THE BIBLE:

THAT IS, THE HOLY SCRIPTVRES CONTEINED IN THE OLDE AND NEWE TESTAMENT:

TRANSLATED ACCORDING TO the Ebrew and Greeke, and conferred with the beſt tranſlations in diuers languages.

With moſt profitable annotations vpon all the hard places, and other things of great importance.

FEARE YE NOT, STAND STILL, AND beholde the ſaluation of the Lorde, which he will ſhew to you this day. Exod.14.13.

but the Lord deliuereth him

Great are the troubles of the righteous:

out of them all. Psalme 34.19.

THE LORD SHALL FIGHT FOR YOV, therefore hold you your peace. Exod.14.14.

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Cum priuilegio.

¶ To the Christian Reader.

BEsides the manifold and continuall benefits which Almightie God bestoweth vpon vs, both corporall and spirituall, we are especially bounde (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakeable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idoles, and that after so cruel murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especial loue & fauour. To the intent therefore that we may not be vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to be thankeful for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schole of all wisdome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of our soules) we thought that we could bestow our labours & studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath nowe reueiled, the translations required greatly to bee perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauour of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous ende. And this we may with good conscience protest, that we haue in euery point & worde, according to the measure of that knowledge which it pleased Almightie God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnes, that we haue by all meanes endeuoured to set foorth the puritie of the worde and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the woordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised and also delight in the sweete sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margent noted that diuersitie of speach or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speach seemed hardly to agree with ours, we haue noted it in the margent after this sort †, vsing that which was more intelligible. And albeit that many of the Ebrewe names be altered frō the old text, and restored to the true writing and first original, whereof they haue their signification, yet in the vsual names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some worde, be vnderstand of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, & how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best cōmentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertain to Gods glory & the edification of his Church. Furthermore whereas certaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no description they could be made easie to the simple reader, we haue so set them forth with figures and notes for the full declaration thereof, that they which can not by iudgement, being holpen by the annotations noted by the letters a. b. c. &c. atteine thereunto, yet by the perspectiue, and as it were by the eye, may sufficiently knowe the true meaning of all such places. whereunto also we haue added certaine Mappes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countreyes, partly described, and partly by occasion touched, both in the Olde and Newe Testament.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge & furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other conteyning all the chiefe & principal matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope & saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the word of God, earnestly studie it, and in all your life practise it, that ye may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esai.12.3.&49 Here is the spring where waters flowe,
10.reue.21.16. to quench our heate of sinne:
&22.17. Here is the tree where trueth doth grow,
Ierem.33.15. to leade our liues therein:
psal.119.160. Here is the iudge that stints the strife,
reu.2.7.&22.2. when mens deuices faile:
psal.119.142, Here is the bread that feedes the life,
144. that death cannot assaile.
Ioh.6.35.
Luke.2.10. The tidings of saluation deare,
comes to our eares from hence:
Ephes.6.16. The fortresse of our faith is here,
and shielde of our defence.
Matth.7.6. Then be not like the hogge that hath
a pearle at his desire,
2.Pet.2.22. And takes more pleasure in the trough
and wallowing in the mire.
Matth.6.22. Reade not this booke in any case,
but with a single eye:
Psal.119.27, Reade not but first desire Gods grace,
73. to vnderstand thereby.
Iude.20. Pray still in faith with this respect,
to fructifie therein,
Psal.119.11. That knowledge may bring this effect,
to mortifie thy sinne.
Iosuah.1.8. Then happy thou in all thy life,
Psal.1.1,2. what so to thee befalles:
Psal.94.12,13. Yea, double happie shalt thou be,
when God by death thee calles.

O Gratious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy worde, assist vs with thy spirite, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt this O heauenly Father, for Iesus Christes sake. Amen.

Howe to take profite in reading of the holy Scriptures.

Who so euer mindeth to take profit by reading scriptures, must

1 Earnestly and vsually pray vnto God that he wil vouchsafe to
- Teach the way of his statutes.
- Giue vnderstanding.
- Direct in the path of his commaundements. — Psal.119.

2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
- At the least twise euery daye this exercise be kept. — Deu.11.v.19
- The time once appointed hereunto after a good entrie, be no otherwise employed. — Luke.9.v.62.
- Superstition be auoyded. — Esa.29.v.36.
- At one other time that be done, which is left vndone at any time. — Ephe.5.v.16.

3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
- Teache, that we may learne trueth.
- Improue, that we may be kept from errour.
- Correct, that we may be driuen from vice.
- Instruct, that wee may be setled in the way of well doing. — 2.Tim.3.ver.16.& 17.
- Comfort, that in trouble we may be confirmed in pacient hope. — Rom.15.v.4

4 Remember that Scriptures conteine matter concerning
- Religion and the right worshipping of God, as
  - Faith in one God
    - Father.
    - Sonne.
    - Holy Ghost.
  - The state of mankinde, by
    - 1.Creation.
    - 2.fall and sinne.
    - 3.regeneration in Christ.
  - The Church and the gouernment thereof.
    - Before Christ.
    - Since Christ.
  - The word of God written in the Testament
    - Olde.
    - Newe.
  - Sacraments
    - Before Christ.
    - Since Christ.
  - The ende and generall iudgement of the
    - Good.
    - Wicked.
- Common wealthes and gouernments of people, by
  - Magistrates
    - Good.
    - Euill.
  - Peace and warre.
  - Prosperitie and plagues.
  - Subiectes
    - Quiet.
    - Disordered.
- Families and things that belong to houshold, in which are
  - Husbands.
  - Wiues.
  - Parents.
  - Children.
  - Masters.
  - Seruants.
  - Godly blessed.
  - Vngodly plagued.
- The priuate life and doings of euery man in
  - Wisedome and follie.
  - Loue and hatred.
  - Sobernesse and incontinencie.
  - Mirth and sorrowe.
  - Speach and silence.
  - Pride and humilitie.
  - Couetousnesse and liberalitie.
- The common life of all men as
  - Riches, pouertie.
  - Nobilitie.
  - Fauour.
  - Labour and idlenesse.

5 Refuse all sense of Scripture contrary to the
- Articles of Christian faith, conteined in the common Creede.
- First and second table of Gods commandements.

6 Marke and consider the
- 1.Coherence of the text, how it hangeth together.
- 2.Course of times and ages, with such things as belong vnto them.
- 3.Maner of speach proper to the Scriptures.
- 4.Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7 Take opportunitie to
- Reade interpreters, if he be able.
- Conferre with such as can open the Scriptures. Acts.8.v.30,31.&c.
- Heare preaching, and to proue by the Scriptures that which is taught. Acts.17.v.11.

T. GRASHOP.

The names and order of all the Bookes of the Olde and Newe Testament, with the nomber of their Chapters.

Genesis hath Chapters	50	Prouerbes Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon.	8
Nombers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Iosua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1.Samuel	31	Hosea	14
2.Samuel	24	Ioel	3
1.Kings	22	Amos	9
2.Kings	25	Obadiah	1
1.Chronicles	29	Ionah	4
2.Chronicles	36	Micah	7
The prayer of Manasseh, Apocryphe.		Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

The bookes called Apocrypha.

1.Esdras	9	Ieremiah	6
2.Esdras	16	The song of the three children	
Tobit	14	The storie of Susanna	
Iudeth	16	The idole Bel and the Dragon	
The rest of Esther	6	1.Maccabees	16
Wisedome	19	2.Maccabees	15
Ecclesiasticus	51		
Baruch with the Epistle of			

The bookes of the Newe Testament.

Matthewe	28	2.Thessalonians	3
Marke	16	1.Timotheus	6
Luke	24	2.Timotheus	4
Iohn	21	Titus	3
The Actes	28	Philemon	1
The Epistle to the Romanes	16	To the Hebrewes	13
1.Corinthians	16	The Epistle of Iames	5
2.Corinthians	13	1.Peter	5
Galatians	6	2.Peter	3
Ephesians	6	1.Iohn	5
Philippians	4	2.Iohn	1
Colossians	4	3.Iohn	1
1.Thessalonians	5	Iude	1
		Reuelation	22

¶ The

THE FIRST BOOKE OF MOSES, CALLED *GENESIS.

* This word signifieth the beginning and generation of the creatures.

THE ARGVMENT.

Moses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endewed him, fell willingly from God through disobedience. who yet for his own mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom hee should ouercome Satan, death and hell. Secondly, that the wicked, vnmindfull of Gods most excellent benefits, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentaunce) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the small flocke and litle number, that man in his wisdome might be confounded, and the Name of God euermore praysed.

CHAP. I.

1 *God created the heauen and the earth,* 3 *The light and the darkenesse,* 8 *The firmament.* 9 *He separateth the water from the earth.* 16 *He createth the sunne, the moone, and the starres.* 21 *He createth the fish, birdes, beasts.* 26 *He createth man and giueth him rule ouer all creatures,* 29 *And prouideth nouriture for man and beast.*

IN the a beginning *God
created the heauen and
the earth.
2 And the earth was
b || without forme and
voyd, and c darkenesse
was vpon the † deepe,
and the Spirite of God
d mooued vpon the † waters.
3 Then God sayd, * Let there be light: And
there was e light.
4 And God sawe the light that it was good,
and God separated † the light from the darkenes.
5 And God called the light, Day, and the
darkenes, he called Night. " † So the euening and
the morning were the first day.
6 ¶ Againe God sayd, * Let there bee a || firmament
in the middes of the waters: and let it separate
the waters from the waters.
7 Then God made the firmament, and separated
the waters, which were f vnder the firmament,
from the waters which were * aboue the
firmament, and it was so.
8 And God called the firmament, g Heauen.
" So the Euening and the Morning were the second
day.
9 ¶ God sayd againe, * Let the waters vnder
the heauen be gathered into one place, and let the
dry land appeare. and it was so.
10 And God called the dry land, Earth, and he
called the gathering together of the waters, Seas:
and God saw that it was good.
11 Then God said, h Let the earth bud foorth
the bud of the herbe, that seedeth seede, the fruitfull
tree, which beareth fruite according to his
kind, which hath his seede in it selfe vpon the
earth. and it was so.
12 And the earth brought foorth the bud of
the herbe, that seedeth seede according to his
kind, also the tree that beareth fruite, which hath
his seed in it selfe according to his kind: and God
i saw that it was good.
13 " So the euening and the morning were the
third day.
14 ¶ And God said, * Let there be k lightes in
the firmament of the heauen, to l separate the day
from the night, and let them be for m signes, and
for seasons, and for dayes and yeeres.
15 And let them be for lights in the firmament
of the heauen to giue light vpon the earth. and it
was so.
16 God then made two n great lightes: the
greater light o to rule the day, and the lesse light
to rule the night: he *made* also the starres.
17 And God set them in the firmament of the
heauen, to shine vpon the earth,
18 And to * rule in the day, and in the night,
and to separate the light from the darkenes: and
God saw that it was good.
19 " So the euening and the morning were
the fourth day.
20 Afterward God said, Let the waters bring
foorth in abundaunce *euery* p creeping thing that
hath † life: and let the foule flie vpon the earth
in the † open firmament of the heauen.
21 Then God created the great whales, and euery
thing liuing and moouing, which the q waters
brought foorth in abundance according to their
kind, and euery fethered foule according to his
kind: and God saw that it was good.
22 Then God r blessed them, saying, Bring
foorth fruite and multiplie, and fill the waters in
the seas, and let the foule multiplie in the earth.
23 " So the euening and the morning were the
fift day.
24 ¶ Moreouer God said, Let the earth bring
foorth the † liuing thing according to his kinde,
cattell, and that which creepeth, and the beast of

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11. 14. * Psal. 33. 6. & 136. 5. ecclus. 18. 1. actes 14. 15. and 17. 24. b As a rude lumpe and without any creature in it: for the waters couered all. || Or, waste. c Darkenes couered the deepe waters: for as yet the light was not created. † Ebr. face of the deepe. d He mainteined this confuse heape by his secrete power. † Ebr. face of the waters. * Hebr. 11. 3. e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which onely apperteineth to God. † Ebr. betweene the light, and betweene the darkenes. " The first day. † Ebr. So was the euening, so was the morning. * Psal. 33. 6. & 136. 5. ierem. 10. 12. and 51. 15. || Or, spreading ouer, and aire. f As the sea and riuers from those waters that are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the worlde. * Psal. 148. 4. g That is, the region of the aire, and all that is aboue vs. " The second day. * Psal. 33. 7. & 89. 11. and 136. 6. iob. 38. 4. h So that we see it is the onely power of Gods worde that maketh the earth fruitefull, which els naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glorie, and to the profite of man: but for sinne they were accursed, yet to the elect, by Christ they are restored and serue to their wealth. " The third day. * Psal. 136. 7. deut. 4. 19. k By the lights he meaneth ẏ sunne, the Moone and the starres. l Which is the artificiall day, from the sunne rising to the going downe. m Of things apperteining to naturall and politicall orders and seasons. n To wit, the sunne and the moone: and here he speaketh as man iudgeth by his eye: for else the Moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. * Ierem. 31. 35. " The fourth day. p As fish & wormes which slide, swimme or creepe. † Ebr. the soule of life. † Ebr. face of the firmament. q The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water. r That is, by the vertue of his worde hee gaue power to his creatures to ingender. " The fift day. † Ebr. soule of life.

the earth, according to his kinde. and it was so.
25 And God made the beast of the earth ac-
cording to his kinde, and the cattell according to
his kinde, & euery creeping thing of the earth ac-
cording to his kinde: & God saw that it was good.
26 Furthermore God said, *f Let vs make man
in our t image according to our likenesse, and let
them rule ouer the fish of the sea, and ouer the
foule of the heauen, and ouer the beastes, and
ouer all the earth, and ouer euery thing that
creepeth and moueth on the earth.
27 * Thus God created the man in his image:
in the image of God created he him: he created
them * male and female.
28 And God u blessed them, and God said to
them, * Bring forth fruite and multiplie, and fill
the earth, and subdue it, and rule ouer the fish of
the sea, and ouer the foule of the heauen, & ouer
euery beast that moueth vpon the earth.
29 And God saide, Behold, I haue giuen vnto
you x euery herbe bearing seede, which is vpon all
the earth, and euery tree, wherein is the fruite of
a tree bearing seede: * *that* shall be to you for
meate.
30 Likewise to euery beast of the earth, and
to euery foule of the heauen, and to euery thing
that moueth vpon the earth, which hath life in it
selfe, euery greene herbe *shall be* for meate. and it
was so.
31 * And God sawe all that he had made, and
loe, it was very good. " So the euening and the
morning were the sixt day.

*Chap.5.1.and 9.6. 1.cor.11.7.colos.3.10
f God commaunded the water and the earth to bring forth other creatures: but of man he sayeth, Let vs make: signifying, that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.
t This image and likenesse of God in man is expounded, Ephes.4.24: where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two wordes all perfection, as wisdome, trueth, innocencie, power, &c.
*Wisd.2.23.ecclus.17.1.
*Matth.19.4.
u The propagation of man is the blessing of God, Psalm.128. *Chap.8.17.and 9.1.
x Gods great liberalitie to man, taketh away all excuse of his ingratitude.
*Chap.9.3. *Exod.31.17.ecclus.39.16,33.marke 7.37. " The sixt day.

CHAP. II.

God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the garden. 22 He createth the woman. 24 Mariage is ordeined.

THus the heauens and the earth were finished,
and all the a host of them.
2 For in the seuenth day GOD ended his
worke which he had made, * and the seuenth day
he b rested from al his worke, which he had made.
3 So God blessed the seuenth day, & c sancti-
fied it, because that in it he had rested from all his
worke, which God had created and made.
4 ¶ These are the ‖ generations of the hea-
uens and of the earth, when they were created, in
the day that the Lorde God made the earth and
the heauens,
5 And euery ‖ plant of the fielde, before it
was in the earth, and euery herbe of the fielde, be-
fore it grewe: for the Lorde God had not caused
it to d raine vpon the earth, neither *was there* a
man to till the ground,
6 But a myst went vp from the earth, and wa-
tered all the earth.
7 ¶ The Lord God also ‖ made the man e of
the dust of the grounde, and breathed in his face

a That is, the innumerable abundance of creatures in heauen & earth.
*Exod.20.11.and 31.17.deut.5.14.hebr.4.4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his workes and Gods goodnes towards him.
‖Or, the originall and beginning.
‖Or, tree, as chap. 21.15.
d God onely openeth the heauens and shutteth them, he sendeth drought and raine according to his good pleasure.
‖Or, formed. e He sheweth whereof mans body was created, to the intent that man [illegible] glorie in the excellencie of his owne nature.

breath of life, * and the man was a liuing soule.
8 And the Lord God planted a garden East-
ward in f Eden, and there he put the man whom
he had made.
9 (For out of the grounde made the Lorde
God to growe euery tree pleasant to the sight,
and good for meate: the g tree of life also in the
middes of the garden, h and the tree of know-
ledge of good and of euill.
10 And out of Eden went a riuer to water the
garden, and from thence it was deuided, and be-
came into foure heads.
11 The name of one *is* * Pishon: the same
compasseth the whole land i of Hauilah, where is
golde.
12 And the golde of that land is good: there
is ‖ Bdelium, and the Onix stone.
13 And the name of the seconde riuer *is* Gi-
hon: the same compasseth the whole lande of
‖ Cush.
14 The name also of the third riuer *is* ‖ Hid-
dekel: this goeth toward the Eastside of ‖ Asshur:
and the fourth riuer is ‖ Perath)
15 ¶ Then the Lord God tooke the man, and
put him into the garden of Eden, that he might
k dresse it and keepe it.
16 And the Lorde God l commaunded the
man, saying, † Thou shalt eate freely of euery
tree of the garden,
17 But of the tree of knowledge of good and
euill, thou shalt not eate of it: for ‖ in the day that
thou eatest thereof, thou shalt die the m death.
18 Also the Lorde God saide, It is not good
that the man should be himselfe alone: I wil make
him an helpe † meete for him.
19 So the Lorde God formed of the earth
euery beast of the fielde, and euery foule of the
heauen, and brought *them* vnto the n man to see
how he would call *them*: for howsoeuer the man
named the liuing creature, so was the name
thereof.
20 The man therefore gaue names vnto all
cattell, and to the foule of the heauen, and to
euery beast of the fielde: but for Adam found he
not an helpe meete for him.
21 ¶ Therefore the Lord God caused an hea-
uie sleepe to fall vpon the man, and he slept: and
he tooke one of his ribbes, & closed vp the flesh
in steade thereof.
22 And the ribbe which the Lorde God had
taken from the man, † made he a o woman, and
brought her to the man.
23 Then the man said, * This now is bone of
my bones, and flesh of my flesh. She shalbe called
‖ woman, because she was taken out of man.
24 * Therefore shall man leaue p his father
and his mother, and shall cleaue to his wife, and
they shalbe one flesh.
25 And they were both naked, the man and
his wife, and were not q ashamed.

*1.Cor.15.45.
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God.
*Ecclus.24.29.
i Which Hauilah is a countrey ioyning to Persia Eastwarde, and enclineth toward the West.
‖Or, precious stone, or pearle. Plinie saith it is the name of a tree.
‖Or, Ethiopia.
‖Or, Tygris.
‖Or, Assyria.
‖Or, Euphrates.
k God would not haue man idle though as yet there was no neede to labour.
l So that man might know there was a soueraigne Lorde, to whom he owed obedience.
†Ebr. Eating thou shalt eate of.
‖Or, whensoeuer.
m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.
†Ebr. before him.
n By mouing them to come and submit themselues to Adam.
†Ebr. built.
o Signifying that mankind was perfite, when the woman was created, which before was like an vnperfite building.
*1.Cor.11.8.
‖Or, Mans, because she commeth of man: for in Ebrewe Ish, is man, and Ishah the woman.
*Matth.19.5.mar.10.7.1.cor.6.16.ephes.5.31.
p So that marriage requireth a greater duetie of vs towarde our wiues, then otherwise we are bound to shewe to our parents.
q For before sinne entred, all things were honest and comely.

‖ Because mention is made in the tenth verse of this chapter, of the riuer that watered the garden, we must note that Euphrates and Tygris, called in Hebrew, Perath and Hiddekel, were called but one riuer where they ioyned together, els they had foure heads: that is, two at their springs, and two where they fell into the Persian sea. In this countrey and most plentifull land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulnes and abundance thereof. And whereas it is saide that Pishon compasseth the land of Hauilah, it is ment of Tygris, which in some countries, as it passed by diuers places, was called by sundrie names, [illegible] sometime Diglitto, in other places Pasitygris, and of some Phasis or Pishon. Likewise Euphrates towarde the countrey of Cush or Ethiopia, or Arabia, was called Gihon. So that Tygris and Euphrates (which were but two riuers, and sometime when they ioyned together were called after one name) were according to diuers places called by these foure names, so that they might [illegible] haue foure diuers riuers.

THE SITVATION OF THE GARDEN OF EDEN.

Armenia the great.

The land of Hauilah.

The fall of Euphrates

The fall of Tygris.

The goulfe of the Persian Sea.

CHAP. III.

1 The woman seduced by the serpent, 6 Entiseth her husbande to finne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

Nowe * the serpent was more [a] subtill then
any beast of the fielde, which the Lord God
had made: and he [b] said to the woman, Yea, hath
God in deede said, Ye shall not eate of euery tree
of the garden?
2 And the woman said vnto the serpent, We
eate of the fruite of the trees of the garden,
3 But of the fruite of the tree which is in the
middes of the garden, God hath said, Ye shall not
eate of it, neither shall ye touch it, [c] lest ye die.
4 Then * the serpent said to the woman, Ye
shall not [d] † die at all,
5 But God doeth knowe that when ye shall
eate thereof, your eyes shall be opened, and yee
shall be as gods, [e] knowing good and euill.
6 So the woman (seeing that the tree was
good for meate, and that it was pleasant to the
eyes, and a tree to be desired to get knowledge)
tooke of the fruite thereof, and did * eate, & gaue
also to her husband with her, and he [f] did eate.
7 Then the eyes of them both were opened,
and they [g] knewe that they were naked, and they
sewed figge tree leaues together, and made them
selues † breeches.
8 ¶ Afterward they heard the voyce of the
Lord God walking in the garden in the || coole of
the day, and the man & his wife [h] hid themselues
from the presence of the Lorde God among the
trees of the garden.
9 But the Lord God called to the man, and
said vnto him, Where art thou?
10 Who sayde, I heard thy voyce in the garden,
and was afraid: because I was [i] naked, therefore
I hid my selfe.
11 And he saide, Who tolde thee, that thou
wast naked? Hast thou eaten of the tree, whereof
I commanded thee that thou shouldest not eate?
12 Then the man sayde, The woman which
thou [k] gauest *to be* with me, she gaue me of the
tree, and I did eate.
13 And the Lorde God saide to the woman,
Why hast thou done this? And the woman said,
[l] The serpent beguiled me, and I did eate.
14 ¶ Then the Lord God said to the serpent,
[m] Because thou hast done this, thou art cursed a-
boue all cattell, & aboue euery beast of the field:
vpon thy belly shalt thou goe, and [n] dust shalt
thou eate all the dayes of thy life.
15 I will also put enimitie betweene [o] thee and
the woman, and betweene thy seede & her seede.
Hee shall breake thine [p] head, and thou shalt
[q] bruise his heele.

* *Wisd.2.24.*
a As Satan can change himselfe into an Angell of light, so did he abuse the wisdome of the serpent to deceiue man.
b God suffered Satan to make the serpent his instrument & to speake in him.
c In doubting of Gods threatning she yeelded to Satan.
* *2.Cor.11.3.*
d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings.
† *Ebr. die the death.*
e As though he should say, God doeth not forbid you to eate of the fruite, saue that he knoweth that if ye should eate thereof, ye should be like to him.
* *Ecclus.25.26. 1.tim.2.14.*
f Not so much to please his wife, as moued by ambition at her perswasion.
g They began to feele their miserie, but they sought not to God for remedie.
† *Ebr. things to gird about them to hide their priuities.*

|| Or, winde.
h The sinfull [illegible] Gods presence.
i His [illegible] God [illegible] transgression of Gods commandement.
k His wickednes and lacke of true repentance appeareth in this, that he [illegible] God [illegible] because he had giuen him [illegible].
l In stead of confessing [illegible] the [illegible] by accusing the serpent.
m He [illegible] the [illegible] of Adam and his wife [illegible].

n As a vile and contemptible beast, Isa. 65.25.
o He [illegible] by whose motion and craft the serpent deceiued the woman [illegible] power of sinne and death.
q Satan shall sting Christ and his [illegible] ouercome them.

16 ¶ Vnto the woman he said, I will greatlie
increase thy r sorrowes, and thy conceptions. In
sorrowe shalt thou bring foorth children, and thy
desire *shall be subiect* to thine husbande, and hee
shall * rule ouer thee.
17 ¶ Also to Adam he said, Because thou hast
obeyed the voyce of thy wife, and hast eaten of
the tree, (whereof I commaunded thee, saying,
Thou shalt not eate of it) s cursed *is* the earth for
thy sake: in sorrowe shalt thou eate of it all the
dayes of thy life.
18 t Thornes also, and thistles shall it bring
foorth to thee, and thou shalt eate the herbe of
the field.
19 In the sweate of thy face shalt thou eate
bread, till thou returne to the earth: for out of it
wast thou taken, because thou art dust, and to
dust shalt thou returne.
20 (And the man called his wiues name He-
uah, because she was the mother of all liuing)
21 Vnto Adam also and to his wife did the
Lord God u make coates of skinnes, and clothed
them.
22 ¶ And the Lord God sayd, x Beholde, the
man is become as one of vs, to know good & euill.
And nowe lest he put foorth his hand, and y take
also of the tree of life and eate and liue for euer,
23 Therefore the Lorde God sent him foorth
from the garden of Eden, to till the earth, whence
he was taken.
24 Thus he cast out man, and at the East side
of the garden of Eden he set the Cherubims, and
the blade of a sworde shaken, to keepe the way
of the tree of life.

r The Lord comforteth Adam by the promes of the blessed seede, and also punisheth the body for the sinne, which the soule should haue bene punished for, that the spirit hauing conceiued hope of forgiuenesse, might liue by faith.
* 1.Cor.14.34.
s The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse.
t These are not the naturall fruits of the earth, but proceede of the corruption of sinne.
u Or gaue them knowledge to make themselues coates.
x By this derision he reprocheth Adams miserie, whereinto he was fallen by ambition.
y Adam depriued of life, lost also the signe thereof.

CHAP. IIII.

1 *The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is restored.*

AFterwarde the man knewe Heuah his wife,
which a conceiued and bare Kain, and said, I
haue obteined a man b by the Lord.
2 And againe she brought foorth his bro-
ther Habel, and Habel was a keeper of sheepe, &
Kain was a tiller of the ground.
3 ¶ And in processe of time it came to passe,
that Kain brought an c oblation vnto the Lorde
of the fruit of the ground.
4 And Habel also himselfe brought of the
first fruites of his sheepe, and of the fat of them,
and the Lorde had respect vnto * Habel, and to
his offering.
5 But vnto Kain and to his offering hee had
no d regarde: wherefore Kain was exceeding
wroth, and his countenance fell downe.
6 Then ỳ Lord said vnto Kain, Why art thou
wroth? and why is thy countenance cast downe?
7 If thou do well, shalt thou not be e accep-
ted? and if thou doest not well, sinne lieth at the
f doore: also vnto thee his g desire *shalbe subiect*,
and thou shalt rule ouer him.
8 ¶ Then Kain spake to Habel his brother.
And * when they were in the fielde, Kain rose vp
against Habel his brother, and slew him.
9 Then the Lorde sayd vnto Kain, Where is
Habel thy brother? Who answered, I cannot tell.
h Am I my brothers keeper?

a Mans nature, the state of marriage, and Gods blessing were not vtterly abolished thorow sinne, but the qualitie or condition thereof was changed.
b That is, according to the Lords promes, as chap. 3.15: some reade, To the Lord, as reioycing for the sonne which she had borne, whom she would offer to the Lord as the first fruites of her birth.
c This declareth that the father instructed his children in the knowledge of God, and also howe God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life.
* Hebr.11.4.
d Because he was an hypocrite, and offered onely for an outward shew without sinceritie of heart.
e Both thou and thy sacrifice shalbe acceptable to me. f Sinne shall still torment thy conscience. g The dignitie of the first borne is giuen to Kain ouer Habel.
* Wisd.10.3. mat.23.35. 1.Ioh.3.12. iude 11. h This is the nature of the reprobate when they are reproued of their hypocrisie, euen to neglect God and despise him.

10 Againe he said, What hast thou done? the
i voyce of thy brothers blood cryeth vnto me
from the earth.
11 Now therefore thou art cursed k from the
earth, which hath opened her mouth to receiue
thy brothers blood from thine hand.
12 When thou shalt till the grounde, it shall
not henceforth yeelde vnto thee her strength: a
l vagabond and a runnagate shalt thou be in the
earth.
13 Then Kain said to the Lorde, m ‖ My pu-
nishment is greater, then I can beare.
14 Behold, thou hast cast me out this day from
† the earth, and from thy face shall I be hid, and
shalbe a vagabond, and a runnagate in the earth,
and whosoeuer findeth me, shall slay me.
15 Then the Lord said vnto him, Doubtlesse
whosoeuer slayeth Kain, he shall be n punished se-
uen folde. And the Lord set a o marke vpon Kain,
lest any man finding him should kill him.
16 Then Kain went out from the presence of
the Lord, and dwelt in the land of Nod towarde
the Eastside of Eden.
17 Kain also knewe his wife, which conceiued
and bare Henoch: and he built a p citie, and cal-
led the name of the citie by ỳ name of his sonne,
Henoch.
18 And to Henoch was borne Irad, and Irad
begate Mehuiael, and Mehuiael begate Methu-
shael, and Methushael begate Lamech.
19 ¶ And Lamech tooke to him q two wiues:
the name of the one *was* Adah, and the name of
the other Zillah.
20 And Adah bare Iabal, who was the ‖ father
of such as dwell in the tents, and of such as haue
cattell.
21 And his brothers name *was* Iubal, who
was the father of all that play on the harpe and
‖ organes.
22 And Zillah also bare Tubal-kain, who
wrought cunningly euery craft of brasse and of
yron: and the sister of Tubal-kain *was* Naamah.
23 Then Lamech saide vnto his wiues Adah
and Zillah, Heare my voyce, ye wiues of Lamech:
hearken vnto my speach: r for I would slay a man
in my wound, and a yong man in mine hurt.
24 If Kain shalbe auenged seuen folde, truely
Lamech s seuentie times seuen folde.
25 ¶ And Adam knewe his wife againe, and
she bare a sonne, and she called his name Sheth:
for God, *saide she*, hath appointed me another
seede for Habel, because Kain slewe him.
26 And to ỳ same Sheth also there was borne
a sonne, and he called his name Enosh. Then be-
ganne men to t call vpon the name of the Lord.

i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance.
k The earth shall be a witnesse against thee, which mercifully receiued that blood which thou most cruelly sheddest.
l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.
m He burdeneth God as a cruell iudge, because he did punish him so sharply.
‖ *Or, my sinne is greater then can be pardoned.*
† *Ebr. from off the face of.*
n Not for the loue he bare to Kain, but to suppresse murther.
o Which was some visible signe of Gods iudgement, that others should feare thereby.
p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him.
q The lawfull institution of mariage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.
‖ *Or, first inuenter.*
‖ *Or, flutes & pipes.*
r His wiues seeing that all men hated him for his crueltie, were afraide: therefore he braggeth that there is none so lustie that were able to resist, although he were alreadie wounded.
s He mocked at Gods sufferance in Kain, lesting as though God would suffer none to punish him, and yet giue him licence to murther others.
t In these dayes God beganne to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

CHAP. V.

1 *The genealogie. 5 Age and death of Adam. 6 His successi-on vnto Noah and his children. 24 Henoch was taken away.*

THis is the ‖ booke of the generations of A-
dam. In the day that God created Adam, in
the a likenesse of God made he him.
2 Male and female created hee them, and
blessed them, and called their name b Adam in
the day that they were created.
3 ¶ Nowe Adam liued an hundred and thir-
tie yeeres, and begate a childe in his owne c like-
nes after his image, and called his name Sheth.
4 * And the dayes of Adam, after he had be-
gotten

‖ *Or, rehearsall of the stocke.*
a Reade Chap. 1.26.
b By giuing them both one name, he noteth the inseparable coniunction of man and wife.
c Aswell concerning his creation, as his corruption.
* 1.Chron.1.1.

gotten Sheth, were eight hundreth yeeres, and he
begate sonnes and daughters.
5 So all the dayes that Adam liued, were nine
hundreth and thirtie yeeres: and he died.
6 And [d] Sheth liued an hundreth and fiue
yeeres, and begate Enosh.
7 And Sheth liued, after hee begate Enosh,
eight hundreth and seuen yeeres, and begate
sonnes and daughters.
8 So all the dayes of Sheth were [e] nine hun-
dreth and twelue yeeres: and he died.
9 ¶ Also Enosh liued ninetie yeeres, and be-
gate Kenan.
10 And Enosh liued, after he begate Kenan,
eight hundreth and fifteene yeeres, and begate
sonnes and daughters.
11 So all the dayes of Enosh were nine hun-
dreth and fiue yeeres: and he died.
12 ¶ Likewise Kenan liued seuentie yeeres,
and begate Mahalaleel.
13 And Kenan liued, after hee begate Maha-
laleel, eight hundreth and fourtie yeeres, and be-
gate sonnes and daughters.
14 So all the dayes of Kenan were nine hun-
dreth and tenne yeeres: and he died.
15 ¶ Mahalaleel also liued sixtie & fiue yeres,
and begate Iered.
16 Also Mahalaleel liued, after he begate Ie-
red, eight hundreth and thirtie yeeres, and begate
sonnes and daughters.
17 So all the dayes of Mahalaleel were eight
hundreth ninetie and fiue yeeres: and he died.
*18 ¶ And Iered liued an hundreth sixtie and
two yeeres, and begate Henoch.
19 Then Iered liued, after he begate Henoch,
eight hundreth yeeres, and begate sonnes and
daughters.
20 So all the dayes of Iered were nine hun-
dreth sixtie and two yeeres: and he died.
21 ¶ *Also Henoch liued sixtie & fiue yeeres,
and begate Methushelah.
22 And Henoch [f] walked with God, after he
begate Methushelah, three hundreth yeeres, and
begate sonnes and daughters.
23 So all the dayes of Henoch were three hun-
dreth sixtie and fiue yeeres.
24 And Henoch walked with God, and he
was no more *seene*: for [g] God tooke him away.
25 Methushelah also liued an hundreth eigh-
tie and seuen yeeres, and begate Lamech.
26 And Methushelah liued, after hee begate
Lamech, seuen hundreth eightie and two yeeres,
and begate sonnes and daughters.
27 So all the dayes of Methushelah were nine
hundreth sixtie and nine yeeres: and he died.
*28 ¶ Then Lamech liued an hundreth eightie
and two yeeres, and begate a sonne,
29 And called his name Noah, saying, This
same shall [h] comfort vs concerning our worke
and sorrowe of our handes, as touching the earth,
which the Lord hath cursed.
30 And Lamech liued, after he begate Noah,
fiue hundreth ninetie and fiue yeeres, and begate
sonnes and daughters.
31 So all the dayes of Lamech were seuen
hundreth seuentie and seuen yeeres: and he died.
32 And Noah was fiue hundreth yeere olde.
And Noah begate Shem, Ham and Iapheth.

d He proueth Adams generation by them, which came of Sheth, to shewe which is the true Church, and also what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continuall succession.

e The chiefe cause of long life in the first age, was the multiplication of mankind, that according to Gods commandement at the beginning the worlde might be increased with people, which might vniuersally prayse his Name.

*Eccle.44.16. ebre.11.5.

f That is, he led an vpright and godly life.

g To shewe that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became, is meere curiositie.

h Lamech had respect to the promes, Chap.3.15. and desired to see the deliuerer which should be sent, and yet sawe but a figure thereof. he also spake this by the spirit of prophecie, because Noah deliuered the Church, and preserued it by his obedience.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men beganne to be multiplied vpon
the earth, and there were daughters borne vn-
to them,
2 Then the [a] sonnes of God sawe the daugh-
ters [b] of men, that they were [c] faire, & they tooke
them wiues of all that they ‖ liked.
3 Therefore the Lorde saide, My Spirit shall
not alway [d] striue with man, because hee is but
flesh, and his dayes shalbe an [e] hundreth & twen-
tie yeeres.
4 There were ‖ gyants in the earth in those
dayes: yea, and after that the sonnes of God
came vnto the daughters of men, and they had
borne them children, these were mightie men,
which in olde time were men of [f] renoume.
5 ¶ When the Lorde sawe that the wicked-
nesse of man was great in the earth, and all the
imaginations of the thoughtes of his * heart *were*
onely euill † continually,
6 Then it [g] repented the Lord, ẏ he had made
man in the earth, and he was sorie in his heart.
7 Therefore ẏ Lorde said, I will destroy from
the earth the man, whom I haue created, frō man
[h] to beast, to the creeping thing, and to the foule
of the heauen: for I repent ẏ I haue made them.
8 But Noah [i] found grace in the eyes of the
Lorde.
9 ¶ These are the ‖ generations of Noah. No-
ah was a iust and vpright man in his time: *and*
Noah walked with God.
10 And Noah begate three sonnes, Shem,
Ham and Iapheth.
11 The earth also was corrupt before God:
for the earth was filled with [k] crueltie.
12 Then God looked vpon the earth, and
beholde, it was corrupt: for all flesh had corrupt
his way vpon the earth.
13 And God said vnto Noah, ‖ An ende of all
flesh is come before me: for the earth is filled
with ‖ crueltie † through them: and beholde, I wil
destroy them with the earth.
14 ¶ Make thee an Arke of † pine trees: thou
shalt make † cabines in the Arke, and shalt pitch
it within and without with pitch.
15 And ‖ thus shalt thou make it: The length
of the Arke shalbe three hundreth cubites, the
breadth of it fiftie cubites, and the height of it
thirtie cubites.
16 A windowe shalt thou make in the Arke,
and in a cubite shalt thou finish it aboue, and the
doore of the Arke shalt thou set in the side there-
of: thou shalt make it with the [l] lowe, seconde
and third *roume*.
17 And I, beholde, I will bring a flood of wa-
ters vpon the earth to destroy all flesh, wherein
is the breath of life vnder the heauen: all that is
in the earth shall perish.
18 But with thee will I [m] establish my coue-
nant, and thou shalt goe into the Arke, thou, and
thy sonnes, and thy wife, and thy [illegible]
with thee.
19 And of euery liuing thing, of all flesh two
of euery sort shalt thou cause to come into the
Arke, to keepe *them* aliue with thee: they shalbe
male and female.
20 Of the foules, after their kinde, and of the
cattel after their kind, of euery creeping thing of

a The children of the godly which began to degenerate.
b Those that came of wicked parents as of Kain.
c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.
‖ Or, had chosen.
d Because man coulde not be wonne by Gods lenitie and long sufferance, whereby he strone to ouercome him, he would no longer stay his vengeance.
e Which terme God gaue man to repent before he would destroy the earth, 1.Pet.3.20.
‖ Or, tyrants.
f Which vsurped authoritie ouer others, and did degenerate from that simplicitie, wherein their fathers liued.
*Chap.8.21. matt.15.19.
† Ebr. euery day.
g God doeth neuer repent, but he speaketh after our capacitie, because he did destroy him and in that, as it were, did disowne him to be his creature.
h God declareth how much he detesteth sinne, forasmuch as the punishment extended to the brute beastes.
i God was mercifull vnto him.
‖ Or, historie.
k Meaning that all were giuen to the contempt of God and oppression of their neighbours.
‖ Or, I will destroy mankinde.
‖ Or, oppression and wickednesse.
† Ebr. from the face of them.
† Ebr. Gopher.
† Ebr. nestes.
‖ Or, of this measure.
l That is, of three stories, as it appeareth to the figure.
m To the intent that in this great corruption and mockings of the whole world thou mayest be comforted.

the earth after his kinde, two of euery sort shall
come vnto thee, that thou mayest keepe *them*
aliue.
21 And take thou with thee of all meate that
is eaten: and thou shalt gather it to thee, that it
may be meate for thee and for them.
22 * Noah therefore did according vnto all,
that God commanded him: *euen* n so did he.

* ...11.7.
n That is, he obeyed Gods commandement in all pointes, without adding or diminishing.

A. B. The length three hundreth cubites.
B. C. The bredth fiftie.
D. E. The height thirtie.
F. The windowe a cubite long.
G. The doore.
H. I. K. The three heightes.

CHAP. VII.

a Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lord said vnto Noah, Enter thou and
all thine house into the Arke: for thee haue
I seene * a righteous before me in this || age.
2 Of euery b cleane beast thou shalt take to
thee by seuens, the male & his female: but of vn-
cleane beastes by couples, the male & his female.
3 Of the foules also of the heauen by seuens,
male and female, to keepe seede aliue vpon the
whole earth.
4 For seuen dayes hence I will cause it raine
vpon the earth fourtie dayes and fourtie nightes,
and all the substance that I haue made, will I de-
stroy from off the earth.
5 * Noah therefore did according vnto all
that the Lord commanded him.
6 And Noah *was* sixe hundreth yeeres olde,
when the flood of waters was vpon the earth.
7 ¶ So Noah entred and his sonnes, and his
wife, & his sonnes wiues with him into the Arke,
because of the waters of the flood.
8 Of the cleane beastes, and of the vncleane
beastes, and of the foules, and of all that creepeth
vpon the earth,
9 There c came two *and* two vnto Noah in-
to the Arke, male and female, as God had com-
manded Noah.
10 And so after seuen dayes the waters of the
flood were vpon the earth.
11 ¶ In the sixe hundreth yeere of Noahs life
in the d second moneth, the seuenteenth day of the
moneth, in the same day were all the e fountaines
of the great deepe broken vp, and the windowes
of heauen were opened,
12 And the raine was vpon the earth fourtie
dayes and fourtie nightes.
13 In the selfe same day entred Noah with
Shem, and Ham and Iapheth, the sonnes of No-
ah, and Noahs wife, and the three wiues of his
sonnes with them into the Arke.
14 They and euery beast after his kinde, and
all cattell after their kinde, and euery thing that
creepeth and mooueth vpon the earth after his
kinde, and euery foule after his kinde, *euen* euery
bird of euery fether.
15 For they came to Noah into y^e Arke, two
and two, f of all flesh wherein *is* y^e breath of life.
16 And they entring in, came male and female
of all flesh, as God had commanded him: and the
Lord g || shut him in.
17 Then the flood was fourtie dayes vpon the
earth, and the waters were increased, and bare vp
the Arke, which was lift vp aboue the earth.
18 The waters also waxed strong, and were
increased exceedingly vpon the earth, and the
Arke went vpon the waters.
19 The waters † preuailed so exceedingly vp-
on the earth, that all the high mountaines, that
are vnder the whole heauen, were couered.
20 Fifteene cubites vpwarde did the waters
preuaile, when the mountaines were couered.
21 * Then all flesh perished that moued vpon
the earth, both foule and cattell and beast, and
euery thing that creepeth and moueth vpon the
earth, and euery man.
22 Euery thing in whose nostrels the spirit of
life did breathe, whatsoeuer they were in the drie
land, they died.
23 So h he destroyed euery thing that was
vpon the earth, from man to beast, to y^e creeping
thing, and to the foule of the heauen: they were
euen destroyed from the earth. And Noah onely
i remained, & they that were with him in y^e Arke.
24 And the waters preuailed vpon the earth
an hundreth and fiftie dayes.

* 2.Peter 2.5.
a In respect of the rest of the worlde, and because he had a desire to serue God and liue vprightly.
|| Or, generation.
b Which might be offered in sacrifice, whereof sixe were for breede and the seuenth for sacrifice.
* Matt. 24.38. luk. 17. 26. 1. pet. 3.20.
c God compelled them to present themselues to Noah, as they did before to Adam, when he gaue them names, Chap. 2.19.
d Which was about the beginning of May, when all things did most florish.
e Both the waters in the earth did ouerflowe, and also the cloudes powred downe.
f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.
g So that Gods secret power defended him against the rage of the mightie waters.
|| Or, shut it vpon him.
† Ebr. waxed very mightie.
* Wisd. 10.4. eccle. 39.28.
h That is, God.
i Learne what it is to obey God onely, and to forsake the multitude, 1.Peter 3,20.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come foorth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

NOwe God a remembred Noah and b euery
beast, and all the cattell that was with him
in the Arke: therefore God made a winde to passe
vpon the earth, and the waters ceased.
2 The fountaines also of the deepe and the
windowes of heauen were stopped, and the raine
from heauen was restrained,
3 And the waters returned from aboue the
earth, going and returning: and after the ende of
the hundreth and fiftieth day the waters abated.
4 And in the c seuenth moneth, in the seuen-
teenth day of the moneth, the Arke || rested vpon
the mountaines of || Ararat.
5 And the waters were going and decrea-
sing vntill the d tenth moneth: in the tenth mo-
neth, and in the first day of the moneth were the
toppes of the mountaines seene.
6 ¶ So † after fourtie dayes, Noah opened
the windowe of the Arke, which he had made,
7 And sent forth a “ rauen, which went out
going forth and returning, vntill the waters were
dried vp vpon the earth.
8 Againe he sent a “ doue from him, that he
might see if the waters were diminished from off
the earth.
9 But the doue found no rest for the sole of
her foote: therefore she returned vnto him into
the Arke (for the waters *were* vpon the whole
earth) and he e put foorth his hand, and receiued
her, and tooke her to him into the Arke.
10 And he abode yet other seuen dayes, and
againe he sent forth the doue out of the Arke.
11 And the doue came to him in y^e euening,
and loe, in her || mouth *was* an f oliue leafe that
she had pluckt: whereby Noah knewe that the
waters were abated from off the earth.
12 Notwithstanding he wayted yet other se-
uen

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
b If God remember euery bruite beast, what ought to be the assurance of his children?
c Which conteined part of September and part of October.
|| Or, stayed.
|| Or, Armenia.
d Which was the moneth of December.
† Ebr. at the end of fourtie dayes.
“ The rauen is sent forth & returneth.
“ He sendeth the doue.
e It is like, that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.
|| Or, bill.
f Which was a signe that the waters were much diminished: for the oliues growe not on the high mountaines.

g Called in Ebrewe Abib, conteining part of March and part of Aprill.
h Noah declareth his obedience in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.
*Chap. 1. 22. & 9. 1.
i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thankes to God for his benefites.
‖ Or, a sweete sauour.
k That is, thereby he sheweth himselfe appeased, and his anger to rest.
*Chap. 6. 5. mat. 15. 19.
l The order of nature destroyed by the flood is restored by Gods promes.

[illegible] dayes, and sent foorth the doue, which returned not againe vnto him any more.
13 ¶ And in the sixe hundreth and one yeere,
in the first *day* of the g first moneth the waters
were dried vp from off the earth: and Noah remoued the couering of the Arke and looked, and
beholde, the vpper part of the ground was drie.
14 And in the second moneth, in the seuen &
twentieth day of the moneth was the earth drie.
15 ¶ Then God spake to Noah, saying,
16 h Goe forth of the Arke, thou & thy wife,
and thy sonnes and thy sonnes wiues with thee.
17 Bring foorth with thee euery beast that is
with thee, of all flesh, *both* fowle and cattell, and
euery thing that creepeth and mooueth vpon the
earth, that they may breed abundantly in ye earth,
* and bring forth fruit & increase vpon the earth.
18 So Noah came foorth, and his sonnes, and
his wife, and his sonnes wiues with him.
19 Euery beast, euery creeping thing, and
euery fowle, all that moueth vpon the earth after
their kindes went out of the Arke.
20 ¶ Then Noah i built an altar to the Lorde
& tooke of euery cleane beast, & of euerie cleane
fowle, and offered burnt offerings vpon the altar.
21 And the Lorde smelled a ‖ k sauour of rest,
and the Lord said in his heart, I will hencefoorth
curse the grounde no more for mans cause; for the
imagination of mans * heart *is* euill, *euen* from
his youth: neither will I smite any more all things
liuing, as I haue done.
22 Hereafter l seede time and haruest, & colde
and heate, and sommer and winter, and day and
night shall not cease, so long as ye earth remaineth.

CHAP. IX.

1 The confirmation of marriage. 2 Mans authoritie ouer all creatures. 3 Permission of meates. 6 The power of the sworde. 14 The rainebowe is the signe of Gods promise. 21 Noah is drunken, and mocked of his sonne, whom he curseth. 29 The age and death of Noah.

a God increased them with fruite, and declared vnto them his counsell as touching the replenishing of the earth.
*Chap. 1. 28. & 8. 17.
b By the vertue of this commandement beasts rage not so much against man as they would, yea and many serue to his vse thereby.
c By this permission man may with a good conscience vse the creatures of God for his necessitie.
*Chap. 1. 29.
*Leuit. 17. 14.
d That is, liuing creatures and the flesh of beastes that are strangled: and hereby all crueltie is forbidden.
e That is, I will take vengeance for your blood.
‖ Or, neighbour.

AND God a blessed Noah and his sonnes, and
said to them, * Bring foorth fruite, and multiplie, and replenish the earth.
2 Also the b feare of you, and the dread of
you shalbe vpon euery beast of the earth, and vpon euery fowle of the heauen, vpon all that mooueth on the earth, and vpon all the fishes of the
sea: into your hand are they deliuered.
3 Euery c thing that moueth and liueth, shall
be meate for you: as the * greene herbe, haue I
giuen you all things.
4 * d But flesh with the life thereof, *I meane*,
with the blood thereof, shall ye not eate.
5 e For surely I will require your blood,
wherein your liues *are*: at the hand of euery beast
will I require it: and at the hand of man, *euen* at
the hand of a mans ‖ brother will I require the
life of man.
6 Who so * sheadeth mans blood, f by man
shall his blood be shed: * for in the g image of
God hath he made man.
7 But bring ye forth fruit & multiplie: grow
plentifully in the earth, and increase therein.
8 ¶ God spake also to Noah & to his sonnes
with him, saying,
9 Behold, I, euen I establish my h couenant
with you, and with your i seed after you,

10 And with euery liuing creature that is with
you, with the fowle, with the cattel, and with euery beast of the earth with you, from all that goe
out of the Arke, vnto euery beast of the earth.
11 * And my couenant will I establish with
you, that from hencefoorth all flesh shall not be
rooted out by ye waters of the flood, neither shall
there be a flood to destroy the earth any more.
12 Then God saide, This is the token of the
couenant which I make betweene me and you,
and betweene euery liuing thing, that is with you
vnto perpetuall generations.
13 I haue set my k bowe in the cloude, and it
shall be for a signe of the couenant betweene mee
and the earth.
14 And when * I shall couer the earth with a
cloud, and the bowe shall be seene in the cloud,
15 Then will I remember my l couenant,
which is betweene me and you, and betweene
euery liuing thing in all flesh, and there shalbe no
more waters of a flood to destroy all flesh.
16 Therefore the bowe shall be in the cloude,
that I may see it, and remember the euerlasting
couenant betweene God, and euery liuing thing
in all flesh that is vpon the earth.
17 God said yet to Noah, m This is the signe
of the couenant, which I haue established betweene me and all flesh that is vpon the earth.
18 ¶ Nowe the sonnes of Noah going foorth
of the Arke, where Shem and Ham and Iapheth.
And Ham is the father of Canaan.
19 These are the three sonnes of Noah, and
of them was the n whole earth ouerspred.
20 ‖ Noah also began *to be* an husband man
and planted a vineyard.
21 And he drunke of ye wine and was o drunken, and was vncouered in the middes of his tent.
22 And when Ham the father p of Canaan
sawe the nakednesse of his father, q he tolde his
two brethren without.
23 Then tooke Shem and Iapheth a garment,
and put it vpon both their shoulders, and went
backeward, and couered the nakednesse of their
father with their faces backeward: so they sawe
not their fathers nakednesse.
24 Then Noah awoke from his wine, and
knew what his yonger sonne had done vnto him,
25 And saide, r Cursed *be* Canaan: a s seruant
of seruants shall he be vnto his brethren.
26 He said moreouer, blessed *be* the Lord God
of Shem, and let Canaan be ‖ his seruant.
27 God ‖ t persuade Iapheth, that hee may
dwell in the tentes of Shem, and let Canaan be
his seruant.
28 ¶ And Noah liued after the flood three
hundreth and fiftie yeeres.
29 So all the dayes of Noah were nine hundreth and fiftie yeeres; and he died.

CHAP. X.

1 The increase of mankinde by Noah and his sonnes. 10 The beginning of cities, countries and nations.

NOw these are the a generations of the sonnes
of Noah, Shem, Ham and Iapheth: [illegible]
whom sonnes were borne after the flood.
2 The sonnes of Iapheth were Gomer, [illegible]
Magog, and b Madai, and Iauan, and [illegible]
Meshech, and Tiras.
3 And the sonnes of Gomer, [illegible], and
Riphath, and Togarmah.
4 Also the sonnes of Iauan, [illegible]
[illegible]

*Isa. 54. 9.
k [illegible] that signes of the couenant ought not to be separated from the word.
*Eccles. 43. 12.
l When men shall see my bowe in the heauen, they shall knowe that I haue not forgotten my couenant with them.
m God doth repeate this the oftener to confirme Noahs faith so much more.
n This declareth what was the vertue of Gods blessing, when he said, Increase and bring forth, Chap. 1. 28.
‖ Or, Noah began againe.
o This is set before our eyes to shewe what an horrible thing drunkennes is.
p Of whom came the Canaanites, that wicked nation, who were also cursed of God.
q In derision and contempt of his father.
r He [illegible] [illegible] [illegible]
s That is, a most vile slaue.
‖ Or, them.
‖ Or, [illegible]
[illegible]

*Mat. 26. 52. reuel. 13. 10. f Not onely by the Magistrate, but oft times God raiseth vp one murtherer to kill another. * Chap. 1. 27. g Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God. h To assure you that the world shall be no more destroyed by a flood. i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.

c The Iewes so call all countries which are separated from them by sea, as Grecia, Italie, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.
d Of Cush and Mizraim came the Ethiopians and Egyptians.
e Meaning, a cruell oppressour and tyrant.
f His tyrannie came into a prouerbe as hated both of God and man: for he passed not to commit crueltie euen in Gods presence.
g For there was another citie in Egypt called also Babel.
|| *Or, the streets of the citie.*
h Of Lud came the Lydians.
|| *Or, the Cappadocians.*

Tarshish, Kittim, and Dodanim.
5 Of these were the c yles of the Gentiles di-
uided in their landes, euery man after his tongue,
and after their families in their nations.
6 ¶ Moreouer, ẏ sonnes of Ham *were* d Cush,
and Mizraim, and Put, and Canaan.
7 And the sonnes of Cush, Seba and Haui-
lah, and Sabtah, and Raamah, and Sabtecha: also
the sonnes of Raamah *were* Sheba and Dedan.
8 And Cush begate Nimrod, who began to
be e mightie in the earth.
9 He was a mightie hunter before the Lord.
wherefore it is saide, f As Nimrod the mightie
hunter before the Lord.
10 And the beginning of his kingdome was
Babel, and Erech, and Accad, and Calneh, in the
land g of Shinar.
11 Out of that land came Asshur, and builded
Niniueh, and the || citie Rehoboth, and Calah:
12 Resen also betweene Niniueh and Calah:
this is a great citie.
13 And Mizraim begate h Ludim, and Ana-
mim, and Lehabim, and Naphtuhim.
14 Pathrusim also, & Casluhim (out of whom
came the Philistims) and || Caphtorims.
15 ¶ Also Canaan begat Zidon his first borne,
and Heth,
16 And Iebusi, and Emori, and Girgashi,
17 And Hiui, and Arki, and Sini,
18 And Aruadi, and Zemari, and Hamathi:
and afterwarde were the families of the Canaa-
nites spred abroad.
19 Then the border of the Canaanites was
from Zidon, as thou commest to Gerar vntill Az-
zah, and as thou goest vnto Sodom, & Gomorah,
and Admah, and Zeboijm, euen vnto Lasha.
20 These are the sonnes of Ham according to
their families, according to their tongues in their
countries *and* in their nations.
21 ¶ Vnto i Shem also the father of all the
sonnes of k Eber, and elder brother of Iapheth
were children borne.
22 * The sonnes of Shem *were* Elam and As-
shur, and Arpachshad, and Lud, and Aram.
23 And the sonnes of Aram, Vz and Hul, and
Gether and Mash.
24 Also Arpachshad begate Shelah, and She-
lah begate Eber.
25 Vnto Eber also were borne two sonnes:
the name of the one *was* Peleg: for in his dayes
was the earth l diuided: and his brothers name
was Ioktan.
26 Then Ioktan begate Almodad and She-
leph, and Hazarmaueth, and Ierah,
27 And Hadoram, and Vzal, and Dicklah,
28 And Obal, and Abimael, and Sheba,
29 And Ophir, and Hauilah, and Iobab: al
these *were* the sonnes of Ioktan.
30 And their dwelling was from Mesha, as
thou goest vnto Sephar a mount of the East.
31 These are the sonnes of Shem according
to their families, according to their tongues, in
their countries and nations.
32 These are the families of the sonnes of
Noah, after their generations among their peo-
ple: and || out of these were the nations diuided
in the earth after the flood.

i In his flocke the Church was preserued: therefore Moses leaueth of speaking of Iapheth and Ham, and intreateth of Shem more at large.
k Of whom came the Ebrewes or Iewes.
* *1. Chron. 1. 17.*
l This diuision came by the diuersitie of languages, as appeareth, chap. 11. 9.
|| *Or, of these came diuers nations.*

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age & generation of Shem vnto Abram. 31 Abrams departure from Ur with his father Terah, Sarai and Lot. 32 The age and death of Terah.

Then the whole earth was of one * language
and one speech.
2 And a as b they went from the c East, they
found a plaine in the land of d Shinar, and there
they abode.
3 And they said one to another, Come, let vs
make bricke, and burne it in the fire. So they had
bricke for stone, and slime had they in steade of
morter.
4 Also they said, Goe to, let vs e builde vs a
citie and a tower, whose top *may reache* vnto the
heauen, that we may get vs a name, lest we be
scattered vpon the whole earth.
5 But the Lord f came downe, to see the ci-
tie and towre, which the sonnes of men builded.
6 And the Lord said, g Beholde, the people
is one, and they all haue one language, and this
they begin to doe, neither can they now be stop-
ped from whatsoeuer they haue imagined to do.
7 Come on, h let vs goe downe, and i there
confound their language, that euery one perceiue
not anothers speech.
8 So ẏ Lord scattered them from thence vp-
on all the earth, & they left off to build the citie.
9 Therefore the name of it was called || Ba-
bel, because the Lorde did there confounde the
language of all the earth: from thence then did
the Lord scatter them vpon all the earth.
10 ¶ * These are the generations k of Shem:
Shem *was* an hundreth yeere olde, & begate Ar-
pachshad two yeere after the flood.
11 And Shem liued, after he begate Arpach-
shad, fiue hundreth yeeres, and begate sonnes and
daughters.
12 Also Arpachshad liued fiue & thirtie yeres,
and begate Shelah.
13 And Arpachshad liued, after he begate
Shelah, foure hundreth and three yeeres, and be-
gate sonnes and daughters.
14 And Shelah liued thirtie yeeres, and begat
Eber.
15 So Shelah liued, after he begat Eber, foure
hundreth and three yeeres, and begat sonnes and
daughters.
16 Likewise Eber liued foure & thirtie yeeres,
and begate Peleg.
17 So Eber liued, after he begate Peleg, foure
hundreth and thirtie yeeres, and begate sonnes
and daughters.
18 And Peleg liued thirtie yeeres, and be-
gate Reu.
19 * And Peleg liued, after he begate Reu,
two hundreth and nine yeeres, and begate sonnes
and daughters.
20 Also Reu liued two and thirtie yeeres, and
begate Serug.
21 So Reu liued, after he begate Serug, two
hundreth & seuen yeeres, and begate sonnes and
daughters.
22 Moreouer Serug liued thirtie yeeres, and
begate Nahor.
23 And Serug liued, after he begate Nahor,
two hundreth yeeres, and begate sonnes and
daughters.
24 And Nahor liued nine and twentie yeeres,
and begate Terah.
25 So Nahor liued, after he begate Terah, an
hundreth and nineteene yeeres, and begat sonnes
and

* *Wisdom. 10. 5.*
a In the yeere an hundreth and thirtie after the flood.
b To wit, Nimrod and his companie.
c That is, from Armenia, where the Arke stayed.
d Which was afterward called Caldea.
e They were mooued with pride and ambition, thinking to preserre their owne glorie to Gods honour.
f Meaning, that he declared by effect that hee knewe their wicked enterprise: for Gods power is euery where, and doeth neither ascend nor descend.
g God speaketh this in derision, because of their foolish perswasion and enterprise.
h He speaketh, as though hee tooke counsell with his owne wisedome and power: to wit, with the Sonne and holy Ghost: signifying the greatnes and certaintie of the punishment.
i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glorie.
|| *Or, confusion.*
* *1. Chron. 1. 17.*
k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.
* *1. Chron. 1. 25.*

and daughters.
26 * So Terah liued seuentie yeeres, and begate Abram, Nahor, and Haran.
27 ¶ Nowe these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.
28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of † the Caldees.
29 So Abram and Nahor tooke them wiues. The name of Abrams wife *was* Sarai, & the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.
30 But Sarai was barren, *and* had no childe.
31 Then [n] Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Vr of the Caldees, to * goe into the land of Canaan, and they came to [o] Haran, and dwelt there.
32 So the daies of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

* 1.Chro.1.26. Iosh.24.2.
l He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vnto him. Also Abram at the confusion of tongues, was 48. yeere olde: for in the destruction of Sodom he was 99. And it was destroied 52. yeeres after the confusion of tongues.
† Ebr. Casdim.
m Some thinke that this Iscah was Sarai.
n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father. * Iosh.24.2. nehe.9.7. iudeth 5.7. Actes 7.4. o Which was a citie of Mesopotamia.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the Infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

For the Lorde had saide vnto Abram, * [a] Get thee out of thy countrey, and from thy kindred, and from thy fathers house vnto [b] the lande that I will shewe thee.
2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be [c] a blessing.
3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.
4 So Abram departed, euen as ÿ Lorde spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeere olde, when he departed out of Haran)
5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the [d] soules that they had gotten in Haran, & they departed, to goe to the land of Canaan: & to the land of Canaan they came.
6 ¶ So Abram [e] passed through the land vnto the place of Shechem, and vnto the ‖ plaine of Moreh (and the [f] Canaanite *was* then in ÿ land)
7 And the Lorde appeared vnto Abram, and saide, Vnto thy seede will I giue this lande. And there builded he an [g] altar vnto the Lord, which appeared vnto him.
8 Afterward remouing [h] thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the Westside, & Haai on the East: and there he built an [i] altar vnto the Lorde, and called on the Name of the Lord.
9 [k] Againe Abram went forth going & iourneying toward the South.
10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt to soiourne there: for there was a great famine in the lande.
11 And when he drewe neere to enter into Egypt, he said to Sarai his wife, Beholde nowe, I know that thou art a faire woman to looke vpō:

* Actes 7.3.
a From the flood to this time were foure hundreth, twentie and three yeeres.
b In appointing him no certaine place, he proueth so much more his faith and obedience.
c The world shall recouer by thy seede, which is Christ, the blessing which they lost in Adam.
d Meaning, aswell seruants as cattell.
e He wandred to and fro in the land before he could finde a setling place: thus God exerciseth the faith of his children.
‖ Or, oke groue.
f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.
g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.
h Because of the troubles that he had among that wicked people.
i And so serued the true God, and renounced all idolatrie. k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse. l This was a new trial of Abrams faith; whereby we see that the ende of one affliction is the beginning of another.

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they wil keepe thee aliue.
13 Say, I pray thee, that thou art my [m] sister, that I may fare well for thy sake, & that my † life may be preserued by thee.
14 ¶ Nowe when Abram was come into Egypt, the Egyptians behelde the woman: for she was very faire.
15 And the Princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was [n] taken into Pharaohs house:
16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants and maide seruants, and shee asses, and camels.
17 But the Lorde [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.
18 Then Pharaoh called Abram, and saide, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?
19 Why saidest thou, She is my sister, that I should take her to be my wife? Nowe therefore beholde thy wife, take *her* and goe thy way.
20 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

m By this we learne not to ... ... our selues in danger ... verse 20. albeit it may appeare ... Abram feared ... so much death ... that if he should die without issue, Gods promise should not haue taken place, wherein appeared a weake faith.
† Ebr. that my soule may liue.
n To be his wife.
o The Lord tooke the defence of this poore stranger against a mightie King: and as he is euer carefull ouer his, so did he preserue Sarai.
p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renued. 18 Abram buildeth an altar to the Lord.

Then [a] Abram went vp from Egypt, he, and his wife, and all that he had, and Lot with him toward the South.
2 And Abram *was* very rich in cattell, in siluer and in golde.
3 And he went on his iourney from the South toward [b] Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el & Haai,
4 Vnto the place of the * altar, which he had made there at the first: and there Abram called on the Name of the Lord.
5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tents,
6 So that the lande could not [c] beare them, that they might dwell together: for their * substance was great, so that they coulde not dwell together.
7 Also there was debate betweene the heardmen of Abrams cattell, & the heardmen of Lots cattell (and the [d] Canaanites and the Perizzites dwelled at that time in the land,)
8 Then saide Abram vnto Lot, Let there be no [e] strife, I pray thee, betweene thee and mee, neither betweene mine heardmen & thine heardmen: for we be brethren.
9 Is not the whole land before thee? depart I pray thee from me: If thou wilt [f] take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.
10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where (*for* before the Lorde destroied Sodom and Gomorah, *it was* as the [g] garden of the Lorde, like the land of Egypt, as thou goest vnto Zoar)
11 Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the [h] one from the other.

a His great riches gotten in Egypt hindered him not to followe his vocation.
b He called the place by that name, which was after giuen vnto it, Chap.28.19.
* Chap.12.7.
c This inconuenience came by their riches, which brake friendship, & as it were the bond of nature.
* Chap.36.7.
d Who seeing their contention, might blaspheme God and destroy them.
e He cutteth off the occasion of contention, therefore the euill ceaseth.
f Abram resigneth his owne right to buy peace.
g Which was in Eden chap.2.10. h This was done by Gods prouidence, that Abram ... and his seede might dwell in the lande of Canaan.

12 Abram dwelled in the lande of Canaan,
and Lot abode in the cities of the plaine, and pit-
ched his tent euen vnto Sodom.
13 Now the men of Sodom *were* wicked and
exceeding i sinners against the Lord.
14 ¶ Then the Lord saide vnto k Abram, (af-
ter that Lot was departed from him) Lift vp thine
eies nowe, and looke from the place where thou
art, Northward, and Southward, and Eastwarde,
and Westward:
15 For all * the land, which thou seest, will I
giue vnto thee and to thy seede for l euer,
16 And I will make thy seede, as the dust of
the earth: so that if a man can number the dust
of the earth, then shall thy seede be numbred.
17 Arise, walke through the land, in the length
thereof, and breadth thereof: for I will giue it vn-
to thee.
18 Then Abram remoued his tent, and came
and dwelled in the plaine of Mamre, which is in
Hebron, and builded there an altar vnto ẏ Lord.

[illegible] thinking to [illegible] paradise, found [illegible].
k The Lord comforted him, lest he should haue taken thought for the departure of his nephewe.
* Chap. 12. 7. & 15. 7, 18 & 26. 4. deu. 34. 4
l Meaning, a long time, and till the coming of Christ, as Exod. 12. 14. and 21. 6 deut. 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIIII.

12 *In the ouerthrowe of Sodom Lot is taken prisoner.* 16 *Abram deliuereth him.* 18 *Melchi-zedek commeth to meete him.* 23 *Abram would not be enriched by the king of Sodom.*

And in the daies of Amraphel King of a Shi-
nar, Arioch King of Ellasar, Chedor-laomer
King of Elam, and Tidal king of the b nations:
2 *These men* made warre with Bera King of
Sodom, and with Birsha King of Gomorah, Shi-
nab King of Admah, and Shemeber King of Ze-
boiim, and the King of Bela, which is Zoar.
3 All these c ioyned together in the vale of
‖ Siddim, which is the d salt Sea.
4 Twelue yeere were they subiect to Chedor-
laomer, but in the thirteenth yeere they rebelled.
5 And in the fourteenth yeere came Chedor-
laomer, and the Kings that were with him, and
smote the ‖ Rephaims in Ashteroth Karnaim, and
the Zuzims in Ham, and the Emims in ‖ Sha-
ueh Kiriathaim,
6 And the Horites in their mount Seir, vnto
the plaine of Paran, which is by the wildernesse.
7 And they returned and came to En-mish-
pat, which is Kadesh, and ‖ smote all the countrey
of the Amalekites, and also the Amorites that
dwelled in Hazezon-tamar.
8 Then went out the King of Sodom, and the
King of Gomorah, and the King of Admah, and
the King of Zeboiim, and the King of Bela, which
is Zoar: and they ioyned battell with them in the
vale of Siddim:
9 *To wit*, with Chedor-laomer king of Elam,
and Tidal king of nations, and Amraphel king of
Shinar, and Arioch King of Ellasar: foure Kings
against fiue.
10 Now the e vale of Siddim was full of slime
pits, & the Kings of Sodom & Gomorah fled and
‖ fell there and the residue fled to the mountaine.
11 Then they tooke all the substance of So-
dom and Gomorah, and al their vitailes and went
their way.
12 They f tooke Lot also Abrams brothers
sonne and his substance (for he dwelt at Sodom)
and departed.
13 ¶ Then came one that had escaped, and
told Abram the Ebrew, which dwelt in the plaine
of Mamre the Amorite, brother of Eshcol, and
brother of Aner, which were g confederate with
Abram.

a That is, of Babylon: by Kings here, meaning them that were gouernours of cities.
b Of a people gathered of diuers countreys.
c Ambition is the chiefe cause of warres among princes.
‖ *Or, of the laboured fieldes.*
d Called also the dead Sea, or the lake Asphaltite neere vnto Sodom and Gomorah.
‖ *Or, gyants.*
‖ *Or, plaine.*
‖ *Or, destroyed.*
e And afterward was ouerwhelmed with water, and so was called the salt Sea.
‖ *Or, were discomfited.*
f The godly are plagued many times with the wicked: therefore their companie is dangerous.
g God moued them to ioyne with Abram, and preferred him from their idolatrie and superstitions.

14 When Abram heard that his brother was
taken, ‖ he brought forth of them that were borne
and brought vp in his house, three hundreth and
eighteene, and pursued them vnto Dan.
15 Then he, and his seruants deuided them
selues against them by night, & smote them and
pursued them vnto Hobah, which is on the left
side of † Damascus.
16 And he recouered all the substance, and al-
so brought againe his brother Lot, and his goods,
and the women also and the people.
17 ¶ After that he returned from the slaugh-
ter of Chedor-laomer and of the Kings that were
with him, came the King of Sodom foorth to
meete him in the valley of Shaueh, which is the
* Kings dale.
18 And * Melchi-zedek King of Shalem
h brought foorth bread and wine: and he was a
Priest of the most high God.
19 Therefore he i blessed him, saying, Blessed
art thou, Abram, of God most high possessour of
heauen and earth,
20 And blessed *be* the most high God, which
hath deliuered thine enemies into thine hand.
* And Abram gaue him tythe of all.
21 Then the King of Sodom saide to Abram,
Giue me the † persons, and take the goods to thy
selfe.
22 And Abram said to the King of Sodom, ‖ I
haue lift vp mine hand vnto the Lorde the most
hie God possessour of heauen and earth,
23 † That I will not take of all that is thine,
so much as a threde or shoolatchet; lest thou
shouldest say, I haue made Abram riche,
24 k Saue onely that, which the yong men
haue eaten, and the partes of the men which went
with me, Aner, Eshcol, and Mamre: let them take
their partes.

‖ *Or, armed.*
† *Ebr. Dammesek.*
* 2. Sam. 18. 18.
* Hebr. 7. 1.
h For Abram and his souldiers refection, and not to offer sacrifice.
i In that Melchi-zedek fed Abram, he declared himselfe to represent a King: and in that he blessed him, the hie Priest.
* Hebr. 7. 8.
† *Ebr. soules.*
‖ *Or, I haue sworne.*
† *Ebr. If I take from thee a threede, &c. reade 1. Sam. 14. 44.*
k He would not that his liberalitie should be hurtfull vnto others.

CHAP. XV.

1 *The Lord is Abrams defence and rewarde.* 6 *He is iustified by faith.* 13 *The seruitude and deliuerance out of Egypt is declared.* 18 *The land of Canaan is promised the fourth time.*

After these things, the ‖ worde of the Lorde
came vnto Abram in a * vision, saying, Feare
not, Abram, I am thy buckler, *and* thine excee-
ding * great reward.
2 And Abram said, a O Lorde God, what wilt
thou giue me, seeing I goe childlesse, and the ste-
ward of mine house *is* this Eliezer of Damascus?
3 Againe Abram saide, Beholde, to me thou
hast giuen no seede: wherefore loe, a seruant of
mine house shalbe mine heire.
4 Then beholde, the worde of the Lord came
vnto him, saying, This man shall not be thine
heire, but one that shall come out of thine owne
bowels, he shalbe thine heire.
5 Moreouer he brought him foorth and saide,
* Looke vp nowe vnto heauen, and tel the starres,
if thou be able to number them: and he said vnto
him, So shall thy seede be.
6 And Abram * beleeued the Lorde, and he
counted that to him for righteousnesse.
7 Againe he saide vnto him, I am the Lorde,
that brought thee out of * Vr of the Caldees, to
giue thee this land to inherite it.
8 And he said, O Lord God, b whereby shall I
knowe that I shall inherite it?
9 Then he saide vnto him, Take me an heifer
of three yeeres olde, and a shee goate of three
yeeres olde, and a ramme of three yeeres olde, a
turtle

‖ *Or, the Lord spake to Abram.*
* Num. 12. 6.
* Psal. 16. 6.
a His feare was not onely least he should not haue children, but least the promise of the blessed seede should not be accomplished in him.
* Rom. 4. 18.
* Rom. 4. 3. gala. 3. 6. iames 2. 23.
* Chap. 11. 28.
b This is a particular motion of Gods Spirit, which is not lawfull for all to followe in asking signes: but was permitted to some by a peculiar motion, as to Gideon and Ezechiah.

c This was the olde custome in making couenants, Iere.34.18. to the which, God added these conditions, that Abrams posteritie should be as torne in pieces, but after they should be coupled together: also that it should be assaulted, but yet deliuered.
† Ebr. a feare of great darkenesse.
* Actes 7.6.
* Exod.12.40.
d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.
‖ Or, after foure hundreth yeeres.
e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full.
* Chap.12.7. and 13.15. and 26.4. deut.4.5.
* 1.King.4.21. 2.Chro.9.26.
† Ebr. Perath.

turtle doue also and a pigion.
10 So he tooke all these vnto him, and c deui-
ded them into the middes, & laid euery piece one
against an other: but the birdes deuided he not.
11 Then foules fell on the carkases, and A-
bram droue them away.
12 And when the sunne went downe, there
fell an heauie sleepe vpon Abram: and loe, † a ve-
ry fearefull darkenesse fell vpon him.
13 Then hee said to Abram, * Knowe for a
suretie, that thy seede shalbe a stranger in a land,
that is not theirs, * d foure hundreth yeeres, and
shall serue them: & they shall intreate them euil.
14 Notwithstanding the nation, whome they
shall serue, will I iudge: and afterward shall they
come out with great substance.
15 But thou shalt goe vnto thy fathers in
peace, *and* shalt be buried in a good age.
16 And in the ‖ fourth generation they shall
come hither againe: for the e wickednesse of the
Amorites is not yet full.
17 Also when the sunne went downe, there
was a darkenes: & behold, a smoking fornace, and
a firebrand, which went betweene those pieces.
18 * In that same day the Lord made a coue-
nant with Abram, saying, Vnto thy seede haue I
giuen this land, * from the riuer of Egypt vnto
the great riuer, the riuer † Euphrates.
19 The Kenites, and the Kenizites, and the
Kadmonites,
20 And the Hittites, and the Perizzites, and
the Rephaims,
21 The Amorites also, and the Canaanites,
and the Girgashites, and the Iebusites.

CHAP. XVI.

2 Sarai being barren, giueth Hagar to Abram. 4 Which conceiueth and despiseth her dame: 6 And being ill handled fleeth. 7 The Angel comforteth her. ver.12 The name and maners of her sonne. 13 Shee calleth vpon the Lorde, whom she findeth true.

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.
b She faileth in binding Gods power to the common order of nature, as though God coulde not giue her children in her olde age.
‖ Or, peraduenture.
† Ebr. be builded by her.
c This punishment declareth what they gaine that attempt any thing against the worde of God.
† Ebr. Mine iniurie is vpon thee.
‖ Or, power.
d Which was Christ, as appeareth verse 13. and chap.18.17.

NOwe a Sarai Abrams wife bare him no chil-
dren, and she had a mayde an Egyptian, Ha-
gar by name.
2 And Sarai said vnto Abram, Beholde nowe,
the Lord hath b restrained mee from childe bea-
ring. I pray thee goe in vnto my maide: ‖ it may
be that I shall † receiue a childe by her. And A-
bram obeyed the voyce of Sarai.
3 Then Sarai Abrams wife tooke Hagar her
maide the Egyptian, after Abram had dwelled
ten yeere in the land of Canaan, and gaue her to
her husband Abram for his wife.
4 ¶ And hee went in vnto Hagar, and shee
conceiued. and when he sawe that she had concei-
ued, her dame was c despised in her eyes.
5 Then Sarai saide to Abram, † Thou doest
me wrong. I haue giuen my maide into thy bo-
some, and she seeth that she hath conceiued, and
I am despised in her eyes: the Lorde iudge be-
tweene me and thee.
6 Then Abram sayde to Sarai, Beholde, thy
maide *is* in thine ‖ hand: doe with her as it plea-
seth thee. Then Sarai dealt roughly with her:
wherefore she fled from her.
7 ¶ But the d Angel of the Lorde found her
beside a fountaine of water in the wildernesse by
the fountaine in the way to Shur,
8 And he saide, Hagar Sarais maide, whence
commest thou? and whither wilt thou goe? And
she said, I flie from my dame Sarai.
9 Then the Angel of the Lorde saide to her,
e Returne to thy dame, and humble thy selfe vn-
der her hands.
10 Againe the Angel of the Lorde saide vnto
her, I will so greatly increase thy seede, that it shall
not be numbred for multitude.
11 Also the Angel of the Lord said vnto her,
See, thou art with childe, and shalt beare a sonne,
and shalt call his name Ishmael: for the Lord hath
heard thy tribulation.
12 And he shalbe a ‖ wilde man: his hande
shall be against euery man, and euery mans hande
against him. * and f he shall dwell in the presence
of all his brethren.
13 Then shee called the name of the Lorde,
that spake vnto her, Thou God lookest on mee:
for she sayde, g Haue I not also here looked after
him that seeth me?
14 * Wherefore the well was called, ‖ Beer-
lahai-roi. lo, *it is* betweene Kadesh and Bered.
15 ¶ And Hagar bare Abram a sonne, and A-
bram called his sonnes name, which Hagar bare,
Ishmael.
16 And Abram *was* foure score and sixe yeere
olde, when Hagar bare him Ishmael.

e God sti[illegible] [illegible] people in their [illegible] [illegible] fort.
‖ Or, fierce and cruel. ‖ Or, [illegible]
* Chap.25.18.
f That is, the Ishmaelites shall be a peculiar people by themselues, and not a portion of another people.
g She rebuketh her owne dulnesse, and acknowledgeth Gods grace who was present with her euery where.
* Chap.24.62.
‖ Or, the well of the liuing and seeing me.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promes. 8 The land of Canaan is the fift time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninetie yeere olde and
nine, the Lorde appeared to Abram, and
said vnto him, I am God ‖ all sufficient. * walke
before me, and be thou ‖ vpright,
2 And I will make my couenant betweene
me and thee, & I will multiplie thee exceedingly.
3 Then Abram fell on his face, and God tal-
ked with him, saying,
4 Beholde, I *make* my couenant with thee,
and thou shalt be a a father of many nations,
5 Neither shall thy name any more be called
Abram, but thy name shalbe b Abraham: * for a
father of many nations haue I made thee.
6 Also I will make thee exceeding fruitefull,
and will make nations of thee: yea, Kings shall
proceede of thee.
7 Moreouer I will establish my couenant be-
tweene me and thee, and thy seede after thee in
their generations, for an * euerlasting couenant,
to be God vnto thee, and to thy seede after thee.
8 And I will giue thee and thy seede after
thee the land, wherein thou art a stranger, *euen*
all the land of Canaan, for an euerlasting posses-
sion, and I will be their God.
9 ¶ Againe God saide vnto Abraham, Thou
also shalt keepe my couenant, thou, and thy seede
after thee in their generations.
10 c This is my couenant which ye shall keepe
betweene me & you, & thy seede after thee, * Let
euery man childe among you be circumcised:
11 That is, ye shall circumcise the d foreskin
of your flesh, and it shall be a * signe of the coue-
nant betweene me and you.
12 And euery man childe of eight dayes olde
among you, shalbe circumcised in your generati-
ons, aswell hee that is borne in *thine* house, as hee
that is bought with money of any stranger, which
is not of thy seede.
13 He that is borne in thine house, and he that
is bought with thy money, must needes bee cir-
cumcised: so my couenant shall be in your flesh
for

‖ Or, almightie.
* Chap.5.22.
‖ Or, without hypocrisie.
a Not onely according to the flesh, but of a farre greater multitude by faith, Rom.4.[illegible]
b The changing of his name is a seale to confirme Gods promise vnto him.
* Rom.4.17.
* Chap.13.14.
c Circumcision is called the couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it: which phrase is common to all Sacraments.
* Actes 7.8.
d That priuie part is circumcised, to shew that all that is begotten of man is corrupt, and must be mortified.
* Rom.4.11.

for an euerlasting couenant.

14 But the vncircumcised * man childe, in whose flesh the foreskin is not circumcised, euen that person shall be cut off from his people, *because* he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah *shalbe* her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and shee shall be *the mother* of nations: Kings *also* of people shall come of her.

17 Then Abraham fell vpon his face, and f laughed, and said in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and shall Sarah that is ninetie yeere olde beare?

18 And Abraham sayde vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God sayde, * Sarah thy wife shall beare thee a sonne in deede, and thou shalt call his name Izhak: and I will establish my couenant with him for an g euerlasting couenant, *and* with his seede after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiplie him † exceedingly: twelue princes shall hee beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne and all that were borne in his house, and all that was bought with his money, *that is,* euery man childe among the men of Abrahams house, and h he circumcised the foreskinne of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeere olde and nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, *both* borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to knowe God. 21 The destruction of Sodome is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lorde * appeared vnto him in the ‖ plaine of Mamre, as he sate in his tent doore about the heate of the day.

2 And he lift vp his eyes, and looked: and loe, three a men stood by him, and when he saw *them,* he ranne to meete them from the tent doore, and bowed himselfe to the ground.

3 And he sayde, b Lord, if I haue nowe found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, bee brought, and c wash your feete, and rest your selues vnder the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are ye d come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and sayde, Make ready at once three † measures of fine meale: kneade it, and make cakes vpon the hearth.

7 And Abraham ranne to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it readie.

8 And hee tooke butter and milke, and the calfe, which he had prepared, and set before them, and stoode himselfe by them vnder the tree, and e they did eate.

9 ¶ Then they sayde to him, Where is Sarah thy wife? And hee answered, Beholde, *she is* in the tent.

10 And hee sayde, * I will certainely come againe vnto thee according to the time f of life: and loe, Sarah thy wife shall haue a sonne. and Sarah heard in the tent doore, which was behinde him.

11 (Nowe Abraham and Sarah *were* olde and striken in age, *and* it ceased to bee with Sarah after the maner of women)

12 Therefore Sarah g laughed within her selfe, saying, After I am waxed olde, * and my lord also, shall I haue lust?

13 And the Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainely beare a childe, which am olde?

14 (Shall any thing be ‖ hard to the Lord? at the time appoynted will I returne vnto thee, *euen* according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was affraid. And he said, † It is not so: for thou laughedst.

16 ¶ Afterwarde the men did rise vp from thence and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the h Lord saide, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall bee in deede a great and a mightie nation, and * all the nations of the earth shalbe blessed in him?

19 For I knowe him i that he will commande his sonnes and his houshold after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lorde sayde, Because the crie of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

21 I will k goe downe nowe, and see whether they haue done altogether according to the l crie which is come vnto mee: and if not, *that* I may knowe.

22 And the men turned thence and went toward Sodom: but Abraham stoode yet before the Lord.

23 Then Abraham drewe neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there bee fiftie righteous within the citie, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. shall not the Iudge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom

e Albeit women were not circumcised, yet were they partakers of Gods promes: for vnder the mankind all was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promes.

‖ Or, dame, or princesse.

f Which proceeded of a sudden ioy, and not of infidelitie.

* Chap. 18.10. and 21.2.

g The euerlasting couenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promes, as was promised to Ishmael.

† Ebr. greatly, greatly.

* Chap. 21.2.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the hiest to the lowest they may obey the will of God.

* Ebr. 13.2.

‖ Or, oke groue.

a That is, three Angels in mans shape.

b Speaking to one of them, in whom appeared to be most maiestie: for he thought they had bin men.

c For men vsed because of the great heate to goe bare footed in those partes.

d As sent of God, that I should doe my dutie to you.

† Ebr. Seim.

e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate and drinke, and such like.

* Chap. 17.19,21. and 21.2. rom. 9.9.

f That is, about this time, when she shalbe aliue, or when the childe shall come into this life.

g For she rather had respect to the order of nature, then beleeued the promes of God.

* 1. Peter 3.6.

‖ Or, hid.

† Ebr. Na.

h Iehouah the Ebrewe worde, which we call Lord, sheweth that this Angell was Christ: for this word is onely applied to God.

* Chap. 12.3. and 22.18.

i He sheweth that fathers ought both to knowe Gods iudgements, and to declare them to their children.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our sinnes crie for vengeance though none accuse vs.

† Ebr. doe iudgement.

m God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt, that not onely fiftie, but ten righteous men coulde not be found there: and also that the wicked are spared for the righteous sake.
n Hereby wee learne, that the neerer we approch vnto God, ẏ more doeth our miserable estate appeare, and the more are we humbled.

o If God refused not the praier for the wicked Sodomites, euen to the sixt request, howe much more will he graunt the praiers of the godly for the afflicted Church?

a Wherein we see Gods prouident care in preseruing his: albeit he receiueth not himselfe to all alike: for Lot had but two Angels and Abraham three.
* Chap. 18.4.

b That is, he prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come that they would reueile themselues.
d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

e He deserueth praise in defending his ghestes, but he is to be blamed in seeking vnlawfull meanes.
f That I should preserue them from all iniurie.

* 2. Peter 2.7.

Sodom m fiftie righteous within the citie, then
will I spare all the place for their sakes.
27 Then Abraham answered and said, Behold
nowe, I haue begun to speake vnto my Lord, and
I am n but dust and ashes.
28 If there shall lacke fiue of fiftie righteous,
wilt thou destroy all the citie for fiue? And hee
saide, If I finde there fiue and fourtie, I will not
destroy it.
29 And he yet spake to him againe, and saide,
What if there shall be found fourtie there? Then
he answered, I will not doe it for fourties sake.
30 Againe he saide, Let not my Lord nowe be
angry, that I speake, What if thirtie be founde
there? Then he saide, I will not doe it, if I finde
thirtie there.
31 Moreouer he said, Behold, now I haue begunne to speake vnto my Lorde, What if twentie
be founde there? And he answered, I will not destroy it for twenties sake.
32 Then he saide, Let not my Lorde be nowe
angrie, and I will speake but this o once, What if
ten be found there? And he answered, I will not
destroy it for tennes sake.
33 ¶ And the Lord went his way when he had
left communing with Abraham, and Abraham
returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthie lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

AND in the euening there came two a Angels
to Sodom: and Lot sate at the gate of Sodom, and Lot sawe *them*, and rose vp to meete
them, and hee bowed himselfe with his face to the
ground.
2 And hee sayde, See my Lordes, I pray you
turne in nowe into your seruants house, and tarie
all night, and * wash your feete, & ye shall rise vp
early and go your wayes. Who sayde, Nay, but
we will abide in the streete all night.
3 Then b he preassed vpon them earnestly, and
they turned in to him, and came to his house and
he made them a feast, and did bake vnleauened
bread, and they c did eate.
4 But before they went to bed, the men of the
citie, *euen* the men of Sodom compassed the house
round about from the yong euen to the olde, d all
the people from *all* quarters.
5 Who crying vnto Lot said to him, Where
are the men, which came to thee this night? bring
them out vnto vs that we may knowe them.
6 Then Lot went out at the doore vnto them,
and shut the doore after him,
7 And said, I pray you, my brethren, doe not *so*
wickedly.
8 Beholde nowe, I haue two e daughters,
which haue not knowen man: them will I bring
out nowe vnto you, and doe to them as seemeth
you good: onely vnto these men doe nothing:
f for therefore are they come vnder the shadowe
of my roofe.
9 Then they said, Away hence. and they said,
He is come alone as a stranger, and shall he iudge
and rule? we will nowe deale woorse with thee
then with them. So they preassed sore vpon Lot
* himselfe, and came to breake the doore.
10 But the men put forth their hand and pulled Lot into the house to them and shut to the
doore.

11 * Then they smote the men that were at
the doore of the house with blindnes both small
and great, so that they were wearie in † seeking the
doore.
12 ¶ Then the men said vnto Lot, Whom hast
thou yet here? either sonne in lawe, or thy sonnes,
or thy daughters, or whatsoeuer thou hast in the
citie, bring it out of this place.
13 For we g will destroy this place, because the
crie of them is great before the Lorde, and the
Lord hath sent vs to destroy it.
14 Then Lot went out and spake vnto his
sonnes in lawe, which ‖ maried his daughters, and
said, Arise, get you out of this place: for the Lord
will destroy the citie: but he seemed to his sonnes
in lawe as though he had mocked.
15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and
thy two daughters † which are here, lest thou be
destroied in the punishment of the citie.
16 And *as* he h prolonged the time, * the men
caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto
him) and they brought him foorth, and set him
without the citie.
17 ¶ And when they had brought them out,
the Angel saide, Escape for thy life: i looke not
behind thee, neither tarie thou in all the plaine:
escape into ẏ mountaine, least thou be destroyed.
18 And Lot saide vnto them, Not so, I pray
thee, my Lord.
19 Behold now, thy seruant hath found grace
in thy sight, and thou hast magnified thy mercie,
which thou hast shewed vnto me in sauing my
life: and I cannot escape in the mountaine, least
some euill take me, and I die.
20 See nowe this citie hereby to flee vnto,
which is a litle one: Oh let me escape thither: is
it not a k litle one, and my soule shall liue?
21 Then he said vnto him, Beholde, I haue receiued † thy request also concerning this thing,
that I will not ouerthrow this citie, for the which
thou hast spoken.
22 Haste thee, saue thee there: for I can doe
l nothing till thou be come thither. Therefore the
name of the citie was called m Zoar.
23 ¶ The sunne did rise vpon the earth, when
Lot entred into Zoar.
24 Then the Lorde * rained vpon Sodom and
vpon Gomorah brimstone, and fire from the Lord
out of heauen,
25 And ouerthrewe those cities and all the
plaine, and all the inhabitants of the cities, and
that that grewe vpon the earth.
26 ¶ Now his wife behind him looked backe,
and she became a n pillar of salt.
27 ¶ And Abraham rising vp earely in ẏ morning *went* to the place, where he had stand before the Lord,
28 And looking towarde Sodom and Gomorah and toward all the land of the plaine, behold,
he sawe the smoke of the lande mounting vp as
the smoke of a fornace.
29 ¶ But yet when God destroied the cities
of the plaine, God thought vpon Abraham, and
sent Lot out from the middes of the destruction,
when he ouerthrewe the cities, wherein Lot dwelled.
30 ¶ Then Lot went vp from Zoar, & dwelt
in the mountaine with his two daughters: for he

* Escaped

* Wisd. 19.16.
† Ebr. hiding.

g This prouveth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.
* Chap. 18.20.
‖ Or, should marie.

† Ebr. which are founde.
h The mercie of God striueth to ouercome mans slownes in following Gods calling.
* Wisd. 10.6.

i He willed him to flee from Gods iudgements, and not to be sorie to depart from that rich countrey and full of vaine pleasures.

k Though it be litle, yet it is great enough to saue my life: wherein he offendeth in chosing another place then the Angel had appointed him.
† Ebr. thy face.
l Because Gods commandement was to destroy the citie and to saue Lot.
m Which before was called Bela, Chap. 14.2.
* Deut. 29.23. Isa. 13.19. Iere. 50.40. Ezek. 16.49. Hose. 11.8. Amos 4.11. Luke 17.29. Iude 7.
n As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.

o feared to tarie in Zoar, but dwelt in a caue, he,
and his two daughters.
31 And the elder saide vnto the yonger, Our
father is old, and there is not a man in the earth,
to come in vnto vs after the maner of all ỳ earth.
32 Come, wee will make our father q drinke
wine, and lie with him, that we may preserue seede
of our father.
33 So they made their father drinke wine that
night, and the elder went and lay with her father:
but he perceiued not, neither whē she lay downe,
neither when she rose vp.
34 And on the morowe the elder saide to the
yonger, Behold, yesternight lay I with my father:
let vs make him drinke wine this night also, and
goe thou *and* lie with him, that we may †preserue
seede of our father.
35 So they made their father drinke wine that
night also, and the yonger arose, & lay with him,
but he perceiued not, when she lay downe, nei-
ther when she rose vp.
36 Thus were r both the daughters of Lot
with childe by their father.
37 And the elder bare a sonne, and she called
his name Moab: the same is the father of the
f Moabites vnto this day.
38 And the yonger bare a sonne also, and she
called his name t Ben-ammi: the same is the fa-
ther of the Ammonites vnto this day.

[illegible] fleeing before [illegible] Gods mercie, he durst not prouoke him againe by continuing among the wicked.
p Meaning in the countrey, which the Lord had now destroyed.
q For except he had bene ouercome with wine, he would neuer haue done that abominable act.
† Ebr. keepe aliue.
r Thus God permitted him to fall most horribly in the solitarie mountaines, whom the wickednesse of Sodom could not ouercome.
f Who as they were borne in most horrible incest, so were they and their posteritie vile & wicked.
t That is, sonne of my people: signifying, that they rather reioyced in their sinne, then repented for ỳ same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the King. 9 And the King, Abraham. 11 Sarah is restored with great giftes. 17 Abraham prayeth, and the King and his are healed.

AFterward Abraham departed thence toward
the South countrey and dwelled betweene
Cadesh and a Shur, and soiourned in Gerar.
2 And Abraham said of Sarah his wife, b She
is my sister. Then Abimelech King of Gerar sent
and tooke Sarah.
3 But God came to Abimelech in a dreame
by night, and said to him, Beholde, c thou art but
dead, because of the woman, which thou hast ta-
ken: for she is a mans wife.
4 (Notwithstanding Abimelech had not yet
come neere her) And he said, Lord, wilt thou slay
euen d the righteous nation?
5 Said not he vnto me, She is my sister? yea,
and she her selfe said, He is my brother: with an
vpright e minde, and f innocent handes haue I
done this.
6 And God saide vnto him by a dreame, I
knowe that thou diddest this euen with an vp-
right minde, and I g kept thee also that thou
shouldest not sinne against me: therefore suffered
I thee not to touch her.
7 Now then deliuer the man his wife againe:
for he is a h Prophet, and he i shall pray for thee
that thou mayest liue: but if thou deliuer her not
againe, be sure that thou shalt die the death, thou,
and all that thou hast.
8 Then Abimelech rising vp early in ỳ mor-
ning, called all his seruants, and tolde all these
things † vnto them, and the men were sore afraid.
9 Afterward Abimelech called Abraham, and
said vnto him, What hast thou done vnto vs? and
what haue I offēded thee, that thou hast brought
on mee and on my k kingdome *this* great sinne?
thou hast done things vnto mee that ought not
to be done.

a Which was toward Egypt.
b Abraham had now twise fallen into this fault: such is mans frailtie.
c So greatly God detesteth the breach of mariage.
d The infidels confessed that God would not punish but for iust occasion: therefore whēsoeuer hee punisheth, the occasion is iust.
e As one falling by ignorance, and not doing euill of purpose.
f Not thinking to do any man harme.
g God by his holy spirit reteineth them that offend by ignorance, that they fall not into greater inconuenience.
h That is, one to whom God reueileth himselfe familiarly.
i For the prayer of the godly is of force towardes God.
† Ebr. in their eares.
k The wickednes of the King bringeth Gods wrath vpon the whole realme.

10 So Abimelech said vnto Abraham, What
sawest thou that thou hast done this thing?
11 Thē Abraham answered, Because I thought
thus, Surely the l feare of God *is* not in this place,
and they will slay me for my wiues sake.
12 Yet in very deede she is my m sister: for she
is the daughter of my father, but not the daugh-
ter of my mother, and she is my wife.
13 Nowe when God caused me to wander out
of my fathers house, I said then to her, This is thy
kindnes that thou shalt shewe vnto me in all pla-
ces where we come, * Say thou of me, He is my
brother.
14 Then tooke Abimelech sheepe & beeues,
& men seruants, & women seruants, & gaue them
vnto Abraham, and restored him Sarah his wife.
15 And Abimelech saide, Beholde, my land *is*
|| before thee: dwell where it pleaseth thee.
16 Likewise to Sarah he said, Beholde, I haue
giuen thy brother a thousand pieces of siluer: be-
hold, he is the n vaile of thine eyes to all that are
with thee, and to all *others*: and she was o thus
reproued.
17 ¶ Then Abraham praied vnto God, and
God healed Abimelech, and his wife, and his wo-
men seruants: and they bare children.
18 For the Lorde p had shut vp euery wombe
of the house of Abimelech, because of Sarah A-
brahams wife.

l He sheweth that no honestie can be hoped for, where the feare of God is not.
m By sister, he meaneth his cousin germaine, and by daughter, Abrahams neece, Chap. 11.29. for so the Ebrewes vse these wordes.
* Chap. 12.13.
|| Or, is at thy commandement.
n Such an head, as with whom thou mayest be preserued from all dangers.
o God caused this heathen King to reproue her, because she dissembled, seeing that God had giuen her a husband, as her vaile and defence.
p Had taken away from them the gift of conceiuing.

CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOwe the Lord visited Sarah, as he had saide,
and did vnto her * according as he had pro-
mised.
2 For * Sarah conceiued, and bare Abraham a
sonne in his a olde age, at the same season that
God tolde him.
3 And Abraham called his sonnes name that
was borne vnto him, which Sarah bare him, Izhak.
4 Then Abraham circumcised Izhak his sonne,
when he was eight daies olde, * as God had com-
manded him.
5 So Abraham was an hundreth yeere olde,
when his sonne Izhak was borne vnto him.
6 ¶ Then Sarah saide, God hath made me to
reioyce: all that heare will reioyce with me.
7 Againe she saide, b Who would haue saide
to Abraham, that Sarah shoulde haue giuen chil-
dren sucke? for I haue borne him a sonne in his
olde age.
8 Then the childe grewe and was weaned: and
Abraham made a great feast the same day that Iz-
hak was weaned.
9 ¶ And Sarah sawe the sonne of Hagar the
Egyptian (which she had borne vnto Abraham)
c mocking.
10 Wherefore she saide vnto Abraham, * Cast
out this bond woman and her sonne: for ỳ sonne
of this bond woman shall not be heire with my
sonne Izhak.
11 And this thing was very grieuous in Abra-
hams sight, because of his sonne.
12 ¶ But God saide vnto Abraham, Let it not
be grieuous in thy sight for the childe, and for thy
bonde woman: in all that Sarah shall say vnto
thee, heare her voyce: for in Izkak shall thy seede
be d called.
13 As for the sonne of the bond woman, I wil
make

* Chap. 17.19. and 18.10.
* Mat. 1.2. actes 7.8. galat. 4.23. hebre. 11.11.
a Therefore the miracle was greater.
* Chap. 17.12.
b She accuseth her selfe of ingratitude that she did not beleeue the Angel.
c He derided Gods promes made to Izhak, which the Apostle calleth persecution, Gal. 4. 29.
* Galat. 4.30.
d The promised seede shalbe counted from Izhak, and not from Ishmael, Rom 9.7. hebre. 11.18.

e The Ishmaelites shall come of him.

f True faith renounceth all naturall affections to obey Gods commandement.

g For his promes sake made to Abraham, and not because the childe had discretion and iudgement to pray.

h Except God open our eyes, we can neither see, nor vse the meanes which are before vs.

i As touching outward things God caused him to prosper.

|| Or, shot in the bowe and was an hunter.

† Ebr. deale falsely with me, or lie.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the trueth and to assure others of our syncerittie.

l Wicked seruants doe many euils vnknowen to their masters.

|| Or, well of the othe, or, of seuen, meaning lambes.

m Thus we see that the Godly, as touching outward things, may make peace with the wicked that know not the true God.

n That is, he worshipped God in all poynts of true religion.

make him e a nation also, because he is thy seede.
14 So Abraham arose vp early in the morning,
and tooke bread, and a bottell of water, and gaue
it vnto Hagar, putting it on her shoulder, and the
childe *also*, and f sent her away: who departing
wandered in the wildernesse of Beer-sheba.
15 And when the water of the bottell was
spent, she cast the childe vnder a certaine tree.
16 Then shee went and sate her ouer against
him a farre off about a bowe shoote: for she sayde,
I will not see the death of the childe. and she sate
downe ouer against *him*, and lift vp her voyce
and wept.
17 Then God g heard the voyce of the childe,
and the Angel of God called to Hagar from hea-
uen, and said vnto her, What aileth thee, Hagar?
feare not, for God hath heard the voyce of the
childe where he is.
18 Arise, take vp the childe, and holde him in
thine hand: for I will make of him a great people.
19 And God h opened her eyes, and shee sawe
a well of water. so she went and filled the bottell
with water, and giue the boy drinke.
20 So God was i with the childe, and he grew
and dwelt in the wildernesse, and was an || archer.
21 And he dwelt in the wildernesse of Paran,
and his mother tooke him a wife out of the land
of Egypt.
22 ¶ And at that same time Abimelech and
Phichol his chief captaine spake vnto Abraham,
saying, God *is* with thee in all that thou doest.
23 Nowe therefore sweare vnto me heere by
God, that thou wilt not † hurt me, nor my chil-
dren, nor my childrens children: thou shalt deale
with me, and with the countrey, where thou hast
bene a stranger, according vnto the kindnesse
that I haue shewed thee.
24 Then Abraham said, I will k sweare.
25 And Abraham rebuked Abimelech for a
wel of water, which Abimelechs seruants had vio-
lently taken away.
26 And Abimelech sayde, l I knowe not who
hath done this thing: also thou toldest mee not,
neither heard I *of it* but this day.
27 Then Abraham tooke sheepe and beeues,
and gaue them vnto Abimelech; and they two
made a couenant.
28 And Abraham set seuen lambes of the
flocke by themselues.
29 Then Abimelech said vnto Abraham, What
meane these seuen lambes, which thou hast set by
themselues?
30 And hee answered, Because thou shalt re-
ceiue of mine hand *these* seuen lambes, that it may
be a witnes vnto me, that I haue digged this well.
31 Wherfore the place is called || Beer-sheba,
because they both sware.
32 Thus made they a m couenant at Beer-she-
ba: afterward Abimelech and Phichol his chiefe
captaine rose vp, and turned againe vnto the land
of the Philistims.
33 ¶ And Abraham planted a groue in Beer-
sheba, and n called there on the Name of the Lord,
the euerlasting God.
34 And Abraham was a stranger in the Phili-
stims land a long season.

CHAP. XXII.

1, 2 The faith of Abraham is prooued in offering his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom commeth Rebekah.

AND after these things God did * proue Abra-
ham, and said vnto him, Abraham. Who an-
swered, † Here am I.
2 And he saide, Take nowe thine onely sonne
Izhak whome thou louest, and get thee vnto the
land of a Moriah, and b offer him there for a
burnt offring vpon one of the mountaines, which
I will shewe thee.
3 Then Abraham rose vp early in the mor-
ning, and sadled his asse, and tooke two of his ser-
uants with him, and Izhak his sonne, and cloue
wood for the burnt offering, and rose vp and went
to the place, which God had tolde him.
4 ¶ Then the third day Abraham lift vp his
eyes, and sawe the place a farre off,
5 And said vnto his seruants, Abide you here
with the asse: for I and the childe will goe yonder
and worship, and c come againe vnto you.
6 Then Abraham tooke the wood of the
burnt offering, and layed it vpon Izhak his sonne,
and hee tooke the fire in his hand, and the knife:
and they went both together.
7 Then spake Izhak vnto Abraham his fa-
ther, and said, My father. And he answered, Here
am I, my sonne. And he said, Behold the fire & the
wood, but where is the lambe for ŷ burnt offring?
8 Then Abraham answered, My sonne, God
will d prouide him a lambe for a burnt offering:
so they went both together.
9 And when they came to the place which
God had shewed him, Abraham builded an altar
there, & couched the wood, and e bound Izhak his
sonne * and laid him on the altar vpon the wood.
10 And Abraham stretching foorth his hand,
tooke the knife to kill his sonne.
11 But the Angel of the Lord called vnto him
from heauen, saying, Abraham, Abraham. And he
answered, Here am I.
12 Then he said, Lay not thine hand vpon the
childe, neither doe any thing vnto him: for now I
f know that thou fearest God, seeing for my sake
|| thou hast not spared thine † onely sonne.
13 And Abraham lifting vp his eyes, looked:
and behold, there was a ramme behind *him* caught
by the hornes in a bush. then Abraham went and
tooke the ramme, and offered him vp for a burnt
offering in the steade of his sonne.
14 And Abraham called the name of that
place, || Iehouah-ijreh. as it is said this day, In the
mount will the Lord g be seene.
15 ¶ And the Angel of the Lord cryed vnto
Abraham from heauen the second [illegible]
16 And sayde, * By h my selfe [illegible]
(saith the Lord) because thou [illegible]
and hast not spared thine onely [illegible]
17 Therefore will I surely blesse [illegible] and will
greatly multiplie thy seede, as the starres of the
heauen, and as the sand which is vpon the sea
shore, and thy seede shall possesse the || gate of his
enemies.
18 * And in thy seede shall all the nations of
the earth bee blessed, because thou hast obeyed
my voyce.
19 Then turned [illegible] againe vnto his ser-
uants, and they rose [illegible] together to Beer-
sheba: and Abraham dwelt [illegible]
20 ¶ And after these [illegible] tolde Abra-
ham, saying, Beholde Milcah, [illegible]
children vnto thy brother Nahor [illegible]
21 To wit, Vz his eldest sonne, [illegible]
brother,

* Hebr. 11.17.

† Ebr. Loe, I.

a Which signifieth the seene of God, in the which place he was honoured: and Salomon afterward built the Temple.

b Herein stoode the chiefest poynt of his tentation, seeing he was commanded to offer vp him in whom God had promised to blesse all the nations of the world.

c He doubted not, but God would accomplish his promes, though he should sacrifice his sonne.

d The onely way to ouercome all tentations is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commandement whereunto he shewed him selfe obedient.

* Iames 2.21. 1.Mac.2.52.

f That is, by thy true obedience thou hast declared thy liuely faith.

|| Or, and hast not withholden thine onely sonne from me.

† Ebr. thy sonne, thine onely sonne.

|| Or, The Lord will see, or prouide.

g The name is changed, to shewe that God doth both see and prouide secretly for his, and also euidently is seene and felt in time conuenient.

* Psal.105.9. ecclus. 44.21. luke 1.73. hebr.6.13.

h Signifying there is no greater then he.

|| Or, holdes.

* Chap.12.3. and 18.18. eccl. 44.[illegible] actes 3.25. gal.3.8.

[Or, of the] Syrians.

brother,and Kemuel the father of ‖ Aram,
22 And Chesed and Hazo, and Pildash, and
Iidlaph,and Bethuel.
23 And Bethuel begate Rebekah : these eight
did Milcah beare to Nahor Abrahams brother.
24 And his i concubine called Reumah, shee
bare also Tebah , and Gahan, and Thahash and
Maachah.

i Concubine is oftentimes taken in the good part, for those women which were inferiour to the wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a fielde, to burie her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twentie and
seuen yeere olde († so long liued she)
2 Then Sarah dyed in Kiriath-arba : the same
is Hebron in the land of Canaan. and Abraham
came to mourne for Sarah and to weepe for her.
3 ¶ Then Abraham a rose vp from the sight
of his corps,and talked with the † Hittites,saying,
4 I am a stranger,and a forreiner among you,
giue mee a possession of buriall with you , that I
may burie my dead out of my sight.
5 Then the Hittites answered Abraham, say-
ing vnto him,
6 Heare vs, my lorde : thou art a prince b of
God among vs : in the chiefest of our sepulchres
bury thy dead : none of vs shall forbid thee his se-
pulchre,but thou mayest bury thy dead *therein*.
7 Then Abraham stoode vp,and bowed him-
selfe before the people of the land of the Hittites.
8 And he communed with them,saying, If it
be † your minde, that I shall burie my dead out
of my sight,heare mee,and intreate for me to E-
phron the sonne of Zohar,
9 That he would giue me the caue‖of Mach-
pelah,which hee hath in the ende of his field: that
he would giue it mee for as much † money as it is
worth,for a possession to bury in among you.
10 (For Ephron dwelt among the Hittites)
Then Ephron the Hittite answered Abraham in
the audience of all the Hittites that c went in at
the gates of his citie,saying,
11 No, my Lord, heare mee : the field giue I
thee, and the caue, that therein is, I giue it thee:
euen in the presence of the sonnes of my people
giue I it thee,to burie thy dead.
12 Then Abraham d bowed himselfe before
the people of the land,
13 And spake vnto Ephron in the audience of
the people of the countrey, saying, Seeing thou
wilt giue it, I pray thee, heare me, I will giue the
price of the fielde : receiue it of me, and I will
bury my dead there.
14 Ephron then answered Abraham , saying
vnto him,
15 My lord,hearken vnto me: the land *is worth*
foure hundreth e shekels of siluer : what *is* that
betweene me and thee? bury therefore thy dead.
16 So Abraham hearkened vnto Ephron, and
Abraham weyed to Ephron the siluer, which hee
had named, in the audience of the Hittites , *euen*
foure hundreth siluer shekels of currant money
among marchants.
17 ¶ So the fielde of Ephron *which was* in
Machpelah , and ouer against Mamre, *euen* the
fielde and the caue that was therein , and all the
trees that were in the fielde,which were in all the
borders round about,was made sure
18 Vnto Abraham for a possession,in the sight
of the Hittites, *euen* of all that ‖ went in at the
gates of his citie.
19 And after this , Abraham buried Sarah his
wife in the caue of the fielde of Machpelah ouer
against Mamre : the same is Hebron in the lande
of Canaan.
20 Thus the fielde and the caue, that is there-
in, was made sure vnto Abraham for a possession
of buriall f by the Hittites.

† Ebr. the yeeres of the life of Sarah.

a That is, when he had mourned: so the godly may mourne,if they passe not measure: and the naturall affection is commendable.

† Ebr. the sonnes of Heth.

b That is,godly or excellent: for the Ebrewes so speake of all things that are notable, because all excellencie commeth of God.

† Ebr. in your soule.

‖ Or, double caue, because one was within another.

† Ebr. in full siluer.

c Meaning, all the citizens and inhabitants.

d To shewe that he had them in good estimation and reuerence.

e The common shekel is about 20. pence, so then 400. shekels mount to 33. pound 6. shillings and 8. pence, after 5. shillings sterling the ounce.

‖ Or, citizens.

f That is,all the people confirmed the sale.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God. 33 His fidelitie towarde his master. 50 The friendes of Rebekah commit the matter to God. 58 They aske her consent and shee agreeth, 67 And is maried to Izhak.

NOwe Abraham was olde, *and* † striken in
yeeres, and the Lorde had blessed Abraham
in all things.
2 Therefore Abraham sayde vnto his eldest
seruant of his house, which had the rule ouer all
that he had, * a Put nowe thine hand vnder my
thigh,
3 And I will make thee b sweare by the Lorde
God of the heauen , and God of the earth, that
thou shalt not take a wife vnto my sonne of the
daughters of the Canaanites among whom I dwel.
4 But thou shalt goe vnto my c countrey,and
to my kinred, & take a wife vnto my sonne Izhak.
5 And the seruant sayde to him , What if the
woman will not come with mee to this land? shall
I bring thy sonne againe vnto the lande from
whence thou camest?
6 To whom Abraham answered, Beware that
thou bring not my sonne d thither againe.
7 ¶ The Lorde God of heauen, who tooke me
from my fathers house , and from the land where
I was borne, and that spake vnto mee, and that
sware vnto me,saying,* Vnto thy seede wil I giue
this land,he shall send his Angell before thee, and
thou shalt take a wife vnto my sonne frō thence.
8 Neuerthelesse if the woman wil not follow
thee,then shalt thou be † discharged of this mine
othe: onely bring not my sonne thither againe.
9 Then the seruant put his hande vnder the
thigh of Abraham his master , and sware to him
for this matter.
10 ¶ So the seruant tooke ten camels of the
camels of his master, and departed: (for hee *had*
all his masters goods in his hand:) *and* so he arose,
and went to ‖ Aram Naharaim, vnto the e citie of
Nahor.
11 And hee made his camels to † lye downe
without the citie by a well of water, at euentide
about the time that *the women* come out to draw
water.
12 And he saide, O f Lorde God of my master
Abraham, I beseech thee, ‖ send me good speede
this day,& shew mercy vnto my master Abrahā.
13 Lo,I stand by the well of water,whiles the
mens daughters of this citie come out to drawe
water.
14 g Graunt therefore that ẏ maide,to whom
I say, Bowe downe thy pitcher, I pray thee, that I
may drinke: if she say, Drinke, and I will giue thy
camels drinke also: may be she that thou hast or-
deined for thy seruant Izhak : and thereby shall
I know ẏ thou hast shewed mercy on my master.
15 ¶ And now yer he had left speaking , be-
holde, h Rebekah came out, the daughter of Be-
thuel , sonne of Milcah the wife of Nahor Abra-
hams brother, and her pitcher vpon her shoulder.
16 (And the mayde was very faire to looke
vpon,

† Ebr. come into dayes.

** Chap 47.29.*

a Which ceremonie declared the seruants obedience towards his master, and the masters power ouer the seruant.

b This sheweth that an othe may be required in a lawfull cause.

c He would not that his sonne should marrie out of the godly familie: for the inconueniences that come by marying with the vngodly are set foorth in sundrie places of the Scriptures.

d Lest he should lose the inheritance promised.

** Chap.12.7. & 13.15. and 15.18. and 26.4.*

† Ebr. innocent.

‖ Or, Mesopotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates.

e That is, to Charran.

† Ebr. to bowe their knees.

f He groundeth his prayer vpon Gods promes made to his master.

‖ Or, cause me to meete.

g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.

h God giueth good successe to all things that are vndertaken for the glorie of his name and according to his word.

vpon, a virgine and vnknowen of man) and shee
went downe to the well, and filled her pitcher,
and came vp.
17 Then the seruant ranne to meete her, and
saide, Let me drinke, I pray thee, a litle water of
thy pitcher.
18 And she said, Drinke † sir: and she hasted,
and let downe her pitcher vpon her hand and
gaue him drinke.
19 And when shee had giuen him drinke, shee
said, I will drawe water for thy camels also vntill
they † haue drunken inough.
20 And she powred out her pitcher into the
trough speedily, and ranne againe vnto the well
to drawe water, and she drewe for all his camels.
21 So the man wondred at her, and helde his
peace, to knowe whether the Lorde had made his
iourney prosperous or not.
22 And when the camels had left drinking,
the man tooke a golden ‖ [k] abillement of [l] halfe
a *shekell* weight, and two bracelets for her hands,
of ten shekels weight of golde:
23 And he said, Whose daughter art thou? tell
me, I pray thee, *Is there* roume in thy fathers
house for vs to lodge in?
24 Then she said to him, I am the daughter of
Bethuel the sonne of Milcah whom she bare vnto
Nabor.
25 Moreouer she said vnto him, We haue litter
also & prouender ynough, & roume to lodge in.
26 And the man bowed himselfe and wor-
shipped the Lord,
27 And said, Blessed *be* the Lorde God of my
master Abraham, which hath not withdrawen his
mercie [m] and his trueth from my master: *for*
when I was in the way, the Lord brought me to
my masters brethrens house.
28 And the maide ranne and tolde them of
her mothers house according to these wordes.
29 ¶ Now Rebekah had a brother called La-
ban, and Laban ranne vnto the man to the well.
30 For when he had seene the earings and the
bracelets in his sisters hands, and when he heard
the wordes of Rebekah his sister, saying, Thus
said the man vnto me, then he went to the man,
and loe, [n] he stoode by the camels at the well.
31 And he saide, Come in thou blessed of the
Lord: wherefore standest thou without, seeing I
haue prepared the house, & roume for the camels?
32 ¶ Then the man came into the house, and
[o] he vnsadled the [p] camels, and brought litter and
prouender for the camels, and water to wash his
feete, and the mens feete that were with him.
33 Afterward the meate was set before him:
but he sayde, I [q] will not eate, vntill I haue sayde
my message. And he said, Speake on.
34 Then he said, I am Abrahams seruant,
35 And the Lorde hath [r] blessed my master
wonderfully, that he is become great: for he hath
giuen him sheepe, and beeues, & siluer, and golde,
and men seruants, and maide seruants, and camels,
and asses.
36 And Sarah my masters wife hath borne a
sonne to my master, when she was olde, and vnto
him hath he giuen all that he hath.
37 Now my master made me sweare, saying,
Thou shalt not take a wife to my sonne of the
daughters of the [s] Canaanites, in whose land I
dwell:
38 But thou shalt go vnto my [t] fathers house
and to my kinred, and take a wife vnto my sonne.
39 Then I saide vnto my master, What if the
woman will not followe me?
40 Who answered me, The Lord, before whō
I walke, will send his Angell with thee, and pros-
per thy iourney, and thou shalt take a wife for my
sonne of my kinred and my fathers house.
41 Then shalt thou be discharged of [u] mine
othe, when thou commest to my kinred; and if
they giue thee not one, thou shalt be free from
mine othe.
42 So I came this day to the well, and sayd, O
Lorde, the God of my master Abraham, if thou
now prosper my ‖ iourney which I goe,
43 Behold, *I stand by the wel of water: when
a virgine commeth foorth to drawe water, and I
say to her, Giue me, I pray thee, a litle water of
thy pitcher to drinke,
44 And she say to me, Drinke thou, and I will
also drawe for thy camels, let her be ẏ wife, which
the Lord hath ‖ prepared for my masters sonne.
45 And before I had mad an ende of speaking
in mine [x] heart, beholde, Rebekah came foorth,
and her pitcher on her shoulder, and shee went
downe vnto the well, and drewe water. Then I
said vnto her, Giue me drinke, I pray thee.
46 And she made haste, and tooke downe her
pitcher from her *shoulder*, and said, Drinke, and I
will giue thy camels drinke also. So I dranke, and
she gaue the camels drinke also.
47 Then I asked her, and saide, Whose daugh-
ter art thou? And she answered, The daughter of
Bethuel Nahors sonne, whom Milcah bare vnto
him. Then I put the abillement vpon her face,
and the bracelets vpon her hands:
48 [y] And I bowed downe and worshipped the
Lord, and blessed the Lord God of my master A-
braham, which had brought me the † right way to
take my masters brothers daughter vnto his sone.
49 Now therefore, if ye will deale [z] merciful-
ly and truely with my master, tell me: and if not,
tell me, that I may turne me to the [a] right hand or
to the left.
50 Then answered Laban and Bethuel, and
said, [b] This thing is proceeded of the Lorde: wee
cannot therefore say vnto thee, *neither* euill nor
good.
51 Beholde, Rebekah *is* ‖ before thee, take *her*
and goe, that she may be thy masters sonnes wife,
euen as the Lord hath ‖ said.
52 And when Abrahams seruant heard their
wordes, he bowed himselfe toward the earth vnto
the Lord.
53 Then the seruant tooke foorth iewels of
siluer, and iewels of golde, and raiment, and gaue
to Rebekah: also vnto her brother and to her
mother he gaue gifts.
54 Afterward they did eate & drinke, *both* he,
and the men that were with him, and taried all
night. and when they rose vp in the morning, he
said, * Let me depart vnto my master.
55 Then her brother and her mother answe-
red, Let the maide abide with vs, at the least † ten
dayes: then shall she goe.
56 But he said vnto them, Hinder you me not,
seeing the Lord hath prospered my iourney: send
me away, that I may goe to my master.
57 Then they said, We will call the maide, and
aske [c] her † consent.
58 And they called Rebekah, and sayde vnto
her,

i Here is declared that God euer heareth the prayers of his, and granteth their requests.
† Ebr. my lorde.
† Ebr. haue made an ende of drinking.
‖ Or, earing.
k God permitted many things both in apparel & other things which are now forbid: specially when they appertaine not to our mortification.
l The golden shekel is here meant and not that of siluer.
m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promes.
n For he waited on Gods hand, who had nowe heard his prayer.
o To wit, Laban.
p The gentle interteinment of strangers vsed among the godly fathers.
q The fidelitie that seruantes owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.
r To blesse, signifieth here to enrich, or encrease with substance, as the text in ẏ same verse declareth.
s The Canaanites were accursed, and therfore the godly could not ioyne with them in mariage.
t Meaning, among his kinsfolkes, as verse 40.
u Which by mine authoritie I caused thee to make.
‖ Or, way.
* Verse 13.
‖ Or, shewed.
x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.
y He sheweth what is our dutie, when we haue receiued any benefite of the Lord.
† Ebr. in the way of trueth.
z If you wil freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide els where.
b So soone as they perceiue that it is Gods ordinaunce they yeelde.
‖ Or, at thy commaundement.
‖ Or, ordained.
* [illegible]
† Ebr. dayes, or ten.
c This sheweth that parents haue not authoritie to marrie their children without consent of the [illegible]
† Ebr. her mouth.

her, Wilt thou goe with this man? And she answe-
red, I will goe.
59 So they let Rebekah their sister goe, & her
nourse, with Abrahams seruant and his men.
60 And they blessed Rebekah, and sayde vn-
to her, Thou art our sister, growe into thousande
thousands, and thy seede possesse the [d] gate of his
enemies.
61 ¶ Then Rebekah arose, & her maydes, and
rode vpon the camels, and followed the man. and
the seruant tooke Rebekah, and departed.
62 Now Izhak came from the way of * Beer-
lahai-roi, (for he dwelt in the South countrey)
63 And Izhak went out to [e] pray in the fielde
toward the euening: who lift vp his eyes and loo-
ked, and behold, the camels came.
64 Also Rebekah lift vp her eyes, & when she
saw Izhak, she lighted downe from the camel.
65 (For she had sayde to the seruant, Who is
yonder man, that commeth in the fielde to meete
vs? and the seruant had said, It is my master) So she
tooke [f] a vaile, and couered her.
66 And the seruant tolde Izhak all things, that
he had done.
67 Afterward Izhak brought her into the tent
of Sarah his mother, and he tooke Rebekah, and
she was his wife, and he loued her: So Izhak was
|| comforted after his mothers *death*.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

* *Chap.16.14.and 25.11.*

e This was the exercise of the godly fathers, to meditate Gods promises and to pray for the accõplishment thereof.

f The custome was that ỹ spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie.

|| *Or, had left mourning for his mother.*

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dyeth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

NOwe Abraham had taken [a] him another wife
called Keturah,
2 Which bare him Zimran, and Iokshan, and
Medan, and Midian, and Ishbak, and Shuah.
3 And Iokshan begate Sheba, and Dedan:
* And the sonnes of Dedan were Asshurim, and
Letushim, and Leummim.
4 Also the sonnes of Midian *were* Ephah, and
Epher, and Hanoch, and Abida, & Eldaah. all these
were the sonnes of Keturah.
5 ¶ And Abraham gaue † all his goods to
Izhak.
6 But vnto the [b] sonnes of the [c] concubines,
which Abraham had, Abraham [d] gaue giftes, and
sent them away from Izhak his sonne (while he
yet liued) Eastward to the East countrey.
7 And this is the age of Abrahams life, which
he liued, an hundreth seuentie and fiue yeere.
8 Then Abraham yeelded the spirit, and died
in a good age, an olde man, & of great yeeres, and
was [e] gathered to his people.
9 And his sonnes, Izhak and Ishmael buryed
him in the caue of Machpelah, in the fielde of
Ephron sonne of Zohar the Hittite, before
Mamre.
10 Which * fielde Abraham bought of the
Hittites, where Abraham was buryed with Sarah
his wife.
11 ¶ And after the death of Abraham God
blessed Izhak his sonne, * and Izhak dwelt by
Beer-lahai-roi.
12 ¶ Nowe these are the generations of Ish-
mael Abrahams sonne, whome Hagar the Egyp-
tian Sarahs handmayde bare vnto Abraham.
13 * And these are the names of the sonnes of
Ishmael, name by name, according to their kin-
reds: the † eldest sonne of Ishmael *was* Nebaioth,

a Whiles Sarah was yet aliue.

* *1.Chro.1.32.*

† *Ebr. all that he had.*

b For by the vertue of Gods word he had not onely Izhak, but begate many mo.

c Reade Chap. 22.24.

d To auoyde the dissension that els might haue come because of the heritage.

e Hereby the ancients signified ỹ man by death perished not wholy: but as the soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetuall paine.

* *Chap.23.16.*

* *Chap.16.14.and 24.62.*

* *1.Chro.1.29.*

† *Ebr. first borne.*

then Kedar, and Adbeel, and Mibsam,
14 And Mishma, and Dumah, and Massa,
15 Hadar, and Tema, Ietur, Naphish, and Ke-
demah.
16 These are the sonnes of Ishmael, and these
are their names, by their townes and by their ca-
stles: *to wit*, twelue princes of their nations.
17 (And these are the yeeres of the life of Ish-
mael, an hundreth thirtie and seuen yeere, and he
yeelded the spirit, and dyed, and was gathered vn-
to his [f] people.)
18 And they dwelt from Hauilah vnto Shur,
that is towardes Egypt, as thou goest to Asshur.
Ishmael || dwelt [g] in the presence of all his bre-
thren.
19 ¶ Likewise these are the generations of Iz-
hak Abrahams sonne. Abraham begate Izhak,
20 And Izhak was fourtie yeere olde, when he
tooke Rebekah to wife, the daughter of Bethuel
the || Aramite of Padan Aram, *and* sister to La-
ban the Aramite.
21 And Izhak prayed vnto the Lorde for his
wife, because she was barren: and the Lord was in-
treated of him, and Rebekah his wife conceiued,
22 But the children || stroue together within
her: therefore shee sayde, Seeing *it is* so, why am I
[h] thus? wherefore she went [i] to aske the Lord.
23 And the Lord sayd to her, Two nations *are*
in thy wombe, and two maner of people shall be
diuided out of thy bowels, and the one people
shall be mightier then the other, and the * elder
shall serue the yonger.
24 ¶ Therefore when her time of deliuerance
was fulfilled, behold, twinnes *were* in her wombe.
25 So he that came out first was red, and he
was all ouer as a rough garment, and they called
his name Esau.
26 * And afterward came his brother out, and
his hand helde Esau by the heele: therefore his
name was called Iaakob. Now Izhak was three-
score yeere olde when *Rebekah* bare them.
27 And the boyes grewe, and Esau *was* a cun-
ning hunter, and † liued in the fields: but Iaakob
was a || plaine man, and dwelt in tentes.
28 And Izhak loued Esau, for † venison *was*
his meate, but Rebekah loued Iaakob.
29 Now Iaakob sod pottage, and Esau came
from the fielde and was wearie.
30 Then Esau sayd to Iaakob, || Let me eate, I
pray thee, of that *pottage* so red, for I am wearie.
Therefore was his name called Edom.
31 And Iaakob sayde, Sell me euen now thy
birthright.
32 And Esau sayde, Lo, I am almost dead, what
is then this [k] birthright to me?
33 Iaakob then sayd, Sweare to me euen now.
And he sware to him, * and [l] solde his birthright
vnto Iaakob.
34 Then Iaakob gaue Esau bread and pottage
of lentiles: and he did eate and drinke, and rose
vp, and went his way: So Esau contemned *his*
birthright.

f Which dwelt among the Arabians, and were separate from the blessed seede.

|| *Or, his lot fell.*

g He meaneth that his lot fell to dwell among his brethren, as the Angell promised, Chap.16.12.

|| *Or, Syrian of Mesopotamia.*

|| *Or, hurt one another.*

h That is, with childe, seeing one shall destroy another.

i For that is the onely refuge in all our miseries.

* *Rom.9.12.*

* *Hose 12.3. matth. 1.2.*

† *Ebr. a man of the fielde.*

|| *Or, simple and innocent.*

† *Ebr. venison in his mouth.*

|| *Or, feede mee quickely.*

k The reprobate esteeme not Gods benefites except they feele them presently, & therefore they preferre present pleasures.

* *Heb.12.16.*

l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God do the contrary.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He reneweth his promise. 9 The King blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 Stoppe his welles, 16 And driue him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

AND there was a famine in the [a] lande besides
the first famine that was in the dayes of A-
braham. Wherefore Izhak went to Abimelech

a In the land of Canaan.

King

King of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and said, ᵇ Goe not downe into Egypt, *but* abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these * countreys: and I will performe the othe which I sware vnto Abraham thy father.

4 Also I wil cause thy seed to multiply as the starres of heauen, and will giue vnto thy seede all these countreys: and in thy seede shall all the nations of the earth be * blessed,

5 Because that Abraham ᶜ obeyed my voyce and kept mine † ordinance, my commandements, my statutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked *him* of his wife, and he said, Shee *is* my sister: for he ᵈ feared to say, She is my wife, least, *said he*, the men of the place should kill me, because of Rebekah: for she was beautifull to the eye.

8 So after he had bene there long time, Abimelech King of the Philistimes looked out at a windowe, and loe, he saw Izhak ᵉ sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and sayde, Loe, shee is of a suretie thy wife, and why sayedst thou, She is my sister? To whom Izhak answered, Because I thought *thus*, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought ᶠ sinne vpon vs.

11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shal die the death.

12 Afterwarde Izhak sowed in that land, and founde in the same yeere an ‖ hundreth folde by estimation: and so the Lord blessed him.

13 And the man waxed mightie, and † still increased, till he was exceeding great,

14 For he had flockes of sheepe, and heards of cattell, and a mightie housholde: therefore the Philistims had ᵍ enuy at him.

15 In so much that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayde vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the ʰ valley of Gerar, & dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and hee gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of ‖ liuing water.

20 But the herdmen of Gerar did striue with Izhaks herdmen, saying, The water is ours: therefore called he the name of the well ‖ Esek, because they were at strife with him.

21 Afterwarde they digged another well, and stroue for that also, and he called the name of it ‖ Sitnah.

b Gods prouidence alwayes watcheth to direct the wayes of his children.
* Chap. 13. 15. and 15. 18.
* Chap. 12. 3. & 15. 18. & 18. 18. and 22. 18. & 28. 14.
c He commendeth Abrahams obedience, because Izhak shoulde be the more ready to followe the like: for as God made this promise of his free mercie, so doeth the confirmation thereof proceede of the same fountaine.
† Ebr. my keeping.
d Whereby we see that feare and distrust is found in the most faithfull.
e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife.
f In all ages men were persuaded that Gods vengeance shoulde light vpon wedlocke breakers.
‖ Or, an hundreth measure.
† Ebr. he went forth going & increasing.
g The malicious enuy alwayes the graces of God in others.
h The Ebrewe word signifieth a flood, or valley, where water at any time runneth.
‖ Or, springing.
‖ Or, contention, strife.

22 Then he remoued thence, and digged an other well, for the which they stroue not: therefore called hee the name of it ‖ Rehoboth, and sayde, Because the Lorde hath nowe made vs roome, we shall increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and sayde, I am the God ˡ of Abraham thy father: feare not, for I am with thee, and wil blesse thee, and will multiplie thy seede for my seruant Abrahams sake.

25 Then hee built an ᵏ altar there, and called vpon the Name of the Lorde, and there spred his tent: where also Izhaks seruantes digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phichol the captaine of his armie.

27 To whom Izhak sayd, Wherefore come ye to me, seeing ye hate mee and haue put mee away from you?

28 Who answered, Wee sawe certainely that the Lorde was with thee, and wee thought *thus*, Let there be nowe an othe betweene vs, *euen* betweene vs and thee, and let vs make a couenant with thee:

29 ˡ If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, *doe this*.

30 Then hee made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them go, and they departed from him in peace.

32 And that same day Izhaks seruantes came and tolde him of a well, which they had digged, and said vnto him, We haue found water.

33 So hee called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba vnto this day.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite *also*.

35 And they * were ‖ a griefe of minde to Izhak and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping mooueth his father to pitie him. 41 Esau hateth Iaakob and threatneth his death. 43 Rebekah sendeth Iaakob away.

1 AND when Izhak was olde, and his eyes were dimme (so that he coulde not see) he called Esau his eldest sonne, and sayde vnto him, My sonne. And he answered him, † I am here.

2 Then he said, Beholde, I am nowe olde, *and* know not the day of my death:

3 Wherefore nowe, I pray thee take thine instruments, thy quiuer and thy bowe, and get thee to the fielde, that thou mayest † take mee some venison.

4 Then make mee sauourie meate, such as I loue, and bring it me that I may eate, *and* that my ᵃ soule may blesse thee, before I die.

5 (Nowe Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the fielde to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her

‖ Or, hatred.
‖ Or, largenesse, roome.
l God assureth Izhak against all feare by rehearsing the promise made to Abraham.
k To signifie that he woulde serue none other God, but the God of his father Abraham.
l The Ebrewes in swearing begin commonly with If, and vnderstand the rest: that is, that God shall punish him that breaketh the oth: here they wicked shewe that they are afraide lest that come to them, which they would doe to other.
‖ Or, othe.
‖ Or, the well of the othe.
* Chap. 27. 46.
‖ Or, disobedience and rebellion.
† Ebr. Beholde.
† Ebr. hunt.
a The carnall affection, which he bare to his sonne made him forget that which God spake to his wife. Chap. 25. 23.

sonne,saying,Beholde,I haue heard thy father tal-
king with Esau thy brother,saying,
7 Bring mee venison,and make mee sauourie
meate, that I may eate and blesse thee before the
Lord,afore my death.
8 Now therefore, my sonne, heare my voyce
in that which I command thee.
9 [b] Get thee now to the flocke, and bring me
thence two good kids of the goates, that I may
make pleasant meate of them for thy father, such
as he loueth.
10 Then thou shalt bring it to thy father, and
he shall eate, to the intent that he may blesse thee
before his death.
11 But Iaakob sayde to Rebekah his mother,
Beholde, Esau my brother *is* rough, and I am
smoothe.
12 My father may possibly feele me,and I shal
seeme † to him to be a ‖ mocker: so shall I bring a
curse vpon me,and not a blessing.
13 But his mother sayd vnto him, ‖ [c] Vpon me
be thy curse,my sonne: onely heare my voyce,and
go and bring me *them*.
14 So he went and fet *them*,and brought *them*
to his mother:and his mother made pleasant meat,
such as his father loued.
15 And Rebekah tooke faire clothes of her
elder sonne Esau, which were in her house, and
clothed Iaakob her yonger sonne:
16 And she couered his hands and the smooth
of his necke with the skinnes of the kiddes of the
goates.
17 Afterward she put the pleasant meate and
bread, which she had prepared, in the hand of her
sonne Iaakob.
18 ¶ And when he came to his father,he said,
My father. Who answered, I am heere: who art
thou,my sonne?
19 And Iaakob sayde to his father, [d] I am E-
sau thy first borne, I haue done as thou badest
me,arise,I pray thee:sit vp and eate of my venison,
that thy soule may blesse me.
20 Then Izhak said vnto his sonne, How hast
thou founde it so quickly my sonne? Who sayd,
Because the Lorde thy God brought it to mine
hand.
21 Againe sayde Izhak vnto Iaakob, Come
neere nowe,that I may feele thee, my sonne,whe-
ther thou be that my sonne Esau or not.
22 Then Iaakob came neere to Izhak his fa-
ther,and he felt him and sayd, The [e] voyce *is* Iaa-
kobs voyce,but the hands *are* the hands of Esau.
23 (For he knewe him not,because his handes
were rough as his brother Esaus hands: wherfore
he blessed him)
24 Againe he sayd, Art thou that my sonne E-
sau? Who answered, † Yea.
25 Then said he, Bring it me hither, and I will
eate of my sonnes venison, that my soule may
blesse thee. And he brought it to him,and he ate:
also he brought him wine,and he dranke.
26 Afterward his father Izhak sayd vnto him,
Come neere now,and kisse me,my sonne.
27 And hee came neere and kissed him. Then
he smelled the sauour of his garmentes, and bles-
sed him,and sayd, Beholde,the smell of my sonne
is as the smell of a fielde, which the Lorde hath
blessed.
28 * God giue thee therefore of the dewe of
heauen, and the fatnesse of the earth, and plentie
of wheate and wine.
29 Let people bee thy seruants, and nations
bowe vnto thee: be Lord ouer thy brethren, and
let thy mothers children honour thee: cursed *be*
he that curseth thee, and blessed *be he* that bles-
seth thee.
30 ¶ And when Izhak had made an ende of
blessing Iaakob, and Iaakob was scarce gone out
from the presence of Izhak his father, then came
Esau his brother from his hunting,
31 And hee also prepared sauourie meate, and
brought it to his father, and sayd vnto his father,
Let my father arise, and eat of his sonnes venison,
that thy soule may blesse me.
32 But his father Izhak sayde vnto him, Who
art thou? And he answered, I am thy sonne, *euen*
thy first borne Esau.
33 Then Izhak was [f] stricken with a maruei-
lous great feare, and sayde, Who *and* where *is* hee
that hunted venison, and brought it mee, and I
haue eate ‖ of all before thou camest? and I haue
blessed him, therefore he shalbe blessed.
34 When Esau heard the wordes of his father,
he cryed out with a great crye and bitter, out of
measure, and sayd vnto his father,Blesse me,*euen*
me also,my father.
35 Who answered, Thy brother came with
subtiltie,and hath taken away thy blessing.
36 Then he sayde, Was hee not iustly called
[g] Iaakob? for hee hath deceiued mee these two
times: he tooke my birthright, and loe,now hath
he taken my blessing. Also he sayd, Hast thou not
reserued a blessing for me?
37 Then Izhak answered, and sayd vnto Esau,
Beholde, I haue made him [h] thy lorde, and all his
brethren haue I made his seruants also with wheat
and wine haue I furnished him, & vnto thee now
what shall I doe,my sonne?
38 Then Esau sayde vnto his father,Hast thou
but one blessing, my father? blesse mee, ‖ *euen*
me also, my father: and Esau lifted vp his voyce,
and * wept.
39 Then Izhak his father answered, and sayd
vnto him,Beholde,the fatnesse of the earth shalbe
thy dwelling place, and *thou shalt haue* of the
dewe of heauen from aboue.
40 And [i] by thy sword shalt thou liue, and
shalt be thy brothers [k] seruant. But it shall come
to passe, when thou shalt get the masterie, that
thou shalt breake his yoke from thy necke.
41 ¶ Therefore Esau hated Iaakob,because of
the blessing, wherewith his father blessed him.
And Esau thought in his minde, * The dayes of
mourning for my father will come shortly, [l] then
I will slay my brother Iaakob.
42 And it was tolde to Rebekah of the words
of Esau her elder sonne, and shee sent and called
Iaakob her yonger sonne, and sayd vnto him, Be-
holde, thy brother Esau [m] is comforted against
thee,*meaning* to kill thee:
43 Now therefore my sonne, heare my voice:
arise, & flee thou to Haran to my brother Laban,
44 And tarie with him a while vntill thy bro-
thers fiercenesse be swaged,
45 And till thy brothers wrath turne away
from thee, and hee forget the thinges, which thou
hast done to him: then will I sende and take thee
from thence: why shoulde I be [n] depriued of you
both in one day?
46 Also Rebekah said to Izhak, * I am weary
of

b This subtiltie is blame worthie because shee shoulde haue taried till God had performed his promes.

† Ebr. before his eyes.
‖ Or, as though I would deceiue him.
‖ Or, I will take the danger on me.
c The assurance of Gods decree made her bolde.

d Although Iaakob was assured of this blessing by faith: yet he did euill to seeke it by lies,and the more because he abuseth Gods name thereunto.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

† Ebr. I am.

* Hebr.11.20.

f In perceiuing his errour,by apointing his heire against Gods sentence pronounced before.
‖ Or, sufficiently.

g In ÿ Chap.25. he was so called because he held his brother by the heele,as though he would ouerthrow him: and therfore he is heere called an ouerthrower, or deceiuer.
h For Izhak did this as he was the minister and Prophet of God.
‖ Or, I am also (thy sonne.)
* Hebr.12.17.

i Because thine enemies shall bee round about thee.
k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel,and after came to libertie.
* Abdi.1.10.
l Hypocrites onely absteine from doing euill for feare of men.
m He hath good hope to recouer his birthright by killing thee.

n For the wicked sonne will kill the godly: and the plague of God will afterward light on the wicked sonne.
* Chap.26.35.

p Which were Esaus wiues.
p Hereby shee perswaded Izhak to agree to Iaakobs departing.

of my life, for the o daughters of Heth. If Iaakob
take a wife of the daughters of Heth like these of
the daughters of the lande, p what auaileth it me
to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

a This second blessing was to confirme Iaakobs faith, lest hee should thinke that his father had giuen it without Gods motion.
*Hose 12.12.
*Chap.24.10.
‖Or, almightie.

THen Izhak called Iaakob and a blessed him,
and charged him, and sayde vnto him, Take
not a wife of the daughters of Canaan.
2 Arise, * get thee to * Padan Aram to the
house of Bethuel thy mothers father, and thence
take thee a wife of the daughters of Laban thy
mothers brother.
3 And God all ‖sufficient blesse thee, and
make thee to encrease, and multiplie thee, that
thou mayest be a multitude of people,
4 And giue thee the blessing of Abraham,
euen to thee and to thy seede with thee, that thou
mayest inherite the lande (wherein thou art a
b stranger,) which God gaue vnto Abraham.

b The godly fathers were put in minde cōtinually, that they were but strangers in this worlde: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.

5 Thus Izhak sent foorth Iaakob, & he went
to Padan Aram vnto Laban sonne of Bethuel
the Aramite, brother to Rebekah, Iaakobs and
Esaus mother.
6 ¶ When Esau sawe that Izhak had blessed
Iaakob, and sent him to Padan Aram, to fet him
a wife thence, and giuen him a charge when he
blessed him, saying, Thou shalt not take a wife of
the daughters of Canaan,
7 And *that* Iaakob had obeyed his father &
his mother, and was gone to Padan Aram:
8 Also Esau seeing that the daughters of Canaan
displeased Izhak his father,
9 Then went Esau to Ishmael, & tooke ‖vnto
the wiues *which he had*, Mahalath the daughter
of c Ishmael Abrahams sonne, the sister of
Nabaioth, to be his wife.

‖Or, beside his wiues.
c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away the cause of the euill.

10 ¶ Now Iaakob departed from Beer-sheba,
and went to Haran,
11 And he came vnto *a certaine* place, and taried
there all night, because the sunne was downe,
and tooke of the stones of the place, and layde
vnder his head and slept in the same place.
12 Then he dreamed, & behold, there stoode
a d ladder vpon the earth, and the top of it reached
vp to heauen: and loe, the Angels of God
went vp and downe by it.
13 *And behold, the Lord stoode aboue it, &
sayd, I am the Lord God of Abraham thy father,
and the God of Izhak: the land, vpon the which
thou sleepest, e will I giue thee and thy seede.
14 And thy seede shall be as the dust of the
earth, & thou shalt spread abroad * to the West,
and to the East, & to the North, & to the South,
and in thee and in thy seede shall all the * families
of the earth be blessed.
15 And lo, I am with thee, and wil keepe thee
whithersoeuer thou goest, and will bring thee againe
into this lande: for I will not forsake thee
vntill I haue performed that, that I haue promised
thee.

d Christ is the ladder whereby God and man are ioyned together, & by whome the Angels minister vnto vs: al graces by him are giuen vnto vs, and we by him ascend into heauen.
*Chap 35.1. & 48.3
e He felt ỳ force of this promes onely by faith: for all his life time he was but a stranger in this land.
*Deut 12.20. and 19.14.
*Chap.12.3. & 18.18. & 22.18 & 26.4.

16 ¶ Then Iaakob awoke out of his sleepe, &
sayde, Surely the Lorde is in this place, and I was
not aware.
17 And he was f afraid, & said, How fearefull
is this place! this is none other but the house of
God, and this is the gate of heauen.

f He was touched with a godly feare and reuerence.

18 Then Iaakob rose vp early in the morning,
and tooke the stone that hee had layde vnder his
head, and g set it vp *as* * a pillar, and powred oyle
vpon the top of it.
19 And he called ỳ name of that place ‖ Bethel:
notwithstanding the name of the citie was at
the first called Luz.
20 Then Iaakob vowed a vowe, saying, If
h God will be with me, and will keepe me in this
iourney which I go, & will giue me bread to eate,
and clothes to put on:
21 So that I come againe vnto my fathers
house in safetie, then shall the Lord be my God.
22 And this stone, which I haue set vp *as* a
pillar, shall be Gods house: and of all that thou
shalt giue me, will I giue the tenth vnto thee.

g To be a remembrance only of the vision shewed vnto him.
*Chap 31.13.
‖Or, house of God.
h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, & promiseth to be thankefull.

CHAP. XXIX.

13 Iaakob commeth to Laban & serueth seuen yeere for Rahel. 23 Leah brought to his bed in steade of Rahel. 27 He serueth seuen yeere more for Rahel. 32 Leah conceiueth and beareth foure sonnes.

THen Iaakob a lift vp his feete and came into
the † East countrey.
2 And as he looked about, behold, there was
a well in the field, b and lo, three flockes of sheepe
lay thereby (for at that well were the flockes watered)
& there was a great stone vpon the welles
mouth.
3 And thither were all the flockes gathered,
and they rolled the stone from the welles mouth,
and watered the sheepe, and put the stone againe
vpon the welles mouth in his place.

a That is, he went forth on his iourney.
† Ebr. to the lande of the children of the East.
b Thus he was directed by the only prouidēce of God, who brought him also to Labans house.

4 And Iaakob sayde vnto them, My c brethren,
whence be ye? And they answered, We are
of Haran.
5 Then he sayd vnto them, Knowe ye Laban
the sonne of Nahor? Who said, We know him.
6 Againe he said vnto them, d Is he in good
health? And they answered, *He is* in good health,
and beholde, his daughter Rahel commeth with
the sheepe.

c It seemeth that in those dayes the custome was to call euen strangers, brethren.
d Or, Is hee in peace? by ỳ which word the Ebrewes signifie all prosperitie.

7 Then he sayde, Lo, *it is* yet hie day, neither
is it time that the cattell should bee gathered together:
water ye the sheepe and goe feede *them*.
8 But they sayde, We may not vntill all the
flocks be brought together, and *till men* rolle the
stone from the welles mouth, that we may water
the sheepe.
9 ¶ While he talked with them, Rahel also
came with her fathers sheepe, for she kept them.
10 And assoone as Iaakob saw Rahel ỳ daughter
of Laban his mothers brother, and the sheepe
of Laban his mothers brother, then came Iaakob
neere, & rolled the stone frō the welles mouth, &
watered the flocke of Laban his mothers brother.
11 And Iaakob kissed Rahel, and lift vp his
voyce and wept.
12 (For Iaakob tolde Rahel, that he was her
fathers ‖ brother, & that he was Rebekahs sonne)
then she ranne and tolde her father.

‖Or, nephewe.

13 And when Laban heard tell of Iaakob his
sisters sonne, he ranne to [illegible] him, and embraced
him and kissed him, and brought him to his
house: and he tolde Laban all these things.
14 To whom Laban sayd, Well, thou art my
f bone and my flesh, and he abode with him the
space of a moneth.
15 ¶ For Laban sayde vnto Iaakob, Though
thou be my brother, shouldest thou therefore [illegible]
me for nought? tell me, what *shalbe* thy wages?

e That is, the cause why he departed from his fathers house, and [illegible]

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was ‖tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and sayde, I will serue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeres for Rahel, and they seemed vnto him but a g few dayes, because he loued her.

21 ¶ Then Iaakob sayde to Laban, Giue *me* my wife, that I may goe in to her: for my † terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But h whē the euening was come, he tooke Leah his daughter and brought her to him, and he went in vnto her.

24 And Laban gaue his mayde Zilpah to his daughter Leah, *to be* her seruant.

25 But when the morning was come, behold, it was Leah: Then sayde he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? wherfore then hast thou beguiled me?

26 And Laban answered, It is not the i maner of this place, to giue the yonger before the elder.

27 Fulfill seuen yeeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to *be* his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his mayde *to be* her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres mo.

31 ¶ When the Lord saw that Leah was despised, he † made her k fruitful: but Rahel *was* barren.

32 And Leah conceiued & bare a sonne, and she called his name Reuben: for she said, Because the l Lord hath looked vpon my tribulation, now therefore mine husband will m loue me.

33 And she conceiued againe & bare a sonne, and sayde, Because the Lorde heard that I was hated, he hath therefore giuen me this *sonne* also, & she called his name Simeon.

34 And she conceiued againe & bare a sonne, and sayd, Now at this time wil my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer shee conceiued againe and bare a sonne, saying, Nowe will I ‖ prayse the Lorde: * therefore shee called his name Iudah, and † left bearing.

‖ *Or, bleare eyed.*

g Meaning, after that the yeeres were accomplished.

† *Ebr. my dayes are full.*

h The cause why Iaakob was deceiued was, that in olde time the wife was couered with a vaile, when she was brought to her husband in signe of chastitie & shamefastnesse.

i Hee esteemed more the profite that he had of Iaakobs seruice then either his promise or ẏ maner of the countrey, though he alledged custome for his excuse.

† *Ebr. opened her wombe.*

k This declareth that oft times they which are despised of men, are fauoured of God.

l Hereby appeareth, that she had recourse to God in her affliction.

m For children are a great cause of mutuall loue betweene man and wife.

‖ *Or, confesse.*

* *Mat. 1. 2.*

† *Ebr. stoode from bearing.*

CHAP. XXX.

4. 9 Rahel and Leah being both barren, giue their maydes vnto their husband, and they beare him children. 15 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs sake. 43 Iaakob is made very rich.

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and said vnto Iaakob, Giue me children, or els I dye.

2 Then Iaakobs anger was kindled against Rahel, and hee sayde, Am I in a Gods steade, which hath withholden from thee the fruite of the wombe?

a It is onely God that maketh barren & fruitfull, and therefore I am not in fault.

3 And she sayd, Behold my maide Bilhah, goe in to her, and she shal beare vpon my b knees, and † I shall haue children also by her.

4 Then shee gaue him Bilhah her mayde to wife, and Iaakob went in to her.

5 So Bilhah conceiued and bare Iaakob a sonne.

6 Then sayd Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called shee his name, Dan.

7 And Bilhah Rahels maide cōceiued againe, and bare Iaakob the second sonne.

8 Then Rahel said, With † c excellent wrestlings haue I wrestled with my sister, & haue gotten the vpper hande: and shee called his name, Naphtali.

9 And when Leah saw that shee had left bearing, shee tooke Zilpah her mayde, and gaue her Iaakob to wife.

10 And Zilpah Leahs mayde bare Iaakob a sonne.

11 Then saide Leah, d A company commeth: and she called his name, Gad.

12 Againe Zilpah Leahs mayde bare Iaakob another sonne.

13 Then sayde Leah, Ah, blessed am I, for the daughters will blesse me. and she called his name, Asher.

14 ¶ Now Reuben went in the dayes of the wheate haruest, and founde e mandrakes in the fielde and brought them vnto his mother Leah. Then sayde Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayde Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the fielde in the euening, and Leah went out to meete him, and sayde, Come in to mee, for I haue † bought and payed for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah and shee conceiued, and bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen *me* my reward, because I gaue my f mayde to my husband, and she called his name Issachar.

19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.

20 Then Leah said, God hath endued me with a good dowrie: now will mine husbande dwell with me, because I haue borne him sixe sonnes: & she called his name Zebulun.

21 After that, she bare a daughter, and shee called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, ‖ and opened her wombe.

23 So she conceiued and bare a sonne, & said, God hath taken away my g rebuke.

24 And shee called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Iaakob said to Laban, Sende me away that I may goe vnto my place and to my countrey.

26 Giue *me* my wiues and my children, for whom I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found

b I will receiue her children on my lap, as though they were mine owne.

† *Ebr. I shall be builded.*

† *Ebr. wrestlings of God.*

c The arrogancie of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.

d That is, God doeth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, Chap. 49. 19.

e Which is a kinde of herbe whose roote hath a certaine likenesse of the figure of a man.

† *Ebr. hying I haue bought.*

f In steade of acknowledging her fault, she boasteth as if God had rewarded her therefore.

‖ *Or, made her fruitfull.*

g Because fruitfulnesse came of Gods blessing, who said, Increase and multiplie: barrennesse was counted as a curse.

‖Or, tried by experience.

‖Or, with me.

†Ebr. at my foote.
h The order of nature requireth that euery one prouide for his owne familie.

‖Or, separate thou.
‖Or, red.

i That which shall heereafter be thus spotted.
k God shall testifie for my righteous dealing by rewarding my labours.
‖Or, counted theft.

‖Or, Laban.

‖Or, redde, or, browne.

l Iaakob herein vsed no deceit: for it was Gods commandement as he declareth in the next chap. vers. 9. & 11.

‖Or, conceiued.

m As they which tooke the ramme about September, and brought forth about March: so the feebler in March, and lambd in September.

found fauour in thy sight, *tarie*: I haue ‖perceiued
that the Lord hath blessed me for thy sake.
28 Also he said, Appoynt vnto me thy wages,
and I will giue it *thee*.
29 But he sayd vnto him, Thou knowest, what
seruice I haue done thee, and in what taking thy
cattell hath bene ‖ vnder me.
30 For the litle, that thou haddest before I
came, is increased into a multitude: and the Lorde
hath blessed thee † by my comming: but nowe
when shall [h] I trauell for mine owne house also?
31 Then he said, What shall I giue thee? And
Iaakob answered, Thou shalt giue me nothing at
all: if thou wilt doe this thing for mee, I will returne,
feed, *and* keepe thy sheepe.
32 I will passe through all thy flocks this day,
and ‖ separate from them all the sheepe with litle
spots & great spots, and all ‖ blacke lambs among
the sheepe, and the great spotted, and litle spotted
among the goates: [i] and it shalbe my wages.
33 So shal my [k] righteousnesse answere for me
heereafter, when it shall come for my reward before
thy face, *and* euery one that hath not litle or
great spots among the goates, and blacke among
the sheepe, the same shalbe ‖ theft with me.
34 Then Laban sayde, Goe to, woulde God it
might be according to thy saying.
35 Therefore ‖ he tooke out the same day the
hee goates that were partie coloured and with
great spots, and all the shee goates with litle and
great spots, *and* all that had white in them, and all
the ‖ blacke among the sheepe, and put them in
the keeping of his sonnes.
36 And hee set three dayes iourney betweene
himselfe and Iaakob. And Iaakob kept the rest of
Labans sheepe.
37 ¶ Then Iaakob [l] tooke rods of greene popular,
and of hasell, and of the chesnut tree, and
pilled white strakes in them, and made the white
appeare in the rods.
38 Then he put the rods, which he had pilled,
in the gutters *and* watering troughes, when the
sheepe came to drink, before the sheepe: (for they
were in heate, when they came to drinke)
39 And the sheepe ‖ were in heate before the
rods, and *afterward* brought forth yong of partie
colour, and with small and great spots.
40 And Iaakob parted these lambes, and turned
the faces of the flocke towardes *these
lambes* partie coloured and all maner of blacke, among
the sheepe of Laban: so hee put his owne
flockes by themselues, and put them not with Labans
flocke.
41 And in euery ramming time of the [m] stronger
sheepe, Iaakob layde the rods before the eyes
of the sheepe in the gutters, that they might conceiue
before the rods.
42 But when the sheepe were feeble, hee put
them not in: and so the feebler were Labans, and
the stronger Iaakobs.
43 So the man increased exceedingly, and had
many flockes, and maide seruantes, and men seruants,
and camels and asses.

CHAP. XXXI.

2 Labans children murmure against Iaakob. 3 God commandeth him to returne to his countrey. 13. 24. The care of God for Iaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOw he heard the [a] words of Labans sonnes,
saying, Iaakob hath taken away all that was
our fathers, and of our fathers goods hath he gotten
all this honour.
2 Also Iaakob beheld the countenance of Laban,
† that it was not towards him as in times past:
3 And the Lord had said vnto Iaakob, Turne
againe into the lande of thy fathers, and to thy
kinred, and I wilbe with thee.
4 Therefore Iaakob sent and called Rahel &
Leah to the field vnto his flocke.
5 Then sayde hee vnto them, I see your fathers
countenance, that it is not towardes me † as
it was wont, and the [b] God of my father hath
bene with me.
6 And yee knowe that I haue serued your father
with all my might.
7 But your father hath deceiued me, & changed
my wages ‖ tenne times: but God suffred him
not to hurt me.
8 If he thus said, The spotted shall be thy wages,
then all the sheepe bare spotted: and if he said
thus, The party coloured shalbe thy reward, then
bare all the sheepe particoloured.
9 Thus hath [c] God taken away your fathers
‖ substance, and giuen it me.
10 ¶ For in ramming time I lifted vp mine
eyes and saw in a dreame, & beholde, the he goats
leaped vpon the shee goates, that were partie coloured
with litle and great spots spotted.
11 And the Angel of God sayde to mee in a
dreame, Iaakob. And I answered, Lo, I am here.
12 And he sayd, Lift vp now thine eyes, and see
all the hee goates leaping vpon the shee goates
that are partie coloured, spotted with litle and
great spots: for I haue seene all that Laban doeth
vnto thee.
13 [d] I am the God of Beth-el, where thou *anoyntedst
the pillar, where thou vowedst a vowe
vnto me. Now arise, get thee out of this countrey
and returne vnto the land where thou wast borne.
14 Then answered Rahel and Leah, and sayde
vnto him, Haue wee any more porcion and inheritance
in our fathers house?
15 Doeth not he count vs as strangers? for he
hath [e] solde vs, and hath eaten vp and consumed
our money.
16 Therefore all the riches, which God hath
taken from our father, is ours and our childrens:
nowe then whatsoeuer God hath saide vnto thee,
doe it.
17 ¶ Then Iaakob rose vp, and set his sonnes
and his wiues vpon camels.
18 And he caried away all his flocks, & all his
substance which he had gotten, *to wit*, his riches,
which he had gotten in Padan Aram, to goe to
Izhak his father vnto the land of Canaan.
19 When Laban was gone to sheere his sheepe,
then Rahel stole her fathers [f] idoles.
20 Thus Iaakob ‖ stole away þ hert of Laban
the Aramite: for he tolde him not that he fled.
21 So fled he with all that he had, and he rose
vp, and passed the ‖ riuer, and set his face towarde
mount Gilead.
22 And the third day after was it told Laban,
that Iaakob fled.
23 Then he tooke his ‖ brethren with him, and
followed after him seuen dayes iourney, and ‖ ouertooke
him at mount Gilead.
24 And God came to Laban the Aramite in a

a The children vttered in wordes that which the father dissembled in heart, for the couetous thinke that whatsoeuer they cannot snatch, is pluckt from them.
†Ebr. and loe, not he with him, as yesterday, and yet yesterday.

†Ebr. as yesterday and before yesterday.
b The God whom my father worshipped.

‖Or, many times.

c This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceit.
‖Or, cattell.

d This Angel was Christ which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.
*Chap. 28. 18.
e For they were giuen to Iaakob in recompence of his seruice, which was a kinde of sale.

f For so the word here signifieth, because Laban calleth them gods, vers. 30.
‖Or, went away secretly from Laban.
‖Or, Euphrates.

‖Or, kinsfolks and friends.
‖Or, ouertooke him.

 dreame

dreame by night, and sayde vnto him, Take
heede that thou speake not to Iaakob † ought
saue good.
25 ¶ Then Laban ouertooke Iaakob, & Iaa-
kob had pitched his tent in the mount: and La-
ban *also* with his brethren pitched vpon mount
Gilead.
26 Then Laban sayde to Iaakob, What hast
thou done? ‖ thou hast euen stollen away mine
heart and carried away my daughters as though
they had bene taken captiues with the sword.
27 Wherefore diddest thou flie so secretly and
steale away from me, and diddest not tell me, that
I might haue sent thee foorth with mirth & with
songs, with timbrell and with harpe?
28 But thou hast not suffered me to kisse my
sonnes and my daughters: now thou hast done
foolishly in doing *so*.
29 I am † able to do you euill: but the g God
of your father spake vnto me yesternight, saying,
Take heed that thou speake not to Iaakob ought
saue good.
30 Nowe though thou wentest thy way, be-
cause thou greatly longedst after thy fathers
house, *yet* wherefore hast thou stollen my gods?
31 Then Iaakob answered, and said to Laban,
Because I was afraid, & thought that thou woul-
dest haue taken thy daughters from me.
32 *But* with whome thou findest thy gods,
‖ let him not liue. Search thou before our bre-
thren what I haue *of thine*, & take it to thee, (but
Iaakob wist not that Rahel had stollen them)
33 Then came Laban into Iaakobs tent, and
into Leahs tent, and into the two maids tents, but
found *them* not. So he went out of Leahs tent, &
entred into Rahels tent.
34 (Nowe Rahel had taken the idoles, & put
them in the camels ‖ litter and sate downe vpon
them) and Laban searched all the tent, but found
them not.
35 Then said she to her father, † My Lord, be
not angrie that I cannot rise vp before thee: for
the custome of women *is* vpon mee: so hee sear-
ched, but found not the idoles.
36 ¶ Then Iaakob was wroth, and chode with
Laban: Iaakob also answered and sayd to Laban,
What haue I trespassed? what haue I offended,
that thou hast pursued after me?
37 Seeing thou hast searched all my stuffe,
what hast thou found of all thine houshold stuffe?
put it here before my brethren and thy brethren,
that they may iudge betweene vs both.
38 This twenty yere I haue bin with thee: thine
ewes and thy goats haue not ‖ cast their yong, and
the rammes of thy flocke haue I not eaten.
39 † Whatsoeuer was torne *of beasts*, I brought
it not vnto thee, *but* made it good my selfe: * of
mine hand diddest thou require it, *were it* stollen
by day or stollen by night.
40 I was in the day consumed with heate, and
with frost in the night, and my ‖ sleepe departed
from mine eyes.
41 Thus haue I beene twentie yeere in thine
house, and serued thee foureteene yeeres for thy
two daughters, and sixe yeeres for thy sheepe, and
thou hast changed my wages tenne times.
42 Except the God of my father, the God of
Abraham, and the h feare of Izhak had beene
with me, surely thou haddest sent me away nowe
emptie: *but* God beheld my tribulation, and the
labor of mine hands, & rebuked *thee* yesternight.
43 Then Laban answered, and saide vnto Iaa-
kob, These daughters are my daughters, and these
sonnes are my sonnes, and these sheepe are my
sheepe, and all that thou seest, is mine, and what
can I doe this day vnto these my daughters, or to
their sonnes which they haue borne?
44 Nowe therefore i come and let vs make a
couenant, I and thou, which may be a witnesse be-
tweene me and thee.
45 Then tooke Iaakob a stone, and set it vp *as*
a pillar:
46 And Iaakob sayde vnto his brethren, Ga-
ther stones: who brought stones, and made an
heape, and they did eate there vpon the heape.
47 And Laban called it ‖ Iegar-sahadutha, and
Iaakob called it k Galeed.
48 For Laban sayd, This heape is witnesse be-
tweene me and thee this day: therefore he called
the name of it Galeed.
49 Also *he called it* ‖ Mizpah, because he said,
The Lorde l looke betweene me and thee, when
we shalbe ‖ departed one from another,
50 If thou shalt vexe my daughters, or shalt
take m wiues beside my daughters: *there is* no
man with vs, beholde, God *is* witnesse betweene
me and thee.
51 Moreouer Laban sayd to Iaakob, Beholde
this heape, and behold the pillar, which I haue set
betweene me and thee,
52 This heape *shall be* witnesse, and the pillar
shall be witnesse, that I will not come ouer this
heape to thee, and that thou shalt not passe ouer
this heape and this pillar vnto me for euill.
53 The God of Abraham, and the God of
n Nahor, *and* the God of their father be iudge be-
tweene vs: But Iaakob sware by the o feare of his
father Izhak.
54 Then Iaakob did offer a sacrifice vpon the
mount, and called his brethren to eate ‖ bread.
and they did eate bread, and taried all night in
the mount.
55 And earely in the morning Laban rose vp
and kissed his sonnes and his daughters, & p bles-
sed them, & Laban departing, went vnto his place
againe.

CHAP. XXXII.

*1 God comforteth Iaakob by his Angels. 9. 10 He prayeth vn-
to God confessing his vnworthinesse. 13 Hee sendeth presents
vnto Esau. 24. 28 He wrestled with the Angel who nameth
him Israel.*

Nowe Iaakob went forth on his iourney and
* the Angels of God met him.
2 And when Iaakob saw them, he said, a This
is Gods hoste, and called the name of the same
place ‖ Mahanaim.
3 Then Iaakob sent messengers before him
to Esau his brother, vnto the land of Seir into the
countrey of Edom:
4 To whom he gaue commandement, saying,
Thus shall ye speake to my b lorde Esau: thy ser-
uant Iaakob sayeth thus, I haue beene a stranger
with Laban, and taried vnto this time.
5 I haue beeues also and asses, sheepe, & men
seruantes, and women seruantes, and haue sent to
shew my lord, that I may find grace in thy sight.
6 ¶ So the messengers came againe to Iaakob,
saying, We came vnto thy brother Esau, and hee
also commeth against thee and foure hundreth
men with him.

7 Then

† Ebr. from good to euill.
‖ Or, conueyed thy selfe away priuilie.
† Ebr. power is in mine hand.
g He was an Idolater, and therefore woulde not acknowledge the God of Iaakob for his God.
‖ Or, let him die.
‖ Or, strawe, or saddle.
† Ebr. let not anger be in the eyes of my Lord.
‖ Or, beene barren.
† Ebr. the torne, or taken by pray.
* Exod. 22, 12.
‖ Or, I slept not.
h That is, the God whom Izhak did feare, and reuerence.

i His conscience reproued him of his misbehauior toward Iaakob, and therefore moued him to seeke peace.
‖ Or, the heape of witnesse.
k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.
‖ Or, watch tower.
l To punish the trespasser.
‖ Or, hid.
m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.
n Beholde, how the idolaters mingle the true God with their feined gods.
o Meaning, by the true God whom Izhak worshipped.
‖ Or, meate.
p We see that there is euer some seede of the knowledge of God in the hearts of the wicked.
* Chap. 48. 16.
a Hee acknowledgeth Gods benefites: who for the preseruation of his, sendeth hosts of Angels.
‖ Or, tents.
b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spirituall promise.

7 Then Iaakob was [c] greatly afraide, and was
sore troubled, and deuided the people that was
with him, and the sheepe, and the beeues, and the
camels into two companies.
8 For he said, If Esau come to ẏ one company
and smite it, the other company shal escape.
9 ¶ Moreouer Iaakob said, O God of my fa-
ther Abraham, & God of my father Izhak: Lord,
which * saidest vnto me, Returne vnto thy coun-
trey and to thy kinred, and I will do thee good,
10 I am not † worthy of the least of all the
mercies, and al the trueth, which thou hast shew-
ed vnto thy seruant: for with my [d] staffe came I
ouer this Iorden, & now haue I gottē two bands.
11 I pray thee, Deliuer me from the hande of
my brother, from the hande of Esau: for I feare
him, least hee will come and smite mee, *and* the
[e] mother vpon the children.
12 For thou saydest, I will surely doe thee
good, and make thy seede as the sande of the sea,
which cannot be nombred for multitude.
13 ¶ And hee taryed there the same night, &
tooke of that which came to hande, a [f] present
for Esau his brother:
14 Two hundreth shee goates & twenty hee
goates, two hundreth ewes & twentie rammes:
15 Thirtie mylche camels with their coltes,
fourtie kine, and ten bullockes, twentie she asses
and ten foles.
16 So he deliuered them into the hande of his
seruants, euery droue by themselues, and said vnto
his seruants, Passe before me, & put a space be-
tweene droue and droue.
17 And hee commanded the formost, saying,
If Esau my brother meete thee, and aske thee, say-
ing, Whose *seruant* art thou? And whither goest
thou? And whose are these before thee?
18 Then thou shalt say, *They be* thy seruant
Iaakobs: it is a present sent vnto my lord Esau: and
behold, he himselfe also is behinde vs.
19 So likewise commanded he the second and
the thirde, and all that followed the droues, say-
ing, After this maner, yee shall speake vnto Esau,
when ye finde him.
20 And ye shall say moreouer, Beholde, thy
seruant Iaakob *commeth* after vs (for he thought,
I [g] wil appease his wrath with the present that go-
eth before me, and afterward I will see his face: it
may be that he will † accept me.)
21 So went the present before him: but hee
taried that night with the companie.
22 And he rose vp the same night, and tooke
his two wiues, and his two maides, and his eleuen
children, and went ouer the forde Iabbok.
23 And he tooke them, and sent them ouer
the riuer, and sent ouer that he had.
24 ¶ Now when Iaakob was left himselfe a-
lone, there wrestled a [h] man with him vnto the
breaking of the day.
25 And he sawe that he coulde not [i] preuaile
against him: therefore he touched the holow of
his thigh, and the holowe of Iaakobs thigh was
loosed, as he wrestled with him.
26 And he saide, Let me goe, for the morning
appeareth. Who answered, * I will not let thee
go except thou blesse me.
27 Then said he vnto him, What is thy name?
And he said, Iaakob.
28 Then saide he, * Thy name shalbe called Ia-
akob no more, but Israel: because thou hast had
[k] power ẇ God, thou shalt also preuaile ẇ men.
29 Then Iaakob demanded, saying, Tell me, I
pray thee, thy name. And he said, Wherefore now
doest thou aske my name? & he blessed him there.
30 And Iaakob called the name of the place,
Peniel: for, *sayde he*, I haue seene God face to
face, and ‖ my life is preserued.
31 And the sunne rose vp to him as hee passed
Peniel, and he [l] halted vpon his thigh.
32 Therefore the children of Israel eate not
of the sinewe that shranke in the holowe of the
thigh, vnto this day: because hee touched the si-
newe that shranke in the holow of Iaakobs thigh.

c Albeit he was comforted by the Angels, yet the infirmitie of the flesh doeth appeare.

* Chap. 31. 13.

† Ebr. *I am lesse then all thy mercies.*

d That is, poore and without all prouision.

e Meaning, hee will put all to death: this prouerbe commeth of them which kill the byrde together with her yong ones.

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

g He thought it no losse to depart with these goods, to the intent he might followe the vocation whereunto God called him.

† *Ebr. receiue my face.*

h That is, God in forme of man.

i For God assisteth his with the one hand, and vpholdeth them with the other.

* Hose. 12. 4.

* Chap. 35. 10.

k God gaue Iaakob both power to ouercome, and also the praise of the victorie.

‖ *Or, my soule is deliuered.*

l The faithfull so ouercome their tentations, that they feele the smart thereof, to the intent that they should not glory, but in their humilitie.

CHAP. XXXIII.

4 Esau and Iaakob meete and are agreed. 11 Esau receiueth his giftes. 19 Iaakob byeth a possession, 20 And buildeth an altar.

And as Iaakob lift vp his eyes, and looked, be-
holde, Esau came, and with him foure hun-
dreth men: and he [a] deuided the children to Le-
ah, and to Rahel, and to the two maides.
2 And he put the maides, and their children
formost, and Leah, and her children after, and
Rahel, and Ioseph hindermost.
3 So he went before them and [b] bowed him
selfe to the grounde seuen times, vntill he came
neere to his brother.
4 Then Esau ranne to meete him, and embra-
ced him, and fell on his necke, and kissed him, and
they wept.
5 And he lift vp his eyes, and sawe the wo-
men, and the children, and sayde, Who are these
with thee? And he answered, *They are* ẏ children
whom God of his grace hath giuen thy seruant.
6 Then came the maides neere, they and their
children, and [c] bowed themselues.
7 Leah also with her children came neere and
made obeysance: and after Ioseph & Rahel drew
neere, and did reuerence.
8 Then he said, What meanest thou by all this
droue, which I met? Who answered, *I haue sent it*,
that I may finde fauour in the sight of my lorde.
9 And Esau said, I haue ynough, my brother:
keepe that thou hast to thy selfe.
10 But Iaakob answered, Nay, I pray thee: if
I haue founde grace nowe in thy sight, then re-
ceiue my present at mine hand: for [d] I haue seene
thy face, as though I had seene the face of God,
because thou hast accepted me.
11 I pray thee take my ‖ blessing, that is
brought thee: for God hath had mercie on me,
and therefore I haue all things: so he [e] compelled
him, and he tooke it.
12 And he saide, Let vs take our iourney and
go, and I will goe before thee.
13 Then he answered him, My lord knoweth,
that the children *are* tender, and the ewes & kine
with yong vnder mine hande: and if they shoulde
ouerdriue them one day, all the flocke would die.
14 Let now my lord go before his seruant, and
I will driue softly, according to ẏ pase of ẏ cattel,
which is before me, and as the children be able to
endure, vntill [f] I come to my lord vnto Seir.
15 Then Esau said, I will leaue then some of
my folke ẇ thee. And he answered, What *needeth*
this? let me finde grace in the sight of my lorde.
16 ¶ So Esau returned, *and went* his way that
same day vnto Seir.
17 And Iaakob went forwarde towarde Suc-
coth, and built him an house, & made boothes for

a That if the one part were assayled, the other might escape.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

d In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

‖ *Or, gift.*

e By earnest intreatie.

f He promised that which (as it seemeth) his minde was not to performe.

his cattell: therefore he called the name of the
place || Succoth.

|| Or, tentes.

18 ¶ Afterward, Iaakob came ſafe to Shechē
a citie, which is in the lande of Canaan, when he
came from || Padan Aram, and pitched before the
citie,

|| Or, Meſopotamia.

19 And there he bought a parcell of ground,
where he pitched his tent, at the hande of the
ſonnes of Hamor Shechems father, for an hun-
dreth || pieces of money.

|| Or, lambes, or money ſo marked.

20 And he ſet vp there an altar, and called g it,
The mightie God of Iſrael.

g He calleth the ſigne the thing, which it ſignifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

1 Dinah is rauiſhed. 8 Hamor asketh her in marriage for his ſonne. 22 The Shechemites are circumciſed at the requeſt of Iaakobs ſonnes, and the perſuaſion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his ſonnes.

THen Dinah the daughter of Leah, which ſhee
bare vnto Iaakob, a went out to ſee the daugh-
ters of that countrey.

a This example teacheth that to much libertie is not to be giuen to youth.

2 Whome when Shechem the ſonne of Ha-
mor the Hiuite lorde of that countrey ſawe, hee
tooke her, and lay with her, and † defiled her.

† Ebr. humbled her.

3 So his heart claue vnto Dinah the daugh-
ter of Iaakob: and he loued the maide, & † ſpake
kindely vnto the maide.

† Ebr. ſpake to the heart of the maide.

4 Then ſaide Shechem to his father Hamor,
ſaying, b Get me this maide to wife.

b This proueth that the conſent of parents is requiſite in marriage, ſeeing the very infidels did alſo obſerue it as a thing neceſſarie.

5 (Nowe Iaakob heard that hee had defiled
Dinah his daughter, and his ſonnes were with his
cattell in the fielde: therefore Iaakob helde his
peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem
went out vnto Iaakob to commune with him.

7 And whē the ſonnes of Iaakob were come
out of the fielde and heard it, it grieued the men,
& they were very angry, becauſe he had wrought
|| villenie in Iſrael, in that he had lyen with Iaakobs
daughter: † which thing ought not to be done.

|| Or, follie.

† Ebr. and it ſhall not be ſo done.

8 And Hamor communed with them, ſay-
ing, The ſoule of my ſonne Shechem longeth for
your daughter: giue her him to wife, I pray you.

9 So make || affinitie w vs: giue your daughters
vnto vs, and take our daughters vnto you,

|| Or, marriages.

10 And ye ſhall dwell with vs, and the lande
ſhalbe before you: dwell, and doe your buſineſſe
in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaide vnto her father & vnto
her brethren, || Let me finde fauour in your eyes,
and I will giue whatſoeuer ye ſhal appoint me.

|| Or, grant my requeſt.

12 † Aske of me abundantly both dowry and
giftes, and I will giue as ye appoynt me, ſo that
ye giue me the maide to wife.

† Ebr. multiplie greatly the dowrie.

13 Then the ſonnes of Iaakob anſwered She-
chem and Hamor his father, talking deceitfully,
becauſe he had defiled Dinah their ſiſter,

14 And they ſaid vnto them, c We cannot doe
this thing, to giue our ſiſter to an vncircumciſed
man: for that were a d reproofe vnto vs.

c They made the holy ordinance of God a meane to compaſſe their wicked purpoſe.

d As it is abomination for them that are baptized to ioyne with infidels.

15 But in this will we conſent vnto you, if ye
will be as we *are*, that euery man childe among
you be e circumciſed:

e Their fault is the greater in that they make religion a cloke for their craft.

16 Then will we giue our daughters to you,
and we will take your daughters to vs, and will
dwell with you, and be one people.

17 But if yee will not hearken vnto vs to bee
circumciſed, then will wee take our daughter and
depart.

18 Nowe their wordes pleaſed Hamor, and
Shechem Hamors ſonne.

19 And the yong man deferred not to do the
thing becauſe he loued Iaakobs daughter: hee was
alſo the || moſt ſet by of all his fathers houſe.

|| Or, moſt honourable.

20 ¶ Then Hamor and Shechem his Sonne
went vnto the f gate of their citie, and communed
with the men of their citie, ſaying,

f For the people vſed to aſſemble there, and iuſtice was alſo miniſtred.

21 Theſe men are g peaceable with vs: and that
they may dwell in the land, and doe their affaires
therein (for behold, the lande hath roume ynough
for them) let vs take their daughters to wiues, and
giue them our daughters.

g Thus many pretend to ſpeake for a publike profite, when they onely ſpeake for their owne priuate gaine and commoditie.

22 Onely herein will the men conſent vnto
vs for to dwell with vs, and to be one people, if
all the men children among vs be circumciſed as
they are circumciſed.

23 Shall not h their flockes and their ſub-
ſtance and all their cattel be ours? only let vs con-
ſent *herein* vnto them, and they will dwell with
vs.

h Thus they lacke no kinde of perſuaſion, which preferre their owne commodities before the common wealth.

24 And vnto Hamor, and Shechem his ſonne
hearkened all that went out of the gate of his ci-
tie: and all the men children were circumciſed,
euen all that went out of the gate of his citie.

25 And on the thirde day (when they were
ſore) two of the ſonnes of Iaakob, i Simeon and
Leui, Dinahs brethren tooke either of them his
ſworde and went into the citie boldly, and * ſlue
k euery male.

i For they were the chiefe of the company.

* Chap. 49. 6.

k The people are puniſhed with their wicked princes.

26 They ſlewe alſo Hamor and Shechem his
ſonne w the † edge of the ſword, & tooke Dinah
out of Shechems houſe, and went their way.

† Ebr. mouth of the ſworde.

27 *Againe* the *other* ſonnes of Iaakob came
vpon the dead, and ſpoyled the citie, becauſe they
had defiled their ſiſter.

28 They tooke their ſheepe & their beeues,
and their aſſes, and whatſoeuer was in the citie,
and in the fieldes.

29 Alſo they caried away captiue & ſpoyled
all their goods, and all their children and their
wiues, and all that was in the houſes.

30 Then Iaakob ſaide to Simeon and Leui, Ye
haue troubled me, and made mee || ſtinke among
the inhabitants of the land, *aſwell* the Canaanites,
as the Perizzites, and I being few in number, they
ſhall gather themſelues together againſt me, and
ſlay me, *and* ſo ſhal I, and my houſe be deſtroyed.

|| Or, to be abhorred.

31 And they anſwered, Shoulde he abuſe our
ſiſter as a whore?

CHAP. XXXV.

1 Iaakob at Gods commaundement goeth vp to Beth-el, to builde an altar. 2 He reformeth his houſholde. 5 God maketh the enemies of Iaakob afraide. 8 Deborah dyeth. 12 The lande of Canaan is promiſed him. 18 Rahel dyeth in labour. 22 Reuben lyeth with his fathers concubine. 23 The ſonnes of Iaakob. 29 The death of Izhak.

THen a God ſayde to Iaakob, Ariſe, go vp to
Beth-el and dwell there, and make there an
altar vnto God, that appeared vnto thee, * when
thou fleddeſt from Eſau thy brother.

a God is euer at hand to ſuccour his in their troubles.

* Chap. 28. 13.

2 Then ſaide Iaakob vnto his houſhold and to
all that were with him, Put away the ſtrange gods
that are among you, and b clenſe your ſelues, and
change your garments:

b That by this outwarde acte they ſhould ſhewe their inward repentance.

3 For we will riſe and goe vp to Beth-el, and
I will make an altar there vnto God, which heard
me in the day of my tribulation, and was with me
in the way which I went.

4 And they gaue vnto Iaakob all the ſtrange
gods, which *were* in their hands, and all their c ea-
rings which were in their eares, and Iaakob hidde
them vnder an oke, which was by Shechem.

c For therein was ſome ſigne of ſuperſtition, as in tablets and Agnus deis.

5 Then they went on their iourney, and the
[d]feare of God was vpon the cities that were round
about them: so that they did not follow after the
sonnes of Iaakob.
6 ¶ So came Iaakob to Luz, which is in the
land of Canaan: (the same is Beth-el) hee and all
the people that was with him.
7 And he built there an altar, and *had cal-
led the place, The God of Beth-el, because that
God appeared vnto him there, when he fled from
his brother.
8 Then Deborah Rebekahs nourse dyed, and
was buried beneath Beth-el vnder an oke: and he
called the name of it ‖ Allon Bachuth.
9 ¶ Againe God appeared vnto Iaakob, after
he came out of Padan Aram, and blessed him.
10 Moreouer God said vnto him, Thy name is
Iaakob: thy name shalbe no more called Iaakob,
but * Israel shalbe thy name: and hee called his
name Israel.
11 Againe God said vnto him, I am God ‖ all
sufficient. growe, and multiplie. a nation and a
multitude of nations shall spring of thee, and
Kings shall come out of thy loynes.
12 Also I will giue the lande, which I gaue to
Abraham and Izhak, vnto thee: and vnto thy
seede after thee will I giue that land.
13 So God [e]ascended from him in the place
where he had talked with him.
14 And Iaakob set vp a pillar in the place
where he talked with him, a pillar of stone, and
powred drinke offering thereon: also he powred
oyle thereon.
15 And Iaakob called the name of that place,
where God spake with him, Beth-el.
16 ¶ Then they departed from Beth-el, and
when there was [f]about halfe a dayes iourney of
ground to come to Ephrath, Rahel trauailed, and
in trauailing she was in perill.
17 And when she was in paines of her labour,
the midwife sayde vnto her, Feare not: for thou
shalt haue this sonne also.
18 Then as shee was about to yeelde vp the
Ghost (for she died) she called his name Ben-oni,
but his father called him Beniamin.
19 Thus * died Rahel, and was buried in the
way to Ephrath, which is Bethlehem.
20 And Iaakob set a [g]pillar vpon her graue:
This is the pillar of Rahels graue vnto this day.
21 ¶ Then Israel went forward, and pitched
his tent beyond Migdal-eder.
22 Nowe, when Israel dwelt in that land, Reu-
ben went, and [h]lay * with Bilhah his fathers con-
cubine, and it came to Israels eare. And Iaakob
had twelue sonnes.
23 The sonnes of Leah: Reuben Iaakobs el-
dest sonne, and Simeon, and Leui, and Iudah, and
Isachar, and Zebulun.
24 The sonnes of Rahel: Ioseph and Beniamin.
25 And the sonnes of Bilhah Rahels maide:
Dan and Naphtali.
26 And the sonnes of Zilpah Leahs maide:
Gad and Asher. These are the sonnes of Iaakob,
which were borne him in Padan Aram.
27 ¶ Then Iaakob came vnto Izhak his fa-
ther to Mamre a citie of Arbah: This is Hebron,
where Abraham and Izhak were strangers
28 And the dayes of Izhak were an hundreth
and fourescore yeeres.
29 And Izhak gaue vp the Ghost and died, and
was *gathered vnto his people, being olde and full
of dayes: & his sonnes Esau & Iaakob buried him.

d Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.
*Chap.28.19.
‖Or, oke of lamentation.
*Chap.32.28.
‖Or, almightie.
e As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when the vision is ended.
f The Ebrewe word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.
*Chap.48.7.
g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reueiled.
h This teacheth that the fathers were not chosen for their merites, but by Gods onely mercies whose election by their faultes was not changed.
*Chap.49.4.
*Chap.25.8.

CHAP. XXXVI.

1 The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

Nowe these are the [a]generations of Esau,
which is Edom.
2 Esau tooke his wiues of the [b]daughters of
Canaan: Adah the daughter of Elon an Hittite,
and Aholibamah the daughter of Anah, the daugh-
ter of Zibeon an Hiuite,
3 And *tooke* Basemath Ishmaels daughter,
sister of Nebaioth.
4 And *Adah bare vnto Esau, Eliphaz: and
Basemath bare Reuel.
5 Also Aholibamah bare Ieush, and Iaalam,
and Korah: these are the sonnes of Esau which
were borne to him in the land of Canaan.
6 So Esau tooke his wiues and his sonnes, and
his daughters, and al the soules of his house, and his
flocks, and all his cattell, & all his substance, which
he had gotten in the land of Canaan, and [c]went
into *an other* countrey from his brother Iaakob.
7 For their riches were so great, that they
could not dwell together, and the land, wherein
they were strangers, coulde not receiue them be-
cause of their flockes.
8 * Therefore dwelt Esau in mount Seir: this
Esau is Edom.
9 ¶ So these are the generations of Esau fa-
ther of ‖ Edom in mount Seir.
10 These are the names of Esaus sonnes: *Eli-
phaz, the sonne of Adah, the wife of Esau, *and* Re-
uel the sonne of Bashemath, the wife of Esau.
11 And the sonnes of Eliphaz were Teman,
Omar, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Eliphaz
Esaus sonne, and bare vnto Eliphaz, Amalek: these
be the sonnes of Adah Esaus wife.
13 ¶ And these are the ‖ sonnes of Reuel: Na-
hath, and Zerah, Shammah, and Mizzah: these
were the sonnes of Bashemath Esaus wife.
14 ¶ And these were the sonnes of Aholiba-
mah the daughter of Anah, ‖ daughter of Zibeon
Esaus wife: for she bare vnto Esau, Ieush, and Ia-
alam, and Korah.
15 ¶ These were ‖ [d]Dukes of the sonnes of
Esau: the sonnes of Eliphaz, the first borne of E-
sau: Duke Teman, Duke Omar, Duke Zepho,
Duke Kenaz,
16 Duke Korah, Duke Gatam, Duke Amalek:
these are the Dukes *that came* of Eliphaz in the
land of Edom: these were the ‖ sonnes of Adah.
17 ¶ And these are the sonnes of Reuel Esaus
sonne: Duke Nahath, Duke Zerah, Duke Sham-
mah, Duke Mizzah: these are the Dukes *that
came* of Reuel in the land of Edom: these are the
‖ sonnes of Bashemath Esaus wife.
18 ¶ Likewise these were the sonnes of Aho-
libamah Esaus wife: Duke Ieush, Duke Iaalam,
Duke Korah: these Dukes *came* of Aholibamah,
the daughter of Anah Esaus wife.
19 These are the children of Esau, and these
are the Dukes of them: This *Esau* is Edom.
20 ¶ * These are the sonnes of Seir the Horite,
which [e]inhabited the lande *before*, Lotan, and
Shobal, and Zibeon, and Anah.
21 And Dishon, and Ezer, and Dishan: these
are the Dukes of the Horites, the sonnes of Seir
in the land of Edom.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.
b Besides those wiues whereof is spoken, Chapter 26.34.
*1.Chron.1.35.
c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promes.
*Iosh.24.4.
‖Or, the Edomites.
*1.Chron.1.35.
‖Or, nephewes.
‖Or, neece.
‖Or, chiefe men.
d If Gods promise be so sure towards them which are not of his household, howe much more will he performe the same to vs?
‖Or, nephewes.
‖Or, nephewes.
*1.Chron.1.38.
e Before that Esau did there inhabite.

22 And the sonnes of Lotan were, Hori and
Hemam, and Lotans sister *was* Timna.
23 And the sonnes of Shobal were these:
Aluan, and Manahath, and Ebal, Shepho, and
Onam.
24 And these are the sonnes of Zibeon: Both
Aiah, and Anah: this was Anah that founde
[f] mules in the wildernesse, as hee fedde his father
Zibeons asses.
25 And the children of Anah were these: Di-
shon and Aholibamah, the daughter of Anah.
26 Also these are the sonnes of Dishan: Hem-
dan, and Eshban, and Ithran, and Cheran.
27 The sonnes of Ezer are these: Bilhan, and
Zaauan, and Akan.
28 The sonnes of Dishan are these: Vz, and
Aran.
29 These are the Dukes of the Horites: Duke
Lotan, Duke Shobal, Duke Zibeon, Duke
Anah,
30 Duke Dishon, Duke Ezer, Duke Dishan:
these bee the Dukes of the Horites, after their
Dukedomes in the land of Seir.
31 ¶ And these are the [g] Kings that reigned
in the land of Edom, before there reigned *any*
King ouer the children of Israel.
32 Then Bela the sonne of Beor reigned in
Edom, and the name of his citie *was* Dinhabah.
33 And when Bela dyed, Iobab the sonne of
Zerah of Bozra reigned in his steade.
34 When Iobab also was dead, Husham of the
land of Temani reigned in his steade.
35 And after the death of Husham, Hadad the
sonne of Bedad, which slewe Midian in the field
of Moab, reigned in his steade, and the name of
his citie *was* Auith.
36 When Hadad was dead, then Samlah of
Masrekah reigned in his steade.
37 When Samlah was dead, Shaul of [h] Reho-
both by the riuer, reigned in his steade.
38 When Shaul dyed, Baal-hanan the sonne
of Achbor reigned in his steade.
39 And after the death of Baal-hanan the
sonne of Achbor, Hadad reigned in his steade, and
the name of his citie *was* Pau: and his wiues
name Mehetabel the daughter of Matred, the
‖ daughter of Mezahab.
40 Then these are the names of the Dukes of
Esau according to their families, their places *and*
by their names: Duke Timna, Duke Aluah, Duke
Ietheth,
41 Duke Aholibamah, Duke Elah, Duke Pi-
non,
42 Duke Kenaz, Duke Teman, Duke Mibzar,
43 Duke Magdiel, Duke Iram: these bee the
Dukes of Edom, according to their habitations,
in the land of their inheritance. This Esau is the
father of [i] Edom.

f Who not contented with those kindes of beastes, which God had created, found out the monstruous generation of mules betweene the Asse and the mare.

g The wicked rise vp suddenly to honour, and perish as quickely: but the inheritance of the children of God continueth euer, Psal. 102. 28.

h Which citie is by the riuer Euphrates.

‖ Or, neece.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmeelites. 34 Iaakob bewaileth Ioseph.

IAakob now dwelt in the land, wherein his father
was a stranger, in the land of Canaan.
2 These are the [a] generations of Iaakob, *when*
Ioseph was seuenteene yeere olde: he kept sheepe
with his brethren, and the childe was with the
sonnes of Bilhah, and with the sonnes of Zilpah,
his fathers wiues. And Ioseph brought vnto their
father their euill ‖ [b] saying.

a That is, the storie of such things as came to him and his familie, as chap. 5. 1.

‖ Or, slaunder.

b He complained of the euill wordes and iniuries which they spake and did against him.

3 Nowe Israel loued Ioseph more then all his
sonnes, because he begate him in his olde age, and
he made him a coate of many ‖ colours.
4 So when his brethren sawe that their father
loued him more then all his brethren, then they
hated him, and could not speake peaceably vnto
him.
5 ¶ And Ioseph [c] dreamed a dreame, and told
his brethren, who hated him so much the more.
6 For he said vnto them, Heare, I pray you,
this dreame which I haue dreamed.
7 Beholde nowe, we were binding sheaues in
the middes of the fielde: and loe, my sheafe arose
and also stoode vpright, and behold, your sheaues
compassed rounde about, and did reuerence to
my sheafe.
8 Then his brethren said to him, What, shalt
thou reigne ouer vs, and rule vs? or shalt thou
haue altogether dominion ouer vs? And they
[d] hated him so much the more, for his dreames,
and for his wordes.
9 ¶ Againe he dreamed an other dreame, and
tolde it his brethren, and saide, Beholde, I haue had
one dreame more, and beholde, the Sunne and the
Moone and eleuen starres did reuerence to me.
10 Then he tolde it vnto his father and to his
brethren, and his father [e] rebuked him, and saide
vnto him, What is thy dreame, which thou hast
dreamed? shall I, and thy mother, and thy brethren
come in deede and fall on the ground before thee?
11 And his brethren enuied him, but his father
‖ [f] noted the saying.
12 ¶ Then his brethren went to keepe their
fathers sheepe in Shechem.
13 And Israel saide vnto Ioseph, Doe not thy
brethren keepe in Shechem? come and I will send
thee to them.
14 And he answered him, I am here. Then he
saide vnto him, Goe nowe, see whether it bee well
with thy brethren, and howe the flockes prosper,
and bring me word againe. so hee sent him from
the vale of Hebron, and he came to Shechem.
15 ¶ Then a man found him: for loe, he was
wandring in the fielde, and the man asked him,
saying, What seekest thou?
16 And he answered, I seeke my brethren: tell
me, I pray thee, where they keepe *sheepe.*
17 And the man said, they are departed hence:
for I heard them say, Let vs goe vnto Dothan.
Then went Ioseph after his brethren, and founde
them in Dothan.
18 And when they sawe him a farre off, euen
before he came at them, they [g] conspired against
him for to slay him.
19 For they sayde one to another, Behold, this
‖ dreamer commeth.
20 Come nowe therefore, and let vs slay him,
and cast him into some pitte, and wee will say, A
wicked beast hath deuoured him: then wee shall
see, what will come of his dreames.
21 * But when Reuben heard *that*, he deliue-
red him out of their handes, and sayde, † Let vs
not kill him.
22 Also Reuben sayde vnto them, Shed not
blood, *but* cast him into this pitte that is in the
wildernesse, and lay no hand vpon him. *Thus he
said*, that he might deliuer him out of their hand,
and restore him to his father againe.
23 ¶ Nowe when Ioseph was come vnto his
brethren, they stript Ioseph out of his coate, his
particoloured

‖ Or, pieces.

c God reueiled him by a dreame, what should come to passe.

d The more that God sheweth him selfe fauourable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

‖ Or, kept diligently.

f He knewe that God was autor of the dreame, but he vnderstoode not the meaning.

g The holy Ghost couereth not mens faultes, as do vaine writers, which make vice vertue.

‖ Or, master of dreames.

* Chap. 42. 22.

† Ebr. let vs not smite his life.

b Their hypocrisie appeareth in this that they feared man more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couet their fault.
‖ Or, rosen, turpentine, or triacle.

* Wisd. 10.13. psal. 105.17.
i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confounde their names: as also appeareth, verse 36. & chap. 39.1. or els he was first offered to the Midianites, but solde to the Ishmeelites.
k To wit, the messengers which were sent.

* Chap. 44.28.

‖ Or, I will mourne for him so long as I liue.
l Which word doeth not alway signifie him that is gelded, but also him that is in some high dignitie.
‖ Or, captaine of the garde.

a Moses describeth the genealogie of Iudah because the Messias should come of him.
* 1. Chron. 2.3.
b Which affinitie notwithstanding was condemned of God.
* Nomb. 26.19.

* Nomb. 26.19.

particoloured coate that was vpon him.
24 And they tooke him, and cast b him into a
pit, and the pit *was* emptie, without water in it.
25 Then they sate them downe to eate bread:
and they lift vp their eyes and looked, and be-
hold, there came a companie of Ishmeelites from
Gilead, and their camels laden with spicerie, and
‖ balme, and myrrhe, and were going to cary it
downe into Egypt.
26 Then Iudah said vnto his brethren, What
auaileth it, if we slay our brother, though wee
keepe his blood secret?
27 Come and let vs sell him to the Ishmee-
lites, and let not our handes be vpon him: for he
is our brother *and* our flesh: and his brethren o-
beyed.
28 Then the * Midianites merchant men pas-
sed by, and they drewe foorth, and lift Ioseph out
of the pit, and solde Ioseph vnto the i Ishmeelites
for twentie *pieces* of siluer: who brought Ioseph
into Egypt.
29 ¶ Afterwarde Reuben returned to the pit,
and beholde, Ioseph *was* not in the pit: then hee
rent his clothes,
30 And returned to his brethren, and said, The
childe is not *yonder*, and I, whither shall I goe?
31 And they tooke Iosephs coate, and killed
a kidde of the goates, and dipped the coate in the
blood.
32 So they sent that particoloured coat, k and
they brought it vnto their father, and saide, This
haue we founde: see nowe, whether it be thy
sonnes coate, or no.
33 Then he knew it and said, *It is* my sonnes
coate: a wicked beast hath * deuoured him: Io-
seph is surely torne in pieces.
34 And Iaakob rent his clothes, & put sack-
cloth about his loynes, and sorowed for his sonne
a long season.
35 Then all his sonnes and all his daughters
rose vp to comfort him, but hee woulde not bee
comforted, but said, ‖ Surely I will goe downe in-
to the graue vnto my sonne mourning: so his fa-
ther wept for him.
36 And the Midianites solde him into Egypt
vnto Potiphar l an Eunuche of Pharaohs, *and* his
‖ chiefe steward.

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The trespasse of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lyeth with his daughter in law Tamar. 24 Tamar is iudged to bee burnt for whoredome. 29. 30 The birth of Pharez and Zarah.

AND at that time a Iudah went downe from
his brethren, and turned in to a man called
Hirah an Adullamite.
2 And Iudah sawe there the daughter of a
man called * Suah a b Canaanite: and hee tooke
her *to wife*, and went in vnto her.
3 So she conceiued and bare a sonne, and hee
called his name Er.
4 * And she conceiued againe, & bare a sonne,
and she called his name Onan.
5 Moreouer she bare yet a sonne, whome shee
called Shelah: and *Iudah* was at Chezib when
she bare him.
6 Then Iudah tooke a wife to Er his first
borne *sonne* whose name *was* Tamar.
7 * Now Er the first borne of Iudah was wic-
ked in the sight of the Lorde: therefore the Lord
slewe him.
8 Then Iudah said to Onan, Goe in vnto thy
brothers wife, and doe the office of a kinsman vn-
to her, and raise c vp seed vnto thy brother.
9 And Onan knewe that the seede should not
be his: therefore when he went in vnto his bro-
thers wife, he spilled it on the grounde, least hee
should giue seede vnto his brother.
10 And it was wicked in the eyes of the Lord,
which he did: wherefore he slewe him also.
11 Then said Iudah to Tamar his daughter in
lawe, d Remaine a widowe in thy fathers house,
till Shelah my sonne growe vp (for hee thought
thus, Least he die as well as his brethren.) So Ta-
mar went and dwelt in her fathers house.
12 ¶ And in processe of time also the daugh-
ter of Shuah Iudahs wife dyed. Then Iudah, when
he † had left mourning, went vp to his sheepe she-
rers to Timnah, he, and his neighbour Hirah the
Adullamite.
13 And it was tolde Tamar, saying, beholde,
thy father in lawe goeth vp to Timnah, to shere
his sheepe.
14 Then she put her widowes garmentes off
from her, and couered *her* with a vaile, and wrap-
ped her selfe, and sate downe in ‖ Pethah-enaim,
which is by the way to Timnah, because shee sawe
that Shelah was growen, and she was not giuen
vnto him to wife.
15 When Iudah sawe her, hee iudged her an
whore: for she had couered her face.
16 And he turned to the way towardes her,
and saide, Come, I pray thee, let me lie with thee.
(for he e knewe not that she was his daughter in
lawe) And she answered, What wilt thou giue me
for to lie with me?
17 Then said he, I will sende thee a kid of the
goates from the flocke. and she said, *Well*, if thou
wilt giue me a pledge, till thou send it.
18 Then he saide, What is the pledge that I
shall giue thee? And shee answered, Thy signet,
and thy ‖ cloke, and thy staffe that is in thine
hande. So he gaue it her, and lay by her, and she
was with childe by him.
19 Then she rose, and went and put her vaile
from her and put on her widowes raiment.
20 Afterwarde Iudah sent a kid of the goates
by the hande of his f neighbour the Adullamite,
for to receiue his pledge from the womans hande:
but he found her not.
21 Then asked he the men of that place, say-
ing, Where is ẏ whore, *that sate* in Enaim by the
way side? And they answered, There was no
whore here.
22 Hee came therefore to Iudah againe, and
said, I can not finde her, and also the men of the
place saide, There was no whore there.
23 Then Iudah said, Let her take it to her, lest
we be † g shamed: beholde, I sent this kid, and
thou hast not found her.
24 ¶ Now after three moneths, one tolde Iu-
dah, saying, Tamar thy daughter in law hath plai-
ed the whore, and lo, with playing the whore, she
is great with childe. Then Iudah sayde, Bring ye
her forth and let her be h burnt.
25 When she was brought foorth, she sent to
her father in law, saying, By the man, vnto whom
these things *pertaine*, am I with childe: and saide
also, Looke I pray thee, whose these are, the seale,
and the cloke, and the staffe.
26 Then Iudah knew *them*, and saide, Shee is
i more

c This order was of the preseruation of the stocke, that the childe begotten by the seconde brother should haue the name and inheritaunce of the first: which is in the newe Testament abolished.
d For she could not marry in any other family so long as Iudah would retaine her in his.
† Ebr. was comforted.

‖ Or, in the doore of the fountaines: or, where were two wayes.

e God had wonderfully blinded him that he could not know her by her talke.

‖ Or, ryre of thine head.

f That his wickednesse might not be knowen to others.

† Ebr. in contempt.
g He feareth man more then God.

h We see that the Lawe, which was written in mans heart, taught them that whoredome should be punished with death [illegible]

[i] That is, she ought rather to accuse me then I her.
[k] For the horrour of the sinne condemned him.

i more righteous then I: *for she hath done it* be-
cause I gaue her not to Shelah my sonne. So hee
lay with her [k] no more.
27 ¶ Now, when the time was come that she
should be deliuered, beholde, there *were* twinnes
in her wombe.
28 And when she was in trauell, *the one* put
out his hand: and the midwife tooke and bounde
a red *threede* about his hand, saying, This is come
out first.
29 But when he [l] plucked his hande backe a-
gaine, loe, his brother came out, and *the midwife*
said, How hast [m] thou broken the breach vpon
thee? and his name was called * Pharez.
30 And afterwarde came out his brother that
had the red *threede* about his hande, and his name
was called Zarah.

[l] Their hainous sinne was signified by this monstruous birth.
[m] Or the separation betweene thee and thy brother.
* 1.Chron.2.4. matth.1.3.

CHAP. XXXIX.

1 *Ioseph is solde to Potiphar.* 2 *God prospereth him.* 7 *Potiphars wife tempteth him.* 13. 20 *Hee is accused and cast in prison.* 21 *God sheweth him fauour.*

NOw Ioseph was brought downe into Egypt:
and Potiphar [a] an Eunuche of Pharaohs
(*and his* chiefe steward an Egyptian) bought him
at the hand of the Ishmeelites, which had brought
him thither.

[a] Reade Chap. 37.36.

2 And the [b] Lorde was with Ioseph, and he
was a man that prospered and was in the house
of his master the Egyptian.

[b] The fauour of God is the fountaine of all prosperitie.

3 And his master sawe that the Lorde *was*
with him, and that the Lorde made all that hee
did to prosper in his hand.
4 So Ioseph founde fauour in his sight, and
serued him: and he made him [c] ruler of his house,
and put all that he had in his hand.
5 And from that time that hee had made him
ruler ouer his house and ouer all that he had, the
Lorde [d] blessed the Egyptians house for Iosephs
sake: and the blessing of the Lorde was vpon all
that he had in the house, and in the fielde.

[c] Because God prospered him: and so be made religion to serue his profite.
[d] The wicked are blessed by the company of the godly.

6 Therefore hee left all that he had in Iosephs
hand, [e] and tooke account of nothing, *that was*
with him, saue onely of the bread, which he did
eate. And Ioseph was a faire person, and well fa-
uoured.

[e] For he was assured that all things shoulde prosper well: therefore he ate and dranke and tooke no care.

7 ¶ Nowe therefore after these thinges, his
masters wife cast her eyes vpon Ioseph, and saide,
[f] Lye with me.

[f] In this worde he declareth the summe whereunto all her flatteries did tende.

8 But he refused and saide to his masters wife,
Beholde, my master knoweth not what *hee hath*
in the house with me, but hath committed all
that he hath to mine hande.
9 There is no mā greater in this house then I:
neither hath he kept any thing from me, but one-
ly thee, because thou art his wife: how then can I
do this great wickednes & *so* sinne against [g] God?
10 And albeit she spake to Ioseph day by day,
yet he hearkened not vnto her, to lye with her, *or*
to be in her company.

[g] The feare of God preserued him against her continuall tentations.

11 Then on a certaine day *Ioseph* entred into
the house, to doe his businesse: and there was no
man of the houshold in the house:
12 Therefore she caught him by his garment,
saying, Sleepe with me: but hee left his garment
in her hand and fled, and got him out.
13 Nowe when she sawe that hee had left his
garment in her hand, and was fled out,
14 She called vnto the men of her house, and
tolde them, saying, Beholde, hee hath brought in
an Ebrewe vnto vs || to mocke vs: who came in

|| Or, to doe vs villanie and shame.

to me for to haue slept with mee: but I [h] cryed
with a loude voyce.

[h] This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

15 And when he heard that I lift vp my voice
and cryed, he left his garment with me, and fled
away, and got him out.
16 So she layde vp his garment by her, vntill
her lord came home.
17 Then shee tolde him || according to these
words, saying, The Ebrew seruant, which thou hast
brought vnto vs, came in to me, to mocke me.

|| Or, after this maner.

18 But assoone as I lift vp my voyce & cried,
he left his garment with me, and fled out.
19 Then when his master hearde the wordes
of his wife, which she tolde him, saying, After
this maner did thy seruant to mee, his anger was
kindled.
20 And Iosephs master tooke him and put
him in † [i] prison, in the place, where the kings pri-
soners lay bounde: and there he was in prison.
21 ¶ But the Lorde was with Ioseph, and
† shewed him mercie, and got him fauour in the
sight of the || master of the prison.

† Ebr. in the prison house.
[i] His euil intreatment in the prison may be gathered of the Psal.105.18.
† Ebr. inclined mercie vnto him.
|| Or, lord.

22 And the keeper of the prison committed
to Iosephs hande all the prisoners that were in
the prison, and [k] whatsoeuer they did there, that
did he.

[k] That is, nothing was done without his commandement.

23 And the keeper of the prison looked vn-
to nothing that was vnder his hande, seeing that
the Lord *was* with him: for whatsoeuer he did, the
Lorde made it to prosper.

CHAP. XL.

8 *The interpretation of dreames is of God.* 12. 19 *Ioseph expoundeth the dreames of the two prisoners.* 23 *The ingratitude of the butler.*

ANd after these things, the butler of the King
of Egypt and his baker offended their lorde
the King of Egypt.
2 And Pharaoh was angrie against his two
|| officers, against the chiefe butler, and against
the chiefe baker.
3 Therefore he put them in ward in his chiefe
stewardes house, in the prison *and* place where
[a] Ioseph was bound.
4 And the chiefe steward gaue Ioseph charge
ouer them, and he serued them: and they conti-
nued a season in warde.

|| Or, eunuches, the worde signifieth them that were in high estate, or them that were gelded.
[a] God worketh many wonderfull meanes to deliuer his.

5 ¶ And they both dreamed a dreame, ey-
ther of them his dreame in one night, [b] eche one
according to the interpretation of his dreame,
both the butler and the baker of the King of E-
gypt, which were bounde in the prison.

[b] That is, euery dreame had his interpretation, as the thing afterwarde declared.

6 And when Ioseph came in vnto them in
the morning, and looked vpon them, beholde,
they were sad.
7 And he asked Pharaohs officers, that were
with him in his masters warde, saying, Wherefore
† looke ye so sadly to day?

† Ebr. why are your faces euill?

8 Who answered him, We haue dreamed, *eche*
one a dreame, and there is none to interprete the
same. Then Ioseph saide vnto them, [c] Are not in-
terpretations of God? tell them me nowe.

[c] Cannot God raise vp such as shall interprete such things?

9 So the chiefe butler tolde his dreame to Io-
seph, and said vnto him, In my dreame, beholde, a
vine *was* before me.
10 And in the vine *were* three branches, and as
it budded, her flowre came forth: and the clusters
of grapes waxed ripe.
11 And *I had* Pharaohs cup in mine hande,
and I tooke ẏ grapes, & wrung them into Phara-
ohs cup, and I gaue the cup into Pharaohs hand,

12 Then

12 Then Ioseph sayde vnto him, This [d] is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, & restore thee vnto thine † office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, & shew mercie, I pray thee, vnto me, and [e] make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stollen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they shoulde put mee ‖ in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee sayde vnto Ioseph, Also me thought in my dreame that I had three [f] white baskets on mine head.

17 And in the vppermost basket there *was* of all maner baken meates for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and saide, [g] This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, & shall hang thee on a tree, and the birdes shall eate thy flesh from off thee.

20 ¶ And so the third day, *which was* Pharaohs [h] birthday, hee made a feast vnto all his seruants: and hee lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And hee restored the chiefe butler vnto his butlershippe, who gaue the cuppe into Pharaohs hand,

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

16 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler ouer all Egypt. 45 Iosephs name is changed. 50 He hath two sonnes: Manasseh and Ephraim. 54 The famine beginneth throughout the world.

And † two yeeres after, Pharaoh also [a] dreamed, and behold, he stoode by a riuer,

2 And loe, there came out of the riuer seuen ‖ goodly kine and fatfleshed, and they fedde in a ‖ medowe:

3 And loe, seuen other kine came vp after them out of the riuer, euill fauoured and leane fleshed, and stoode by the *other* kine vpon the brinke of the riuer.

4 And the euill fauoured and leane fleshed kine did eate vp the seuen welfauoured and fatte kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the [b] second time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodly.

6 And loe, seuen thinne eares, and blasted with the East winde, sprang vp after them:

7 And the thinne eares deuoured the seuen ranke and full eares. then Pharaoh awaked, and loe, *it was* a dreame.

8 Nowe when the morning came, his spirite was [c] troubled: therefore hee sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames:

[d] He was assured by the spirite of God, that his interpretation was true.
† Ebr. place.
[e] He refused not the meanes to be deliuered, which he thought God had appoynted.
‖ Or, in the pit.
[f] That is, made of white twigs, or as some reade, baskets full of holes.
[g] He sheweth that the ministers of God ought not to conceale that, which God reueileth vnto them.
[h] Which was an occasion to appoint his officers and so to examine them that were in prison.
† Ebr. at the ende of two yeeres of dayes.
[a] This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to prouide for Gods Church.
‖ Or, faire to behold.
‖ Or, flaggy place.
[b] All these meanes God vsed to deliuer his seruant, and to bring him into fauour and autoritie.
[c] This feare was ynough to teach him, that this vision was sent of God.

but [d] none could interprete them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I [e] call to minde my faultes this day.

10 Pharaoh being angrie with his seruants, put me in ward in the chiefe stewards house, *both* me and the chiefe baker.

11 Then we dreamed a dreame in one night, *both* I, and he: we dreamed eche man according to the interpretation of his dreame.

12 And there *was* with vs a yong man, an Ebrewe, seruant vnto the chiefe stewarde, whom when we told, he declared our dreames to * vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: *for* he restored me to mine office, and hanged him.

14 * Then sent Pharaoh, and [f] called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh sayde to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, *that when* thou hearest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, [g] Without me God shall † answere for the wealth of Pharaoh.

17 And Pharaoh sayde vnto Ioseph, In my dreame, beholde, I stoode by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and welfauoured kine, and they fedde in the medowe.

19 Also loe, seuen other kine came vp after them, poore and very euilfauoured kine, and leanefleshed: I neuer sawe the like in all the lande of Egypt, for euilfauoured.

20 And the leane and euilfauoured kine did eate vp the first seuen fat kine.

21 And when they † had eaten them vp, it coulde not be knowen that they had eaten them, but they were still as euilfauoured, as they were at the beginning: so did I awake.

22 Moreouer I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, *and* blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Nowe I haue tolde the soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, [h] Both Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to doe.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euilfauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the East winde, are seuen yeeres of famine.

28 This is the thing which I haue sayde vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Beholde, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the lande of Egypt, and the famine shall consume the land:

31 Neither

[d] The wise of the world vnderstande not Gods secrets, but to his seruants his wil is reueiled.
[e] He confesseth his fault against the king, before he speake of Ioseph.
* Read Chap. 40. 8.
* Psal. 105. 20.
[f] The wicked seeke to the Prophets of God in their necessitie, whome in their prosperitie they abhorre.
[g] As though he would say, If I interprete thy dreame, it commeth of God, and not of me.
† Ebr. answere peace.
† Ebr. naught.
† Ebr. were gone into their inward partes.
[h] Both his dreames tend to one ende.
‖ Or, abundance and saturitie.

31 Neither shall the plentie ||be knowen in the
land, by reason of this famine that *shall come* after:
for it shalbe exceeding great.
32 And therefore the dreame was doubled vn-
to Pharaoh the second time, because the thing is
established by God, & God hasteth to performe it.
33 Nowe therefore let Pharaoh [i] prouide for
a man of vnderstanding and wisedome, and set him
ouer the land of Egypt.
34 Let Pharaoh make and appoynt officers o-
uer the lande, and take vp the fift part of the land
of Egypt in the seuen plenteous yeeres.
35 Also let them gather all the foode of these
good yeeres that come, and lay vp corne vnder
the hand of Pharaoh for foode, in the cities, and
let them keepe *it*.
36 So the foode shall be for the prouision of
the lande, against the seuen yeeres of famine,
which shalbe in the land of Egypt, that the land
perish not by famine.
37 ¶ And the saying pleased Pharaoh and all
his seruants.
38 Then saide Pharaoh vnto his seruants, Can
we finde *such* a man as this, in whom *is* the [k] Spi-
rit of God?
39 Then Pharaoh said to Ioseph, For as much
as God hath shewed thee all this, there is no man
of vnderstanding, or of wisedome like vnto thee.
40 *Thou shalt be ouer mine house, and at thy
† [l] word shall all my people bee armed, onely in
the kings throne will I be aboue thee.
41 Moreouer Pharaoh said to Ioseph, Behold,
I haue set thee ouer all the land of Egypt.
42 And Pharaoh tooke off his || ring from his
hand, and put it vpon Iosephs hand, and arayed
him in garments of fine linnen, and put a golden
cheyne about his necke.
43 So he set him vpon the † best charet that
hee had, saue one: and they cried before him, [m] A-
brech, and placed him ouer all the land of Egypt.
44 Againe Pharaoh sayde vnto Ioseph, I am
Pharaoh, and without thee shall no man lift vp
his hand or his foote in all the land of Egypt.
45 And Pharaoh called Iosephs name || Zaph-
nath-paaneah: and he gaue him to wife Asenath
the daughter of Poti-pherah ||prince of On. then
went Ioseph abroade in the land of Egypt.
46 ¶ And Ioseph *was* [n] thirtie yeere old when
he stoode before Pharaoh king of Egypt: and Io-
seph departing from the presence of Pharaoh,
went throughout all the land of Egypt.
47 And in the seuen plenteous yeeres the earth
† brought forth store.
48 And hee gathered vp all the foode of the
seuen plenteous yeeres, which were in the land
of Egypt, and layde vp foode in the cities: the
foode of the fielde, that was round about *euery*
citie, layde he vp in the same.
49 So Ioseph gathered wheate, like vnto the
sand of the sea in multitude out of measure, vn-
till hee left numbring: for *it was* without number.
50 Now vnto Ioseph were borne * two sonnes
(before the yeeres of famine came) which Ase-
nath the daughter of Poti-pherah prince of On
bare vnto him.
51 And Ioseph called the name of the first
borne Manasseh: for God, *said he*, hath made me
forget al my labour and all my [o] fathers houshold.
52 Also hee called the name of the second, E-
phraim: For God, *sayd he* hath made me fruitefull

|| *Or, they shall re-member no more the plentie.*

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honour that haue not gifts of God meete for the same.

* *Psal.105.21. 1.mac.2.53. act.7.10.*

† *Ebr. mouth.*

l Some reade, the people shall kisse thy mouth, that is, shall obey thee in all things.

|| *Or, signet.*

† *Ebr. second charet.*

m In signe of honour: which word some expound, tender father, or father of the king, or kneele downe.

|| *Or, the expounder of secrets.*

|| *Or, priest.*

n His age is mencioned both to shewe that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and moe.

† *Ebr. made for gatherings.*

* *Chap.46.20. and 48.5.*

o Notwithstanding that his fathers house was the true Church of God: yet the [illegible] of the [illegible] and pro[illegible] caused him [illegible].

in the land of mine affliction.
53 ¶ So the seuen yeeres of the plentie that
was in the land of Egypt were ended.
54 * Then began the seuen yeeres of famine
to come, according as Ioseph had sayd: and the
famine was in all landes, but in all the land of E-
gypt was || bread.
55 At the length all the land of Egypt was
affamished, and the people cryed to Pharaoh for
bread. And Pharaoh said vnto all the Egyptians,
Goe to Ioseph: what he saith to you, doe ye.
56 When the famine was vpon all the lande,
Ioseph opened all *places*, wherein *the store was*,
and solde vnto the Egyptians: for the famine
waxed sore in the land of Egypt.
57 And all countries || came to Egypt to bye
corne of Ioseph, because the famine was sore in
all landes.

CHAP. XLII.

3 Iosephs brethren come into Egypt to bye corne. 7 He knoweth them and tryeth them. 24 Simeon is put in prison. 26 The other returne to their father to fette Beniamin.

Then [a] Iaakob sawe that there was || foode in
Egypt, and Iaakob said vnto his sonnes, Why
[b] gaze ye one vpon an other?
2 And he said, Behold, I haue heard that there
is foode in Egypt, * Get you downe thither, and
bie vs foode thence, that we may liue and not die.
3 ¶ So went Iosephs ten brethren downe to
bye corne of the Egyptians.
4 But Beniamin Iosephs brother woulde not
Iaakob send with his brethren: for he said, Least
death should † befall him.
5 And the sonnes of Israel came to bye foode
among them that came: for there was famine in
the land of Canaan.
6 Now Ioseph was gouernour of the land, who
solde to all the people of the land: then Iosephs
brethren came, & bowed their face to the ground
before him.
7 And when Ioseph sawe his brethren, hee
knewe them, and [c] made himselfe strange to-
ward them, and spake to them roughly, and sayde
vnto them, Whence come yee? Who answered,
Out of the land of Canaan, to bye vitaile.
8 (Nowe Ioseph knewe his brethren, but they
knewe not him.
9 And Ioseph remembred the * dreames,
which he dreamed of them) and he sayde vnto
them, Ye are spies, *and* are come to see the † weake-
nesse of the land.
10 But they said vnto him, Nay, my lord, but
to bye vitaile thy seruants are come.
11 Wee are all one mans sonnes: wee meane
truely, and thy seruants are no spies.
12 But he sayde vnto them, Nay, but yee are
come to see the weakenesse of the land.
13 And they said, We thy seruants are twelue
brethren, the sonnes of one man in the lande of
Canaan: and beholde, the yongest *is* this day
with our father, and one || is not.
14 Againe Ioseph sayde vnto them, This is it
that I spake vnto you, saying, Ye are spies.
15 Hereby ye shall be prooued: [d] *by* the life of
Pharaoh, ye shall not goe hence, except your yon-
gest brother come hither.
16 Send one of you which may fet your bro-
ther, and ye shalbe kept in prison, that your words
may be prooued, whether there bee trueth in you:
or els *by* the life of Pharaoh ye are but spies.

* *Psalm.105.16.*

|| *Or, foode.*

|| *Or, came to Egypt to Ioseph.*

a This storie sheweth plainely that all things are gouerned by Gods prouidence for the profite of his Church.

|| *Or, corne.*

b As men destitute of counsell.

* *Act.7.12.*

† *Ebr. should meete him.*

c This dissembling is not to be followed, nor any particular factes of the fathers not approued by Gods word.

* *Chap.37.5.*

† *Ebr. nakednesse, or filthinesse.*

|| *Or, is dead.*

d The Egyptians which were Idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked smelleth of their corruptions.

17 So he put them in warde three dayes.
18 Then Ioseph said vnto them the third day,
This doe,and liue: for I e feare God.
19 If ye be true men, let one of your brethren
be bounde in your prison house, and goe ye, carie
foode for the famine of your houses:
20 *But bring your yonger brother vnto me,
that your wordes may be tried, and that yee dye
not: and they did so.
21 ¶ And they said one to another, f We haue
verily sinned against our brother, in that we sawe
the anguish of his soule,when he besought vs,and
we would not heare him: therefore is this trouble
come vpon vs.
22 And Reuben answered them,saying, Warned I not you, saying, *Sinne not against the
childe,and ye would not heare?and lo,his g blood
is now required.
23 (And they were not aware that Ioseph vnderstoode them: for he † spake vnto them by an
interpreter.)
24 Then he turned from them,& h wept, and
turned to them againe, & communed with them,
and tooke Simeon from among them, & bounde
him before their eyes.
25 ¶ So Ioseph commanded that they should
fill their sackes with wheate, and put euery mans
money againe in his sacke, and giue them vitaile
for the iourney: and thus did he vnto them.
26 And they layed their vitaile vpon their asses,and departed thence.
27 And as one of them opened his sacke for
to giue his asse prouender in the ynne, he espyed
his money: for lo,it was in his sackes mouth.
28 Then he saide vnto his brethren, My money is restored: for loe,it is euen in my sacke.And
their heart † fayled them,and they were i astonished,and sayde one to another, What is this,that
God hath done vnto vs?
29 ¶ And they came vnto Iaakob their father
vnto the lande of Canaan, and tolde him all that
had befallen them,saying,
30 The man,who is lorde of the lande, spake
roughly to vs, and put vs in prison as spyes of the
countrey.
31 And we sayd vnto him, We are true men,
and are no spies.
32 We be twelue brethren, sonnes of our father: one || is not, and the yongest is this day with
our father in the land of Canaan.
33 Then the Lord of the countrey sayde vnto
vs,Hereby shall I knowe if ye be true men: Leaue
one of your brethren with me, and take foode for
the famine of your houses and depart,
34 And bring your yongest brother vnto me,
that I may knowe that ye are no spies, but true
men: so will I deliuer you your brother, and yee
shall occupie in the land.
35 ¶ And as they emptied their sacks,behold,
euery mans bundel of money was in his sacke:and
when they and their father sawe the bundels of
their money,they were afraide.
36 Then Iaakob their father said to them, Ye
haue robbed me of my childrē: Ioseph is not,and
Simeon is not,and ye wil take Beniamin: all these
things || are against k me.
37 Then Reuben answered his father, saying,
Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring
him to thee againe.

e And therefore I am true and iust.
*Chap.43.5.
f Affliction maketh men to acknowledge their faults which otherwise they would dissemble.
*Chap.37.21.
g God will take vengeance vpon vs,and measure vs with our owne measure.
†Ebr.an interpreter betweene them.
h Though he shewed himselfe rigorous,yet his brotherly affection remained.
†Ebr.went out.
i Because their conscience accused them of their sinne, they thought God woulde haue brought them to trouble by this money.
||Or,cannot be founde.
||Or,light vpon me.
k For they seemed not to be touched with any loue toward their brethren,which increased his sorow: and partly as appeareth,he suspected them for Ioseph.

38 But he sayd, My sonne shall not go downe
with you: for his brother is dead, and he is left alone: if death come vnto him by the way which
ye goe, then ye shall bring my gray head with sorow vnto the graue.

CHAP. XLIII.

13 Iaakob suffereth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

Now great a famine was in the land.
2 And when they had eaten vp the vitaile, which they had brought from Egypt, their
father sayd vnto them, Turne againe,and bye vs a
little foode.
3 And Iudah answered him,saying, The man
charged vs by an othe,saying, *Neuer see my face
except your brother be with you.
4 If thou wilt send our brother with vs, wee
will goe downe,and bye thee foode:
5 But if thou wilt not send him,we wil not go
downe: for the man said vnto vs, *Looke me not
in the face,except your brother be with you.
6 And Israel saide, Wherefore delt ye so euill
with me, as to tell the man, whether ye had yet a
brother or no?
7 And they answered, The man asked straitly
of || our selues and of our kinred, saying, Is your
father yet aliue? haue ye any brother? And wee
tolde him † according to these wordes: could we
knowe certainly that he would say, Bring your
brother downe?
8 Then sayde Iudah to Israel his father, Send
the boy with mee, that we may rise and goe, and
that we may liue and not dye,both we, and thou,
and our children.
9 I wil be suertie for him: of mine hand shalt
thou require him.* If I bring him not to thee,and
set him before thee, † then let me beare the blame
for euer.
10 For except we had made this tarying,doubtlesse by this we had returned the second time.
11 Then their father Israel sayd vnto them,If
it must needes be so now, do thus: take of the best
fruites of the lande in your vessels, and bring the
man a present,a little rosen, & a little hony, || spices and myrrhe,nuttes,and almondes:
12 And take b double money in your hande,
and the money, that was brought againe in your
sackes mouthes: cary it againe in your hand, lest
it were some ouersight.
13 Take also your brother and arise, and goe
againe to the man.
14 And c God almightie giue you mercie in
the sight of the man, that hee may deliuer you
your other brother,and Beniamin: but I shall be
d robbed of my childe,as I haue bene.
15 Thus the men tooke this present, & tooke
twise so much money in their hande with Beniamin, and rose vp, and went downe to Egypt and
stoode before Ioseph.
16 And whē Ioseph saw Beniamin with them,
he sayde || to his stewarde, Bring these men home
and kill meate, and make ready: for the men shall
eate with me at noone.
17 And the man did as Ioseph bad,& brought
the men into Iosephs house.
18 Nowe when the men were brought into
Iosephs house,they were * afraid, & sayd, Because
of the money, that came in our sackes mouthes
at the first time, are wee brought, that hee may

a This was a great tentation to Iaakob to suffer so great famine in that land, where God had promised to blesse him.
*Chap.42.20.
*Chap.42.20.
||Or,of our estate and condition.
†Ebr.to the mouth of these wordes: that is, that thing which he asked vs.
*Chap.44.32.
†Ebr.I shall sinne to thee.
||Or,sweete smell.
b When we are in perplexitie or danger,God forbiddeth not to vse all honest meanes to better our estate and condition.
c Our chiefe trust ought to be in God and not in worldly meanes.
d He speaketh these wordes not so much of distrust as to make his sonnes more carefull to bring againe their brother.
||Or,to the ruler of his house.

† Ebr. role himselfe vpon vs.
† Ebr. cast himselfe vpon vs.

† picke a quarell against vs, and † lay some thing
to our charge, and bring vs in bondage and our
asses.
19 Therefore came they to Iosephs stewarde,
& communed with him at ẏ doore of the house,
20 And said, Oh syr, *we came in deed downe
hither at the first time to bye foode,
21 And as wee came to an ynne and opened
our sackes, beholde, euery mans money was in his
sackes mouth, *euen* our money in full weight, but
we haue brought it againe in our hands.
22 Also other money haue we brought in our
handes to bye foode, *but* we cannot tell, who put
our money in our sackes.
23 And he said, ‖Peace be vnto you, feare not:
f your God, and the God of your father hath gi-
uen you that treasure in your sackes, I had your
money: and he brought forth Simeon to them.
24 So the man led them into Iosephs house,
and gaue them water to wash their feete, & gaue
their asses prouender.
25 And they made ready their present against
Ioseph came at noone, (for they heard say, that
they should eate bread there.)
26 When Ioseph came home, they brought
the present into the house to him, which was in
their handes, and bowed downe to the grounde
before him.
27 And he asked them of *their* † prosperitie,
and sayde, Is your father the olde man, of whome
ye tolde me, in good health? is he yet aliue?
28 Who answered, Thy seruant our father is
in good health, he is yet aliue: and they bowed
downe, and made obeysance.
29 And he lifting vp his eyes, beheld his bro-
ther Beniamin his g mothers sonne, and sayde, Is
this your younger brother, of whome ye tolde me?
And he said, God be mercifull vnto thee, my sonne.
30 And Ioseph made haste (for his † affection
was inflamed towarde his brother, and sought
where to weepe) and entred into his chamber, and
wept there.
31 Afterward he washed his face, & came out,
and refrained himselfe, and sayd, Set on † meate.
32 And they h prepared for him by himselfe,
and for them by themselues, and for the Egyp-
tians, which did eate with him, by themselues, be-
cause the Egyptians might not eate bread with
the Ebrewes; for that was an i abomination vnto
the Egyptians.
33 So they sate before him: the eldest accor-
ding vnto his age, and the yongest according vn-
to his youth. and the men marueiled among
themselues.
34 And they tooke meases from before him,
and sent to them: but Beniamins mease was fiue
times so much as any of theirs: and they drunke,
k and had of the best drinke with him.

* Chap. 42.3.
‖ Or, you are well.
f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.
† Ebr. peace.
g For they two onely were borne of Rahel.
† Ebr. bowels.
† Ebr. bread.
h To signifie his dignitie.
i The nature of the superstitious is to condemne all other in respect of themselues.
k Sometime this word signifieth to be drunken, but here it is meant, that they had ynough, & dranke of the best wine.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward he commanded his steward, saying,
Fill the mens sackes with foode, as much as
they can carry, and put euery mans money in his
sackes mouth.
2 And a put my cup, *I meane*, the siluer cup,
in the sackes mouth of the yongest, and his corne
money. And he did according to the commande-
ment that Ioseph gaue *him*.
3 And in the † morning the men were sent
away, they, and their asses.
4 And when they went out of the citie not
farre off, Ioseph sayd to his stewarde, Vp, followe
after the men: and when thou doest ouertake
them, say vnto them, Wherefore haue ye rewar-
ded euill for good?
5 Is that not *the cuppe*, wherein my Lorde
drinketh? b and in the which he doeth deuine and
prophecie? ye haue done euill in so doing.
6 ¶ And when he ouertooke them, he sayde
those wordes vnto them.
7 And they answered him, Wherefore sayeth
my lorde such wordes? God forbid that thy ser-
uants should doe such a thing.
8 Behold, the money which we found in our
sackes mouthes, wee brought againe to thee out
of the land of Canaan: how then should we steale
out of thy lordes house siluer or golde?
9 With whomesoeuer of thy seruants it bee
found, let him dye, and we also will be my lordes
bondmen.
10 And he said, Now then let it be according
vnto your wordes: he with whom it is found, shall
be my seruant, and ye shalbe † blamelesse.
11 Then at once euery man tooke downe his
sacke to the grounde, and euery one opened his
sacke.
12 And he searched, and began at the eldest
and left at the yongest: and the cuppe was found
in Beniamins sacke.
13 Then they c rent their clothes, and laded
euery man his asse, & went againe into the citie.
14 ¶ So Iudah and his brethren came to Io-
sephs house (for he *was* yet there) and they fel be-
fore him on the ground.
15 Then Ioseph sayd vnto them, What acte is
this, which ye haue done? know ye not that such
a man as I, can deuine and prophecie?
16 Then sayde Iudah, What shall we say vnto
my lord? what shall we speake? and howe can we
iustifie our selues? d God hath found out the wic-
kednesse of thy seruants: beholde, we *are* seruants
to my lorde, both we, and he, with whom the cup
is founde.
17 But he answered, God forbid, that I should
doe so, *but* the man, with whome the cuppe is
founde, he shalbe my seruant, and goe ye in peace
vnto your father.
18 ¶ Then Iudah drewe neere vnto him, and
sayde, O my lorde, let thy seruant now speake a
worde in my lordes eares, and let not thy wrath
be kindled against thy seruant: for thou art euen
e as Pharaoh.
19 My lord asked his seruants, saying, * Haue
ye a father, or a brother?
20 And wee answered my lorde, We haue a
father that is olde, and a young † childe, *which
he begate* in his age: and his brother is dead, and
he alone is left of his mother, and his father lo-
ueth him.
21 Now thou saydest vnto thy seruants, Bring
him vnto me, that I may ‖ set mine eye vpon him.
22 And we answered my lord, The childe can
not depart from his father: for if he leaue his fa-
ther, *his father* would die.
23 Then saydest thou vnto thy seruants, * Ex-
cept your yonger brother come downe with you,
looke in my face no more.
24 So when we came vnto thy seruant our fa-
ther, and shewed him what my lord had sayd,

a We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie.
† Ebr. the morning shone.
b Because the people thought he coulde deuine, he attributeth to himselfe that knowledge: or els he faineth that he consulted with soothsayers for it: which simulation is worthy to be reproued.
† Ebr. innocent.
c To signifie how greatly the thing displeased them, & how sorie they were for it.
d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.
e Equall in autoritie: or, next vnto the king.
* Chap. 42.13, 16.
† Ebr. childe of his olde age.
‖ Or, that I may see him.
* Chap. 43.5.

25 And

25 And our father sayde vnto vs, Goe againe, bye vs a litle food,

26 Then we answered, We can not go downe: but if our yongest brother † go with vs, then will we go downe: for we may not see the mans face, except our yongest brother be with vs.

† Ebr. be with vs.

27 Then thy seruant my father sayde vnto vs, Ye know that my f wife bare me two sonnes,

f Rahel bare to Iaakob, Ioseph and Beniamin.

28 And the one went out from me, and I said, Of a suretie he is torne in * pieces, and I sawe him not since.

* Chap. 37.33.

29 Nowe yee take this also away from me: if death take him, then g yee shall bring my graye head in sorrow to the graue.

g Ye shall cause me to die for sorow.

30 Nowe therefore, when I come to thy seruant my father, and the childe be not with vs (seeing that his † life dependeth on the childes life)

† Ebr. his soule is bound to his soule.

31 Then when hee shall see that the childe is not come, he will die: so shall thy seruants bring the graye head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became suretie for the childe to my father, and said, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

* Chap. 43.9.

33 Nowe therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to my Lord, and let the childe go vp with his brethren.

34 For h howe can I go vp to my father, if the childe be not with me, vnlesse I woulde see the euill that shall come on my father?

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauinesse.

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reioyceth.

THen Ioseph coulde not refraine him selfe before all that stoode by him, but hee cryed, a Haue forth euery man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

a Not that he was ashamed of his kindred, but that he would couer his brethrens fault.

2 And he wept, & cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren coulde not answere him, for they were astonished at his presence.

4 Againe, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere. And he sayde, * I am Ioseph your brother, whom ye sold into Egypt.

* Acts 7.13.

5 Now therefore be not b sad, neither grieued with your selues, that ye sold me hither: * for God did send me before you for your preseruation.

b This example teacheth, that we must by al meanes comfort them, which are truely humbled & wounded for their sinnes.

* Chap. 50.20.

6 For now two yeeres of famine haue beene through the land, and fiue yeres are behind, wherein neither shalbe earing nor haruest.

7 Wherfore God sent me before you to preserue your posteritie in this land, & to saue you aliue by a great deliuerance.

8 Nowe then you sent not me hither, but c God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

c Albeit God detest sinne, yet he turneth mans wickednesse to serue to his glory.

9 Haste you & go vp to my father, & tel him, Thus saieth thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in ÿ land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beastes, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fiue yeeres of famine) lest thou perish through pouertie, thou and thy houshold, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Beniamin, that d my mouth speaketh to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therfore tell my father of all mine honour in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, & wept, and Beniamin wept on his necke.

15 Moreouer, he kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

† Ebr. voyce.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe ye, lade your beasts and depart, go to the land of Canaan,

18 And take your father, and your housholds, and come to mee, I will giue you the e best of the land of Egypt, and ye shall eate of the f fat of the land.

e The most plentifull ground.

f The chiefest fruites and commodities.

19 And I commaunde thee, This doe ye, take you charets out of the lande of Egypt for your children, and for your wiues, and bring your father and come.

20 Also † regarde not your stuffe: for the best of all the land of Egypt is yours.

† Ebr. let not your eyes spare your vessels.

21 And the children of Israel did so: & Ioseph gaue them charets according to the commandement of Pharaoh: hee gaue them vitaile also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Beniamin he gaue three hundreth pieces of siluer, and fiue sutes of raiment.

23 And vnto his father || likewise hee sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

|| Or, he sent as much, to wit, silver, as verse 22. and ten asses.

24 So sent he his brethren away, and they departed: and he sayde vnto them, g Fall not out by the way.

g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father,

26 And tolde him, saying, Ioseph is yet aliue, and he also is gouernour ouer all the lande of Egypt, and Iaakobs heart h failed; for hee beleeued them not.

h As one between hope and feare.

27 And they told him all the words of Ioseph, which he had said vnto thē: but when he saw the charets, which Ioseph had sent to cary him, then the spirit of Iaakob their father reuiued.

28 And Israel sayd, I haue inough: Ioseph my sonne is yet aliue: I will go and see him yer I die.

CHAP. XLVI.

1 God assureth Iaakob of his iourney into Egypt. 27 The number of his family when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

THen Israel tooke his iourney with all that he had, and came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.

a Whereby he both signified that he worshipped the true God, and also [illegible]

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am heere.

possession of that lande, from whence present [illegible]

3 Then hee sayde, I am God, the God of thy
father, feare not to goe downe into Egypt: for I
will there make of thee a great nation.

b Conducting thee by my power.
c In thy posterity.
d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinred.

4 I will [b] go downe with thee into Egypt, &
I will also [c] bring thee vp againe, and Ioseph shall
[d] put his hand vpon thine eyes.
5 Then Iaakob rose vp from Beer-sheba: &
the sonnes of Israel caried Iaakob their father, &
their children, & their wiues in the charets, which
Pharaoh had sent to cary him.
6 And they tooke their cattel & their goods,
which they had gotten in the lande of Canaan,
and came into Egypt, *both* * Iaakob and all his
seede with him,

* *Iosh.24.4. psalm.105.23. isa.52.4.*

7 His sonnes and his sonnes sonnes with him,
his daughters and his sonnes daughters, and all his
seed brought he with him into Egypt.
8 ¶ And these are the names of the children
of Israel, which came into Egypt, *euen* Iaakob
and his sonnes: * Reuben, Iaakobs first borne.

* *Exo.1.2. & 6.14. num.26.5. 1.chro.5.1.*

9 And the sonnes of Reuben: Hanoch, and
Phallu, and Hezron, and Carmi.
10 ¶ And the sonnes of * Simeon: Iemuel, &
Iamin, and Ohad, and Iachin, and Zohar, & Shaul
the sonne of a Canaanitish woman.

* *Exod.6.15. 1.chro.4.24.*

11 ¶ Also the sonnes of * Leui: Gershon, Ko-
hath, and Merari.

* *1.Chron.6.1.*

12 ¶ Also the sonnes of * Iudah: Er, & Onan,
and Shelah, and Pharez, and Zerah: (but Er and
Onan died in ye land of Canaan) And the sonnes
of Pharez *were* Hezron and Hamul.

* *1.Chron.2.3. and 4.21. chap.38.3.*

13 ¶ Also the sonnes of * Issachar: Tola, and
Phuuah, and Iob, and Shimron.

* *1.Chron.7.1.*

14 ¶ Also the sonnes of Zebulun: Sered, and
Elon, and Iahleel.
15 These bee the sonnes of Leah, which shee
bare vnto Iaakob in Padan Aram, with his daughter
Dinah. All the || soules of his sonnes & his daugh-
ters *were* thirtie and three.

|| *Or, persons.*

16 ¶ Also the sonnes of Gád: Ziphion, & Hag-
gi, Shuni, and Ezbon, Eri, and Arodi, and Areli.
17 ¶ Also the sonnes of * Asher: Iimnah, and
Ishuah, and Isui, and Beriah, and Serah their sister.
And the sonnes of Beriah: Heber, and Malchiel.

* *1.Chron.7.30.*

18 These are the children of Zilpah, whome
Laban gaue to Leah his daughter: and these she
bare vnto Iaakob, *euen* sixteene soules.
19 The sonnes of Rahel Iaakobs wife *were*
Ioseph and Beniamin.
20 ¶ And vnto Ioseph in the lande of Egypt
were borne Manasseh, and Ephraim, which * A-
senath the daughter of Poti-pherah prince of On
bare vnto him.

* *Chap.41.50.*

21 ¶ Also the sonnes of * Beniamin: Belah, &
Becher, and Ashbel, Gera, and Naaman, Ehi, and
Rosh, Muppim, and Huppim, and Ard.

* *1.Chro.7.6. & 8.1.*

22 These are the sonnes of Rahel, which were
borne vnto Iaakob, foureteene soules in all.
23 ¶ Also the sonnes of Dan: Hushim.
24 ¶ Also the sonnes of Naphtali: Iahzeel, &
Guni, and Iezer, and Shillem.
25 These are the sonnes of Bilhah, which La-
ban gaue vnto Rahel his daughter, and shee bare
these to Iaakob, in all, seuen soules.
26 All the * soules, that came with Iaakob in-
to Egypt, which came out of his † loynes (beside
Iaakobs sonnes wiues) *were* in the whole, three
score and sixe soules.

* *Deut.10.22.*
† *Ebr. thighes.*

27 Also the sonnes of Ioseph, which were
borne him in Egypt, *were* two soules: *so that* all the
soules of the house of Iaakob, which came into
Egypt, *are* seuentie.
28 ¶ Then he sent Iudah before him vnto Io-
seph, to || direct his way vnto Goshen, and they
came into the land of Goshen.

|| *Or, to prepare him a place.*

29 Then Ioseph † made ready his charet and
went vp to Goshen to meete Israel his father, and
presented himselfe vnto him and fel on his necke,
and wept vpon his necke a † good while.

† *Ebr. bound his charet.*
† *Ebr. yet, or still.*

30 And Israel sayde vnto Ioseph, Now let me
die, since I haue seene thy face, *and* that thou art
yet aliue.
31 Then Ioseph said to his brethren, & to his
fathers house, I will go vp and shew Pharaoh, and
tell him, My brethren & my fathers house, which
were in the land of Canaan, are come vnto me,
32 And the men *are* [e] shepheards, and because
they are shepheardes, they haue brought their
sheepe and their cattell, and all that they haue.

e He was not ashamed of his father and kinred, though they were of base condition.

33 And if Pharaoh call you, and aske you,
What is your trade?
34 Then ye shal say, Thy seruants are men oc-
cupied about cattell, from our childehoode euen
vnto this time, both we and our fathers: that yee
may dwell in the lande of Goshen: for euery
sheepe keeper is an [f] abomination vnto the E-
gyptians.

f God suffreth the worlde to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priestes haue liuing of the king. 28 Iaakobs age when hee dieth. 30 Ioseph sweareth to bury him with his fathers.

THen came Ioseph and tolde Pharaoh, and
sayde, My father, and my brethren, and their
sheepe, and their cattell, and all that they haue,
are come out of the land of Canaan, and beholde,
they are in the land of Goshen.
2 And Ioseph tooke part of his brethren, *euen*
[a] fiue men, and presented them vnto Pharaoh.

a That the king might be assured they were come, and see what maner of people they were.

3 Then Pharaoh said vnto his brethren, What
is your trade? And they answered Pharaoh, Thy
seruants *are* shepheards, both we and our fathers.
4 They sayde moreouer vnto Pharaoh, For to
soiourne in ye lande are we come: for thy seruants
haue no pasture for *their* sheepe, so sore is ye famine
in the lande of Canaan. Now therefore, we pray
thee, let thy seruants dwell in the land of Goshen.
5 Then spake Pharaoh to Ioseph, saying, Thy
father and thy brethren are come vnto thee.
6 The [b] land of Egypt is before thee: in the
best place of the land make thy father & thy bre-
thren dwel: let them dwell in ye land of Goshen: &
if thou knowest that there be men of actiuitie a-
mong them, make them rulers ouer my cattell.

b Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

7 Ioseph also brought Iaakob his father, and
set him before Pharaoh. And Iaakob † saluted
Pharaoh.

† *Ebr. blessed.*

8 Then Pharaoh sayde vnto Iaakob, † Howe
olde art thou?

† *Ebr. how many dayes are the yeeres of thy life?*

9 And Iaakob said vnto Pharaoh, The whole
time of my * pilgrimage *is* an hundreth & thirtie
yeeres: fewe and euill haue the dayes of my life
beene, and I haue not attained vnto the yeeres of
the life of my fathers, in the dayes of their pil-
grimages.

* *Hebr.11.9. & 13.*

10 And Iaakob † tooke leaue of Pharaoh, and
departed from the presence of Pharaoh.

† *Ebr. blessed.*

11 ¶ And Ioseph placed his father, and his
brethren, and gaue them possession in the lande
of Egypt, in the best of the land, *euen* in the lande

c Which was a citie in the countrey of Goshen, Exod.1.11.
d Some reade, that he fed them as litle babes, because they could not prouide for themselues against that famine.
† Ebr. brought to an extremitie, or at their wits ende.
e Wherein hee both declareth his fidelitie towarde the King, and his minde free from couetousnesse.

of c Rameses, as Pharaoh had commanded.
12 ¶ And Ioseph nourished his father, and his
brethren, and all his fathers houshold with bread,
d euen to the yong children.
13 ¶ Now there was no bread in all the land:
for the famine *was* exceeding sore: so that the
land of Egypt, and the land of Canaan were † famished
by reason of the famine.
14 And Ioseph gathered all the money, that
was found in the land of Egypt, & in the lande of
Canaan, for the corne which they bought, & e Ioseph
layde vp the money in Pharaohs house.
15 So when money fayled in the lande of Egypt,
and in the lande of Canaan, then all the Egyptians
came vnto Ioseph, and sayde, Giue vs
bread: for why should we dye before thee? for *our*
money is spent.
16 Then saide Ioseph, Bring your cattell, and
I will giue you for your cattell, if *your* money be
spent.
17 So they brought their cattell vnto Ioseph,
and Ioseph gaue them bread for the horses, & for
the flockes of sheepe, and for the heards of cattel,
and for the asses: so he fed them with bread for all
their cattell that yeere.
18 But when the yeere was ended, they came
vnto him the next yeere, and sayde vnto him, We
will not hide from my lord, that since our money
is spent, and my lord hath the heards of the cattel,
there is nothing left in the sight of my lorde, but
our bodies and our ground.
19 Why shall we perish in thy sight, both we,
and our f land? bye vs and our land for bread, and
we and our lande will be bond to Pharaoh: therefore
giue vs seede, that we may liue and not dye,
and that the land goe not to waste.
20 So Ioseph bought all the lande of Egypt
for Pharaoh: for the Egyptians solde euery man
his ground because the famine was sore vpõ them:
so the land became Pharaohs.
21 And he g remoued the people vnto the cities,
† from one side of Egypt euen to the other.
22 Onely the land of the Priestes bought he
not: for the Priestes had an ordinarie of Pharaoh,
and they did eate their ordinarie, which Pharaoh
gaue them: wherefore they solde not their
ground.
23 Then Ioseph sayd vnto the people, Behold,
I haue bought you this day, and your lande for
Pharaoh: lo, *here is* seede for you: sowe therefore
the ground.
24 And of the encrease yee shall giue the fifth
part vnto Pharaoh, and foure partes shalbe yours
for the seede of the fielde, and for your meate,
and for them of your housholdes, and for your
children to eate.
25 Then they answered, Thou hast saued our
liues: let vs finde grace in the sight of my lorde,
and we will be Pharaohs seruants.
26 Then Ioseph made it a law ouer the lande
of Egypt vnto this day, that Pharaoh should haue
the fift *part*, h except the land of the priests only,
which was not Pharaohs.
27 ¶ And Israel dwelt in the lande of Egypt,
in the countrey of Goshen: and they had their
possessions therein, and grewe and multiplied exceedingly.
28 Moreouer, Iaakob liued in the land of Egypt
seuenteene yeeres, so that the whole age of
Iaakob *was* an hundreth fourtie and seuen yeere.

f For except the ground be tilled and sowen, it perisheth, and is as it were dead.
g By this changing they signified [illegible] they had no[illegible] ing of their [illegible]ne, but receiued of the kings [illegible]eralitie.
† Ebr. endes of the [illegible]der.
h Pharaoh in pro[illegible]iding for Idolatrous priests, shall [illegible] a cõdemnation [t]o all them which [n]eglect the true ministers of Gods worde.

29 Now when the time drewe neere that Israel
must dye, he called his sonne Ioseph, and saide
vnto him, If I haue now founde grace in thy
sight, * put thine hand now vnder my thigh, and
deale mercifully & truely with me: burie me not,
I pray thee, in Egypt.
30 But when I shall i sleepe with my fathers,
thou shalt carie mee out of Egypt, and burie mee
in their buriall. And hee answered, I will doe as
thou hast sayde.
31 Thē he said, Sweare vnto me. And he sware
vnto him. And Israel k worshipped towardes the
beds head.

*Chap.24.2.
i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.
k He reioyced that Ioseph had promised him, and setting himselfe vp vpon his pillow, praised God, Reade 1.Chro.29.10.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 He receiueth Iosephs sonnes as his. 19 He preferreth the yonger. 21 He prophecieth their returne to Canaan.

AGaine after this, one sayd to Ioseph, Loe, thy
father is sicke: then hee tooke with him his
a two sonnes, Manasseh and Ephraim.
2 Also one tolde Iaakob, and said, Behold, thy
sonne Ioseph is come to thee, and Israel tooke his
strength vnto him and sate vpon the bed.
3 Then Iaakob sayde vnto Ioseph, God ‖ almightie
appeared vnto me at *Luz in the land of
Canaan, and blessed me.
4 And he sayde vnto me, Behold, I wil make
thee fruitfull, and will multiplie thee, and will
make a great number of people of thee, and will
giue this land vnto thy seede after thee for an
b euerlasting possession.
5 ¶ And now thy * two sonnes, Manasseh &
Ephraim, which are borne vnto thee in the lande
of Egypt, before I came to thee into Egypt, shall
be mine, as Reuben and Simeon are mine.
6 But the linage, which thou hast begotten
after them, shalbe thine: they shall be called after
the names of their brethren in their inheritance.
7 Nowe when I came from Padan, Rahel
* died vpon mine hande in the lande of Canaan,
by the way when *there was* but halfe a dayes iourney
of grounde to come to Ephrath: and I buryed
her there in the way to Ephrath: the same *is*
Beth-lehem.
8 Then Israel beheld Iosephs sonnes & sayd,
Whose are these?
9 And Ioseph sayd vnto his father, They are
my sonnes, which c God hath giuen mee here.
Then he sayd, I pray thee, bring them to me, that
I may blesse them.
10 (For the eyes of Israel were dimme for age,
so that he could not *well* see) Then hee caused
them to come to him, and he kissed them and embraced
them.
11 And Israel sayde vnto Ioseph, I had not
thought to haue seene thy face: yet lo, God hath
shewed me also thy seede.
12 And Ioseph tooke them away from his
knees, & did reuerence † downe to the ground.
13 Then tooke Ioseph them both, Ephraim in
his right hand towarde Israels left hand, and Manasseh
in his left hand toward Israels right hand,
so he brought *them* vnto him.
14 But Israel stretched out his right hand, and
layde it on d Ephraims head, which was the yonger,
and his left hand vpon Manasseh his head (directing
his hands of purpose) for Manasseh *was*
the elder.
15 ¶ * Also he blessed Ioseph and sayde, The

a Ioseph more esteemeth that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.
‖ Or, all sufficient.
*Chap.28.13.
b Which is true in the carnal Israel vnto the comming of Christ, & in the spirituall for euer.
*Chap.41.50.
*Chap.35.19.
c The faithfull a[c]knowledge all benefites to come of Gods free mercie.
† Ebr. his face to the ground.
d Gods iudgement is oft times contrary to mans, and he preferreth that which man despiseth.
*Hebr.11.21.

God, before whom my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day, *blesse thee.*

16 The [e] Angel, which hath deliuered me from all euill, blesse the children, and let my [f] name be named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude in the middes of the earth.

17 But when Ioseph saw that his father layde his right hande vpon the head of Ephraim, it [g] displeased him: and he stayed his fathers hand to remooue it from Ephraims head to Manassehs head.

18 And Ioseph saide vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, & sayd, I know wel, my sonne, I knowe well: he shalbe also a people, and he shalbe great likewise: but his yonger brother shalbe greater then he, and his seede shall be full of nations.

20 So he blessed them that day, and sayde, In thee Israel shall blesse, and say, God make thee as [h] Ephraim and as Manasseh. and he set Ephraim before Manasseh.

21 Then Israel said vnto Ioseph, Behold, I die, and God shall be with you, and bring you againe vnto the land of [i] your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [k] I gate out of the hand of the Amorite by my * sworde and by my bowe.

e This Angell must be vnderstād of Christ, as Chap. 31.13. & 32.1.
f Let them be taken as my children.
g Ioseph faileth in binding Gods grace to the order of nature.
h In whom Gods graces should manifestly appeare.
i Which they had by faith in the promes.
k By my children whom God spared for my sake.
* *Chap.34.25.*

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, & sheweth them what is to come. 10 He telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 33 He dyeth.

THen Iaakob called his sonnes, and sayde, Gather your selues together, that I may tell you what shall come to you in the [a] last dayes.

2 Gather your selues together, and heare, ye sonnes of Iaakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my [b] might, and the beginning of my strength, [c] the excellencie of dignitie, and the excellencie of power:

4 *Thou wast* light as water: thou shalt not be excellent, because thou * wentest vp to thy fathers bed: ‖ then diddest thou defile my bed, *thy dignitie* is gone.

5 ¶ Simeon and Leui, brethren *in euil*, the ‖ instruments of crueltie *are* in their habitations.

6 Into their secret let not my soule come: my [d] glorie, be not thou ioyned with their assembly: for in their wrath they slewe a [e] man, and in their selfe will they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will [f] deuide them in Iaakob, and scatter them in Israel

8 ¶ Thou Iudah, thy brethrē shal praise thee: thine hand *shalbe* in the necke of thine enemies: thy fathers sonnes shall [g] bowe downe vnto thee.

9 Iudah, *as* a Lions whelpe shalt thou come vp from the spoyle, my sonne. He shall lye downe *and* couche as a Lion, and as a Lionesse: [h] Who shall stirre him vp?

10 The ‖ scepter shall not depart from Iudah, nor a Lawgiuer from betweene his feete, vntill [i] Shiloh come, and the people *shall be* gathered vnto him.

a When God shal bring you out of Egypt: And because that he speaketh of ẏ Mesias, he nameth it the last dayes.
b Begotten in my youth.
c If thou hadst not lost thy birthright by thine offence.
* *Chap.35.22. 1.chron.5.1.*
‖ *Or, it ceassed to be my bed.*
‖ *Or, their swordes were instruments of violence.*
d Or, tongue: meaning that he neither consented to them in worde nor thought.
e The Shechemites, Chap.34 26.
f For Leui had no part, and Simeon was vnder Iudah, Iosh.19.1, till God gaue them ẏ place of the Amalekites, 1.Chro.4 42.
g As was verified in Dauid & Christ.
h His enemies shall so feare him.
‖ *Or, kingdome.*
i Which is Christ the Mesias, ẏ giuer of all prosperitie: who shall call the Gētiles to saluatiō.

11 He shall binde his Asse foale vnto ẏ [k] vine, and his Asses colte vnto the best vine. hee shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes *shalbe* red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, and he *shalbe* an hauen for shippes: and his border *shalbe* vnto Zidon.

14 ¶ Issachar *shalbe* † [l] a strong asse, couching downe betweene two burdens:

15 And he shall see that rest is good, and that the land is pleasant, and he shall bow his shoulder to beare, and shalbe subiect vnto tribute.

16 ¶ Dan [m] shal iudge his people as one of the tribes of Israel.

17 Dan shall be a [n] serpent by the way, an adder by the path, byting the horse heeles, so that his rider shall fall backward.

18 [o] O Lord, I haue waited for thy saluation.

19 ¶ Gad, an hoste of men shal ouercome him, but he shall ouercome at the last.

20 ¶ Concerning Asher, his [p] bread *shalbe* fat, and he shall giue pleasures for a king.

21 ¶ Naphtali *shalbe* a hinde let goe, giuing [q] goodly wordes.

22 ¶ Ioseph *shalbe* † a fruitfull bough, *euen* a fruitful bough by the wel side: the † smal boughs shall runne vpon the wall.

23 [r] And the archers grieued him, and shotte *against him*, and hated him.

24 But his bowe abode strong, and the hands of his armes were strengthened, by the handes of the mighty *God* of Iaakob, of whom *was* the feeder *appointed*, *by* the [s] stone of Israel,

25 *Euen* by the God of thy father, who shall helpe thee, and by the almightie, who shall blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lyeth beneath, with blessings of the brestes, and of the wombe.

26 The blessings of thy father shalbe [t] stronger then the blessings of mine elders: vnto the ende of the hilles of the worlde they shall be on the head of Ioseph, and on the top of the head of him that was [u] separate from his brethren.

27 ¶ Beniamin shall rauine *as* a wolfe: in the morning he shall deuoure the pray, and at night he shall deuide the spoyle.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessing.

29 And he charged them & sayde vnto them, I am ready to be gathered vnto my people: * burie me with my fathers in the caue, that is in the fielde of Ephron the Hittite,

30 In the caue that is in the field of Machpelah besides Mamre in the land of Canaan: which *caue* Abraham bought with the fielde of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the fielde and the caue that is therein, *was bought* of the children of Heth.

33 Thus Iaakob made an ende of giuing charge to his sonnes, and [x] plucked vp his feete into the bed and gaue vp the ghost, and was gathered to his people.

k A countrey most aboundant with vines and pastures is promised him.
† *Ebr. an Asse of great bones.*
l His force shalbe great, but he shall want courage to resist his enemies.
m Shall haue the honour of a Tribe.
n That is, full of subtiltie.
o Seeing the miseries that his posteritie should fall into, he brasteth out in prayer to God to remedie it.
p He shal abound in corne and pleasant fruites.
q Ouercomming more by fayre wordes then by force.
† *Ebr. a sonne of increase.*
† *Ebr. daughters.*
r As his brethren, when they were his enemies, Potiphar, and others.
s That is, God.
t In as much as he was more neere to the accōplishment of the promes, & it had bene more often confirmed.
u Either in dignitie, or when he was solde from his brethren.
* *Chap.47.30.*
x Whereby is signified how quietly he dyed.

CHAP.

CHAP. L.

12 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dieth.

THen Ioseph fell vpon his fathers face and
wept vpon him, and kissed him.
2 And Ioseph commanded his seruantes the
a physicions, to enbaume his father, and the physi-
cions enbaumed Israel.
3 So fourtie dayes were accomplished (for so
long did the dayes of them that were enbaumed
last) and the Egyptians bewayled him b seuentie
dayes.
4 And when the dayes of his mourning were
past, Ioseph spake to the house of Pharaoh, saying,
If I haue nowe found fauour in your eyes, speake,
I pray you, in the eares of Pharaoh, and say,
5 My father made me * sweare, saying, Loe, I
die, burie me in my graue, which I haue made me
in the land of Canaan: now therfore let me go. I
pray thee, & bury my father, & I wil come againe.
6 Then Pharaoh said, Go vp and bury thy fa-
ther, c as he made thee to sweare.
7 ¶ So Ioseph went vp to bury his father, and
with him went all the seruants of Pharaoh, *both*
the elders of his house, and all the elders of the
land of Egypt.
8 Likewise all the house of Ioseph, & his bre-
thren, and his fathers house: onely their children,
and their sheepe, and their cattell left they in the
land of Goshen.
9 And there went vp with him both charets
and horsemen: and they were an exceeding great
company.
10 And they came to || Goren Atad, which is
beyond Iorden, and there they made a great and
exceeding sore lamentation: and he mourned for
his father seuen dayes.
11 And when the Canaanites the inhabitants
of the land sawe the mourning in Goren Atad,
they sayde, This is a great mourning vnto the E-
gyptians: wherefore the name thereof was called
|| Abel Mizraim, which is beyond Iorden.
12 So his sonnes did vnto him, according as he
had commanded them:
13 * For his sonnes carried him into the lande
of Canaan, & buried him in the caue of the fielde
of Machpelah, which caue * Abraham bought
with the fielde, to be || a place to burie in, of E-
phron the Hittite besides Mamre.
14 ¶ Then Ioseph returned into Egypt, he &
his brethren, and all that went vp with him to bu-
rie his father, after that he had buried his father.
15 And when Iosephs brethren saw that their
father was dead, they sayde, d It may be that Io-
seph will hate vs, and will pay vs againe all the e-
uill, which we did vnto him.
16 Therefore they sent vnto Ioseph, saying,
Thy father commanded before his death, saying,
17 Thus shal ye say vnto Ioseph, Forgiue now,
I pray thee, the trespasse of thy brethren, and their
sinne: for they rewarded thee euill. And now, we
pray thee, forgiue the trespasse of the seruants of
thy fathers e God. And Ioseph wept, when || they
spake vnto him.
18 Also his brethren came vnto him, and fell
downe before his face, and sayde, Beholde, we be
thy seruants.
19 To whome Ioseph sayde, * Feare not: for
|| am not I vnder f God?
20 When ye thought euill against mee, God
disposed it to good, that he might bring to passe,
as it is this day, and saue much people aliue.
21 Feare not nowe therefore, I will nourish
you, and your children: and he comforted them,
and spake † kindly vnto them.
22 ¶ So Ioseph dwelt in Egypt, he, and his fa-
thers house: and Ioseph liued an g hundreth and
tenne yeere.
23 * And Ioseph saw Ephraims children, euen
vnto the third generation: also the sonnes of Ma-
chir the sonne of Manasseh were brought vp on
Iosephs knees.
24 And Ioseph said vnto his brethren, * I am
ready to die, and God will surely visite you, and
bring you out of this land, vnto the land which he
sware vnto Abraham, vnto Izhak, & vnto Iaakob.
25 And Ioseph tooke an oth of the children
of Israel, saying, * h God will surely visite you,
and ye shall cary my bones hence.
26 So Ioseph died, when he was an hundreth
and ten yere olde: and they enbaumed him & put
him in a chest in Egypt.

a He meaneth the that enbaumed the dead and buried them.

b They were more excessiue in lamenting then the faithfull.

*Chap.47.29.

c The very infidels would haue othes performed.

||Or, the corne floore of Atad.

||Or, the lamentation of the Egyptians.

*Acts 7.16.

*Chap.23.16.

||Or, a possession.

d An euill conscience is neuer to lye at rest.

e Meaning, that they which haue one God, should be ioyned in most sure loue.

||Or, the messengers.

*Chap.45.5.

||Or, am I in Gods stead? meaning to take vengeance.

f Who by the good successe it semeth to remit it, and therefore it ought not to be reuenged by me.

†Ebr. to their heartes.

g Who, notwithstanding he bare rule in Egypt about foure score yeres, yet was ioyned with ẏ Church of God in faith & religion.

*Nomb.32.39.

*Hebr.11.22.

*Exod.13.19.

h He speaketh this by the spirite of prophecie, exhorting his brethren to haue full trust in Gods promes for their deliuerance.

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGVMENT.

AFter that Iaakob by Gods commandement Gene. 46. 3. had brought his familie into Egypt, where they remayned for the space of foure hundreth yeeres, and of seuentie persons grewe to an infinite number, so that the King and the countrey grudged and endeuoured both by tyrannie and cruell slauerie to suppresse them: the Lorde according to his promise Gene. 15, 14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgementes encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods woonderfull benefites: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for theyr rebellions and wickednesse. And because God loueth them to the ende, whom he hath once begun to loue, he punished them not according to their desertes, but dealt with thē in great mercies, and euer with newe benefites laboured to ouercome their malice: for he still gouerned them and gaue them his word & Law,

C.iiij. both

both concerning the maner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they shoulde not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

1 The children of Iaakob that came into Egypt. 8 The newe Pharaoh oppresseth them. 12 The prouidence of God towarde them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

NOwe * a these are the names of
the children of Israel, which came
into Egypt (euery man and his
housholde came *thither* with Iaa-
kob)
2 Reuben, Simeon, Leui, and Iudah,
3 Issachar, Zebulun, and Beniamin,
4 Dan, and Naphtali, Gad, and Asher.
5 So al the||soules, that came out of the loines
of Iaakob, were* seuentie soules: Ioseph was in E-
gypt already.
6 Now Ioseph died and all his brethren, and
that whole generation.
7 ¶ And the * children of Israel || brought
foorth fruite and increased in aboundance, and
were multiplied, and were exceeding mightie, so
that the b land was full of them.
8 Then there rose vp a newe King in Egypt,
who c knew not Ioseph.
9 And he sayd vnto his people, Beholde, the
people of the children of Israel *are* greater and
mightier then we.
10 Come, let vs worke wisely with them, least
they multiplie, and it come to passe, that if there
be warre, they ioyne themselues also vnto our e-
nemies, and fight against vs, and d || get them out
of the land.
11 Therefore did they set taskemasters ouer
them, to keepe thẽ vnder with burdens: and they
built the cities Pithom and Raamses for the||trea-
sures of Pharaoh.
12 But the more they vexed them, the more
they multiplied and grewe: therefore e they were
more grieued against the children of Israel.
13 Wherefore the Egyptians by crueltie cau-
sed the children of Israel to serue.
14 Thus they made them weary of their liues
by sore labour in clay & in bricke, & in all worke
in the fielde, with all maner of bondage, † which
they laid vpon them most cruelly.
15 ¶ Moreouer the King of Egypt comman-
ded ẏ midwiues of the Ebrewe women, (of which
the ones name was f Shiphrah, and the name of
the other Puah)
16 And sayde, * When ye doe the office of a
midwife to the women of the Ebrewes, and see
them on their || stooles, if it be a sonne, then yee
shall kill him: but if it be a daughter, then let
her liue.
17 Notwithstanding ẏ midwiues feared God,
and did not as the King of Egypt commaunded
them, but preserued aliue the men children.
18 Then the King of Egypt called for the
midwiues, and sayde vnto them, Why haue yee
done thus, and haue preserued aliue the men
children?
19 And the midwiues answered Pharaoh, Be-
cause the Ebrewe g women *are* not as the women
of Egypt: for they are liuely, and are deliuered yer
the midwife come at them.
20 God therefore prospered the midwiues, and
the people multiplied and were very mightie.
21 And because ẏ midwiues feared God, there-
fore he h made them houses.
22 Then Pharaoh charged all his people, say-
ing, Euery man childe that is borne, i cast yee
into the riuer, but reserue euery maide childe
aliue.

*Gene.46.8.
a Moses describeth the wonderfull order that God obserueth in performing his promes to Abraham, Gene.15.14.
|| Or, persons.
*Gene.46.27. deut.10.22.
*Actes 7.17.
|| Or, did growe.
b He meaneth the countrey of Goshen.
c He considered not how God had preserued Egypt for Iosephs sake.
d Into Canaan, & so we shal lose our commoditie.
|| Or, go vp out of the land.
|| Or, corne and prouision.
e The more that God blesseth his, the more doeth the wicked enuie them.
† Ebr. wherewith they serued themselues of them by crueltie.
f These seeme to haue bin the chiefe of the rest.
*Wisd.18.5.
|| Or, seates whereupon they sate in trauell.
g Their disobedience heerein was lawfull, but their dissembling euill.

CHAP. II.

1 Moses is borne and cast into the flaggis. 5 He is taken vp of Pharaohs daughter and kept. 12 Hee killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites cry vnto the Lord.

THen there went a a man of the house of Le-
ui, and tooke *to wife* a daughter of Leui,
2 And the woman conceiued & bare a sonne:
and when she saw that he was faire, * she hid him
three moneths.
3 But when she could no longer hide him, she
tooke for him an arke *made* of reede, and daubed
it with slime and with pitch, and b laide the childe
therein, and put *it* among the bulrushes by the ri-
uers brinke.
4 Now his sister stood a farre off, to wit what
would come of him.
5 ¶ Then ẏ daughter of Pharaoh came downe
to wash her in the riuer, and her maidens walked
by the riuers side: and when shee sawe the arke a-
mong the bulrushes, she sent her maide to fet it.
6 Then she opened it, and saw it was a childe:
and beholde, the babe wept: so she had compassi-
on on it, and sayde, This is one of the Ebrewes
children.
7 Then said his sister vnto Pharaohs daughter,
Shall I go and call vnto thee a nurse of the Ebrew
women to nurse thee the childe?
8 And Pharaohs daughter sayde to her, Goe.
So the maide went and called the c childes mo-
ther,
9 To whome Pharaohs daughter sayd, Take
this childe away, and nurse it for me, and I will re-
ward thee. Then the woman tooke the childe and
nursed him.
10 Nowe the childe grewe, and she brought
him vnto Pharaohs daughter, and he was as her
sonne, and she called his name Moses, because said
she, I drew him out of the water.
11 ¶ And in those dayes, when Moses was
d growen, he went forth vnto his brethren, & loo-
ked on their burdens: also he sawe an Egyptian
smiting an Ebrew one of his brethren.
12 And he looked † rounde about, and when
he sawe no man, hee e slewe the Egyptian, and hid
him in the sand.
13 Againe he came forth the second day, and
behold, two Ebrewes stroue: and he said vnto him
that did the wrong, Wherefore smitest thou thy
fellow?
14 And hee answered, Who made thee a man
of authoritie, and a iudge ouer vs? Thinkest thou
to kill mee, as thou killedst the Egyptian? Then
Moses f feared and sayde, Certainly this thing is
knowen.
15 Now Pharaoh heard this matter, & sought
to slay Moses: therefore Moses fled from Pharaoh,
and dwelt in the lande of Midian, and hee sate
downe by a well.

16 And

h That is, God increased the families of the Israelites by their meanes.
i When tyrants can not preuaile by craft, they brast forth into open rage.
a This Leuite was called Amram, who married Iochabed, Chap.6.20.
*Nom.26.59.1. chro.23.13 act.7.20. ebr.11.23.
b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.
c Mans counsell can not hinder that, which God hath determined shall come to passe.
d That is, was fourty yere olde, Act.7.23.
† Ebr. thus & thus.
e Being assured ẏ God had appointed him to deliuer the Israelites, Act.7.25.
f Though by his feare he shewed his infirmitie, yet faith couered it, Ebr.11.27.

| Or, prince.

† Ebr. saued them.

| Or, grandfather.

g Wherein he declared a thankefull minde, which would recompence the benefite done vnto his.
* Chap. 18.3.

h God humbleth his by afflictions, that they shoulde cry vnto him, and receiue the fruite of his promes.
i He iudged their cause: or, acknowledged them to be his.

16 And the || Priest of Midian had seuen daugh-
ters, which came and drewe *water*, and filled the
troughes, for to water their fathers sheepe.
17 Then the shepherds came and droue them
away: but Moses rose vp, and † defended them,
and watered their sheepe.
18 And when they came to Reuel their || father,
he said, How are ye come so soone to day?
19 And they saide, A man of Egypt deliuered
vs from the hand of the shepherds, and also drew
vs water ynough, and watered the sheepe.
20 Then hee saide vnto his daughters, And
where is he? why haue ye so left the man? g call
him that he may eate bread.
21 And Moses agreed to dwell with the man:
who gaue vnto Moses Zipporah his daughter:
22 And she bare a sonne, * whose name hee
called Gershon: for he saide, I haue bene a stran-
ger in a strange lande.
23 ¶ Then in processe of time, the King of E-
gypt died, and the children of Israel sighed for the
bondage and h cried: and their crie for the bon-
dage came vp vnto God.
24 Then God heard their mone, and God re-
membred his couenant with Abraham, Izhak, and
Iaakob.
25 So God looked vpon the children of Israel,
and God i had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

| Or, farre within the desert.
a It was so called after the lawe was giuen.
b Called also Sinai.
* Act. 7.30.
c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the middes thereof.
d Whome he called the Angell, verse 2.
e Resigne thy selfe vp to me, Ruth. 4.7. iosh. 5.15.
f Because of my presence.
* Mat. 22.32. actes 7.32.
g For sinne causeth man to feare God, iustice.
h Whose crueltie was intollerable.

i Most plentifull of all things.

k He heard before, but nowe he would reuenge it.

WHen Moses kept the sheepe of Iethro his
father in lawe, Priest of Midian, & droue
the flocke to the || backe side of the desert, and
came to the a Mountaine of God, b Horeb,
2 Then the Angel of the Lord appeared vn-
to him * in a flame of fire, out of the middes of a
c bush: and he looked, and behold, the bush bur-
ned with fire, and the bush was not consumed.
3 Therefore Moses saide, I will turne aside
nowe, and see this great sight, why the bush bur-
neth not.
4 And when the d Lord sawe that hee turned
aside to see, God called vnto him out of the
middes of the bush, and said, Moses, Moses. And
he answered, I am here.
5 Then he saide, Come not hither, e put thy
shooes off thy feete: for the place whereon thou
standest is f holy ground.
6 Moreouer he saide, * I am the God of thy
father, the God of Abraham, the God of Izhak,
and the God of Iaakob. Then Moses hid his face:
for he was g afraid to looke vpon God.
7 ¶ Then the Lorde said, I haue surely seene
the trouble of my people, which are in Egypt, and
haue heard their crie, because of their h taskema-
sters: for I know their sorowes.
8 Therefore I am come downe to deliuer
them out of the hande of the Egyptians, and
to bring them out of that lande into a good
lande and a large, into a lande that i floweth with
milke and honie, *euen* into the place of the Ca-
naanites, and the Hittites, and the Amorites,
and the Perizzites, and the Hiuites, and the Ie-
busites.
9 k And now lo, the crie of the children of Is-
rael is come vnto me, & I haue also seene the op-
pression, wherewith the Egyptians oppresse them.
10 Come now therefore, and I will send thee
vnto Pharaoh, that thou mayest bring my people
the children of Israel out of Egypt.
11 ¶ But Moses said vnto God, Who am l I,
that I should go vnto Pharaoh, and that I should
bring the children of Israel out of Egypt?
12 And he answered, m Certainely I will bee
with thee: and this shall be a token vnto thee,
that I haue sent thee, After that thou hast brought
the people out of Egypt, ye shall serue God vpon
this Mountaine.
13 Then Moses said vnto God, Behold, *when*
I shall come vnto the children of Israel, and shall
say vnto them, The God of your fathers hath
sent mee vnto you: if they say vnto mee, What is
his Name? what shall I say vnto them?
14 And God answered Moses, I n AM THAT
I AM. Also he said, Thus shalt thou say vnto the
children of Israel, I AM hath sent me vnto you.
15 And God spake further vnto Moses, Thus
shalt thou say vnto the children of Israel, The
Lorde God of your fathers, the God of Abra-
ham, the God of Izhak, and the God of Iaakob
hath sent me vnto you: this is my Name for e-
uer, and this is my memoriall vnto all ages.
16 Go & gather the Elders of Israel together,
& thou shalt say vnto them, The Lord God of your
fathers, the God of Abraham, Izhak, & Iaakob
appeared vnto me, & said, † I haue surely remem-
bred you, & that which is done to you in Egypt.
17 Therefore I did say, I will bring you out of
the affliction of Egypt vnto the lande of the Ca-
naanites, and the Hittites, and the Amorites, and
the Perizzites, and the Hiuites, and the Iebusites,
vnto a lande that floweth with milke and honie.
18 Then shall they obey thy voyce, and thou
and the Elders of Israel shal go vnto the King of
Egypt, and say vnto him, The Lord God of the
Ebrewes hath || met with vs: we pray thee nowe
therefore, let vs goe three dayes iourney in the
wildernesse, that we may o sacrifice vnto the Lord
our God.
19 ¶ But I know, that the King of Egypt will
not let you goe, but by strong hand.
20 Therefore will I stretch out mine hande
and smite Egypt with all my wonders, which I
will doe in the middes thereof: and after that shal
he let you goe.
21 And I will make this people to bee fauou-
red of the Egyptians: so that when ye go, ye shal
not goe emptie.
22 p * For euerie woman shall aske of her
neighbour, and of her || that soiourneth in her
house, iewels of siluer and iewels of gold and ray-
ment, and ye shall put them on your sonnes, and
on your daughters, and shall spoyle the Egypti-
ans.

l He doeth not fully disobey God, but acknowledgeth his owne weakenes.
m Neither feare thine owne weaknesse, nor Pharaohs tyrannie.

n The God which haue euer bene, am, and shall be: the God almightie, by whome all things haue their being, and the God of mercie mindfull of my promes, Reuel. 1.4.

† Ebr. in visiting haue visited.

| Or, appeared vnto vs.
o Because Egypt was full of Idolatrie, God would appoint them a place where they should serue him purely.
p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompence of their labours.
* Chap. 11.2. and 12.35.
| Or, in whose house she soiourneth.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hande is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they came to the Israelites, and are beleeued.

a God beareth with Moses doubting, because he was not altogether without faith.

THen Moses answered, and said, a But lo, they
will not beleeue mee, nor hearken vnto my
voyce: for they will say, The Lorde hath not ap-
peared vnto thee.
2 And the Lord said vnto him, What is that
in thine hand? And he answered, A rod.
3 Then said he, Cast it on the ground. So hee
cast it on the grounde, and it was *turned* into a
serpent: and Moses fled from it.

4 Againe

4 Againe the Lorde saide vnto Moses, Put
foorth thine hand, and take it by the taile. Then
he put foorth his hande and caught it, and it was
turned into a rod in his hand.
5 *Do this*[b] that they may beleeue, that the
Lord God of their fathers, the God of Abraham,
the God of Izhak, and the God of Iaakob hath
appeared vnto thee.
6 ¶ And the Lorde saide furthermore vnto
him, Thrust nowe thine hand into thy bosome.
And he thrust his hand into his bosome, and when
he tooke it out *againe*, behold, his hand was ‖ le-
prous as snowe.
7 Moreouer he said, Put thine hand into thy
bosome againe. So he put his hande into his bo-
some againe, and pluckt it out of his bosome, and
beholde, it was turned againe as his *other* flesh.
8 So shall it be, if they will not beleeue thee,
neither obey ‖ the voice of the first signe, yet shall
they beleeue for the voice of the second signe.
9 But if they will not yet beleeue these two
signes, neither obey vnto thy voyce, then shalt
thou take of the [c] water of the riuer, and powre
it vpon the drie lande: so the water which thou
shalt take out of the riuer, shalbe *turned* to blood
vpon the drie land.
10 ¶ But Moses said vnto the Lorde, Oh my
Lorde, I am not eloquent, † neither at any time
haue bene, nor yet since thou hast spoken vnto
thy seruant: but I am † slow of speech and slowe
of tongue.
11 Then the Lorde said vnto him, Who hath
giuen the mouth to man? or who hath made the
domme, or the deafe, or him that seeth, or the
blinde? haue not I the Lord?
12 Therefore goe nowe, and * I will be with
thy mouth, and will teach thee what thou shalt
say.
13 But he saide, Oh my Lorde, sende, I pray
thee, by the ‖ hande *of him*, whome thou [d] shoul-
dest send.
14 Then the Lorde was [e] verie angrie with
Moses, and said, Doe not I know Aaron thy bro-
ther the Leuite, that hee himselfe shall speake?
for loe, hee commeth also foorth to meete thee,
and when he seeth thee, he will be glad in his
heart.
15 Therefore thou shalt speake vnto him, and
[f] put the wordes in his mouth, and I will be with
thy mouth, and with his mouth, and will teach
you what ye ought to doe.
16 And he shall be thy spokesman vnto the
people: and hee shall be, *euen* he shall be as thy
mouth, and thou shalt be to him as * [g] God.
17 Moreouer thou shalt take this rod in thine
hand, wherewith thou shalt do miracles.
18 ¶ Therefore Moses went and returned to
Iethro his father in law, and said vnto him, I pray
thee, let me goe, and returne to my ‖ brethren,
which are in Egypt, and see whether they be yet
aliue. Then Iethro said to Moses, Go in peace.
19 (For the Lord had said vnto Moses in Mi-
dian, Goe, returne to Egypt: for they are all
dead which † went about to kill thee)
20 Then Moses tooke his wife, and his sonnes,
and † put them on an asse, and returned towarde
the lande of Egypt, and Moses tooke the [h] rod of
God in his hand.
21 And the Lorde saide vnto Moses, When
thou art entred and come into Egypt againe, see

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

‖ Or, white as snow.

‖ Or, the wordes confirmed by the first signe.

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

† Ebr. from yesterday, and yet yesterday.

† Ebr. heauie of mouth.

* Mat. 10, 19. and 12. 22.

‖ Or, ministerie.

d That is, of the Messias: or some other, that is more meet then I.

e Though we prouoke God iustly to anger, yet he will neuer reiect his.

f Thou shalt instruct him what to say.

* Chap. 7. 1.

g Meaning, as a wise counseller and full of Gods spirit.

‖ Or, kinsfolke, and linage.

† Ebr. sought thy soule.

† Ebr. caused them to ride.

h Whereby he wrought the miracles.

that thou doe all the woonders before Pharaoh,
which I haue put in thine hand: but I will [i] har-
den his heart, and he shall not let the people goe.
22 Then thou shalt say to Pharaoh, Thus saith
the Lorde, Israel *is* my sonne, *euen* my [k] first
borne.
23 Wherefore I say to thee, Let my sonne go,
that hee may serue me: if thou refuse to let him
goe, beholde, I will slay thy sonne, *euen* thy first
borne.
24 ¶ And as hee was by the waye in the inne,
the Lord met him, and [l] would haue killed him.
25 Then Zipporah tooke a sharpe knife, and
[m] cut away the foreskinne of her sonne, and cast
it at his feete, and said, Thou *art* indeede a bloody
husband vnto me.
26 So ‖ he departed from him. Then she said,
O bloodie husbande (because of the circumcisi-
on)
27 ¶ Then the Lorde saide vnto Aaron, Goe
meete Moses in the wildernesse. And hee went
and mette him in the ‖ Mount of God, and kissed
him.
28 Then Moses tolde Aaron all the wordes
of the Lord, who had sent him, and all the signes
wherewith he had charged him.
29 ¶ So went Moses and Aaron, and gathe-
red all the Elders of the children of Israel.
30 And Aaron tolde all the wordes, which the
Lorde had spoken vnto Moses, and hee did the
miracles in the sight of the people,
31 And the [n] people beleeued, and when they
heard that the Lorde had visited the children of
Israel, and had looked vpon their tribulation,
they bowed downe, and worshipped.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They crie out vpon Moses and Aaron therefore, and Moses complaineth to God.

THen afterwarde Moses and Aaron went and
said to [a] Pharaoh, Thus saith the Lorde God
of Israel, Let my people go, that they may [b] cele-
brate a feast vnto me in the wildernesse.
2 And Pharaoh saide, Who is the Lord, that
I should heare his voice, and let Israel go? I know
not the Lord, neither will I let Israel goe.
3 And they saide, ‖ We worship the God of
the Ebrewes: we pray thee, let vs goe three dayes
iourney in the desert, and sacrifice vnto the Lord
our God, least † he bring vpon vs the pestilence
or sword.
4 Then saide the King of Egypt vnto them,
Moses & Aaron, why cause ye the people to cease
from their works? get you to your burdens.
5 Pharaoh saide furthermore, Behold, much
people *is* nowe in the lande, and ye [c] make them
leaue their burdens.
6 Therefore Pharaoh gaue commandement
the same day vnto the taskemasters of the people,
and to their [d] officers, saying,
7 Yee shall giue the people no more strawe,
to make bricke († as in time past) *but* let them
goe and gather them straw themselues:
8 Notwithstanding lay vpon them the num-
ber of bricke, which they made in time past,
diminish nothing thereof: for they be idle, there-
fore they crie, saying, Let vs go to offer sacrifice
vnto our God.
9 [e] Lay more worke vpon the men, & cause
them

i By reteining my spirite and deliuering him vnto Satan to increase his malice.

k Meaning, most deare vnto him.

l God punished him with sickenesse for neglecting his Sacrament.

m This acte was extraordinarie: for Moses was sore sicke, and God euen then required it.

‖ Or, the Angell.

‖ Or, Horeb.

n So that Moses had now experience of Gods promes that hee should haue good successe.

a Faith ouercommeth feare, and maketh men bolde in their vocation.

b And offer sacrifice.

‖ Or, God hath met vs.

† Ebr. least he meete vs with pestilence.

c As though ye would rebell.

d Which were of the Israelites and had charge to see them do their worke

† Ebr. yesterday and yet yesterday.

e The more cruelly that tyrants rage, the neerer is Gods helpe.

them to do it, & let them not regard ᶠ vaine words.

10 ¶ Then went the taskemaſters of the people and their officers out, and tolde the people, ſaying, Thus ſaith Pharaoh, I will giue you no more ſtrawe.

11 Goe your ſelues, get you ſtrawe where ye can finde it, yet ſhall nothing of your labour be diminiſhed.

12 Then were the people ſcattered abroade throughout all the lande of Egypt, for to gather ſtubble in ſteade of ſtrawe.

13 And the taskemaſters haſted them, ſaying, Finiſh your dayes worke † euery dayes taske, as *ye did* when ye had ſtrawe.

14 And the officers of the children of Iſrael, which Pharaohs taskemaſters had ſet ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yeſterday and to day, as in times paſt?

15 ¶ Then the officers of the children of Iſrael came, and cried vnto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſeruants?

16 There is no ſtrawe giuen to thy ſeruants, and they ſay vnto vs, Make bricke: and loe, thy ſeruants are beaten, and ‖ thy people is blamed.

17 But he ſaid, † Ye are to much idle: therfore ye ſay, Let vs goe to offer ſacrifice to the Lord.

18 Goe therefore nowe *and* worke: for there ſhall no ſtrawe be giuen you, yet ſhall yee deliuer the whole tale of bricke.

19 Then the officers of the children of Iſrael ‖ ſawe them ſelues in an euill caſe, becauſe it was ſayde, Ye ſhall diminiſh nothing of your bricke, *nor* of euery dayes taske.

20 ¶ And they met Moſes and Aaron, which ſtood in their way as they came out from Pharaoh,

21 To whom they ſaid, The Lord looke vpon you and iudge: for yee haue made our ſauour to *ſtinke before Pharaoh and before his ſeruants, in that ye haue ᵍ put a ſword in their hand to ſlay vs.

22 Wherefore Moſes returned to the Lord, and ſayde, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeake in thy Name, he hath vexed this people, and yet thou haſt not deliuered thy people.

f Of Moſes and Aaron.

† *Ebr. the worke of a day in his day.*

‖ *Or, thy people the Egyptians are in the fault.*

† *Ebr. idole, ye are idle.*

‖ *Or, looked ſadde on them, which ſayd.*

* *Reade Gen.34.30.*

g It is a grieuous thing to the ſeruants of God, to be accuſed of euil, ſpecially of their brethren, when they doe as their duetie requireth.

CHAP. VI.

3 God reneweth his promes of the deliuerance of the Iſraelites. 9 Moſes ſpeaketh to the Iſraelites, but they beleeue him not. 10 Moſes and Aaron are ſent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moſes and Aaron.

THen the Lord ſayde vnto Moſes, Nowe ſhalt thou ſee, what I will doe vnto Pharaoh: for by a ſtrong hand ſhall he let them goe, and euen † be conſtrained to driue them out of his land.

2 Moreouer God ſpake vnto Moſes, and ſayde vnto him, I am the Lord,

3 And I appeared vnto Abrahã, to Izhak, & to Iaakob by *the Name* of ‖ Almightie God: but by my Name ᵃ Iehouah was I not knowen vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers:

5 So I haue alſo heard the groning of the children of Iſrael, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore ſay thou vnto the children of Iſrael, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a ſtretched out arme, and in great ‖ iudgements.

7 Alſo I will ᵇ take you for my people, and will be your God: then ye ſhall knowe that I the Lorde your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I † ſware that I would giue to Abraham, and to Izhak, and to Iaakob, and I will giue it vnto you for a poſſeſſion: I am the Lord.

9 ¶ So Moſes told the children of Iſrael thus: but they hearkened ᶜ not vnto Moſes, for anguiſh of ſpirit and for cruell bondage.

10 Then the Lord ſpake vnto Moſes, ſaying,

11 Go ſpeake to Pharaoh King of Egypt, that he let the children of Iſrael goe out of his land.

12 But Moſes ſpake before the Lord, ſaying, Beholde, the children of Iſrael hearken not vnto mee, howe then ſhall Pharaoh heare mee, which am of ᵈ vncircumciſed lippes?

13 Then the Lord ſpake vnto Moſes and vnto Aaron, and charged them *to goe* to the children of Iſrael and to Pharaoh King of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe bee the ᵉ heads of their fathers houſes: the * ſonnes of Reuben the firſt borne of Iſrael *are* Hanoch and Pallu, Hezron and Carmi: theſe are the families of Reuben.

15 *Alſo the ſonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

16 ¶ * Theſe alſo are the names of the ſonnes of Leui in their generations: Gerſhon and Kohath and Merari (and the yeeres of the life of Leui *were* an hundreth ᶠ thirtie and ſeuen yeere)

17 The ſonnes of Gerſhon *were* Libni and Shimi by their families.

18 * And the ſonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel. (and Kohath liued an hundreth thirtie and three yeere)

19 Alſo the ſonnes of Merari *were* Mahali and Muſhi: theſe are ẏ families of Leui by their kinreds.

20 * And Amram tooke Iochebed his ᵍ fathers ſiſter to his wife, and ſhee bare him Aaron and Moſes (and Amram liued an hundreth thirtie and ſeuen yeere)

21 ¶ Alſo the ſonnes of Izhar: ʰ Korah, and Nepheg, and Zichri.

22 And the ſonnes of Vzziel: Miſhael, and Elzaphan, and Sithri.

23 And Aaron tooke Eliſheba daughter of ⁱ Amminadab, ſiſter of Nahaſhon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24 Alſo the ſonnes of Korah: Aſſir, and Elkanah and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him *one* of the daughters of Putiel to his wife, which bare him * Phinehas: theſe are the principall fathers of the Leuites throughout their families.

26 Theſe are Aaron and Moſes to whome the Lord ſaid, Bring the children of Iſrael out of the land of Egypt, according to their ᵏ armies.

27 Theſe are that Moſes and Aaron, which ſpake to Pharaoh King of Egypt, that they might bring the children of Iſrael out of Egypt.

28 ¶ And at that time when the Lorde ſpake vnto Moſes in the land of Egypt,

29 When the Lorde, *I ſay*, ſpake vnto Moſes, ſaying,

† *Ebr. in a ſtrong hand.*

‖ *Or, all ſufficient.*

a Whereby he ſignifieth that he will performe in deede that, which he promiſed to their fathers: for this Name declareth that he is conſtant and will performe his promes.

‖ *Or, plagues.*

b Hee meaneth, as touching the outward vocation: the dignitie whereof they loſt afterward by their rebellion: but as for election to life euerlaſting, it is immutable.

† *Ebr. liſt vp mine hand.*

c So hard a thing it is to ſhewe true obedience vnder the croſſe.

d Or, barbarous and rude in ſpeache and by this word (vncircumciſed) is ſignified the whole corruption of mans nature.

e This genealogie ſheweth of whom Moſes and Aaron came.

* *Gen.46.9. nom.26.5. 1.chron.5.3.*

* *1.Chro.4.24.*

* *Nom.3.17. 1.chron.6.1. and 23.6.*

f For he was 42. yeere olde, when he came into Egypt, and there liued 94.

* *Num.26.57. 1.chr.6.1.and 23.6.*

* *Chap.2.2. nomb.26.59.*

g Which kinde of marriage was after in the Law forbidden, Leui.18.12.

h Moſes and he were brothers children, whoſe rebellion was puniſhed, Nom.16.1.

i Who was a prince of Iudah, Nom.2.3.

* *Nom.25.11.*

k For their families were ſo great, that they might be compared to armies.

l The disobedience both of Moses and of the people sheweth that their deliuerance came onely of Gods free mercie.

saying, I am the Lord, speake thou vnto Pharaoh
the King of Egypt all that I say vnto thee,
30 Then Moses said before the Lord, Behold,
I am of [l] vncircumcised lips, and howe shall Pharaoh
heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the serpent, and the blood: and Pharaohs sorcerers doe the like.

THen the Lord saide to Moses, Behold, I haue
made thee || Pharaohs [a] God, and Aaron thy
brother shall || be thy Prophet.
2 Thou shalt speake all that I commaunded
thee: and Aaron thy brother shall speake vnto
Pharaoh, that he suffer the children of Israel to
goe out of his land.
3 But I will harden Pharaohs heart, and multiplie
my miracles and my wonders in the land of
Egypt.
4 And Pharaoh shall not hearken vnto you,
that I may lay mine hand vpon Egypt, and bring
out mine armies, *euen* my people, the children
of Israel out of the lande of Egypt, by great
[b] iudgements.
5 Then the Egyptians shall knowe that I am
the Lord, when I stretch foorth mine hand vpon
Egypt, and bring out the children of Israel from
among them.
6 So Moses and Aaron did as the Lord commanded
them, *euen* so did they.
7 (Nowe Moses was [c] foure score yeere olde,
and Aaron foure score and three, when they spake
vnto Pharaoh)
8 ¶ And the Lorde had spoken vnto Moses
and Aaron, saying,
9 If Pharaoh speake vnto you, saying, Shewe
a miracle for you, then thou shalt say vnto Aaron,
Take thy rod, and cast it before Pharaoh, *and* it
shalbe *turned* into a || serpent.
10 ¶ Then went Moses and Aaron vnto Pharaoh,
and did euen as the Lord had commanded:
and Aaron cast forth his rod before Pharaoh and
before his seruants, and it was *turned* into a serpent.
11 Then Pharaoh also called for the wise men
and [d] sorcerers: and those charmers also of Egypt
did in like maner with their enchantments,
12 For they cast downe euery man his rod, and
they were *turned* into serpents: but Aarons rodde
deuoured their rods.
13 So Pharaohs heart was hardened, and he
hearkened not to them, as the Lord had said.
14 ¶ The Lorde then sayde vnto Moses, Pharaohs
heart is || obstinate, hee refuseth to let the
people goe.
15 Goe vnto Pharaoh in the morning, (loe, he
will come foorth vnto the water) and thou shalt
stand and meete him by [e] the riuers brinke, and
the rod, which was turned into a serpent, shalt
thou take in thine hand.
16 And thou shalt say vnto him, The Lorde
God of the Ebrewes hath sent me vnto thee, saying,
Let my people goe, that they may serue mee
in the wildernesse: and beholde, hitherto thou
wouldest not heare.
17 Thus saith the Lorde, In this shalt thou
know that I am the Lord: behold, I will smite with
the rodde that is in mine hand vpon the water
that is in the riuer, and it shalbe turned to blood.
18 And the fish that is in the riuer shall dye,
and the riuer shall stinke, and it shall || grieue the
Egyptians to drinke of the water of the riuer.
19 ¶ The Lord then spake to Moses, Say vnto
Aaron, Take thy rod, and stretch out thine hand
ouer the waters of Egypt, ouer their streames, ouer
their riuers, and ouer their pondes, and ouer al
pooles of their waters, and they shalbe || blood,
and there shalbe blood throughout all the land of
Egypt, both in *vessels* of wood and of stone.
20 So Moses and Aaron did euen as the Lord
commanded: * and hee lift vp the rodde, and
smote the water that was in the riuer in the sight
of Pharaoh, and in the sight of his seruants: and
* all the water that was in the riuer, was turned
into blood.
21 And the [f] fish that was in the riuer dyed,
and the riuer stanke: so that the Egyptians coulde
not drinke of the water of the riuer: and there
was blood throughout all the land of Egypt.
22 * And the enchanters of Egypt did [g] likewise
with their sorceries: and the heart of Pharaoh
was † hardened: so that he did not hearken vnto
them, as the Lord had sayd.
23 Then Pharaoh returned, and went againe
into his house, † neither did this yet enter into
his heart.
24 All the Egyptians then digged rounde about
the riuer *for* waters to drinke: for they could
not drinke of the water of the riuer.
25 And *this* || continued fully seuen dayes after
the Lord had smitten the riuer.

|| *Or, a God to Pharaoh.*
a I haue giuen thee power and autoritie to speake in my name, and to execute my iudgements vpon him.
|| *Or, shall speake for thee (before Pharaoh)*
b To strengthen Moses faith, God promiseth againe to punish most sharply the oppression of his Church.
c Moses liued in affliction and banishment fourtie yeere before he enioyed his office to deliuer Gods people.
|| *Or, dragon.*
d It seemeth that these were Iannes and Iambres, reade 2.Tim.3.8. so euer the wicked maliciously resist the trueth of God.
|| *Or, heauie and dull.*
e To wit, the riuer Nilus.
|| *Or, they shall be wearie, and abhorre to drinke.*
|| The first plague.
*Chap.17.5.
*Psal.78.44.
f To signifie that it was a true miracle, and that God plagued them in that, which was most necessarie for the preseruatiō of life.
* Wisd.17.7.
g In outward appearance, and after that the seuen dayes were ended.
† *Ebr. was made strong.*
† *Ebr. he set not his heart at all thereunto.*
|| *Or, seuen dayes were accomplished.*

CHAP. VIII.

6 Frogges are sent. 13 Moses prayeth, and they dye. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noisome flyes. 30 Moses prayeth against 32 But Pharaohs heart is hardened.

AFterward the Lorde sayde vnto Moses, Goe
vnto Pharaoh, and tell him, Thus saith the
Lord, Let my people goe, that they may serue me:
2 And if thou wilt not let them goe, behold,
I will smite all thy countrey with [a] frogges:
3 And the riuer shall scral ful of frogges, which
shall goe vp and come into thine house, and into
thy chamber, where thou sleepest, and vpon thy
bed, and into the house of thy seruants, and vpon
thy people, and into thine ouens, and || into thy
kneading troughes.
4 Yea, the frogges shall climbe vp vpon thee,
and on thy people, and vpon all thy seruants.
5 ¶ Also the Lord said vnto Moses, Say thou
vnto Aaron, Stretch out thine hand with thy rod
vpon the streames, vpon the riuers, and vpon the
ponds, and cause frogs to come vp vpon the land
of Egypt.
6 Then Aaron stretched out his hand vpon
the waters of Egypt, and the || frogges came vp, and
couered the land of [b] Egypt.
7 * And the sorcerers did likewise with their
sorceries, and brought frogges vp vpon the land of
Egypt.
8 Then Pharaoh called for Moses and Aaron,
and said, [c] Pray ye vnto the Lord, that he may take
away the frogges from mee, and from my people,
and I will let the people goe, that they may doe
sacrifice vnto the Lord.
9 And Moses sayde vnto Pharaoh, † Concerning
mee, *euen* || command when I shall pray for
thee, and for thy seruants, and for thy people, to
destroy the frogges from thee and from thine houses,
that they may remaine in the riuer onely.
10 Then he said, To morowe. And he answered,

a There is nothing so weake, that God can not cause to ouercome the greatest power of man.
|| *Or, vpon thy dough, or into thine ambries.*
|| The second plague.
b But Goshen, where Gods people dwelt, was exempted.
* Wisd.17.7.
c Not loue, but feare causeth the very infidels to seeke vnto God.
† *Ebr. haue this honour ouer me.*
|| *Or, speake plaine vnto me.*

† Ebr. according to thy word.

red, Be it † as thou hast said, y^t thou maiest know,
that there is none like vnto the Lord our God.
11 So the frogges shall depart from thee, and
from thine houses, and from thy seruantes, and
from thy people: onely they shall remaine in the
riuer.
12 Then Moses and Aaron went out from
Pharaoh: and Moses cried vnto the Lorde con-
cerning the frogges, which he had ‖ sent vnto Pha-
raoh.

‖ Or, laid vpon.

13 And the Lorde did according to the saying
of Moses: so the frogges [d] died in the houses, in
the townes, and in the fieldes.

d In things of this life God oft times heareth the prayers of the iust for the vngodly.

14 And they gathered them together by
heapes, and the land stanke *of them*.
15 But when Pharaoh sawe that he had rest
giuen him, he ‖ hardened his heart, and hearkened
not vnto them, as the Lord had said.

‖ Or, made his heart heauie.

16 ¶ Againe the Lorde said vnto Moses, Say
vnto Aaron, Stretche out the rod, and smite the
dust of the earth, that it may bee *turned* to ‖ lyce
throughout all the land of Egypt.

‖ The third plague.

17 And they did so: for Aaron stretched out
his hand with his rod, and smote the dust of the
earth: and lyce came vpon man and vpon beast:
all the dust of the earth was lyce throughout all
the land of Egypt.
18 Nowe the enchanters assaied likewise with
their enchantments to bring forth lyce, but they
[e] could not. So the lyce were vpon man & vpon
beast.

e God confounded their wisedom and authoritie in a thing most vile.

19 Then saide the enchanters vnto Pharaoh,
This is [f] the finger of God. But Pharaohs heart re-
mained obstinate, and hee hearkened not vnto
them, as the Lorde had said.

f They acknowledged that this was done by Gods power and not by sorcerie, Luke 11. 20.

20 ¶ Moreouer the Lorde saide to Moses, Rise
vp earely in the morning, and stand before Pha-
raoh (lo, he will come forth vnto the water) and
say vnto him, Thus saith the Lord, Let my people
goe, that they may serue me.
21 Els, if thou wilt not let my people goe, be-
hold, I wil send ‖ swarmes of flies both vpon thee,
and vpon thy seruants, and vpon thy people, and
into thine houses: and the houses of the Egypti-
ans shalbe full of swarmes of flies, and the ground
also whereon they are.

‖ Or, a multitude of venimous beastes, as serpents, &c.

22 But the land of Goshen, where my people
are, will I cause to be ‖ wonderfull in that day, so
that no swarmes of flies shalbe there, that thou
maiest know that I am the Lord in the middes of
the ‖ earth.

‖ Or, I wil separate.

‖ Or, land of Egypt.

23 And I wil make a deliuerance of my people
from thy people: to morow shall this miracle be.
24 And the Lorde did so: * for there came
‖ great swarmes of flies into the house of Pharaoh,
and *into* his seruants houses, so that through all
the lande of Egypt, the earth was corrupt by the
swarmes of flies.

* Wisd. 16. 9.

‖ The fourth plague.

25 Then Pharaoh called for Moses and Aa-
ron, and saide, Goe, do sacrifice vnto your God in
this lande.
26 But Moses answered, It is not meete to doe
so: for *then* we should offer vnto the Lorde our
God *that, which is* an [g] abomination vnto the E-
gyptians. Loe, can we sacrifice the abomination
of the Egyptians before their eyes, and they not
stone vs?

g For the Egyptians worshipped diuers beastes, as the oxe, the sheepe & such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

27 Let vs go three daies iourney in the desert,
and sacrifice vnto the Lord our God, * as he hath
commanded vs.

* Chap. 3. 18.

28 And Pharaoh said, I wil let you goe, that ye
may sacrifice vnto the Lord your God in the wil-
dernesse: but [h] goe not farre away, pray for me.

h So the wicked prescribe vnto Gods messengers howe farre they shall goe.

29 And Moses said, Behold, I will go out from
thee, and pray vnto the Lord, that the swarmes of
flies may depart from Pharaoh, from his seruants,
and from his people to morowe: but let Pharaoh
from henceforth [i] deceiue no more, in not suffe-
ring the people to sacrifice vnto the Lorde.

i He could not iudge his heart, but yet he charged him to doe this vnfriendly.

30 So Moses went out from Pharaoh & pray-
ed vnto the Lorde.
31 And the Lorde did according to the saying
of Moses, and the swarmes of flies departed from
Pharaoh, from his seruants, and from his people,
and there remained not one.
32 Yet Pharaoh [k] hardened his heart at this
time also, and did not let the people goe.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The moraine of beastes. 10 The plague of botcher and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him. 35 Yet is he obstinate.

THen the Lorde said vnto Moses, Go to Phara-
oh, and tell him, Thus saith the Lorde God
of the Ebrewes, Let my people go, that they may
serue me.
2 But if thou refuse to let *them* goe, and wilt
yet holde them still,
3 Beholde, the hande of the Lorde is vpon
thy flocke which is in the fielde: *for* vpon the hor-
ses, vpon the asses, vpon the camels, vpon the cat-
tell, and vpon the sheepe *shalbe* a ‖ mightie great
moraine.

‖ The fift plague.

4 And the Lorde shall doe [a] wonderfully be-
twene the beastes of Israel, and the beastes of E-
gypt: so that there shall nothing die of all, that
pertaineth to the children of Israel.

a He shal declare his heauie iudgement against his enemies, and his fauour toward his children.

5 And the Lorde appointed a time, saying, To
morowe the Lorde shall finish this thing in this
lande.
6 So the Lorde did this thing on the morowe,
and all the cattell of Egypt died: but of the cattel
of the children of Israel died not one.
7 Then Pharaoh [b] sent, and beholde, there was
not one of the cattell of the Israelites dead: and
the heart of Pharaoh was obstinate, and he did
not let the people goe.

b Into the land of Goshen, where the Israelites dwelled.

8 ¶ And the Lord saide to Moses and to Aa-
ron, Take your handfull of ‖ ashes of the fornace,
and Moses shall sprinkle them toward the heauen
in the sight of Pharaoh,

‖ Or, embers.

9 And they shall be *turned* to dust in all the
land of Egypt: and it shalbe as a scab breaking out
into blisters vpon man, and vpon beast, thorowe
out all the land of Egypt.
10 Then they tooke ashes of the fornace, and
stoode before Pharaoh: and Moses sprinkled
them toward the heauen, and there came ‖ a scab
breaking out into blisters vpon man, and vpon
beast.

‖ The sixt plague.

11 And the sorcerers could not stande before
Moses, because of the scab: for the scab was vpon
the enchanters, and vpon all the Egyptians.
12 And the Lord hardened the heart of Pha-
raoh, and he hearkened not vnto them, * as the
Lorde had said vnto Moses.

* Chap. 4. 21.

13 ¶ Also the Lorde saide vnto Moses, Rise vp
early in the morning, and stand before Pharaoh,
and tell him, Thus saith the Lorde God of the E-
brewes, Let my people goe, y^t they may serue me.

14 For

14 For I will at this time send all my plagues
vpon [c] thine heart, and vpon thy seruants, and vp-
on thy people, that thou mayest knowe that there
is none like me in all the earth.
15 For nowe I will stretch out mine hand, that
I may smite thee and thy people with the pesti-
lence: and thou shalt perish from the earth.
16 And in deede, * for this cause haue || I ap-
pointed thee, to || shewe my power in thee, and to
declare my [d] Name throughout all the world.
17 Yet thou exaltest thy selfe against my peo-
ple, and lettest them not goe.
18 Beholde, to morowe this time I will cause
to raine a mightie great haile, such as was not in
Egypt since the foundation thereof was laid vnto
this time.
19 Send therefore nowe, *and* [e] gather the cat-
tell, and all that thou hast in the fielde: *for* vpon
all the men, and the beastes, which are found in
the field, and not brought home, the haile shal fal
vpon them, and they shall die.
20 Such *then* as feared the word of the Lorde
among the seruants of Pharaoh, made his seruants
and his cattell flee into the houses:
21 But such as † regarded not the [f] worde of
the Lorde, left his seruants, and his cattell in the
fielde.
22 ¶ And the Lorde saide to Moses, Stretche
foorth thine hand toward heauen, that there may
be haile in all the land of Egypt, vpon man, and
vpon beast, and vpon all the herbes of the fielde
in the land of Egypt.
23 Then Moses stretched out his rod toward
heauen, and the Lord sent thunder and || haile, and
† lightening vpon the ground: and the Lorde
caused haile to raine vpon the land of Egypt.
24 So there was haile, and fire mingled with
the haile, so grieuous, as there was none through-
out all the lande of Egypt, since || it was a nation.
25 And the haile smote throughout al the land
of Egypt all that was in the fielde, both man and
beast: also the haile smote all the herbes of ẏ field,
and brake to pieces all the trees of the fielde.
26 Onely in the lande of Goshen (where the
children of Israel were) was no haile.
27 Then Pharaoh sent and called for Moses
and Aaron, and said vnto them, I [g] haue now sin-
ned: the Lorde is righteous, but I and my people
are wicked.
28 Pray ye vnto the Lorde (for it is ynough)
that there be no more † mightie thunders and
haile, and I will let you goe, and ye shall tarie no
longer.
29 Then Moses saide vnto him, Assoone as I
am out of the citie, I will spreade mine hands vn-
to the Lorde, *and* the thunder shall cease, neither
shall there be any more haile, that thou mayest
knowe that * the earth is the Lordes.
30 As for thee and thy seruants, I knowe [h] a-
fore *I pray*, yee will feare before the face of the
Lorde God.
31 (And the flaxe, & the barley were smitten:
for the barley was eared, & the flaxe was bolled.
32 But the wheate and the rye were not smit-
ten, for they were || hid in the grounde)
33 Then Moses went out of the citie from
Pharaoh, and spred his hands to the Lord, and the
thunder and the haile ceased, neither rained it vp-
on the earth.
34 And when Pharaoh sawe that the raine
and the haile and the thunder were ceased, he sin-
ned againe, and hardened his heart, *both* he, and
his seruants.
35 So the heart of Pharaoh was hardened: nei-
ther would he let the children of Israel goe, as the
Lord had said † by Moses.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

Againe the Lorde saide vnto Moses, Goe to
Pharaoh: for * I haue hardened his heart, and
the heart of his seruants, that I might worke these
my miracles || in the middes of his *realme*,
2 And that thou maiest declare in the [a] eares
of thy sonne, and of thy sonnes sonne, what things
I haue done in Egypt, and my miracles, which I
haue done among them: that ye may know that
I am the Lorde.
3 Then came Moses and Aaron vnto Phara-
oh, and they saide vnto him, Thus saith the Lorde
God of the Ebrewes, Howe long wilt thou refuse
[b] to humble thy selfe before me? Let my people
goe, that they may serue me.
4 But if thou refuse to let my people goe, be-
holde, to morowe will I bring || * grashoppers into
thy coastes.
5 And they shall couer the face of the earth,
that a man can not see the earth: and they shall
eate the residue which remaineth vnto you, and
hath escaped from the haile: and they shall eate
all your trees that bud in the fielde.
6 And they shall fill thine houses, and all thy
seruants houses, and the houses of all the Egypti-
ans, as neither thy fathers, nor thy fathers fathers
haue seene, since the time they were vpon the
earth vnto this day. So he returned and went out
from Pharaoh.
7 Then Pharaohs seruants said vnto him, How
long shal he be || an [c] offence vnto vs? let the men
goe, that they may serue the Lorde their God:
wilt thou first knowe that Egypt is destroied?
8 So Moses and Aaron were brought againe
vnto Pharaoh, and he saide vnto them, Goe, serue
the Lorde your God, but who are they that shall
goe?
9 And Moses answered, We will goe with our
yong and with our olde, with our sonnes and with
our daughters, with our sheepe and with our cat-
tell will we goe: for we *must celebrate* a feast vn-
to the Lorde.
10 And he said vnto them, Let [d] the Lorde so
be with you, as I will let you goe and your chil-
dren: beholde, for [e] euill is before your face.
11 *It shall* not *be* so: nowe goe yee *that are*
men, and serue the Lorde: for that was your de-
sire. Then they were thrust out from Pharaohs
presence.
12 ¶ After, the Lord said vnto Moses, Stretch
out thine hande vpon the lande of Egypt for the
grashoppers, that they may come vpon the lande
of Egypt, and eate all the herbes of the land, *euen*
all that the haile hath left.
13 Then Moses stretched foorth his rod vpon
the lande of Egypt: and the Lorde brought an
East winde vpon the land all that day, and all that
night: and in the morning the East wind brought
the || grashoppers.
14 So the grashoppers went vp vpon all the
land

c So that thine owne conscience shall condemne thee of ingratitude and malice.

* Rom.9.17.
|| Or, set thee vp.
|| Or, to shewe thee.
d That is, that all the worlde may magnifie my power in ouercomming thee.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

† Ebr. set not his heart to.
f The worde of the minister is called the worde of God.

|| The seuenth plague.
† Ebr. fire walked.

|| Or, since it was inhabited.

g The wicked confesse their sinnes to their condemnation, but can not beleeue to obtaine remission.
† Ebr. voices of God.

* Psal.24.1.
h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked.
|| Or, late sowen.

† Ebr. by the hand of Moses.

* Chap.4.21.

|| Or, in his presence or among them.
a The miracles should be so great, that they should be spoken of for euer, where also we see the duetie of parents toward their children.

b The ende of afflictions is, to humble our selues with true repentance vnder the hand of God.
|| Or, locustes.
* Wisd.16.9.

|| Or, snare.
c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

d That is, I would the Lorde were no more affectioned toward you, then I am minded to let you goe.
e Punishment is prepared for you. Some reade, Ye intende some mischiefe.

|| The eight plague.

‖Or, he caused them to remaine.

land of Egypt, and ‖remained in all quarters of E-
gypt: so grieuous Grashoppers, like to those were
neuer before, neither after them shalbe such.
15 For they couered all the face of the earth,
so that the land was darke: and they did eate all
the herbes of the land, and all the fruites of the
trees, which the haile had left, so that there was
no greene thing left vpon the trees, nor among
the herbes of the fielde throughout all the land of
Egypt.

f The wicked in their miseries seeke to Gods ministers for help, albeit they hate and detest them.

16 Therefore Pharaoh called for f Moses and
Aaron in haste, and sayde, I haue sinned against
the Lord your God, and against you.
17 And nowe forgiue mee my sinne onely
this once, and pray vnto the Lord your God, that
he may take away from me this death onely.
18 *Moses* then went out from Pharaoh, and
prayed vnto the Lord.
19 And the Lorde turned a mightie strong
West winde, and tooke away the grashoppers, and
violently cast them into the g red Sea, *so that*
there remained not one grashopper in all the
coast of Egypt.

g The water seemeth red because the sand or grauell is red: the Ebrewes call it the Sea of bulrushes.

20 But the Lord hardened Pharaohs heart, and
he did not let the children of Israel goe.
21 ¶ Againe the Lord said vnto Moses, Stretch
out thine hand toward heauen, that there may be
vpon the lande of Egypt darkenesse, euen darke-
nesse that may be h felt.

h Because it was so thicke.
‖The ninth plague.
*Wisd. 17.2.

22 Then Moses stretched forth his hand to-
ward heauen, and there was a ‖ blacke *darkenesse
in all the land of Egypt three dayes.
23 No man sawe another, neither rose vp from
the place where he was *for* three dayes: *but all the
children of Israel had light where they dwelt.

*Wisd. 18.1.

24 Then Pharaoh called for Moses & said, Go,
serue the Lord: onely your sheepe and your cattel
shall abide, and your children shall goe with you.
25 And Moses sayde, Thou must giue vs also
sacrifices, and burnt offrings that wee may doe
sacrifice vnto the Lord our God.
26 Therefore our cattell also shall goe with vs;
there shall not an i hoofe bee left, for thereof
must we take to serue the Lord our God: neither
doe we knowe k howe wee shall serue the Lorde,
vntill we come thither.

i The ministers of God ought not to yeelde one iote to the wicked as touching their charge.
k That is, with what beastes or howe many.

27 (But the Lorde hardened Pharaohs heart,
and he would not let them goe.)
28 And Pharaoh sayde vnto him, Get thee
from mee: looke thou see my face no more: for
whensoeuer thou commest in my sight, thou shalt
l dye.
29 Then Moses said, Thou hast said well: from
henceforth will I see thy face no more.

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borowe their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

(NOw the Lord had saide vnto Moses, yet will
I bring one plague more vpon Pharaoh, and
vpon Egypt: after that, he will let you goe hence:
when he letteth you goe, hee shall a at once chase
you hence.

a Without any condition, but with haste and violence.
‖Or, borowe.
*Chap. 3.22. and 12.35.

2 Speake thou nowe to the people, that euery
man ‖require of his neighbour, & euery woman of
her neighbour *iewels of siluer & iewels of gold.
3 And the Lorde gaue the people fauour in
the sight of the Egyptians: also *Moses *was* very
great in the land of Egypt, in the sight of Phara-
ohs seruants, and in the sight of the people.)

*Ecclus. 45.1.

4 Also Moses sayde, Thus saith the Lord, *A-
bout midnight will I goe out into the middes of
Egypt.

*Chap. 12.29.

5 *And all the first borne in the land of E-
gypt shall die, from the first borne of Pharaoh
that sitteth on his throne, vnto the first borne of
the maide seruant, that is at b the mill, and all
the first borne of beastes.

*Wisd. 18.17.
b From the highest to the lowest.

6 Then there shalbe a great crie throughout
all the land of Egypt, such as was neuer none like,
nor shalbe.
7 But against none of the children of Israel
shal a dogge moue his tongue, neither against man
nor beast, that ye may know that the Lord putteth
a difference betweene the Egyptians and Israel.
8 And all these thy seruants shall come downe
vnto me, and fall before me, saying, Get thee out,
and all the people that c are at thy feete, and af-
ter this will I depart. So hee went out from Pha-
raoh very angry.

c That is, vnder thy power and gouernement.

9 And the Lorde sayde vnto Moses, Pharaoh
shall not heare you, d that my wonders may be
multiplied in the land of Egypt.
10 So Moses and Aaron did all these wonders
before Pharaoh: but the Lorde hardened Pha-
raohs heart, and hee suffered not the children of
Israel to goe out of his land.

d God hardeneth the hearts of the reprobate, that his glorie thereby might be the more set forth, Rom. 9.17.

CHAP. XII.

1 The Lords instituteth the passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 The number that departeth out of Egypt. 40 Howe long they were in Egypt.

THen the Lorde spake to Moses and to Aaron
in the land of Egypt, saying,
2 This a moneth *shalbe* vnto you the begin-
ning of moneths: it *shalbe* to you the first b mo-
neth of the yeere.

a Called Nisan, conteining part of March, and part of Aprill.
b As touching the obseruation of feasts: as for other policies, they [illegible] ned from September.

3 Speake ye vnto all the congregation of If-
rael, saying, In the tenth of this moneth let euery
man take vnto him a lambe, according to the
house of the c fathers, a lambe for an house.
4 And if the housholde bee too litle for the
lambe, he shall take his neighbour, which is next
vnto his house, according to the nomber of the
persons: euery one of you, according to his d ea-
ting shall make your count for the lambe.

c As the fathers of the houshold had great or small families.
d He shall take [illegible] many as are [illegible] ent to eate the lambe.

5 Your lambe shalbe without blemish, a male
of a yeere olde: ye shall take it of the lambes, or
of the kiddes.
6 And yee shall keepe *it* vntill the fourteenth
day of this moneth: then e all the multitude of
the Congregation of Israel shall kill it † at euen.

e Euery one in his house.
†*Ebr. betweene the two euenings or twilight.*

7 After, they shall take of the blood, & strike
it on the two postes, and on the vpper doore post
of the houses where they shall eate it.
8 And they shall eate the flesh the same night,
roste with fire, and vnleauened bread: with sowre
herbes they shall eate it.
9 Eate not thereof rawe, boyled nor sodden in
water, but roste *with* fire, both his f head, his feete,
and his purtenance.

f That is, all th[illegible] may be eaten.

10 And ye shall reserue nothing of it vnto the
morning: but that, which remaineth of it vnto
the morowe, shall ye burne with fire.
11 ¶ And thus shall ye eate it, Your loynes
girded, your shoes on your feete, and your staues
in your handes, and yee shall eate it in haste: *for*
g it is the Lords Passeouer.
12 For I will passe through the lande of E-
gypt the same night, and will smite all the first
borne

g The lambe [illegible] not the Passeouer, but signified it: [illegible] sacraments [illegible] the thing it [illegible] which they [illegible] represent, [illegible] signifie it.

borne in the land of Egypt, both man and beast,
and I will execute iudgement vpon all the ‖ gods
of Egypt. I *am* the Lord.

‖ Or, princes, or idoles.

13 And the blood shalbe a token for you vpon
the houses where ye are: so when I see the blood,
I will passe ouer you, and the plague shall not bee
vpon you to destruction, when I smite the land of
Egypt.
14 And this day shalbe vnto you a h remem-
brance: and yee shall keepe it an holie feast vnto
the Lord, throughout your generations: ye shall
keepe it holie by an ordinance i for euer.

h Of the benefite receiued for your deliuerance.

i That is, vntill Christs comming: for then ceremonies had an ende.

15 Seuen dayes shall ye eat vnleauened bread,
and in any case yee shall put away leauen the first
day out of your houses; for whosoeuer eateth
leauened bread from the first day vntill the se-
uenth day, that person shalbe cut off from Israel.
16 And in the first day *shalbe* an holie ‖ assem-
blie: also in the seuenth day shalbe an holie as-
semblie vnto you: no worke shalbe done in them,
saue about that which euery man must eate: that
onely may ye doe.

‖ Or, calling together of the people to serue God.

17 Ye shall keepe also *the feast* of vnleauened
bread: for that same day I will bring your armies
out of the land of Egypt: therefore ye shall ob-
serue this day, throughout your posteritie, by an
ordinance for euer.
18 ¶ * In the first *moneth* and the fourteenth
day of the moneth at k euen, yee shall eate vn-
leauened bread vnto the one and twentieth day
of the moneth at euen.

* Leuit. 23.5. nom. 28.16.

k For in olde times so they counted, beginning the day at the sunne set till the next day at the same time.

19 Seuen dayes shall no leauen bee founde in
your houses: for whosoeuer eateth leauened
bread, that person shalbe cut off from the Con-
gregation of Israel: whether he be a stranger, or
borne in the land.
20 Ye shall eate no leauened bread: *but* in all
your habitations shall ye eate vnleauened bread.
21 ¶ Then Moses called all the Elders of Is-
rael, and sayde vnto them, Choose out and take
you for *euery* of your housholdes a lambe, & kill
the Passeouer.
22 And take * a bunch of hyssop, and dip it in
the blood that is in the basen, and strike the ‖ lin-
tell, and the ‖ doore cheekes with the blood that
is in the basen, and let none of you goe out at the
doore of his house vntill the morning.

* Hebr. 11.28.
‖ Or, transsome, or vpper doore post.
‖ Or, side posts.

23 For the Lord will passe by to smite the E-
gyptians: and when he seeth the blood vpon the
lintel and on the two doore cheekes, the Lorde
will passe ouer the doore, & will not suffer the l de-
stroyer to come into your houses to plague *you*.

l The Angel sent of God to kill the first borne.

24 Therefore shall ye obserue this thing as an
ordinance *both* for thee and thy sonnes for euer.
25 And when yee shall come into the m land,
which the Lord will giue you, as hee hath promi-
sed, then ye shall keepe this ‖ seruice.

m The land of Canaan.
‖ Or, ceremonie.

26 * And when your children aske you, What
seruice is this ye *keepe?*

* Iosh. 4.6.

27 Then ye shall say, It is the sacrifice of the
Lordes Passeouer, which passed ouer the houses
of the children of Israel in Egypt, when he smote
the Egyptians, and preserued our houses. Then
the people n bowed themselues, and worshipped.

n They gaue God thanks for so great a benefite.

28 So the children of Israel went, and did as
the Lord had commanded Moses and Aaron: so
did they.
29 ¶ Nowe at * midnight, the Lorde ‖ smote
all the first borne in the lande of Egypt, from
the first borne of Pharaoh that sate on his throne,
vnto the * first borne of the captiue that was in
prison, and all the first borne of beastes.

* Chap. 11.4.
‖ The tenth plague.
* Wisd. 18.5.

30 And Pharaoh rose vp in the night, he, and
all his seruants and all the Egyptians: and there
was a great crye in Egypt: for there *was* o no
house where there *was* not one dead.

o Of those houses, wherein any first borne was, either of men or beastes.

31 And hee called to Moses and to Aaron by
night, and sayde, Rise vp, get you out from among
my people, both yee, and the children of Israel,
and goe serue the Lord as ye haue said.
32 Take also your sheepe and your cattell as
ye haue said, and depart, and p blesse me also.

p Pray for me.

33 And the Egyptians did force the people,
because they would send them out of the land in
haste: for they said, We die all.
34 Therfore the people tooke their dough be-
fore it was leauened, *euen* their dough bound in
clothes vpon their shoulders.
35 And the children of Israel did according
to the saying of Moses, & they asked of y Egypti-
ans * iewels of siluer & iewels of gold, & raiment.

* Chap. 3.22. and 11.2.

36 And the Lorde gaue the people fauour in
the sight of the Egyptians: and they ‖ graunted
their request: so they spoyled the Egyptians.

‖ Or, lent them.

37 Then the * children of Israel tooke their
iourney from q Rameses to Succoth about sixe
hundreth thousand men of foote, beside children.

* Nom. 33.3. iosh. 24.6.
q Which was a citie in Goshen, Gen. 47.11.

38 And r a great multitude of sundrie sortes
of people went out with them, and sheepe, and
beeues, *and* cattell in great abundance.

r Which were strangers, and not borne of the Israelites.

39 And they baked the dough which they
brought out of Egypt, *& made* vnleauened cakes:
for it was not leauened, because they were thrust
out of Egypt, neither coulde they tarie, nor yet
prepare themselues vitailes.
40 ¶ So the dwelling of the children of Israel,
while they dwelled in Egypt, *was* * foure hun-
dreth and thirtie yeeres.

* Gen. 15.13. act. 7. 6. gal. 3.17.

41 And when the s foure hundreth & thirtie
yeeres were expired, euen the selfe same day de-
parted all the hostes of the Lord out of the land
of Egypt.

s From Abrahams departing from Vr in Chalde vnto the departing of the children of Israel from Egypt was 430. yeeres.

42 It *is* a night to bee kept *holie* to the Lorde,
because he brought them out of the land of E-
gypt: this is that night of the Lord, which all the
children of Israel must keepe throughout their
generations.
43 Also the Lord said vnto Moses and Aaron,
This is the Lawe of the Passeouer: t no stranger
shall eate thereof.

t Except he be circumcised and onely professe your religion.

44 But euery seruant that is bought for mo-
ney, when thou hast circumcised him, then shall
he eate thereof.
45 A stranger or an hyred seruant shall not
eate thereof.
46 * In one house shall it bee eaten: thou
shalt carie none of the flesh out of the house, * nei-
ther shall ye breake a bone thereof.

* Nom. 9.12.
* Iohn 19.36.

47 All the Congregation of Israel shall ob-
serue it.
48 But if a stranger dwell with thee, and will
obserue the Passeouer of the Lorde, let him cir-
cumcise all the males, that belong vnto him, and
then let him come and obserue it, and he shall be
as one that is borne in the land: for none vncir-
cumcised person shall eate thereof.
49 One u lawe shall be to him that is borne
in the land, and to the stranger that dwelleth a-
mong you.

u They that are of the houshold of God, must bee all ioyned in one faith and religion.

50 Then all the children of Israel did as the
Lord

Lorde commanded Moses and Aaron: so did
they.
51 And the selfe same day did the Lord bring
the children of Israel out of the land of Egypt by
their armies.

CHAP. XIII.

2 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passeouer. 8, 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wildernes. 19 The bones of Ioseph. 21 The pillar of the cloude and of the fire.

AND the Lorde spake vnto Moses, saying,
2 * Sanctifie vnto me all the first borne:
that is, euery one that *first* openeth the wombe a-
mong the children of Israel, as well of man as of
beast: *for* it is mine.
3 ¶ Then Moses sayd vnto the people, * Re-
member this day in the which ye came out of E-
gypt, out of the † house of [a] bondage: for by a
mightie hande the Lorde brought you out from
thence: therefore no leauened bread shall bee
[b] eaten.
4 This day come yee out in the moneth of
[c] Abib.
5 ¶ Now when the Lord hath brought thee
into the land of the Canaanites, and Hittites, and
Amorites, and Hiuites, and Iebusites (which hee
sware vnto thy fathers, that he would giue thee,
a land flowing with milke and honie) then thou
shalt keepe this seruice in this moneth.
6 Seuen dayes shalt thou eate vnleauened
bread, and the [d] seuenth day *shall be* the feast of
the Lord.
7 Vnleauened bread shall bee eaten seuen
dayes, and there shall no leauened bread be seene
with thee, nor yet leauen be seene with thee in all
thy quarters.
8 ¶ And thou shalt shew thy sonne [e] in that
day, saying, *This is done*, because of that which the
Lord did vnto me, when I came out of Egypt.
9 And it shalbe a signe vnto thee [f] vpõ thine
hande, and for a remembrance betweene thine
eyes, that the Lawe of the Lorde may be in thy
mouth: for by a strong hand the Lorde brought
thee out of Egypt.
10 Keepe therefore this ordinance in his sea-
son appoynted from yeere to yeere.
11 ¶ And when the Lord shall bring thee in-
to the lande of the Canaanites, as he sware vnto
thee and to thy fathers, and shall giue it thee,
12 * Then thou shalt set apart vnto the Lord
all that *first* openeth the wombe: also euery thing
that *first* doeth open *the wombe*, *and* commeth
forth of thy beast: the males *shalbe* the Lordes.
13 But euery † first foale of an [g] asse, thou
shalt redeeme with a lambe: and if thou redeeme
him not, then thou shalt breake his necke: like-
wise all the first borne of man among thy sonnes
shalt thou [h] bye out.
14 ¶ And when thy sonne shall aske thee ‖ to
morowe, saying, What is this? thou shalt then
say vnto him, With a mightie hande the Lorde
brought vs out of Egypt, out of the house of
bondage.
15 For when Pharaoh was harde hearted a-
gainst our departing, the Lorde then slewe all the
first borne in the lande of Egypt, from the first
borne of man euen to the first borne of beast:
therefore I sacrifice vnto the Lorde all the males
that *first* open the wombe, but all the first borne
of my sonnes I redeeme.
16 And it shalbe as a token vpon thine hand,
and as ‖ frontlets betweene thine eyes, that the
Lorde brought vs out of Egypt by a mightie
hande.
17 ¶ Now when Pharaoh had let the people
go, God caried them not by the way of the Phili-
stims countrey, ‖ though it *were* neerer: (for God
sayd, Lest the people repent whẽ they see [i] warre,
and turne againe to Egypt)
18 But God made the people to goe about by
the way of the wildernesse of the red sea: and the
children of Israel went vp [k] armed out of the land
of Egypt.
19 (And Moses tooke the bones of Ioseph
with him: for he had made the children of Israel
sweare, saying, * God will surely visite you, and ye
shall take my bones away hence with you)
20 ¶ * So they tooke their iourney from Suc-
coth, and camped in Etham in the edge of the wil-
dernesse.
21 * And the Lorde went before them by day
in a pillar of a [l] cloude to leade them the way, and
by night in a pillar of fire to giue them light, that
they might goe both by day and by night.
22 * He tooke not away the pillar of the cloude
by day, nor the pillar of fire by night from before
the people.

**Chap. 22.29. and 34.19. leuit. 27.26. nom. 3.13. and 8.16. luke 2.23.*
**Exod. 13.13.*
† Ebr. house of seruants.
a Where they were in most cruel slauerie.
b To signifie that they had not leasure to leauen their bread.
c Conteyning part of March and part of April, when corne begã to ripe in that countrey.
d Both ỹ seuenth and the first day were holy, as chap. 12.16.
e When thou doest celebrate the feast of vnleauened bread.
f Thou shalt haue continuall remembrance thereof, as thou wouldst of a thing that is in thine hand or before thine eyes.
**Chap. 22.29. and 34.19. ezek. 44.30.*
† Ebr. that first commeth forth.
g This is also vnderstand of the horse and other beasts, which were not offered in sacrifice.
h By offering a cleane beast in sacrifice, Leui. 12.6.
‖ Or, hereafter.
‖ Or, signes of remembrance.
‖ Or, because.
i Which the Philistims would haue made against them by stopping them the passage.
k That is, not priuily, but openly, & as the word doeth signifie, set in order by fiue & fiue.
**Gen. 50.25. iosh. 24.32.*
**Nom. 33.6.*
**Nom. 14.14. deut. 1.33. psal. 78. 14. 1. cor. 10.1.*
l To defend them from the heate of the sunne.
**Nehem. 9.19.*

CHAP. XIIII.

4, 8 Pharaohs heart is hardened, & pursueth the Israelites. 11 The Israelites striken with feare murmure against Moses. 13 Moses doeth encourage them. 21 He deuideth the Sea. 23, 27 The Egyptians followe and are drowned.

THEN the Lord spake vnto Moses, saying,
2 Speake to the children of Israel, that
they [a] returne and campe before [b] Pi-hahiroth,
betweene Migdal & the Sea, ouer against * Baal-
zephon: about it shall ye campe by the Sea.
3 For Pharaoh will say of the children of Is-
rael, They are tangled in the land: the wildernesse
hath shut them in.
4 And I wil harden Pharaohs heart that hee
shall followe after you: so I will [c] get mee ho-
nour vpon Pharaoh, and vpon all his hoste: the
Egyptians also shall knowe that I am the Lorde:
and they did so.
5 ¶ Then it was told the King of Egypt, that
the people fled: and the heart of Pharaoh and of
his seruants was turned against the people, and
they sayde, Why haue we this done, and haue let
Israel goe out of our seruice?
6 And he made ready his charets, and tooke
his people with him,
7 And tooke sixe hundreth chosen charets,
and [d] all the charets of Egypt, and captaines ouer
euery one of them.
8 (For the Lorde had hardened the heart of
Pharaoh king of Egypt, and he followed after the
children of Israel: but the children of Israel went
out with an [e] hie hand)
9 * And the Egyptians pursued after them,
and all the horses *and* charets of Pharaoh, and
his horsemen and his hoste ouertooke them cam-
ping by the Sea, beside Pi-hahiroth, before Baal-
zephon.
10 And when Pharaoh drew nie, the children
of Israel lift vp their eyes, and beholde, the Egyp-
tians marched after them, and they were sore [f] a-
frayde: wherefore the children of Israel cryed vn-
to the Lorde.

a From toward the countrey of the Philistims.
b So the sea was before them, mountaines on either side, & the enemies at their backes, so they seemed in danger & were destitute.
**Nom. 33.7.*
c By punishing his obstinate rebellion.
d Iosephus writeth that beside these charets there were 50000 horsemen and 200000 footemen.
e With great ioy and boldnesse.
**Iosh. 24.6. 1. mac. 4.9.*
f They, which a litle before felt Gods deliuerance, were now afrayde and murmured.

In this figure foure chiefe poyntes are to be considered. First, that the Church of God is euer subiect in this worlde to the Crosse, and to be afflicted after one sort or other. The second, that the ministers of God following their vocation, shalbe euill spoken of, and murmured against, euen of them that pretende the same cause and religion that they doe. The thirde, that God delivereth not his Church incontinently out of dangers, but to exercise their faith & patience continueth their troubles, yea and often times augmenteth them: as the Israelites were nowe in lesse hope of their liues, then when they were in Egypt. The fourth poynt is, that when the dangers are most great, then Gods helpe is most readie to succour: for the Israelites had on either side them, huge rockes and mountaines, before them the Sea, behinde them most cruell enemies, so that there was no way left to escape to mans iudgement.

11 And they sayde vnto Moses, Hast thou
brought vs to die in the wildernesse, because there
were no graues in Egypt? wherefore hast thou ser-
ued vs thus, to carie vs out of Egypt?
12 Did not we tell thee this thing in Egypt,
saying, Let g vs be in rest, that we may serue the
Egyptians? for it had bene better for vs to serue
the Egyptians, then that wee shoulde dye in the
wildernesse.

g Such is the impatiencie of the flesh, that it cannot abide Gods appoynted time.

13 Then Moses sayde to the people, Feare ye
not, stand still, and beholde ‖ the saluation of the
Lord which he will shewe to you this day. For the
Egyptians, whome ye haue seene this day, ye shall
neuer see them againe.

‖ *Or, deliuerance.*

14 The Lorde shall fight for you: therefore
h holde you your peace.
15 ¶ And the Lord sayd vnto Moses, Where-
fore i cryest thou vnto me? speake vnto the chil-
dren of Israel that they goe forward:

h Onely put your trust in God without grudging or doubting.

i Thus in tentations faith fighteth against the flesh, & crieth with inward gronings to the Lorde.

16 And lift thou vp thy rod, and stretch out
thine hand vpon the Sea and deuide it, and let the
children of Israel goe on drie ground thorow the
middes of the Sea.
17 And I, beholde, I will harden the heart of
the Egyptians, that they may followe them, and I
wil get me honour vpon Pharaoh, & vpon all his
host, vpon his charets, and vpon his horsemen.
18 Then the Egyptians shall know that I am
the Lorde, when I haue gotten me honour vpon
Pharaoh, vpon his charets, & vpon his horsemen.
19 (And the Angel of God, which went be-
fore the hoste of Israel, remoued & went behinde
them: also the pillar of the cloude went from be-
fore them, and stoode behinde them,
20 And came betweene the campe of the E-
gyptians and the campe of Israel: it was both a
cloude and darkenes, yet gaue it k light by night,
so that all the night long the one came not at the
other)

k The cloude sheweth light to the Israelites, but to the Egyptians it was darkenesse, so that their two hostes could not ioyne together.

21 And Moses stretched forth his hande vpon
the Sea, & the Lord caused the sea to runne backe
by a strong East winde all the night, & made the
Sea dry land: for the waters were * deuided.

* *Iosh.4.23. psal.114.3.*

22 Then the * children of Israel went through
the middes of the Sea vpon the drie ground, and
the waters were a wall vnto them on their right
hand, and on their left hand.

* *Psal.78.13. 1.cor.10.1. hebr.11.29.*

23 And the Egyptians pursued and went after
them to the middes of the Sea, euen all Pharaohs
horses, his charets, and his horsemen.
24 Nowe in the morning l watche, when the
Lord looked vnto the hoste of the Egyptians, out
of the firie and cloudie pillar, he strooke the host
of the Egyptians with feare.

l Which was about the three last houres of ẏ night.

25 For he tooke off their charet wheeles, and
they draue them with ‖ much a doe: so that the
Egyptians euery one sayd, I will flee from the face
of Israel: for the Lorde fighteth for them against
the Egyptians.

‖ *Or, heauily.*

26 ¶ Then the Lorde sayd to Moses, Stretch
thine hand vpon the Sea, that the waters may re-
turne vpon the Egyptians, vpon their charets and
vpon their horsemen.
27 Then Moses stretched forth his hand vpon
the Sea, and the Sea returned to his force early in
the morning, and the Egyptians fled against it: but
the Lord m ouerthrew the Egyptians in the mids
of the Sea.

m So the Lord by the water saued his, & by the water drowned his enemies.

28 So the water returned & couered the cha-
rets and the horsemen, euen all the host of Pha-
raoh that came into the sea after them: there re-
mained not one of them.
29 But the children of Israel walked vpon dry
land thorowe the middes of the Sea, and the wa-
ters were a wall vnto them on their right hande,
and on their left.
30 Thus the Lorde saued Israel the same day
out of the hand of the Egyptians, and Israel sawe
the Egyptians dead vpon the Sea banke.
31 And Israel saw the mightie † power, which
the Lord shewed vpon the Egyptians: so the peo-
ple feared the Lorde, and beleeued the Lorde, and
his n seruant Moses.

† *Ebr. hand.*

n That is, the doctrine which he taught them in the Name of the Lord.

CHAP. XV.

1, 20 Moses with the men and women sing prayses vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

THen a sang * Moses and the children of Israel
this song vnto the Lorde, and sayd in this ma-
ner, I will sing vnto the Lorde: for he hath trium-
phed gloriously: the horse and him that rode vp-
on him hath he ouerthrowen in the Sea.

a Praysing God for the ouerthrow of his enemies and their deliuerance.

* *Wisd.10.20.*

2 The Lorde is my strength and ‖ prayse, and
he is become my saluation. He is my God, and I
will b prepare him a tabernacle. he is my fathers
God, and I will exalt him.

‖ *Or, the occasion of my song of prayse.*

b To worship him therein.

3 The Lorde is a c man of warre, his d Name is
Iehouah.

c In battel he ouercommeth euer.

d Euer constant in his promise.

4 Pharaohs charets and his host hath he cast
into the Sea: his chosen captaines also were drow-
ned in the red Sea.
5 The depths haue couered them, they sanke
to the bottome as a stone.
6 Thy ‖ right hande, O Lorde, is glorious in
power: thy right hand, O Lorde, hath brused the
enemie.

‖ *Or, power.*

7 And in thy great glorie thou hast ouer-
throwen them that rose against e thee: thou sen-
test forth thy wrath, which consumed them as the
stubble.

e Those, that are enemies to Gods people, are his enemies.

8 And by the blast of thy nostrels the waters
were gathered, the floods stoode still as an heape,
the

‖Or, in the depth of the Sea.

the depthes congealed together in the ‖heart of
the Sea.

9 The enemy said, I wil pursue, I wil ouertake
them, I will diuide the spoile, † my lust shall bee
satisfied vpon them, I will drawe my sworde, mine
hand shall destroy them.

†Ebr. my soule shall be filled.

10 Thou blewest with thy winde, the Sea co-
uered them, they sanke as leade in the mightie
waters.

11 Who is like vnto thee, O Lord, among the
f Gods! who is like thee *so* glorious in holinesse,
g fearefull in prayses, doing wonders!

f For so, often-times the Scripture calleth the mightie men of the world.
g Which oughtest to be praysed with all feare and reuerence.

12 Thou stretchedst out thy right hande, the
earth swallowed them.

13 Thou wilt by thy mercie cary this people,
which thou deliueredst: thou wilt bring *them* in
thy strength vnto thine holy h habitation.

h That is, into the land of Canaan: or into mount Zion.

14 The people shall heare *and* be afraid: sorow
shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shalbe amased, &
trembling shall come vpon the great men of
Moab: all the inhabitantes of Canaan shall waxe
faint hearted.

16 * Feare and dread shall fall vpon them: be-
cause of the ‖greatnesse of thine arme, they shalbe
stil as a stone, till thy people passe, O Lord: till this
people passe, *which* thou hast purchased

*Deut.2.25. iosh.2.9.
‖Or, for the great power.

17 Thou shalt bring them in, and plant them
in the mountaine of thine i inheritance, *which is*
the place *that* thou hast prepared, O Lord, for to
dwell in, *euen* the sanctuarie, O Lord, *which* thine
hands shall establish.

i Which was mount Zion, where afterward the Temple was built.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his charets
and horsemen into the Sea, and the Lorde
brought the waters of the Sea vpon them: but the
children of Israel went on drie land in the middes
of the Sea.

20 ¶ And Miriam the prophetesse, sister of
Aaron tooke a timbrell in her hande, and all the
women came out after her with timbrels and
k daunces.

k Signifying their great ioy, which custome ỹ Iewes obserued in certaine solemnities, Iud.11.34.& 21.21. but it ought not be a cloke to couer our wanton daunces.

21 And Miriam l answered the men, Sing yee
vnto the Lord: for he hath triumphed gloriously:
the horse and his rider hath hee ouerthrowen in
the Sea.

l By singing the like song of thankes giuing.

22 Then Moses brought Israel from the redde
Sea, and they went out into the wildernesse of
m Shur: and they went three dayes in the wilder-
nesse, and found no waters.

m Which was called Etham, Nom.33.8.

23 And when they came to Marah, they could
not drinke of the waters of Marah, for they were
bitter: therefore the name of the place was called
‖Marah.

‖Or, bitternesse.

24 Then the people murmured against Moses,
saying, What shall we drinke?

25 And he cried vnto the Lord, and the Lord
shewed him a * tree, *which* when he had cast into
the waters, the waters were sweete: there he made
them an ordinance and a law, and there n he pro-
ued them,

*Ecclu.38.5.
n That is, God, or Moses in Gods name.

26 And said, If thou wilt diligently hearken, *O*
Israel, vnto the voice of the Lord thy God, and
wilt do that, which is o right in his sight, and wilt
giue eare vnto his commaundementes, and
keepe all his ordinances, then will I put none
of these diseases vpon thee, which I brought vp-
on the Egyptians: for I *am* the Lord that healeth
thee.

o Which is, to do that onely ỹ God commandeth.

27 ¶ * And they came to Elim, where *were*

*Nomb.33.9.

twelue fountaines of water, and seuentie ‖ palme
trees, and they camped there by the waters.

‖Or, palme trees.

CHAP. XVI.

1 *The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth quailes and Manna 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth day Manna could not be found. 32 It is kept for a remembrance to the posteritie.*

Afterwarde all the Congregation of the chil-
dren of Israel departed from Elim, and came
to the wildernesse of a Sin, (which is betweene E-
lim & Sinai) the fifteenth day of the second mo-
neth after their departing out of ỹ land of Egypt.

a This is the eight place wherein they had camped: there is another place called Zin, which was the 33. place wherin they camped: and is also called Kadesh, Nom.33.36.

2 And the whole Congregation of the chil-
dren of Israel murmured against Moses & against
Aaron in the wildernesse.

3 For the children of Israel sayd to them, Oh
that we had dyed by the hand of the Lord in the
land of Egypt, when wee sate by the flesh b pots,
when wee ate bread *our* bellies full: for yee haue
brought vs out into this wildernesse, to kill this
whole company with famine.

b So hard a thing it is to the flesh not to murmure against God when the belly is pinched.

4 ¶ Then sayd the Lord vnto Moses, Behold,
I will cause bread to raine from heauen to you, &
the people shal goe out, and gather † that that is
sufficient for euery c day, that I may proue them,
whether they will walke in my law or no.

†Ebr. the portion of a day in his day.
c To signifie that they should patiently depend vpon Gods prouidence from day to day.

5 But the sixt daye they shall prepare that,
which they shall bring *home*, and it shalbe twise as
much as they gather daily.

6 Then Moses and Aaron sayde vnto all the
children of Israel, At euen ye shall know, that the
Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glorie
of the Lorde: d for he hath heard your grudgings
against the Lorde: and what are we that ye haue
murmured against vs?

d He gaue them not Manna because they murmured, but for his promes sake.

8 Againe Moses sayd, At euen shall the Lord
giue you flesh to eate, and in the morning your fil
of bread: for the Lorde hath heard your murmu-
rings, which ye murmure against him: for what are
we? your murmurings *are* not against vs, but a-
gainst the e Lord.

e [illegible] God himselfe.

9 ¶ And Moses sayd to Aaron, Say vnto all
the Congregation of the children of Israel, Draw
neere before the Lorde: for he hath heard your
murmurings.

10 Now as Aaron spake vnto the whole Con-
gregation of the children of Israel, they looked
toward the wildernesse, and beholde, the glory of
the Lord appeared * in a cloude.

*Chap.13.21.

11 (For the Lorde had spoken vnto Moses,
saying,

12 * I haue heard the murmurings of the chil-
dren of Israel: tell them *therefore*, & say, ‖At euen
ye shall eate flesh, and in the morning ye shall be
filled with bread, and yee shall knowe that I am
the Lord your God)

*Ecclu.45.4.
‖Or, in the twilight.

13 And so at euen the * quailes came and co-
uered the campe: and in the morning the dewe
lay round about the hoste.

*Nomb.11.31.

14 * And when the dewe that was fallen was
ascended, beholde, a small round thing *was* vpon
the face of the wildernes, small as the hoare frost
on the earth.

*Nom.11.7. [illegible]

15 And when the children of Israel sawe it,
they sayde one to another, It is f Man, for they
wist not what it was. And Moses sayd vnto them,
* This is the breade which the Lord hath giuen
you to eate.

f [illegible]
*Iohn.6.31. [illegible]

16 ¶ This is the thing [illegible]

 commanded:

commanded: gather of it euery man according to
his eating,g an Omer for † a man *according* to the
number of your persons: euery man shall take for
them which are in his tent.

g Which conteineth about a pottle of our measure.
† *Ebr. for an head.*

17 And the children of Israel did so, and ga-
thered, some more, some lesse.
18 And when they did measure it with an O-
mer, * hee that had gathered much, had nothing
ouer, & he that had gathered litle, had no h lacke:
so euery man gathered according to his eating.

*2.Cor.8.15.
h God is a rich feeder of all, and none can iustly complaine.

19 Moses then said vnto them, Let no man re-
serue thereof till morning.
20 Notwithstanding they obeyed not Moses:
but some of them reserued of it till morning, and
it was full of wormes, and i stanke: therfore Mo-
ses was angrie with them.

i No creature is so pure, but being abused, it turneth to our destruction.

21 And they gathered it euery morning, euery
man according to his eating: for when the heate
of the sunne came, it was melted.
22 ¶ And the sixt day they gathered k twise so
much bread, two Omers for one man: then all the
rulers of the Congregation came and told Moses.

k Which portion should serue for the Sabbath and the day before.

23 And he answered them, This is that, which
the Lord hath sayde, To morowe *is* the rest of the
holy Sabbath vnto the Lorde: bake that *to day*
which ye will bake, and seethe that which ye will
seethe, and all that remaineth, lay it vp to be kept
till the morning for you.
24 And they layed it vp till the morning, as
Moses bade, and it stanke not, neither was there
any worme therein.
25 Then Moses sayde, Eate that to day: for to
day *is* the Sabbath vnto the Lord: to day ye shall
not l finde it in the fielde.
26 Sixe dayes shall yee gather it, but in the se-
uenth day *is* the Sabbath: in it there shalbe none.
27 ¶ Notwithstanding, there m went out *some*
of the people in the seuenth day for to gather, &
they found none.

l God tooke away the occasion from their labour, to signifie how holy he would haue the Sabbath kept.
m Their infidelity was so great that they did expressely against Gods commandement.

28 And the Lorde sayde vnto Moses, Howe
long refuse yee to keepe my commandementes,
and my lawes?
29 Beholde, howe the Lorde hath giuen you
the Sabbath: therfore he giueth you the sixt day
bread for two dayes: tary *therefore* euery man in
his place: let no man goe out of his place the se-
uenth day.
30 So the people rested the seuenth day.
31 And the house of Israel called the name of
it, MAN. and it was like n to coriander seede,
but white: and the taste of it was like vnto wafers
made with hony.

n In forme and figure, but not in colour, Nom.11.7.

32 And Moses said, This is that which the Lord
hath commanded, Fill an Omer of it, to keepe it
for your posteritie: that they may see the bread
wherewith I haue fed you in wildernesse, when I
brought you out of the land of Egypt.
33 Moses also said to Aaron, Take a o pot and
put an Omer full of MAN therein, and set it be-
fore the Lord to be kept for your posteritie.

o Of this vessell reade, Ebr.9.4.

34 As the Lord commanded Moses, so Aaron
layed it vp before the p Testimonie to be kept.
35 And the children of Israel did eate MAN
* fourtie yeres, vntill they came vnto a land inha-
bited: they did eate MAN vntill they came to
the borders of the land of Canaan.
36 The Omer *is* the tenth part of the q Ephah.

p That is, ÿ Arke of the couenant, to wit, after that the Arke was made.
Iosh 5.12, nehe.9.15.
q Which measure conteined about ten pottles.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water, 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his handes, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of
Israel departed from the wildernesse of Sin,
by their iourneyes at the † commandement of the
Lord, and camped in a Rephidim, where *was* no
water for the people to drinke.

†*Ebr. at the mouth.*
a Moses here noteth not euery place, where they camped, as Nom.33. but onely those places where some notable thing was done.

2 * Wherfore the people contended with Mo-
ses, and sayde, Giue vs water that we may drinke.
And Moses sayde vnto them, Why contend yee
with me? wherefore do ye b tempt the Lord?
3 So the people thirsted there for water, & the
people murmured against Moses, & said, Where-
fore hast thou thus brought vs out of Egypt to kil
vs, and our children and our cattell with thirst?
4 And Moses cried to the Lord, saying, What
shal I do to this people? for they be almost readie
to c stone me.

**Nomb.20.4.*
b Why distrust you God? why looke you not for succour of him without murmuring against vs?
c How readie the people are for their owne matters to slay the true Prophets, and howe slowe they are to reuenge Gods cause against his enemies and false prophets.

5 And ÿ Lord answered to Moses, Goe before
the people, and take with thee of the Elders of Is-
rael: and thy rod, wherewith thou * smotest the
riuer, take in thine hand, and go:
6 * Behold, I will stand there before thee vp-
on the rocke in Horeb, and thou shalt smite on
the rocke, and water shall come out of it, that the
people may drinke. And Moses did so in the sight
of the Elders of Israel.
7 And he called the name of the place, ‖ Mas-
sah and ‖ Meribah, because of the contention of
the children of Israel, and because they had
tempted the Lord, saying, Is the d Lorde among
vs, or no?

**Chap.7.20.*
**Nom.20.9. wis.11.4. psal.78.15. and 105.41. 1.cor.10.4.*
‖*Or, Tentation.*
‖*Or, strife.*
d When in aduersitie wee thinke God to be absent, then we neglect his promes and make him a liar.

8 ¶ * Then came e Amalek and fought with
Israel in Rephidim.
9 And Moses sayde to Ioshua, Chuse vs out
men, and go fight with Amalek: to morow I will
stande on the toppe of the f hill with the rod of
God in mine hand.
10 So Ioshua did as Moses bad him, & fought
with Amalek: and Moses, Aaron, and Hur, went
vp to the top of the hill.
11 And when Moses held vp his hande, Israel
preuailed: but when he let his hande g downe, A-
malek preuailed.

**Deut.25.17. wisd.11.3.*
e Who came of Eliphaz, sonne of Esau, Gen.36.12.
f That is, Horeb, which is also called Sinai.
g So that we see howe dangerous a thing it is to faint in prayer.

12 Nowe Moses handes were heauy: therfore
they tooke a stone and put it vnder him, and hee
sate vpon it: and Aaron and Hur stayed vp his
hands, the one on the one side, and the other on
the other side: so his hands were steady vntill the
going downe of the sunne.
13 And Ioshua discomfited Amalek and his
people with the edge of the sword.
14 ¶ And the Lorde sayde to Moses, Write
this for a remembrance h in the booke, and † re-
hearse it to Ioshua: for * I will vtterly put out
the remembrance of Amalek from vnder hea-
uen.
15 (And Moses built an altar and called the
name of it, i Iehouah-nissi)
16 Also he said, † The Lord hath sworne, that
he will haue warre with Amalek from generation
to generation.

h In the booke of the lawe.
†*Ebr. put it in the eares of Joshua.*
**Nomb.24.20. 1.sam.15.3.*
i That is, ÿ Lorde is my banner: as he declared by holding vp his rod and his hands.
†*Ebr. the band of the Lord vpon the throne.*

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in lawe. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifices to God. 21 What maner of men officers & iudges ought to be. 24 Moses obeyeth Iethroes counsell in appointing officers.

WHen Iethro the * Priest of Midian Moses
father in lawe heard all ÿ God had done
for

**Chap.2.16.*

for Moses, and for Israel his people, *and* how the
Lord had brought Israel out of Egypt,
2 Then Iethro the father in lawe of Moses,
tooke Zipporah Moses wife, (after he had a sent
her away)
3 And her two sonnes, (whereof the one was
called * Gershom: for he sayd, I haue bene an ali-
ant in a strange land:
4 And the name of the other *was* Eliezer: for
the God of my father, *sayd he, was* mine helpe, and
deliuered me from the sword of Pharaoh)
5 And Iethro Moses father in law came with
his two sonnes, and his wife vnto Moses into the
wildernes, where he camped by ÿ b mount of God.
6 And he c said to Moses, I thy father in law
Iethro am come to thee, and thy wife & her two
sonnes with her.
7 ¶ And Moses went out to meete his father
in law, and did obeisance and kissed him, and eche
asked other of his † welfare: and they came into
the tent.
8 Then Moses tolde his father in lawe all that
the Lorde had done vnto Pharaoh, and to the E-
gyptians for Israels sake, *and* all the trauaile that
had come vnto them by the way, and *howe* the
Lord deliuered them.
9 And Iethro reioyced at all the goodnesse,
which the Lord had shewed to Israel, *and* because
he had deliuered them out of the hande of the
Egyptians.
10 Therefore Iethro sayd, d Blessed *be* the Lord
who hath deliuered you out of the hande of the
Egyptians, and out of the hand of Pharaoh: who
hath *also* delivered the people from vnder the
hand of the Egyptians.
11 Now I know that the Lord is greater then
all the gods: * for as they haue dealt proudly with
them, *so are they* e *recompensed.*
12 Then Iethro Moses father in lawe tooke
burnt offerings and sacrifices *to offer* vnto God.
And Aaron & all the Elders of Israel came to eat
bread with Moses father in law f before God.
13 ¶ Now on the morow, when Moses sate to
judge the people, the people stoode about Moses
from morning vnto euen.
14 And when Moses father in law saw all that
he did to the people, he sayde, What is this that
thou doest to the people? why sittest thou thy
selfe alone, and all the people stande about thee
from morning vnto euen?
15 And Moses sayd vnto his father in law, Be-
cause the people come vnto me to seeke g God.
16 When they haue a matter, they come vnto
me, and I iudge betweene one and another, and
declare the ordinances of God, and his lawes.
17 But Moses father in law said vnto him, The
thing which thou doest, is not well.
18 Thou both † weariest thy selfe greatly, and
this people that is with thee: for the thing *is* too
heauie for thee: * thou art not able to doe it thy
selfe alone.
19 Heare now my ‖ voyce, (I will giue thee
counsell, and God shalbe with thee) be thou for
the people to h Godwarde, and report thou the
causes vnto God,
20 And admonish them of the ordinances, and
of the lawes, & shew them the way, wherein they
must walke, and the worke that they must doe.
21 Moreouer, prouide thou among all the
people i men of courage, fearing God, men dea-

a It may seeme that he sent her backe for a time to her father for her impaciencie, lest she should be a let to his vocation, which was so dangerous, chap. 4.25.
* *Chap.* 2.22.
b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth ÿ mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1. 18.
c That is, he sent messengers to say vnto him.
† *Ebr. of peace.*
d Whereby it is euident that he worshipped the true God, & therefore Moses refused not to marry his daughter.
* *Chap.* 1.10, 16, 22. *and* 5.7. *and* 14.8.
e For they that drowned the children of the Israelites, perished themselues by water.
f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.
g That is, to know Gods will, and to haue iustice executed.
† *Ebr. thou wilt faint and fall.*
* *Deut.* 1.9.
‖ *Or, counsell.*
h Iudge thou in hard causes, which cannot be decided but by consulting with God.
i What maner of men ought to be chosen to beare office.

ling truely, hating couetousnesse: and appoynt
such ouer them *to be* rulers ouer thousands, rulers
ouer hundreths, rulers ouer fifties, and rulers ouer
tennes.
22 And let them judge the people at all sea-
sons: but euery great matter let them bring vnto
thee, and let them judge all small causes: so shall
it be easier for thee, when they shall beare *the bur-
den* with thee.
23 If thou do this thing, (& God *so* command
thee) both thou shalt be able to endure, and all
this people shall also goe quietly to their place.
24 So Moses k obeyed the voyce of his father
in law, and did all that he had sayd:
25 And Moses chose men of courage out of
all Israel, and made them heads ouer the people,
rulers ouer thousandes, rulers ouer hundreths, ru-
lers ouer fifties, and rulers ouer tennes.
26 And they judged the people at all seasons,
but they brought the hard causes vnto Moses: for
they judged all small matters themselues.
27 Afterward Moses l let his father in law de-
part, and he went into his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promes to obey God. 12 He that toucheth the hill dyeth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

IN the a third moneth, after the children of Is-
rael were gone out of the lande of Egypt, the
same b day came they into the wildernes of Sinai.
2 For they departed from Rephidim, & came
to the desart of Sinai, and camped in the wil-
dernesse: euen there Israel camped before the
mount.
3 * But Moses went vp vnto God, for ÿ Lord
had called out of the mount vnto him, saying,
Thus shalt thou say to the house of c Iaakob, and
tell the children of Israel,
4 * Ye haue seene what I did vnto the Egyp-
tians, and *how* I caryed you vpon d eagles wings,
and haue brought you vnto me.
5 Now therefore * if ye will heare my voyce
in deede, and keepe my couenant, then ye shalbe
my chiefe treasure aboue all people, * though all
the earth be mine.
6 Yee shall be vnto mee also a kingdome of
* Priests, and an holy nation. These *are* the
words which thou shalt speake vnto the children
of Israel.
7 ¶ Moses then came & called for the Elders
of the people, and proposed vnto them all these
things, which the Lord commanded him.
8 And the people answered all together, and
sayd, * All that the Lord hath commaunded, wee
will doe. And Moses reported the wordes of the
people vnto the Lord.
9 And the Lord sayd vnto Moses, Lo, I come
vnto thee in a thicke cloude, that the people may
heare, whiles I talke with thee, and that they may
also beleeue thee for euer. (for Moses had tolde
the wordes of the people vnto the Lord)
10 Moreouer, the Lord saide vnto Moses, Goe
to the people, and e sanctifie them to day and to
morow, and let them wash their clothes.
11 And let them be ready on the third day: for
the thirde day the Lorde will come downe in the
sight of all the people vpon mount Sinai.
12 And thou shalt set markes vnto the people
round about, saying, Take heede to your selues

k Godly counsell ought euer to be obeyed, though it come of our inferiours: for to such God oftentimes giueth wisedome to humble them that are exalted, & to declare that one mēber hath neede of another.
l Read the occasion, Nom. 10.29.
a Which was in the beginning of ÿ moneth Siuā, conteining part of May and part of Iune.
b That they departed from Rephidim.
* *Act.* 7.38.
c God called Iaakob Israel: therfore the house of Iaakob & the people of Israel signifie only Gods people.
* *Deut.* 29.2.
d For the egle by flying hie, is out of danger, and in carying her birdes rather on her wings then in her talents, declareth her loue.
* *Deut.* 5.2.
* *Deut.* 10.14. *Psal.* 24.1.
* 1. *Pet.* 2.9. *reue.* 1.6.
* *Chap.* 24.3. *Deut.* 5.27. & 26.17. *Iosh.* 24.16.
e Teach them to be pure in heart, as they shewe themselues outwardly cleane by washing.

that ye goe not vp to the mount, nor touche the
border of it: whosoeuer toucheth the * mount,
shall surely die.
13 No hand shall touche it, but he shalbe sto-
ned to death, or striken through with darts: whe-
ther it be beast or man, he shal not liue: when the
‖ horne bloweth long, they shall come vp ‖ into
the mountaine.
14 ¶ Then Moses went downe from ẏ mount
vnto the people, and sanctified the people, and
they washed their clothes.
15 And he saide vnto the people, Be ready on
the third day, *and* come not at *your* [f] wiues.
16 And the third day, when it was morning,
there was thunders and lightnings, and a thicke
cloude vpon the mount, and the sounde of the
trumpet exceeding loude, so that all the people,
that was in the campe, was afrayde.
17 Then Moses brought the people out of the
tents to meete with God, and they stoode in the
nether part of the mount.
18 * And mount Sinai *was* all on smoke, be-
cause the Lorde came downe vpon it in fire, and
the smoke therof ascended, as the smoke of a for-
nace, and all the mount [g] trembled exceedingly.
19 And when the sound of the trumpet blew
long, and waxed louder and louder, Moses spake,
and God answered him by [h] voyce.
20 (For the Lorde came downe vpon mount
Sinai on the toppe of the mount) and when the
Lord called Moses vp into the top of the mount,
Moses went vp.
21 Then the Lord said vnto Moses, Go down,
charge the people, that they breake not *their
boundes, to goe vp* to the Lorde to gaze, lest many
of them perish.
22 And let the ‖ Priestes also which come to
the Lorde be sanctified, lest the Lorde ‖ destroy
them.
23 And Moses sayde vnto the Lord, The peo-
ple can not come vp into the mount Sinai: for
thou hast charged vs, saying, Set markes on the
mountaine, and sanctifie it.
24 And the Lord sayd vnto him, Goe, get thee
downe, and come vp, thou, and Aaron with thee:
but let not the [i] Priestes and the people breake
their boundes to come vp vnto the Lorde, lest hee
destroy them.
25 So Moses went downe vnto the people, &
tolde them.

CHAP. XX.

*3 The commaundements of the first table. 12 The commaunde-
ments of the second. 18 The people afraide are comforted by
Moses. 23 Gods of siluer and golde are againe forbidden. 24
Of what sort the altar ought to be.*

THen God [a] spake all these wordes, saying,
2 * I am the Lorde thy God, which haue
brought thee out of the land of Egypt, out of the
house of ‖ bondage.
3 Thou shalt haue none other gods [b] be-
fore me.
4 * Thou shalt make thee no grauen image,
neither any similitude *of things* that are in heauen
aboue, neither that are in the earth beneath, nor
that are in the waters vnder the earth.
5 Thou shalt not [c] bowe downe to them,
neither serue them: for I am the Lord thy God, a
[d] ielous God, visiting the iniquitie of the fathers
vpon the children, vpon the third *generation* and
vpon the fourth of them that hate me:

* Heb. 12. 20.
‖ Or, trumpet.
‖ Or, toward.
f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7. 5.
* Deut. 4. 11.
g God vsed these feareful signes that his Law should be had in greater reuerence, & his maiestie the more feared.
h He gaue autoritie to Moses by plaine words, that the people might vnderstand him.
‖ Or, rulers.
‖ Or, breake out vpon them.
i Neither dignitie nor multitude haue authoritie to passe the boundes, that Gods worde prescribeth.
a When Moses & Aaron were gone vp, or had passed ẏ bounds of the people, God spake thus out of the mount Horeb, that all ẏ people heard.
* Deut. 5. 6. ps. 81. 10.
‖ Or, seruants.
b To whose eyes all things are opē.
* Leui. 26. 1. psal. 97. 7.
c By this outward gesture all kind of seruice & worship to idols is forbiddē.
d And will be reuenged of ẏ contēners of mine honor.

6 And shewing mercie vnto [e] thousandes to
them that loue me, & keepe my commandements.
7 * Thou shalt not take the Name of the
Lorde thy God in [f] vaine: for the Lorde will not
hold him guiltlesse that taketh his Name in vaine.
8 Remember the Sabbath day, [g] to keepe it
holy.
9 * Sixe dayes shalt thou labour, and doe all
thy worke,
10 But the seuenth day *is* the Sabbath of the
Lord thy God: *in it* thou shalt not do any worke,
thou, nor thy sonne, nor thy daughter, thy man
seruant, nor thy mayde, nor thy beast, nor thy
stranger that is within thy ‖ gates.
11 * For in sixe dayes the Lord made the hea-
uen and the earth, the sea, and all that in them is,
and rested the seuenth day: therefore the Lorde
blessed the Sabbath day, and hallowed it.
12 ¶ * Honour thy [h] father and thy mother,
that thy dayes may be prolonged vpon the land,
which the Lord thy God giueth thee.
13 * Thou shalt not [i] kill.
14 Thou shalt not [k] commit adulterie.
15 Thou shalt not [l] steale.
16 Thou shalt not beare false [m] witnes against
thy neighbour.
17 * Thou shalt not [n] couet thy neighbours
house, neither shalt thou couet thy neighbours
wife, nor his man seruant, nor his mayde, nor his
oxe, nor his asse, neyther any thing that is thy
neighbours.
18 ¶ And all the people ‖ sawe the thunders,
and the † lightnings, & the sound of the trumpet,
and the mountaine smoking, & when the people
saw it they fled and stoode a farre off,
19 And sayde vnto Moses, * Talke thou with
vs, and we will heare: but let not God talke with
vs, lest we die.
20 Then Moses sayde vnto the people, Feare
not: for God is come to [o] proue you, & that his
feare may be before you, that ye sinne not.
21 So the people stoode afarre off, but Moses
drewe neere vnto the darkenesse where God *was*.
22 ¶ And the Lorde sayde vnto Moses, Thus
thou shalt say vnto the children of Israel, Ye haue
seene that I haue talked with you from heauen.
23 Ye shall not make *therefore* with me gods
of siluer, nor gods of golde: you shall make you
none.
24 * An altar of earth thou shalt make vnto
me, and thereon shalt offer thy burnt offerings,
and thy * peace offerings, thy sheepe, and thine
oxen: in all places, where I shall put the remem-
brance of my Name, I will come vnto thee, and
blesse thee.
25 * But if thou wilt make mee an altar of
stone, thou shalt not buylde it of hewen stones:
for *if* thou lift vp thy toole vpon them, thou hast
polluted † them.
26 Neither shalt thou goe vp by steppes vnto
mine altar, that thy [p] filthinesse be not discouered
thereon.

CHAP. XXI.

*Temporall and ciuill ordinances appoynted by God, touching ser-
uitude, murthers, and wrongs: the obseruation whereof doeth
not iustifie a man, but are giuen to bridle our corrupt nature,
which els would breake out into all mischiefe and crueltie.*

NOw these are the lawes, which thou shalt set
before them:
2 * If thou bye an Ebrewe seruant, he shall
serue

e So ready is he rather to shewe mercie then to punish.
* Leuit. 19. 12. deu. 5. 11. mat. 5. 33.
f Either by swearing falsely or rashly by his Name, or by contemning it.
g Which is by meditating the spirituall rest, by hearing Gods word, & resting frō worldly trauailes.
* Chap. 23. 12. ezek. 20. 12.
‖ Or, citie.
* Gen. 2. 2.
* Deut. 5. 16. mat. 15. 4. ephe. 6. 2.
h By the parents also is meant all that haue authoritie ouer vs.
* Matt. 5. 21.
i But loue and preserue thy brothers life.
k But be pure in heart, worde, and deede.
l But studie to saue his goods.
m But further his good name, and speake trueth.
* Rom. 7. 7.
n Thou mayst not so much as wish his hinderance in any thing.
‖ Or, heard.
† Ebr. firebrands.
* Deut. 5. 24. & 18. 16. heb. 12. 18.
o Whether you will obey his precepts as you promised, chap. 19. 8.
* Chap. 27. 8. and 38. 7.
* Leuit. 3. 1.
* Deut. 27. 5. iosh. 8. 31.
† Ebr. it, that is, the stone.
p Which might be by his stouping, or flying abroad of his clothes.
* Leuit. 25. 39. deut. 15. 12. iere. 34. 14.

serue sixe yeres, and in the seuenth he shall go out free, a for nothing.
3 If he came b himselfe alone, he shall go out himselfe alone: if hee *were* married, then his wife shall go out with him.
4 If his master haue giuen him a wife, & she hath borne him sonnes or daughters, the wife and her children shalbe her c masters, but he shall go out himselfe alone.
5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,
6 Then his master shall bring him vnto the † Iudges, & set him to the d dore, or to the poste, & his master shall bore his eare through with an awle, and he shall serue him for e euer.
7 Likewise if a man f sell his daughter to be a seruant, she shall not goe out as the men seruants doe.
8 If shee please not her master, who hath betrothed her to himselfe, then shall g hee cause to buy her: hee shall haue no power to sell her to a strange people, seeing he || despised her.
9 But if he hath betrothed her vnto his sonne, he shal deale with her h according to the custome of the daughters.
10 If he take i him another *wife*, he shall not diminish her foode, her raiment, and recompence of her virginitie.
11 And if he do not these k three vnto her, then shall she go out free, paying no money.
12 ¶ * He that smiteth a man, and he die, shall die the death.
13 And if a man hath not layed waite, but l God hath offered *him* into his hande, * then I will appoint thee a place whither he shall flee.
14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine m altar, that he may die.
15 ¶ Also hee that smiteth his father or his mother, shall die the death.
16 ¶ And he that stealeth a man, and selleth him, if it be found with him, shall die the death.
17 ¶ * And hee that curseth his father or his mother, shall die the death.
18 ¶ When men also striue together, and one smite another with a n stone, or with the fist, and he die not, but lieth in bed,
19 If hee rise againe and walke without vpon his staffe, then shall he that smote him go o quite, saue onely hee shall beare his charges || for his resting, and shall pay for his healing.
20 ¶ And if a man smite his seruant, or his maide with a rod, and he die vnder his hande, he shall [illegible] punished.
21 [illegible] continue a day, or two dayes, hee [illegible]shed: for he *is* his money.
22 ¶ A[illegible]en striue and hurt a woman with childe, so that her childe depart from her, and q death followe not, hee shall bee surely punished according as the womans husbande shall appoint him, or he shall pay as the || Iudges determine.
23 But if death followe, then thou shalt pay life for life,
24 * r Eye for eye, tooth for tooth, hande for hande, foote for foote,
25 Burning for burning, wounde for wounde, stripe for stripe.
26 ¶ And if a man smite his seruant in the eye,

a Paying no mony for his libertie.
b Not hauing wife nor children.
c Till her time of seruitude was expired, which might be ye seuenth yeere or the fiftieth.
† Ebr. gods.
d Where the iudges sate.
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Constrained either by pouertie, or els to the intent that the master should mary her.
g By giuing an other mony to buy her of him.
|| Or, deflowred her.
h That is, he shall giue her dowrie.
i For his sonne.
k Neither marry her himselfe, nor giue another money to buy her, nor bestowe her vpon his sonne.
* Leuit. 24.17.
l Though a man be killed at vnwares, yet it is Gods prouidence that it should so be.
* Deut. 19.3.
m The holinesse of the place ought not to defend the murther.
* Leuit. 20.9, prou. 20.20, mat. 15.4, mar. 7.10.
n Either farre off him or neere.
o By the ciuill iustice.
|| Or, losing of his time.
p By the ciuill magistrate, but before God he is a murtherer.
q Of the mother or childe.
|| Or, arbiters.
* Leuit. 24.20, deut. 19.21, mat. 5.38.
r The execution of this law only belonged to the magistrate, mat. 5.38.

or his maide in the eye, and hath perished it, hee shall let him goe free for his eye.
27 Also if he smite f out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.
28 ¶ If an oxe gore a man or a woman, that he die, the * oxe shalbe t stoned to death, and his flesh shall not be eaten, but the owner of the oxe *shall goe* quite.
29 If the oxe were wont to push in times past, and it hath bene || tolde his master, and hee hath not kept him, and after he killeth a man or a woman, the oxe shall be stoned, and his owner shall die also.
30 If there be set to him a u summe of money, then he shall pay the raunsome of his life, whatsoeuer shalbe layed vpon him.
31 Whether he hath gored a sonne or gored a daughter, he shalbe iudged after the same maner.
32 If the oxe gore a seruant or a mayde, hee shall giue vnto their master thirtie x shekels of siluer, and the oxe shalbe stoned.
33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an oxe or an asse fall therein,
34 The owner of the pit shall y make it good, *and* giue money to the owners thereof, but the dead *beast* shalbe his.
35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, & diuide the money thereof, and the dead *oxe* also they shall diuide.
36 Or if it bee knowen that the oxe hath vsed to push in times past, & his master hath not kept him, he shal pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borowing. 16 Entising of maides. 18 Witchcraft. 20 Idolatrie. 21 Support of strangers, widowes, and fatherlesse. 25 Usurie. 28 Reuerence to Magistrates.

IF a man steale an a oxe or a sheepe, and kill it or sell it, he shall restore fiue oxen for the oxe, * & foure sheepe for the sheepe.
2 ¶ If a thiefe bee founde b breaking vp, and be smitten that he die, no blood *shall be shed* for him.
3 *But* if it be † in the day light, c blood *shall be shed* for him: *for* he should make full restitution: if he had not *wherewith*, then shoulde hee be solde for his theft.
4 If the theft bee founde † with him, aliue, (whether it be oxe, asse, or sheepe) he shall restore the double.
5 ¶ If a man doe hurt fielde, or vineyard, and put in his beast to feed in an other mans field, hee shall recompence of the best of his owne field, & of the best of his owne vineyard.
6 ¶ If fire breake out, & catch in the thornes, and the stackes of corne, or the standing corne, or the fielde be consumed, he that kindled the fire shall make full restitution.
7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shall pay the double.
8 If the thiefe be not found, then the master of the house shall be brought vnto the † Iudges *to sweare*, whether he hath d put his hande vnto his neighbours good, or no.
9 In all maner of trespasse, whether it bee for

f So God reuengeth crueltie in most least things.
* Gen. 9.5.
t If the beast be punished, much more shall the murtherer.
|| Or, testified to him.
u By the next of the kinred of him that is so slaine.
x Reade Gene. 23.15.
y This lawe forbiddeth not onely not to hurt, but to beware least any be hurt.
a Either great beast of the heard, or a small beast of the flocke.
* 1. Sam. 12.6.
b Breaking an house to enter in, or vndermining.
† Ebr. when the sunne riseth vpon him.
c He shalbe put to death, that killeth him.
† Ebr. in his hand.
† Ebr. gods.
d That is, whether he hath stolen.

oxen, for aſſe, for ſheepe, for raiment, or for any
maner of loſt thing, which an other chalengeth
to be his, the cauſe of both *parties* ſhall come be-
fore the iudges, *and* whom the Iudges condemne,
he ſhall pay the double vnto his neighbour.
10 If a man deliuer vnto his neighbour to
keepe aſſe, or oxe, or ſheepe, or any beaſt, and it
die, or be † hurt, or taken away by enemies, *and*
no man ſee it,
11 [e] An oth of the Lord ſhalbe betweene thẽ
twaine, that hee hath not put his hande vnto his
neighbours good, and the owner of it ſhall take
the othe, and he ſhall not make it good:
12 * But if it be ſtollen frõ him, he ſhal make
reſtitution vnto the owner thereof.
13 If it be torne in pieces, he ſhall bring [f] re-
corde, *and* ſhall not make that good, *which is* de-
uoured.
14 ¶ And if a man borow *ought* of his neigh-
bour, and it be hurt, or els die, the owner thereof
not being by, he ſhall ſurely make it good.
15 If the owner thereof bee by, hee ſhall not
make it good: *for* if it *be* an hired thing, it [g] came
for his hire.
16 ¶ * And if a man entiſe a maide that is not
betrothed, and lie with her, hee ſhall endowe her,
and take her to his wife.
17 If her father refuſe to giue her to him, hee
ſhall pay money, according to ỳ dowry of virgins.
18 ¶ Thou ſhalt not ſuffer a witch to liue.
19 ¶ Whoſoeuer lieth with a beaſt, ſhall die
the death.
20 ¶ * Hee that offereth vnto *any* gods, ſaue
vnto the Lord onely, ſhalbe ſlaine.
21 ¶ * Moreouer, thou ſhalt not do iniurie to
a ſtranger, neither oppreſſe him: for ye were ſtran-
gers in the land of Egypt.
22 ¶ * Ye ſhall not trouble any widowe, nor
fatherleſſe childe.
23 If thou vexe or trouble ſuch, and ſo he call
and cry vnto me, I will ſurely heare his cry.
24 Then ſhall my wrath be kindled, and I will
kill you with the ſword, and your [h] wiues ſhall be
widowes, and your children fatherleſſe.
25 ¶ * If thou lende money to my people,
that is, to the poore with thee, thou ſhalt not bee
as an vſurer vnto him: yee ſhall not oppreſſe him
with vſurie.
26 If thou take thy neighbours rayment to
pledge, thou ſhalt reſtore it vnto him before the
ſunne go downe:
27 For that is his couering only, *and* this is his
garment for his skin: wherin ſhall he ſleepe? there-
fore when he [i] crieth vnto mee, I will heare him:
for I am mercifull.
28 ¶ * Thou ſhalt not raile vpon the Iudges,
neither ſpeake euill of the ruler of thy people.
29 ¶ Thine [k] abundance and thy licour ſhalt
thou not keepe backe. * The firſt borne of thy
ſonnes ſhalt thou giue me.
30 Likewiſe ſhalt thou do with thine oxen &
with thy ſheepe: ſeuen dayes it ſhall bee with his
damme, *and* the eight day thou ſhalt giue it me.
31 ¶ Ye ſhalbe an holy people vnto me, * nei-
ther ſhall ye eate any fleſh that is torne *of beaſtes*
in the field: ye ſhall caſt it [l] to the dogge.

† Ebr. broken.
e They ſhoulde ſweare by the Name of the Lord.
* Gene. 31. 39.
f He ſhall ſhew ſome part of the beaſt, or bring in witneſſes.
g He that hired it ſhall be free by paying the hire.
* Deut. 22. 28.
* Deu. 13. 15, 14, 15. 1. mac. 2. 24.
* Leuit. 19. 33.
* Zech. 7. 10.
h The iuſt plague of God vpon the oppreſſers.
* Leu. 25. 37. deut. 23. 19 pſal. 15. 5.
i For colde and neceſsitie.
* Act. 23. 5.
k Thine abundance of thy corne, oile, and wine.
* Chap. 13. 2. and 34. 19.
* Leuit. 22. 8. ezek. 44. 31.
l And ſo haue nothing to do with it.

CHAP. XXIII.

2 Not to followe the multitude. 13 Not to make mention of the ſtrange gods. 14 The three ſolemne feaſtes. 20. 23 The Angel is promiſed to leade the people. 25 What God promiſeth, if they obey him. 29 God will caſt out the Canaanites by litle and litle, and why.

THou ſhalt not ‖ receiue a falſe tale, neither
ſhalt thou put thine hande with the wicked,
to be a ‖ falſe witneſſe.
2 ¶ Thou ſhalt not follow a multitude to do
euill, neither † agree in a controuerſie [a] to decline
after many and ouerthrow *the trueth*.
3 ¶ Thou ſhalt not eſteeme a poore man in
his cauſe.
4 ¶ If thou meete thine enemies oxe, or his
aſſe going aſtray, thou ſhalt [b] bring him to him a-
gaine.
5 If thou ſee thine enemies [c] aſſe lying vnder
his burden, wilt thou ceaſe to helpe him? thou
ſhalt helpe him vp againe with it.
6 ¶ Thou ſhalt not ouerthrowe the right of
thy poore in his ſute.
7 Thou ſhalt keepe thee farre frõ a falſe mat-
ter, * and ſhalt not ſlaye the [d] innocent and the
righteous: for I will not iuſtifie a wicked man.
8 ¶ * Thou ſhalt take no gift: for the gift
blindeth the † wiſe, and peruerteth the words of
the righteous.
9 ¶ Thou ſhalt not oppreſſe a ſtranger: for
ye know the [e] heart of a ſtranger, ſeeing ye were
ſtrangers in the land of Egypt.
10 * Moreouer, ſixe yeres thou ſhalt ſowe thy
land, and gather the fruites thereof,
11 But the ſeuenth yeere thou ſhalt let it reſt
and lie ſtill, that the poore of thy people may eat,
and what they leaue, the beaſtes of the field ſhall
eate. In like maner thou ſhalt doe with thy vine-
yard, *and* with thine oliue trees.
12 * Sixe dayes thou ſhalt do thy worke, and
in the ſeuenth day thou ſhalt reſt, that thine oxe,
and thine aſſe may reſt, and the ſonne of thy maid
and the ſtranger may be refreſhed.
13 And ye ſhall take heede to all things that I
haue ſayde vnto you: & ye ſhall make [f] no men-
tion of the name of other gods, neither ſhall it be
heard out of thy mouth.
14 ¶ Three times thou ſhalt keepe a feaſt
vnto me in the yeere.
15 Thou * ſhalt keepe the feaſt of [g] vnleaue-
ned bread: thou ſhalt eat vnleauened bread ſeuen
dayes, as I commaunded thee, in the ſeaſon of the
moneth of Abib: for in it thou cameſt out of E-
gypt: and * none ſhall appeare before me emptie:
16 The [h] feaſt alſo of the harueſt of the firſt
fruites of thy labours, which thou haſt ſowen in
the fielde: and the [i] feaſt of gathering *fruites* in
the ende of the yeere, when thou haſt gathered in
thy labours out of the field.
17 *Theſe* three times in the yeere ſhall all thy
men children appeare before the Lord Iehouah.
18 Thou ſhalt not offer the blood of my
ſacrifice with [k] leauened breade: neither ſhall
the fatte of my ſacrifice remaine vntill the mor-
ning.
19 * The firſt of the firſt fruites of thy lande
thou ſhalt bring into the houſe of the Lorde thy
God: *yet* ſhalt thou not ſeethe a kid in his [l] mo-
thers milke.
20 ¶ * Behold, I ſend an Angel before thee, to
keepe thee in the way, and to bring thee to the
place which I haue prepared.
21 Beware of him, and heare his voyce, *and*
prouoke him not: for he will not ſpare your miſ-
deeds, becauſe my [m] name is in him.

‖ Or, report a falſe tale.
‖ Or, cruell.
† Ebr. anſwere.
a Doe that which is godly though few do fauour it.
b If we be bound to do good to our enemies beaſt, much more to our enemie himſelfe, Matth. 5. 44.
c If God command to helpe vp our enemies aſſe vnder his burden, will he ſuffer vs to caſt downe our brethren with heauy burdens?
* Suſan. 53.
d Whether thou be magiſtrate or art commanded by the magiſtrate.
* Deut. 16. 19. eccle. 20. 28.
† Ebr. ſeeing.
e For in that that he is a ſtranger, his heart is ſorowfull inough.
* Leuit. 25. 3. & 26. 43 deut. 15. 1.
* Chap. 20. 8 deut. 5. 13.
f Neither by ſwearing by them, nor ſpeaking of them, Pſa. 16. 4. ephe. 5. 3.
* Chap. 13. 3. & 34. 18.
g That is, Eaſter, in remembrance that the Angel paſſed ouer and ſpared the Iſraelites, when he ſlew the firſt borne of the Egyptians.
* Deu. 16. 16. ecclu. 35. 4.
h Which is, Whitſontide, in token ỳ the Law was giuẽ 50. dayes after they departed from Egypt.
i This is the feaſt of tabernacles, ſignifying that they dwelled 40 yeere vnder the tents or the tabernacles in wilderneſſe.
k No leauened bread ſhalbe then in thine houſe.
* Chap. 34. 26. deut. 14. 22.
l Meaning, that no fruites ſhoulde be taken before iuſt time: & hereby are brideled al cruel & wanton appetites.
* Chap. 33. 2. deut. 7. 22.
m I will giue him mine authoritie, & he ſhall gouerne you in my name.

22 But

22 But if thou hearken vnto his voice, and do
all ẏ I speake, then I will be an enemie vnto thine
enemies, and will afflict them that afflict thee.
23 For mine Angel * shal goe before thee, and
bring thee vnto the Amorites, and the Hittites,
and the Perizzites, and the Canaanites, the Hi-
uites, and the Iebusites, and I will destroy them.

* Chap. 33.2. deut. 7.21. Ioshua. 24.11.

24 Thou shalt not bow downe to their gods,
neither serue them, nor doe after the workes of
them: but * n vtterly ouerthrow them, and breake
in pieces their images.

* Deut. 7.25.
n God commandeth his not onely not to worship idoles, but to destroy them.

25 For ye shall serue the Lorde your God, and
he shall blesse thy o bread and thy water, & I will
take all sickenes away from the middes of thee.

o That is, all things necessarie for this present life.

26 ¶ * There shall none cast their fruite nor
be barren in thy lande: the number of thy daies
will I fulfill.
27 I will send my p feare before thee, and will
destroy all the people among whome thou shalt
goe: and I will make all thine enemies *turne* their
backes vnto thee:
28 And I will sende * hornets before thee,
which shal driue out the Hiuites, the Canaanites,
and the Hittites from thy face.

* Deut. 7.14.
p I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap. 33.2.
* Iosh. 24.12.

29 I will not cast them out from thy face in
one yeere, least the land grow to a wildernes: and
the beastes of the field multiplie against thee.
30 By litle and litle I will driue them out from
thy face, vntill thou increase, and inherite the
lande.
31 And I will make thy coastes from the red
sea vnto the sea q of the Philistims, and from the
r desert vnto the ſ Riuer: for I will deliuer the in-
habitants of the lande into your hande, and thou
shalt driue them out from thy face.
32 * Thou shalt make no couenant with them,
nor with their gods:
33 Neither shall they dwell in thy lande, least
they make thee sinne against mee: for if thou
serue their gods, surely it shall be thy † * destru-
ction.

q Called the sea of Syria.
r Of Arabia called deserta.
ſ To wit, Euphrates.
* Chap 34.15. deut. 7.2.
† Ebr. offence, or snare.
* Deut. 7.16. and Iosh. 23.13.

CHAP. XXIIII.

3 The people promes to obey God. 4 Moses writeth the ciuill lawes. 9. 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie daies and fourtie nights in the mountaine.

NOwe he had a said vnto Moses, Come vp to
the Lorde, thou, and Aaron, Nadab, and A-
bihu, and seuentie of the Elders of Israel, and yee
shall worship a farre off.
2 And Moses himselfe alone shal come neere
to the Lord, but they shall not come neere, nei-
ther shall the people goe vp with him.

a When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. hitherto.

3 ¶ b Afterwarde Moses came and tolde the
people all the wordes of the Lorde, and all the
† lawes: and all the people answered with one
voice, and saide, * All the things which the Lorde
hath said, will we doe.

b When he had receiued these lawes in mount Sinai.
† Ebr. iudgements.
* Chap. 19.8.

4 And Moses wrote all the words of the Lord,
and rose vp early, and set vp an * altar ‖ vnder the
mountaine, and twelue pillars according to the
twelue tribes of Israel.
5 And he sent young c men of the children of
Israel, which offered burnt offrings of beeues, and
sacrificed peace offrings vnto the Lorde.
6 Then Moses tooke halfe of the blood, and
put it in basens, and halfe of the blood he sprinck-
led on the altar.
7 After hee tooke the ‖ booke of the coue-
nant, and read it in the audience of the people:
who said, All that the Lord hath said, we will doe,
and be obedient.

* Chap. 20.24.
‖ Or, at the foote of the mountaine.
c For as yet the priesthoode was not giuen to Leui.
‖ Or, the booke of the Lawe.

8 Then Moses tooke the * blood, and sprinck-
led it on the people, and said, Behold, the d blood
of the couenant, which the Lord hath made with
you concerning all these things.
9 ¶ Then went vp Moses & Aaron, Nadab, &
Abihu, and seuentie of the Elders of Israel.
*10 And they e saw the God of Israel, and vn-
der his feete *was* as it were a † worke of a Saphir
stone, and as the very heauen when it is cleare.
11 And vpon the nobles of the children of I-
srael he f laid not his hand: also they sawe God,
and g did eate and drinke.
12 ¶ And the Lorde h said vnto Moses, Come
vp to me into the mountaine, and be there, and I
will giue thee i tables of stone, and the lawe and
the commandement, which I haue written, for to
teach k them.
13 Then Moses rose vp, and his minister Io-
shua, and Moses went vp into the mountaine of
God,
14 And said vnto the Elders, Tary vs here, vn-
till we come againe vnto you: and beholde, Aa-
ron, and Hur *are* with you: whosoeuer hath any
matters, let him come to them.

* 1. Pet. 1.2. heb. 9.20.
d Which blood signifieth that the couenant broken can not be satisfied without bloodsheading.
e As perfectly as their infirmities could beholde his maiestie.
† Ebr. bricke worke.
f He made them not afraide, nor punished them.
g That is, reioyced.
h The second time.
i Signifying the hardenesse of our heartes, except God doe write his lawes therein by his Spirit, Ierem. 31.33. ezek. 11.19. 2. cor. 3.3. hebr. 8.10. & 10.16.
k To wit, the people.

15 Then Moses went vp to the mount, and the
cloude couered the mountaine,
16 And the glorie of the Lorde abode vpon
mount Sinai, and the cloude couered ‖ it sixe
daies: and the seuenth day he called vnto Moses
out of the middes of the cloude.
17 And the sight of the glorie of the Lorde *was*
like l consuming fire on the top of the mountaine,
in the eies of the children of Israel.
18 And Moses entred into the middes of the
cloude, and went vp to the mountaine: and Mo-
ses was in the * mount fourtie daies and fourtie
nights.

‖ Or, him.
l The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his spirit, he is like pleasant Saphir.
* Chap. 34.28, deut. 9.9.

CHAP. XXV.

2 The voluntarie giftes for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie seate. 23 The Table. 31 The Candlesticke. 40 All must be doue according to the paterne.

THen the Lorde spake vnto Moses, saying,
2 a Speake vnto the children of Israel,
that they receiue an offring for me: of * euery
man, whose heart giueth it freely, ye shall take the
offring for me.
3 And this is the offring which ye shall b take
of them, golde, and siluer, and brasse,
4 ‖ And blewe silke, and purple, and skarlet, and
fine linnen, and goates *haire*,
5 And rammes skinnes coloured red, and the
skinnes of badgers, and the wood c Shittim,
6 Oile for the light, spices for d anointing oile,
and for the perfume of sweete sauour,
7 Onix stones, and stones to be set in the * E-
phod, and in the * brest plate.
8 Also they shall make me a e Sanctuarie, that
I may dwell among them.
9 According to all that I shewe thee, euen so
shall ye make the forme of the Tabernacle, and
the fashion of all the instruments thereof.
10 ¶ They shall make also an * Arke of Shit-
tim wood, two cubites and an halfe long, and a
cubite and an halfe broade, and a cubite and an
halfe hie.
11 And thou shalt ouerlay it with pure golde,
within and without shalt thou ouerlay it, & shalt

a After the morall and iudiciall lawe he giueth them the ceremoniall law, that nothing should be left to mans inuention.
* Chap. 35.5.
b For the building and vse of the Tabernacle.
‖ Or, iacinct.
c Which is thought to be a kinde of Cedar, which will not rotte.
d Ordeined for the Priestes.
* Chap. 28.4.
* Chap. 28.15.
e A place both to offer sacrifice, and to heare the Lawe.
* Chap. 37.1.

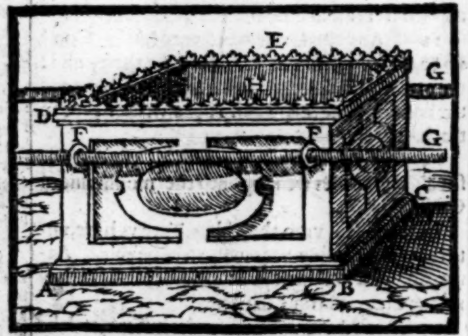
make

|| Or, a circle and a border.

make vpon it a || crowne of golde round about.
12 And thou shalt cast foure rings of golde for
it, and put them in the foure || corners thereof:
that is, two rings *shalbe* on the one side of it, and
two rings on the other side thereof.
13 And thou shalt make barres of Shittim
wood, and couer them with golde.
14 Then thou shalt put the barres in the rings
by the sides of the Arke, to beare the Arke with
them.

|| Or, feete.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites and an halfe.
B C The breadth a cubite and an halfe.
A D The height a cubite and an halfe.
E The golden crowne aboue the Arke.
F The foure rings of golde in the foure corners.
G The barres couered with golde to put through the rings to carie the Arke. H The inner part of the Arke where the Testimonie was put.

15 The barres shalbe in the rings of the Arke:
they shall not be taken away from it.
16 So thou shalt put in the Arke the f Testi-
monie which I shall giue thee.
17 Also thou shalt make a || g Mercie seate of
pure golde, two cubites and an halfe long, and a
cubite and an halfe broade.

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.
|| Or, couering: or, propitiatorie.
g There God appeared mercifully vnto them: and this was a figure of Christ.

THE PROPITIATORIE, OR MERCIE SEATE.

J The propitiatorie which is the couering of the Arke of the Testimonie, set apart in this edition for plainenesse.
K The place whence issued the oracle and answere, from aboue the Propitiatorie, and from betweene the wings of the Cherubims.

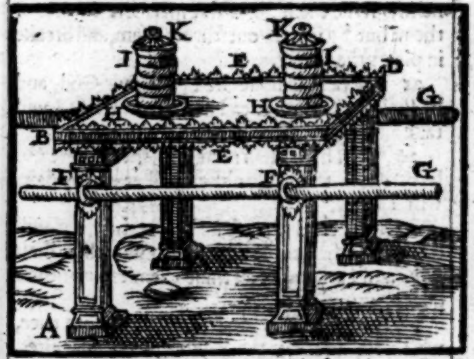
18 And thou shalt make two Cherubims of
golde: of worke beaten out with ẏ hammer shalt
thou make them at ẏ two endes of the Merciseate.
19 And the one Cherub shalt thou make at
the one ende, and the other Cherub at the other
ende: of *the matter* of the Merciseate shall yee
make the Cherubims, on the two endes thereof.
20 And the Cherubims shall stretch their
winges on hie, couering the Merciseate with
their winges, and their faces one to another: to
the Merciseate warde shall the faces of the Che-
rubims be.
21 And thou shalt put the Merciseate aboue
vpon the Arke, and in the Arke thou shalt put the
Testimonie, which I will giue thee.
22 And there I will || declare my selfe vnto

|| Or, will appoint with thee.

thee, and from aboue the Merciseate * betweene
the two Cherubims, which are vpon the Arke of
the Testimonie, I wil tell thee all thinges which I
will giue thee in commandement vnto the chil-
dren of Israel.

* Nomb. 7. 89.

THE TABLE OF THE SHEVVE BREAD.



A B The height a cubite and an halfe.
B C The length two cubites.
C D The breadth a cubite.
E A crowne of golde aboue and beneath separated the one from the other by a border of an hand bredth thicke, which declareth that the Table was an hande breadth thicke. F The foure rings. G The barres to carie the Table, which were put through the rings. H Dishes wherein the shewe bread was put. I The twelue cakes or loaues called the shewe bread. K The goblets or couerings. The incense cuppes.

23 ¶ * Thou shalt also make a Table of Shit-
tim wood, of two cubites long, and one cubite
broade, and a cubite and a halfe hie:
24 And thou shalt couer it with pure golde, &
make thereto a crowne of golde round about.
25 Thou shalt also make vnto it a border of
|| foure fingers round about: and thou shalt make a
golden crowne round about the border thereof.
26 After, thou shalt make for it foure rings of
golde, and shalt put the rings in the foure corners
that are in the foure feete thereof:
27 Ouer against the border shall the rings be
for places for barres, to beare the Table.
28 And thou shalt make the barres of Shit-
tim wood, and shalt ouerlay them with golde, that
the Table may be borne with them.
29 Thou shalt make also h dishes for it, and *in-
cense* cuppes for it, and couerings for it, and gob-
lets, wherewith it shall be couered, *euen* of fine
golde shalt thou make them.
30 And thou shalt set vpon the Table shewe
bread before me continually.

* Chap. 37. 10.
|| Or, an hand broade.
h To set the bread vpon.

THE CANDLESTICKE.

Because the facion of the Candlesticke is so plaine and euident, it needeth not to describe the particular partes thereof according to the order of letters. Onely whereas it is saide in the 34. verse, that there shall be foure bowles or cuppes in the Candlesticke, it must be vnderstande of the shaft & shanke: for there are but three for euery one of the other branches.

Also the knoppes of the candlesticke are those which are vnder the branches as they issue out of the shaft on either side.

31 ¶ * Also

*Chap.37.17.
i It shall not be molten, but beaten out of the lumpe of golde with the hammer.

31 ¶ *Also thou shalt make a Candlesticke of
pure golde: of i worke beaten out with the ham-
mer shall the Candlesticke be made, his shaft, and
his branches, his boules, his knops: and his floures
shalbe of the same.
32 Sixe branches also shall come out of the
sides of it: three branches of the Candlesticke
out of the one side of it, and three branches of the
Candlesticke out of the other side of it.
33 Three boules like vnto almonds, one knop
and *one* floure in one branch: and three boules
like almondes in the *other* branch, one knop and
one floure: so throughout the sixe branches that
come out of the Candlesticke.
34 And in the *shaft* of the Candlesticke *shalbe*
foure boules like vnto almondes, his knops and his
floures.
35 And *there shalbe* a knop vnder two bran-
ches *made* thereof: and a knop vnder two bran-
ches *made* thereof: and a knop vnder two bran-
ches *made* thereof, according to the sixe bran-
ches comming out of the Candlesticke.
36 Their knops and their branches shall bee
thereof. all this shalbe one beaten worke of pure
golde.
37 And thou shalt make the seuen lampes
thereof: and the lampes thereof shalt thou put
thereon, to giue light toward that that is before it.
38 Also the snuffers and snuffedishes thereof
shalbe of pure golde.
39 Of a k talent of fine golde shalt thou make
it with all these instruments.
40 * Looke therefore that thou make *them*
after their facion, that was shewed thee in the
mountaine.

k This was the talent weight of the temple, and waied 120. pound.
*Ebr.8.5. act.7.44.

CHAP. XXVI.

1 The forme of the tabernacle and the appertinances. 33 The place of the Arke of the Mercieseate, of the Table, and of the Candlesticke.

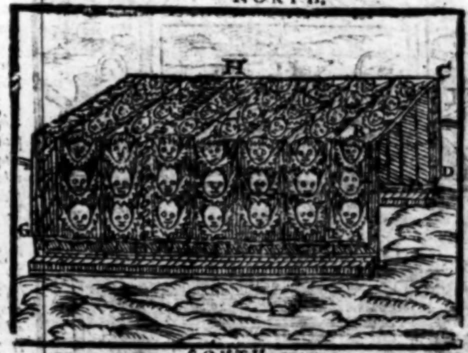
AFterward thou shalt make the Tabernacle
with tenne curtaines of fine twined linen,
and blewe silke, and purple, and skarlet: and in
them thou shalt make Cherubims of a broyde-
red worke.

a That is, of most cunning or fine worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH.

WEST.



EAST.

SOVTH.

A B C D. The tenne curtaines, which were eight and twentie cubites long of Cherubims worke. A E The breadth of a curtaine was foure cubites, and so the tenne were fourtie cubites broad. F G Two curtaines and an halfe: so that the whole layde together declareth that the Tabernacle was thirtie cubites long and twelue broade. E H Taches or hookes to tie the curtaines together.

2 The length of one curtaine *shalbe* eight and
twentie cubites, and the breadth of one curtaine,
foure cubites: euery one of the curtaines shall
haue one measure.
3 Fiue curtaines shalbe coupled one to an o-
ther: and the *other* fiue curtaines shalbe coupled
one to another.
4 And thou shalt make strings of blewe silke
vpon the edge of the one curtaine, *which is* in the
seluedge b of the coupling: and likewise shalt
thou make in the edge of the *other* curtaine in
the seluedge, in the second coupling.
5 Fiftie strings shalt thou make in one cur-
taine, and fiftie strings shalt thou make in the
edge of the curtaine, which is the c second cou-
pling: the strings *shalbe* one right against another.
6 Thou shalt make also fiftie ‖ taches of gold,
and couple the curtaines one to another with the
taches, and it shalbe one ‖ tabernacle.

b On the side that the curtaines might be tyed together.
c In tying together both the sides.
‖ Or, hookes.
‖ Or, pauilion.

THE CVRTAINES OF GOATES HAIRE.

NORTH.

WEST.

EAST.

SOVTH.

These eleuen curtaines of goates haire were put about the other ten, A. and the eleuenth hanged before the entrie of the Tabernacle, looke D. These also were 30. cubites long, and the other but eight and twentie, and therefore on the Southside they were a cubite longer then the other, looke C. And also an other on the Northside, that the boardes might be couered. F.

7 ¶ Also thou shalt make curtaines of goates
haire, to bee a d couering vpon the Tabernacle:
thou shalt make them *to the number* of eleuen
curtaines.
8 The length of a curtaine *shall be* thirtie cu-
bites, and the breadth of a curtaine foure cubites:
the eleuen curtaines *shalbe* of one measure.
9 And thou shalt couple fiue curtaines by
themselues, and the sixe curtaines by themselues:
but thou shalt double the e sixt curtaine vpon the
forefront of the couering.
10 And thou shalt make fiftie strings in the
edge of one curtaine, in the seluedge of the cou-
pling, and fiftie strings in the edge of the *other*
curtaine in the second coupling.
11 Likewise thou shalt make fiftie ‖ taches of
brasse, and fasten them on the strings, and shalt
couple the couering together, that it may be one.
12 And the f remnant y resteth in the curtaines
of the couering, *euen* the half curtaine that resteth,
shalbe left at the backeside of the Tabernacle.
13 That the cubite on the one side, and the cu-
bite on the other side of that which is left in the
length of the curtaines of y couering, may remaine
on either side of the Tabernacle to couer it.
14 Moreouer, for that couering thou shalt
make a g couering of rammes skinnes died red,
and a couering h of badgers skinnes aboue.
15 ¶ Also thou shalt make boards for the Ta-
bernacle of Shittim wood to stand vp.

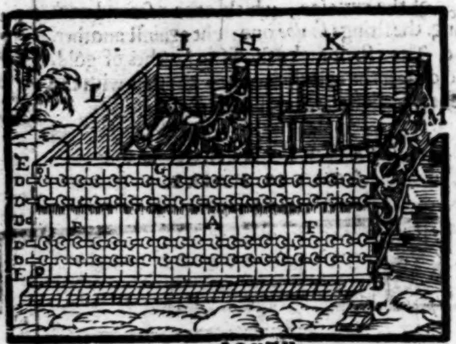
d Least raine and weather should marre it.
e That is, fiue on the one side, and fiue on the other, and the sixt should hang ouer the doore of the Tabernacle.
‖ Or, hookes.
f For these curtaines were two cubites longer then the curtaines of the Tabernacle, so that they were sider by a cubite on both sides.
g To be put vpon the couering that was made of goates haire.
h This was the third couering for the Tabernacle.

16 Ten

16 Ten cubites *shalbe* the length of a boarde, and a cubite and an halfe cubite the breadth of one boarde.
17 Two tenons *shalbe* in one boarde set in order as the feete of a ladder, one against an other: thus shalt thou make for all the boardes of the Tabernacle.

THE TABERNACLE.

NORTH.

WEST.  EAST.

SOVTH.

A Twentie boardes on the Southside, which were of 10. cubites in length, that is from E. to E. The breadth of eche was a cubite and halfe, by reason whereof, all ioyned together, made 30. cubites which was the length of the Tabernacle. Iosephus writeth that eche boarde was an handfull thicke. B The nether part of the boardes which was cut into two tenons. C The two mortaises, for eche tenon one, wrought in two pieces apart, whereinto when the boards were put, they receiued the tenons, and held the boards vp. D D D D D Signifie fiue barres to hold the bordes in order: foure passed without the boardes, through rings: the middlemost went through the thickenesse of the boardes, wherein holes were made therefore. E E Two rings, one at the vpper part, and another at the nether part of the boardes, which ioyned the sides of the Tabernacle, and the boardes of the West ende together. F F Rings wherethrough the barres passed. G H A Vaile hanging on 4. pillars, and wrought of Cherubims, which did separate the holy place, from the most holy. I The most holy place. K The holy place, wherein on the Southside the candlesticke was placed, and on the Northside against it, the Table of shewe bread. L Eight boardes that close vp the Tabernacle on the West ende, which was the vppermost ende of the place. M A hanging or vaile, which was at the entrie of the Tabernacle, being at the east ende which was fastened to hang as 5 pillars.

18 And thou shalt make boardes for the Tabernacle, *euen* twentie boardes on the South side, euen full South.
19 And thou shalt make fourty ‖sockets of siluer vnder the twentie boardes, two sockets vnder one boarde for his two tenons, and two sockets vnder an other boarde for his two tenons.
20 In like maner on the other side of the Tabernacle towarde the North side *shalbe* twentie boardes,
21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder an other board.
22 And on the side of the Tabernacle, toward the West shalt thou make sixe boardes.
23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.
24 Also they shalbe [i] ioyned beneath, & likewise they shalbe ioyned aboue to a ring: thus shall it be for them two: they shalbe for ÿ two corners.
25 So they shalbe eight boardes hauing sockets of siluer, *euen* sixteene sockets, *that is,* two sockets vnder one board, and two sockets vnder an other board.
26 ¶ Then thou shalt make fiue barres of Shittim wood for the boardes of one side of the Tabernacle,
27 And fiue barres for the boardes of the other side of the Tabernacle: also fiue barres for the boardes of the side of the Tabernacle toward the Westside.
28 And the middle barre shall goe through the middes of the boards, from ende to ende.
29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.
30 So thou shalt reare vp the Tabernacle, *according to the facion thereof, which was shewed thee in the mount.
31 ¶ Moreouer, thou shalt make a vaile of blewe silke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims.
32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose [k] hookes shalbe of gold) *standing* vpõ foure sockets of siluer.
33 ¶ Afterward thou shalt hang the vaile †on the hookes, that thou mayest bring in thither, *that is* (within the vaile) the arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the [l] most holy place.
34 Also thou shalt put the Merciseate vpon the Arke of the testimonie in the most Holy place.
35 And thou shalt set the Table [m] without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.
36 Also thou shalt make an [n] hanging for the dore of the Tabernacle of blue silke, & purple, and skarlet, and fine twined linen wrought with needle.
37 And thou shalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads *shalbe* of gold, and thou shalt cast fiue sockets of brasse for them.

‖Or, basse pieces wherein were the mortaises for the tenons.

i The Ebrewe word signifieth twinnes: declaring that they should be so perfect and well ioyned as were possible.

*Chap. 25.9,40. ebr. 8.5. act. 7.44.

k Some reade, heads of the pillars.

†Ebr. Under the hookes: meaning that it shoulde hang downeward from the hookes.

l Whereunto the hie Priest onely entred once a yere.

m Meaning in the holy place.

n This hanging or vaile was betweene the holy place, and there where the people were.

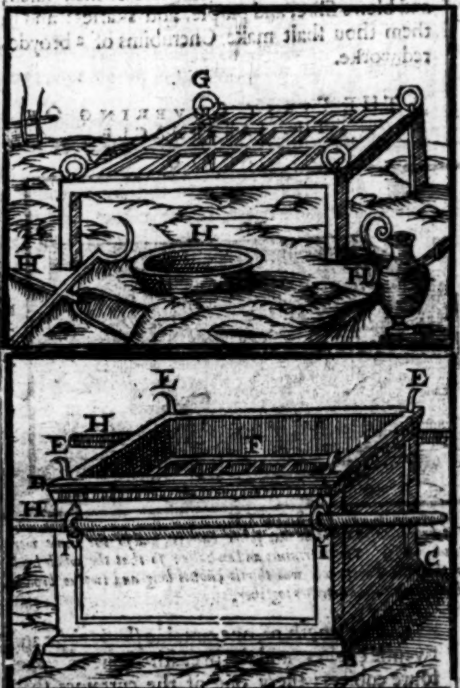
CHAP. XXVII.

1 The altar of the burnt offring. 9 The court of the Tabernacle. 20 The lampes continually burning.

1 Moreouer thou shalt make the [a] altar of Shittim wood, fiue cubites long and fiue cubites

a For the burnt offring.

THE ALTAR OF BVRNT OFFRING.



A B. The length contei ning fiue cubites. A D The height three cubites. B C The breadth as much. E The foure hornes or foure corners. F The grate, which was put within the altar, and whereupon the sacrifice was burnt. G Foure rings to lift vp the grate by, when they auoyded the ashes. H The barres to cary the altar. I The rings through the which the barres were put. H H H Ashpans, besoms, fleshhookes, basens and such instruments apperteining to the altar.

broade

broade (the altar shall be foure square) and the
height thereof three cubites.
2 And thou shalt make it hornes in the foure
corners thereof: the hornes shalbe of it [b] selfe,
and thou shalt couer it with brasse.

b Of the same wood and matter not fastened vnto it.

3 Also thou shalt make his ashpannes for his
ashes and his besoms, and his basens, and his flesh-
hookes, and his ‖ censers: thou shalt make all the
instruments thereof of brasse.

‖ Or, fire pannes.

4 And thou shalt make vnto it a grate *like*
networke of brasse: also vpon that † grate shalt
thou make foure brasen ringes vpon the foure
corners thereof.

† Ebr. net.

5 And thou shalt put it vnder the compasse
of the altar beneath, that the grate may be in the
middes of the altar.
6 Also thou shalt make barres for the altar,
barres, *I say*, of Shittim wood, and shalt couer
them with brasse.
7 And the barres thereof shalbee put in the
rings, the which barres shalbe vpon the two sides
of the altar to beare it.
8 Thou shalt make the *altar* holowe *betweene*
the boardes: as God shewed thee in the mount,
so shall they make it.
9 ¶ Also thou shalt make the [c] court of the
Tabernacle in the Southside, euen full South: the
court shall haue curtaines of fine twined linnen,
of an hundreth cubites long, for one side,

c This was the first entrie into the Tabernacle, where the people abode.

10 And it shall haue twentie pillars, with their
twentie sockets of brasse: the heades of the pil-
lars, and their [d] filets *shalbe* siluer.

d They were certaine hoopes or circles for to beautifie the pillar.

11 Likewise on the Northside in length *there*
shalbe hangings of an hundreth *cubites* long, and
the twentie pillars thereof with their twentie soc-
kets of brasse: the heades of the pillars and the fi-
lets *shalbe* siluer.
12 ¶ And the breadth of the court on the
Westside *shall haue* curtaines of fiftie cubites,
with their ten pillars and their ten sockets.
13 And the breadth of the court, Eastwarde
full East *shall haue* [e] fiftie cubites.
14 Also hangings of fifteene cubites *shalbe* on
the *one* [f] side *with* their three pillars and their
three sockets.

e Meaning curtaines of fiftie cubites.
f Of the doore of the court.

15 Likewise on the other side *shalbe* hangings
of fifteene cubites, *with* their three pillars & their
three sockets.
16 ¶ And in the gate of the court *shalbe* a
vaile of twentie cubites, of blewe silke, and pur-
ple, and skarlet, and fine twined linen wrought
with needle, *with* the foure pillars thereof and
their foure sockets.
17 All the pillars of the court shall haue filets
of siluer round about, *with* their heads of siluer,
and their sockets of brasse.
18 ¶ The length of the court *shalbe* an hun-
dreth cubites, and the breadth fiftie † at either
ende, & the height fiue cubites, *and the hangings*
of fine twined linen, and their sockets of brasse.

† Ebr. fiftie in fiftie.

19 All the vessels of the Tabernacle for al ma-
ner seruice thereof, and all the [g] pinnes thereof,
and all the pinnes of the court *shalbe* brasse.
20 ¶ And thou shalt commaund the children
of Israel, that they bring vnto thee pure oyle o-
liue [h] beaten, for the light, that the lampes may
alway ‖ burne.
21 In the Tabernacle of the Congregation
without the vaile, which is before the Testimony,
shall Aaron and his sonnes dresse them from eue-
ning to morning before the Lorde, for a statute
for euer vnto their generations, *to be obserued* by
the children of Israel.

g Or stakes, wherewith the curtaines were fastened to the ground.
h Such as commeth from the oliue, when it is first pressed or beaten.
‖ Or, ascend vp.

CHAP. XXVIII.

1 The Lorde calleth Aaron and his sonnes to the Priesthoode,
4 Their garments. 12. 29 Aaron entreth into the Sanctua-
rie in the name of the children of Israel. 30 Urim & Thum-
mim. 38 Aaron beareth the iniquitie of the Israelites of-
frings.

AND cause thou thy brother Aaron to come
vnto thee and his sonnes with him, from a-
mong the children of Israel, that hee may serue
me in the Priestes office: *I meane* Aaron, Na-
dab, and Abihu, Eleazar, and Ithamar Aarons
sonnes.
2 Also thou shalt make holy garmentes for
Aaron thy brother, [a] glorious and beautifull.
3 Therefore thou shalt speake vnto all † cun-
ning men, whome I haue filled with the spirite
of wisedome, that they make Aarons garmentes
to [b] consecrate him, that he may serue me in the
Priests office.

a Whereby his office may be knowen to be glorious and excellent.
† Ebr. wise in heart.
b Which is, to separate him from the rest.

THE GARMENTS OF THE
HIGH PRIEST.

A The Ephod, or vppermost coate, which was like cloth of golde and was girded vnto him, wherein was the breast plate with the twelue stones, which was tyed aboue with two chaines to two Onyx stones, and beneath with two laces.

B The robe which was next vnder the Ephod, whereunto were ioyned the pomegranates and belles of golde.

C The tunicle or broydered coate, which was vnder the robe and longer then it, and was also without sleeues.

4 Nowe these shall be the garments, which
they shall make, a brest plate, and an [c] Ephod, and
a robe, and a broydred coate, a myter, and a girdle.
so *these* holy garments shall they make for Aaron
thy brother, and for his sonnes, that he may serue
me in the Priests office.

c A short and straight coate without sleeues put vppermost vpon his garments to keepe them close vnto him.

5 Therefore they shall take golde, and blewe
silke, and purple, and skarlet, and fine linnen,
6 ¶ And they shall make the Ephod of gold,
blewe silke, and purple, skarlet, and fine twined
linen of broydred worke.
7 The two shoulders thereof shalbe ioyned
together by their two edges: so shall it be closed.
8 And the [d] embroydered garde of the same
Ephod, which shalbe vpon him, shalbe of the selfe
same worke and stuffe, *euen* of golde, blewe silke,
and purple, and skarlet, and fine twined linen.

d Which were about his vppermost coate.

9 And thou shalt take two onix stones, and
graue vpon them the names of the children of
Israel.
10 Sixe names of them vpon the one stone,
and the sixe names that remayne, vpon the se-
cond stone, according to [e] their generations.
11 Thou shalt cause to graue the two stones
according to the names of the children of Israel
by a grauer of signets, that worketh and graueth
in stone, and shalt make them to be set and em-
bossed

e As they were in age, so should they be grauen in order.

bossed in golde.

12 And thou shalt put the two stones vpon
the shoulders of the Ephod, *as* stones of [f] remem-
brance of the children of Israel: for Aaron shall
beare their names before the Lorde vpon his two
shoulders for a remembrance.

13 So thou shalt make bosses of golde,

14 ¶ And two cheynes of fine golde [g] at the
ende, of wrethed worke shalt thou make them,
and shalt fasten the wrethed cheynes vpon the
bosses.

15 ¶ Also thou shalt make the brest plate of
[h] iudgement with broydred worke: like the
worke of the Ephod shalt thou make it: of gold,
blewe silke, and purple, and skarlet, and fine twi-
ned linen shalt thou make it.

16 [i] Foure square it shall be *and* double, an
hand bredth long and an hand bredth broade.

17 Then thou shalt set it full of places for
stones, *euen* foure rowes of stones: the order
shalbe this, a ‖ rubie, a topaze, and a ‖ carbuncle
in the first rowe.

18 And in the seconde rowe *thou shalt set* an
‖ emeraude, a saphir, and a ‖ diamond.

19 And in the third rowe a turkeis, an achate,
and an Hematite.

20 And in the fourth rowe a † chrysolite, an
onix, and a iasper: and they shall be set in golde
in their embossements.

21 And the stones shall be according to the
names of the children of Israel, twelue, accor-
ding to their names, grauen as signets, euery one
after his name, *and* they shall be for the twelue
tribes.

22 ¶ Then thou shalt make vpon the breast
plate two cheines at the endes of wrethen worke
of pure golde.

23 Thou shalt make also vpon the brest plate
two rings of golde, and put the two rings on [k] the
two endes of the brest plate.

24 And thou shalt put the two wrethen
chaynes of golde in the two rings in the endes of
the brest plate.

25 And the *other* two endes of the two wre-
then *cheines*, thou shalt fasten in ẏ two embosse-
ments, and shalt put *them* vpon the shoulders of
the Ephod on the foreside of it.

26 ¶ Also thou shalt make two rings of gold,
which thou shalt put in the [l] two *other* endes of
the brest plate, vpon the border thereof, towarde
the inside of the Ephod.

27 And two *other* rings of golde thou shalt
make, and put them on the two sides of the E-
phod, beneath in the forepart of it ouer against
the coupling of it vpon the broydred garde of the
Ephod.

28 Thus they shall binde the brest plate by
his rings vnto the rings of the Ephod, with a lace
of blewe silke, that it may be *fast* vpon the broy-
dred garde of the Ephod, and that the brest plate
be not loosed from the Ephod.

29 So Aaron shall [m] beare the names of the
children of Israel in the brest plate of iudgement
vpon his heart, when hee goeth into the holy
place, for a remembrance continually before the
Lorde.

30 ¶ Also thou shalt put in the brest plate of
iudgement the [n] Vrim and the Thummim, which
shalbe vpon Aarons heart, when he goeth in be-
fore the Lorde: and Aaron shall beare the iudge-
ment of the children of Israel vpon his heart, be-
fore the Lord continually.

31 ¶ And thou shalt make the robe of the
Ephod altogether of blewe silke.

32 And the hole for his head shalbe in the
middes of it, hauing an edge of wouen worke
rounde about the coller of it: so it shalbe as the
coller of an habergeon that it rent not.

33 ¶ And beneath vpon the skirtes thereof
thou shalt make pomegranates of blew silke, and
purple, & skarlet, round about the skirts thereof,
and belles of gold betweene them round about:

34 *That is*, * a golden bell and a pomegra-
nate, a golden bell and a pomegranate rounde a-
bout vpon the skirts of the robe.

35 So it shalbe vpon Aaron, when he mini-
streth, and his sound shalbe heard, when hee goeth
into the holy place before the Lorde, and when
he commeth out, and he shal not dye.

36 ¶ Also thou shalt make a plate of pure
golde, and graue thereon, as signets are grauen,
[o] HOLINES TO THE LORD.

37 And thou shalt put it on a blewe silke lace,
and it shalbe vpon the miter: *euen* vpon the fore
front of the miter shall it be.

38 So it shalbe vpon Aarons forehead, that
Aaron may [p] beare the iniquitie of the offrings,
which the children of Israel shall offer in all their
holy offrings: and it shall bee alwayes vpon his
forehead, to make them acceptable before the
Lorde.

39 Likewise thou shalt embroyder the fine
line coat, & thou shalt make a miter of fine linen,
but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes
coates, & thou shalt make them girdels, & bonets
shalt thou make them for glorie and comelinesse.

41 And thou shalt put them vpon Aaron thy
brother, and on his sonnes with him, and shalt
anoint them, and [q] fill their handes, and sanctifie
them, that they may minister vnto mee in the
Priests office.

42 Thou shalt also make them linen breeches
to couer their priuities: from the loynes vnto the
thighs shall they reache.

43 And they shalbe for Aaron and his sonnes
when they come into the Tabernacle ‖ of ẏ Con-
gregation, or when they come vnto the altar to
minister in the holy place, that they [r] commit not
iniquitie, and so die. *This shalbe* a law for euer vn-
to him and to his seede after him.

CHAP. XXIX.

1 The maner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lorde promiseth to dwell among the children of Israel.

THis thing also shalt thou do vnto them when
thou consecratest them to bee my Priestes,
*Take a yong calfe, & two rammes without blemish,

2 And vnleauened bread and cakes vnleaue-
ned tempered with oyle, and wafers vnleauened
anoynted with oyle: (of fine wheate flowre shalt
thou make them)

3 Then thou shalt put them in one basket, &
[a] present them in the basket with the calfe and
the two rammes.

4 And shalt bring Aaron and his sonnes vnto
the doore of the Tabernacle of the Congregati-
on, and wash them with water.

5 Also thou shalt take the garments, and put
vpon Aaron the tunicle, and the robe of the
[b] Ephod,

---

f That Aaron might remember the Israelites to Godwarde.

g Of the bosses.

h It was so called, because the hie Priest could not giue sentence in iudgement without that on his brest.

i The description of the brestplate.

‖ Or, Sardoine.
‖ Emeraude.

‖ Or, Carbuncle.
‖ Or, Iasper.

† Ebr. Tarshish.

k Which are vpmost toward the shoulder.

l Which are beneath.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

n Vrim signifieth light, and Thummim perfection: declaring that the stones of the brest plate were most cleare, and of perfect beautie: by Vrim also is meant knowledge, & Thummim holinesse, shewing what vertues are required in the Priests.

* Ecclus. 45.9.

o Holines appertaineth to the Lorde: for he is most holy, and nothing vnholy may appeare before him.

p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare and pacified God.

q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

‖ Or, of witnesse.

r In not hiding their nakednesse.

* Leuit. 9.2.

a To offer them in sacrifice.

b Which was next vnder the Ephod.

b Ephod,and the Ephod, and the breſt plate, and
ſhalt cloſe *them* to him with the broydred garde
of the Ephod.
6 Then thou ſhalt put the miter vpon his
head,& ſhalt put the holy*crown vpon the miter.
7 And thou ſhalt take the anoynting * oyle,
and ſhalt powre vpon his head,and anoynt him.
8 And thou ſhalt bring his ſonnes, and put
coates vpon them,
9 And ſhalt girde them with girdles, *both*
Aaron and his ſonnes: and ſhalt put the bonets
on them, and the Prieſtes office ſhalbe theirs for
a perpetuall lawe: thou *ſhalt alſo || fill the hands
of Aaron,and the hands of his ſonnes.
10 After, thou ſhalt preſent the calfe before
the Tabernacle of the Congregation, * and Aa-
ron and his ſonnes ſhall c put their handes vpon
the head of the calfe.
11 So thou ſhalt kill the calfe before the
Lord,at the doore of the Tabernacle of the Con-
gregation.
12 Then thou ſhalt take of the blood of the
calfe, and put it vpon the hornes of the altar
with thy finger,and ſhalt powre all *the reſt* of the
blood at the foote of the altar.
13 * Alſo thou ſhalt take all the fat that coue-
reth the inwardes, and the kall, *that is* on the li-
uer, and the two kidneis, and the fat that is vpon
them,and ſhalt burne them vpon the altar.
14 But the fleſh of the calfe, and his skin,and
his doung ſhalt thou burne with fire without the
hoſte: it is a † ſinne offring.
15 ¶ Thou ſhalt alſo take one ramme,and A-
aron and his ſonnes ſhall put their hands vpon the
head of the ramme.
16 Then thou ſhalt kill the ramme,& take his
blood,and ſprinkle it round about vpon the altar,
17 And thou ſhalt cut the ramme in pieces,
and waſh the inwardes of him and his legges,and
ſhalt put them vpon the pieces thereof,and vpon
his head.
18 So thou ſhalt burne the whole ram vpon
the altar: *for* it is a burnt offering vnto the Lord
d for a ſweete ſauour: it is an offering made by fire
vnto the Lord.
19 ¶ And thou ſhalt take the other ramme,and
Aaron and his ſonnes ſhall put their handes vpon
the head of the ramme.
20 Then ſhalt thou kill the ramme,and take of
his blood and put it e vpon the lappe of Aarons
eare, and vpon the lappe of the right eare of his
ſonnes,and vpon the thumbe of their right hand,
and vpon the great toe of their right foote, and
ſhalt ſprinkle the blood vpon ẏ altar round about.
21 And thou ſhalt take of the blood that is
f vpon the altar, and of the anoynting oyle, and
ſhalt ſprinkle it vpon Aaron, and vpon his gar-
ments, and vpon his ſonnes, and vpon the gar-
ments of his ſonnes with him: ſo he ſhall be ha-
lowed, and his clothes, and his ſonnes, and the
garments of his ſonnes with him.
22 Alſo thou ſhalt take of the rammes the fatte
and the rumpe, euen the fatte that couereth the
inwards,and the kall of the liuer,and the two kid-
neis, and the fat that is vpon them, and the right
ſhoulder, (for it is the g ramme of conſecration)
23 And one loafe of bread, and one cake of
bread *tempered* with oyle, and one wafer, out of
the basket of the vnleauened *bread* that is before
the Lord.

*Chap.28.36.
*Chap.30.25.
*Chap.28.41.
|| Or, conſecrate them.
*Leuit.1.4.
c Signifying that the ſacrifice was alſo offred for them,and that they did approoue it.
*Leuit.3.3.
† Ebr. ſinne, 2.cor. 5.21.
d Or,a ſauour of reſt, which cauſeth the wrath of God to ceaſe.
e Meaning,the ſoft and nether part of the eare.
f Wherewith the altar muſt be ſprinkled.
g Which is offred for the conſecration of the hie Prieſt.

24 And thou ſhalt put all this in the handes of
Aaron, and in the handes of his ſonnes, and ſhalt
ſhake them to and fro before the Lord.
25 Againe, thou ſhalt receiue them of their
hands,and burne them vpon the altar beſides the
burnt offring for a ſweete ſauour before the Lord:
for this is an offering made by fire vnto the Lord.
26 Likewiſe thou ſhalt take the breſt of the
ramme of the conſecration,which is for Aaron,and
ſhalt ſhake it to h and fro before the Lord, and it
ſhalbe thy part.
27 And thou ſhalt ſanctifie the breſt of the
ſhaken offering, and the ſhoulder of the i heaue
offering, which was ſhaken to and fro, and which
was heaued vp of the ramme of the conſecration,
which *was* for Aaron,& which *was* for his ſonnes.
28 And Aaron and his ſonnes ſhall haue it by
a ſtatute for euer, of the children of Iſrael: for it
is an heaue offering, and it ſhall be an heaue offe-
ring of the children of Iſrael,of their k peace offe-
rings, *euen* their heaue offering to the Lord.
29 ¶ And the holy garments,which *apperteine*
to Aaron, ſhall bee his ſonnes after him, to bee
anoynted therein,and to be conſecrate therein.
30 That ſonne that ſhalbe Prieſt in his ſteade,
ſhall put them on ſeuen dayes,when he commeth
into the Tabernacle of the Congregation to mi-
niſter in the holy place.
31 ¶ So thou ſhalt take the ramme of the con-
ſecration, and ſeethe his fleſh in the holy place.
32 * And Aaron and his ſonnes ſhall eate the
fleſh of the ram, & the bread that is in the basket,
at the doore of the Tabernacle of ẏ Congregation.
33 So they ſhall eate theſe things, l whereby
their attonement was made, to conſecrate them,
and to ſanctifie them: but a ſtranger ſhall not
eate *thereof*, becauſe they are holy things.
34 Now if ought of the fleſh of the conſecra-
tion, or of the bread remaine vnto the morning,
then thou ſhalt burne the reſt with fire: it ſhall
not be eaten,becauſe it is an holy thing.
35 Therefore ſhalt thou doe thus vnto Aaron
and vnto his ſonnes,according to all things,which
I haue commanded thee: ſeuen dayes ſhalt thou
† conſecrate them,
36 And ſhalt offer euery day a calfe for a ſinne
offring,for m reconciliation:and thou ſhalt cleanſe
the altar, when thou haſt offred vpon it for re-
conciliation,and ſhalt annoynt it,to ſanctifie it.
37 Seuen dayes ſhalt thou cleanſe the altar,and
ſanctifie it, ſo the altar ſhalbe moſt holy: *and*
whatſoeuer toucheth the altar,ſhalbe holy.
38 ¶ *Nowe this is that which thou ſhalt pre-
ſent vpon the altar: *euen* two lambes of one yeere
olde,day by day continually.
39 The one lambe thou ſhalt preſent in the
morning, and the other lambe thou ſhalt preſent
at euen.
40 And with the one lambe, a n tenth part of
fine floure mingled with the fourth part of an
o Hin of beaten oyle, and the fourth part of an
Hin of wine,for a drinke offring.
41 And the other lambe thou ſhalt preſent at
euen: thou ſhalt doe thereto according to the
offring of the morning, and according to the
drinke offring thereof, *to be* a burnt offring for a
ſweete ſauour vnto the Lord.
42 *This ſhalbe* a continuall burnt offring in
your generations at the doore of the Tabernacle
of the Congregation before the Lord,where I will

make

h This ſacrifice the Prieſt did mooue towarde the Eaſt,Weſt, North and South.
i So called,becauſe it was not onely ſhaken to and fro,but alſo lifted vp.
k Which were offrings of thanksgiuing to God for his benefites.
*Leuit.8.31.and 24.9.mat.12.4.
l That is,by the ſacrifices.
† Ebr. fill their hands.
m To appeaſe Gods wrath,that that ſinne may be pardoned.
*Nom.28.3.
n That is,an Omer, reade chap. 16.16.
o Which is about a pinte.

‖ Or, declare my selfe to you.

‖ make appoyntment with you, to speake there
vnto thee.
43 There I will appoynt with the children of
Israel, and *the place* shall bee sanctified by my
p glory.

p Because of my glorious presence.

44 And I will sanctifie the Tabernacle of
the Congregation and the altar: I will sanctifie
also Aaron and his sonnes to be my Priestes,
45 And I will *dwell among the children of
Israel, and will be their God.

*Leuit.26.12. 2.cor.6.16.

46 Then shall they knowe that I am the Lord
their God, that brought them out of the land of
Egypt, that I might dwell among them: q I am
the Lord their God.

q It is I the Lord, that am their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 18 The brasen lauer. 23 The anointing Oyle. 34 The making of the perfume.

Fvrthermore thou shalt make an altar a for
sweete perfume, of Shittim wood thou shalt
make it.

a Vpon the which the sweete perfume was burnt, vers.34.

2 The length thereof a cubite, and the breadth
thereof a cubite (it shalbe foure square) and the
height thereof two cubites: the hornes thereof
shalbe b of the same,

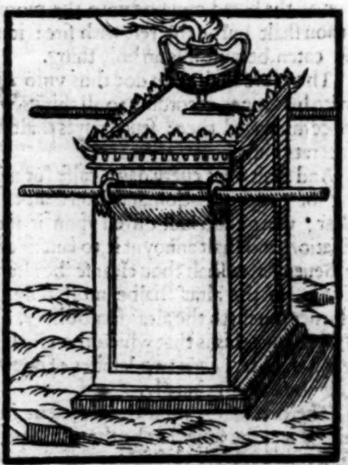
b Of the same wood and matter.

3 And thou shalt ouerlay it with fine golde,
both the toppe thereof and the sides thereof round
about, and his hornes: also thou shalt make vnto
it ‖ a crowne of gold round about.

‖ Or, a circle and border.

4 Besides this thou shalt make vnder this
crowne two golden rings on either side: *euen* on
euery side shalt thou make *them*, that they may
be as places for the barres to beare it withall.
5 The which barres thou shalt make of Shit-
tim wood, and shalt couer them with golde.

THE ALTAR OF SVVEETE PERFVME.



This altar was one cubite long, and one cubite broade, and in height was two cubites: the rest may be vnderstand by the former figures.

6 After thou shalt set it c before the vaile, that
is neere the Arke of Testimonie, before the Mer-
ciseate that is vpon the Testimonie, where I will
appoynt with thee.

c That is in the Sanctuarie, and not in the Holiest of all.

7 And Aaron shall burne thereon sweete in-
cense euery morning: when hee d dresseth the
lampes thereof, shall he burne it.

d Meaning when he trimmeth them, and refresheth the oyle.

8 Likewise at euen, when Aaron setteth vp the
lampes thereof, hee shall burne incense: *this* per-
fume *shalbe* perpetually before the Lord, through-
out your generations.
9 Yee shall offer no e strange incense thereon,
nor burnt sacrifice, nor offring, neither powre any
drinke offring f thereon.

e Otherwise made then this, which is described.

f But it must onely serue to burne perfume.

10 And Aaron shall make reconciliation vpon
the hornes of it once in a yeere with the blood of
the sinne offring *in the day* of reconciliation: once
in the yeere shall he make reconciliation vpon it
throughout your generations: this is most holy
vnto the Lord.
11 ¶ Afterward the Lord spake vnto Moses,
saying,
12 *When thou takest the summe of the chil-
dren of Israel after their nomber, then they shall
giue euery man g a redemption of his life vnto
the Lord, when thou tellest them, that there be no
plague among them when thou countest them.

*Nom.1.2,5.

g Whereby he testified that he redeemed his life which he had forfait, as is declared by Dauid, 2.Sam.24.1.

13 This shall euery man giue, that goeth into
the nomber, halfe a shekel, after the h shekel of
the Sanctuarie: (*a shekel *is* twentie gerahs) the
halfe shekel *shalbe* an offring to the Lord.

h This shekel valued to common shekels: and the gerah valued about 12. pence after fiue shilling sterling the ounce of siluer.

*Leuit.27.25. nom.3.47. ezek.45.12.

14 All that are nombred from twentie yeere
olde and aboue, shall giue an offring to the Lord.
15 The rich shall not passe, and the poore
shall not diminish from halfe a shekel, when yee
shall giue an offring vnto the Lord, i for the re-
demption of your liues.

i That God should be mercifull vnto you.

16 So thou shalt take the money of the re-
demption of the children of Israel, and shalt put
it vnto the vse of the Tabernacle of the Congre-
gation, that it may be a memoriall vnto the chil-
dren of Israel before the Lord for the redemption
of your liues.

THE LAVER OF BRASSE.

Because the maner of this figure is not particularly described, we haue put it in this fourme: aswell for that it agreeth with the text, as also it is after this fashion in other copies of sundry languages.

17 ¶ Also the Lord spake vnto Moses, saying,
18 Thou shalt also make a lauer of brasse, and
his foote of brasse to wash, and shalt put it be-
tweene the Tabernacle of the Congregation and
the Altar, and shalt put water therein.
19 For Aaron and his sonnes shall k wash their
hands and their feete thereat.

k Signifying that he that commeth to God, must be washed from all sinne and corruption.

20 When they goe into the Tabernacle of the
Congregation, or when they goe vnto the Altar
to minister *and* to make the perfume of the burnt
offring to the Lord, they shall wash themselues
with water lest they die.
21 So they shall wash their handes and their
feete that they die not: and *this* shall be to them
an ordinance, l for euer, *both* vnto him and to his
seede throughout their generations.

l So long as the Priesthoode shall last.

22 ¶ Also the Lord spake vnto Moses, saying,
23 Take thou also vnto thee, principall spices
of the most pure myrrhe fiue hundreth m *shekels*,
of sweete cinamon halfe so much, *that is*, two
hundreth and fiftie, and of sweete n calamus, two
hundreth, and fiftie:

m Weying so much.

n It is a kinde of reede of a very sweete sauour within, and is vsed in pouders and odours,

24 Also

24 Also of cassia fiue hundreth, after the she-
kell of the Sanctuarie,& of oyle oliue an * Hin.
25 So thou shalt make of it the oyle of holy
oyntment, *euen* a most precious oyntment after
the arte of the Apothecarie: this shalbe the oyle
of holy oyntment.
26 And thou shalt anoynt the o Tabernacle
of the Congregation therewith, and the Arke of
the Testimonie:
27 Also the Table,& al the instruments there-
of,and the Candlesticke, with all the instruments
thereof,and the altar of incense:
28 Also the Altar of burnt offring with all his
instruments,and the lauer and his foote.
29 So thou shalt sanctifie them,& they shalbe
most holy: all that shall touch them,shalbe holy.
30 Thou shalt also anoint Aaron & his sonnes,
and shalt consecrate them, that they may minister
vnto me in the Priests office.
31 Moreouer thou shalt speake vnto the chil-
dren of Israel,saying, This shalbe an holy oynting
oyle vnto me,throughout your generations.
32 None shall anoynt p mans flesh therewith,
neither shall ye make any composition like vnto
it: *for* it is holy, *and* shalbe holy vnto you.
33 Whosoeuer shall make the like oyntment,
or whosoeuer shall put any of it vpon q a stranger,
euen he shalbe cut off from his people.
34 And the Lord sayd vnto Moses,Take vnto
thee *these* spices, pure myrrhe and r cleare gumme
and galbanum, *these* odours with pure frankin-
cense,of eche like weight:
35 Then thou shalt make of them perfume
composed after the arte of the apothecarie, min-
gled together,pure *and* holy.
36 And thou shalt beate it to pouder,& shalt
put of it before *the Arke* of the Testimonie in the
Tabernacle of ẏ Cōgregatiō,where I wil make ap-
pointmēt with thee: it shalbe vnto you most holy.
37 And ye shal not make vnto you any com-
positiō like this perfume, which thou shalt make:
it shalbe vnto thee holy for the s Lord.
38 Whosoeuer shall make like vnto ẏ to smell
thereto,euen he shalbe cut off from his people.

* Chap.29.40.
o All things which appertaine to the Tabernacle.
p Neither at their burials, nor otherwise.
q Either a stranger, or an Israelite, saue onely the Priests.
r In Ebrew, Shecheleth: which is a sweete kinde of gumme & shineth as the nayle.
s Onely dedicate to the vse of the Tabernacle.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

AND the Lord spake vnto Moses,saying,
2 Behold,I a haue called by name,Beza-
leel the sonne of Vri,the sonne of Hur of the tribe
of Iudah,
3 Whom I haue filled with the Spirit of God,
in wisedome, and in vnderstanding and in know-
ledge and in all b workmanship:
4 To finde out curious workes to worke in
golde,and in siluer,and in brasse,
5 Also in the arte to set stones, & to carue in
timber, & to worke in all maner of workmāship.
6 And behold, I haue ioyned with him Aho-
liab the sonne of Ahisamach of the tribe of Dan,
& in the hearts of all that are c wise hearted, haue
I put wisedome to make all that I haue comman-
ded thee:
7 *That is*,the Tabernacle of the Congregati-
on, and the Arke of the Testimonie, & the Mer-
ciseate that shalbe thereupon,with all instruments
of the Tabernacle:
8 Also the Table & the instruments thereof,
and the d pure Candlesticke with all his instru-
ments,and the Altar of perfume:
9 Likewise the Altar of burnt offring with all
his instruments,and the Lauer with his foote:
10 Also the garments of ẏ ministration, & the
holy garments for Aaron ẏ Priest, & the garmēts
of his sonnes,to minister in the Priests office,
11 And the e anoynting oyle,and sweete per-
fume for the Sanctuarie: according to all that I
haue commanded thee,shall they doe.
12 ¶ Afterward the Lorde spake vnto Moses,
saying,
13 Speake thou also vnto the children of Is-
rael, and say, f Notwithstanding keepe yee my
Sabbaths: for it is a signe betweene me and you
in your generations,that ye may know that I the
Lorde do sanctifie you.
14 * Ye shall therefore keepe the g Sabbath:
for it is holy vnto you:he that defileth it,shal die
the death: therefore whosoeuer worketh therin,
the same person shalbe euen cut off from among
his people.
15 Sixe dayes shall men worke,but in the se-
uenth day *is* the Sabbath of the holy rest to the
Lord:whosoeuer doeth any worke in the Sabbath
day,shall die the death.
16 Wherfore the children of Israel shall keepe
the Sabbath, that they may obserue the ‖ rest
throughout their generations for an euerlasting
couenant:
17 It is a signe betweene me and the children
of Israel for euer: * for in sixe dayes the Lorde
made the heauen and the earth,& in the seuenth
day h he ceased,and rested.
18 Thus (when the Lord had made an end of
communing with Moses vpon mount Sinai) * he
gaue him two Tables i of the Testimonie, *euen*
tables of stone,written with the finger of God.

a I haue chosen and made meete, chap.35.30.
b This sheweth that handy craftes are the giftes of Gods spirite, and therefore ought to be esteemed.
c I haue instructed them,and increased their knowledge.
d So called,because of the cunning and arte vsed therein, or because the whole was beaten out of one piece.
e Which onely was to anoynt the Priestes & the instruments of the Tabernacle,& not to burne.
f Though I command these works to be done,yet wil I not ẏ you breake my Sabbath dayes.
* Chap.20.8. ezek.20.12.
g God repeateth this poynt because ẏ whole keeping of the law standeth in the true vse of ẏ Sabbath,which is to cease from our workes,and to obey the will of God.
‖ Or, Sabbath.
* Gen.1.31.& 2.2.
h From creating his creatures, but not from gouerning & preseruing them.
* Deut.9.10.
i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BVt when the people sawe, that Moses taryed
long or he came downe from the mountaine,
the people gathered themselues together against
Aaron,and sayde vnto him,Vp,a make vs gods to
goe before vs: for of this Moses (the man that
brought vs out of the land of Egypt) wee knowe
not what is become of him.
2 And Aaron said vnto them, b Plucke off the
golden earings, which are in the eares of your
wiues,of your sonnes,and of your daughters, and
bring them vnto me.
3 Then all ẏ people pluckt from them c selues
the golden earings,which were in their eares, and
they brought *them* vnto Aaron.
4 * Who receiued them at their handes, and
facioned it with the grauing toole,& made of it a
d molten calfe:thē they said,*These be the gods,
O Israel,which brought thee out of ẏ lād of Egypt
5 When Aaron sawe *that*,he made an Altar
before it: and Aaron proclaimed, saying, To mo-
row *shalbe* the holy day of the Lord.
6 So they rose vp the next day in the mor-
ning,and offred burnt offerings,& brought peace
offrings:also*the people sate them downe to eate
and drinke,and rose vp to play.
7 ¶ Then the Lord said vnto Moses,* Go get
thee downe: for thy people which thou hast
brought out of the land of Egypt,hath corrupted
their wayes.

a The roote of Idolatrie is,when men thinke that God is not at hand, except they see him carnally.
b Thinking that they would rather forgo idolatrie, then to resigne their most precious iewels.
c Such is the rage of Idolaters,that they spare no cost to satisfie their wicked desires.
* Psal.106.19.
d They smelled of their leauen of Egypt,where they saw calues,oxen, and serpents worshipped.
* 1 King.12.28.
* 1.Cor.10.7.
* Deut.9.12.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience, & to send vs good guides.
* 1.King.12.28.
* Chap.33.3. deut.9.13.

f God sheweth that the prayers of the godly stay his punishment.
* Psal.106.23.

* Nom.14.13.
|| Or, blasphene.

|| Or, repent.

g That is, thy promes made to Abraham.
* Gen.12.7. & 15.7. and 48.16.

h All these repetitions shew howe excellent a thing they defrauded themselues of by their idolatrie.

* Deut.9.21.

i Partly to despite them of their idolatrie, & partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, & an occasion to their enemies to speake euil of their God.

8 They e are soone turned out of the way,
which I commaunded them: *for* they haue made
them a molten calfe, and haue worshipped it, and
haue offered thereto, saying, * These be thy gods,
O Israel, which haue brought thee out of the
lande of Egypt.
9 Againe the Lord said vnto Moses, * I haue
seene this people, and beholde, it is a stiffenecked
people.
10 Now f therefore let mee alone, that my
wrath may waxe hote against them, for I wil consume
thē: but I wil make of thee a mightie people.
11 *But Moses praied vnto the Lord his God,
and said, O Lord, why doeth thy wrath waxe hote
against thy people, which thou hast brought out
of the land of Egypt, with great power and with
a mightie hand?
12 * Wherefore shall the Egyptians || speake,
and say, He hath brought them out maliciously
for to slay them in the mountaines, and to consume
them from the earth? turne from thy fearce
wrath, and || change thy minde from this euill toward
thy people.
13 Remember g Abraham, Izhak, and Israel
thy seruants, to whom thou swarest by thine owne
selfe, and saydest vnto them, * I will multiply your
seede, as the starres of the heauen, & all this land,
that I haue spoken of, will I giue vnto your seede,
and they shall inherite it for euer.
14 Then the Lorde changed his minde frō the
euill, which he threatned to doe vnto his people.
15 So Moses returned and went downe from
the mountaine with the two Tables of the Testimonie
in his hande: the Tables *were* written on
both their sides, euen on the one side and on the
other were they written.
16 And these Tables were the worke of God,
and h this writing was the writing of God grauen
in the Tables.
17 And when Iosua heard the noyse of the
people, as they shouted, he said vnto Moses, *There
is* a noyse of warre in the hoste.
18 Who answered, It is not the noyse of them
that haue the victorie, nor the noyse of them that
are ouercome: *but* I doe heare ẏ noyse of singing.
19 Nowe, as soone as he came neere vnto the
hoste, he saw the calfe and the dauncing: so Moses
wrath waxed hote, and he cast the Tables out of
his handes, and brake them in pieces beneath the
mountaine.
20 * After, he tooke the calfe, which they had
made, and burned it in the fire, and ground it vnto
powder, and strowed it vpon the water, & made
the children of Israel i drinke of it.
21 Also Moses said vnto Aaron, What did this
people vnto thee, that thou hast brought so great
a sinne vpon them?
22 Then Aaron answered, Let not the wrath
of my Lord waxe fearce: Thou knowest this people,
that they are *euen set* on mischiefe.
23 And they sayde vnto me, Make vs gods to
goe before vs: for we know not what is become
of this Moses (the man that brought vs out of the
land of Egypt.)
24 Then I sayde to them, Ye that haue golde,
plucke it off: and they brought it me, & I did cast
it into the fire, and *thereof* came this calfe.
25 Moses therefore sawe that the people were
k naked (for Aaron had made them naked vnto
their shame among their enemies)
26 And Moses stoode in ẏ gate of the campe,
and sayde, Who *pertaineth* to the Lorde? *let him
come* to mee. And all the sonnes of Leui gathered
themselues vnto him.
27 Then he said vnto them, Thus saith ẏ Lord
God of Israel, Put euery man his sworde by his
side: go to and fro, from gate to gate, through the
hoste, and l slay euery man his brother, and euery
man his companion, & euery man his neighbour.
28 So the children of Leui did as Moses had
commanded: and there fell of the people the same
day about three thousand men.
29 (For Moses had said, Cōsecrate your hands
vnto the Lord this day, euen euery man vpon his
m sonne, and vpon his brother, that there may be
giuen you a blessing this day)
30 And when the morning came, Moses sayde
vnto the people, Yee haue committed a grieuous
crime: but now I wil goe vp to the Lorde, if I may
pacifie *him* for your sinne.
31 Moses therefore went againe vnto ẏ Lord,
and said, Oh, this people haue sinned a great sinne,
and haue made them gods of golde.
32 Therefore now if thou pardon their sinne,
thy mercy shall appeare: but if thou wilt not, I pray
thee, rase me n out of thy booke, which thou hast
written.
33 Then the Lord sayd to Moses, Whosoeuer
hath sinned against me, I will put him out of my
o booke.
34 Goe now therefore, bring the people vnto
the place which I commanded thee: behold, mine
Angell shall goe before thee, but yet in the day of
my visitation I wil p visite their sinne vpon them.
35 So the Lorde plagued the people, because
they caused Aarō *to make* ẏ calfe which he made.

CHAP. XXXIII.

1 The Lorde promiseth to sende an Angel before his people. 4 They are sad because the Lord denieth to go vp with them. 9 Moses talketh familiarly with God. 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lord sayde vnto Moses, Depart,
a goe vp from hence, thou, and the people
(which thou hast brought vp out of the lande of
Egypt) vnto the lande which I sware vnto Abraham,
to Izhak and to Iaakob, saying, * Vnto thy
seede will I giue it.
2 And * I will send an Angel before thee and
will cast out the Canaanites, the Amorites, and
the Hittites, and the Perizzites, the Hiuites, and
the Iebusites:
3 To a lande, *I say*, that floweth with milke
and hony: for I will not goe vp with thee, * because
thou art a stiffe necked people, lest I consume
thee in the way.
4 And when the people heard this euill tydings,
they sorowed, and no man put on his best
rayment.
5 (For the Lord had said to Moses, Say vnto
the children of Israel, Ye are a stiffe necked people,
I wil come suddenly vpon thee, and consume
thee: therefore now put thy costly rayment from
thee, that I may know b what to doe vnto thee)
6 So the children of Israel layed their good
rayment from them, *after Moses came downe* from
the mount Horeb.
7 Then Moses tooke *his* tabernacle, and pitched
it without the host farre off from the hoste,
& called it c Ohel-moed. And whē any did seeke
to the Lord, he went out vnto the Tabernacle of
the

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing. Deut.33.9.

m In reuenging Gods glorie we must haue no respect to person, but put off all carnall affection.

n So much he esteemed ẏ glory of God, that he preferred it euen to his owne saluation.
o I will make it knowen that he was neuer predestinate in mine eternall counsell to life euerlasting.
p This declareth how grieuous a sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hils: so they, that entred into it, must passe vp by the hilles.
* Gen.12.7.
* Chap.23.27. iosh. 24.11. deut.7.22.

* Chap.32.9. deut. 9.13.

b That either I may shew mercie, if thou repent, or els punish thy rebellion.
c That is, the Tabernacle of the Congregation: so called because the people resorted thither, when they should be instructed of ẏ Lord and

the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntil he was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudie pillar descended & stood at the doore of the Tabernacle, and *the Lord* talked with Moses.

10 Nowe when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose vp, and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses, [d] face to face, as a man speaketh vnto his friend. After he turned againe into the hoste, but his seruant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

d Most plainely and familiarly of all others, Nom. 12.7,8. deu. 34.10.

12 ¶ Then Moses sayde vnto the Lorde, See, thou sayest vnto me, Leade this people forth, and thou hast not shewed me whome thou wilt sende with mee: thou hast sayde moreouer, I knowe thee by [e] name, and thou hast also found grace in my sight.

e I care for thee and will preserue thee in this thy vocation.

13 Nowe therefore, I pray thee, if I haue founde fauour in thy sight, shewe mee now thy way, that I may knowe thee, *and* that I may finde grace in thy sight: consider also that this nation *is* thy people.

14 And he answered, My † [f] presence shall go *with thee*, and I will giue thee rest.

† Ebr. face.
f Signifying that the Israelites should excell through Gods fauour all other people, vers. 16.

15 Then he said vnto him, If thy presence go not *with vs*, cary vs not hence.

16 And wherein now shall it be knowen, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord sayde vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Againe he sayde, I beseech thee, shewe me thy [g] glory.

19 And he answered, I wil make all my [h] good go before thee, & I will [i] proclame the Name of the Lord before thee: * for I will shewe [k] mercie to whom I will shewe mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he sayde, Thou canst not see my face, for there shall no man see me, and [l] liue.

21 Also the Lord said, Beholde, *there is* a place by [m] me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by.

23 After I will take away mine hand, and thou shalt see my [n] backe parts: but my face shall not be seene.

g Thy face, thy substance, and thy maiestie.
h My mercy, and fatherly care.
i Reade Chap. 34. vers. 6,7.
* Rom. 9.15.
k For finding nothing in man that can deserue mercie, he will freely saue his.
l For Moses sawe not his face in full maiestie, but as mans weaknesse could beare.
m In mount Horeb.
n So much of my glory as in this mortall life thou art able to see.

CHAP. XXXIIII.

1 The Tables are renued. 6 The description of God. 12 All felowship with idolaters is forbidden. 18 The three feastes. 28 Moses is fourtie dayes in the mount. 30 His face shineth, and he couereth it with a vaile.

AND the Lord saide vnto Moses, * Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2 And be readie in the morning, that thou mayest come vp early vnto the mount of Sinai, and † waite there for me in the top of the mount.

* Deut. 10.1.
† Ebr. stand to me.

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feede ‖ before this mount.

‖ Or, about.

4 ¶ Then Moses ‖ hewed two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, & tooke in his hande two Tables of stone.

‖ Or, polished.

5 And the Lorde descended in the cloud, and stoode with him there, and proclamed the name of the Lord.

6 So the Lord passed before his face, & [a] cried, The Lord, the Lord, strong, mercifull, & gracious, slowe to anger, and abundant in goodnesse and trueth,

a This ought to be referred to the Lord and not to Moses proclaming: as Chap. 33. vers. 19.

7 Reseruing mercie for thousands, forgiuing iniquitie, and transgression & sinne, and not † making *the wicked* innocent, * visiting the iniquitie of the fathers vpon ÿ children, & vpon childrens children, vnto the third and fourth *generation*.

† Ebr. not making innocent.
* Deut. 5.9. iere. 32.18.

8 Then Moses made haste & bowed himselfe to the earth, and worshipped,

9 And sayde, O Lorde, I pray thee, If I haue founde grace in thy sight, that the Lorde woulde nowe goe with vs ([b] for it is a stiffe necked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

b Seeing the people are thus of nature, the rulers haue need to call vpon God that he would alwayes be present with his Spirit.

10 And he answered, Beholde, * I will make a couenant before all thy people, *and* will do marueiles, such as haue not beene done in all the worlde, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

* Deut. 5.2.

11 Keepe diligently that which I command thee this day: Beholde, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they be the cause of [c] ruine among you:

* Deut. 7.2.
c If thou follow their wickednes, and pollute thy selfe with their idolatrie.

13 But yee shall ouerthrowe their altars, and breake their images in pieces, & cut downe their [d] groues,

d Which pleasant places they chused for their idoles.

14 (For thou shalt bow downe to none other god, because the Lord, whose Name *is* * Ielous, is a ielous God)

* Chap. 20.5.

15 Lest thou make a * compact with the inhabitants of the lande, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, *some man* call thee, and thou * eate of his sacrifice:

* Chap. 23.32. deut. 7.2.
* 1. Cor. 8.10.

16 And *least* thou take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

* 1. King. 11.2.

17 Thou shalt make thee no gods of [e] mettall.

e As, gold, siluer, brasse, or any thing that is molten: And herein is condemned all maner of idoles, whatsoeuer they be made of.

18 ¶ The feast of * vnleauened breade shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commanded thee, in ÿ time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

* Chap. 23.15.
* Chap. 13.4.

19 * Euery *male*, that *first* openeth the wombe, *shalbe* mine: also all the first borne of thy flocke shalbe reckoned *mine*, *both* of beeues and sheepe.

* Chap. 13.2. & 22.29. ezek. 44.30.

20 But ÿ first of ÿ asse thou shalt bie out with a lambe: and if thou redeeme *him* not, then thou

 shalt

shalt breake his necke: all the first borne of thy
sonnes shalt thou redeeme, and none shall appeare
before me * f emptie.

*Chap.23.15. ecclus.35.4.
f Without offring some thing.

21 ¶ * Six dayes shalt thou worke, and in the
seuenth day thou shalt rest: both in earing time,
and in the haruest thou shalt rest.

*Chap.23.12.

22 ¶ * Thou shalt also obserue the feast of
weekes *in the time* of the first fruites of wheate
haruest, and the feast of gathering *fruites* in g the
end of the yeere.

*Chap.23.16.
g Which was in September, when the sunne declined, which in the count of politicall things they called the ende of the yere.

23 ¶ * Thrise in a yere shal all your men chil-
dren appeare before the Lorde Iehouah God of
Israel.

*Deut.16.16. chap.23.14.17.

24 For I will cast out the nations before thee,
and enlarge thy coasts, so that no man shall h de-
sire thy land, when thou shalt come vp to appeare
before the Lord thy God thrise in the yeere.

h God promiseth to defende them and theirs, which obey his commandement.

25 * Thou shalt not offer the blood of my sa-
crifice with leauen, neither shall ought of the sa-
crifice of the feast of Passeouer be left vnto the
morning.

*Chap.23.18.

26 The first ripe fruites of thy land thou shalt
bring vnto the house of the Lorde thy God: *yet*
shalt thou not i seethe a kid in his mothers milke.

i Reade Chap. 23. 19. deu.14.21.

27 And the Lord said vnto Moses, Write thou
these words: for after the tenour of * these words
I haue made a couenant with thee & with Israel.

*Chap.24.18. deut.9.9.

28 So hee was there with the Lorde k fourtie
dayes and fourtie nights, *and* did neither eat bread
nor drinke water: and hee wrote in the Tables
* the wordes of the couenant, *euen* the tenne
‖ commandements.

k This miracle was to confirme the authoritie of the law, & ought no more to be followed then other miracles.
*Deut.4.13.
‖ Or, words.

29 ¶ So when Moses came downe frō mount
Sinai, the two Tables of the Testimonie *were* in
Moses hande, as hee descended from the mount:
(nowe Moses wist not that the skinne of his face
shone bright, after that *God* had talked with him.

30 And Aaron and all the children of Israel
looked vpon Moses, and beholde, the skin of his
face shone bright, and they were l afraid to come
neere him)

l Reade 2.Cor.3.7

31 But Moses called them: and Aaron and all
the chiefe of the congregation returned vnto him:
and Moses talked with them.

32 And afterwarde all the children of Israel
came neere, and he charged them with al that the
Lord had said vnto him in mount Sinai.

33 So Moses made an end of cōmuning with
them, * and had put a couering vpon his face.

*2.Cor.3.13.

34 But, when Moses came m before the Lorde
to speake with him, he tooke off the couering vn-
till he came out: then he came out, and spake vn-
to the children of Israel that which he was com-
manded.

m Which was in the Tabernacle of the congregation.

35 And the children of Israel sawe the face of
Moses, howe the skin of Moses face shone bright:
therefore Moses put the couering vpon his face,
vntill he went to speake with *God*.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readines of the people to offer. 30 Bezaleel and Aholiab are prayse of Moses.

THen Moses assembled all the Congregation
of the children of Israel, and sayd vnto them,
These are the wordes which the Lord hath com-
manded, that ye should do them:

2 * Six dayes thou shalt worke, but the se-
uenth day shall be vnto you the holy a Sabbath
of rest vnto the Lord: whosoeuer doth *any* worke
therein, shall die.

*Chap.20.9.
a Wherein ye shall rest from all bodly worke.

3 Ye shall kindle no fire throughout all your
habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Con-
gregation of the children of Israel, saying, This is
the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the
Lorde: whosoeuer is of a * willing heart, let him
bring this offring to the Lord, *namely* golde, and
siluer, and brasse:

*Chap.25.2.

6 Also blew silke, and purple, and skarlet, and
fine linen, and goats *haire*,

7 And rams skins died red, and badgers skins
with Shittim wood:

8 Also oyle for light, and spices for the anoin-
ting oyle, and for the sweete incense,

9 And onix stones, and stones to be set in the
Ephod, and in the brest plate.

10 And all the wise b hearted among you,
shall come and make all that the Lord hath com-
manded:

b Reade Chap. 28.3.

11 *That is*, the * Tabernacle, ẏ pauilion there-
of, and his couering, & his taches and his boards,
his barres, his pillars and his sockets,

*Chap.26.31.

12 The Arke, & the barres thereof: the Merci-
seate, and the vaile that c couereth *it*,

c Which hanged before the Merciseate that it could not be seene.

13 The Table, and the barres of it, and all the
instruments thereof, and the shew bread:

14 Also the Candlesticke of light and his in-
struments, and his lampes with the oyle for the
light:

15 * Likewise the Altar of perfume and his
barres, and the anoynting oyle, and the sweete
incense, and the vaile of the doore at the entring
in of the Tabernacle,

*Chap.30.1.

16 The * Altar of burnt offering with his bra-
sen grate, his barres and all his instruments, the
lauer and his foote,

*Chap.27.1.

17 The hangings of the court, his pillars & his
sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, & the pinnes
of the court with their cordes,

19 The d ministring garmentes to minister in
the holy place, *and* the holy garments for Aaron
the Priest, and the garmentes of his sonnes, that
they may minister in the Priests office.

d Such as apperteine to the seruice of the Tabernacle.

20 ¶ Then all the Congregation of the chil-
dren of Israel departed from the presence of
Moses.

21 And euery one, whose heart † encouraged
him, and euery one, whose spirit made him willing,
came *and* brought an offring to the Lord, for the
worke of the Tabernacle of the Congregation, &
for all his vses, and for the holy garments.

† Ebr. lifted him vp.

22 Both men & women, as many as were free
hearted, came *and* brought ‖ taches and earings,
and rings, and bracelets, all *were* iewels of golde:
and euery one that offered an offring of golde vn-
to the Lord:

‖ Or, hookes.

23 Euery man also, which had blewe silke, and
purple, and skarlet, & fine linen, and goates *haire*,
and rammes skinnes died red, and badgers skins,
brought *them*.

24 All that offered an oblation of siluer and
of brasse, brought the offring vnto the Lord: and
euery one, that † had Shittim wood for any ma-
ner worke of the ministration, brought *it*.

† Ebr. with whom was found.

25 And all the women that were e wise hear-
ted, did spin with their hands, & brought the spun
worke, *euen* the blewe silke, and the purple, the
skarlet, and the fine linen.

e Which were wittie & expert.

26 Like-

f That is, which were good spinners.

26 Likewise al the women, f whose hearts were
moued with knowledge, span goates *haire.*
27 And ẏ rulers brought onix stones, & stones
to be set in the Ephod, and in the brest plate:
28 Also spice, and oyle for light, and for the
* anoynting oyle, and for the sweete perfume.

*Chap.30.23.

29 Euery man and woman of the children of
Israel, whose hearts moued thẽ willingly to bring
for all the worke which the Lord had commaun-
ded thẽ to make g by the hand of Moses, brought
a free offring to the Lord.

g Vsing Moses as a minister thereof.

30 ¶ Then Moses sayde vnto the children of
Israel, Beholde, * the Lord hath called by name
Bezaleel the sonne of Vri, the sonne of Hur of the
tribe of Iudah,

*Chap.31.2.

31 And hath filled him ‖ with an excellent
spirit of wisdome, of vnderstanding, and of know-
ledge, and in all maner worke,

‖Or, with the spirit of God.

32 To finde out curious workes, to worke in
golde, and in siluer, and in brasse,
33 And in grauing stones to set them, and in
karuing of wood, *euen* to make any maner of fine
worke.
34 And he hath put in his heart that he may
teach *other*: both hee, and Aholiab the sonne of
Ahisamach of the tribe of Dan:
35 Them hath he filled with wisdome of heart
to worke all maner h of cunning * and broidred,
and needle worke: in blewe silke, and in purple, in
skarlet, and in fine linnen and weauing, *euen* to do
all maner of worke and subtill inuentions.

h Perteining to grauing, or karuing, or such like.
*Chap.26.1.

CHAP. XXXVI.

5 The great readinesse of the people, in so much that he commanded them to cease. 8 The curtaines made. 19 The couering. 20 The boards. 31 The Barres, 35 and the vaile.

THen wrought Bezaleel, and Aholiab, and all
† cunning men, to whome the Lorde gaue
wisedome, and vnderstanding, to knowe how to
worke all maner worke for the seruice of the
a Sanctuarie, according to all that the Lorde had
commanded.

†Ebr. wise in heart.

a By the Sanctuarie he meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholi-
ab, and all the wise hearted men, in whose heartes
the Lorde had giuen wisedome, *euen* as many as
their hearts encouraged to come vnto that worke
to worke it.
3 And they receiued of Moses all the offering
which the children of Israel had brought for the
worke of the seruice of the Sanctuarie, to make it:
also b they brought still vnto him free gifts euery
morning.

b Meaning the Israelites.

4 So all the wise men, that wrought all the
holy worke, came euery man from his worke
which they wrought,
5 And spake to Moses, saying, The people
bring too c much, *and* more then ynough for the
vse of the worke, which the Lord hath comman-
ded to be made.

c A rare example and notable to see the people so ready to serue God with their goods.

6 Then Moses gaue a commaundement, and
they caused it to be proclaymed throughout the
hoste, saying, Let neither man nor woman prepare
any more worke for the oblation of the Sanctua-
rie. So the people were stayed from offring.
7 For the stuffe they had, was sufficient for all
the worke to make it, and too much.
8 * All the cunning men therefore among
the workemen, made *for* the Tabernacle ten cur-
taines of fine twined linnen, and of blewe silke,
and purple, and skarlet: d Cherubims of broydred
worke made they *vpon* them.

*Chap.26.3,4.

d Which were litle pictures with wings in the forme of children.

9 The length of one curtaine *was* twentie and
eight cubits, and the breadth of one curtaine foure
cubites: *and* the curtaines were all of one cise.
10 And he coupled fiue curtaines together, &
other fiue coupled he together.
11 And he made strings of blewe silke by the
edge of one curtaine, in the seluedge of the cou-
pling: likewise he made on the side of the *other*
curtaine in the seluedge in the second coupling.
12 * Fiftie strings made he in the one curtaine,
and fiftie strings made he in the edge of the *other*
curtaine, which was in the second coupling: the
strings were set one against another.

*Chap.26.10.

13 After, he made fiftie ‖ taches of golde, and
coupled the curtaines one to another with the ta-
ches: *so* was it one Tabernacle.

‖Or, hookes.

14 ¶ Also he made curtaines of goates *haire*
for the ‖ couering vpon the Tabernacle: he made
them *to the number* of eleuen curtaines.

‖Or, pauillion.

15 The length of one curtaine *had* thirtie cu-
bites, & the bredth of one curtaine foure cubites:
the eleuen curtaines *were* of one cise.
16 And hee coupled fiue curtaines by them-
selues, and sixe curtaines by themselues:
17 Also he made fiftie strings vpon the edge
of *one* curtaine in the seluedge in the coupling, &
fiftie strings made he vpon the edge of the *other*
curtaine in the second coupling.
18 He made also fiftie taches of brasse to cou-
ple the couering that it might be one.
19 And he made a e couering vpon the paui-
lion of rams skinnes dyed red, and a couering of
badgers skinnes aboue.

e These two were aboue the couering of goates haire.

20 ¶ Likewise he made the boards for the Ta-
bernacle, of Shittim wood to f stand vp.
21 The length of a board *was* ten cubites, and
the bredth of one board *was* a cubite, & an halfe.

f And to beare vp the curtaines of the Tabernacle.

22 One board had two tenons, set in order as
the feete of a ladder, one against another: thus
made he for all the boardes of the Tabernacle.
23 So he made twentie boardes for the South
side of the Tabernacle, euen full South.
24 And fourtie sockets of siluer made he vn-
der the twentie boardes, two sockets vnder one
board for his two tenons, and two sockets vnder
another board for his two tenons.
25 Also for the other side of the Tabernacle
toward the North, he made twentie boards,
26 And their fourtie sockets of siluer, two soc-
kets vnder one board, and two sockets vnder an-
other boarde.
27 Likewise toward g the Westside of the Ta-
bernacle he made sixe boardes.

g Or, toward the Sea, which was the Sea called Mediterraneum Westward from Ierusalem.

28 And two boardes made he in the corners
of the Tabernacle, for either side,
29 And they were * ioyned beneath, and like-
wise were made sure aboue with a ring: thus he
did to both in both corners.

*Chap.26.24.

30 So there were eight boards & their sixteene
sockets of siluer, vnder euery board two sockets.
31 ¶ After, he made * barres of Shittim wood,
fiue for the boards in ẏ one side of ẏ Tabernacle,

*Chap.25.28, and 30.4,5.

32 And fiue barres for the boardes in the o-
ther side of the Tabernacle, and fiue barres for
the boards of the Tabernacle on the side toward
the West.
33 And he made the middest barre to shoote
through the boards, from the one ende to ẏ other.
34 He ouerlayd also the boards with gold, and
made their rings of gold for places for the barres,

and couered the barres with golde.

h Which was betweene the Sanctuarie & the Holiest of all.

35 ¶ Moreouer he made a h vaile of blew silke,
and purple, & of skarlet, and of fine twined linen
with Cherubims of broydred worke made he it:
36 And made thereunto foure pillars of Shit-
tim, & ouerlayd them with golde: whose || hookes
were also of golde, and hee cast for them foure
sockets of siluer.

|| Or, heads.

37 And he made an i hanging for the Taber-
nacle doore, of blew silke, & purple, and skarlet,
and fine twined linnen, *and* needle worke,

i Which was betweene the court & the Sanctuarie.

38 And the fiue pillars of it with their hookes,
and ouerlayde their chapiters & their || filets with
golde, but their fiue sockets *were* of brasse.

|| Or, graven borders.

CHAP. XXXVII.

1 *The Arke.* 6 *The Merciseate.* 10 *The Table.* 17 *The Candlesticke.* 25 *The Altar of incense.*

* Chap. 25. 10.

AFter this, Bezaleel made the * Arke of Shit-
tim wood, two cubites and an halfe long, and
a cubite and an halfe broade, and a cubite and an
halfe hie:
2 And ouerlayde it with fine golde within
and without, and made a a crowne of golde to it
round about,

a Like battlements.

3 And cast for it foure rings of golde for the
foure corners of it: that is, two rings for the one
side of it, & two rings for the other side thereof.
4 Also he made barres of Shittim wood, and
couered them with golde,
5 And put the barres in the rings by the sides
of the Arke, to beare the Arke.
6 ¶ And he made the * Merciseate of pure
golde: two cubites and an halfe *was* the length
thereof, and one cubite and an halfe the breadth
thereof.

* Chap. 25. 17.

7 And he made two Cherubims of gold, vpō
the two endes of the Merciseate: *euen* of worke
beaten with the hammer made he them.
8 One Cherub on the one ende, and another
Cherub on the other ende: b of the Merciseate
made he the Cherubims, at ỳ two endes thereof.

b Of the selfe same matter that the Merciseate was.

9 And the Cherubims spread out their wings
on hie, & couered the Merciseat with their wings,
and their faces *were* one towards another: toward
the Merciseate were the faces of the Cherubims.
10 ¶ Also he made ỳ Table of Shittim wood:
two cubites *was* the length thereof, and a cubite
the breadth thereof, and a cubite and an halfe the
height of it.
11 And hee ouerlayde it with fine golde, and
made thereto a crowne of golde round about.
12 Also he made thereto a border of an || hand
breadth round about, and made vpon the border
a crowne of golde round about.

|| Or, foure fingers.

13 And he cast for it foure rings of golde, and
put the rings in the foure corners that *were* in the
foure feete thereof.
14 Against the border were the rings, as pla-
ces for the barres to beare the Table.
15 And he made the barres of Shittim wood,
and couered them with golde to beare the Table.
16 * Also he made the instruments for the Ta-
ble of pure golde: dishes for it, and *incense* cuppes
for it, and goblets for it, & couerings for it, where-
with it should be couered.

* Chap. 25. 29.

17 ¶ Likewise he made the Candlesticke of
pure golde: of worke beaten out with the ham-
mer made he the Candlesticke; *and* his shaft, and
his branche, his bolles, his knops, and his floures
were of one piece.
18 And sixe branches came out of the sides
thereof: three branches of the Candlesticke out
of the one side of it, and three branches of the
Candlesticke out of the other side of it.
19 In one branche three bolles made like al-
mondes, a knop & a floure: and in another branch
three bolles made like almondes, a knop and a
floure: *and* so throughout the sixe branches that
proceeded out of the Candlesticke.
20 And vpon the Candlesticke *were* foure
bolles after the facion of almondes, the knoppes
thereof and the floures thereof:
21 That is, vnder euery two branches a knop
made thereof, & a knop vnder the second branch
thereof, and a knoppe vnder the third branche
thereof, according to the sixe branches comming
out of it.
22 Their knops & their branches were of the
same: it was all one * beaten worke of pure gold.

* Chap. 25. 31.

23 And he made for it seuen lampes with the
snuffers, and snuffdishes thereof of pure golde.
24 Of a c talent of pure golde made he it with
all the instruments thereof.

c Reade Chap. 25. 39.

25 ¶ Furthermore he made the * perfume altar
of Shittim wood: the length of it *was* a cubite, &
the breadth of it a cubite (it was square) and two
cubites hie, & the hornes thereof were of ỳ same.

* Chap. 30. 1, 2, 3, 4.

26 And he couered it with pure gold, both the
top and the sides thereof round about, and the
hornes of it, and made vnto it a crowne of golde
round about.
27 And he made two rings of golde for it, vn-
der the crowne thereof in the two corners of the
two sides thereof, to put barres in for to beare it
therewith.
28 Also he made the barres of Shittim wood,
and ouerlayde them with golde.
29 And he made the holy * anoynting oyle, &
the sweete pure incense after ỳ apothecaries arte.

* Chap. 30. 23, 35.

CHAP. XXXVIII.

1 *The altar of burnt offrings.* 8 *The brasen Lauer.* 9 *The Court.* 24 *The summe of that the people offred.*

ALso he made the altar of the burnt offering
* of Shittim wood: fiue cubites *was* the
length thereof, and fiue cubites the bredth there-
of: *it was* square and three cubites hie.

* Chap. 27. 1.

2 And he made vnto it hornes in the foure
corners thereof: the hornes thereof were of the
same, and he ouerlayde it with brasse.
3 Also he made all the instruments of the al-
tar: the * ashpans, and the besoms, and the basins,
the fleshhookes, and the || censers: all the instru-
ments thereof made he of brasse.

* Chap. 27. 3.
|| Or, fire pannes.

4 Moreouer he made a brasen grate wrought
like a net to the Altar, vnder the compasse of it
beneath in the a middes of it,

a So that the gridyron or grate was halfe so hie as the altar, & stood within it.

5 And cast foure rings of brasse for the foure
endes of the grate to put barres in.
6 And he made the barres of Shittim wood,
and couered them with brasse.
7 The which barres he put into the rings on
the sides of the altar to beare it withall, and made
it * hollow *within* the boardes.

* Chap 27. 8.

8 ¶ Also he made the Lauer of brasse, & the
foote of it of brasse of the b glasses of the women
that did assemble and came together at the doore
of the Tabernacle of the Congregation.

b R. Kimhi saith, that the women brought their looking glasses, which were of brasse or fine metal, & offred them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.

9 ¶ Finally he made the court on the South
side full South: the hangings of the court *were* of
fine twined linnen, hauing an hundreth cubites.

10 Their

10 Their pillars *were* twentie, and their brasen sockets twentie: the hookes of the pillars, and their filets *were* of siluer.

11 And on the Northside *the hangings were* an hundreth cubites: their pillars twentie, & their sockets of brasse twentie, the hookes of the pillars and their filets of siluer.

12 On the Westside also *were* hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of siluer.

13 And toward ỳ Eastside, full East *were hangings* of fiftie cubites.

14 The hangings of the one side *were* fifteene cubites, their three pillars, and their three sockets:

*Chap. 27.14.

15 * And of the other side of the court gate on both sides *were* hangings of fifteene cubites, *with* their three pillars and their three sockets.

16 All the hangings of the court round about *were* of fine twined linen:

17 But the sockets of ỳ pillars *were* of brasse: the hookes of the pillars and their filets of siluer, and the couering of their chapiters of siluer: and all the pillars of the court were hooped about with siluer.

18 *He made* also the hanging of the gate of the court of needle worke, blewe silke, and purple, & skarlet, and fine twined linen euen twentie cubites long, and fiue cubites in height & bredth, † like the hangings of the court.

†Ebr. ouer against.

19 And their pillars *were* foure ẇ their foure sockets of brasse: their hooks of siluer, & the couering of their chapiters, and their filets of siluer.

20 But all the * pins of the Tabernacle and of the court round about *were* of brasse.

*Chap. 27.19.

21 ¶ These are the parts of the Tabernacle, *I meane*, of the Tabernacle of the Testimonie, which was appoynted by the commandement of Moses for the office of the [c] Leuites by the hande of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and minister in ỳ same, as did Eleazar and Ithamar, Nom. 3.4.

22 So Bezaleel the sonne of Vri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a [d] cunning workeman & an embroiderer & a worker of needle worke in blew silke, and in purple, & in skarlet, and in fine linen.

d As a grauer, or carpenter, Chap. 31.4.

24 All ỳ gold that was occupied in all ỳ worke wrought for the holy place (which was the golde of the offring) was nine and twentie talents, and seuen hundreth and thirtie shekels, according to the shekel of the Sanctuarie.

25 But the siluer of them that were numbred in the Congregation, *was* an hundreth talents, and a thousand seuen hundreth seuentie and fiue shekels, after the shekel of the Sanctuarie.

26 A ‖ portion for a man, *that is*, halfe a shekel after ỳ shekel of the Sanctuarie, for all them that were numbred from twentie yeere olde & aboue, among sixe hundreth thousande, and three thousand, and fiue hundreth and fiftie men.

‖Or, halfe a shekel.

27 Moreouer there were an hundreth talents of siluer, to cast ỳ sockets of ỳ Sanctuary, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousande seuen hundreth and seuentie and fiue *shekels*, and ouerlayde their chapiters, and made filets about them.

29 Also the brasse of the offering *was* seuentie [e] talents, and two thousande, and foure hundreth shekels.

e Reade the weight of a talent, Chap. 25.39.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the Altar,

31 And the sockets of the court round about, and the sockets for the court gate, & all the * pins of the Tabernacle, and all the pins of the court round about.

*Chap. 27.19.

CHAP. XXXIX.

1 The apparell of Aaron and his sonnes. 32 All that the Lord commanded, was made, and finished. 43 Moses blesseth the people.

1 MOreouer they made [a] garments of ministration to minister in the Sanctuarie of blewe silke, and purple, and skarlet: they * made also the holy garmentes for Aaron, as the Lorde had commanded Moses.

a As coueringe for the Arke, the Candlesticke, the Altars, and such like.

*Chap. 31.10. and 35.19.

2 So he made the Ephod of golde, blew silke, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thinne plates, and cut it into wiers, to worke it in ỳ blewe silke and in the purple, and in the skarlet, and in the fine linen, with broidered worke.

4 For the which they made shoulders to couple together: *for* it was closed by the two edges thereof.

5 And the broidred garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: *euen* of golde, of blewe silke, and purple, & skarlet, and fine twined linen, as the Lorde had commanded Moses.

6 ¶ And they wrought * *two* Onix stones closed in ouches of golde, and graued, as [b] signets are grauen, with the names of the children of Israel,

*Chap. 28.9.

b That is, of very fine and curious workemanship.

7 And put them on the shoulders of the Ephod, *as* stones for a * remembrance of the children of Israel, as the Lorde had commaunded Moses.

*Chap. 28.12.

8 ¶ Also he made the brestplate of broidred worke like the worke of the Ephod: *to wit*, of gold, blewe silke, and purple, and skarlet, and fine twined linen.

9 They made the brest plate double, & it was square, an hand breadth long, & an hand breadth broad: *it was also* double.

10 And they filled it with foure rowes of stones. The order *was thus*, a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the seconde rowe, an Emeraude, a Saphir, and a Diamond:

12 Also in the thirde rowe, [e] a Turkeis, an Achate, and an Hematite:

e Or, a ligure, which stone authors write that it commeth of the vrine of the beast called lynx.

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Iasper: closed and set in ouches of golde.

14 So the stones *were* according to the names of the children of Israel, *euen* twelue [d] after their names, grauen like signets euery one after his name according to the twelue tribes.

d That is, euery tribe had his name written in a stone.

15 After, they made vpon the brest plate cheines at the endes, of wrethen worke *and* pure golde.

16 They made also two bosses of golde, and two golde rings, and put the two rings in the two corners of the brest plate.

17 And they put ỳ two wrethē cheines of gold in the two rings, in the corners of the brest plate.

18 Also the two *other* endes of the two wre-

 then

then chaines they fastened in the two bosses, and put them on the shoulders of the Ephod vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the brest plate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* gold rings, and put them on the two sides of the Ephod, beneath on the foreside of it, & ouer against his coupling aboue the broidered garde of the Ephod.

21 Then they fastened the brest plate by his rings vnto the rings of the Ephod, with a lace of blewe silke, that it might bee *fast* vpon the broydered garde of the Ephod, and that the brest plate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 ¶ Moreouer, he made the robe of the [e] Ephod of wouen worke, altogether of blewe silke.

e Which was next vnder the Ephod.

23 And [f] the hole of the robe *was* in the middes of it, as the coller of an habergeon, with an edge about the coller, that it should not rent.

f Where he should put thorow his head.

24 And they made vpon the skirts of the robe pomegranates, of blewe silke, and purple, and skarlet, and *fine linen* twined.

25 They made also * belles of pure golde, and put the belles betweene the pomegranates vpon the skirtes of the robe rounde about betweene the pomegranates.

*Chap.28.33.

26 A bell & a pomegranate, a bell & a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After, they made coates of fine linen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linen, and goodlie bonnets of fine linen, and linen * breeches of fine twined linen,

*Chap.28.42.

29 ¶ And the girdle of fine twined linen, and of blew silke, and purple, and skarlet, *euen* of needle worke, as the Lord had commanded Moses.

30 ¶ Finally they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription *like* to the grauing of a signet, * HOLINES TO THE LORD.

*Chap.28.36.

31 And they tied vnto it a lace of blewe silke to fasten it on hie vpon the miter, as the Lorde had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, *euen* of the * Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

*Chap.27.21.

33 ¶ Afterwarde they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillers, and his sockets,

34 And the couering of rammes skinnes died red, and the couerings of badgers skinnes, and the [g] couering vaile.

g So called, because it hanged before the merci-seat and couered it from sight, Chap.35.12.

35 The Arke of the Testimony, and the barres thereof, and the Merci-seate,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlesticke, the lampes thereof, *euen* the lampes [h] set in order, and all the instruments thereof, and the oile for light:

h Or, which Aarõ dressed and refreshed with oyle euery morning, Chap.30.7.

38 Also the golden Altar and the anoynting oyle, and the sweete incense, and the hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasse, his barres and all his instrumentes, the Lauer and his foote.

40 The curtaines of the court with his pillars, and his sockets, & the hanging to the court gate, *and* his cordes, and his pinnes, and all the instruments of the seruice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the ministring garmentes to serue in the Sanctuarie, *and* the holy garmentes for Aaron the Priest, and his sonnes garmentes to minister in the Priestes office.

42 According to euery poynt that the Lorde had [i] commanded Moses, so the children of Israel made all the worke.

i Signifying that in Gods matters man may neither adde, nor diminish.

43 And Moses beheld al the worke, & behold, they had done it as the Lord had commanded: so had they done: and Moses [k] blessed them.

k Praised God for the peoples diligence and prayed for them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glorie of the Lorde appeareth in the cloude couering the Tabernacle.

THen the Lord spake vnto Moses, saying,

2 In the [a] *first* day of the first moneth in the *very* first *of the same* moneth shalt thou set vp the Tabernacle, *called* ÿ Tabernacle of the Congregation:

a After that Moses had bene 40. dayes & 40. nights in the mount, that is, from the beginning of August to the tenth of September, hee came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, and light his lampes,

*Reade Chap.26.35.

5 And thou shalt set ÿ incense Altar [b] of gold before the Arke of the Testimonie, and put the [c] hanging at the doore of the Tabernacle.

b That is, ÿ altar of perfume or to burne incense on.

c This hanging or vaile was betwene the Sanctuarie and the court.

6 Moreouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court rounde about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoynt the Tabernacle, and all that is therein, and halowe it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offring, and all his instrumentes, and shalt sanctifie the Altar, that it may bee an altar most holie.

11 Also thou shalt anoynt the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron & his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holie garmentes, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priestes office.

14 Thou shalt also bring his sonnes, & clothe them with garments,

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister vnto mee in the Priestes office: for their anoynting shall be *a signe*, that the Priesthood [d] shall be euerlasting vnto them throughout their generations.

d Till both the priesthood & the ceremonies should ende, which was at Christs comming.

16 So Moses did according to all that ÿ Lorde had commanded him: so did he.

17 ¶ * Thus

*Nomb.7.1.
e After they came out of Egypt, Nom.7.1.

17 ¶ *Thus was the Tabernacle reared vp
the first day of the first moneth in e the seconde
yeere.
18 Then Moses reared vp the Tabernacle and
fastened his sockets, and set vp the boardes there-
of, and put in the barres of it, and reared vp his
pillars.
19 And he spred the couering ouer the Ta-
bernacle, and put the couering of that couering
on hie aboue it, as the Lorde had commanded
Moses.

f That is, the tables of the lawe, Chap 31.18. and 34.29.

20 ¶ And he tooke and put the f Testimo-
nie in the Arke, and put the barres in *the ringes*
of the Arke, and set the Merciseate on hie vpon
the Arke.

*Chap.35.12.

21 He brought also the Arke into the Taber-
nacle, and hanged vp the *couering vaile, and co-
uered the Arke of the Testimonie, as the Lorde
had commanded Moses.
22 ¶ Furthermore hee put the Table in the
Tabernacle of the Congregation in the North-
side of the Tabernacle, without the vaile,
23 And set the bread in order before the
Lord, as the Lord had commanded Moses.
24 ¶ Also he put the Candlesticke in the Ta-
bernacle of the Congregation, ouer against the
Table toward the Southside of the Tabernacle.

‖Or, set vp.

25 And he ‖ lighted the lampes before the
Lord, as the Lord had commanded Moses.
26 ¶ Moreouer he set the golden Altar in the
Tabernacle of the Congregation before the
vayle,
27 And burnt sweete incense thereon, as the
Lord had commanded Moses.
28 ¶ Also hee hanged vp the vayle at the
g doore of the Tabernacle.

g Betweene the Sanctuarie and the court.

29 After, he set the burnt offring Altar *with-
out* the doore of the Tabernacle, *called* the Ta-
bernacle of the Congregation, and offered the
burnt offering and the sacrifice thereon, as the
Lord had commanded Moses.
30 ¶ Likewise he set the Lauer betweene the
Tabernacle of the Congregation and the Altar,
and powred water therein to wash with.
31 So Moses and Aaron, and his sonnes wa-
shed their hands and their feete thereat.
32 When they went into the Tabernacle of
the Congregation, and when they approched to
the Altar, they washed, as the Lord had comman-
ded Moses.
33 Finally, he reared vp the court rounde a-
bout the Tabernacle and the Altar, and hanged
vp the vaile at the court gate: so Moses finished
the worke.

*Nomb.9.15. 1.king.8.10.

34 ¶ *Then the cloude couered the Taber-
nacle of the Congregation, and the glorie of the
Lord filled the Tabernacle.
35 So Moses could not enter into the Taber-
nacle of the Congregation, because the cloud a-
bode thereon, and the glorie of the Lord filled the
Tabernacle.
36 Nowe when the cloude ascended vp from
the Tabernacle, the children of Israel went for-
ward in all their iourneyes.
37 But if the cloude ascended not, then they
iourneyed not till the day that it ascended.
38 For h the cloude of the Lord *was* vpon the
Tabernacle by day, and fire was in it by night in
the sight of all the house of Israel, throughout all
their iourneyes.

h Thus the presence of God preserued and guided them night and day till they came to the land promised.

THE THIRD BOOKE OF MOSES, CALLED * LEVITICVS.

*Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God daily by most singular benefites declared himselfe to be mindfull of his Church: so he woulde not that they shoulde haue any occasion to trust either in themselues, or to depende vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiuenesse of their offences (if they offered them in true faith and obedience.) Also he appointed their Priestes and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes they should obserue; and in what times. Moreouer, he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiuenesse of sinnes. And because they should giue no place to their own inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least thinges, what they shoulde doe, as what beastes they should offer and eate: what diseases were contagious and to be auoyded: what order they shoulde take for all maner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawful: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his lawes, and threatned his curse to them that transgressed them.

CHAP. I.

2 Of burnt offrings for particular persons. 3. 10 and 14 The maner to offer burnt offrings as well of bullockes, as of sheepe and birdes.

a Hereby Moses declareth that he taught nothing to the people but that, which he receiued of God.
b So they could offer of none other sort, but of those which were commanded.

1 NOwe the a Lorde called Moses,
and spake vnto him out of the Ta-
bernacle of the Congregation, say-
ing,
2 Speake vnto the children
of Israel, and thou shalt say vnto
them, If any of you offer a sacrifice vnto the
Lord, ye shall offer your sacrifice of b cattell, *as of*
beeues and of the sheepe.

*Exod.29.10.

3 *If his sacrifice *be* a burnt offering of the
heard, he shall offer a male without blemish, pre-
senting him of his owne voluntarie will at the
doore of the c Tabernacle of the Congregation
before the Lorde.

c Meaning, within the court of the Tabernacle.
†Ebr. to him.

4 And he shall put his hande vpon the head
of the burnt offering, and it shalbe accepted † to
the Lorde, to be his atonement.

d The Priest or Leuite.

5 And d he shall kill the bullocke before the
Lord, and the Priestes Aarons sonnes shall offer
the blood, and shal sprinckle it round about vpon
the

e Of the burnt offring, Exod.27.1.

the e altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall he fley the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priestes Aarons sonnes shall lay the parts in order, the head & the || kall vpon the wood that is in the fire which is vpon the altar.

|| Or, the bodie of the beast, or the fat.

9 But the inwardes thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: *for* it is a burnt offering, an oblation made by fire, for a sweete sauour f vnto the Lorde.

f Or a sauour of rest, which pacifieth the anger of the Lorde.

10 ¶ And if his sacrifice for the burnt offering *be* of the flocks (*as* of the sheepe, or of the goats) he shall offer a male without blemish,

11 g And he shall kill it on the Northside of the altar h before the Lorde, and the Priestes Aarons sonnes shall sprinckle the blood thereof round about vpon the altar.

g Reade verse 5.
h Before the altar of the Lorde.

12 And he shall cut it in † pieces, *separating* his head and his || kall, and the Priest shal lay them in order vpon the wood that *lyeth* in the fire which is on the altar:

† Ebr. into his pieces.
|| Or, fat.

13 But hee shall wash the inwardes, and the legges with water, and the Priest shall offer the whole & burne it vpon the altar: *for* it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lorde.

14 ¶ And if his sacrifice *be* a burnt offring to the Lord of ẏ foules, then he shall offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and i wring the necke of it asunder, and burne it on the altar: and the blood thereof shall bee || shed vpon the side of the altar.

i The Ebrewe worde signifieth to pluck off with the naile.
|| Or, strained, or, pressed.

16 And he shall plucke out his maw with his fethers, and cast them beside the altar on the k East part in the place of the ashes.

k On the side of the court gate in the pannes which stoode with ashes, Exod.27.3.

17 And he shall cleaue it with his wings, *but* not deuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: *for* it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lorde.

CHAP. II.

1 The meate offring is after three sortes: of fine floure vnbaken, 4 Of bread baken, 14 And of corne in the eare.

AND when any will offer a a meate offring vnto the Lorde, his offering shall be of fine floure, and he shall powre oyle vpon it, and put incense thereon,

a Because the burnt offring could not be without the meate offring.

2 And shall bring it vnto Aarons sonnes the Priestes, and b he shall take thence his handfull of the flowre, and of the oyle with all the incense, and the Priest shall burne it for a c memoriall vpon the altar: *for* it is an offering made by fire for a sweete sauour vnto the Lorde.

b The Priest.
c To signifie that God remembreth him that offreth.

3 * But the remnant of the meate offering *shalbe* Aarons and his sonnes: *for* it is d most holy of the Lordes offrings made by fire.

* Ecclus.7.31.
d Therefore none could eate of it but the Priestes.

4 ¶ If thou bring also a meate offring baken in the ouen, *it shalbe* an vnleauened cake of fine floure mingled with oile, or an vnleauened wafer anointed with oile.

5 ¶ But if thy e meate offring *be* an oblation of the frying pan, it shall be of fine flowre vnleauened, mingled with oile.

e Which is a gift offered to God to pacifie him.

6 And thou shalt part it in pieces, and powre oile thereon: *for* it is a meate offring.

7 ¶ And if thy meate offring *be* an oblation *made* in the caldron, it shalbe made of fine flowre with oile.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lorde, and shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the Priest shall take from the meate offring a * memoriall of it, and shall burne it vpon the altar: *for* it is an oblation * made by fire for a sweete sauour vnto the Lord.

* Verse 2.
* Exod.29.18.

10 But that which is left of the meate offring, *shalbe* Aarons and his sonnes: *for it is* most holy of the offrings of the Lord made by fire.

11 All the meate offrings which ye shall offer vnto the Lorde, shalbe made without leauen: for yee shall neither burne leauen nor honie in any offring of the Lorde made by fire.

12 ¶ *In* the oblation of the first fruits ye shal offer f them vnto the Lorde, but they shall not be burnt g vpon the altar for a sweete sauour.

f That is, fruites, which are sweete as honie, ye may offer.
g But reserued for the Priestes.

13 (All the meate offrings also shalt thou season with * salt, neither shalt thou suffer the salt of the h couenant of thy God to be lacking from thy meate offring, *but* vpon all thine oblations thou shalt offer salt)

* Mar.4.49.
h Which they were bound (as by a couenant) to vse all sacrifices, Nomb.18.19. 2.Chron.13.5. Ezek.43.24. or, it meaneth a sure and pure couenant.

14 If then thou offer a meate offring of thy first fruites vnto the Lorde, thou shalt offer for thy meate offering of thy first fruites * eares of corne dried by the fire, and wheate beaten out of || the greene eares.

* Chap.23.14.
|| Or, full eares: for the word signifieth, a fruitfull fielde. Reade 2.Chron.26.10. in the note g.

15 After, thou shalt put oile vpon it, and lay incense thereon: *for* it is a meate offring.

16 And the Priest shall burne the memoriall of it, *euen* of that that is beaten, and of the oile of it, with all the incense thereof: *for* it is an offring vnto the Lorde made by fire.

CHAP. III.

1 The maner of peace offerings, and beastes for the same. 17 The Israelites may neither eate fat, nor blood.

ALso if his oblation *be* a a peace offering, if he will offer of the droue (whether it be male or female) he shall offer such as is without blemish, before the Lorde,

a A sacrifice of thankesgiuing offered for peace and prosperitie, either generally or particularly.

2 And shall put his hande vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priestes shall sprinckle the blood vpon the altar round about.

3 So hee shall offer b *part* of the peace offerings *as* a sacrifice made by fire vnto the Lorde, *euen* the * fat that couereth the inwardes, and all the fat that is vpon the inwardes.

b One part was burnt, another was to the Priestes, and the third to him that offered.
* Exod.29.22.

4 He shall also take away the two kidneis, & the fat that is on them, and vpon || the flankes, and the kall on the liuer with the kidneis.

|| Or, the which kidneis are neere the flankes.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: *this is* a sacrifice made by fire for a sweete sauour vnto the Lorde.

6 ¶ Also if this oblation *be* a peace offring vnto the Lorde out of ẏ flocke, whether it be c male or female, he shall offer it without blemish.

c In the peace offring it was indifferent to offer either male or female, but in the burnt offering onely the male: so here can be offered no birdes, but in the burnt offring they might: all there was consumed with fire, and in the peace offring but a part.

7 If he offer a Lambe for his oblation, then he shall bring it before the Lorde,

8 And lay his hand vpon the head of his offring, & shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinckle the blood thereof round about vpon the altar.

d The burnt offring was wholly consumed, and of the offring made by fire onely the inwardes &c. were burnt: the shoulder and breast, with the two chawes and the maw were the Priestes, and the rest his that offered.
*Verse 4.

9 After, of the peace offrings he shall offer [d] an offring made by fire vnto the Lord: he shall take away the fat therof, and the rump altogether, hard by the backe bone, and the fat that couereth the inwardes, and all the fat that is vpon the inwards.

10 Also hee shall take away the two kidneis, with ỷ fat that is vpon them, & vpon the *flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, *as* the meate of an offring made by fire vnto the Lord.

12 ¶ Also if his offring *be* a goate, then shall he offer it before the Lord,

e Meaning at the northside of the Altar, Chap. 1, 1.

13 And shall put his hand vpon the head of it, and kill it before [e] the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then hee shall offer thereof his offring, *euen* an offring made by fire vnto the Lorde, the fatte that couereth the inwardes, and all the fatte that is vpon the inwardes.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneis.

*Chap. 7. 25.
f By eating fat, was meant to be carnall, and by blood eating, was signified crueltie.
*Gen. 9. 4.
chap. 17. 14.

16 So the Priest shall burne them vpon the altar, *as* the meate of an offering made by fire for a sweete sauour: *all the fatte *is* the Lordes.

17 *This shalbe* a perpetuall ordinance for your generations, throughout all your dwellings, *so that* ye shall eate neither [f] fatte nor * blood.

CHAP. IIII.

1 The offring for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

†Ebr. a soule.
a That is, of negligence or ignorance, specially of the ceremoniall lawe: for otherwise the punishments for crimes are appoynted according to the transgression, Nom. 15. 22.
b Meaning, the hie Priest.
c Hereby confessing that he deserued the same punishment which the beast suffered.

Moreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If †any shall sinne through [a] ignorance, in any of the commandements of the Lord, (which ought not to be done) but shall doe *contrary* to any of them,

3 If the [b] Priest that is anointed doe sinne (according to the sinne of the people) then shall he offer, for his sinne which hee hath sinned, a yong bullocke without blemish vnto the Lorde for a sinne offring,

4 And hee shall bring the bullocke vnto the dore of the Tabernacle of the Congregation before the Lorde, and shall put his hand vpon the bullockes head, and [c] kill the bullocke before the Lord.

5 And the Priest that is anoynted, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

d Which was betweene the Holiest of all, and the Sanctuarie.
e Which was in the court: meaning by the Tabernacle the Sanctuarie: and in the end of this verse it is taken for the court.
*Chap. 5. 9.

6 Then the Priest shall dippe his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the [d] Sanctuarie.

7 The Priest also shall put *some* of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the [e] Tabernacle of the Congregation, then shall hee powre *all *the rest* of the blood of the bullocke at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation.

8 And hee shall take away all the fat of the bullocke for the sinne offring: *to wit*, the fat that couereth the inwardes, and all the fatte that is about the inwardes.

9 He shall take away also the two kidneis, and the fatte that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offrings, and the Priest shall burne them vpon the altar of burnt offring.

*Exod. 29. 14.
num. 19. 5.
*Hebr. 13. 11.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwardes, and his dung *shall he beare out.*

12 So he shall cary the whole bullocke out of the * host vnto a cleane place, where the ashes are powred, & shall burne on him the wood in the fire: where the ashes are cast out, shall he be burnt.

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished.
*Chap. 5. 2, 3, 4.

13 ¶ And if the [f] whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done *against* any of the commandements of the Lorde which shoulde not bee done, and haue offended:

14 When the sinne which they haue committed shalbe knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the congregation.
||Or, the Priest.

15 And the [g] Elders of the Congregation shall put their handes vpon the head of the bullocke before the Lord, and || hee shall kill the bullocke before the Lord.

16 Then the Priest that is anoynted, shall bring of the bullockes blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, *euen* before the vaile.

18 Also he shal put *some* of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre al the *rest* of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

||Or, make a perfume with it.

19 And he shall take all his fat from him, and ||burne it vpon the altar.

20 And *the Priest* shall do with this bullocke, as he did with the bullocke for *his* sinne: so shall he do with this: so the Priest shall make an atonement for them, and it shalbe forgiuen them.

21 For he shall carie the bullocke without the hoste, and burne him as hee burned the first bullocke: *for* it is an offring for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and do through ignorance *against* any of the commandements of the Lord his God, which should not be done, and shall offend,

||Or, the male goat of the folde.
h That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

23 If one shewe vnto him his sinne, which he hath committed, then shall he bring for his offring an || hee goate without blemish,

24 And shall lay his hand vpon the head of the hee goate, and kill it in [h] the place where hee should kill the burnt offring before the Lord: *for* it is a sinne offring.

25 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and shall powre *the rest* of his blood at the foote of the burnt offring altar,

i Wherein he represented Iesus Christ.
||Or, priuate person.

26 And shall burne all his fat vpon the altar, as the fat of the peace offring: so the Priest shall make an [i] atonement for him, concerning his sinne, and it shalbe forgiuen him.

27 ¶ Likewise if any of the ||people of the land shall sinne through ignorance in doing *against* any of the commandements of the Lord, which should not be done, and shall offend,

28 If one shewe him his sinne which he hath committed,

‖Or, the female of the goates.

committed, then he shall bring for his offring, ‖a shee goate without blemish for his sinne which he hath committed,

k Reade verse 24.

29 [k]And he shall lay his hand vpon the head of the sinne offring, and slay the sinne offring in the place of burnt offring.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all *the rest* of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offrings is taken away, and the Priest shall burne it vpon the altar for a *sweete sauour vnto the Lorde, and the Priest shall make an atonement for him, and it shalbe forgiuen him.

*Exod. 29.18.

32 And if he bring a lambe for his sinne offring, he shall bring a female without blemish,

33 And shall lay his [l]hand vpon the head of the sinne offring, and he shall slay it for a sinne offring in the place where hee shoulde kill the burnt offring.

l Meaning that the punishment of his sinne should be laid vpon that beast, or, that he had receiued all things of God, and offred this willingly.

34 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all *the rest* of the blood thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fatte of the lambe of the peace offrings is taken away: then the Priest shall burne it vpon the altar [m]with the oblations of the Lorde made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shalbe forgiuen him.

m Or, besides the burnt offrings, which were dayly offred to the Lord.

CHAP. V.

1 Of him that testifieth not the trueth, if hee heare another sweare falsly. 4 Of him that voweth rashly. 13 Of him that by ignorance withdraweth any thing dedicate to the Lord.

†Ebr. a soule.
‖Or, if the iudge hath taken an oth of any other.
a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

Also if † any haue sinned, *that is*, ‖ If he haue heard the voyce of an othe, and hee can be a witnesse, whether he hath seene or [a]knowen of it, if he doe not vtter it, he shall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Eyther if hee touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

4 Either if any [b]sweare and pronounce with his lippes to doe euill, or to doe good (whatsoeuer it bee that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these *poynts*,

b Or vowe rashly without iust examination of the circumstances, and not knowing what shalbe the issue of the same.
c Which haue bene mentioned before in this Chapter.

5 When he hath sinned in any of these [c]things, then he shall confesse that he hath sinned therein.

6 Therefore shall he bring his trespasse offring vnto the Lord for his sinne which hee hath committed, *euen* a female from the flocke, *be it* a lambe or a shee goate for a sinne offring, and the Priest shall make an atonement for him concerning his sinne.

7 But † if he be not able to bring a sheepe, he shall bring for his trespasse which hee hath committed, two turtle doues, or two yong pigeons vnto the Lord, one for a sinne offring, and the other for a burnt offring.

†Ebr. if his hand cannot touch, meaning for his pouertie.

8 So he shall bring them vnto the Priest, who shall offer the sinne offring first, and *wring the necke of it asunder, but not pluckt it cleane off.

*Chap. 1.15.

9 After he shall sprinkle of the blood of the sinne offring vpon the side of the altar, and the rest of the blood shall be ‖ shed at the foote of the altar: *for* it is a sinne offring.

‖Or, powred.

10 Also he shall offer the second for a burnt offring ‖ as the maner is: so shall the Priest [d]make an atonement for him (for his sinne which he hath committed) and it shall be forgiuen him.

‖Or, according to the lawe.
d Or, declare him to be purged of that sinne.

11 ¶ But if hee *bee not able to bring two turtle doues, or two yong pigeons, then hee that hath sinned, shall bring for his offring, the tenth part of an [e]Ephah of fine floure for a sinne offring, he shall put none [f]oyle thereto, neither put any incense thereon: for it is a sinne offering.

*Verse. 7.
e Which is about a pottell.
f As in the meate offring, Chap. 2.1.

12 Then shall hee bring it to the Priest, and the Priest shall take his handfull of it for the *remembrance thereof, and burne it vpon the altar *with the offrings of the Lord made by fire: *for* it is a sinne offring.

*Chap. 2.2.
*Chap. 4.35.

13 So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these *poyntes*, and it shall bee forgiuen him: and *the remnant* shalbe the Priestes, as the meate offring.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance [g]*by taking away* things consecrated vnto the Lorde, he shall then bring for his trespasse offring vnto the Lorde a ramme without blemish out of the flocke, *worth* two shekels of siluer [h]by thy estimation after the shekel of the Sanctuarie, for a trespasse offring.

g As touching the first fruites or tithes, due to the priests and Leuites.
h By the estimation of the priest, chap. 27.12.

16 So hee shall restore that wherein hee hath offended, *in taking away* of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ram of the trespasse offring, and it shalbe forgiuen him.

17 ¶ Also if any sinne and *doe *against* any of the commandements of the Lord, which ought not to be done, & know not and [i]sinne and beare his iniquitie,

*Chap. 4.2.
i That is, afterward remembreth that he hath sinned when his conscience doeth accuse him.

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation *worth* **two shekels* for a trespasse offring vnto the Priest: and the Priest shall make an atonement for him concerning his [k]ignorance wherein he erred, and was not ware: so it shall be forgiuen him.

*Exod. 30.13.
k Els if his sinne against God come of malice, he must die, Nom. 15.30.

19 This is the trespasse offring for the trespasse committed against the Lord.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The lawe of the burnt offrings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meate offring. 20 The offrings of Aaron, and his sonnes.

And the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespasse against the Lorde, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him [a]of trust, or doth by [b]robberie, or by violence oppresse his neighbour,

a To bestowe and occupie for the vse of him that gaue it.
b By any guile or vnlawfull meanes.

3 Or hath founde that which was lost, and denieth it, and sweareth falsely, *for any of *these* things that a man doeth, [c]wherein he sinneth:

*Nom. 5.6.
c Wherein he can not but sinne: or, wherein a man accustometh to sinne by periurie or such like thing.

4 When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him

to

to keepe, or the lost thing which he found.
5 Or for whatsoeuer he hath sworne falsely,
he shall both restore it in the whole * summe, and
shall adde the fift part more thereto, *and* giue it
vnto him to whome it pertaineth, the same day
that he offreth for his trespasse.

*Numb.5.7.

6 Also he shall bring for his trespasse vnto the
Lord, a ramme without blemish out of the * flocke
in thy estimation *worth two shekels* for a trespasse
offring vnto the Priest.

*Chap.5.15.

7 And the Priest shall make an atonement for
him before the Lord, and it shall be forgiuen him,
whatsoeuer thing hee hath done, and trespassed
therein.
8 ¶ Then the Lord spake vnto Moses, saying,
9 Commaund Aaron and his sonnes, saying,
This is the [d] lawe of the burnt offring, (it is the
burnt offring because it burneth vpon the altar al
the night vnto the morning, and the fire burneth
on the altar)

d That is, the Ceremonies which ought to be obserued therein.

10 And the Priest shall put on his linen gar-
ment, and shal put on his linen breeches vpon [e] his
flesh, and take away the ashes when the fire hath
consumed the burnt offring vpon the altar, and he
shal put them beside the [f] altar.

e Vpon his secrete partes, Exod.28.42.
f In the ashpannes appointed for that vse.

11 After, he shal put off his garments, and put
on other raiment, and cary the ashes foorth with-
out the hoste vnto a cleane place.
12 But the fire vpon the altar shal burne there-
on *and* neuer be put out: wherefore the Priest shal
burne wood on it euery morning, and lay ỳ burnt
offring in order vpon it, and he shal burne there-
on the fat of the peace offrings.
13 The fire shal euer burne vpon the altar, *and*
neuer goe out.
14 ¶ * Also this is the lawe of the meate of-
fring, which Aarons sonnes shall offer in the pre-
sence of the Lord, before the altar.

*Chap.2.1. numb.15.4.

15 He shall euen take thence his handfull of
fine flowre of the meate offring and of the oyle,
& all the incense which *is* vpon the meat offring,
and shall burne it vpon the altar for a sweete sa-
uour, *as* a * memoriall therefore vnto the Lorde:

*Chap.2.9.

16 But the rest thereof shall Aaron and his
sonnes eate: it shalbe eaten without leauen in the
holy place: in the court of the Tabernacle of the
Congregation they shall eate it.
17 It shall not be [g] baken with leauen: I haue
giuen it for their portion of mine offrings made
by fire: *for* it is as the sinne offering and as the
trespasse offring.

g Or kned with leauen and after baken.

18 All the males among the children of Aa-
ron shall eate of it: It *shalbe* a statute for euer in
your generations concerning the offrings of the
Lord, made by fire: * whatsoeuer toucheth them
shall be holy.

* Exod.29.37.

19 ¶ Againe the Lorde spake vnto Moses,
saying,
20 This is the offering of Aaron & his sonnes,
which they shall offer vnto the Lorde in the day
when he is anointed: the tenth part of an * Ephah
of fine floure, for a meate offering [h] perpetuall:
halfe of it in ỳ morning, & halfe thereof at night.

*Exod.16.36.
h So oftias the hie Priest shalbe elected and anointed.

21 In the frying panne it shalbe made with
oyle: thou shalt bring it fryed, *and* shalt offer the
‖ baken pieces of the meate offering for a sweete
sauour vnto the Lord.

‖Or, fryed.

22 And the Priest that is [i] anoynted in his
steade, among his sonnes shall offer it: *It is* the
Lordes ordinance for euer, it shall be burnt al-
together.

i His sonne that shal succeed him.

23 For euery meate offring of the Priest shall
be *burnt* altogether, it shall not be eaten.
24 ¶ Furthermore, the Lord spake vnto Mo-
ses, saying,
25 Speake vnto Aaron, and vnto his sonnes,
and say, This is the Lawe of the sinne offering, In
the place where the burnt offring is killed, shall
the sinne offring be killed before the Lord, *for* it
is most holy.
26 The Priest that offreth this sinne offring,
shall eate it: in the holy place shall it be eaten, in
the court of ỳ Tabernacle of the Congregation.
27 Whatsoeuer shall touch the flesh thereof
shalbe holy: & when there droppeth of the blood
thereof vpon a [k] garment, thou shalt wash that
whereon it droppeth in the holy place.

k Meaning, the garment of the Priest.

28 Also the earthen pot that it is sodden in,
shalbe broken, but if it be sodden in a brasen pot,
it shall both be scoured and washed with [l] water.

l Which was in the lauer, Exod.30.18.

29 All the males among the Priestes shall eate
thereof. *for* it is most holy.
30 * But no sinne offering, whose blood is
brought into the Tabernacle of the Congregati-
on to make reconciliation in the holy place, shal-
be eaten, *but* shalbe burnt in the [m] fire.

*Chap.4.5. hebr.13.11.
m Out of the campe, Chap.4.12.

CHAP. VII.

1 The lawe of the trespasse offring. 11 Also of the peace offrings. 23 The fat and the blood may not be eaten.

Likewise this is the lawe of the [a] trespasse offe-
ring, it is most holy.
2 In the place [b] where they kill the burnt of-
fering, shall they kill the trespasse offering, and the
blood thereof shal he sprinkle rounde about vpon
the altar.

a Which is for the smaller sinnes and such as are committed by ignorance.
b At the court gate.

3 All the fat thereof also shall [c] he offer, the
rumpe, and the fat that couereth the inwards.

c The hie Priest.

4 After hee shall take away the two kidneis,
with the fat that is on them & vpon the flankes,
and the kall on the liuer with the kidneis.
5 Then the Priest shall burne them vpon the
altar, for an offring made by fire vnto the Lorde:
this is a trespasse offring.
6 All the males among the Priestes shall eate
thereof, it shalbe eaten in the holy place, *for* it is
most holy.
7 As the sinne offring *is*, so *is* the trespasse of-
fring, one [d] law serueth for both: [e] that wherewith
the Priest shal make atonement, shalbe his.

d The same ceremonies: notwithstanding that this worde trespasse signifieth lesse then sinne.
e Meaning, the rest which is left and not burnt.

8 Also the Priest that offreth any mans burnt
offring, shal haue the skinne of the burnt offering
which he hath offered.
9 And all the meate offring that is baken in
the ouen, and that is dressed in the pan, and in the
frying pan, shal be the Priests that offreth it.
10 And euery meat offring mingled with oile,
and that is [f] dry, shall pertaine vnto all the sonnes
of Aaron, to all alike.

f Because it had no oyle nor licour.

11 Furthermore, this is the lawe of the peace
offrings, which he shall offer vnto the Lord.
12 If he offer it to [g] giue thankes, then he shal
offer for his thankes offering, vnleauened cakes
mingled with oyle, and vnleauened wafers anoin-
ted with oyle, and fine floure fryed *with* the cakes
mingled with oyle.

g Peace offrings conteine a confession and thankesgiuing for a benefite receiued and also a vowe, and free offring to receiue a benefite.

13 He shal offer *also* his offring with cakes of
leauened bread, for his peace offrings, to giue
thankes.
14 And of all the sacrifice hee shall offer one
cake for an heaue offering vnto the Lorde, *and*
it

it shalbe the Priests that sprinckleth the blood of the peace offrings.

15 Also the flesh of his peace offerings, for thankesgiuing, shalbe eaten the same day that it is offered: he shal leaue nothing thereof vntil the morning.

h If he make a vowe to offer: for els the flesh of the peace offerings must be eaten the same day.

16 But if the sacrifice of his offring *be* a [h] vow, or a free offring, it shalbe eaten the same day that he offreth his sacrifice: and so in the morning the residue thereof shalbe eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shal not be accepted that offereth it, neither shall it be reckoned vnto him, *but* shalbe an abomination: therefore the person that eateth of it shal [i] beare his iniquitie.

i The sinne, wherefore he offered shall remaine.
k After it be sacrificed.
l Of the peace offring, that is cleane.
*Chap.15.3.

19 The flesh also that toucheth any vncleane [k] thing, shal not be eaten, *but* burnt with fire: but [l] of this flesh all that be cleane shal eate thereof.

20 But if any eate of the flesh of the peace offrings that pertaineth to the Lord, hauing his *vncleannesse vpon him, euen the same person shalbe cut off from his people.

21 Moreouer, whē any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthie abomination, & eate of the flesh of the peace offrings, which pertaineth vnto the Lorde, euen that person shalbe cut off from his people.

22 ¶ Againe ẏ Lord spake vnto Moses, saying,

*Chap.3.17.

23 Speake vnto the children of Israel, & say, * Ye shal eate no fat of beeues, nor of sheepe, nor of goates.

24 Yet the fat of the dead beast, and the fat of that, which is torne *with beastes*, shalbe occupied to any vse, but ye shal not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shal offer an offring made by fire to the Lorde, euen the person that eateth, shalbe cut off from his people.

*Gen.9.4. chap.17.14.

26 Neither * shal ye eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, & say, He that offreth his peace offrings vnto the Lorde, shal bring his gift vnto the Lorde of his peace offrings:

m And shoulde not send it by another.
*Exod.29.24.

30 His [m] handes shal bring the offrings of the Lorde made by fire: *euen* the fatte with the breast shal he bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shal burne the fatte vpon the Altar, and the breast shal bee Aarons and his sonnes.

32 And the right shoulder shal yee giue vnto the Priest for an heaue offering, of your peace offrings.

33 The same ẏ offereth the blood of the peace offrings, and the fatte, among the sonnes of Aaron, shal haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, *euen* of their peace offerings, and haue giuen them vnto Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

n That is, his priuiledge, reward and portion.

35 ¶ This is the [n] anointing of Aaron, & the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lorde,

36 The which *portions* the Lorde commanded to giue them in the day that hee anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is *also* the lawe of the burnt offring, of the meate offring, and of the sinne offring, and of the trespasse offring, and of the [o] consecrations, and of the peace offrings,

o Which sacrifice was offered when the Priests were consecrated, Exod.29.22.

38 Which the Lorde commaunded Moses in the mount Sinai, when he commaunded the children of Israel to offer their giftes vnto the Lorde in the wildernesse of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFterwarde the Lorde spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments and the *anointing oyle, and a bullocke for the sinne offring, & two rammes, and a basket of vnleauened bread, *Exod.28.1.4. *Exod.30.24.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lorde had commanded him, & the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, *This is the thing which the Lorde hath commaunded to doe. *Exod.29.4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broydred garde of the Ephod, and bounde it vnto him therewith.

8 After hee put the brest plate thereon, and put in the brest plate * the Vrim and the Thummim. *Exod.28.30.

9 Also he put the miter vpon his head, and put vpon the miter on the fore front the golden plate, *and* the [a] holy crowne, as the Lorde had commanded Moses.

a So called because this superscription, Holines to the Lorde, was grauen in it.
b That is, the Holiest of all, the Sanctuarie and the court.

10 (Nowe Moses had taken the anoynting oyle, and anointed the [b] Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar and all his instruments, and the lauer, and his foote, to sanctifie them)

12 * And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him. *Ecclus.45.15. psal.133.2.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses,

14 * Then hee brought the bullocke for the sinne offring, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offring. *Exod.29.10. chap.9.2.

15 And Moses slew him, and tooke the blood, which he put vpon the hornes of the [c] Altar round about ẇ his finger, and purified the altar, & powred *the rest* of the blood at the foot of the altar: so he sanctified [d] it, to make reconciliation vpon it.

c Of the burnt offring.
d To offer for the sinnes of the people.

16 Then

16 Then he tooke all the fatte that was vpon
the inwardes, and the kall of the liuer and the
two kidneis, with their fatte, which Moses burned
vpon the Altar.
17 But the bullocke and his [e] hide, and his
flesh, and his doung, hee burnt with fire without
the hoste as the Lord had commanded Moses.
18 ¶ Also hee brought the ram for the burnt
offring, and Aaron and his sonnes put their hands
vpon the head of the ramme.
19 So Moses killed it, and sprinkled the blood
vpon the altar round about,
20 And Moses cutte the ramme in pieces, and
burnt the head with the pieces, and the fat,
21 And washed the inwardes and the legges
in water: so Moses burnt the ram euery whit vpon
the Altar: *for* it was a burnt offering for a sweete
sauour, which was made by fire vnto the Lorde, as
the Lord had commanded Moses.
22 ¶ *After, he brought the other ramme, the
ramme of consecrations, and Aaron and his sonnes
layed their handes vpon the head of the ramme,
23 Which Moses [f] slewe, and tooke of the
blood of it, and put it vpon the lappe of Aarons
right eare, and vpon the thumbe of his right hand,
and vpon the great toe of his right foote.
24 Then Moses brought Aarons sonnes, and
put of the blood on the lap of their right eares,
and vpon the thumbes of their right handes, and
vpon the great toes of their right feete, and Mo-
ses sprinkled *the rest* of the blood vpon the Altar
round about.
25 And he tooke the fatte and the rumpe, and
all the fatte that was vpon the inwardes, and the
kall of the liuer, and the two kidneis with their
fat, and the right shoulder.
26 Also he tooke of ye basket of ye vnleauened
bread that was before the Lord, one vnleauened
cake and a cake of oiled bread, and one wafer, and
put them on the fat, and vpon the right shoulder.
27 So hee put * all in Aarons handes, and in
his sonnes handes, and shooke it to and fro before
the Lord.
28 After, Moses tooke them out of their hands,
and burnt them vpon the altar for a burnt offring:
for these were consecrations for a sweete sauour
which were made by fire vnto the Lord.
29 Likewise Moses tooke the breast of the
ramme of consecrations, and shooke it to and fro
before the Lord: *for* it was Moses * portion, as the
Lord had commanded Moses.
30 Also Moses tooke of the anoynting oyle,
and of the blood which was vpon the Altar, and
sprinkled it vpon Aaron, vpon his garments, and
vpon his sonnes, and on his sonnes garments with
him: so he sanctified Aaron, his garments, and his
sonnes, and his sonnes garments with him.
31 ¶ Afterward Moses sayde vnto Aaron and
his sonnes, Seethe the flesh at the doore of the
[g] Tabernacle of the Congregation, and there *eate
it with the bread that is in the basket of consecra-
tions, as I commanded, saying, Aaron and his
sonnes shall eate it,
32 But that which remaineth of the flesh and
of the bread, shall ye burne with fire.
33 And ye shall not depart from the doore of
the Tabernacle of the Congregation seuen dayes,
vntill the dayes of your consecrations bee at an
ende: * for seuen dayes, *saide the Lord*, shall hee
† consecrate you,

e In other burnt offrings, which are not of consecration, or offring for himselfe, the Priest hath the skinne, Chap. 7. 8.

*Exo. 29. 31.

f Moses did this because that the Priestes were not yet established in their office.

*Exod. 29. 24.

*Exod. 29. 26.

g At the doore of the court.
*Exod. 29. 32. chap. 24. 9.

*Exod. 29. 35.
†Ebr. fill your handes.

34 As || he hath done this day: *so* the Lorde
hath commanded to doe, to make an atonement
for you.
35 Therefore shall yee abide at the doore of
the Tabernacle of the Congregation day and
night, seuen dayes, and shall keepe the watch of
the Lord, that ye die not: for so I am commanded.
36 So Aaron and his sonnes did all things
which the Lorde had commanded by the [h] hand
of Moses.

CHAP. IX.

8 The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glorie of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moses called Aaron
and his sonnes, and the Elders of Israel:
2 * Then hee sayde vnto Aaron, Take thee a
yong calfe for a [b] sinne offring, and a ramme for
a burnt offring, *both* without blemish, and bring
them before the Lord.
3 And vnto the children of Israel thou shalt
speake, saying, Take yee an hee goate for a sinne
offring, and a calfe, and a lambe, both of a yeere
olde, without blemish for a burnt offring:
4 Also a bullocke, and a ramme for peace of-
frings, to offer before the Lord, and a meate offring
mingled with oyle: for to day the Lord will ap-
peare vnto you.
5 ¶ Then they brought that which Moses
commanded before the Tabernacle of the Con-
gregation, and all the assembly drewe neere and
stoode before the [c] Lord.
6 (For Moses had sayde, This is the thing,
which the Lord commanded that ye shoulde doe,
and the glory of the Lord shall appeare vnto you)
7 Then Moses sayde vnto Aaron, Draw neere
to the Altar, and offer thy sinne offering, and thy
burnt offring, and make an atonement for [d] thee
and for the people: offer also the offering of the
people, and make an atonement for them, as the
Lord hath commanded.
8 ¶ Aaron therefore went vnto the Altar, and
killed the calfe of the sinne offring, which was for
himselfe.
9 And the sonnes of Aaron brought the
blood vnto him, & he dipt his finger in the blood,
and put it vpon the hornes of the Altar, & pow-
red *the rest* of the blood at the foote of the Altar.
10 But the fat and the kidneis and the kall of
the liuer of the sinne offring, he [e] burnt vpon the
Altar, as the Lord had commanded Moses.
11 The flesh also and the hide hee burnt with
fire without the hoste.
12 After, he slewe the burnt offering, and Aa-
rons sonnes brought vnto him the blood, which
he sprinckled round about vpon the Altar.
13 Also they brought the burnt offering vnto
him with the pieces thereof, and the head, and he
burnt *them* vpon the Altar.
14 Likewise he did wash the inwardes and the
legs, and [f] burnt *them* vpon the burnt offring on
the Altar.
15 ¶ Then he offred the peoples offring, and
tooke a goate, which was the sinne offring for
the people, and slewe it: and offred it for sinne, as
the first:
16 So he offred the burnt offring, and prepa-
red it, according to the maner.
17 He presented also the meate offring, and fil-
led his hand thereof, and * beside the burnt sacri-
fice

|| Or, as I haue done.

h By commission giuen to Moses.

a After their consecration: for the seuen dayes before, the priestes were consecrate.
*Exod. 29. 1.
b Aaron entreth into the possession of the Priesthood, and offreth the foure principall sacrifices: the burnt offering, the sinne offring, the peace offrings, and the meate offring.

c Before the altar, where his glorie appeared.

d Reade for the vnderstanding of this place, Ebr. 5. 3. and 7. 27.

e That is, he laied them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstand of the preparation of the sacrifices which were burnt after, verse 24.

*Exod. 29. 38.

fice of the morning he burnt *this* vpon the Altar.
18 He slewe also the bullocke, and the ramme
for the peace offrings, that was for the people, and
Aarons sonnes brought vnto him the blood, which
he sprinkled vpon the Altar round about,
19 With the fat of the bullocke, and of the
ramme, the rumpe, and that which couereth the in-
wards and the kidneis, and the kall of the liuer.
20 So they layed the fat vpon the breasts, and
he burnt the fat vpon the Altar.
21 But the g breastes and the right shoulder
Aaron shooke to and fro before the Lord, as the
Lord had commanded Moses.
22 So Aaron lift vp his hand toward the peo-
ple, and blessed them, and h came downe from
offering the sinne offering, and the burnt offering,
and the peace offrings.
23 After, Moses and Aaron went into the Ta-
bernacle of the Congregation, and came out, and
i blessed the people, * and the glory of the Lord
appeared to all the people.
24 *And there came a fire out from the Lord,
and consumed vpon the Altar the burnt offring
and the fatte: which when all the people sawe,
they || gaue thankes, and fell on their faces.

g Of the bullocke and the ramme.

h Because the altar was neere the Sanctuarie which was the vpper end, therefore he is said to come downe.

i Or prayed for the people.

*2.*Mac*.2.8.

**Gen*.4.4. 1.*king*.18.38. 2.*chro* 7.1. 2.*mac*.2.10,11.

||*Or, gaue a shoute for ioy.*

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

BVt * Nadab and Abihu, the sonnes of Aaron,
tooke either of them his censor, and put fire
therein, and put incense thereupon, and offred
a strange fire before the Lord, which he had not
commanded them.
2 Therefore a fire went out from the Lord, and
deuoured them: so they dyed before the Lord.
3 Then Moses said vnto Aaron, This is it that
the Lord spake, saying, I will be b sanctified in
them, that come neere me, and before all the peo-
ple I will be glorified: but Aaron held his peace.
4 And Moses called Mishael and Elzaphan
the sonnes of Vzziel, the vncle of Aaron, and said
vnto them, Come neere, cary your || brethren from
before the Sanctuarie out of the hoste.
5 Then they went, and caried them in their
coates out of the host, as Moses had commanded.
6 After, Moses saide vnto Aaron and vnto E-
leazar and Ithamar his sonnes, c Vncouer not your
heads, neither rent your clothes, least ye dye, and
least wrath come vpon all the people: but let your
brethren, all the house of Israel bewayle the
burning which the Lord hath d kindled.
7 And goe not ye out from the doore of the
Tabernacle of the Congregation, least ye dye: for
the anoynting oyle of the Lord *is* vpon you: and
they did according to Moses commandement.
8 ¶ And the Lord spake vnto Aaron, saying,
9 Thou shalt not drinke wine nor || strong
drinke, thou, nor thy sonnes with thee, when yee
come into the Tabernacle of the Congregation,
lest ye die: *this is* an ordinance for euer through-
out your generations,
10 That yee may put difference betweene the
holy and the vnholy, and betweene the cleane
and the vncleane,
11 And that ye may teach the children of Is-
rael all the statutes which the Lorde hath com-
manded them by the || hand of Moses.
12 ¶ Then Moses sayde vnto Aaron and vnto
Eleazar and to Ithamar his sonnes that were left,
Take the meate offring that remaineth of the of-

**Nom*.3.4. *and* 26.61. 1.*chro*.24.2.

a Not taken of the altar, which was sent from heauen, and endured till the captiuitie of Babylon.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements.

||*Or, cousins.*

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap 19.28. deut.14.1.

d In destroying Nadab and Abihu the chiefe, and menacing the rest except they repent.

||*Or, drinke that maketh drunke.*

||*Or, commission.*

frings of the Lord, made by fire, and eate it with-
out leauen beside the altar: for it is most holy:
13 And yee shall eate it in the holy place, be-
cause it is thy duetie and thy sonnes duetie of the
offrings of the Lord made by fire: for so I am
commanded.
14 Also the * shaken breast and the heaue
shoulder shall yee eate in || a cleane place: thou,
and thy sonnes, and thy e daughters with thee: for
they are giuen as thy || duetie and thy sonnes duety,
of the peace offrings of the children of Israel.
15 The heaue shoulder, and the shaken breast
shall they bring with the offrings made by fire
of the fat, to shake *it* to and fro before the Lord,
and it shalbe thine and thy sonnes with thee by a
lawe for euer, as the Lord hath commanded.
16 ¶ * And Moses sought the goate that was
offred for sinne, and lo, it was burnt: therefore he
was angrie with Eleazar and Ithamar the sonnes
of Aaron, which were f left *aliue*, saying,
17 Wherefore haue ye not eaten the sinne of-
fring in the holy place, seeing it is most Holy? and
God hath giuen it you, to beare the iniquitie of the
Congregation, to make an atonement for them
before the Lord.
18 Beholde, the blood of it was not brought
within the holy place: ye should haue eaten *it* in
the holy place, * as I commanded.
19 And Aaron said vnto Moses, Beholde, this
day g haue they offered their sinne offring, and
their burnt offring before the Lorde, and such
things *as thou knowest* are come vnto mee: If I
had eaten the sinne offring to day, should it haue
bene accepted in the sight of the Lord?
20 So when Moses heard *it*, he was h content.

**Exod*.29.24.

||*Or, where is no vncleannesse.*

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruites, the first borne, and the Easter lambe, Reade Chap.22.12,13.

||*Or, right or portion.*

* 2.*Mac*.2.11.

f And not consumed as Nadab, and Abihu.

**Chap*.6.26.

g That is, Nadab, and Abihu.

h Moses bare with his infirmitie, considering his great sorowe, but doth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, and which be vncleane.

AFter, the Lorde spake vnto Moses and to Aa-
ron, saying vnto them,
2 Speake vnto the children of Israel, and say,
* These are the beastes which yee a shall eate, a-
mong all the beastes that are on the earth.
3 Whatsoeuer parteth the b hoofe, and is clo-
uen footed, and cheweth the cudde, among the
beastes, that shall ye eate:
4 But of them that chewe the cudde, or deuide
the hoofe onely, of them ye shall not eate: as the
camell, because he cheweth the cud, and deuideth
not the hoofe, he shall be vncleane vnto you.
5 Likewise the conie, because he cheweth the
cudde and deuideth not the hoofe, he shall be vn-
cleane to you.
6 Also the hare, because he cheweth the cud,
and deuideth not the hoofe, he shalbe vncleane to
you.
7 * And the swine, because hee parteth the
hoofe and is clouen footed, but cheweth not the
cud, he shalbe vncleane to you.
8 Of their c flesh shall ye not eate, and their
carkeise shall yee not touch: *for* they shall bee
vncleane to you.
9 ¶ These shall ye eate, of al that are in the wa-
ters: whatsoeuer hath finnes and skales in the wa-
ters, in the seas, or in the riuers, them shall ye eate.
10 But all that haue not finnes nor skales in
the seas, or in the riuers, of all that d mooueth in
the waters, and of all e liuing things that are in the
waters, they shalbe an abomination vnto you.
11 They, I say, shalbe an abomination to you:
ye

**Gene*.7.2. *deut*.14.4. *act*.10.14.

a Or, whereof ye may eate.

b He noteth foure sortes of beastes: some chewe the cudde onely, and some haue onely the foote cleft: others neither chewe the cud nor haue the hoofe cleft: the fourth both chew the cudde and haue the hoofe deuided, which may be eaten.

* 2.*Mac*.6.18.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

d As litle fishe ingendered of the slime.

e As they which come of generation.

ye shall not eate of their flesh, but shall abhorre
their karkeis.
12 Whatsoeuer hath not fins nor skales in the
waters, that shalbe abomination vnto you.
13 ¶ These shall ye haue also in abomination
among the foules, they shal not be eaten: *for* they
are an abomination, the egle, and the ‖ goshauke,
and the osprey:

‖ Or, gryphon, as is in the greeke.

14 Also the vultur, & the kite after his kinde,
15 And all rauens after their kinde:
16 The ostritch also, and the night crowe, and
the ‖ seameaw, and the hauke after his kinde:

‖ Or, cuckowe.

17 The litle owle also, and the cormorant, and
the great owle.
18 Also the ‖ redshanke and the pelicane, and
the swanne:

‖ Or, porphyrio.

19 The storke also, the heron after his kinde,
and the lapwing, and the backe:
20 Also euery foule ỳ creepeth & goeth vpon
all foure, such shall be an abomination vnto you.
21 Yet these shall ye eate; of euery foule that
creepeth, *and* goeth vpon all foure which ‖ haue
their feete and legs all of one to leape withall vp-
on the earth,

‖ Or, haue no bowings on their feete.

22 Of them ye shall eate these, the grashopper
after his kinde, & the f solean after his kinde, the
hargol after his kinde, & the hagab after his kind.

f These were certaine kindes of grashoppers, which are not now properly knowen.

23 But al *other* foules that creepe & haue foure
feete, they *shalbe* abomination vnto you.
24 For by such ye shalbe polluted: whosoeuer
toucheth their karkeis, shalbe vncleane vnto the
euening.
25 Whosoeuer also h beareth of their karkeis,
shall wash his clothes, and be vncleane vntil euen.

g Out of the campe.

26 Euery beast that hath clawes deuided, and
is ‖ not clouen footed, nor cheweth the cud, such
shalbe vncleane vnto you: euery one that tou-
cheth them, shalbe vncleane.

‖ Or, hath not his foote clouen in two.

27 And whatsoeuer goeth vpon his pawes a-
mong all maner beastes that goeth on all foure,
such shalbe vncleane vnto you: who so doth touch
their carkeis shalbe vncleane vntil the euen.
28 And he that beareth their karkeis, shal wash
his clothes, and be vncleane vntill the euen: *for*
such shalbe vncleane vnto you.
29 ¶ Also these shalbe vncleane to you amōg
the things that creepe and moue vpon the earth,
the weasell, and the mouse, and the h ‖ frog, after
his kinde:

h The greene frog that sitteth on the bushes.
‖ Or, crocodile.

30 Also the rat, and the lizard, and the chame-
leon, and the stellio, and the molle.
31 These shall be vncleane to you among all
that creepe: whosoeuer doeth touch them when
they be dead, shalbe vncleane vntill the euen.
32 Also whatsoeuer any of the dead carkeises
of them doth fall vpon, shalbe vncleane, whether
it be vessell of wood, or rayment, or i skinne, or
sacke: whatsoeuer vessell it be that is occupied, it
shalbe put in the water as vncleane vntil the euen,
and *so* be purified.

i As a bottel or bagge.

33 But euery earthen vessell, whereinto any of
them falleth, whatsoeuer is within it shalbe vn-
cleane, and * ye shall breake it.

* Chap 6,28.

34 All meate also that shalbe eaten, if any *such*
water come vpon it, shalbe vncleane: & all drinke
ỳ shalbe drunke in all *such* vessels shalbe vncleane.
35 And euery thing that their carkeis fall vp-
on, shalbe vncleane: the fornais or the pot shalbe
broken: *for* they are vncleane, & shalbe vncleane
vnto you.
36 Yet the fountaines and welles where there
is plentie of water shalbe cleane: but that which
k toucheth their carkeises, shalbe vncleane.

k So much of the water as toucheth it.

37 And if there fal of their dead carkeis vpō a-
ny seede, which vseth to be sowē, it shalbe cleane.
38 But if any l water be powred vpon ỳ seede,
and there fall of their dead carkeis thereon, it shall
be vncleane vnto you.

l He speaketh of seede, that is layde to steepe before it be sowen.

39 If also any beast, whereof ye may eate, die,
he that toucheth the carkeis thereof shall be vn-
cleane vntil the euen.
40 And he that eateth of the carkeis of it, shal
wash his clothes and be vncleane vntill the euen:
he also that beareth the carkeis of it, shall wash his
clothes, and be vncleane vntil the euen.
41 Euery creeping thing therefore that cree-
peth vpon the earth shalbe an abomination, *and*
not be eaten.
42 Whatsoeuer goeth vpon the breast, and
whatsoeuer goeth vpon al foure, or that hath ma-
ny feete among all creeping things that creepe
vpon the earth, ye shall not eate of them, for they
shalbe abomination.
43 Yee shall not pollute your selues with any
thing that creepeth, neither make your selues vn-
cleane with them, neither defile your selues there-
by: ye shal not, I say, be defiled by them,
44 For I am the Lord your God: be sanctified
therefore, and be m holy, for I am holy, and defile
not your selues with any creeping thing, that
creepeth vpon the earth.

m He sheweth why God did chuse them to be his people, 1.Pet. 1.15.

45 For I am the Lord that brought you out of
the lande of Egypt, to be your God, and that you
should be holy, for I am holy.
46 This is the law of beasts, and of foules, and
of euery liuing thing that moueth in the waters,
and of euery thing that creepeth vpon the earth:
47 That there may be a difference betweene
the vncleane and cleane, and betweene the beast
that may be eaten, and the beast that ought not
to be eaten.

CHAP. XII.

2 *A lawe how women shoulde be purged after their deliuerance.*

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say, When a woman hath brought forth seede, &
borne a manchilde, shee shalbe vncleane a seuen
dayes, like as she is vncleane when she is put apart
for her ‖ * disease.

a So that her husband for that time could not resort to her.
‖ Or, flowres.
* Chap. 15.19.

3 (* And in the eight day, the foreskin of the
childes flesh shalbe circumcised)

* Luke 2.21. Iohn 7.22.

4 And she shall continue in the blood of her
purifying three b and thirtie dayes: she shal touch
no c halowed thing, nor come into the d Sanctu-
arie, vntil the time of her purifying be out.

b Besides the first seuen dayes.
c As sacrifice or such like.
d That is, into the court gate, til after fourtie dayes.

5 But if she beare a mayde childe, then shee
shalbe vncleane two e weekes, as when she hath
her disease: and she shall continue in the blood of
her purifying three score and sixe dayes.

e Twise so long as if shee bare a manchilde.

6 Nowe when the dayes of her purifying are
out, (whether it be for a sonne or for a daughter)
shee shall bring to the Priest a lambe of one yeere
olde for a burnt offering, and a yong pigeon or a
turtle doue for a sinne offring, vnto the doore of
the f Tabernacle of the Congregation,

f Where ỳ burnt offrings were wont to be offred.

7 Who shal offer it before the Lord, & make
an atonement for her: so she shalbe purged of the
issue of her blood. this is the law for her that hath
borne a male or female.

† Ebr. if her hande finde not the worth of a lambe.
* Luke 2.24.

8 But if she † bee not able to bring a lambe,
she shall bring two * turtles, or two yong pigeons:
the one for a burnt offring, and the other
for a sinne offring: and the Priest shall make an
atonement for her: so she shall be cleane.

CHAP. XIII.

3 What cōsiderations the Priest ought to obserue in iudging the leprosie, 28 The blacke spot or skab, 47 and the leprie of the garment.

Moreouer the Lorde spake vnto Moses, and
to Aaron, saying,
2 The man that shal haue in the skinne of his
flesh a swelling or a skab, or a white spot, so that
in the skinne of his flesh a it be like the plague of
leprosie, then he shalbe brought vnto Aaron the
Priest, or vnto one of his sonnes the Priests,
3 And the Priest shall looke on the sore in
the skinne of *his* flesh: if the haire in the sore be
turned into white, and the sore seeme to be b lower
then the skinne of his flesh, it is a plague of leprosie.
therefore the Priest shall looke on him,
and † pronounce him vncleane.
4 But if the white spot be in the skinne of his
flesh, and seeme not to be lower then the skinne,
nor the haire thereof be turned vnto white, then
the Priest shall shut vp *him that hath* the plague,
seuen dayes.
5 After, the Priest shall looke vpon him the
seuenth day: and if the plague seeme † to him to
abide still, and the plague growe not in the skin,
the Priest shall shut him vp yet seuen dayes more.
6 Then the Priest shall looke on him againe
the seuenth day, and if the plague c be darke, and
the sore growe not in the skinne, then the Priest
shal † pronounce him cleane, *for* it is a skab: therefore
he shal wash his clothes and be cleane.
7 But if the skab growe more in the skinne,
after that he is seene of ẏ Priest for to be purged,
he shalbe seene of the Priest yet againe.
8 Then the Priest shall consider, and if the
skab ‖ grow in the skinne, then the Priest shal pronounce
him d vncleane: *for* it is leprosie.
9 ¶ When the plague of leprosie is in a man,
he shalbe brought vnto the Priest,
10 And the Priest shall see *him*: and if the
swelling *be* white in ẏ skin, & haue made the haire
white, and there be rawe flesh in the swelling,
11 It is an old leprosie in the skin of his flesh:
and the Priest shall pronounce him vncleane, and
shall not shut him vp, for he is vncleane.
12 Also if the leprosie ‖ breake out in the skin,
and the leprosie couer all the skin of the plague,
from his head euen to his feete, wheresoeuer the
Priest looketh,
13 Then the Priest shall consider: and if the
leprosie couer all his flesh, he shal pronounce the
plague to be e cleane, because it is all turned into
whitenesse: *so* he shalbe cleane.
14 But if *there be* raw flesh on him when he is
seene, he shalbe vncleane.
15 For the Priest shall see the rawe flesh, and
declare him to be vncleane: *for* the rawe flesh is
f vncleane, *therefore* it is the leprosie.
16 Or if the rawe flesh change and be turned
into white, then he shall come to the Priest,
17 And the Priest shal behold him: and if the
sore be changed into white, then the Priest shall
pronounce the plague cleane, *for* it is cleane.
18 ¶ The flesh also in whose skin there is ‖ a
bile and is healed,

a That it may be suspected to be the leprie.
b That is, shrunke in, & be lower then the rest of the skin.
† Ebr. shall pollute him.
† Ebr. in his eyes.
c As hauing the skinne drawen together, or blackish.
† Ebr. shall clense him.
‖ Or, be spread abroade.
d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.
‖ Or, budde.
e For it is not that contagious leprie that infecteth, but a kinde of skirfe, which hath not the flesh raw as the leprosie.
f That is, declareth that the flesh is not sound, but is in danger to be leprous.
‖ Or, impostume.

19 And in ẏ place of the bile there be a white
swelling, or a white spot somewhat reddish, it shal
be seene of the Priest.
20 And when the Priest seeth it, if it appeare
lower then the skinne, and the haire thereof bee
changed into white, ẏ Priest then shal pronounce
him g vncleane: *for* it is a plague of leprosie, broken
out in the bile.
21 But if the Priest looke on it, & there be no
white haires therein, and if it bee not lower then
the skin, but be darker, then the Priest shall shut
him vp seuen dayes.
22 And if it spread abroad in the flesh, ẏ Priest
shall pronounce him vncleane, *for* it is a sore.
23 But if the spot continue in his place, and
growe not, it is a burning bile: therefore the Priest
shall declare him to be cleane.
24 ¶ If there be any flesh, in whose skin there
is an hote burning, & the quick flesh of ẏ burning
haue a h white spot, somewhat reddish or pale,
25 Then the Priest shall looke vpon it: and if
the haire in that spot be changed into white, and
it appeare lower then the skin, it is a leprosie broken
out in the burning: therefore the Priest shall
pronounce him vncleane: *for* it is the plague of
leprosie.
26 But if the Priest looke on it, and there be
no white haire in the spot, and be no lower then
the *other* skinne, but bee darker, then the Priest
shall shut him vp seuen dayes.
27 After, the Priest shall looke on him the seuenth
day: if it be growen abroad in the skinne,
then the Priest shall pronounce him vncleane: *for*
it is the plague of leprosie.
28 And if the spot abide in his place, not growing
in the skin, but is darke, it is a ‖ rising of the
burning: the Priest shall therefore declare him
cleane, for it is the drying vp of the burning.
29 ¶ If also a man or woman hath a sore on
the head or in the beard,
30 Then the Priest shall see his sore: and if it
appeare lower then the skin, and there be in it a
small yelow i haire, then the Priest shal pronoūce
him vncleane: *for* it is a blacke spot, and leprosie
of the head or of the beard.
31 And if the Priest looke on the sore of the
blacke spotte, and if it seeme not lower then the
skinne, nor haue any blacke haire in it, then the
Priest shall shut vp *him, that hath* the sore of the
blacke spot, seuen dayes.
32 After, in the seuenth day the Priest shall
looke on the sore: and if the blacke spot growe
not, and there be in it no yelowe haire, and the
blacke spot seeme not lower then the skinne,
33 Then he shalbe shauen, but *the place* of the
blacke spot shall hee not shaue: but the Priest
shall shut vp *him, that hath* the blacke spot, seuen
dayes more.
34 And the seuenth day the Priest shall looke
on the blacke spot: and if the blacke spot growe
not in the skinne, nor seeme lower then the *other*
skinne, then the Priest shall clense him, and hee
shall wash his clothes, and be cleane.
35 But if the blacke spot grow abroade in the
flesh after his clensing,
36 Then the Priest shal looke on it: and if the
blacke spot growe in the skin, the Priest shall not
k seeke for the yelowe haire: *for* he is vncleane.
37 But if ẏ blacke spot seeme to him to abide,
and that blacke haire growe therein, the blacke
spot

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people; as appeareth by Marie the prophetesse, Nom. 12, 14. & by king Vzziah, 2. Chro. 26. 20.
h If he haue a white spot in the place, where the burning was, and was after healed.
‖ Or, swelling.
i Which was not wont to be there, or els smaller then in any other part of the body.
k He shall not care whether the yelowe haire be there, or no.

spot is healed,he *is* cleane, and the Priest shall de-
clare him to be cleane.
38 ¶ Furthermore if there bee many white
spots in the skin of the flesh of man or woman,
39 Then the Priest shall consider: and it the
spots in the skin of their flesh be somewhat darke
and white withall, it is but a white spot broken
out in the skin: *therefore* he is cleane.
40 And the man whose haire is fallen off his
head,*and* is balde,is cleane.
41 And if his head lose the [l] haire on the fore-
part,*and* be balde before,he is cleane.

l By sickenesse,or any other inconuenience.

42 But if there be in the balde head, or in the
balde forehead a white reddish sore, it is a lepro-
sie springing in his balde head, or in his balde
forehead.
43 Therefore the Priest shall looke vpon it,&
if the rising of the sore bee white reddish in his
balde head,or in his bald forehead, appearing like
leprosie in the skin of the flesh,
44 He is a leper and vncleane: *therefore* the
Priest shall pronounce him altogether vncleane:
for the sore *is* in his head.
45 The leper also in whom the plague is, shall
haue his clothes [m] rent, and his head bare,& shall
put a couering vpon his [n] lips, and shall cry, *I am*
vncleane, *I am* vncleane.

m In signe of sorow and lamentation.
n Either in token of mourning, or for feare of infecting others.

46 As long as the disease *shall be* vpon him, he
shalbe polluted, *for* he is vncleane: he shall dwell
alone, * without the campe *shall* his habitati-
on *be*.

*Num.5,2.2.king.15.5.

47 ¶ Also the garment that the plague of le-
prosie is in, whether it be a wollen garment or a
linen garment,
48 Whether it bee in the warpe or in ẏ woofe
of linen or of wollen, either in a skin, or in any
thing made of skin,
49 And if the sore be greene or somewhat red-
dish in the garment or in ẏ skin, or in the warpe,
or in the woofe, or in any thing that is made of
[o] skin, it is a plague of leprosie and shalbe shewed
vnto the Priest.

o Whether it be garment, vessell, or instrument.

50 Then the Priest shall see the plague, and
shut vp *it that hath* the plague,seuen dayes.
51 And shall looke on the plague the seuenth
day: if the plague growe in the garment or in the
warpe,or in the woofe,or in the skinne, or in any
thing that is made of skin, that plague *is* a fret-
ting leprosie and vncleane.
52 And hee shall burne the garment, or the
warpe, or the woofe, whether it bee wollen or li-
nen,or any thing that is made of skin,wherein the
plague is: for it is a fretting leprosie, *therefore* it
shalbe burnt in the fire.
53 If the Priest yet see that the plague [p] grow
not in the garment,or in the woofe,or in whatso-
euer thing of skin it be,

p But abide still in one place,as verse 37.

54 Then the Priest shall commaunde them to
wash the thing wherein the plague is, and he shall
shut it vp seuen dayes more.
55 Againe ẏ Priest shall looke on the plague,
after it is washed:and if the plague haue not chan-
ged his [q] colour, though the plague haue spred
no further, it is vncleane: thou shalt burne it in
the fire, *for* it is a fret inwarde, [r] whether *the
spot* bee in the bare place of the whole, or in part
thereof.

q But remaine as it did before.
r Or,whether it be in any bare place before,or behinde,

56 And if the Priest see that the plague bee
darker, after that it is washed, he shall cut it out
of the garment, or out of the skin, or out of the
warpe,or out of the woofe.
57 And if it appeare still in ẏ garment or in the
warpe, or in the woofe, or in any thing made of
skin, it is a spreading *leprie*: thou shalt burne the
thing wherein the plague is,in the fire.
58 If thou hast washed ẏ garment or ẏ warpe,
or the woofe, or whatsoeuer thing of skin it be,if
the plague be departed therefrom, then shall it be
washed [f] the second time,and be cleane.

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

59 This is the lawe of the plague of leprosie in
a garment of wollen or linnen, or in the warpe,or
in the woofe, or in any thing of skin, to make it
cleane or vncleane.

CHAP. XIIII.

3 The clensing of the leper, 34 And of the house that he is in.

AND the Lord spake vnto Moses,saying,
2 * This is the [a] law of the leper in the
day of his clensing: that is, he shall be brought
vnto the Priest,

*Matth.8.2.mark.1.40 luk.5.12.
a Or the ceremonie which shalbe vsed in his purgation.

3 And the Priest shall go out of the campe,&
the Priest shall consider *him*: and if the plague of
leprosie be healed in the leper,
4 Then shall the Priest commande to take
for *him* that is clensed, two ‖ sparrowes aliue and
[b] cleane, and cedar wood and a skarlet *lace*, and
hyssope.

‖ Or,litle birdes.
b Of birds which were permitted to be eaten.

5 And the Priest shall commande to kill one
of the birdes ouer [c] pure water in an earthen
vessell.

c Running water, or of the fountaine.

6 After,he shall take the liue sparow with the
cedar wood,and the skarlet *lace*, and the hyssope,
and shall dip them and the liuing sparowe in the
blood of the sparowe slaine, ouer the pure water,
7 And he shall sprinkle vpon him, that must
be clensed of his leprosie, seuen times, and clense
him, and shall [d] let goe the liue sparowe into the
broad field.

d Signifying that he that was made cleane,was set at libertie, and restored to the companie of others.

8 Then he that shall be clensed,shall wash his
clothes, and shaue off all his haire,and wash him-
selfe in water, so he shalbe cleane: after that shall
he come into the host, but shall tary without his
tent seuen dayes.
9 So in the seuenth day hee shall shaue off all
his haire, *both* his head, and his beard, and his eye
browes: euen all his haire shall he shaue, and shall
wash his clothes and shall wash his flesh in water:
so he shalbe cleane.
10 Then in the eight day he shall take two hee
lambes without [e] blemish, and an ewe lambe of a
yere olde without blemish, and three tenth deales
of fine flower for a meate offering, mingled with
oyle, [f] and a pinte of oyle.

e Which hath no imperfection in any member.
f This measure in Ebrewe is called, log and conteineth sixe egges in measure.

11 And the Priest that maketh him cleane shal
bring the man which is to bee made cleane, and
those things, before the Lord, at the doore of the
Tabernacle of the Congregation.
12 Then the Priest shall take one lambe, and
offer him for a trespasse offering, and the pinte of
oyle, and * shake them to & fro before the Lord.

*Exod.29.24.

13 And hee shall kill the lambe in the place
where the sinne offering and the burnt offring are
slaine, *euen* in the holy place: for as the * sinne of-
fring is the Priests, *so* is the trespasse offring: *for* it
is most holy.

*Chap.7.7.

14 So the Priest shall take of the blood of the
trespasse offring, and put it vpon the lappe of the
right eare of him that shall be clensed, and vpon
the thumbe of his right hand, and vpon the great
toe of his right foote.
15 The Priest shall also take of ẏ pinte of oile,

and powre it into the palme of his left hand,
16 And the Priest shal dip his † right finger in
the oyle that is in his left hand, & sprinkle of the
oyle with his finger seuen times before the Lord.
17 And of the rest of the oyle that is in his
hand, shal the Priest put vpon the lap of the right
eare of him that is to bee clensed, and vpon the
thumbe of his right hand, and vpon the great toe
of his right foote, † where the bloud of the tres-
passe offering *was put.*
18 But the remnant of the oyle that is in the
Priests hand, he shall powre vpon the head of him
that is to be clensed: so the Priest shall make an
atonement for him before the Lord.
19 And the Priest shall offer the sinne offring
and make an atonement for him that is to bee
clensed of his vncleannesse: then after shall he kill
the burnt offring.
20 So the Priest shall offer the burnt offring &
the meat offring vpon the altar: & the Priest shall
make an atonement for him: so he shalbe cleane.
21 But if he be poore, and † not able, then he
shall bring one lambe for a trespasse offring to be
shaken, for his reconciliation, and a g tenth deale
of fine flower mingled with oyle, for a meate of-
fering, with a pinte of oyle.
22 Also two turtle doues, or two yong pigeons,
as he is able, whereof the one shall be a sinne offe-
ring, and the other a burnt offering,
23 And he shall bring them the eight day for
his clensing vnto the Priest at the doore of the
Tabernacle of the Congregation before ẏ Lord.
24 Then the Priest shall take the lambe of the
trespasse offring, & the pinte of oyle, & the Priest
shall h shake them to and fro before the Lord.
25 And he shall kill the lambe of the trespasse
offering, and the Priest shall take of the blood of
the trespasse offring, and put it vpon the lap of his
right eare that is to be clensed, & vpon ẏ thumbe
of his right hande, and vpon the great toe of his
right foote.
26 Also the Priest shall powre of the oyle into
the palme of his owne † left hand.
27 So ẏ Priest shall with his right finger sprin-
kle of the oyle that is in his left hand, seuen times
before the Lord.
28 Then the Priest shall put of the oyle that
is in his hande, vpon the lap of the right eare of
him that is to bee clensed, and vpon the thumbe
of his right hande, and vpon the great toe of his
right foote: vpon the place ‖ of the blood of the
trespasse offring.
29 But the rest of the oyle that is in the Priests
hand, he shall put vpon the head of him that is to
be clensed, to make an atonement for him before
the Lord.
30 Also hee shall present one of the turtle
doues, or of the yong pigeons, i as he is able:
31 Such, I say, as he is able, the one for a sinne
offring, and the other for a burnt offering ‖ with
the meate offring: so the Priest shall make an
atonement for him that is to bee clensed before
the Lord.
32 This is the k lawe of him which hath the
plague of leprosie, who is not able in his clensing
to offer the whole.
33 ¶ The Lord also spake vnto Moses and to
Aaron, saying,
34 When ye be come vnto the land of Cana-
an which I giue you in possession, if I l sende the
plague of leprosie in an house of the land of your
possession,
35 Then he that oweth the house, shall come
and tell the Priest, saying, Me thinke there is like
a plague *of leprosie* in the house.
36 Then the Priest shall commande them to
emptie the house before the Priest goe into it to
see the plague, that all that is in the house be not
made vncleane, and then shall the Priest goe in to
see the house,
37 And hee shall marke the plague: and if the
plague *be* in the walles of the house, and that there
be ‖ deepe spots, greenish or reddish, which seeme
to be lower then the wall,
38 Then the Priest shall goe out of the house
to the doore of the house, and shall cause to shut
vp the house seuen dayes.
39 So the Priest shall come againe ẏ seuenth
day: and if hee see that the plague be increased in
the walles of the house,
40 Then the Priest shall commande them to
take away the stones wherein the plague *is*, and
they shall cast them into a ‖ foule place without
the citie.
41 Also hee shall cause to scrape the house
within rounde about, and powre the dust, that
they haue pared off, without the citie in m an vn-
cleane place.
42 And they shall take other stones, and put
them in the places of those stones, and shall take
other mortar, to plaister the house with.
43 But if the plague come againe and breake
out in the house, after that he hath taken away the
stones, and after that hee hath scraped and play-
stered the house,
44 Then the Priest shall come and see: and if
the plague growe in the house, it is a freating le-
prosie in the house: it is *therefore* vncleane.
45 And hee shall n breake downe the house,
with the stones of it, and the timber thereof, and
all the ‖ mortar of the house, and hee shall caste
them out of the citie vnto an vncleane place.
46 Moreouer he that goeth into the house all
the while that it is shut vp, hee shall bee vncleane
vntill the euen.
47 Hee also that sleepeth in the house shall
wash his clothes: hee likewise that eateth in the
house, shall wash his clothes.
48 But if the Priest shall come and see, that
the plague haue spread no further in the house,
after the house be plaistered, the Priest shall pro-
nounce that house cleane, for the plague is healed.
49 Then shall he take to purifie the house, two
sparrowes, and cedar wood, and o skarlet *lace*, and
hyssope.
50 And hee shall kill one sparowe ouer pure
water in an earthen vessell,
51 And shall take the cedar wood, and the
hyssope, and the skarlet *lace* with the liue sparow,
and dip them in the blood of the slayne sparow,
and in the pure water, and sprinkle the house se-
uen times:
52 So shall he clense the house with the blood
of the sparow, and with the pure water, and with
the liue sparowe, and with the cedar wood, and
with the hyssope, and with the skarlet *lace*.
53 Afterwarde he shall let go the liue sparow
out of the † towne into the † broad fieldes; so
shall he make atonement for the house, & it shall
be cleane.

Marginal notes:

† *Ebr. the finger of his right hand.*

† *Ebr. vpon the blood of the trespasse offering.*

† *Ebr. his hand can not take it.*

g Which is an omer, Reade Exod. 16.16.

h Or, shall offer them as the offring that is shaken to and fro.

† *Ebr. into the palme of the Priests left hand.*

‖ *Or, where the blood of the trespasse offring was put, vers. 17.*

i Whether of them he can get.

‖ *Or, besides the meate offring.*

k This order is appoynted for the poore man.

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

‖ *Or, blackenesse, or, hollowe strakes.*

‖ *Or, polluted.*

m Where carions were cast, and other filth that the people might not be therewith infected.

n That is, he shall command it to be pulled downe, as vers. 40.

‖ *Or, dust.*

o It seemeth that this was a lace or string to binde the hysope to ẏ wood, and so was made a sprinkle: the Apostle to ẏ Ebrewes calleth it skarlet wooll, Ebr. 9.19.

† *Ebr. citie.*

† *Ebr. on the face of the fielde.*

54 This

54 This is the law for euery plague of leprosie
and * blacke spot,
55 And of the leprosie of the garment, and of
the house,
56 And of the || swelling, and of the skab, and
of the white spot.
57 This is the lawe of the leprosie to teache
† when *a thing* is vncleane, & when it is cleane.

* Chap.13.30.

|| Or rising.

† Ebr. in the day of the vncleane, & in the day of the cleane.

CHAP. XV.

2. 19 The maner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleannesse.

MOreouer the Lorde spake vnto Moses, and to
Aaron, saying,
2 Speake vnto the children of Israel, and say
vnto them, Whosoeuer hath an issue from his
[a] flesh, is vncleane, *because* of his issue.
3 And this shalbe his vncleannes in his issue:
when his flesh auoydeth his issue, or if his flesh be
stopped from his issue, this is his [b] vncleannesse.
4 Euery bed whereon he lyeth that hath the
issue, shall be vncleane, and euery thing whereon
he sitteth, shalbe vncleane.
5 Whosoeuer also toucheth his bed, shal wash
his clothes, and wash himselfe in water, and shalbe
vncleane vntill the euen.
6 And he that sitteth on any thing, whereon
he sate that hath the issue, shall wash his clothes,
and wash himselfe in water, and shalbe vncleane
vntil the euen.
7 Also he that toucheth the flesh of him that
hath the issue, shal wash his clothes, & wash him-
selfe in water, & shalbe vncleane vntil the euen.
8 If he also, that hath the issue, spit vpon him
that is cleane, [c] he shal wash his clothes, and wash
himselfe in water, and shalbe vncleane vntill the
euen.
9 And what [d] saddle soeuer he rideth vpon,
that hath the issue, shalbe vncleane,
10 And whosoeuer toucheth any thing that
was vnder him, shalbe vncleane vnto the euen:
and he that beareth those *things*, shall wash his
clothes, and wash himselfe in water, and shalbe
vncleane vntil the euen.
11 Likewise whomesoeuer hee toucheth that
hath the issue (and hath not washed his handes in
water) shal wash his clothes and wash himselfe in
water, and shalbe vncleane vntil the euen.
12 * And the vessel of earth that he toucheth,
which hath the issue, shalbe broken: and euery
vessel of wood shalbe rinsed in water.
13 But if he that hath an issue, be [e] cleansed of
his issue, then shall he count him seuen dayes for
his cleansing, and wash his clothes, and wash his
flesh in pure water: so shal he be cleane.
14 Then the eight day he shal take vnto him
two Turtle doues, or two yong pigeons, and come
before the Lorde at the doore of the Tabernacle
of the Congregation, and shall giue them vnto
the Priest.
15 And the Priest shall make of the one of
them a sinne offring, & of the other a burnt offe-
ring: so the Priest shall make an atonement for
him before the Lord, for his issue.
16 Also if any mans issue of seede depart from
him, he shal wash all his [f] flesh in water, and be
vncleane vntil the euen.
17 And euery garment, & euery skinne where-
upon shalbe issue of seede, shalbe euen washed
with water, and be vncleane vnto the euen.

a Whose seede either in sleeping, or els of weaknesse of nature issueth at his secret part.
b Or the thing wherefore he shall be vncleane.
c On whom the vncleane man did spit.
d The word signifieth euery thing whereon a man rideth.
* Chap.6.28.
e That is, be restored to his olde state, and be healed thereof.
f Meaning all his body.

18 If he that hath an issue of seede, do lie with
a woman, they shall both wash themselues with
water, and be vncleane vntil the euen.
19 ¶ Also when a woman shal haue an issue,
and her issue in her || flesh shalbe blood, she shalbe
put apart seuen dayes: and whosoeuer toucheth
her, shalbe vncleane vnto the euen.
20 And whatsoeuer she lieth vpon in [g] her se-
paration, shalbe vncleane, and euery thing that she
sitteth vpon, shalbe vncleane.
21 Whosoeuer also toucheth her bedde, shall
wash his clothes, & wash himselfe with water, and
shalbe vncleane vnto the euen.
22 And whosoeuer toucheth any thing that
she sate vpon, shal wash his clothes, and wash him
selfe in water, & shalbe vncleane vnto the euen.
23 So that whether he touched her bed, or any
thing whereon shee hath sit, he shalbe vncleane
vnto the euen.
24 And if a man lye with her, and *the flowers*
of her separation [h] touch him, he shalbe vncleane
seuen dayes, and all the whole bed whereon he
lieth, shalbe vncleane.
25 Also when a womans issue of blood run-
neth long time besides the time of her † floures,
or when she hath an issue, longer then her floures,
all the dayes of the issue of her vncleannesse shee
shalbe vncleane, as in the time of her floures.
26 Euery bed whereon shee lyeth (as long as
her issue lasteth) shalbe to her as her [i] bed of her
separation: & whatsoeuer she sitteth vpon, shalbe
vncleane, as her vncleannes when she is put apart.
27 And whosoeuer toucheth these *things*, shall
be vncleane, & shall wash his clothes, & wash him
selfe in water, & shalbe vncleane vnto the euen.
28 But if she be clensed of her issue, then shee
shall [k] count her seuen dayes, and after, shee shall
be cleane.
29 And in the eight day shee shall take vnto
her two Turtles or two yong pigeons, and bring
them vnto the Priest at the doore of the Taber-
nacle of the Congregation.
30 And the Priest shall make of ý one a sinne
offring, and of the other a burnt offring, and the
Priest shal make an atonement for her before the
Lord, for the issue of her vncleannesse.
31 Thus shal yee [l] separate the children of Is-
rael from their vncleannesse, that they dye not in
their vncleannesse, if they defile my Tabernacle
that is among them.
32 This is the lawe of him that hath an issue,
and of him from whome goeth an issue of seede
whereby he is defiled:
33 Also of her that is sicke of her floures, and
of him that hath a running issue, whether it bee
man or woman, and of him that lyeth with her
which is vncleane.

|| Or secret part.

g That is, when shee hath her flowres, whereby she is separate frõ her husband, from the Tabernacle & from touching of any holy thing.

h If any of her vncleannesse did only touch him in the bed: for els the man that companied with such a woman should die, Chap.20.18.
† Ebr. separation.

i Shalbe vncleane as the bed whereon she lay when she had her naturall disease.

k After the time that she is recouered.

l Seeing that God requireth of his, puritie and cleannes: we can not be his, except our filth & sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The scapegoate. 14 The purging of the Sanctuarie. 17 The clensing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of clensing sinnes.

FVrthermore the Lord spake vnto Moses, * af-
ter the death of the two sonnes of Aarõ, when
they came *to offer* before the Lord, and dyed:
2 And the Lord sayd vnto Moses, Speake vn-
to Aaron thy brother, * that he come not at [a] all
times into the Holy place within the vayle, be-
fore the Merciseate, which is vpon the Arke, that
he dye not; for I will appeare in the cloude vpon
the

* Chap.10.1.2.
* Exod.30.10. Ebr.9.7.
a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

the Merciseate.
3 After this *sort* shall Aaron come into the
Holy place: *euen* with a yong bullocke for a sinne
offring, and a ramme for a burnt offring.
4 He shall put on the holy linnen coate, and
shal haue linnen breeches vpon his ‖ flesh, & shall
be girded with a linnen girdle, and shall couer his
head with a linnen miter: these are the holy gar-
ments: therefore shall he wash his flesh in water,
when he doeth put them on.

‖ *Or, priuities.*

5 And hee shall take of the Congregation of
the children of Israel, two hee goates for a sinne
offring, and a ramme for a burnt offring.
6 Then Aaron shall offer the bullocke for his
sinne offring, * and make an atonement for him-
selfe, and for his house.

* *Heb.9.7.*

7 And he shall take the two hee goates, and
present them before the Lord at the doore of the
Tabernacle of the Congregation.
8 Then Aaron shal cast lots ouer the two hee
goates: one lot for the Lord, and the other for the
[b] Scape goate.
9 And Aaron shal offer the goat, vpon which
the Lords lot shal fal, & make him a sinne offring.
10 But the goate, on which the lot shall fall to
be the Scape goate, shalbe presented aliue before
the Lord, to make reconciliation by him, & to let
him goe (as a Scape goate) into the wildernesse.
11 Thus Aaron shall offer the bullocke for his
sinne offring, and make a reconciliation for him-
selfe, and for his house, and shall kill the bullocke
for his sinne offring.

b In Ebrewe it is called Azazel, which some say is a mountaine neere Sinai, whither this goate was sent: but rather it is called the scape goate, because he was not offred, but sent into the desert, as verse 22.

12 And he shall take a censer full of burning
coles from off the altar before the Lorde, and his
handfull of sweete incense beaten small, & bring
it within the [c] vayle,
13 And shall put the incense vpon the fire be-
fore the Lorde, that the ‖ cloude of the incense
may couer the Merciseate that is vpon ‖ the Testi-
monie: so he shall not dye.
14 And hee shall * take of the blood of the
bullocke, * and sprinkle it with his finger vpon
the Merciseate [d] Eastward: and before the Merci-
seate shall he sprinkle of the blood with his finger
seuen times.

c The Holiest of all.
‖ *Or, the smoke.*
‖ *Or, Arke.*
* *Heb.9.13. and 10.4.*
* *Chap 4.6.*
d That is, on the side which was toward the people: for the head of the Sanctuarie stoode Westward.

15 ¶ Then shall he kill the goate that is the
peoples sinne offring, and bring his blood within
the vaile, and doe with that blood, as he did with
the blood of the bullocke, and sprinkle it vpon
the Merciseate, and before the Merciseate.
16 So he shall purge the Holy place from the
vncleannes of the children of Israel, & from their
trespasses of all their sinnes: so shall he do also for
the Tabernacle of the Cōgregation [e] placed with
them, in the middes of their vncleannesse.
17 * And there shalbe no man in the Taber-
nacle of the Congregation, when he goeth in to
make an atonement in the Holy place, vntill hee
come out, and haue made an atonement for him-
selfe, and for his housholde, and for all the Con-
gregation of Israel.

e Placed among them which are vncleane.
* *Luke 1.10.*

18 After, he shall goe out vnto the [f] altar that
is before the Lord, & make a reconciliation vpon
it, and shal take of the blood of the bullocke, and
of the blood of the goate, and put it vpon the
hornes of the Altar round about:
19 So shall hee sprinkle of the blood vpon it
with his finger seuen times, & clense it, & halowe
it from the vncleannes of the children of Israel.
20 ¶ When he hath made an ende of purging
the Holy place, and the Tabernacle of the Con-
gregation, and the altar, then he shall bring the
liue goate:

f Whereupon the sweete incense and perfume was offered.

21 And Aaron shall put both his hands vpon
the head of the liue goate, & confesse ouer him all
the iniquities of the children of Israel, & all their
trespasses, in all their sinnes, putting them [g] vpon
the head of the goate, & shall sende *him* away (by
the hand of a man appointed) into the wildernes.
22 So the goate shal beare vpon him all their
iniquities into † the land that is not inhabited, &
he shal let the goate goe into the wildernesse.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa 53.4.
† *Ebr. the lande of separation.*

23 After, Aaron shall come into the Taberna-
cle of the Congregation, and put off the linnen
clothes, which he put on when he went into the
Holy place, and leaue them there.
24 He shall wash also his flesh with water in
[h] the Holy place, and put on his owne rayment,
and come out, and make his burnt offring, and the
burnt offring of the people, and make an atone-
ment for himselfe, and for the people.

h In the court where was the Lauer, Exod.30.18.

25 Also the fatte of the sinne offring shall he
burne vpon the altar.
26 And he that caried forth the goat *called* the
Scape goat, shal wash his clothes, & wash his flesh
in water, and after that shal come into the hoste.
27 Also the bullocke for the sinne offring, and
the goate for the sinne offring (whose blood was
brought to make a reconciliation in the Holy
place) shall one * carie out without the hoste to
be burnt in the fire, with their skinnes, and with
their flesh, and with their doung.
28 And hee that burneth them shall wash his
clothes, and wash his flesh in water, and afterward
come into the hoste.

* *Chap.6.30. hebr. 13.11.*

29 ¶ So this shalbe an ordinance for euer vnto
you: the tenth *day* of the [i] seuenth moneth, yee
shal [k] humble your soules, & doe no worke at all,
whether it be one of the same countrey or a strā-
ger that soiourneth among you.
30 For that * day shall the Priest make an at-
onement for you to clense you: ye shalbe cleane
from all your sinnes before the Lord.
31 This shall be a [l] Sabbath of rest vnto you,
and ye shall humble your soules by an ordinance
for euer.

i Which was Tisri, & answereth to part of September and part of October.
k Meaning by abstinence & fasting, Nom.29.7.
* *Chap.23 7.*
l Or a rest which ye shal keepe most diligently.

32 And the Priest [m] whom he shal anoynt, &
whom he shall cōsecrate (to minister in his fathers
steade) shall make the atonement, & shall put on
the linnen clothes and Holy vestments,
33 And shal purge the Holy Sanctuarie & the
Tabernacle of the Congregation, and shall clense
the altar, and make an atonement for the Priests
and for all the people of the Congregation.
34 And this shalbe an euerlasting ordinance
vnto you, to make an atonement for the children
of Israel for all their sinnes * once a yeere: and as
the Lord commanded Moses, he did.

m Whome the Priest shall anoynt by Gods cōmandemēt to succeede in his fathers roume.
* *Exod.30.10. heb. 9.7.*

CHAP. XVII.

4 All sacrifices must bee brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his sonnes,
and to all the children of Israel, & say vnto them,
This is the thing which the Lorde hath [a] com-
manded, saying,
3 Whosoeuer *he be* of the house of Israel that
[b] killeth a bullocke, or lambe, or goate in the
hoste, or that killeth it out of the hoste,

a Lest they should practise that idolatry, which they had learned among the Egyptians.
b To make a sacrifice or offring thereof.

4 And

4 And bringeth it not vnto the doore of the
Tabernacle of the Congregation to offer an of-
fring vnto the Lord before the Tabernacle of the
Lord, c blood shalbe imputed vnto that man: he
hath shed blood, wherefore that man shall be cut
off from among his people.
5 Therefore the children of Israel shall bring
their offrings, which they would offer d abroad in
the field, & present them vnto ẏ Lord at the doore
of the Tabernacle of ẏ Congregation by ẏ Priest,
and offer them for peace offerings vnto the Lord.
6 Then the Priest shall sprinkle the blood vp-
on the Altar of the Lord before the doore of the
Tabernacle of the Congregation, and burne the
fat for a * sweete sauour vnto the Lord.
7 And they shal no more offer their offerings
vnto e deuils, after whom they haue gone a f who-
ring: this shalbe an ordinance for euer vnto them
in their generations.
8 ¶ Also thou shalt say vnto them, Whosoeuer
he be of the house of Israel, or of the strangers
which soiourne among them, that offreth a burnt
offering or sacrifice,
9 And bringeth it not vnto ẏ doore of the Ta-
bernacle of the Congregation to offer it vnto the
Lord, euen ẏ man shall be cut off from his people.
10 ¶ Likewise whosoeuer *he be* of the house of
Israel, or of the strangers that soiourne among
them, that eateth any blood, I will euen set g my
face against that person that eateth blood, & will
cut him off from among his people:
11 For the life of the flesh is in the blood, and
I haue giuen it vnto you *to offer* vpon the altar, to
make an atonemēt for your soules: for this blood
shall make an atonement for the soule.
12 Therfore I said vnto the children of Israel,
None of you shall eate blood: neither the stranger
that soiourneth among you, shall eate blood.
13 Moreouer whosoeuer *he be* of the children
of Israel, or of the strangers that soiourne among
them, which by hunting taketh any beast or foule
that may be h eaten, he shall powre out the blood
thereof, and couer it with dust:
14 For ẏ life of all flesh is his blood, it is *ioyned*
with his life: therefore I said vnto the children of
Israel, * Ye shall eate the blood of no ‖ flesh: for
the life of all flesh is the blood thereof: whosoeuer
eateth it, shalbe cut off.
15 And euery person that eateth it which di-
eth *alone*, or that which is torne *with beastes*, whe-
ther it be one of the same countrey or a stranger,
he shall both wash his clothes, and wash himselfe
in water, and be vncleane vnto the euen: after he
shalbe ‖ cleane.
16 But if he wash *them* not, nor wash his flesh,
then he shall beare ‖ his iniquitie.

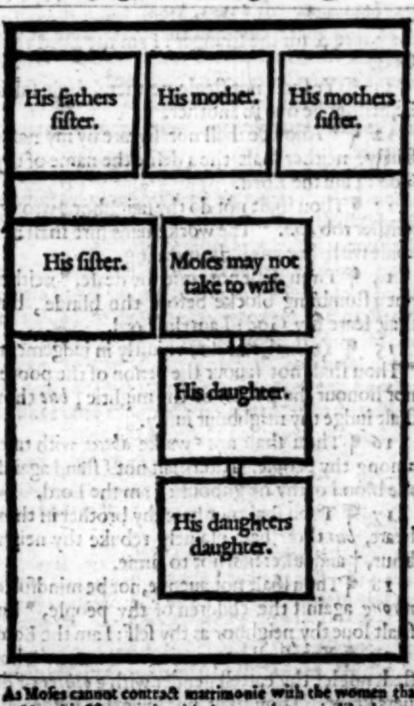
CHAP. XVIII.

*3 The Israelites ought not to followe the maners of the Egypti-
ans and Canaanites. 16 The marriages that are vnlawfull.*

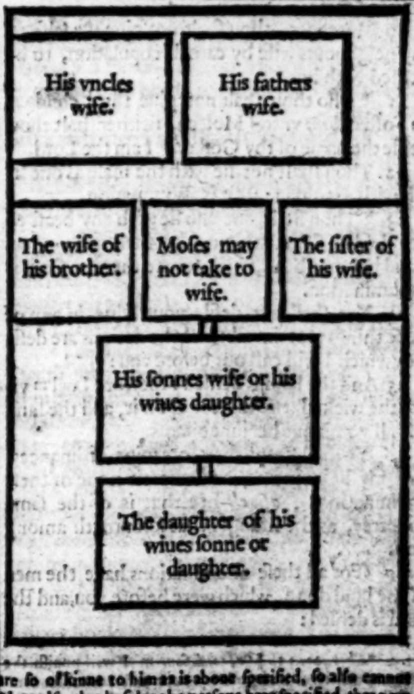
AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, I am the Lord your God.
3 After ẏ a doings of the land of Egypt, wher-
in ye dwelt, shall ye not doe: and after the maner
of the land of Canaan, whither I will bring you,
shall ye not do, neither walke in their ordinances,
4 *But* do after my iudgementes, and keepe
mine ordinances, to walke therein: I am the Lord
your God.
5 Ye shall keepe therefore my statutes, & my
iudgementes, * which if a man doe, he shall then
liue in them: b I am the Lord.
6 ¶ None shal come neere to any of ẏ kinred
of his flesh to c vncouer *her* shame: I am the Lord.

c I do asmuch abhorre it as though he had killed a man, as Isa 66.3.
d Wheresoeuer they were moued with foolish deuotion to offer it.
*Exod. 29 18. chap. 4 31.
e Meaning, whatsoeuer is not the true God, 1. Cor. 10.20. psal. 95.5.
f For idolatrie is spirituall whoredome, because faith toward God is broken.
g I will declare my wrath by taking vengeance on him, as chap. 20.3.
h Which the law permitteth to be eaten, because it is cleane.
* Gen. 9.4.
‖ Or, liuing creature.
‖ Or, counted cleane.
‖ Or, himselfe.
‖ Or, the punishment of his shame.
a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.
Ezek. 20.11. rom. 10.5. gal. 3.12.
b And therefore ye ought to serue me alone, as my people.
c That is, to lie with her, though it be vnder title of marriage.

Consanguinitie hindring marriage.



Affinitie hindring marriage.



As Moses cannot contract matrimonie with the women that are so of kinne to him as is aboue specified, so also cannot
Mary his sister marrie with the men that are in like degree. Note also, that besides the persons here specified, there are
also meant those that ascend or descend of the same line, be it of blood or kinred.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: *for* she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers [d] wife shalt thou not discouer: *for* it is thy fathers shame.

9 Thou shalt not discouer the shame of thy [e] sister the daughter of thy father, or the daughter of thy mother, whether shee bee borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy [f] shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (*for* she is thy sister) thou shalt not, *I say*, discouer her shame.

12 * Thou shalt not vncouer the || shame of thy fathers sister: *for* she is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy [g] fathers brother: *that is*, thou shalt not goe in to his wife, *for* she is thine † aunt.

15 * Thou shalt not discouer the shame of thy daughter in law: *for* she is thy sonnes wife: *therefore* shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy [h] brothers wife: *for* it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: *for* they are *thy* kinsfolks, *and* it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to [i] vexe *her*, in vncouering her shame vpon her.

19 * Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put [k] apart for her disease.

20 Moreouer, thou shalt not giue *thy* selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy † children to || offer *them* vnto [l] Molech, neither shalt thou defile the name of thy God: *for* I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: *for* it is abomination.

23 * Thou shalt not also lie with any beast to bee defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: *for* it is || abomination.

24 Yee shall not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therfore I wil [m] visite the wickednesse thereof vpon it, and the land [n] shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, *aswell* hee that is of the same countrey, as the stranger that soiourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if yee defile it, as it [o] spued out the people that were before you?)

29 For whosoeuer shall commit any of these abominations, the persons that doe *so*, shall [p] bee cut off from among their people.

30 Therefore shall yee keepe mine ordinances that ye doe not any of the abominable customes, which haue beene done before you, and that yee defile not your selues therein: *for* I am the Lorde your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, & say vnto them, * Ye shall be [a] holy, for I the Lord your God *am* holy.

3 ¶ Ye shall feare euery man his mother and his father, and shall keepe my Sabbaths: *for* I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shall offer a peace offering vnto the Lord, ye shall offer it [b] freely.

6 * It shall be eaten the day ye offer it, or on the morow: and that which remaineth vntill the third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shalbe vncleane, it shall not be [c] accepted.

8 Therefore hee that eateth it, shall beare his iniquitie, because hee hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

9 ¶ * When yee reape the haruest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the || gleininges of thy haruest.

10 Thou shalt not gather the grapes of thy vineyarde *cleane*, neither gather euery grape of thy vineyarde, *but* thou shalt leaue them for the poore & for the stranger: I am the Lord your God.

11 ¶ Ye shall not steale, neither [d] deale falselie, neither lie one to another.

12 ¶ * Also yee shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbor || wrong, neither rob *him*. * The workemans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

15 ¶ Ye shall not doe vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, *but* thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not [e] walke *about* with tales among thy people. Thou shalt not [f] stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, *but* thou shalt plainely rebuke thy neighbour, † and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull *of wrong* against the children of thy people, * but shalt loue thy neighbor as thy self: I am the Lord.

19 ¶ Yee shall keepe mine ordinances. Thou shalt not let thy cattell gender with [g] *others* of diuers kindes. Thou shalt not sowe thy fielde with mingled *seede*, neither shall a garment of diuers things,

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*Chap. 20. 11.
d Which is thy stepmother.
e Either by father or mother, borne in marriage or otherwise.
f They are her children whose shame thou hast vncouered.
*Chap. 20. 19.
|| Or, secrets.
*Chap. 20. 20.
g Which thine vncle doth discouer.
† Ebr. thy fathers brothers wife.
*Chap. 20. 12.
*Chap. 20. 21.
h Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible incests, God chargeth his to beware of the same.
i By seeing thine affection more bent to her sister then to her.
*Chap. 20. 18.
k Or whiles she hath her floures.
*Chap. 20. 2. 2. King. 23. 10.
† Ebr. of thy seede.
|| Or to make them passe.
l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2. King. 13. 10. This seemed to be the chiefe and principall of all idoles: and as the Iewes write, was of a great stature, and holow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: an other turtle doues: the third a sheepe: the fourth a ramme: the fift a calfe: the sixt an oxe: the seuenth a childe. This Idoles face was like a calfe, his hands were euer stretched out to receiue giftes: his priestes were called Chemarim: Reade 2. Kings 23. 5. hosea. 10. 5. zeph. 1. 4. *Chap. 20. 15. || Or, confusion. m I will punish the lande where such incestuous marriages and pollutions are suffered. n He compareth the wicked to euill humors and surfeiting, which corrupt the stomach and oppresse nature, and therefore must be cast out by vomet.

o Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations.
p Either by the ciuill sworde, or by some plague that God will send vpon such.
*Chap. 11. 44. and 20. 7. 1. pet. 1. 16.
a That is, void of all pollution, idolatrie, and superstition both of soule and body.
b Of your owne accord.
*Chap. 7. 16.
c To wit, of God.
*Chap. 23. 22.
|| Or, gatherings and leasings.
d In that which is committed to your credit.
*Exod. 20. 7. deut. 5. 11. mat. 5. 34.
|| Or, oppresse him by violence.
*Deut. 24. 14, 15. tob. 4. 14.
*Deut. 27. 18.
*Exod. 23. 3. deu. 1. 17. and 16 19. pro. 24. 23. iam. 2. 2.
e As a slanderer, backbiter or quarell picker.
f By consenting to his death, or conspiring with the wicked.
† Ebr. suffer not sinne vpon him.
*Math. 5. 43. rom. 13. 9. gal. 5. 14. iam. 2. 8.
g As a horse to leape an asse, or a mule a mare.

things, as of linen and wollen come vpon thee.
20 ¶ Whosoeuer also lieth and medleth with
a woman that is a bonde maide, affianced to a hus-
band, and not redeemed, nor freedome giuen her,
† she shalbe scourged, *but* they shall not die, be-
cause she is not made free.
21 And he shal bring for his trespasse offring
vnto the Lorde, at the doore of the Tabernacle of
the Congregation, a ramme for a trespasse offe-
ring.
22 Then the Priest shal make an atonement
for him with the ramme of the trespasse offering
before the Lorde, concerning his sinne which he
hath done, and pardon shalbe giuen him for his
sinne which he hath committed.
23 ¶ Also when ye shal come into the land, &
haue planted euery tree for meate, ye h shal count
the fruite thereof as vncircumcised: three yeere
shall it be vncircumcised vnto you, it shall not be
eaten:
24 But in the fourth yeere all the fruite there-
of shalbe holy to the praise of the Lorde.
25 And in the fifth yeere shall yee eate of the
fruite of it that it may ‖ yeelde to you the encrease
thereof: I am the Lorde your God.
26 ¶ Ye shal not eate *the flesh* with ỹ ‖ blood,
ye shal not vse witchcraft, nor i obserue times.
27 * Yee shall not k cut round the corners of
your heades, neither shalt thou ‖ marre the tuftes
of thy beard.
28 * Ye shal not cut your flesh for the † dead,
nor make any print of a l marke vpon you: I am
the Lorde.
29 ¶ Thou shalt not make thy daughter com-
mon, to cause her to be a m whore, least the land
also fall to whoredome, and the lande be full of
wickednesse.
30 ¶ Yee shall keepe my Sabbaths, and reue-
rence my Sanctuarie: I am the Lorde.
31 ¶ Yee shal not regarde them that worke
with spirites, * neither Soothsayers: yee shall not
seeke *to them* to be defiled by them: I am the
Lorde your God.
32 ¶ Thou shalt n rise vp before the hore-
head, and honour the person of the olde man, and
dread thy God: I am the Lorde.
33 ¶ And if a stranger soiourne with thee in
your lande, ye shall not ‖ vexe him.
34 * *But* the stranger that dwelleth with you,
shalbe as one of your selues, and thou shalt loue
him as thy selfe: for ye were strangers in the land
of Egypt: I am the Lorde your God.
35 ¶ Ye shall not doe vniustly in iudgement,
in o line, in weight, or in measure.
36 * You shall haue iust ballances, true
weightes, a true p Ephah, and a true Hin. I am the
Lorde your God, which haue brought you out of
the lande of Egypt.
37 Therefore shall ye obserue all mine ordi-
nances, and all my iudgements, and doe them: I
am the Lorde.

† Ebr. a beating shalbe. some reade, they shalbe beaten.
h It shalbe vncleane as that thing, which is not circumcised.
‖ Or, that God may multiplie.
‖ Whether it be strangled, or otherwise.
i To measure luckie or vnluckie daies.
* Chap.21.5.
k As did the Gentiles in signe of mourning.
‖ Or, cut, or teare.
* Deut.14.1.
† Ebr. soule, or person.
l By whipping your bodies, or burning markes therein.
m As did the Cyprians, and Locrenses.
* 1.Sam.28.8.
n In token of reuerence.
‖ Or, do him wrong.
* Exod.22.21.
o As in measuring the ground.
* Prou.11.1. and 16.11. and 20.10.
p By these two measures he meaneth all other. Of Ephah, reade Exod.16.36. and of Hin, Exod.29.40.

CHAP. XX.

2 They that giue of their seede to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adulterie. 11 Incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lorde.

AND the Lorde spake vnto Moses, saying,
2 Thou shalt say also to the children of
Israel, * Whosoeuer *he be* of the children of Is-
rael, or of the strangers that dwell in Israel, that
giueth his children vnto a Molech, he shal die the
death, the people of the lande shall stone him to
death.
3 And I b will set my face against that man,
and cut him off from among his people, because
he hath giuen his children vnto Molech, for to de-
file my Sanctuarie, and to pollute mine holy
Name.
4 And if the c people of the lande hide their
eies, *and* winke at that man when he giueth his
children vnto Molech, and kill him not,
5 Then will I set my face against that man,
and against his familie, and will cut him off, and all
that goe a whoring after him to commit whore-
dome with Molech, from among their people.
6 ¶ If any turne after such as worke with spi-
rits, and after soothsayers, to goe a d whoring after
them, then will I set my face against that person,
and will cut him off from among his people.
7 ¶ Sanctifie your selues therefore, * and be
holie, for I am the Lorde your God.
8 Keepe ye therefore mine ordinances, and do
them, I am the Lorde which doth sanctifie you.
9 ¶ * If *there be* any that curseth his father
or his mother, hee shall die the death: *seeing* hee
hath cursed his father and his mother, e his blood
shalbe vpon him.
10 ¶ * And the man that committeth adulte-
rie with another mans wife, because he hath com-
mitted adulterie with his neighbours wife, the a-
dulterer and the adulteresse shall die the death.
11 And the man that lieth with his fathers
wife, *because* hee hath vncouered his fathers
* shame, they shall both die: their blood *shalbe*
vpon them.
12 Also the man that lieth with his daughter
in lawe, they both shall die the death, they haue
wrought ‖ abomination, their blood *shalbe* vpon
them.
13 ¶ * The man also that lieth with the male,
as one lieth with a woman, they haue both com-
mitted abomination: they shall die the death,
their blood *shalbe* vpon them.
14 Likewise he that taketh a wife and her mo-
ther, f committeth wickednesse: they shall burne
him and them with fire, that there be no wicked-
nesse among you.
15 * Also the man that lieth with a beast,
shall die the death, and ye shall slay the beast.
16 And if a woman come to any beast, and
lie therewith, then thou shalt kill the woman and
the beast: they shall die the death, their blood
shalbe vpon them.
17 Also the man that taketh his sister, his fa-
thers daughter, or his mothers daughter, & seeth
her shame, and she seeth his shame, it is villenie:
therefore they shall be cut off in the sight † of
their people, *because* he hath vncouered his si-
sters shame, he shall beare his iniquitie.
18 * The man also that lieth with a woman
hauing her ‖ disease, and vncouereth her shame,
and openeth her fountaine, & she open the foun-
taine of her blood, they shall be euen both cut
off from among their people.
19 Moreouer, thou shalt not vncouer the
shame of thy mothers sister, * nor of thy fathers
sister: because he hath vncouered his † kin, they
shall beare their iniquitie.
20 Likewise the man that lieth with his fa-
thers brothers wife, and vncouereth his vncles
shame:

* Chap.18.21.
a By Molech, he meaneth any kinde of idole, Chap.18.21.
b Reade Chap.17.10. and 18.21.
c Though the people be negligent to doe their duetie, and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.
d To esteeme sorcerers or coniurers is spirituall whoredome, or idolatrie.
* Chap.11.44. 1.pet.1.16.
* Exod.21.17. prou.20.20. mat.15.4.
e He is worthie to die.
* Deut.22.22. iohn 8.4,5.
* Chap.18.8. deut.22.30.
‖ Or, confusion.
* Chap.18.22.
f It is an execrable and detestable thing.
* Chap.18.23.
† Ebr. in the sight of the children of their people.
* Chap.18.19.
‖ Or, flowres.
* Chap.18.12,13.
† Ebr. flesh.

g They shall be cut off from their people, and their children shalbe taken as bastardes, and not counted among the Israelites.
h Reade Chap. 18.16.
*Chap 18.26.
*Chap. 18 25.
*Deut.9.5.

shame: they shall beare their iniquitie, *and* shall
die g childlesse.
21 So the man that taketh his brothers wife,
committeth filthines, *because* he hath vncouered
his brothers h shame: they shalbe childles.
22 ¶ Ye shall keepe therefore all mine * or-
dinances and all my iudgements, and doe them,
that the land, whither I bring you to dwel there-
in, * spue you not out.
23 Wherefore ye shall not walke in the ma-
ners of this nation which I cast out before you:
for they haue committed all these things, * there-
fore I abhorred them.
24 But I haue saide vnto you, ye shall inherite
their land, & I will giue it vnto you to possesse it,
euen a land that i floweth with milke and honie:
I am the Lord your God, which haue separated
you from *other* people.
25 * Therefore shall yee put difference be-
tweene cleane beastes and vncleane, & betweene
vncleane foules and cleane: neither shall ye k de-
file your selues with beastes and foules, nor with
any *creeping thing*, that ẏ ground bringeth forth,
which I haue separated from you as vncleane.
26 Therefore shall ye be * holie vnto me: for
I the Lorde am holy, and I haue separated you
from *other* people, that ye should be mine.
27 ¶ * And if a man or woman haue a spirite
of diuination, or soothsaying in them, they shall
die the death: they shall stone them to death,
their blood *shalbe* vpon them.

i Full of abundance of all things.
*Chap. 11.2,3. deut.14.1.
k By eating them contrary to my commandement.
*Verse.7.
*Deut. 18.11. 1.sam.28.7.

CHAP. XXI.

1 For whome the Priestes may lament. 6 How pure the Priests ought to be, both in themselues and in their familie.

AND the Lorde said vnto Moses, Speake vnto
the Priestes the sonnes of Aaron, and say vn-
to them, Let none be a defiled by the dead a-
mong his people,
2 But by his kinsman that is neere vnto
him: *to wit*, by his mother, or by his father, or by
his sonne, or by his daughter, or by his brother.
3 Or by his sister a b maid, that is neere vnto
him, which hath not had a husband: for her † he
may lament.
4 He shall not lament for the c Prince a-
mong his people, to pollute him selfe.
5 They shall not make * balde partes vpon
their head, nor shaue off the locks of their beard,
nor make any cuttings in their flesh.
6 They shall be holy vnto their God, and not
pollute the name of their God: for the sacri-
fices of the Lorde made by fire, *and* the bread of
their God they doe offer: therefore they shalbe
holie.
7 They shall not take to wife an whore, or
d one polluted, neither shall they marrie a wo-
man diuorced from her husband: for such one *is*
holy vnto his God.
8 Thou shalt e sanctifie him therefore, for
he offereth the f bread of thy God: he shall be
holy vnto thee: for I the Lorde, which sanctifie
you, am holy.
9 ¶ If a Priestes daughter fall to play the
whore, she polluteth her father: *therefore* shal she
be burnt with fire.
10 ¶ Also ẏ hie Priest among his brethren,
(vpon whose head the anointing oyle was pow-
red, and hath consecrated his hand to put on the
garments) shall not g vncouer his head, nor rent
his clothes,

a By touching the dead, lamenting, or being at their buriall.
b For being married she seemed to be cut off from his familie.
† *Or, he may be defiled.*
c Onely the Priest was permitted to mourne for his next kinred.
*Chap.19.27.
d Which hath an euill name or is defamed.
e Thou shalt count them holy and reuerence them.
f The shewe bread.
g He shall vse no such ceremonies as the mourners obserued.

11 Neither shall he goe to any ‖ dead bodie,
nor make him selfe vncleane by his father or by
his mother,
12 Neither shall he goe out of the h Sanctua-
rie, nor pollute the holy place of his God: for the
i crowne of the anoynting oyle of his God *is* vp-
on him: I am the Lorde.
13 Also he shall take a maide vnto his wife:
14 *But* a widowe, or a diuorced woman, or a
polluted, *or* an harlot, these shall he not marrie,
but shall take a maide of his owne k people to
wife:
15 Neyther shall he defile his l seede among
his people: for I am the Lorde which sanctifie
him.
16 ¶ And the Lord spake vnto Moses, saying,
17 Speake vnto Aaron, and say, Whosoeuer
of thy seede in their generations hath any ble-
mishes, shall not prease to offer the bread of his
God:
18 For whosoeuer hath any blemish, shall not
come neere: *as* a man blinde or lame, or that
hath m a flat nose, or that hath any n misshapen
member,
19 Or a man that hath a broken foote, or a
broken hande,
20 Or *is* crooke backt, or bleare eyed, o or
hath a blemish in his eye, or be skiruie, or skab-
bed, or haue *his* stones broken.
21 None of the seede of Aaron the Priest
that hath a blemish, shall come neere to offer
the sacrifices of the Lorde made by fire, hauing a
blemish: he shall not prease to offer the p bread
of his God.
22 The bread of his God, *euen* of the q most
holie, and r of the holy shall he eate:
23 But he shall not goe in vnto the s vaile,
nor come neere the altar, because hee hath a
blemish, least he pollute my Sanctuaries: for I
am the Lord that sanctifie them.
24 Thus spake Moses vnto Aaron, and to his
sonnes, and to all the children of Israel.

‖ *Or, to the house of the dead.*
h To goe to the dead.
i For by his anoynting he was preferred to the other Priestes, and therefore coulde not lament the dead, least he should haue polluted his holy oynting.
k Not onely of his tribe, but of all Israel.
l By marrying any vnchaste or defamed woman.
m Which is deformed or bruised.
n As not of equall proportion, or hauing in nomber more or lesse.
o Or that hath a web, or pearle.
p As the shewe bread, and meate offrings.
q As of sacrifice for sinne.
r As of the tenthes and first fruites
s Into the Sanctuarie.

CHAP. XXII.

3 Who ought to absteine from eating the thinges that were offered. 19 What oblations should be offered.

AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his sonnes,
that they be a separated from the holy thinges of
the children of Israel, and that they pollute not
mine holy name, in those things, which they hal-
lowe vnto me: I am the Lorde.
3 Say vnto them, Whosoeuer *he be* of all
your seede among your generations after you,
that b toucheth the holy things which the chil-
dren of Israel hallowe vnto the Lord, hauing his
vncleannesse vpon him, euen that person shall be
cut off from my sight: I am the Lorde.
4 * Whosoeuer also of the seede of Aaron
is a leper, or hath a running issue, he shall not eate
of the holy things vntill he be cleane: and who
so toucheth any that is c vncleane, *by reason* of the
dead, or a man whose issue of seede runneth
from him,
5 Or the man that toucheth any creeping
thing, whereby he may be made vncleane, or a
man, by whom he may take vncleanesse, † what-
soeuer vncleannesse he hath,
6 The person that hath touched such, shall
therefore be vncleane vntill the euen, and shall
not eate of ẏ holy things, ‖ except he haue washed
his

a Meaning that the Priestes absteine from eating, so long as they are polluted.
b To eate thereof.
*Chap.15.2.
c By touching any dead thing, or being at buriall of the dead.
† *Or, according to all his vncleannes.*
‖ *Or, vntill.*

his flesh with water.

7 But when the Sunne is downe, hee shalbe
cleane, and shall afterward eate of the holy things:
for it is his ‖ foode.

8 *Of a beast that dyeth, or is rent *with beasts*,
whereby he may be defiled, hee shall not eate: I
am the Lord.

9 Let them keepe therefore mine ordinance,
least they beare *their* sinne for it, and die for it, if
they defile it: I the Lord sanctifie them.

10 There shall no [d] stranger also eate of the
holy thing, neither [e] the ghest of the Priest, nei-
ther shall an hired seruant eate of the holy thing.

11 But if the Priest buye any with money, he
shall eate of it, also he that is borne in his house:
they shall eate of his meate.

12 If the Priests daughter also be maried vnto
a [f] stranger, she may not eate of the holy offrings.

13 Notwithstanding if the Priestes daughter
be a widowe or diuorced, and haue no childe, but
is returned vnto her fathers house, shee shall eate
of her fathers bread, as she did in her *youth: but
there shall no stranger eate thereof.

14 ¶ If a man eate of the holy thing vnwit-
tingly, hee shall put the [g] fift part thereunto, and
giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of
the children of Israel, which they offer vnto the
Lord,

16 Neither cause the *people* to beare the ini-
quitie *of their* [h] trespasse, while they eate their holy
thing: for I the Lord doe halowe them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and
to all the children of Israel, and say vnto them,
Whosoeuer *be he* of the house of Israel, or of the
strangers in Israel, that will offer his sacrifice for
all their vowes, and for all their free offerings,
which they vse to offer vnto the Lord for a burnt
offring,

19 *Yee shall offer* of your free minde a male
without blemish of the beeues, of the sheepe, or
of the goates.

20 Yee shall not offer any thing that hath a
blemish: for that shall not be acceptable for you.

21 *And whosoeuer bringeth a peace offring
vnto the Lord to accomplish his vow, or for a free
offring, of the beeues, or of the sheepe, his free
offring shall be perfect, no blemish shalbe in it.

22 Blinde, or broken, or maimed, or hauing a
‖ wenne, or skiruie, or skabbed: these shall ye not
offer vnto the Lorde, nor make an offring by fire
of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath *any*
**member* superfluous, or lacking, such mayest thou
present for a free offring, but for a vowe it shall
not be accepted.

24 Ye shall not offer vnto the Lord that which
is bruised or crusshed, or broken, or cut away, nei-
ther shall ye make *an offring thereof* in your land,

25 Neither [i] of the hand of a stranger shall yee
offer ye bread of your God of any of these, because
their corruption *is* in them, there is a blemish in
them: *therefore* shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate
shall be brought forth, it shalbe euen seuen dayes
vnder his damme: and from the eight day forth,
it shalbe accepted for a sacrifice made by fire vnto
the Lord.

‖ Or, bread.
* Exod. 22.31. ezek. 44.31.
d Which is not of the tribe of Leui.
e Some reade, the seruant which had his eare bored and would not go free, Exod. 21.6.
f Who is not of the Priests kindred.
* Chap. 10.14.
g He shall giue that and a fifth part ouer.
h For if they did not offer for their errour, the people by their example might commit the like offence.
* Deut. 15.21. ecclus. 35.12.
‖ Or, wart.
* Chap. 21.18.
i Ye shall not receiue any vnperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.

28 As for the cowe or the ewe, yee shall not
* kill her, and her yong *both* in one day.

29 So when ye will offer a thanke offring vnto
the Lord, ye shall offer willingly.

30 The same day shall it bee eaten, yee shall
leaue * none of it vntill the morowe: I am the
Lord.

31 Therefore shall yee keepe my commande-
ments and doe them: *for* I am the Lord.

32 Neither shall ye [k] pollute mine holy Name,
but I will be halowed among the children of Is-
rael. I the Lord sanctifie you,

33 Which haue brought you out of the land
of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feastes of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruits. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say
vnto them, The feastes of the Lord which ye shall
call the holy ‖ assemblies, *euen* these are my feastes.

3 *Sixe dayes ‖ shall worke be done, but in the
seuenth day *shalbe* the Sabbath of rest, an holy
‖ conuocation: ye shall doe no worke *therein*, it is
the Sabbath of the Lord, in all your dwellings.

4 ¶ These are the feastes of the Lord, *and* ho-
ly conuocations, which ye shall proclaime in their
[a] seasons.

5 In the first moneth, *and* in the fourteenth
day of the moneth at euening *shalbe* the Passeouer
of the Lord.

6 And on the fifteenth day of this moneth
shalbe the feast * of vnleauened bread vnto the
Lord: seuen dayes ye shall eate vnleauened bread.

7 In the first day ye shall haue an holy con-
uocation: ye shall doe no [b] seruile worke *therein*.

8 Also ye shall offer sacrifice made by fire vn-
to the Lord seuen dayes, *and* in the [c] seuenth day
shalbe an holy conuocation: ye shall do no seruile
worke *therein*.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say
vnto them, When ye be come into the land which
I giue vnto you, and reape the haruest thereof,
then ye shall bring ‖ a sheafe of the first fruites of
your haruest vnto the Priest,

11 And shee shall shake the sheafe before the
Lord, that it may be acceptable for you: the mo-
rowe after the [d] Sabbath, the Priest shall shake it.

12 And that day when yee shake the sheafe,
shall yee prepare a lambe without blemish of a
yeere olde, for a burnt offring vnto the Lord:

13 And the meate offring thereof *shalbe* two
[e] tenth deales of fine floure mingled with oyle,
for a sacrifice made by fire vnto the Lord of sweet
sauour: and the drinke offring thereof the fourth
part [f] of an Hin of wine.

14 And ye shal eate neither bread nor parched
corne, nor ‖ greene eares vntill the selfe same day
that ye haue brought an offering vnto your God:
this shalbe a lawe for euer in your generations and
in all your dwellings.

15 ¶ Ye shall count also to you from the mo-
rowe after the [g] Sabbath, *euen* from the day that
ye shall bring the sheafe of the shake offring, seuen
‖ Sabbaths, they shalbe complete.

16 Vnto the morow after the seuenth Sabbath
shall ye number fiftie dayes: then ye shall bring
a newe

* Deut. 22.6.
* Chap. 7.15.
k For whosoeuer doeth otherwise then God commandeth, polluteth his name.
‖ Or, conuocations.
* Exod. 20.9, 10.
‖ Or, ye may worke.
‖ Or, assemblie.
a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.
* Exod. 12.14. nom. 28.17.
b Or bodily labour, saue about that which one must eate, Exod. 12.16.
c The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fifteenth day, and the feast of sheaues the sixteenth day.
‖ Or, an omer: reade Deut. 24.19. ruth. 2.15. psal. 129.7.
d That is, the second Sabbath of the Passeouer.
e Which is the fifth part of an Ephah, or two omers: Reade Exod. 16.16.
f Reade Exod. 29.40.
‖ Or, full eares.
g That is, the seuenth day after the first Sabbath of the passeouer.
‖ Or, weekes.

a newe meate offring vnto the Lord.
17 Ye shall bring out of your habitations bread
for the shake offring: they shalbe two *loaues* of
two tenth deales of fine floure, *which* shalbe ba-
ken with h leauen for first fruites vnto the Lord.
18 Also yee shall offer with the bread seuen
lambes without blemish of one yeere olde, and a
yong bullocke and two rammes: they shalbe for a
burnt offring vnto the Lord, with their meate of-
ferings and their drinke offerings, for a sacrifice
made by fire of a sweete sauour vnto the Lord.
19 Then yee shall prepare an hee goate for a
sinne offring, and two lambes of one yeere olde
for peace offrings.
20 And the Priest shall shake them to and fro
with the bread of the first fruites before the Lord,
and with the two lambes: they shall bee holy to
the Lord, for the i Priest.
21 So ye shall proclaime the same day, *that* it
may be an holy conuocation vnto you: yee shall
doe no seruile worke *therein*: *it shall be* an ordi-
nance for euer in all your dwellings, throughout
your generations.
22 ¶ * And when you reape the haruest of
your land, thou shalt not rid cleane the corners
of thy fielde when thou reapest, neither shalt thou
make any aftergathering of thy haruest, *but* shalt
leaue them vnto the poore and to the stranger: I
am the Lord your God.
23 ¶ And the Lord spake vnto Moses, saying,
24 Speake vnto the children of Israel, and say,
In the k seuenth moneth, *and* in the first *day* of
the moneth shall ye l haue a Sabbath, for the re-
membrance of m blowing the trumpets, an holy
conuocation.
25 Ye shall doe no seruile worke *therein*, but
offer sacrifice made by fire vnto the Lord.
26 ¶ And the Lord spake vnto Moses, saying,
27 The * tenth also of this seuenth moneth
shalbe a day of reconciliation: it shalbe an holy
conuocation vnto you, and yee shall n humble
your soules, and offer sacrifice made by fire vnto
the Lord.
28 And ye shall doe no worke that same day:
for it is a day of reconciliation, to make an atone-
ment for you before the Lord your God.
29 For euery person that humbleth not him-
selfe that same day, shall euen be cut off from his
people.
30 And euery person that shall doe any worke
that same day, the same person also will I destroy
from among his people.
31 Ye shall doe no maner worke *therefore: this*
shalbe a lawe for euer in your generations, *through-*
out all your dwellings.
32 This shalbe vnto you a Sabbath of rest, and
ye shall humble your soules: in the ninth *day* of
the moneth at euen, from o euen to euen shall ye
† celebrate your Sabbath.
33 ¶ And the Lord spake vnto Moses, saying,
34 Speake vnto the children of Israel, and say,
*In the fifteenth day of this seuenth moneth *shall*
be for seuen dayes the feast of Tabernacles vnto
the Lord.
35 In the first day *shalbe* an holy conuocati-
on: ye shall doe no seruile worke *therein*.
36 Seuen dayes ye shall offer * sacrifice made
by fire vnto the Lord, *and* in the eight day shall
be an holy conuocation vnto you, and yee shall
offer sacrifices made by fire vnto the Lord: it is
the p solemne assemblie, yee shall doe no seruile
worke therein.
37 These are the feasts of the Lord (which ye
shall call holy conuocations) to offer sacrifice
made by fire vnto the Lord, *as* burnt offring, and
meate offring, q sacrifice, and drinke offrings,
euery one vpon his day,
38 Beside the Sabbaths of the Lord, and be-
side your giftes, and beside all your vowes, and be-
side all your free offrings, which ye shall giue vnto
the Lord.
39 But in the fifteenth day of the seuenth mo-
neth, when yee haue gathered in the fruite of the
land, ye shall keepe an holy feast vnto the Lord
seuen dayes: in the first day *shalbe* a r Sabbath:
likewise in the eight day *shalbe* a Sabbath.
40 And yee shall take you in the first day the
fruite of goodly trees, branches of palme trees, and
the boughes of || thicke trees, and willowes of
the brooke, and shall reioyce before the Lorde
your God seuen dayes.
41 So ye shall keepe this feast vnto the Lorde
seuen dayes in the yeere, by a perpetuall ordinance
throughout your generations: in the seuenth mo-
neth shall you keepe it.
42 Ye shall dwell in boothes seuen dayes: all
that are Israelites borne, shall dwell in boothes,
43 That your posteritie may know that I haue
made the children of Israel to dwell in s boothes,
when I brought them out of the land of Egypt:
I am the Lord your God.
44 So Moses declared vnto the children of I-
srael the feastes of the Lord.

CHAP. XXIIII.

2 The oyle for the lampes. 5 The shewbread. 14 The blas-
phemer shalbe stoned. 17 He that killeth shalbe killed.

AND the Lord spake vnto Moses, saying,
2 a Command the children of Israel that
they bring vnto thee pure oyle oliue beaten, for
the light, to cause the lamps to burne continually.
3 Without the vaile b of the Testimonie, in
the Tabernacle of the Congregation, shall Aaron
dresse them, both euen and morning before the
Lord alwayes: *this shalbe* a lawe for euer through
your generations.
4 He shall dresse the lampes vpon the * pure
Candlesticke before the Lord perpetually.
5 ¶ Also thou shalt take fine floure, and bake
twelue * cakes thereof: two c tenth deales shalbe
in one cake.
6 And thou shalt set them in two rowes, sixe
in a rowe vpon the pure table before the Lord.
7 Thou shalt also put pure incense vpon the
rowes, that d in steade of the bread it may bee for
a remembrance, *and* an offering made by fire to
the Lord.
8 Euery Sabbath hee shall put them in rowes
before the Lord euermore, *receiuing them* of the
children of Israel for an euerlasting couenant.
9 * And the *bread* shalbe Aarons & his sonnes,
and they shall eate it in the holy place: for it is
most holy vnto him of the offrings of the Lorde
made by fire by a perpetuall ordinance.
10 ¶ And there went e out among the chil-
dren of Israel the sonne of an Israelitish woman,
whose father was an Egyptian: and the sonne of
the Israelitish woman, and a man of Israel stroue
together in the hoste.
11 So the Israelitish womans sonne f blasphe-
med the name *of the Lord*, and cursed, and they
brought

h Because the Priest should eate them, as Chap. 7.13. and they should not be offred to the Lord vpon the altar.

i That is, offred to the Lord, and the rest should be for the Priestes.

* *Chap. 19.9. deut. 24.19.*

k That is, about the ende of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifolde feastes that were in the moneth, and of the Iubile.

* *Chap. 16.29.30. nom. 29.7.*

n By fasting and prayer.

o Which conteineth a night and a day: yet they tooke it but for their naturall day.

† *Ebr. rest your Sabbath.*

* *Nomb. 29.12. iohn. 7.37.*

* *Exod. 29.18.*

p Or a day wherein the people are stayed from all worke.

q Or, peace offring.

r Or a solemne feast.

|| *Or, of boughes thicke with leaues.*

s In the wildernesse, forasmuch as they would not credit Iosua and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27.20.

b Which vaile separated the holiest of all, where was the Arke of the testimonie, from the Sanctuarie.

* *Exod. 31.8.*

* *Exod. 25.30.*

c That is, two Omers: reade Exod. 16.16.

d For it was burnt euery Sabbath, when the bread was taken away.

* *Exod. 29.33. chap. 8.31. matt. 12.5.*

e Meaning, out of his tent.

f By swearing, and despiting God.

brought him vnto Moses (his mothers name also
was Shelomith, the daughter of Dibri, of the tribe
of Dan)
12 And they * put him in warde, till he tolde
them the minde of the Lorde.
13 Then the Lorde spake vnto Moses, saying,
14 Bring the blasphemer without the hoste,
and let all that heard him, *put their handes vp-
on his head, and let all the Congregation stone
him.
15 And thou shalt speake vnto the children of
Israel, saying, Whosoeuer curseth his God, shall
g beare his sinne.
16 And he that blasphemeth the name of the
Lord, shalbe put to death: all the Congregation
shall stone him to death: aswell the stranger, as
he that is borne in the lande: when he blasphe-
meth the name *of the Lorde*, let him be slaine.
17 ¶ * He also that † killeth any man, he shal
be put to death.
18 And he that killeth a beast, he shall restore
it, † beast for beast.
19 Also if a man cause *any* blemish in his
neighbour: as he hath done, so shall it be done to
him:
20 * Breache for breache, eye for eye, tooth
for tooth: such a blemish as he hath made in a-
ny, such shalbe repaied to him.
21 And he that killeth a beast shall restore it:
but he that killeth a man shalbe slaine.
22 Ye shall haue * one lawe: it shalbe aswell
for the stranger as for one borne in the countrey:
for I am the Lorde your God.
23 ¶ Then h Moses tolde the children of Is-
rael, and they brought the blasphemer out of the
hoste, and stoned him with stones: so the chil-
dren of Israel did as the Lorde had commaunded
Moses.

* Nom.15.34.
* Deut.13.9. and 17.7.
g Shalbe punished.
* Exod.21.12. deut.19.4,11.
† *Ebr. smiteth the soule of any man.*
† *Ebr. soule for soule.*
* Exod.21.24. deut.19.21. matth.5.38.
* Exod.12.49.
h Because the punishment was not yet appointed by the lawe, for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 The Sabbath of the seuenth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale, and redeeming of landes, houses and persons.

AND the Lorde spake vnto Moses in mount
Sinai, saying,
2 Speake vnto the children of Israel, and say
vnto them, When ye shall come into the lande
which I giue you, the * lande shall † keepe Sab-
bath vnto the Lorde.
3 a Sixe yeeres thou shalt sowe thy field, and
sixe yeeres thou shalt cut thy vineyarde, and ga-
ther the fruite thereof.
4 But the seuenth yeere shalbe a Sabbath of
rest vnto the lande: *it shall be* the Lordes Sab-
bath: thou shalt neither sowe thy fielde, nor cut
thy vineyarde.
5 That which groweth of it b owne accorde
of thy haruest, thou shalt not reape, neither ga-
ther the grapes that thou hast c left vnlaboured:
for it shalbe a yeere of rest vnto the land.
6 And the d rest of the lande shall be meate
for you, *euen* for thee, and for thy seruant, and for
thy maide, and for thy hired seruant, and for the
stranger that soiourneth with thee:
7 And for thy cattell, and for the beastes that
are in thy lande shall all the encrease thereof be
meate.
8 ¶ Also thou shalt number seuen ‖ Sabbaths
of yeeres vnto thee, *euen* seuen times seuen yeere:
and the space of the seuen Sabbaths of yeeres will
be vnto thee nine and fourtie yeere.

* Exod.23.10.
† *Ebr. shall rest a rest.*
a The Iewes began the count of this yeere in September: for then all the fruites were gathered.
b By reason of the corne that fell out of the eares the yeere past.
c Or, which thou hast separated from thy selfe, and consecrated to God for the poore.
d That which the lande bringeth foorth in her rest.
‖ *Or, weekes.*

9 e Then thou shalt cause to blowe the trum-
pet of the Iubile in the tenth *day* of the seuenth
moneth: euen in the day of the reconciliation shal
ye make the trumpet blowe, throughout all your
lande.
10 And ye shall halowe that yeere, *euen* the
fiftieth yeere, and proclaime libertie in the lande
to all the f inhabitants thereof: it shall be the Iu-
bile vnto you, and ye shall returne euery man vn-
to his g possession, and euery man shall returne
vnto his familie.
11 This fiftieth yeere shalbe a yeere of Iubile
vnto you: yee shall not sowe, neither reape that
which groweth of it self, neither gather *the grapes*
thereof, that are left vnlaboured,
12 For it is the Iubile, it shall be holy vnto
you: ye shall eate of the encrease thereof out of
the fielde.
13 In the yeere of this Iubile, ye shall returne
euery man vnto his possession.
14 And when thou sellest ought to thy neigh-
bour, or byest at thy neighbours hande, yee shall
h not oppresse one another:
15 *But* according to the nomber of i yeeres
after the Iubile thou shalt bye of thy neighbour:
also according to the nomber of the yeeres of the
reuenues, he shall sell vnto thee.
16 According to the multitude of yeeres, thou
shalt encrease the price thereof, and according to
the fewnesse of yeeres, thou shalt abate the price
of it: for the nomber of k fruites doeth he sell vn-
to thee.
17 Oppresse not yee therefore any man his
neighbour, but thou shalt feare thy God: for I
am the Lorde your God.
18 ¶ Wherefore ye shall obey mine ordinan-
ces, and keepe my lawes, and doe them, and yee
shall dwell in the land ‖ in safetie.
19 And the land shall giue her fruite, and yee
shall eate your fill, and dwell therein in safetie.
20 And if ye shall say, What shall we eate the
seuenth yeere, for we shall not sowe, nor gather
in our increase?
21 I will † sende my blessing vpon you in the
sixt yeere, and it shall bring foorth fruite for three
yeeres.
22 And ye shall sowe the eight yeere, and eate
of the olde fruite vntill the ninth yeere: vntill the
fruite thereof come, ye shall eate the olde.
23 ¶ Also the lande shall not be solde to be
l cut off *from the familie*: for the land is mine, *and*
ye be but strangers and soiourners with me.
24 Therefore in all the land of your possession
ye shall m graunt a redemption for the lande.
25 ¶ If thy brother be impouerished, and sell
his possession, then his redeemer shall come, *euen*
his neere kinsman, and bye out that which his
‖ brother solde.
26 And if he haue no redeemer, but † hath
gotten and founde to bye it out,
27 Then shal he n count the yeeres of his sale,
& restore the ouerplus to the man, to whome he
solde it: so shall he returne to his possession.
28 But if he can not get sufficient to restore
to him, then that which is solde, shall remaine in
the hande of him that hath bought it, vntill the
yeere of the Iubile: and in the Iubile it shal come
o out, and he shall returne vnto his possession.
29 Likewise if a man sell a dwelling house in a
walled citie, he may bye it out againe within a
whole

e In the beginning of the 50. yeere was the Iubile, so called, because the ioyfull tidings of libertie was publikely proclaimed by the sounde of a cornet.
f Which were in bondage.
g Because the tribes should neither haue their possessions or families diminished or confounded.
h By deceite or otherwise.
i If the Iubile to come be neere, thou shalt sell better cheape: if it be farre off, dearer.
k And not the full possession of the lande.
‖ *Or, boldly without feare.*
† *Ebr. I will commande.*
l It could not be solde for euer, but must returne to the familie in the Iubile.
m Ye shall sell it on condition that it may be redeemed.
‖ *Or, kinsman.*
† *Ebr. his hand hath gotten.*
n Abating the money of the yeeres past, and paying for the rest of the yeeres to come.
o From his hand that bought it.

whole yeere after it is solde: within a yeere may
he bye it out.
30 But if it be not bought out within ẏ space
of a ful yeere, then the house that is in the walled
citie, shalbe stablished, p as cut off *from the fami-*
lie, to him that bought it, throughout his genera-
tions: it shall not goe out in the Iubile.

p That is, for euer, reade verse 23.

31 But the houses of villages, which haue no
walles round about them, shalbe esteemed as the
fielde of the countrey: they may be bought out
againe, and shall ‖ goe out in the Iubile.

‖ Or, returne.

32 Notwithstanding, the cities of the Leuites,
and the houses of the cities of their possession,
may the Leuites redeeme † at all seasons.

† Ebr. for euer.

33 And if a man purchase of the Leuites, the
house that was solde, and the citie of their posses-
sion shall goe out in the Iubile: for the houses of
the cities of the Leuites are their possession a-
mong the children of Israel.
34 But the fielde of the q suburbes of their ci-
ties, shal not be solde: for it is their perpetual pos-
session.

q Where the Leuites kept their cattell.

35 ¶ Moreouer, if thy brother be impoueri-
shed, and r fallen in decay with thee, thou shalt re-
lieue him, and *as* a stranger and soiourner, so shall
he liue with thee.
36 * Thou shalt take no vsurie of him, nor van-
tage, but thou shalt feare thy God, that thy bro-
ther may liue with thee.
37 Thou shalt not giue him thy money to v-
surie, nor lende him thy vitailes for increase.

r In Ebrewe it is, if his hand shake: meaning, if he stretch foorth his hande for helpe as one in miserie.

* Exod. 22.25. deut. 23.19. prou. 28.8. ezek. 18.8. & 22.12.

38 I am the Lorde your God, which haue
brought you out of the lande of Egypt, to giue
you the lande of Canaan, *and* to be your God.
39 ¶ * If thy brother also *that dwelleth* by thee
be impouerished, and be sold vnto thee, thou shalt
not compel him to serue as a bond seruant,

* Exod. 21.2. deut. 15.12. ierem. 34.14.

40 *But* as an hired seruant, and as a soiourner
he shalbe with thee: hee shal serue thee vnto the
yeere of the Iubile.
41 Then shal he depart from thee, *both* he, and
his children with him, and shall returne vnto his
familie, and vnto the possession of his fathers shal
he returne:
42 For they are my seruants, whom I brought
out of the lande of Egypt: they shall not s be
solde as bondmen are solde.

s Vnto perpetuall seruitude.

43 * Thou shalt not rule ouer him cruelly,
but shalt feare thy God.

* Ephes. 6.9. coloss. 4.1.

44 Thy bond seruant also, & thy bond maide,
which thou shalt haue, *shalbe* of the heathen that
are round about you: of them shall yee bye ser-
uants and maides.
45 And moreouer of the children of the stran-
gers, that are soiourners among you, of them shall
ye bye, and of their families that are with you,
which they begate in your lande: these shall be
your t possession.

t For they shall not be bought out at the Iubile.

46 So yee shall take them as inheritance for
your children after you, to possesse them by inhe-
ritance, yee shal vse their labours for euer: but o-
uer your brethren the children of Israel yee shall
not rule one ouer another with crueltie.
47 ¶ If a soiourner or a stranger *dwelling* by
thee † get *riches*, and thy brother by him be impo-
uerished, and sell him selfe vnto the stranger or so-
iourner *dwelling* by thee, or to the stocke of the
strangers familie,
48 After that he is solde, he may be bought
out: one of his brethren may bye him out,

† Ebr. his hand take holde.

49 Or his vncle, or his vncles sonne may bye
him out, or *any* of the kindred of his flesh among
his familie, may redeeme him: either if he can
u get *so much*, he may bye him selfe out.

u If he be able.

50 Then he shall recken with his byer from
the yeere that he was solde to him, vnto the yeere
of Iubile: and the money of his sale shalbe accor-
ding to the number of x yeeres: according to the
time of an hired seruant shal he be with him.

x Which remaine yet to the Iubile.

51 If there be many yeeres behind, according
to them he shal giue againe for his deliuerance, of
the money that he was bought for.
52 If there remaine but fewe yeeres vnto the
yeere of Iubile, then he shal count with him, and
according to his yeeres giue againe for his re-
demption.
53 He shalbe with him yeere by yeere as an hi-
red seruant: he shal not rule cruelly ouer him in
thy y sight.
54 And if he be not redeemed thus, he shal goe
out in the yeere of Iubile, he, and his children
with him.

y Thou shalt not suffer him to intreate him rigorously, if thou knowe it.

55 For vnto me the children of Israel *are* ser-
uants: they are my seruants, whō I haue brought
out of the land of Egypt: I am ẏ Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandements. 14 The curse to those that breake them. 42 God promiseth to remember his couenant.

YE shall make you none idoles nor grauen i-
mage, neither reare you vp any * pillar, nei-
ther shal ye set ‖ any image of stone in your land
to bow downe to it: for I am the Lord your God.
2 Ye shall keepe my Sabbaths, and * reue-
rence my Sanctuarie: I am the Lord.
3 ¶ * If ye walke in mine ordinances, and
keepe my commandements, and doe them,

* Exod. 20.4. deut. 5.8. psal. 97.7.

‖ Or, stone hauing any imagerie.

* Chap. 19.30.

* Deut. 28.1.

4 I will then sende you a raine in due season,
and the land shal yeeld her increase, and the trees
of the fielde shall giue her fruite.
5 And your threshing shall reache vnto the
vintage, and the vintage shal reache vnto sowing
time, and you shal eate your bread in plenteous-
nesse, and dwel in your land safely.

a By promising abundance of earthly things, he stirreth the mindes to consider the rich treasures of the spirituall blessings.

6 And I wil sende peace in the lande, and yee
shal sleepe and * none shal make you afraid: also
I † wil rid euil beastes out of the lande, and the
b sworde shal not goe through your lande.
7 Also ye shal chase your enemies, and they
shal fal before you vpon the sworde.
8 * And fiue of you shal chase an hundreth,
and an hundreth of you shal put ten thousand to
flight, and your enemies shal fal before you vpon
the sworde.

* Job 11.19.

† Ebr. I will cause the euill beast to cease.

b Ye shall haue no warre.

* Iosh. 23.10.

9 For † I will haue respect vnto you, and
make you encrease, and multiplie you, and c esta-
blish my couenant with you.
10 Ye shal eate also olde store, and cary out
olde because of the newe.

† Ebr. I will turne vnto you.

c Performe that which I haue promised.

11 * And I will set my d Tabernacle among
you, and my soule shal not lothe you.
12 Also I wil walke among you, and I wil be
your God, and ye shalbe my people.

* Ezek. 37.26. 2. cor. 6.16.

d I will be daily present with you.

13 I am the Lorde your God which haue
brought you out of the lande of Egypt, that yee
should not be their bondmen, and I haue broken
the e bonds of your yoke, & made you go vpright.
14 ¶ * But if ye wil not obey me, nor doe all
these commandements,
15 And if ye shall despise mine ordinances, ei-
ther

e I haue set you at full libertie, whereas before ye were as beastes tied in bandes.

* Deut. 28.15. lament. 2.17. malac. 2.2.

ther if your ſoule abhorre my lawes, ſo that yee
will not doe all my commandements, but breake
my f couenant,
16 Then will I alſo doe this vnto you, I will
appoynt ouer you || fearefulneſſe, a conſumption,
and the burning ague to conſume the eyes, and
make the heart heauie, and you ſhall ſowe your
ſeede in vaine: for your enemies ſhall eate it:
17 And I will ſet g my face againſt you, and
ye ſhall fall before your enemies, and they that
hate you,ſhall raigne ouer you,* and ye ſhall flee
when none purſueth you.
18 And if ye will not for theſe *things* obey me,
then will I puniſh you h ſeuen times more, accor-
ding to your ſinnes,
19 And I will breake the pride of your power,
and I will make your heauen as i yron, and your
earth as braſſe:
20 And your || ſtrength ſhalbe ſpent in vaine:
neither ſhall your land giue her increaſe, neither
ſhall the trees of the land giue their fruite.
21 ¶ And if yee walke k ſtubburnely againſt
me, and will not obey me, I will then bring ſeuen
times moe plagues vpon you, according to your
ſinnes.
22 I will alſo ſend wilde beaſtes vpon you,
which ſhall l ſpoyle you,and deſtroy your cattell,
and make you fewe in number: ſo your hie m waies
ſhalbe deſolate.
23 Yet if || by theſe ye will not be reformed by
me,but walke ſtubburnely againſt me,
24 Then will I alſo walke *ſtubburnly againſt
you, and I will ſmite you yet ſeuen times for your
ſinnes:
25 And I will ſend a ſword vpon you,that ſhall
auenge the quarell of my couenant: and when
ye are gathered in your cities,I will ſend the peſti-
lence among you, and yee ſhall bee deliuered into
the hand of the enemie.
26 When I ſhall breake the n ſtaffe of your
bread, then ten women ſhall bake your bread in
one o ouen, & they ſhall deliuer your bread againe
by weight,and ye ſhall eate,but not be ſatiſfied.
27 Yet if yee will not for this obey mee, but
walke againſt me ſtubburnly,
28 Then will I walke ſtubburnely in *mine* an-
ger againſt you, and I will alſo chaſtice you ſeuen
times *more* according to your ſinnes.
29 *And ye ſhall eate the fleſh of your ſonnes,
and the fleſh of your daughters ſhall ye deuoure.
30 I will alſo deſtroy your hie places,and *cut
away your images, and caſt your carkeiſes vpon
the || bodies of your idoles,and my ſoule ſhall ab-
horre you.
31 And I will make your cities deſolate, and
bring your Sanctuarie vnto nought,and p will not
ſmell the ſauour of your ſweete odours.
32 I will alſo bring the land vnto a wilder-
neſſe, and your enemies which dwell therein,ſhall
be aſtoniſhed thereat.
33 Alſo I will ſcatter you among the heathen,
and q will drawe out a ſword after you,and your
land ſhalbe waſte, and your cities ſhalbe deſolate.
34 Then ſhall the land inioy her *Sabbaths,as
long as it lieth voyde, and yee ſhalbe in your ene-
mies land: then ſhall the land reſt, and enioy her
Sabbaths.
35 All the dayes that it lieth voide,it ſhall reſt,
becauſe it did not reſt in your r Sabbaths, when
ye dwelt vpon it.

f Which I made with you in chuſing you to be my people.
|| Or, en haſtie plague.
g Reade Chap. 17.10.
*Pro.28.1.
h That is,more extremely.
i Ye ſhall haue drought and barrenneſſe,Agge.1.10.
|| Or, labour.
k Or,as ſome reade,by fortune, imputing my plagues to chance and fortune.
l Of your children, 2.king.17.25.
m Becauſe none dare paſſe thereby for feare of beaſts.
*2.Sam.22.27. pſal.18.26.
n That is,the ſtrength,whereby the life is ſuſteined,Ezek 4.16. and 5.16.
o One ouen ſhall be ſufficient for ten families.
*Deut.28.53.
*2.Chron.34.7.
|| Or, carions.
p I will not accept your ſacrifices.
q Signifying that no enemie can come without Gods ſending.
*Chap.25.2.
r Which I commanded you to keepe.

36 And vpon them that are left of you, I will
ſend euen a || faintneſſe into their hearts in ẏ land of
their enemies,and the ſound of a leafe ſhaken ſhal
chaſe them, and they ſhall ſ flee as fleeing from a
ſword, and they ſhall fall, no man purſuing them.
37 They ſhall fall alſo one vpon another, as
before a ſword,though none purſue them,and yee
ſhall not be able to ſtand before your enemies:
38 And ye ſhall periſh among the heathen,and
the land of your enemies ſhall eate you vp.
39 And they that are left of you, ſhall pine a-
way for their iniquitie, in your enemies landes,
and for the iniquities of their fathers ſhall they
pine away with t them alſo.
40 Then they ſhall confeſſe their iniquitie,and
the wickedneſſe of their fathers for their treſpaſſe,
which they haue treſpaſſed againſt mee, and alſo
becauſe they haue walked ſtubburnly againſt me.
41 Therefore I will walke ſtubburnly againſt
them, and bring them into the land of their ene-
mies: ſo then their vncircumciſed hearts ſhalbe
humbled,and then they ſhall || willingly beare *the
puniſhment of* their iniquitie.
42 Then I will remember my couenant with
Iaakob, and my couenant alſo with Izhak, and
alſo my couenant with Abraham will I remem-
ber, and will remember the land.
43 u The land alſo *in the meane ſeaſon* ſhalbe
left of them, and ſhall enioy her Sabbaths while
ſhe lieth waſte without them, but they ſhall wil-
lingly ſuffer *the puniſhment of* their iniquitie, be-
cauſe they deſpiſed my lawes, and becauſe their
ſoule abhorred mine ordinances.
44 Yet notwithſtanding this, when they ſhall
be in the land of their enemies, *I will not caſt
them away, neither will I abhorre them, to de-
ſtroy them vtterly, *nor* to breake my couenant
with them: for I am the Lord their God:
45 But I will remember for them the x coue-
nant of olde when I brought them out of the land
of Egypt in the ſight of the heathen that I might
be their God: I am the Lord.
46 Theſe are the ordinances, and the iudge-
ments, and the lawes, which the Lord made be-
tweene him, and the children of Iſrael in mount
y Sinai,by the hand of Moſes.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the ſame. 28 A thing ſeparate from the vſe of man can not be ſolde nor redeemed,but remaineth to the Lord.

MOreouer the Lord ſpake vnto Moſes,ſaying,
2 Speake vnto the children of Iſrael, and
ſay vnto them, If any man ſhall make a vowe of
a a perſon vnto the Lord, by b thy eſtimation,
3 Then thy Eſtimation ſhall be *thus*: a male
from twentie yeere olde vnto ſixtie yeere olde
ſhalbe by thy eſtimation euen fiftie c ſhekels of
ſiluer,after the ſhekel of the Sanctuarie.
4 But if it bee a female, then thy valuation
ſhall be thirtie ſhekels.
5 And from fiue yeere olde to twentie yeere
olde thy valuation ſhall be for the male twentie
ſhekels,and for the female ten ſhekels.
6 But from a d moneth olde vnto fiue yeere
olde, thy price of the male ſhall be fiue ſhekels
of ſiluer,and thy price of the female,three ſhekels
of ſiluer.
7 And from ſixtie yeere olde and aboue,if *he
be* a male, then thy price ſhall be fifteene ſhekels,
and for the female ten ſhekels.

|| Or, cowardneſſe.
ſ As if their enemies did chaſe them.
t Forasmuch as they are culpable of their fathers faults,they ſhalbe puniſhed aſwell as their fathers.
|| Or, pray for their ſinnes.
u Whiles they are captiues,and without repentance.
*Deut.4.31. rom.11.26.
x Made to their forefathers.
y Fiftie dayes after they came out of Egypt.
a As of his ſonne or his daughter.
b Which art the Prieſt.
c Reade the value of the ſhekel, Exod.30.13.
d He ſpeaketh of thoſe vowes whereby the fathers dedicated their children to God,which were not of ſuch force,but they might be redeemed from them.

8 But

e If he be not able to pay after thy valuation.

8 But if he be poorer e then thou hast estee-
med *him*, then shall hee present himselfe before
the Priest, and the Priest shall value him, according
to the abilitie of him that vowed, *so* shal the Priest
value him.

f Which is cleane, Chap. 11.2.

9 And if *it be* a f beast, wherof men bring an
offering vnto the Lord, all that one giueth of such
vnto the Lord, shalbe holy.
10 Hee shall not alter it nor change it, a good
for a bad, nor a bad for a good: and if he change
beast for beast, then *both* this and that, which was
changed for it, shall be g holy.

g That is, consecrate to the Lord.

11 And if *it be* any vncleane beast, of which
men doe not offer a sacrifice vnto the Lord, he
shall then present the beast before the Priest.
12 And the Priest shall value it, whether it be
good or bad: *and* as thou valuest it, *which art* the
Priest, so shall it be.
13 But if he will buye it againe, then hee shall
giue the fift part of it more, aboue thy valuation.
14 ¶ Also when a man shall dedicate his house
to be holy vnto the Lord, then the Priest shall
value it, whether it be good or bad, & as the Priest
shall prise it, † so shall the value be.

† Ebr. *so shall it stand*.

15 But if he that sanctified it, will redeeme his
house, then he shall giue thereto the fift part of
money more then thy estimation, & it shalbe his.
16 If also a man dedicate to the Lord any
grounde of his inheritance, then shalt thou e-
steeme it according to the h seede therof: an i Ho-
mer of barlie seede *shalbe* at fiftie shekels of siluer.

h Valuing the price thereof, according to the seede that is sowen, or by the seede that it doth yeelde.

i Homer is a measure conteining ten Ephahs: reade of Ephah, Exod. 16,16,36.

17 If he dedicate his field *immediatly* from the
yeere of Iubile, it shall bee worth as thou doest
esteeme it.
18 But if he dedicate his fielde after the Iu-
bile, then the Priest shall recken him the money
according to the yeres that remaine vnto the yere
of Iubile, and it shalbe abated by thy estimation.
19 And if he that dedicateth it, will redeeme
the fielde, then he shall put the fift part of the
price, that thou esteemedst it at, thereunto, and it
shall remaine his.
20 And if he will not redeeme the fielde, but
the Priest k sell the fielde to another man, it shal-
be redeemed no more.

k For their owne necessitie or godly vses.

21 But the field shalbe holy to the Lord, when
it goeth out in the Iubile, as a fielde l separate
from common vses: the possession thereof shall
be the Priestes.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Nom. 21. 2. deut. 13 15. iosh. 6.17.

22 If a man also dedicate vnto the Lord a field
which he hath bought, which is not of the ground
of his inheritance,
23 Then the Priest shall set the price to him,
as * thou esteemest it, vnto the yeere of Iubile, and
he shall giue m thy price the same day, *as a thing*
holy vnto the Lord.

* Verse 12.

m The Priestes valuation.

24 *But* in the yeere of Iubile, the fielde shall
returne vnto him, of whom it was bought: to him,
I say, whose inheritance the land was.
25 And all thy valuation shall bee according
to the shekel of * the Sanctuarie: a shekel con-
teineth twentie gerahs.

* Exod. 30,13. nom 3.47. ezek. 45.12.

26 ¶ * Notwithstanding the first borne of the
beastes, because it is the Lordes first borne, none
shall dedicate such, be it bullocke, or sheepe: *for*
it is the n Lords.

* Exo. 13.2. and 22, 29. nom. 3.13.

n It was the Lordes already.

27 But if it be an vncleane beast, then he shall
redeeme it by thy valuation, and giue the fift part
more thereto: and if it be not redeemed, then it
shalbe solde, according to thy estimation.
28 * Notwithstanding, nothing separate from
the common vse that a man doeth separate vnto
the Lorde of all that he hath (whether it be man
or beast, or land of his inheritance) may be solde
nor redeemed: *for* euery thing separate from the
common vse is most holy vnto the Lord.

* Iosh. 6.19.

29 Nothing separate from the common vse,
which shalbe separate from man, shalbe redeemed,
but o dye the death.

o It shall remaine without redemption.

30 Also all the tithe of the land *both* of the
seede of the ground, *and* of the fruite of the trees
is the Lordes: *it is* holy to the Lord.
31 But if a man will redeeme *any* of his tithe,
he shall adde the p fift part thereto.

p Besides the value of the thing it selfe.

32 And euery tithe of bullocke, and of sheepe,
and of all that goeth vnder the q rod, the tenth
shalbe holy vnto the Lord.

q All that which is nombred: that is, euery tenth, as he falleth by tale without exception or respect.

33 He shall not looke if it be good or bad, nei-
ther shall he change it: els if he change it, both
it, and that it was changed withall, shalbe holy,
and it shall not be redeemed.
34 These are the commandements which the
Lord commanded by Moses vnto the children of
Israel in mount Sinai.

THE FOVRTH BOOKE OF MOSES, CALLED * NOMBERS.

* So called, because of the diuersitie and multitude of nombrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

Forasmuch as God hath apppoynted that his Church in this worlde shalbe vnder the crosse, both because they shoulde learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the lande which he promised them: but led them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teach them to forget the worlde and to depend on him. Which triall did greatly profite to discerne the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glorie, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whome God had appoynted rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware howe they abuse Gods word, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirite, that either they fall not to such inconueniences, or els returne to him quickely by true repentance: and therefore hee continueth his graces toward them, he giueth them ordinances and instructions, as well for religion as outward policie:

be

he preserueth them against all craft and conspiracie, and giueth them manifolde victories against their enemies. And to auoyd all controuersies that might arise, he taketh away the occasions, by deuiding among all the tribes, both the land, which they had wonne, and that also which he had promised, as seemed best to his godly wisedome.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commaunded of the Lorde to nomber them that are able to go to warre. 49 The Leuites are exempted for the seruice of the Lorde.

THe Lorde spake againe vnto Moses in the wildernesse of [a] Sinai, in the Tabernacle of the Congregation, in the first *day* of the [b] second moneth, in the second yeere after they were come out of the land of Egypt, saying,

a In that place of the wildernesse that was neere to mount Sinai.
b Which conteineth part of April, and part of May.

2 *Take ye the summe of all the Congregation of the children of Israel, after their families, *and* housholdes of their fathers with the nomber of their names: *to wit*, all the males, † man by man:

*Exod.30.12.
† *Ebr. by their heades.*

3 From twentie yere olde and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shalbe [c] men of euery tribe, such *as are* the heads of the house of their fathers.

c That is, the chiefest man of euery tribe.

5 And these are the names of the men that shall [d] stand with you, of *the tribe of* Reuben, Elizur, the sonne of Shedeur:

d And assist you when ye nomber the people.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, [e] princes of the tribes of their fathers, *and* heads ouer thousands in Israel.

e Or captaines, & gouernours.

17 ¶ Then Moses & Aaron tooke these men which are expressed by *their* names.

18 And they called all the Congregation together, in the first *day* of the second moneth, who declared [f] their kindreds by their families, *and* by the houses of their fathers, according to the nomber of *their* names, from twentie yeere olde and aboue, man by man.

f In shewing euery man his tribe, and his ancesters.

19 As the Lorde had commanded Moses, so he nombred them in the wildernesse of Sinai.

20 So were the sonnes of ‖ Reuben Israels eldest sonne by their generations, by their families, *and* by the houses of their fathers, according to the nomber of *their* names, man by man, euery male from twentie yeere olde and aboue, as many as ‖ went forth to warre:

‖ These are the names of the twelue tribes, as first of Reuben.
‖ *Or, as were able to beare weapons.*

21 The nomber of them, *I say*, of the tribe of Reuben, *was* sixe and fourtie thousande, and fiue hundreth.

22 Of the sonnes of ‖ Simeon by their generatiōs, by their families, *and* by the houses of their fathers, the summe thereof by the nomber of *their* names, man by man, euery male frō twentie yeere olde and aboue, all that went forth to warre:

‖ Simeon.

23 The summe of them, *I say*, of the tribe of Simeon *was* nine and fiftie thousande, and three hundreth.

24 ¶ Of the sonnes of ‖ Gad by their generations, by their families, *and* by the houses of their fathers, according to the nomber of *their* names, from twentie yeere olde and aboue, all that went forth to warre:

‖ Gad.

25 The number of them, *I say*, of the tribe of Gad *was* fiue and fourtie thousand, and sixe hundreth and fiftie.

26 ¶ Of the sonnes of ‖ Iudah by their generations, by their families, *and* by the houses of their fathers, according to the nomber of *their* names, from twentie yere olde and aboue, all that went forth to warre:

‖ Iudah.

27 The nomber of them, *I say*, of the tribe of Iudah *was* three score and foureteene thousande, and sixe hundreth.

28 ¶ Of the sonnes of ‖ Issachar by their generations, by their families, *and* by the houses of their fathers, according to the nomber of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

‖ Issachar.

29 The nomber of them *also* of the tribe of Issachar *was* foure and fiftie thousande and foure hundreth.

30 ¶ Of the sonnes of ‖ Zebulun by their generations, by their families, *and* by the houses of their fathers, according to the nomber of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

‖ Zebulun.

31 The nomber of them *also* of the tribe of Zebulun *was* seuen and fiftie thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, *namely* of the sonnes of ‖ Ephraim by their generations, by their families, *and* by the houses of their fathers, according to the nomber of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

‖ Ephraim.

33 The nomber of them *also* of the tribe of Ephraim *was* fourtie thousand & fiue hundreth.

34 ¶ Of the sonnes of ‖ Manasseh by their generations, by their families *and* by the houses of their fathers, according to the nomber of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

‖ Manasseh.

35 The nōber of thē *also* of ẏ tribe of Manasseh *was* two & thirtie thousand & two hundreth.

36 Of the sonnes of ‖ Beniamin by their generations, by their families, *and* by the houses of their fathers, according to the nomber of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

‖ Beniamin.

37 The nomber of them *also* of the tribe of Beniamin *was* fiue and thirtie thousand and foure hundreth.

38 Of the sonnes of ‖ Dan by their generations, by their families, *and* by the houses of their fathers, according to the nomber of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

‖ Dan.

THE FIGVRE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROVNDE ABOVT IT.

WEST.

SOVTH. NORTH.

EAST.

A B The length of the Court, of an hundreth cubites, on the South side: in the which space there were 20. pillars of 5. cubites height a piece, whereto the curtaines were tied, to enclose the Court. C D The Northside, which was in all poyntes like. B C The West ende, which was of fiftie cubites wide. In this space there were 10. pillars of equall height with the rest, whereunto the curtaines were fastened, to close the Court in on that side. A D The East ende, which was also of 50. cubites breadth, so that the whole court was in length, twise the breadth. The comming in was at the East ende, right at it there hanged a wrought hanging of 20. cubites long, fastened to 4. pillars. E At the sides of the hanging there were curtaines of 15. cubites in length, which were fastened on this side of the hanging, to 3. pillars, and on the other side to as many, as the Figure sheweth.

39 The nomber of them *also* of ẏ tribe of Dan
was threescore & two thousand & seuen hũdreth.
40 ¶ Of the sonnes of ‖ Asher by their gene- ‖ Asher.
rations, by their families, *and* by the houses of
their fathers, according to the nomber of *their*
names, from twentie yeere olde and aboue, all
that went foorth to warre:
41 The nomber of them *also* of the tribe of A-
sher *was* one & fourtie thousand & fiue hundreth.
42 ¶ Of the children of ‖ Naphtali, by their ‖ Naphtali.
generations, by their families, *and* by the houses of
their fathers, according to the nomber of *their*
names, from twentie yeere olde and aboue, all that
went to the warre:
43 The nomber of them *also* of the tribe of
Naphtali, *was* three and fiftie thousand, and foure
hundreth.
44 These are the ‖ summes which Moses, and ‖ Or, full count.
Aaron nombred, and the Princes of Israel, the
twelue men, *which* were euery one for the house
of their fathers.
45 So *this* was all the summe of the sonnes of
Israel, by the houses of their fathers, from twentie
yeere olde and aboue, all that went to the warre
in Israel,
46 And all they were in nomber sixe hũdreth
and three thousand, fiue hundreth and fiftie.
47 But the Leuites, after the tribes of their fa-
thers were not nombred among g them. g Which were warriers, but were appointed to the vse of the Tabernacle.
48 For the Lorde had spoken vnto Moses, and
saide,
49 Onely thou shalt not number the tribe
of Leui, neither take the summe of them among
the children of Israel:
50 But thou shalt appoynt the Leuites ouer
the Tabernacle of the Testimonie, & ouer all the
instruments thereof, and ouer all things that be-
long to it: they shall beare the Tabernacle, and
all the instruments thereof, & shall minister in it,
and shall † dwell round about the Tabernacle. † Ebr. campe.
51 And when the Tabernacle goeth forth, the
Leuites shall take it downe: and when the Ta-
bernacle is to be pitched, ẏ Leuites shall set it vp:
for the h stranger ẏ commeth nere, shalbe slaine. h Whosoeuer is not of the tribe of Leui.
52 Also the children of Israel shall pitch their
tentes, euery man in his campe, and euery man
vnder his standerd throughout their armies.
53 But the Leuites shall pitch rounde about
the Tabernacle of the Testimonie, least venge-
ance i come vpon the Congregation of the chil- i By not hauing due regard to the Tabernacle of the Lorde.
dren of Israel, and the Leuites shall take the
charge of the Tabernacle of the Testimonie.
54 So the children of Israel did according to
all that ẏ Lord had cõmanded Moses: so did they.

CHAP. II.

2 The order of the Tentes, and the names of the Captaines of the Israelites.

AND the Lorde spake vnto Moses, and to Aa-
ron, saying,
2 a Euery man of the children of Israel shall a In the twelue tribes were foure principall standerds, so that euery three tribes had their standerd.
campe by his standerd, *and* vnder the ensigne of
their fathers house, farre off about the Taber-
nacle of the Congregation shall they pitch.
3 On the East side towarde the rising of the
sunne, shall they of the standerd of the hoste of
Iudah pitch according to their armies: and Nah-
shon the sonne of Amminadab *shalbe* ‖ captaine ‖ Or, prince.
of the sonnes of Iudah.
4 And his hoste and the nomber of thẽ *were*
seuentie and foure thousand and sixe hundreth.
5 Next vnto him shall they of the tribe b of b Iudah, Issachar, & Zebulun the sonnes of Leah were of the first standerd.
Issachar pitch, and Nethaneel the sonne of Zuar
shalbe the captaine of the sonnes of Issachar:
6 And his hoste, & the nomber thereof *were*
foure and fiftie thousand, and foure hundreth.
7 *Then* the tribe of Zebulun, and Eliab the
sonne of Helon, captaine ouer the sonnes of Ze-
bulun:
8 And his hoste, and the nomber thereof se-
uen and fiftie thousand and foure hundreth:
9 The whole nomber of the c hoste of Iudah c Of them which were conteined vnder that name.
are an hundreth fourescore and sixe thousande,
and foure hundreth according to their armies:
they shall first set foorth.
10 ¶ On the South side *shalbe* the standerd of
the

d Reuben and Simeon, the sonnes of Leah, & Gad the sonne of Zilpah her maide, were of the second standerd.

the host d of Reuben according to their armies, &
the captaine ouer the sonnes of Reuben *shalbe* E-
lizur the sonne of Shedeur.
11 And his host, and the number thereof sixe
and fourtie thousand and fiue hundreth.
12 And by him shal the tribe of Simeon pitch,
and the captaine ouer the sonnes of Simeon *shall*
be Shelumiel the sonne of Zurishaddai:
13 And his hoste, and the number of them,
nine and fiftie thousand and three hundreth.
14 And the tribe of Gad, and the captaine o-
uer the sonnes of Gad *shall be* Eliasaph the sonne
of || Deuel:

|| Or, Reuel.

15 And his host and the number of them *were*
fiue and fourtie thousande, sixe hundreth and
fiftie.
16 All the number of the campe of Reuben
were an hundreth and one and fiftie thousande,
and foure hundreth and fiftie according to their
armies, and they shall set foorth in the seconde
place.
17 ¶ Then the Tabernacle of the Congrega-
tion shall goe *with* the host of the Leuites, in the
e mids of the campe as they haue pitched, so shall
they goe forwarde, euery man in his order accor-
ding to their standerds.

e Because it might be in equal distace from ech one, and all indifferently haue recourse thereunto.

18 ¶ f The standerd of the campe of Ephraim
shalbe toward the West according to their armies:
and the captaine ouer the sonnes of Ephraim *shall*
be Elishama the sonne of Ammihud:

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

19 And his host & the number of them *were*
fortie thousand and fiue hundreth.
20 And by him *shalbe* the tribe of Manasseh,
and the captaine ouer the sonnes of Manasseh
shalbe Gamliel the sonne of Pedahzur:
21 And his hoste and the number of them
were two and thirtie thousand and two hundreth.
22 And the tribe of Beniamin, & the captaine
ouer the sonnes of Beniamin *shall be* Abidan the
sonne of Gideoni:
23 And his host, & the number of them *were*
fiue and thirtie thousand and foure hundreth.
24 All the number of the campe of Ephraim
were an hundreth and eight thousande and one
hundreth according to their armies, and they shal
go in the third place.
25 ¶ The standerd of the host of g Dan *shalbe*
toward the North according to their armies: and
the captaine ouer the children of Dan *shall be* A-
hiezer the sonne of Ammishaddai:

g Dan and Naphtali the sonnes of Bilha Rahels maid, with Asher the sonne of Zilpah make the fourth standerd.

26 And his host and the number of them *were*
two and threescore thousand and seuen hundreth.
27 And by him shall the tribe of Asher pitch,
and the captaine ouer the sonnes of Asher *shall be*
Pagiel the sonne of Ocran.
28 And his host and the number of them *were*
one and fortie thousand and fiue hundreth.
29 ¶ Then the tribe of Naphtali, and the cap-
taine ouer the children of Naphtali *shall be* Ahira
the sonne of Enan:
30 And his host and the number of them *were*
three and fiftie thousand and foure hundreth.
31 All the number of the host of Dan *was* an
hundreth and seuen and fiftie thousand and sixe
hundreth: they shall goe hinmost with their stan-
derds.
32 ¶ These are the h summes of the childrē of
Israel by the houses of their fathers, all the number
of the host, according to their armies, sixe hun-
dreth and three thousand, fiue hundreth and fiftie.

h Which were of twentie yeres and aboue.

33 But the Leuites were not numbred among
the children of Israel, as the Lord had comman-
ded Moses.
34 And the children of Israel did according to
all that the Lord had commanded Moses: so they
pitched according to their i standerds, and so they
iourneyed euery one with his families, according
to the houses of their fathers.

i For vnder euery one of the foure principall standerds were diuers signes to keepe euery band in order.

CHAP. III.

6 The charge and office of the Leuites. 12.35 Why the Lord separated the Leuites for himselfe. 16 Their number, families and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THese also were the a generations of Aaron &
Moses, in the day that the Lorde spake with
Moses in mount Sinai.

a Or, families and kinreds.

2 So these are the names of the sonnes of Aa-
ron, * Nadab the first borne, and Abihu, Eleazar,
and Ithamar.

* Exod. 6.23.

3 These are the names of the sonnes of Aaron
the anoynted Priests, whom *Moses* did * conse-
crate to minister in the Priests office.

* Exod. 28.3.

4 * And Nadab and Abihu died b before the
Lord, when they offred * strange fire before the
Lord in the wildernesse of Sinai, and had no chil-
dren: but Eleazar & Ithamar serued in the Priests
office in the c sight of Aaron their father.

* Leui. 10.1, 2. chap. 26.61. 1. chro. 24.2.
b Or, before the Altar.
* Leuit. 10.1.
c Whiles their father liued.

5 Then the Lord spake vnto Moses, saying,
6 Bring the tribe of Leui, & d set them before
Aaron the Priest that they may serue him,

d Offer them vnto Aaron for the vse of the Tabernacle.

7 And take the charge with him, euen the
charge of the whole Congregation e before the
Tabernacle of the Congregation to doe the ser-
uice of the Tabernacle.

e Which apperteined to the executing of the high Priests commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

8 They shall also keepe all the instruments of
the Tabernacle of the Congregation, and *haue*
the charge of the children of Israel to doe the
seruice of the Tabernacle.
9 And thou shalt giue the Leuites vnto Aa-
ron & to his f sonnes: *for* they are giuen him free-
lie from among the children of Israel.

f Aarons sonnes the Priests serued in the Sanctuarie in praying for the people and offring sacrifice: the Leuites serued for the inferior vses of the same.

10 And thou shalt appoint Aaron & his sonnes
to execute their Priests office: and the g stranger
that commeth neere, shalbe slaine.

g Any that would minister, not being a Leuite.

11 ¶ Also the Lord spake vnto Moses, saying,
12 Beholde, I haue euen taken the Leuites frō
among the childrē of Israel: for all the first borne
that openeth the matrice among the children of
Israel, and the Leuites shalbe mine,
13 Because all the first borne are mine: for the
same day, that I smote all the first borne in the
land of Egypt, * I sanctified vnto me all the first
borne in Israel, both man and beast: mine they
shalbe: I am the Lord.

* Exod. 13.2. and 34.19. leuit. 27.26. chap. 8.16. luke. 2.23.

14 ¶ Moreouer, the Lord spake vnto Moses in
the wildernesse of Sinai, saying,
15 Number the children of Leui after the
houses of their fathers, in their families: euery
male from a moneth olde and aboue shalt thou
number.
16 Then Moses numbred them according to
the word of the Lord, as he was commanded.
17 And these are the sonnes of Leui by theyr
names, * Gershon, and Kohath, and Merari.

* Gene. 46.11. exod. 6.16. chap. 26.57. 1. chro. 6.1. and 23.6.

18 Also these are the names of the sonnes of
Gershon by their families: Libni and Shimei.
19 The sonnes also of Kohath by their fami-
lies: Amram, and Izehar, Hebron, and Vzziel.
20 And the sonnes of Merari by their fami-
lies: Mahli and Mushi. These are the families of

Leui, according to the houses of their fathers.
21 Of Gershon *came* the familie of the Lib-
nites, and the familie of the Shimeites: these are
the families of the Gershonites.
22 The summe whereof (h after the number
of all the males from a moneth olde and aboue)
was counted seuen thousand and fiue hundreth.

h Onely numbring the male children.

23 ¶ The families of the Gershonites shall
pitch behinde the Tabernacle Westward.
24 The captaine and ||ancient of the house of
the Gershonites *shalbe* Eliasaph the sonne of Lael.

||*Or, father.*

25 And the charge of the sonnes of Gershon
in the Tabernacle of the Congregation *shall be*
the i Tabernacle, and the pauilion, the couering
thereof, and the vaile of the dore of the Taberna-
cle of the Congregation,

i Their charge was to cary the couerings & hangings of the Tabernacle.

26 And the hanging of the court, & the vaile
of the doore of the court, which is neere the Ta-
bernacle, & neere the Altar round about, and the
cordes of it for all the seruice thereof.
27 ¶ And of Kohath *came* the familie of the
Amramites, and the familie of the Izeharites, and
the familie of the Hebronites, and the familie of
the Vzzielites: these are the families of the Ko-
hathites.
28 The number of all the males from a mo-
neth olde and aboue *was* eight thousand and sixe
hundreth, hauing the k charge of the Sanctuarie.

k Doing euery one his duetie in the Sanctuarie.

29 The families of the sonnes of Kohath shall
pitch on the Southside of the Tabernacle.
30 The captaine and ancient of the house, *and*
families of the Kohathites *shall be* Elizaphan the
sonne of Vzziel:
31 And their charge *shalbe* the l Arke, and the
Table, & the Candlesticke, & the altars, and the
instruments of the Sanctuarie that they minister
with, and the vaile, and all that serueth thereto.

l The chiefe things within the Sanctuarie were committed to the Kohathites.

32 And Eleazar the sonne of Aaron the Priest
shalbe || chiefe captaine of the Leuites, *hauing* the
ouersight of them that haue the charge of the
Sanctuarie.

||*Or, prince of princes.*

33 ¶ Of Merari *came* the familie of the Mah-
lites, and the familie of the Mushites: these are the
families of Merari.
34 And the summe of them, according to the
number of all the males, from a moneth olde and
aboue *was* sixe thousand and two hundreth.
35 The captaine and the ancient of the house
of the families of Merari *shalbe* Zuriel the sonne
of Abihail: they shall pitche on the Northside of
the Tabernacle.
36 And in the charge & custodie of the sonnes
of Merari *shall be* m the boardes of the Taberna-
cle, and the barres thereof, and his pillars, and his
sockets, and all the instruments therof, and all that
serueth thereto,

m The woodworke and the rest of the instruments were committed to their charge.

37 With the pillars of the court round about,
with their sockets, and their pins & their coardes.
38 ¶ Also on the forefront of the Tabernacle
toward the East, before the Tabernacle, *I say*, of
the Congregation Eastwarde shall Moses and Aa-
ron and his sonnes pitch, hauing the charge of the
Sanctuarie, n and the charge of the children of
Israel: but the stranger that commeth nere, shall
be slaine.

n That none should enter into the Tabernacle contrary to Gods appointment.

39 The whole summe of the Leuites, which
Moses & Aaron numbered at the commandement
of the Lord throughout their families, *euen* all the
males from a moneth olde & aboue, *was* two and
twentie o thousand.

o So that the first borne of the children of Israel were mo by 273. as verse 43.

40 ¶ And the Lord said vnto Moses, Number
all the first borne that are Males among the chil-
dren of Israel, from a moneth olde & aboue, and
take the number of their names.
41 And thou shalt take ÿ Leuites to me p for
all the first borne of the children of Israel (*I am*
the Lorde) and the cattell of the Leuites for all
the first borne of the cattell of the children of
Israel.

p So that nowe the Leuites should satisfie vnto the Lord for the first borne of Israel, saue for the 273. which were moe then the Leuites, for whome they payed money.

42 And Moses numbered, as the Lord com-
manded him, all the first borne of the children of
Israel.
43 And all the first borne males rehearsed by
name (from a moneth olde and aboue) accor-
ding to their number were two and twentie thou-
sand, two hundreth seuentie and three.
44 ¶ And the Lord spake vnto Moses, saying,
45 Take the Leuites for all the first borne of
the children of Israel, and the cattell of the Le-
uites for their cattell, and the Leuites shalbe mine,
(I am the Lord)
46 And for the redeeming of the two hun-
dreth seuentie and three, (which are moe then
the Leuites) of the first borne of the children of
Israel,
47 Thou shalt also take fiue shekels for euery
person: after the weight of the Sanctuarie shalt
thou take it: * ÿ shekel *conteineth* twenty gerahs.

*Exod.30.13. leuit 27.25. chap.18.16. ezek.45.12.

48 And thou shalt giue the money, wherewith
the odde number of them is redeemed, vnto Aa-
ron and to his sonnes.
49 Thus Moses tooke the redemption of them
that were redeemed, being mo then the Leuites:
50 Of the q first borne of the children of Isra-
el tooke he the money: *euen* a thousand three hun-
dreth three score and fiue *shekels* after the shekel
of the Sanctuarie.

q Of the two hundreth seuentie and three, which were more then the Leuites.

51 And Moses gaue the money of them that
were redeemed, vnto Aaron and to his sonnes ac-
cording to the word of the Lord, as the Lord had
commanded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the host remoueth. 46 The number of the three families of Kohath, Gershon, and Merari.

AND the Lorde spake vnto Moses, and to Aa-
ron, saying,
2 Take the summe of the sonnes of Kohath
from among the sonnes of Leui, after their fami-
lies, *and* houses of their fathers,
3 From a thirtie yeere olde and aboue, euen
vntill fiftie yeere olde, all that enter into the as-
semblie to do the worke in the Tabernacle of the
Congregation.

a The Leuites were numbered after three sortes: first at a moneth olde when they were consecrate to the Lord, next at 25. yeere olde when they were appoynted to serue in the Tabernacle, and at 30. yeere olde to beare the burthens of the Tabernacle.

4 This shall be the office of the sonnes of Ko-
hath in the Tabernacle of the Congregation *about*
the Holiest of all.
5 ¶ When the hoste remoueth, then Aaron
and his sonnes shall come and take downe b the
couering vaile, and shall couer the Arke of the
Testimonie therewith.

b Which diuided the Sanctuarie fro the holiest of all.

6 And they shall put thereon a couering of
badgers skinnes, and shall spread vpon it a cloth
altogether of blewe silke, and put to the c barres
thereof:

c That is, put thē vpon their shoulders to cary it: for the barres of the Arke could neuer be remoued, Exod.25.15.

7 And vpon the * table of shew *breade* they
shall spread a cloth of blew silke, and put thereon
the dishes, and the *incense* cups, and goblets, and
couerings to couer it d with, and the bread shalbe
thereon continually:

*Exod.25.30.
d Meaning to couer the bread.

8 And they shall spread vpon them a couering
of

of skarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shal take a cloth of blewe silke, and couer the * candlesticke of light with his lampes and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

* Exod.25.31.
* Exod.25.38.

10 So they shall put it, and all the instruments thereof in a couering of badgers skinnes, and put it vpon the e barres.

e The Ebrewe word signifieth an instrument made of two staues or barres.

11 Also vpon the golden f altar they shall spread a cloth of blewe silke, and couer it with a couering of badgers skinnes, and put to the barres thereof.

f Which was to burne incense: Reade Exo.30.1.

12 And they shall take all the instruments of the ministerie wherewith they minister in the Sanctuarie, and put *them* in a cloth of blewe silke, and couer the͂ with a couering of badgers skinnes, and put them on the barres.

13 Also they shall take away the ashes from the g altar, and spread a purple cloth vpon it,

g Of the burnt offring.

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes and the besomes, and the basens, *euen* all the instruments of the altar: and they shal spread vpon it a couering of badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the h Sanctuarie, and al the instruments of the Sanctuarie, at the remouing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shall not i touch *any* holy thing, lest they dye. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.
i Before it be couered.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the oyle for the light, and the * sweete incense and the k dayly meat offring, and the * anoynting oyle, *with* the ouersight of all the Tabernacle, and of all that therein is, *both* in the Sanctuarie and in all the instruments thereof.

* Exod.30.34.35.
k Which was offred at morning and euening.
* Exod.30.23.25.

17 ¶ And the Lorde spake vnto Moses and to Aaron, saying,

18 Ye shall not l cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus do vnto them, that they may liue and not die, when they *come* neere to the most holy things: let Aaron and his sonnes come and appoynt m them, euery one to his office, and to his charge.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching them perish.
m Shewing what part euery man shall beare.

20 But let them not goe in, to see when the Sanctuarie is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie yere olde and aboue, vntill fiftie yere old shalt thou nomber them, all that n enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on hie vpon it, and the vayle of the o doore of the Tabernacle of the Congregation:

o Which vayle hanged betweene the Sanctuarie and the court.

26 The curtaines also of the court, & the vaile of the entring in of the gate of the court, p which is neere the Tabernacle and neere the altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

p Which court compassed both the Tabernacle of the Congregation and the altar of burnt offring.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of ye Gershonites bee done, in all their charges and in all their seruice, and ye shall appoynt them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch *shall be* vnder the q hande of Ithamar the sonne of Aaron the Priest.

q Vnder ye charge and ouersight.

29 ¶ Thou shalt nomber the sonnes of Merari by their families, *and* by the houses of their fathers:

30 From thirty yere olde and aboue, euen vnto fiftie yeere olde shalt thou nomber the͂, all that enter into the assemblie, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office *and* charge according to all their seruice in the Tabernacle of the Congregation: the * boardes of the Tabernacle with the barres thereof, and his pillars, and his sockets,

* Exod.26.15.

32 And the pillars rounde about the court, with their sockets and their pinnes, & their cords, with all their instruments, euen for all their seruice: and by r name yee shall recken the instruments of their office *and charge*.

r Ye shall make an inuentorie of all the things, which ye commit to their charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation nombred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yere olde, all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

36 So the † nombers of the͂ throughout their families were two thousande, seuen hundreth and fiftie.

† Ebr. the nombred of them.

37 These are the nombers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did nomber according to the commandement of the Lord by the s hand of Moses.

s God appointing Moses to be the minister and executor thereof.

38 Also the nombers of the sonnes of Gershon throughout their families & houses of their fathers,

39 From thirtie yeere olde and vpwarde, euen vnto fiftie yeere olde: all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

40 So the nombers of them by their families, *and* by the houses of their fathers *were* two thousand sixe hundreth and thirtie.

41 These are the nombers of the families of the sonnes of Gershon: of all that t did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did nomber according to the commandement of the Lord.

t Which were of competent age to serue therein, that is, betweene 30. and 50.

42 ¶ The nombers also of the families of the sonnes of Merari by their families, *and* by the houses of their fathers,

43 From thirtie yeere olde and vpwarde, euen

vnto

vnto fiftie yeere olde: all that enter into the as-
semblie for the seruice of the Tabernacle of the
Congregation.
44 So the nombers of them by their families
were three thousand, and two hundreth.
45 These are the summes of ÿ families of the
sonnes of Merari, whom Moses and Aaron nom-
bred according to the commaundement of the
Lord, by the hand of Moses.
46 So all the numbers of the Leuites, which
Moses, and Aaron, and the princes of Israel nom-
bred by their families and by the houses of their
fathers,
* 47 From thirtie yeere olde and vpward, euen
to fiftie yeere olde, euery one that came to doe
[u] his duetie, office, seruice and charge in the Ta-
bernacle of the Congregation.
48 So the nombers of them were eight thou-
sand, fiue hundreth and foure score.
49 According to the † commaundement of
the Lord by the hand of Moses did *Aaron* nom-
ber them, euery one according to his seruice,
and according to his charge. Thus *were* they of
that tribe nombred, as the Lorde commaunded
[x] Moses.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.
† Ebr. according to the mouth, or word.
x So that Moses neyther added nor diminished from that which the Lord commanded him.

CHAP. V.

2 The Leprous, and the polluted shall be cast forth. 6 The purging of sinne. 15 The triall of the suspect wife.

And the Lorde spake vnto Moses, saying,
2 Commaund the children of Israel that
they * put out of the hoste euery leper, and euery
one that hath * an issue, and whosoeuer is defiled
by * the dead.
3 Both male and female shall ye put out: ‖ out
of the hoste shall yee put them, that they defile
not their [a] tentes among whom I dwell.
4 And the children of Israel did so, and put
them out of the hoste, euen as the Lord had com-
manded Moses, so did the children of Israel.
5 ¶ And the Lord spake vnto Moses, saying,
6 Speake vnto the children of Israel, * When
a man or woman shall commit any sinne [b] that
men commit, and transgresse against the Lorde,
when that person shall trespasse,
7 Then they shall confesse their sinne which
they haue done, and shall restore the domage
thereof * with his principall, and put the fift part
of it more thereto, and shall giue it vnto him, a-
gainst whom he hath trespassed.
8 But if the [c] man haue no kinsman, to whom
he should restore the domage, the domage shall
be restored to the Lord for the Priests vse, besides
the ramme of the atonement, whereby hee shall
make atonement for him.
9 And euery offring of all the [d] holy things
of the children of Israel, which they bring vnto
the Priest, shalbe * his.
10 And euery mans halowed things shall bee
his: *that is*, whatsoeuer any man giueth the Priest,
it shalbe his.
11 ¶ And the Lord spake vnto Moses, saying,
12 Speake vnto the children of Israel, and say
vnto them, If any mans [e] wife turne to euill, and
commit a trespasse against him,
13 So that an other man lie with her fleshly,
and it bee hid from the eyes of her husbande,
and kept close, and yet she be defiled, and there
be no witnesse against her, neither she taken with
the maner,
14 † If hee be moued with a ielous minde, so
that he is ielous ouer his wife, which is defiled, or
if he haue a ielous minde, so that he is ielous ouer
his wife, which is not defiled,
15 Then shall the man bring his wife to the
Priest, and bring her offering with her, the tenth
part of an Ephah of barley meale, *but* he shall not
powre [f] oyle vpon it, nor put incense thereon: for
it is an offring of ielousie, an offring for a remem-
brance, calling the sinne to [g] minde.
16 And the Priest shall bring her, and set her
before the Lord.
17 Then the Priest shall take [h] the holy water
in an earthen vessell, and of the dust that is in the
floore of the Tabernacle, euen the Priest shal take
it, and put it into the water.
18 After, the Priest shall set the woman before
the Lord, and vncouer the womans head, and put
the offring of the memoriall in her hands: it is the
ielousie offering, and the Priest shall haue bitter
and [i] cursed water in his hand,
19 And the Priest shall charge her by an othe,
and say vnto the woman, If no man haue lien
with thee, neither thou hast turned to vnclean-
nesse from thine husbande, be free from this bitter
and cursed water.
20 But if thou hast turned frō thine husband,
and so art defiled, and some man hath lyen with
thee beside thine husband,
21 (Then the Priest shall charge the woman
with an oth of cursing, and the Priest shall say vn-
to the woman) The Lord make thee to be [k] ac-
cursed, and detestable for the othe among thy
people, and the Lord cause thy thigh to † rot, and
thy belly to swell:
22 And that this cursed water may goe into
thy bowels, to cause thy belly to swell, and thy
thigh to rot. Then the woman shall answere, [l] A-
men, Amen.
23 After, the Priest shal write these curses in a
booke, and shall [m] blot them out with the bitter
water,
24 And shall cause the woman to drinke ÿ bit-
ter and cursed water, and the cursed water, *turned*
into bitternesse, shall enter into her.
25 Then the Priest shall take the ielousie of-
fring out of the womans hand, and shal shake the
offring before the Lord, and offer it vpon ÿ altar.
26 And the Priest shal take *an handfull* of the
offring for a ‖ memoriall thereof, and burne it vp-
on the [n] altar, and afterwarde make the woman
drinke the water.
27 When yee haue made her drinke the wa-
ter, (if she be defiled and haue trespassed against
her husband) then shall the cursed water, *turned*
into bitternesse, enter into her, and her belly shall
swell, and her thigh shall rot, and the woman shall
be accursed among her people.
28 But if the woman bee not defiled, but bee
‖ cleane, she shalbe free, & shall conceiue & beare.
29 This is the law of ielousie, when a wife tur-
neth from her husband and is defiled,
30 Or when a man is moued wᵗ a ielous minde
being ielous ouer his wife, then shall he bring the
woman before the Lord, and the Priest shal do to
her according to all this lawe,
31 And the man shalbe [o] free from sinne, but
this woman shall beare her iniquitie.

* Leuit. 13. 3.
* Leuit. 15. 2.
* Leuit. 21. 1.
‖ Or, in a place out of the hoste.
a There were three maner tentes: of the Lord, of the Leuites, and of the Israelites.
* Leuit. 6. 3.
b Commit any fault willingly.
* Leuit. 6. 5.
c If he be dead, to whom the wrong is done, and also haue no kinsman.
d Or, things offred to the Lord, as first fruites &c.
* Leuit. 10. 12.
e By breaking the bond of marriage, and playing the harlot.
† Ebr. If the spirit of ielousie come vpon him.
f Onely in the sinne offring, and this offring of ielousie were neither oyle nor incense offred.
g Or making the sinne knowen, and not purging it.
h Which also is called the water of purification or sprinkeling, reade chap. 19. 9.
i It was so called by the effect, because it declared the woman to be accursed and turned to her destruction.
k Both because she had committed so hainous a fault, and forsware her selfe in denying the same.
† Ebr. to fall.
l That is, be it so, as thou wishest, as Psalm. 41. 13. deut. 27. 15.
m Shall wash the curses, which are written, into the water in the vessell.
‖ Or, perfume.
n Where the incense was offred.
‖ Or, innocent.
o The man might accuse his wife vpon suspicion and not be repro[o]ued.

CHAP. VI.

2 The lawe of the consecration of the Nazarites. 24 The maner to blesse the people.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, & say
vnto them, When a man or a woman doeth se-
parate themselues to vowe a vowe of a [a] Nazarite
to separate *himselfe* vnto the Lord,

a Which separated them selues from the world & dedicated themselues to God: which figure was accomplished in Christ.

3 He shall absteine from wine and strong
drinke, and shall drinke no sowre wine nor sowre
drinke, nor shall drinke any licour of grapes, nei-
ther shall eate fresh grapes nor dried.
4 As long as his abstinence endureth, shall he
eat nothing that is made of the wine of the vine,
neither the kernels, nor the huske.
5 While hee is separate by his vow, the * ra-
sor shall not come vpon his head, vntill the dayes
be out, in the which he separateth *him selfe* vnto
the Lord, he shall be holy, and shall let the lockes
of the haire of his head grow.

* Iudg.13.5. 1.Sam.1.11.

6 During the time that he separateth himselfe
vnto the Lord, he shall come at no [b] dead body:
7 He shall not make himselfe vncleane at the
death of his father, or mother, brother, or si-
ster: for the consecration of his God is vpon [c] his
head.
8 All the daies of his separation he shalbe ho-
ly to the Lord.

b As at burials, or mournings.

c In that he suffred his haire to grow, he signified that he was consecrate to God.

9 And if any die suddenly by him, or hee be-
ware, then the [d] head of his consecration shall be
defiled, and he shall shaue his head in the day of
his clensing: in the seuenth day he shall shaue it.

d Which long haire is a signe that he is dedicate to God.

10 And in the eight day hee shall bring two
turtles, or two yong pigeons to the Priest, at the
doore of the Tabernacle of the Congregation.
11 Then the Priest shall prepare the one for a
sinne offering, and the other for a burnt offering,
and shall make an atonement for him, because he
sinned by [e] the dead: so shall he halowe his head
the same day.
12 And he shall [f] consecrate vnto the Lorde
the dayes of his separation, & shall bring a lambe
of a yeere olde for a trespasse offering, and the
first [g] dayes shalbe void: for his consecration was
defiled.

e By being present where the dead was.

f Beginning at the eight day, when he is purified.

g So that he shall beginhis vowe a new.

13 ¶ This then is the lawe of the Nazarite:
When the time of his consecration is out, he shall
come to the doore of the Tabernacle of the Con-
gregation,
14 And hee shall bring his offering vnto the
Lorde, an hee lambe of a yeere olde without ble-
mish for a burnt offering, and a shee lambe of a
yere olde without blemish for a sinne offring, and
a ramme without blemish for peace offrings,
15 And a basket of vnleauened bread, of
* cakes of fine floure, mingled with oyle, and wa-
fers of vnleauened bread anointed with oile, with
their meate offring, and their drinke offrings:

* Leuit.2.15.

16 The which the Priest shall bring before the
Lorde, and make his sinne offering and his burnt
offering.
17 He shal prepare also the ram for a peace of-
fring vnto the Lorde, with the basket of vnleaue-
ned bread, and the Priest shall make his meate of-
fring, and his drinke offring.
18 And * the Nazarite shall shaue the head
[h] of his consecration at the doore of the Taber-
nacle of the Congregation, & shall take the haire
of the head of his consecration, and [i] put it in the
fire, which is vnder the peace offring.
19 Then the Priest shall take the sodden
shoulder of the ramme, and an vnleauened cake
out of the basket, and a wafer vnleauened, and put
them vpon the handes of the Nazarite, after hee
hath shauen his consecration.

* Acts.21.24.

h In token that his vow is ended.

i For the haire, which was consecrate to the Lord, might not be cast into any prophane place.

20 And the Priest shall * shake them to & fro
before the Lorde: this is an holy thing for the
Priest || besides the shaken breast, and besides the
heaue shoulder: so afterwarde the Nazarite may
drinke wine.

* Exod.29.27.

|| Or, with the breast.

21 This is the Lawe of the Nazarite, which he
hath vowed, *and* of his offering vnto the Lord for
his consecration, [k] besides that that hee is able to
bring: according to the vowe which he vowed, so
shall he do after the lawe of his consecration.

k At the least he shall doe this, if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron and to his sonnes, say-
ing, Thus shall ye [l] blesse the children of Israel, &
say vnto them,
24 The Lord blesse thee, and keepe thee,
25 The Lorde make his face shine vpon thee,
and be mercifull vnto thee,
26 The Lord lift vp his coũtenance vpon thee,
and giue thee peace.
27 So they shall put my [m] Name vpon the
children of Israel, and I will blesse them.

l That is, pray for them, Ecclus. 36.17.

m They shall pray in my Name for them.

CHAP. VII.

2 The heads or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Merciseat.

NOwe when Moses had finished the setting vp
of the Tabernacle, and * anointed it & sanc-
tified it, and all the instrumentes thereof, and the
altar with all the || instruments thereof, and had a-
noynted them and sanctified them.
2 Then the || princes of Israel, heads ouer the
houses of their fathers (they were the princes of
the tribes, who were ouer them that were num-
bred) offred,

* Exod.40.18.

|| Or, vessels.

|| Or, captaines.

3 And brought their offring before the Lord,
sixe [a] couered charets, and twelue oxen one cha-
ret for two princes, and for euery one an oxe, and
they offred them before the Tabernacle.
4 And the Lord spake vnto Moses, saying,
5 Take *these* of them, that they may be to do
the [b] seruice of the Tabernacle of the Congrega-
tion, and thou shalt giue them vnto the Leuites,
to euery man according vnto his office.

a Like horselitters to keepe ye things, that were caried in them, from weather.

b That is, to cary things & stuffe in.

6 So Moses tooke the charets and the oxen,
and gaue them vnto the Leuites:
7 Two charets and foure oxen hee gaue to
the sonnes of Gershon, according vnto their
[c] office.
8 And foure charets and eight oxen hee gaue
to the sonnes of Merari according vnto their of-
fice, vnder the hand of Ithamar the sonne of Aa-
ron the Priest.

c For their vse to cary with.

9 But to the sonnes of Kohath he gaue none,
[d] because the charge of the Sanctuarie belon-
ged to them, *which* they did beare vpon *theyr*
shoulders.
10 ¶ The princes also offered in the [e] dedica-
tion for the altar in the day that it was anointed:
then the princes offered their offering before
the altar.

d The holy things of the Sanctuarie must be caried vpon their shoulders, & not drawn with oxen, chap 4.15.

e That is, when the first sacrifice was offred thereupon by Aaron, Leuit 9.1.

11 And the Lord sayd vnto Moses, One prince
one day, and an other prince an other day shall of-
fer their offring, for the dedication of the altar.
12 ¶ So then on the first day did || Nahshon
the sonne of Amminadab of the tribe of Iudah
offer his offring.

|| The offring of Nahshon.

13 And his offring *was* a siluer charger of an
hundreth and thirtie *shekels* weight, a siluer boule

of seuenty shekels, after the shekel of the Sanctu-
arie, both full of fine floure, mingled with oyle, for
*Leuit. 2, 1. a * meate offring,
14 An *incense* cup of gold of tenne *shekels*, full
of incense,
15 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
16 An he goate for a sinne offring,
17 And for peace offrings, two bullockes, fiue
rams, fiue hee goates, and fiue lambes of a yeere
olde: this was the offring of Nahshon the sonne of
Amminadab.
|| The offring of Nethaneel. 18 ¶ The second day || Nathaneel, the sonne of
Zuar, prince of *the tribe* of Issachar did offer:
19 Who offred for his offring a siluer charger
of an hundreth and thirtie *shekels* weight, a siluer
boule of seuentie shekels, after the shekel of the
Sanctuarie, both full of fine floure, mingled with
oyle, for a meat offring,
20 An *incense* cup of gold of ten *shekels*, full of
incense,
21 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
22 An hee goate for a sinne offring,
23 And for peace offrings, two bullockes, fiue
rammes, fiue hee goates, fiue lambes of a yeere
olde: this was the offring of Nethaneel the sonne
of Zuar.
|| The offring of Eliab. 24 ¶ The third day || Eliab the sonne of Helon
prince of the children of Zebulun *offred*.
25 His offring *was* a siluer charger of an hun-
dreth and thirtie *shekels* weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctu-
arie, both full of fine floure, mingled with oyle, for
a meate offring,
26 A golden *incense* cup of ten *shekels*, full of
incense,
27 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
28 An hee goate for a sinne offring,
29 And for peace offrings, two bullockes, fiue
rammes, fiue hee goates, fiue lambes of a yeere
olde: this was the offering of Eliab the sonne of
Helon.
|| The offring of Elizur. 30 ¶ The fourth day || Elizur ẏ sonne of She-
deur prince of the children of Reuben *offred*.
31 His offring *was* a siluer charger of an hun-
dreth and thirtie *shekels* weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctuary,
both full of fine floure, mingled with oyle, for a
meate offring,
32 A golden *incense* cup of ten *shekels*, full of
incense,
33 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
34 An hee goate for a sinne offring,
35 And for a peace offring, two bullockes, fiue
rammes, fiue hee goates, and fiue lambes of a yere
olde: this was the offering of Elizur the sonne of
Shedeur.
|| The offring of Shelumiel. 36 ¶ The fifth day || Shelumiel the sonne of
Zurishaddai, prince of the children of Simeon
offered.
37 His offring *was* a siluer charger of an hun-
dreth and thirtie *shekels* weight, a siluer boule of
seuenty shekels, after the shekel of the Sanctuary,
both full of fine floure, mingled with oyle, for a
meate offring,
38 A golden *incense* cup of ten *shekels*, full of
incense,
39 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
40 An hee goate for a sinne offring,
41 And for a peace offring, two bullocks, fiue
rammes, fiue hee goats, fiue lambes of a yere olde:
this was the offering of Shelumiel the sonne of
Zurishaddai.
42 ¶ The sixt day || Eliasaph the sonne of De- || The offring of Eliasaph.
uel prince of the children of Gad *offred*.
43 His offring *was* a siluer charger of an hun-
dreth and thirtie *shekels* weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle, for
a meate offring,
44 A golden *incense* cup of ten *shekels*, full of
incense,
45 A yong bullocke, a ram, a lambe of a yeere
olde, for a burnt offring,
46 An hee goate for a sinne offring,
47 And for a peace offering, two bullockes,
fiue rammes, fiue hee goates, fiue lambes of a yere
olde: this was the offring of Eliasaph the sonne of
Deuel.
48 ¶ The seuenth day || Elishama the sonne
of Ammiud prince of the children of Ephraim || The offring of Elishama.
offered.
49 His offring *was* a siluer charger of an hun-
dreth and thirtie *shekels* weight, a siluer boule of
seuenty shekels, after the shekel of the Sanctuary,
both full of fine floure, mingled with oyle, for a
meate offering,
50 A golden *incense* cup of ten *shekels*, full of
incense,
51 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
52 An hee goate for a sinne offring,
53 And for a peace offring, two bullockes, fiue
rammes, fiue hee goates, fiue lambes of a yeere
olde: this was the offring of Elishama the sonne of
Ammiud.
54 ¶ The eight day *offred* || Gamliel the sonne || The offring of Gamliel.
of Pedazur, prince of the children of Manasseh.
55 His offring *was* a siluer charger of an hun-
dreth and thirtie *shekels* weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle, for
a meate offring,
56 A golden *incense* cup of ten *shekels*, full of
incense,
57 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
58 An hee goate for a sinne offring,
59 And for a peace offring, two bullockes, fiue
rammes, fiue hee goates, fiue lambes of a yeere
olde: this was the offring of Gamliel the sonne of
Pedazur.
60 ¶ The ninth day || Abidan the sonne of || The offring of Abidan.
Gideoni prince of the children of Beniamin
offered.
61 His offring *was* a siluer charger of an hun-
dreth and thirtie *shekels* weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle, for
a meate offring,
62 A golden *incense* cup of ten *shekels*, full of
incense,
63 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
64 An hee goate for a sinne offring,
65 And for a peace offring, two bullocks, fiue
rammes,

rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Abidan the sonne of Gideoni.

‖ The offring of Ahiezer.

66 ¶ The tenth day ‖ Ahiezer the sonne of Ammishaddai, prince of the children of Dan *offred*.

67 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

68 A golden *incense* cup of ten *shekels* full of incense,

69 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

70 An hee goate for a sinne offring,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahiezer the sonne of Ammishaddai.

‖ The offring of Pagiel, or Phagiel.

72 ¶ The eleuenth day ‖ Pagiel the sonne of Ocran, prince of the children of Asher *offred*.

73 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

74 A golden *incense* cup of ten *shekels*, full of incense,

75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

76 An hee goate for a sinne offring,

77 And for a peace offring, two bullockes, fiue rams, fiue he goates, fiue lambes of a yeere olde: this was the offring of Pagiel the sonne of Ocran.

‖ The offring of Ahira.

78 ¶ The twelfth day ‖ Ahira the sonne of Enan, prince of the children of Naphtali *offred*.

79 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

80 A golden *incense* cup of ten *shekels*, ful of incense,

81 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,

82 An hee goate for a sinne offring,

83 And for peace offerings, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Ahira the sonne of Enan.

f This was the offring of the princes, when Aaron did dedicate the Altar.

84 This was the f dedication of the Altar by the princes of Israel, when it was anointed: twelue chargers of siluer, twelue siluer boules, twelue *incense* cuppes of golde,

85 Euery charger, *conteining* an hundreth and thirtie *shekels* of siluer, and euery boule seuentie: all the siluer vessell *contained* two thousande and foure hundreth *shekels*, after the shekel of the Sanctuarie.

86 Twelue *incense* cups of gold ful of incense, *conteining* ten shekels euery cup, after the shekel of the Sanctuarie: all the gold of the *incense* cups *was* an hundreth and twentie *shekels*.

87 All the bullockes for the burnt offering *were* twelue bullockes, the rams twelue, the lambs of a yeere olde twelue, with their meate offrings, and twelue hee goates for a sinne offring.

88 And all the bullocks for the peace offrings *were* foure and twentie bullockes, the rammes sixtie, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was g anointed.

g By Aaron.

89 And when Moses went into the h Tabernacle of the Congregation, to speake with *God*, he heard the voyce of one speaking vnto him from the Merciseate, that was vpon the Arke of the Testimonie i betweene the two Cherubims, and he spake to him.

h That is, the Sanctuarie.

i According as he hath promised, Exod. 25, 22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offring of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dismissed.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light towarde the a forefront of the Candlesticke.

a To that part which is ouer against the Candlesticke, Exod. 25, 37.

3 And Aaron did so, lighting the lampes thereof towarde ÿ forefront of the Candlesticke, as the Lorde had commanded Moses.

4 And this was the worke of the Candlesticke, *euen* of golde beaten out with the hammer, both the shafte, and the flowres thereof * was beaten out with the hammer: b according to the paterne, which the Lord had shewed Moses, so made he the Candlesticke.

* Exod. 25, 18.

b And not set together of diuers pieces.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinckle c water of purification vpon them, & let them shaue all their flesh, and wash their clothes: so they shalbe cleane.

c In Ebrewe, it is called the water of sinne, because it is made to purge sinne, as Chap. 19, 9.

8 Then they shall take a yong bullocke with his meate offring of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offring.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, & assemble d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Leuites also before the Lorde, and the e children of Israel shall put their handes vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Leuites before the Lord, as a shake offring of ÿ childrē of Israel, that they may execute the seruice of the Lorde.

12 And the Leuites shall put their handes vpon the heades of the bullockes, and make thou the one a sinne offring, and the other a burnt offring vnto the Lorde, that thou mayest make an attonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, & offer thē as a shake offring to the Lorde.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shal be * mine.

* Chap. 3, 45.

15 And afterwarde shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offering.

16 For they are freely giuen * vnto me from among the children of Israel, for f such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

* Chap. 3, 9.

f That is, they that are the first borne.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

* Exod. 13, 2. Luke. 2, 23.

18 And

18 And I haue taken the Leuites for all the
first borne of the children of Israel,
19 And haue giuen the Leuites as a gift vnto
Aaron, and to his sonnes from among the chil-
dren of Israel to doe the seruice of the g children
of Israel in the Tabernacle of the Congregation,
and to make an attonement for the children of
Israel, that there be no plague among the chil-
dren of Israel, when the children of Israel come
neere vnto the h Sanctuarie.

g Which seruice the Israelites should else doe.

h Because the Leuites goe into the Sanctuarie in their name.

20 ¶ Then Moses and Aaron and all the Cō-
gregation of the children of Israel did with the
Leuites, according vnto all that the Lorde had
commanded Moses concerning the Leuites: so
did the children of Israel vnto them.
21 So the Leuites were purified, and washed
their clothes, and Aaron offred them as a shake
offring before the Lord, and Aaron made an at-
onement for them, to purifie them.
22 And after that, went the Leuites in to doe
their seruice in the Tabernacle of the Congrega-
tion, i before Aaron and before his sonnes: as
the Lorde had commaunded Moses concerning
the Leuites, so they did vnto them.

i In their presence, to serue them.

23 ¶ And the Lord spake vnto Moses, saying,
24 This also *belongeth* to the Leuites: from fiue
and twentie yeere olde and vpwarde, they shall
goe in, to execute *their* office in the seruice of the
Tabernacle of the Congregation.
25 And after the age of fiftie yeere, they shall
cease from executing the k office, and shall serue
no more:
26 But they shal minister l with their brethren
in the Tabernacle of the Congregation, to keepe
things committed to their charge, but they shall
doe no seruice: thus shalt thou doe vnto the Le-
uites touching their charges.

k Such office as was painefull, as to beare burthens and such like.

l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

1 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernes.

AND the Lorde spake vnto Moses in the wil-
dernes of Sinai, in the first moneth of the se-
cond yeere, after they were come out of the land
of Egypt, saying,
2 The children of Israel shall also celebrate
the * Passeouer at ẏ time appointed thereunto.
3 In the fourteenth day of this moneth at
* euen, ye shall keepe it in his due season: accor-
ding to a all the ordinances of it, and according
to all the ceremonies thereof shall ye keepe it.

*Exod.12.1. leuit.23.5. chap.28.16. deut.16.2.

*Exod.12.6. deut.16.6.

a Euen in all points as the Lord hath instituted it.

4 Then Moses spake vnto the children of
Israel, to celebrate the Passeouer.
5 And they kept the Passeouer in the foure-
teenth day of the first moneth at euen in the wil-
dernesse of Sinai: according to all that the Lorde
had commanded Moses, so did ẏ children of Israel.
6 ¶ And certaine men were defiled b by a
dead man, that they might not keepe the Passe-
ouer the same day: and they came before Moses &
before Aaron the same day.

b By touching a corps, or being at the buriall.

7 And those men said vnto him, We are de-
filed by a dead man: wherefore are wee kept
backe that we may not c offer an offering vnto
the Lorde in the time thereunto appointed a-
mong the children of Israel?

c Or celebrate the Passeouer the fourteenth day of the first moneth.

8 Then Moses saide vnto them, Stande still,
and I will heare what the Lorde will commande
concerning you.
9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say,
If any among you, or of your posteritie shalbe vn-
cleane by ẏ reason of a corps, or be in a long iour-
ney, d he shall keepe the Passeouer vnto ẏ Lorde,
11 In the fourteenth day of the e second mo-
neth at euen they shall keepe it: with vnleaue-
ned bread and sowre herbes shall they eate it.
12 They shall leaue none of it vnto the mor-
ning, * nor breake any bone of it: according to
all the ordinance of the Passeouer shall they
keepe it.
13 But the man that is cleane and is not in a
f iourney, and is negligent to keepe the Passeouer,
the same person shalbe cut off from his people:
because he brought not the offring of the Lorde
in his due season, that man shall beare his || sinne.

d And can not come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

*Exod.12.46. iohn 19.36.

f When the Passeouer is celebrated.

||Or, punishment of his sinne.

14 And if a stranger dwell among you, and
wil keepe the Passeouer vnto the Lord, as the or-
dinance of the Passeouer, & as the maner there-
of *is*, so shall he doe: * ye shall haue one lawe
both for the stranger, and for him that was borne
in the same lande.

*Exod.12.49.

15 ¶ * And when the Tabernacle was reared
vp, a cloude couered the Tabernacle, *namely* the
Tabernacle of the Testimonie: and at euen there
was vpon the Tabernacle, as the g appearance
of fire vntill the morning.
16 So it was alway: the cloude couered it *by
day*, and the appearance of fire by night.

*Exod.40.34.

g Like a pillar reade Exod. 13.21

17 And when the cloude was taken vp from
the Tabernacle, then afterwarde the children of
Israel iourneyed: and in the place where the
cloude abode, there the children of Israel pitched
their tents.
18 At the † commaundement of the h Lorde
the children of Israel iourneyed, and at the cōm-
mandement of the Lorde they pitched: as long
as the cloude abode vpon the Tabernacle, * they
† lay still.

†Ebr. mouth.

h Who taught them what to doe by the cloude.

*1.Cor.10.1.

†Ebr. camped.

19 And when the cloude taryed still vpon the
Tabernacle a long time, the childrē of Israel kept
the i watch of the Lorde, and iourneyed not.
20 So when the cloude abode † a few dayes vp-
on the Tabernacle, they abode in their tents ac-
cording to the cōmandement of ẏ Lord: for they
iourneyed at the commandement of the Lorde.

i They waited when the Lorde would signifie either their departure, or their abode by the cloude.

†Ebr dayes of number.

21 And though the cloude abode vpon the
Tabernacle from euen vnto the morning, yet *if*
the cloude was taken vp in the morning, then
they iourneyed: whether by daye or by night the
cloude was taken vp, then they iourneyed.
22 Or if the cloude taryed two dayes or a
moneth, or a yeere vpon the Tabernacle, abiding
thereon, the children of Israel * abode still, and
iourneyed not: but when it was taken vp, they
iourneyed.

*Exod.40.36.37. reade verse.18.

23 At the commandement of the Lorde they
pitched, and at the commandement of the Lorde
they iourneyed, keeping the watch of the Lorde
at the commaundement of the Lorde by the
k hand of Moses.

k Vnder the charge and gouernement of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites depart from Sinai 14 The captaines of the hoste are nombred. 30 Hobab refuseth to goe with Moses his sonne in lawe.

AND the Lorde spake vnto Moses, saying,
2 Make thee two trumpets of siluer: of
an a whole piece shalt thou make thē, that thou
mayest vse them for the assembling of the Con-
gregation, and for the departure of the campe.

a Or, of worke beaten out with the hammer.

3 And

3 And when they shall blowe with them, all
the Congregation shall assemble to thee before
the doore of the Tabernacle of the Congregation.
4 But if they blowe with one, then the prin-
ces, *or* heads ouer the thousands of Israel shall
come vnto thee.
5 But if ye blowe an alarme, then the campe of
them that pitch on the b East part, shal go forward.
6 If ye blowe an alarme the second time, then
the hoste of them that lie on the c Southside, shall
march: *for* they shall blow an alarme when they
remooue.
7 But in assembling the Congregation, ye shall
blowe without an alarme.
8 And the sonnes of Aaron the Priest shall
d blowe the trumpets, and ye shall haue them as
a lawe for euer in your generations.
9 And when yee goe to warre in your land
against the enemie that vexeth you, ye shall blowe
an alarme with the trumpets, and ye shall be re-
membred before the Lord your God, and shalbe
saued from your enemies.
10 Also in the day of your e gladnesse, and in
your feast daies, and in the beginning of your mo-
neths, ye shall also blowe the trumpets || ouer your
burnt sacrifices, and ouer your peace offrings, that
they may be a remembrance for you before your
God: I am the Lord your God.
11 ¶ And in the seconde yeere, in the seconde
moneth, *and* in the twentieth *day* of the moneth
the cloude was taken vp from the Tabernacle of
the Testimonie.
12 And the children of Israel departed on their
|| iourneys out of the desart of Sinai, and the cloud
rested in the wildernesse of Paran.
13 So they f first tooke their iourney at the
comandement of the Lord, by the hand of Moses.
14 ¶ * In the first place went the standerd of
the hoste of the children of Iudah, according to
their armies: and *Nahshon the sonne of Ammi-
nadab *was* ouer his band.
15 And ouer the band of the tribe of the chil-
dren of Issachar *was* Nethaneel the sonne of Zuar.
16 And ouer the band of the tribe of the chil-
dren of Zebulun *was* Eliab the sonne of Helon.
17 When the Tabernacle was taken downe,
then the sonnes of Gershon, and the sonnes of
Merari went forward bearing g the Tabernacle.
18 ¶ After, departed the standerd of the hoste
of Reuben, according to their armies, and ouer his
band *was* Elizur the sonne of Shedeur.
19 And ouer the band of the tribe of the chil-
dren of Simeon *was* Shelumiel the sonne of
Shurishaddai.
20 And ouer the band of the tribe of the chil-
dren of Gad *was* Eliasaph the sonne of Deuel.
21 The Kohathites also went forwarde and
h bare the * Sanctuarie, and the i *former* did set
vp the Tabernacle against they came.
22 ¶ Then the standerd of the hoste of the
children of Ephraim went forward according to
their armies, and ouer his band *was* Elishama
the sonne of Ammiud.
23 And ouer the band of the tribe of the sonnes
of Manasseh *was* Gamliel the sonne of Pedazur.
24 And ouer the band of the tribe of the sonnes
of Beniamin *was* Abidan the sonne of Gideoni.
25 ¶ Last, the standerd of the hoste of the
children of Dan marched, k gathering al the hostes
according to their armies: and ouer his band *was*
Ahiezer the sonne of Ammishaddai.
26 And ouer the band of the tribe of the
children of Asher *was* Pagiel the sonne of Ocran.
27 And ouer the band of the tribe of the chil-
dren of Naphtali *was* Ahira the sonne of Enan.
28 l These were the remoouings of the chil-
dren of Israel according to their armies, when they
marched.
29 ¶ After, Moses said vnto m Hobab the sonne
of Reuel the Midianite, the father in law of Moses,
We go into the place, of which the Lord said, I wil
giue it you: Come thou with vs, & we will do thee
good: for the Lord hath promised good vnto Israel.
30 And he answered him, I will not goe: but
I will depart to mine owne countrey, and to my
kindred.
31 Then he sayde, I pray thee, leaue vs not: for
thou knowest our camping places in the wilder-
nesse: therefore thou mayest be † our guide.
32 And if thou goe with vs, what goodnesse
the Lord shall shew vnto vs, the same will we shew
vnto thee.
33 ¶ So they departed from the n mount of
the Lord, three dayes iourney: and the Arke of
the couenant of the Lord went before them in
the three dayes iourney, to search out a resting
place for them.
34 And the cloude of the Lord *was* vpon them
by day, when they went out of the campe.
35 And when the Arke went forward, Moses
said, * o Rise vp, Lord, & let thine enemies be scat-
tered, and let them that hate thee, flee before thee.
36 And when it rested, hee sayde, Returne, O
Lord, to the † many thousands of Israel.

b That is, the hoste of Iudah and they that are vnder his ensigne.
c Meaning the hoste of Reuben.
d So that onely the Priests must blowe the trumpets, so long as the Priesthood lasted.
e When ye reioyce that God hath remooued any plague.
|| Or, when ye offer burnt offrings.
|| Or, in keeping this order in their iourneyes.
f From Sinai to Paran, Chap 33.1.
* Chap.2.3.
* Chap.1.7.
g With all the appertinances thereof.
h Vpon their shoulders.
* Chap.4.4.
i The Merarites and Gershonites.
k Leauing none behinde, nor any of the former that fainted in the way.
l This was the order of their hoste when they remooued.
m Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kymhi saith that Reuel was Iethros father: so Hobab was Moses father in lawe, Exod.2.18.& 3.1.& 4.18. and 18.1. and iudg.4.11.
† Ebr. eyes vnto vs
n Mount Sinai, or Horeb.
* Psal.68.1,2.
o Declare thy might and power.
† Ebr. to the tenne thousand thousands.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weake faith of Moses. 16 The Lord deuideth the burden of Moses to the seuentie of the Ancients. 31 The Lord sendeth quailes. 33 Their lust is punished.

WHen the people became † murmurers,
† it displeased the Lord: and the Lord
heard it, therefore his wrath was kindled, and the
fire of the Lord burnt among them, and * con-
sumed the vttermost part of the hoste.
2 Then the people cryed vnto Moses: and
when Moses prayed vnto the Lorde, the fire was
quenched.
3 And he called the name of that place || Ta-
berah, because the fire of the Lord burnt among
them.
4 ¶ And a nomber of a people that was among
them, fell a lusting, and b turned away, and the
children of Israel also wept, and sayde, Who shall
giue vs flesh to eate?
5 We remember the fish which we did eate in
Egypt for c nought, the cucumbers, & the pepons,
and the leekes, and the onions and the garlicke.
6 But nowe our soule is d dryed away, we can
see nothing but this MAN.
7 (The MAN also was as * coriander seede,
and his colour like the colour of e bdelium.
8 The people went about and gathered it, and
ground it in milles, or beat it in morters, and ba-
ked it in a cauldron, and made cakes of it, and the
taste of it was like vnto the taste of fresh oyle.
9 And when the dewe fell downe vpon the
hoste in the night, the MAN fell with it.)
10 ¶ Then Moses heard the people weepe
throughout their families, euery man in the
doore of his tent, and the wrath of the Lord was
grieuously

† Ebr. as himself complainers.
† Ebr. it was euill in the eares of the Lord.
* Psal.78.21.
|| Or, burning.
a Which were of those strangers that came out of Egypt with them, Exod.12.38.
b From God.
c For a small price, or good cheape.
d For the greedie lust of flesh.
* Exod.16,31. wisd.11.20. psal 78.24. iohn 6.31.
e Which is, a white pearle or precious stone.

grieuously kindled: also Moses was grieued.
11 And Moses sayde vnto the Lord, Where-
fore hast thou || vexed thy seruant? and why haue
I not found [f] fauour in thy sight, seeing thou hast
put the charge of all this people vpon me?
12 Haue I [g] conceiued all this people? or haue
I begotten them, that thou shouldest say vnto me,
Cary them in thy bosome (as a nurse beareth the
sucking childe) vnto the [h] lande, for the which
thou swarest vnto their fathers?
13 Where should I haue flesh to giue vnto all
this people? for they weepe vnto me, saying, Giue
vs flesh that we may eate.
14 I am not able to beare all this people alone,
for it is too heauie for me.
15 Therefore if thou deale thus with mee, I
pray thee, if I haue founde fauour in thy [i] sight,
kill me, that I behold not my miserie.
16 ¶ Then the Lord said vnto Moses, Gather
vnto me seuenty men of ẏ Elders of Israel, whom
thou knowest, that they are the elders of the peo-
ple, and gouernours ouer them, and bring them
vnto the Tabernacle of the Congregation, and
let them stand there with thee,
17 And I will come downe, and talke with
thee there, [k] and take of the Spirite, which is vp-
on thee, and put vpon them, and they shall beare
the burthen of the people with thee: so thou shalt
not beare it alone.
18 Furthermore thou shalt say vnto the peo-
ple, [l] Bee sanctified against to morowe, and yee
shall eate flesh: for you haue wept in the eares of
the Lord, saying, Who shall giue vs flesh to eate?
for we were better in Egypt: therefore the Lorde
will giue you flesh, and ye shall eate.
19 Ye shal not eate one day nor two dayes, nor
fiue dayes, neither ten dayes, nor twentie dayes,
20 But a whole moneth, vntill it come out at
your nostrels, and bee lothsome vnto you, be-
cause yee haue [m] contemned the Lord, which is
[n] among you, and haue wept before him, saying,
Why came we hither out of Egypt?
21 And Moses saide, Sixe hundreth thousand
footemen *are there* of the people, [o] among whom
I am: and thou sayest, I will giue them flesh, that
they may eate a moneth long.
22 Shall the sheepe and the beeues bee slaine
for them, to finde them? either shall all the fish
of the sea bee gathered together for them to suf-
fice them?
23 And the Lorde sayde vnto Moses, Is * the
Lordes hand shortened? thou shalt see nowe whe-
ther my word shal come to passe vnto thee, or no.
24 ¶ So Moses went out, and tolde the people
the words of the Lord, and gathered seuentie men
of the Elders of the people, and set them rounde
about the Tabernacle.
25 Then the Lorde came downe in a cloude,
and spake vnto him, and || tooke of the Spirit that
was vpon him, and put it vpon the seuentie An-
cient men: and when the Spirit rested vpon them,
then they propheceied, and did not [p] cease.
26 But there remained two of the men in the
hoste: the name of the one *was* Eldad, and the
name of the other Medad, and the Spirite rested
vpon them, (for they were of them that were writ-
ten, and went not out vnto the Tabernacle) and
they prophecied in the hoste.
27 Then there ranne a yong man, and tolde
Moses, and saide, Eldad and Medad doe prophecie

|| Or, euill intreated.
|| Or, wherein haue I displeased thee?
g Am I their father, that none may haue the charge of them but I?
h Of Canaan promised by an othe to our fathers.
i I had rather die then to see my griefe and miserie thus daily increase by their rebellion.
k I will distribute my Spirit among them, as I haue done to thee.
l Prepare your selues that ye be not vncleane.
m Or, cast him off, because ye refused Manna which he appoynted as most meete for you.
n Who leadeth and gouerneth you.
o Of whome I haue the charge.
* *Isa.50,2. & 59,1.*
|| *Or, separated, as verse 17.*
p From that day the spirit of prophesie did not faile them.

in the hoste.
28 And Ioshua the sonne of Nun the seruant
of Moses one of his [q] yong men answered and
sayd, My lord Moses, [r] forbid them.
29 But Moses sayde vnto him, Enuiest thou
for my sake? yea, would God that all the Lordes
people *were* Prophets, *and* that the Lorde woulde
put his Spirit vpon them.
30 And Moses returned into the hoste, he and
the Elders of Israel.
31 Then there went foorth a winde from the
Lorde, and * brought quailes from the Sea, and
let them fall vpon the campe, a dayes iourney on
this side, and a dayes iourney on the other side,
round about the hoste, and *they were* about two
cubites aboue the earth.
32 Then the people arose, all that day, and all
the night, and all the next day, and gathered the
quailes: he that gathered the least, gathered ten
[f] Homers full, and they spred them abroade for
their vse round about the hoste.
33 While the flesh was yet betweene their
teeth, before it was chewed, euen the wrath of the
Lorde was kindled against the people, and the
Lorde * smote the people with an exceeding
great plague.
34 So the name of the place was called, || Ki-
broth-hattaauah: for there they buried the peo-
ple that fell a lusting.
35 From Kibroth-hattaauah the people tooke
their iourney to Hazeroth, & abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

AFterward Miriam and Aaron || spake against
Moses, because of the woman of Ethiopia
whome hee had maried (for hee had maried [a] a
woman of Ethiopia)
2 And they sayde, What? hath the Lord spo-
ken but onely by Moses? hath he not spoken also
by vs? and the Lord heard *this*.
3 (But Moses *was* a very * [b] meeke man, a-
boue all the men that were vpon the earth)
4 And by and by the Lord sayd vnto Moses,
and vnto Aaron, and vnto Miriam, Come out yee
three vnto the Tabernacle of the Congregation:
and they three came foorth.
5 Then the Lorde came downe in the pillar
of the cloude, and stoode in the doore of the Ta-
bernacle, and called Aaron and Miriam, and they
both came forth.
6 And hee sayde, Heare nowe my wordes, If
there be a Prophet of the Lord among you, I will
be knowen to him by a [c] vision, *and* will speake
vnto him by dreame.
7 My seruant Moses *is* not so, who is faithfull
in [d] all mine house.
8 Vnto him will I speake * mouth to mouth,
and by vision, and not in darke wordes, but hee
[e] shall see the similitude of the Lord. Wherefore
then were ye not afraid to speake against my ser-
uant, *euen* against Moses?
9 Thus the Lord was very angry with them,
and departed.
10 Also the cloude departed from the [f] Ta-
bernacle: and beholde, Miriam *was* leprous like
snowe: and Aaron looked vpon Miriam, and be-
holde, *shee was* leprous.
11 Then Aaron sayde vnto Moses, Alas, my
Lord, I beseech thee, lay not the sinne vpon vs,
which

q Or, a yong man whom he had chosen from his youth.
r Such blinde zeale was in the Apostles, Mat.9.38, luke 9.49.
* *Exod.16.14. psal.78.26,27.*
f Of Homer, reade Leuit.27.16. also it signifieth an heape, as Exod.8.14. iudg.15.16.
* *Psal.78.31.*
|| *Or, graues of lust.*
|| *Or, murmured.*
a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name.
* *Ecclus.45.4.*
b And so bare with their grudgings, although he knewe them.
c These were the two ordinarie meanes.
d In all Israel which was his Church.
* *Exod.33.11.*
e So farre as any man was able to comprehend, which he calleth his backe partes, Exod.33.23.
f From the doore of the Tabernacle.

which we haue foolishly committed and where-
in we haue sinned.
12 Let her not, I pray thee, be as one g dead,
of whome the flesh is halfe consumed, when he
commeth out of his mothers wombe.

g As a childe that commeth out of his mothers bellie dead, hauing as it were but the skinne.

13 Then Moses cryed vnto the Lord, saying,
O God, I beseech thee, heale her nowe.
14 ¶ And the Lord said vnto Moses, If her fa-
ther had h spit in her face, shoulde she not haue
bene ashamed seuen dayes? let her be * shut out
of the hoste seuen dayes, and after shee shall bee
receiued.

h In his displeasure.
*Leuit.13.46.

15 So Miriam was shut out of the hoste seuen
dayes, and the people remooued not, till Miriam
was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the lande of Canaan. 24 They bring of the fruite of the lande. 31 Caleb comforteth the people against the discouraging of the other spies.

THen afterwarde the people remooued from
Hazeroth, and pitched in the wildernesse of
a Paran.
2 ¶ And the Lord spake vnto Moses, saying,
3 b Sende thou men out to searche the lande
of Canaan which I giue vnto the children of Is-
rael: of euery tribe of their fathers shall ye sende
a man, *such as are* all rulers among them.
4 Then Moses sent them out of the wil-
dernesse of Paran at the commandement of the
Lorde: all those men were || heades of the chil-
dren of Israel.

a That is, in Rithma, which was in Paran, Chap.33.18.
b After the people had required it of Moses, as it is in Deut.1.22. then the Lorde spake to Moses so to doe.
||Or, rulers.

5 Also their names are these: of the tribe of
Reuben, Shammua the sonne of Zaccur:
6 Of the tribe of Simeon, Shaphat the sonne
of Hori:
7 Of the tribe of Iudah, Caleb the sonne of
Iephunneh:
8 Of the tribe of Issachar, Igal the sonne of
Ioseph:
9 Of the tribe of Ephraim, || Oshea the sonne
of Nun:

||Or, Iosua.

10 Of the tribe of Beniamin, Palti the sonne
of Raphu:
11 Of the tribe of Zebulun, Gaddiel the sonne
of Sodi:
12 Of the tribe of Ioseph, *to wit*, of the tribe
of Manasseh, Gaddi the sonne of Susi:
13 Of the tribe of Dan, Ammiel the sonne of
Gemalli:
14 Of the tribe of Asher, Sethur the sonne of
Michael:
15 Of the tribe of Naphtali, Nahbi the sonne
of Vophsi:
16 Of the tribe of Gad, Geuel the sonne of
Machi.
17 These are the names of the c men, which
Moses sent to spie out the lande: and Moses cal-
led ÿ name of Oshea the sonne of Nun, Iehoshua.

c Which in nomber were twelue, according to the twelue tribes.

18 So Moses sent them to spie out the lande
of Canaan, & said vnto them, Go vp this way to-
ward the South, and go vp into || the mountaines,
19 And consider the land what it is, and the
people that dwel therein, whether they be strong
or weake, either fewe or many,

||Or, high countrey.

20 Also what the lande *is* that they dwell in,
whether it be d good or bad: and what cities
they be, that they dwell in, whether they dwell in
tents, or in walled townes:
21 And what the land *is*: whether it be fat or
leane, whether there be trees therein, or not.

d Plentifull or barren.

And be of good courage, and bring of the fruite
of the lande (for then *was* the time of the first
ripe grapes.)
22 ¶ So they went vp, and searched out the
lande, from the wildernesse of e Zin vnto Re-
hob, to go to Hamath.

e Which was in the wildernes of Paran.

23 And they ascended toward the South, and
came vnto Hebron, where were Ahiman, Sheshai
and Talmai, the sonnes of f Anak. And g Hebron
was built seuen yeres before Zoan in Egypt.

f Which were a kinde of giants.
g Declaring the antiquitie thereof: also Abraham, Sara, Izhak and Iaakob were buried there.

24 * Then they came to the riuer of Eshcol,
and cut downe thence a branch with one cluster
of grapes, and they bare it vpon a barre betweene
two, and *brought* of the pomegranates and of the
figges.

*Deut.1.24.

25 That place was called the || riuer Eshcol,
because of the cluster of grapes, which the chil-
dren of Israel cut downe thence.

||Or, the valley of Eshcol, that is of grapes.

26 Then after fourtie dayes, they turned a-
gaine from searching of the land.
27 And they went and came to Moses and to
Aaron and vnto al the Congregation of the chil-
dren of Israel, in the wildernesse of h Paran, to
Kadesh, and brought to them, and to all the Con-
gregation tydings, and shewed them the fruite
of the lande.

h Called also Kadesh-barnea.

28 And they tolde i him, and saide, We came
vnto the land whither thou hast sent vs, and sure-
ly it floweth with * milke and hony: and here
is of the fruite of it.

i That is, Moses.
*Exod.33.3.

29 Neuerthelesse the people be strong that
dwell in the land, and the cities *are* walled and
exceeding great: and moreouer, we sawe the
k sonnes of Anak there.

k Ahiman, Sheshai, and Talmai, whome Caleb slew afterwarde, Iosh.11.21.22.

30 The Amalekites dwell in the South coun-
trey, and the Hittites, and the Iebusites, & the A-
morites dwell in the mountaines, & the Canaa-
nites dwell by the sea, & by the coast of Iorden.
31 Then Caleb stilled the people || before
Moses, & saide, Let vs goe vp at once, and possesse
it: for vndoubtedly we shall ouercome it.

||Or, murmuring against Moses.

32 But the men, that went vp with him, saide,
We be not able to goe vp against the people: for
they are stronger then we.
33 So they brought vp an euill report of the
land which they had searched for the children of
Israel, saying, The lande which we haue gone
through to search it out, is a land that l eateth vp
the inhabitants thereof: for all the people that
we sawe in it, are men of great stature.

l The gyants were so cruel that they spoyled and killed one another, and those that came to them.

34 For there we sawe gyants, the sonnes of
Anak, *which come* of the gyants, so that we see-
med in our sight like grashoppers: and so wee
were in their sight.

CHAP. XIIII.

1 The people murmure against Moses. 10 They would haue stoned Caleb and Iosua. 13 Moses pacifieth God by his prayer. 45 The people that woulde enter into the lande, contrary to Gods will, are slain.

THen all ÿ Congregation lifted vp their voice,
& cryed: and a the people wept that night.
2 And all the children of Israel murmured
against Moses and Aaron: and the whole assem-
blie saide vnto them, Would God we had died in
the land of Egypt, or in this wildernesse: would
God we were dead.

a Such as were afraide at the report of the ten spyes.

3 Wherefore now hath the Lorde brought
vs into this lande to fall vpon the sworde? our
wiues, and our children shall be b a pray: were it
not better for vs to returne into Egypt?

b To our enemies the Canaanites.

4 And

4 And they said one to another, Let vs make
a Captaine and returne into Egypt.
5 Then Moses and Aaron [c] fell on their fa-
ces before all the assemblie of the Congregation
of the children of Israel.
6 * And Iosua the sonne of Nun, and Ca-
leb the sonne of Iephunneh *two* of them that
searched the lande, [d] rent their clothes,
7 And spake vnto all the assemblie of the
childrē of Israel, saying, The land which we wal-
ked through to search it, is a very good lande.
8 If the Lorde loue vs, he will bring vs into
this land, and giue it vs, which is a land that flow-
eth with milke and honie.
9 But rebell not yee against the Lorde, neither
feare ye the people of the land: for they are *but*
[e] bread for vs: their shield is departed from them,
and the Lorde is with vs, feare them not.
10 And all the multitude saide, [f] Stone them
with stones: but the glory of the Lord appeared
in the Tabernacle of the Congregation, before
all the children of Israel.
11 And the Lord said vnto Moses, How long
will this people prouoke me, and how long will
it be, yer they beleeue me, for al the signes which
I haue shewed among them?
12 I will smite them with the pestilence and
destroy them, and will make thee a greater nati-
on and mightier then they.
13 But Moses saide vnto the Lorde, * When
the Egyptians shall heare it, (for thou broughtest
this people by thy power from among them)
14 Then they shall say to the inhabitants of
this land, (*for* they haue heard that thou, Lord,
art among this people, *and* that thou, Lorde, art
seene † face to face, and that thy cloude standeth
ouer them, and that thou * goest before them by
day time in a pillar of a cloude, and in a pillar of
fire by night.)
15 That thou wilt kill this people as [g] one
man: so the heathen which haue heard the fame
of thee, shall thus say,
16 Because the Lord was not * able to bring
this people into the lande, which he sware vnto
them, therefore hath he slaine them in the wil-
dernesse.
17 And now, I beseech thee, let the power of
my Lorde be great, according as thou hast spo-
ken, saying,
18 The Lorde is * slow to anger, and of great
mercie, and * forgiuing iniquitie, and sinne, but
not making *the wicked* innocent, and * visiting
the wickednes of the fathers vpon the children,
in the third and fourth *generations*.
19 Be mercifull, I beseech thee, vnto the ini-
quitie of this people, according to thy great mer-
cie, and as thou hast forgiuen this people from
Egypt, euen vntill nowe.
20 And the Lord said, I haue forgiuen [h] it, ac-
cording to thy request.
21 Notwithstanding, as I liue, all the earth
shall be filled with the glory of the Lord.
22 For all those men which haue seene my
glory, and my miracles which I did in Egypt, and
in the wildernes, and haue tempted me this [i] ten
times, and haue not obeyed my voyce,
23 Certainely they shall not see the Lande,
whereof I sware vnto their fathers: neither shall
any that prouoke me, see it.
24 But my seruant * Caleb, because he had

c Lamenting the people and praying for them.
*Ecclus.46.9. 1.mac.2.56.
d For sorrowe, hearing their blasphemie.
e We shall easly ouercome them.
f This is the condition of them that would perswade in Gods cause, to be persecuted of the multitude.
*Exod.32.12.
† Ebr. eye to eye.
*Exod.13.21.
g So that none shall escape.
*Deut.9.28.
*Exod.34.6. psal.103.8.
*Psal.103.3.
*Exod.20.5. and 34.7.
h In that he destroyed not them vtterly, but left their posteritie and certaine to enter.
i That is, sundry times and often.
*Iosh.14.6.

another [k] spirite, and hath followed me still, euen
him will I bring into the lande, whither he went,
and his seede shall inherite it.
25 Nowe the Amalekites and the Canaanites
[l] remaine in the valley: *wherefore* turne backe
to morowe, and get you into the [m] wildernesse,
by the way of the red sea.
26 ¶ After the Lorde spake vnto Moses and
to Aaron, saying,
27 * How long *shall I suffer* this wicked mul-
titude to murmure against me? I haue heard the
murmurings of the children of Israel, which they
murmure against me.
28 Tell them, As * I liue (saith the Lorde) I
wil surely do vnto you, euen as ye haue spoken in
mine eares.
29 Your carkeises shall fall in this wildernes,
and all you that were * counted through all your
nombers, from twentie yeere olde and aboue,
which haue murmured against me,
30 Ye shall not doubtles come into the land,
for the which I * lifted vp mine hande, to make
you dwell therein, saue Caleb the sonne of Ie-
phunneh, and Iosua the sonne of Nun.
31 But your children, (which ye said shoulde
be a pray) them will I bring in, and they shall
knowe the lande which ye haue refused:
32 But euen your carkeises shall fall in this
wildernes,
33 And your children shall [n] wander in the
wildernesse, fourtie yeeres, and shall beare your
[o] whoredomes, vntill your carkeises be wasted in
the wildernesse.
34 After the nūber of the dayes, in the which
ye searched out the lande, *euen* fourtie dayes, * e-
uery day for a yeere, shall ye beare your iniquitie,
for * fourtie yeeres, & ye [p] shall feele my breach
of promise.
35 I the Lord haue said, Certainely I will doe
so to all this wicked company, that are gathered
together against me: *for* in this wildernesse they
shall be consumed, and there they shall die.
36 And the men which Moses had sent to
search the land (which, when they came againe,
made all the people to murmure against him,
and brought vp a slander vpon the lande)
37 Euen those men that did bring vp that
vile slander vpon the land, * shall die by a plague
before the Lorde.
38 But Iosua the sonne of Nun, and Caleb
the sonne of Iephunneh, of those men that went
to search the land, shall liue.
39 ¶ Then Moses tolde these sayings vnto all
the children of Israel, and the people sorowed
greatly.
40 * And they rose vp earely in the morning,
and gate them vp into the toppe of the moun-
taine, saying, Loe, we be readie, to goe vp to the
place which the Lorde hath promised: for wee
haue [q] sinned.
41 But Moses said, Wherefore trangresse yee
thus the commandement of the Lorde? it will
not so come well to passe.
42 Goe not vp (for the Lorde is not among
you) lest ye be ouerthrowē before your enemies.
43 For the Amalekites & the Canaanites *are*
there before you, and ye shall fall by the sworde:
for in as much as ye are turned away from the
Lord, the Lord also will not be with you.
44 Yet they presumed [r] obstinately to goe vp
to

k A meeke and obedient spirit and not rebellious.
l And lye in wayte for you.
m For I will not defende you.
*Psal.106.26.
*Chap.26.65. and 32.10.
*Deut.1.35.
*Gen.14.22.
n The worde signifieth to be shepheardes, or to wander like shepheardes to and fro.
o Your infidelitie and disobedience against God.
*Ezek.4.6.
*Psal.95.10.
p Whether my promes be true or no.
*1.Cor.10.10. hebr.3.10,17. iude.5.
*Deut.1.41.
q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandement.
r They could not be stayed by any meanes.

to the top of the mountaine: but the Arke of the
couenant of the Lord, and Moses departed not
out of the campe.
45 Then the Amalekites and the Canaanites,
which dwelt in that mountaine, came downe and
*Deut.1.44.
smote them, *and consumed them vnto Hormah.

CHAP. XV.

2 The offrings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lord spake vnto Moses, saying,
*Leuit.23.10.
2 Speake vnto the children of Israel, and
a Into the land of Canaan.
say vnto them, *When ye be come into the a land
of your habitations, which I giue vnto you,
*Leuit.22.21.
3 And will make an offring by fire vnto the
‖Or, separate.
Lord, a burnt offring or a sacrifice *‖to fulfill a
*Exod.29.18.
vowe, or a free offring, or in your feastes, to make
a * sweete sauour vnto the Lord of the heard, or
of the flocke,
*Leuit.2.1.
4 Then * let him that offreth his offring vnto
the Lorde, bring a meate offring of a tenth deale
of fine flowre, mingled with the fourth part of an
b Reade Exod. 29.40.
b Hin of oyle.
5 Also thou shalt prepare the fourth part of an
Hin of wine to be powred on a lambe, *appoynted*
for the burnt offring or *any* offring.
6 And for a ram, thou shalt for a meat offring,
prepare two tenth deales of fine floure, mingled
with the third part of an Hin of oyle.
c The liquour was so called, because it was powred on the thing that was offred.
7 And for a c drinke offring, thou shalt offer
the third part of an Hin of wine, for a sweete sa-
uour vnto the Lord.
8 And when thou preparest a bullocke for
a burnt offring, or for a sacrifice to fulfill a vowe
or a peace offring to the Lord,
9 Then let him offer with the bullocke a meate
‖Or, three Omers.
offring of ‖three tenth deales of fine floure, ming-
led with halfe an Hin of oyle.
10 And thou shalt bring for a drinke offring
halfe an Hin of wine, for an offring made by fire
of a sweete sauour vnto the Lord.
11 Thus shall it be done for a bullocke, or for
a ramme, or for a lambe, or for a kid.
d Euery sacrifice of beastes must haue their meate offring and drinke offring, according to this proportion.
12 According to the number d that yee pre-
pare *to offer*, so shall yee doe to euery one accor-
ding to their number.
13 All that are borne of the countrey, shall
doe these things thus, to offer an offring made by
fire of sweete sauour vnto the Lord.
14 And if a stranger soiourne with you, or
whosoeuer be among you in your generations, and
will make an offring by fire of a sweete sauour
vnto the Lord, as ye doe, so he shall doe.
*Exod.12.49. chap.9.14.
15 *One ordinance *shalbe* both for you of the
Congregation, and also for the stranger that dwel-
leth *with you, euen* an ordinance for euer in your
generations: as you are, so shall the stranger be
before the Lord.
16 One lawe and one maner shall serue both
for you and for the stranger that soiourneth with
you.
17 ¶ And the Lord spake vnto Moses, saying,
18 Speake vnto the children of Israel, and say
vnto them, When ye be come into the land, to
the which I bring you,
19 And when ye shall eate of the bread of the
land, ye shall offer an heaue offring vnto the Lord.
e Which is made of the first corne ye gather.
20 Ye shall offer vp a cake of the first of your
*Leuit.23.14.
e dough for an heaue offring: * as the heaue of-
fring of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shal giue vp-
to the Lord an heaue offring in your generations.
22 ¶ And if ye f haue erred, and not obserued
f As by ouersight or ignorance, reade Leuit.4.2,13.
all these commandements, which the Lord hath
spoken vnto Moses,
23 *Euen* all that the Lorde hath commanded
you by the hand of Moses, from the first day that
the Lorde commanded Moses, and hence forward
among your generations:
24 And if so be that ought be committed ig-
norantly of the g Congregation, then all the Con-
g Some reade, from the eyes of the Congregation: that is, which is hid from the Congregation.
gregation shall giue a bullocke for a burnt offring,
for a sweete sauour vnto the Lord, with the meate
offring and drinke offring thereto, according to
*Leuit.4.1.
the * maner, and an hee goate for a sinne offring.
25 And the Priest shall make an atonement
for all the Congregation of the children of Israel,
and it shalbe forgiuen them: for it is ignorance:
and they shall bring their offring for an offring
made by fire vnto the Lord, and their sinne offe-
ring before the Lord for their ignorance.
26 Then it shalbe forgiuen all the Congrega-
tion of the children of Israel, and the stranger that
dwelleth among them: for all the people *were* in
ignorance.
*Leuit.4.27.
27 ¶ * But if any one person sinne through
ignorance, then he shall bring a shee goate of a
yeere olde for a sinne offring.
28 And the Priest shall make an atonement
for the ignorant person, when he sinneth by ig-
norance before the Lord, to make reconciliation
for him: and it shalbe forgiuen him.
29 He that is borne among the children of Is-
rael, and the stranger that dwelleth among them,
shall haue both one lawe, who so doeth sinne by
ignorance.
30 ¶ But the person that doeth ought † pre-
†Ebr. with an hie hand: that is, in contempt of God.
sumptuously, whether he be borne in the land, or
a stranger, the same blasphemeth the Lord: there-
fore that person shalbe cut off from among his
people,
31 Because he hath despised the worde of the
Lord, and hath broken his commandement: that
h He shal suffer the punishment of his sinne.
person shalbe vtterly cut off: his h iniquitie shalbe
vpon him.
32 ¶ And while the children of Israel were in
the wildernesse, they found a man that gathered
stickes vpon the Sabbath day.
33 And they that found him gathering stickes,
brought him vnto Moses and to Aaron, and vnto
all the Congregation,
*Leuit.24.12.
34 And they put him in * warde: for it was
not declared what should be done vnto him.
35 Then the Lord saide vnto Moses, This man
shall die the death: and let all the multitude stone
him with stones without the hoste.
36 And all the Congregation brought him
without the hoste, and stoned him with stones,
and he died, as the Lord had commanded Moses.
37 ¶ And the Lord spake vnto Moses, saying,
38 Speake vnto the children of Israel, and bid
*Deut.22.12. matt.23.5.
them that they * make them fringes vpon the
borders of their garments throughout their gene-
rations, and put vpon the fringes of the borders a
ryband of blewe silke.
39 And yee shall haue the fringes, that when
ye looke vpon them, yee may remember all the
comandements of the Lord, & do them: and that
i By leauing Gods commandements & following your owne fantasies.
ye seeke not after your owne heart, nor after your
owne eyes, after the which ye goe a i whoring:

40 That

40 That yee may remember and doe all my
commandements, and be holy vnto your God.
41 I am the Lorde your God, which brought
you out of the land of Egypt, to be your God: I
am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie perisheth. 41 The people the next day murmure. 49. 14700. are slaine for murmuring.

NOwe * Korah the sonne of Izhar, the sonne
of Kohath, the sonne of Leui || went apart
with Dathan, and Abiram the sonnes of Eliab, and
On the sonne of Peleth, the sonnes of Reuben:
2 And they rose vp || against Moses, with cer-
taine of the children of Israel, two hundreth and
fiftie captaines of the assemblie, * famous in the
Congregation, and men of renoume,
3 Who gathered themselues together against
Moses, and against Aaron, and sayde vnto them,
a *Ye take* too much vpon you, seeing all the Con-
gregation is holy, b euery one of them, and the
Lord *is* among them: wherefore then lift ye your
selues aboue the Congregation of the Lord?
4 But when Moses heard it, hee fell vpon his
face,
5 And spake to Korah and vnto all his com-
panie, saying, To morowe the Lord will shew who
is his, and who is holy, and who ought to ap-
proch neere vnto him: and whom he hath c cho-
sen, he will cause to come neere to him.
6 This doe *therefore*, Take you censers, *both*
Korah, and all his companie,
7 And put fire therein, and put incense in them
before the Lord to morowe: and the man whome
the Lord doth chuse, the same shalbe holy: d *ye
take* too much vpon you, ye sonnes of Leui.
8 Againe Moses sayde vnto Korah, Heare, I
pray you, ye sonnes of Leui.
9 Seemeth it a small thing vnto you that the
God of Israel hath separated you from the mul-
titude of Israel, to take you neere to himselfe, to
doe the seruice of the Tabernacle of the Lord, and
to stand before the Congregation and to mini-
ster vnto them?
10 He hath also taken thee to e him, and all
thy brethren the sonnes of Leui with thee, and
seeke ye the office of the hie Priest also?
11 For which cause, thou, and all thy compa-
nie are gathered together against the Lord: and
what is Aaron, that ye murmure against him?
12 ¶ And Moses sent to call Dathan, and Abi-
ram the sonnes of Eliab: who answered, We will
not come vp.
13 It is a small thing that thou hast brought
vs out f of a lande that floweth with milke and
honie, to kill vs in the wildernesse, except thou
make thy selfe lord and ruler ouer vs also?
14 Also thou hast not brought vs vnto a land
that floweth with milke and honie, neither giuen
vs inheritance of fieldes and vineyardes: wilt
thou g put out the eyes of these men? we will not
come vp.
15 Then Moses waxed very angry, and sayde
vnto the Lord, * Looke not vnto their offring: I
haue not taken so much as an asse from them, nei-
ther haue I hurt any of them.
16 And Moses sayd vnto Korah, Be thou and
all thy companie h before the Lorde: *both* thou,
they, and Aaron to morowe:
17 And take euery man his censor, and put in-
cense in them, and bring ye euery man his censor
before the Lord, two hundreth and fiftie censors:
thou also and Aaron, euery one his censor.
18 So they tooke euery man his censor, and
put fire in them, and laide incense thereon, and
stoode in the doore of the Tabernacle of the
Congregation with Moses and Aaron.
19 And Korah gathered all the i multitude a-
gainst them vnto the doore of the Tabernacle of
the Congregation: then the glorie of the Lorde
appeared vnto all the Congregation.
20 And the Lord spake vnto Moses and to
Aaron, saying,
21 Separate your selues from among this Con-
gregation, that I may consume them at once.
22 And they fell vpon their faces and sayde, O
God the God of the spirits, || of all flesh, hath not
one man *onely* sinned, and wilt thou bee wroth
with all the Congregation?
23 And the Lord spake vnto Moses, saying,
24 Speake vnto the Congregation and say,
Get you away from about the Tabernacle of Ko-
rah, Dathan and Abiram.
25 Then Moses rose vp, and went vnto Da-
than and Abiram, and the Elders of Israel follow-
ed him.
26 And he spake vnto the Congregation, say-
ing, Depart, I pray you, from the tentes of these
wicked men, and touch nothing of theirs, lest ye
perish k in all their sinnes.
27 So they gate them away from the Taber-
nacle of Korah, Dathan and Abiram on euery
side: and Dathan, and Abiram came out and stood
in the doore of their tentes, with their wiues, and
their sonnes, and their litle children.
28 And Moses sayde, Hereby ye shall knowe
that the Lord hath sent me to doe al these works:
for *I haue* not *done them* of mine owne l minde.
29 If these men die the common death of all
men, or if they bee visited after the visitation of
all men, the Lord hath not sent me.
30 But if the Lord make m a newe thing, and
the earth open her mouth, and swallowe them
vp with all that they haue, and they goe downe
quicke into || n the pit, then yee shall vnderstand
that these men haue prouoked the Lord.
31 ¶ And assoone as he had made an ende of
speaking all these wordes, euen the ground claue
asunder that was vnder them,
32 And the earth * opened her mouth, and
swallowed them vp, with their families, and all the
men that were with Korah, and all their goods.
33 So they and all that they had, went downe
aliue into the pit, and the earth couered them: so
they perished from among the Congregation.
34 And all Israel that were about them, fled
at the crie of them: for they said, *Let vs flee*, least
the earth swallow vs vp.
35 But there came out a fire from the Lorde,
and consumed the two hundreth and fiftie men
that offred the incense.
36 ¶ And the Lord spake vnto Moses, saying,
37 Speake vnto Eleazar, the sonne of Aaron
the Priest, that he take vp the censers out of the
burning, and scatter the fire beyond *the altar*: for
they are hallowed,
38 The censers, *I say*, of these sinners, *that de-
stroyed* o themselues: and let them make of them
broade plates for a couering of the Altar: for they
offered them before the Lorde, therefore they
shalbe

*Chap. 27.3. ecclus. 45.18. iude 11.
|| Or, tooke other with him.
|| Or, before Moses.
* Chap. 26.9.
a Or, let it suffice you: meaning, to haue abused them thus long.
b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.
c To be the Priest and to offer.
d He layeth the same to their charge iustly, wherewith they wrongfully charged him.
e To serue in the Congregation, as in the verse before.
f Thus they spake contemptuously, preferring Egypt to Canaan.
g Wilt thou make them, that searched the land, beleeue that they sawe not that which they sawe?
* Gen. 4.4, 5.
h At the doore of the Tabernacle.
i All that were of their faction.
|| Or, of euery creature.
k With them that haue committed so many sinnes.
l I haue not forged them of mine owne braine.
m Or, shewe a strange sight.
|| Or, hell.
n Or, deepe and darke places of the earth.
* Chap. 27.3. deut. 11.6. psal. 106.17.
o Which were the occasion of their owne death.

p Of Gods iudgements against rebelles.

shalbe holy, and they shall be p a signe vnto the
children of Israel.
39 Then Eleazar the Priest tooke the brasen
censers, which they, that were burnt, had offred,
and made broade plates of them for a couering
of the Altar.
40 *It is* a remembrance vnto the children of
Israel, that no stranger which is not of the seede
of Aaron, come neere to offer incense before the
Lord, that he be not like q Korah & his company,
as the Lord said to him by the hand of Moses.

q Who presumed aboue his vocatiō.

41 ¶ But on the morowe all the multitude of
the children of Israel murmured against Moses &
against Aaron, saying, Ye haue killed the people
of the Lord.
42 And when the Congregation was gathe-
red against Moses and against Aaron, then they
‖ turned their faces toward the Tabernacle of the
Congregation: and beholde, the cloude couered
it, and the glory of the Lord appeared.

‖ Or, fled: to wit, Moses & Aaron.

43 Then Moses and Aaron were come before
the Tabernacle of the Congregation.
44 ¶ And the Lord spake vnto Moses, saying,
45 Get you vp from among this Congrega-
tion: for I will consume them quickly: then they
fell vpon their faces.
46 And Moses said vnto Aaron, Take the cen-
ser and put fire therein of the r Altar, and put
therein incense, and goe quickly vnto the Con-
gregation, and make an atonement for them: for
there is wrath gone out from ẏ Lord: the plague
is begunne.

r For it was not lawfull to take any other fire, but of the Altar of burnt offring, Leui. 10. 1.

47 Then Aaron tooke as Moses commaunded
him, and ranne into the middes of the Congrega-
tion, and beholde, the s plague was begun among
the people, and he put in incense, and made an
atonement for the people.

s God had begun to punish the people.

48 And when hee stoode betweene the dead,
and them that were aliue, the t plague was
stayed.

t God drew backe his hand & ceased to punish them.

49 So they died of this plague fourteene thou-
sand and seuen hundreth, beside them that dyed
in the conspiracie of Korah.
50 And Aaron went againe vnto Moses before
the doore of the Tabernacle of the Congregati-
on, and the plague was stayed.

CHAP. XVII.

2 The twelue roddes of the twelue princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossoms. 10 For a testimonie against the rebellious people.

AND the Lord spake vnto a Moses, saying,
2 Speake vnto the children of Israel, and
take of euery one of them a rod, after the house
of their fathers, of all their princes according to
the familie of their fathers, *euen* twelue rods: *and*
thou shalt write euery mans name vpon his rod.

a While he was in the doore of the Tabernacle.

3 And write Aarons name vpon the rod of
Leui: for euery rodde *shalbe* for the head of the
house of their fathers.
4 And thou shalt put them in the Tabernacle
of the Congregation, before *the Arke* of the Te-
stimonie, * where I will declare my selfe to you.

* Exod. 25. 22.

5 And the mans rod, whome I b chuse, shall
blossome: and I will make cease from mee the
grudgings of the children of Israel, which grudge
against you.

b To be the chiefe Priest.

6 ¶ Then Moses spake vnto the children of
Israel, and all their princes gaue him a rod, one rod
for euery prince, according to the houses of their
fathers, *euen* twelue rods, and the rod c of Aaron
was among their roddes.

c Though Ioseph he was deuided into two in the diuision of the land, yet here it is but one, and Leui maketh a tribe.

7 And Moses layde the rods before the Lord
in the Tabernacle of the Testimonie.
8 And when Moses on the morow went into
the Tabernacle of the Testimonie, beholde, the
rod of Aaron d for the house of Leui was budded,
and brought forth buddes, & brought forth blos-
soms, and bare ripe almondes.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

9 Then Moses brought out all the rods from
before the Lorde vnto all the children of Israel:
and they looked vpon them, & tooke euery man
his rodde.
10 ¶ After, the Lord said vnto Moses, * Bring
Aarons rod againe before the Testimonie to bee
kept for a token to the rebellious children, and
thou shalt cause their e murmurings to cease from
me, that they dye not.

* Hebr. 9. 4.

e Grudging that Aaron should be hie Priest.

11 So Moses did as the Lord had commanded
him: so did he.
12 ¶ And the children of Israel spake vnto
Moses, saying, Behold, f we are dead, we perish, we
are all lost.
13 Whosoeuer commeth neere, or approcheth
to the Tabernacle of the Lorde, shall dye: shal we
be consumed and dye?

f The Chalde text describeth thus their murmuring: We dye by the sworde: the earth swalloweth vs vp, the pestilēce doeth consume vs.

CHAP. XVIII.

1. 7 The office of Aaron and his sonnes, 2 With the Leuites, 8 The Priests part of the offring. 20 God is their portion. 26 The Leuites haue the tythes, and offer the tenthes thereof to the Lord.

AND the Lord sayd vnto Aaron, Thou, and thy
sonnes and thy fathers house with thee, shall
beare a the iniquitie of the Sanctuarie: both thou
and thy sonnes with thee shall beare the iniquitie
of your Priestes office.

a If you trespasse in any thing concerning the ceremonies of the Sanctuarie, or your office, you shalbe punished.

2 And bring also with thee thy brethren of
the tribe of Leui of ẏ familie of thy father, which
shalbe ioyned with thee, and minister vnto thee:
but thou, and thy sonnes with thee *shall minister*
before the Tabernacle of the Testimonie:
3 And they shall b keepe thy charge, euen the
charge of all the Tabernacle: but they shall not
come neere the instruments of the Sanctuary, nor
to the altar, lest they die, both they and you:

b That is, the things, which are cōmitted to thee: or, which thou doest enioyne them.

4 And they shalbe ioyned with thee, & keepe
the charge of the Tabernacle of the Congrega-
tion for all the seruice of the Tabernacle: and no
c stranger shall come neere vnto you:

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of the
Sanctuarie, and the charge of the altar: so there
shall fall no more wrath vpon the children of
Israel.
6 For lo, I haue * taken your brethren the Le-
uites from among the children of Israel, *which as*
a gift of yours, are giuen vnto the Lord, to do the
seruice of the Tabernacle of the Congregation.

* Chap. 3. 45.

7 But thou, and thy sonnes with thee shall
keepe your Priestes office for all things of the al-
tar, and within the vaile: therefore shall yee serue:
for I haue made your Priestes office ‖ an office of
seruice: therefore the stranger that cōmeth neere,
shalbe slayne.

‖ Or, a gift.

8 ¶ Againe the Lorde spake vnto Aaron, Be-
hold, I haue giuen thee the keeping of mine d of-
frings, of all the hallowed things of the children
of Israel: vnto thee I haue giuen them for the
anoyntings sake, and to thy sonnes, for a perpetu-
all ordinance.

d As the first fruits, first borne, and the tenthes.

9 This shalbe thine of the most holy things,
reserued from the e fire: all their offering of all

e That which was not burned, should be the Priests.

their meate offring, and of all their sinne offring,
and of all their trespasse offring, which they bring
vnto me, that shalbe most holy vnto thee, and to
thy sonnes.
10 In the most f holy place shalt thou eate it:
euery male shall eate of it: it is holy vnto thee.
11 This also shalbe thine: the heaue offering
of their gift, with all the shake offerings of the
children of Israel: I haue giuen them vnto thee
and to thy sonnes and to thy g daughters with
thee, to be a duetie for euer: all the cleane in thine
house shall eate of it.
12 All the h fat of the oyle, and all the fat of
the wine, and of the wheate, which they shal offer
vnto the Lord for their first fruites, I haue giuen
them vnto thee.
13 And the first ripe of all that is in their land,
which they shal bring vnto the Lord, shalbe thine:
all the cleane in thine house shall eate of it.
14 * Euery thing separate from the common
vse in Israel, shalbe thine.
15 All that *first* openeth the * matrice of any
flesh, which they shall offer vnto the Lord, of man
or beast, shalbe thine: but the first borne of man
shalt thou redeeme, and the first borne of the vn-
cleane beast shalt thou redeeme.
16 And those that are to bee redeemed, shalt
thou redeeme from the age of a moneth, accor-
ding to thy estimation, for the money of fiue she-
kels, after the shekel of the Sanctuarie, * which is
twentie gerahs.
17 But the first borne of a kowe, or the first
borne of a sheepe, or the first borne of a goate
shalt thou not i redeeme: *for* they are holy: thou
shalt sprinkle their blood at the altar, and thou
shalt burne their fat: *it is* a sacrifice made by fire
for a sweete sauour vnto the Lord.
18 And the flesh of them shalbe thine, * as
the shake breast, and as the right shoulder shalbe
thine.
19 All the heaue offrings of the holy things
which the children of Israel shall offer vnto the
Lorde, haue I giuen thee, and thy sonnes, and thy
daughters with thee, to be a duetie for euer: *it is*
a perpetuall couenant k of salt before the Lord, to
thee, and to thy seede with thee.
20 ¶ And the Lord sayde vnto Aaron, Thou
shalt haue none inheritance in their l lande, ney-
ther shalt thou haue any part among them: * I
am thy part & thine inheritance among the chil-
dren of Israel.
21 For beholde, I haue giuen the children of
Leui all the tenth in Israel for an inheritance, for
their seruice which they serue in the Tabernacle
of the Congregation.
22 Neyther shall the children of Israel any
more m come neere the Tabernacle of the Con-
gregation, lest they sustaine sinne, and die.
23 But the Leuites shall doe the seruice in the
Tabernacle of the Congregation, and they shall
beare n their sinne: *it is* a lawe for euer in your ge-
nerations, that among the children of Israel they
possesse none inheritance.
24 For the tythes of the children of Israel,
which they shall offer as an offring vnto the Lord,
I haue giuen the Leuites for an inheritance: there-
fore I haue said vnto them, Among the children
of Israel ye shall possesse none inheritance.
25 ¶ And the Lord spake vnto Moses, saying,
26 Speake also vnto the Leuites and say vnto

f That is, in the Sanctuarie, betweene the court and the Holiest of all.
g Reade Leuit. 10.14.
h That is, the chiefest, or the best.
* Leuit. 27.28.
* Exod. 13.2. and 22.29. leuit. 27.26. chap. 3.13.
* Exo. 30.13. leuit. 27.25. chap. 3.47. ezek. 45.12.
i Because they are appoynted for sacrifice.
* Exod. 29.26. leuit. 7.30.
k That is, sure, stable and incorruptible.
l Of Canaan.
* Deu. 10.9. & 18.2. iosh. 13.14,33. ezek. 44.28.
m To serue therein: for the Leuites are put in their place.
n If they faile in their office, they shalbe punished.

them, When ye shal take of the children of Israel
the tithes, which I haue giuen you of them for
your inheritance, then shall ye take an heaue of-
fring of that same for the Lorde, *euen* the tenth
part of the tithe.
27 And your heaue offering shalbe reckened
vnto you, as the o corne of the barne, or as the
abundance of the wine presse.
28 So ye shall also offer an heaue offring vnto
the Lorde of all your tithes, which ye shall receiue
of the children of Israel, and ye shall giue thereof
the Lords heaue offring to Aaron the Priest.
29 Ye shal offer of all your p gifts all the Lords
heaue offrings: of all the q fat of the same *shall ye*
offer the holy things thereof.
30 Therefore thou shalt say vnto them, When
ye haue offred the fat thereof, then it shalbe coun-
ted vnto the Leuites, as the encrease of the corne
floore, or as the encrease of the wine presse.
31 And ye shal eate it in al r places, ye, & your
housholdes: for it is your wages for your seruice
in the Tabernacle of the Congregation.
32 And ye shal s beare no sinne by the reason
of it, when ye haue offred the fatte of it: neither
shall ye pollute the holy t things of the children
of Israel, lest ye die.

CHAP. XIX.

2 The sacrifice of the redde kowe. 9 The sprinkling water.
11 He that toucheth the dead. 14 The man that dyeth in
a tent.

AND the Lorde spake to Moses, and to Aaron,
saying,
2 a This is the ordinance of the lawe, which
the Lord hath commanded, saying, Speake vnto
the children of Israel that they bring thee a red
kowe without blemish, wherein is no spot, vpon
the which neuer came yoke.
3 And ye shal giue her vnto Eleazar ẏ Priest,
that hee may bring her * without the hoste, and
cause her to b be slaine before his face.
4 Then shall Eleazar the Priest take of her
blood with his * finger, and sprinkle it before
the Tabernacle of the Congregation seuen
times,
5 And cause the kowe to be burnt in his sight:
with her * skinne, and her flesh, & her blood, and
her doung shall he burne *her*.
6 Then shall the Priest take cedar wood, and
hyssope & skarlet *lace*, and cast them in the mids
of the fire where the kowe burneth.
7 Then shall the c Priest wash his clothes, and
he shall wash his flesh in water, and then come in-
to the hoste, and the Priest shalbe vncleane vnto
the euen.
8 Also he that d burneth her, shall wash his
clothes in water, and wash his flesh in water, and
be vncleane vntill euen.
9 And a man, *that is* cleane, shall take vp the
ashes of the kowe, & put them without the hoste
in a cleane place: and it shalbe kept for the Con-
gregation of the children of Israel for e a sprin-
kling water: it is a sinne offring.
10 Therefore he that gathereth the ashes of
the kowe, shall wash his clothes, and remaine vn-
cleane vntill euen: and it shalbe vnto the children
of Israel, and vnto the stranger that dwelleth a-
mong them, a statute for euer.
11 Hee that toucheth the dead body of any
man, shalbe vncleane euen seuen dayes.
12 Hee shall purifie himselfe f therewith the
third

o As acceptable as the fruit of your owne ground or vineyard.
p Which ye haue receiued of the children of Israel.
q Reade vers. 12.
r As is in ẏ 11. verse.
s Ye shall not be punished therefore.
t The offrings which ẏ Israelites haue offred to God.
a According to this lawe & ceremonie, ye shall sacrifice ẏ red kowe.
* Heb. 13.11.
b By another Priest.
* Hebr. 9.13.
* Exod. 29.14. leuit. 4.11,12.
c Meaning Eleazar.
d The inferior Priest who killed her & burned her.
e Or the water of separation, because that they that were separate for their vncleannes, were sprinkled therewith & made cleane, Chap. 8.7. It is also called holy water, because it was ordeined to an holy vse, Chap. 8.17.
f With the sprinkling water.

third day, and the seuenth day he shall be cleane: but if he purifie not himselfe the third day, then the seuenth day he shall not be cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lorde, and that person shall be g cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vncleane, and his vncleannesse *shall remaine* still vpon him.

14 This is the law, Whē a man dieth in a tent, all that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes.

15 And all the vessels that bee open, which haue no † couering fastened vpon them, shall be vncleane.

16 Also whosoeuer toucheth one that is slaine with a sworde in the fielde, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

17 Therfore for an vncleane person they shall take of the burnt ashes of the h sinne offring, and i pure water shalbe put thereto in a vessell.

18 And a k cleane person shall take hyssope & dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, & vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and hee shall purifie him selfe the seuenth day, and l wash his clothes, & wash himselfe in water, and shalbe cleane at euen.

20 But the man that is vncleane and purifieth not himselfe, that person shalbe cut off frō among the Congregation, because hee hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: *therefore* shall he be vncleane.

21 And it shalbe a perpetuall lawe vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shalbe vncleane vntill euen.

22 And whatsoeuer the vncleane person toucheth, shall be vncleane: and the person that toucheth m *him*, shalbe vncleane vntill the euen.

CHAP. XX.

1 Miriam dyeth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denyeth the Israelites passage. 25. 28 The death of Aaron, in whose roome Eleazar succeedeth.

THen the children of Israel came with ẏ whole Congregation to the desert of Zin in the first a moneth, & the people abode at Cadesh: where b Miriam died, and was buried there.

2 But there was no water for the Congregation, & they c assembled themselues against Moses and against Aaron.

3 And the people chode with Moses, & spake, saying, Would God we had perished, * when our brethren died before the Lord.

4 * Why haue ye thus brought the Congregation of the Lord vnto this wildernes, that *both* we, and our cattell should die there?

5 Wherefore nowe haue ye made vs to come vp from Egypt, to bring vs into this miserable place, *which is* no place of seede, nor figges, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moses and Aaron went from the assemblie vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 ¶ And the Lord spake vnto Moses, saying,

8 Take the d rod, and gather thou & thy brother Aaron the Congregation together, & speake yee vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and *Moses* said vnto them, Heare nowe, ye rebels: e shall we bring you water out of this rocke?

11 Then Moses lift vp his hande, and with his rod he smote the rocke twise, and the water came out aboundantly: so the Congregation, and their beasts dranke.

12 ¶ Againe the Lord spake vnto Moses, and to Aaron, Because ye beleeued me not, to f sanctifie mee in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of g Meribah, because the children of Israel stroue with the Lorde, and hee h was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of i Edom, *saying*, Thus sayth thy brother Israel, Thou knowest all the trauaile that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the citie Kadesh, in thine vtmost border.

17 I pray thee that we may passe through thy countrey: we will not goe through the fieldes nor the vineyardes, neither will we drinke of the water of the welles: we will goe by the ‖ kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ‖ Thou shalt not passe by mee, least I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe through on my feete.

20 Hee answered againe, Thou shalt not goe through. Then ‖ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denyed to giue Israel passage through his countrey: wherfore Israel k turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from * Kadesh, they came vnto the mount Hor.

23 And the Lorde spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be l gathered vnto his people: for hee shall not enter into the lande, which I haue giuen vnto the children of Israel, because ye ‖ disobeyed my commanndement at the water of ‖ Meribah.

25 Take * Aaron and Eleazar his sonne, and bring

g So ẏ he shoulde not bee esteemed to be of the holy people, but as a polluted and excommunicate person.

† Ebr. a couering of cloth.

h Of the red cowe burnt for sinne.

i Water of the fountaine or riuer.

k One of ẏ priests which is cleane.

l Because he had bene among them that were vncleane, or els had touched the water, as vers. 21.

m That is, vncleane.

a This was fourty yeeres after theyr departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh.

* Chap. 11. 33.

* Exod. 17. 2.

d Wherewith thou diddest miracles in Egypt, and didst diuide the Sea.

e The punishment which followed hereof, declared that Moses & Aaron beleeued not the Lordes promes, as appeareth vers. 12.

f That the children of Israel shoulde beleeue and acknowledge my power, and so honour me.

g Or, strife, and contentions, Chap. 27. 14.

h By shewing himselfe almightie and maintaining his glory.

i Because Iaakob or Israel was Esaus brother, who was called Edom.

‖ Or, hie way.

‖ Or, come not.

‖ Or, the Edomites.

k To passe by another way.

* Chap. 33. 37.

l Reade Gen. 25. 8.

‖ Or, rebelled.

‖ Or, strife.

* Chap. 33. 38. deut. 32. 50.

bring them vp into the mount Hor,

26 And cause Aaron to put off his garmentes and put them vpon Eleazar his sonne: for Aaron shall be gathered *to his fathers*, and shall die there.

27 And Moses did as the Lord had commanded: & they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, & put them vpon Eleazar his sonne: * so Aaron dyed there in the top of the mount: and Moses and Eleazar came downe from off the mount.

*Deut.10.6. and 32.50.

29 When all the Congregation sawe that Aaron was dead, all the house of Israel || wept for Aaron thirtie dayes.

||*Or, mourned.*

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

WHen * King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the a way of the spies, then fought he against Israel, and tooke of them prisoners.

*Chap.33.40.
a By that way which their spies, that searched the dangers, found to be most safe.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer *and* giue this people into mine hand, then I will vtterly destroy their cities.

3 And the Lord heard the voice of Israel, and deliuered *them* the Canaanites: and they vtterlie destroyed them & their cities, and called the name of the place || * Hormah.

||*Or, destruction.*
*Iudges 1.17.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to b compasse the land of Edom: and the people were sore grieued because of the way.

b For they were forbidden to destroy it, Deut.2.5.

5 And the people spake against God and against Moses, *saying*, Wherefore haue ye brought vs out of Egypt, to die in the wildernesse? for *here is* neither bread nor water, & our soule * lotheth this light c bread.

*Chap.11.6.
c Meaning Manna, which they thought did not nourish.

6 * Wherefore the Lord sent d fierie serpents among the people, which stung the people: so that many of the people of Israel died.

*Wisd.16.1.5. 1.cor.10.9.
d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

7 Therefore the people came to Moses & said, We haue sinned: for wee haue spoken against the Lord, and against thee: pray to the Lorde, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fiery serpent, and set it vp || for a signe, that as many as are bitten may looke vpon it, and liue.

||*Or, vpon a pole.*

9 * So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and || liued.

*2.King.18.4. Iohn 3.14.
||*Or, recouered.*

10 * And ẏ children of Israel departed thence, and pitched in Oboth.

*Chap.33.43.

11 ¶ And they departed from Oboth, & pitched || in Iie abarim, in the wildernesse, which is before Moab on the Eastside.

||*Or, in the heapes of Abarim, or, hilles.*

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, & pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coasts of the Amorites: (for Arnon *is* the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it shall be spoken in the booke of e the battels of the Lorde, || what thing he did in the red sea, and in the riuers of Arnon,

e Which seemeth to be the booke of the Iudges, or as some thinke a booke which is lost.
||*Or, (Howe God destroyed) Uaheb (the citie) with a whirlewinde, and the valleis of Arnon.*

15 And *at* the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence *they turned* to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, || Rise vp well, f sing ye vnto it.

||*Or, spring.*
f Ye that receiue the commoditie thereof, giue praise for it.

18 The princes digged this well, the captaines of the people digged it, euen the g lawe giuer, with their staues. And from the wildernesse *they came* to Mattanah,

g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, King of the Amorites, saying,

22 * Let me goe through thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the welles: we will goe by the kinges way, vntill we be past thy countrey.

*Deut.2.26. iudg.11.19.

23 * But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, and went out against Israel into the wildernesse: and he came to Iahaz, and fought against Israel.

*Deut.29.7.

24 * But Israel smote him with the edge of the sworde, and conquered his land, from Arnon vnto h Iabok, *euen* vnto the children of Ammon: for the border of the children of Ammon *was* i strong.

*Iosh.12.2. psal. 135.11. amos 2.9.
h The riuer.
i For the people were tall & strong like giants, Deut.2.20.

25 And Israel tooke al these cities, & dwelt in all the cities of the Amorites in Heshbon and in all the † villages thereof.

†Ebr. daughters.

26 For k Heshbon was the citie of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken al his land out of his hand, *euen* vnto Arnon.

k For if it had bin the Moabites, the Israelites might not haue possessed it, Deut.2.9.

27 Wherefore they that speake in prouerbes, say, Come to Heshbon, let the citie of Sihon bee built and repaired:

28 For l a fire is gone out of Heshbon, *and* a flame from the citie of Sihon, and hath consumed Ar of the Moabites, *and* the lords of Bamoth in Arnon.

l Meaning, warre.

29 Wo be to thee, Moab: O people of m Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters *to be* in captiuity to Sihon the king of the Amorites.

m Chemosh was the idole of the Moabites, 1.king.11.33. who was not able to defend his worshippers, which tooke the idole for their father.

30 Their † empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which *reacheth* vnto Medeba.

†Ebr. light.

31 ¶ Thus Israel dwelt in the lande of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, & rooted out the Amorites that were there.

33 ¶ * And they turned and went vp toward Bashan: and Og the King of Bashan came out against them, hee, and all his people, to fight at Edrei.

*Deut.3.1. and 29.7.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand and all his people, and his land: * and thou shalt do to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

*Psal.135.11.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP.

C H A P. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angell of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that hee will speake nothing but that which the Lorde putteth in his mouth.

After, the children of Israel departed and pit-
ched in the plaine of Moab on the a other
side of Iorden from Iericho.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor sawe all
that Israel had done to the Amorites.
3 And the Moabites were sore afrayde of the
people, because they were many, and Moab ‖ fret-
ted against the children of Israel.

‖ *Or, was vexed.*

4 Therefore Moab saide vnto the b Elders of
Midian, Now shall this multitude licke vp all that
are round about vs, as an oxe licketh vp the grasse
of the fielde: and Balak the sonne of Zippor *was*
King of the Moabites at that time.

b Which were the heads and gouernours.

5 * Hee sent messengers therefore vnto Bala-
am the sonne of Beor to Pethor (which is by the
c riuer of the lande of the children of his folke) to
call him, saying, Beholde, there is a people come
out of Egypt, which couer the face of the earth,
and lie ouer against me.

* *Iosh.24.9.*

c To wit, Euphrates, vpō the which stoode this citie Pethor.

6 Come now therefore, I pray thee, *and* curse
me this people (for they are stronger then I) so
it may be that I shall be able to smite them, and
to driue them out of the land: for I knowe that
hee, whom thou blessest, is blessed, and he whom
thou cursest, shall be cursed.
7 And the Elders of Moab, and the Elders of
Midian departed, hauing d *the rewarde* of the
soothsaying in their hande, and they came vnto
Balaam, and tolde him the wordes of Balak.

d Thinking to bribe him with gifts to curse the Israelites.

8 Who answered them, Tary here this night,
and I will giue you an answere, as the Lorde shall
say vnto mee: So e the princes of Moab abode
with Balaam.

e Whome before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiectes to their king.

9 Then God came vnto Balaam, and sayde,
What men are these with thee?
10 And Balaam said vnto God, Balak ỳ sonne
of Zippor, king of Moab hath sent vnto me, *saying*,
11 Beholde, *there is* a people come out of E-
gypt and couereth the face of the earth: come
now, curse them for my sake: so it may bee that
I shalbe able to ouercome them in battell, and to
driue them out.
12 And God f said vnto Balaam, Go not thou
with them, neither curse the people, for they are
blessed.

f He warned him by a dreame, that he should not consent to the kings wicked request.

13 And Balaam rose vp in the morning, and
said vnto the princes of Balak, Returne vnto your
land: for the Lord hath refused to giue g me leaue
to goe with you.

g Els he shewed himselfe willing, couetousnesse had so blinded his heart.

14 So the princes of Moab rose vp, and went
vnto Balak, & sayde, Balaam hath refused to come
with vs.
15 ¶ Balak yet sent againe moe princes, and
more honourable then they.
16 Who came to Balaam, and sayde to him,
Thus saith Balak the sonne of Zippor, h Bee not
thou stayed, I pray thee, from comming vnto me.

h The wicked seeke by al meanes to further their vngodly enterprises, although they knowe that God is against them.

17 For I will promote thee vnto great honour,
and will do whatsoeuer thou sayest vnto me: come
therefore, I pray thee, curse me this people.
18 And Balaam answered, and sayde vnto
the seruants of Balak, * If Balak woulde giue me
his house full of siluer and golde, I can not goe
beyonde the worde of the Lorde my God, to doe
lesse or more.

* *Chap.24.13.*

19 But now, I pray you, tary here this night,
that I may wit, what the Lorde will say vnto mee
i more.

i Because he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

20 And God came vnto Balaam by night, and
sayde vnto him, If the men come to call thee, rise
vp, *and* goe with them: but onely what thing I say
vnto thee, that shalt thou doe.
21 So Balaam rose vp early, and sadled his asse,
and went with the princes of Moab.
22 And ỳ wrath of God was kindled, because
he k went: and the Angel of the Lord stood in the
way to be against him, as he rode vpon his asse, and
his two seruants *were* with him.

k Moued rather with couetousnes, then to obey God.

23 And * when the asse sawe the Angel of the
Lord stand in the way, and his sworde drawen in
his hand, the asse turned out of the way and went
into the field, but Balaam smote the asse, to turne
her into the way.

* *2.Pet.2.16 iude 11.*

24 l Againe the Angell of the Lord stood in a
path of the vineyardes, *hauing* a wall on the one
side, and a wall on the other.

l The seconde time.

25 And when the asse sawe the Angell of the
Lord, she thrust her selfe vnto the wall, and dasht
Balaams foote against the wall: wherefore hee
smote her againe.
26 Then the Angel of the Lord went further,
and stood in a narowe place, where was no way to
turne, *either* to the right hand, or to the left.
27 And when the asse sawe the Angell of the
Lorde, she ‖ lay downe vnder Balaam: therefore
Balaam was very wroth, and smote the asse with
a staffe.

‖ *Or, fell.*

28 Then the Lorde m opened the mouth of
the asse, and she said vnto Balaam, What haue I
done vnto thee, that thou hast smitten mee now
three times?

m Gaue her power to speake.

29 And Balaam sayde vnto the asse, Because
thou hast mocked me: I woulde there were a
sworde in mine hand, for now would I kill thee.
30 And the asse saide vnto Balaam, Am not I
thine asse, which thou hast ridden vpon n since
thy first time vnto this day? haue I vsed at any
time to doe this vnto thee? Who sayd, Nay.

n Since thou hast bene my master.

31 And the Lorde o opened the eyes of Bala-
am, and he sawe the Angel of the Lorde standing
in the way with his sworde drawen in his hande:
then he bowed himselfe, and fell flat on his face.

o For whose eyes the Lorde doeth not open, they can neither see his anger, nor his loue.

32 And the Angel of the Lord said vnto him,
Wherefore hast thou now smitten thine asse three
times? beholde, I came out to withstande thee, be-
cause *thy* p way is not straight before me.

p Both thy heart is corrupt, and thine enterprise wicked.

33 But the asse sawe mee, and turned fro me
now three times: for els, if she had not turned fro
me, surely I had euen now slaine thee, and saued
her aliue.
34 Then Balaam saide vnto the Angell of the
Lorde, I haue sinned: for I wist not that thou
stoodest in the way ‖ against me: now therefore
if it displease thee, I will turne † home againe.

‖ *Or, before me, or, to meete me.*
† *Ebr. I will returne to me.*

35 But the Angel sayd vnto Balaam, Goe with
the men: but q what I say vnto thee, ỳ shalt thou
speake. So Balaam went with the princes of Balak.

q Because his heart was euill, his charge was renewed, that he should not pretende ignorance.

36 And when Balak heard that Balaam came,
he went out to meete him vnto a citie of Moab,
which is in the r border of Arnon, euen in the
vtmost coast.

r Nere the place, where the Israelites camped.

37 Then Balak saide vnto Balaam, Did not I
sende for thee to call thee? Wherefore camest
thou not vnto mee? am I not able in deede to
promote thee vnto honour?

f Of my selfe I can speake nothing: only what God reueileth, that will I vtter, seeme it good or bad.

|| Or, of streetes: or, a populous citie.

t Where the idole Baal was worshipped.

38 And Balaam made answere vnto Balak, Lo,
I am come vnto thee, and can I nowe say f any
thing at all? the worde that God putteth in my
mouth, that shall I speake.
39 So Balaam went with Balak, & they came
vnto the citie of || Huzoth.
40 Then Balak offred bullockes, and sheepe,
and sent *thereof* to Balaam, & to the princes that
were with him.
41 And on the morowe Balak tooke Balaam,
and brought him vp into the hie places of t Baal,
that thence he might see the vtmost part of the
people.

CHAP. XXIII.

1 Balaam causeth seuen altars to be built. 5 God teacheth him what to answere. 8 In steade of cursing he blesseth Israel. 19 God is not like man.

AND Balaam sayd vnto Balak, Builde me here
seuen altars, and prepare me here seuen bul-
lockes, and seuen rammes.

a For among the Gentiles the kings oft times vsed to sacrifice, as did the Priests.

2 And Balak did as Balaam said, and a Balak
and Balaam offred on *euery* altar a bullocke and
a ramme.
3 Then Balaam sayde vnto Balak, Stand by
the burnt offring, and I will goe, if so be that the
Lorde will come *and* meete me: and whatsoeuer
he sheweth me, I will tell thee: so he || went forth
alone.

|| Or, went vp hier.

b Appeared vnto him.

c Taught him what to say.

4 And God b met Balaam, and *Balaam* sayd
vnto him, I haue prepared seuen altars, and haue
offred vpon *euery* altar a bullocke and a ramme.
5 And the Lord c put an answere in Balaams
mouth, and sayde, Go againe to Balak, and say on
this wise.
6 So when hee returned vnto him, loe, hee
stoode by his burnt offring, he, and all the princes
of Moab.

|| Or, prophecie.

|| Or, Syria.

d Cause that all men may hate and detest them.

7 Then he vttered his || parable, and sayde,
Balak the king of Moab hath brought mee from
|| Aram out of the mountaines of the East, *saying*,
Come, curse Iaakob for my sake: come, and d de-
test Israel.
8 How shall I curse, where God hath not cur-
sed? or how shall I detest, *where* the Lorde hath
not detested?
9 For from the top of the rocks I did see him,
and from the hils I did beholde him: lo, the peo-
ple shall dwell by themselues, and shall not be rec-
kened among the e nations.

e But shall haue religion and lawes apart.

f The infinite multitude, as the dust of the earth.

g The feare of Gods iudgements caused him to wish to be ioyned to ye houshold of Abraham: thus the wicked haue their cōsciences wounded, when they cōsider Gods iudgements.

10 Who can tell the f dust of Iaakob, and the
nomber of the fourth part of Israel? Let me g die
the death of the righteous, and let my last ende
be like his.
11 Then Balak saide vnto Balaam, What hast
thou done vnto mee? I tooke thee to curse mine
enemies, and beholde, thou hast blessed them al-
together.
12 And he answered, and said, Must I not take
heede to speake that, which the Lord hath put in
my mouth?
13 And Balak sayde vnto him, Come, I pray
thee, with mee vnto another place, whence thou
mayest see them, & thou shalt see but the vtmost
part of them, and shalt not see them all: therefore
curse them out of that place for my sake.

|| Or, into the fielde of them that spied: to wit, lest the enemie should approche.

14 ¶ And he brought him into || Sede-sophim
to the top of Pisgah, and built seuen altars, and
offred a bullocke, and a ramme on *euery* altar.
15 After, he sayde vnto Balak, Stande here by
thy burnt offring, & I will meete *the Lord* yonder.

* Chap. 22.35.

16 And the Lord mette Balaam, and * put an
answere in his mouth, and sayde, Goe againe vnto
Balak, and say thus.
17 And when he came to him, beholde, hee
stoode by his burnt offering, and the princes of
Moab with him: so Balak sayde vnto him, What
hath the Lord sayd?
18 And he vttered his parable, and sayde, Rise
vp, Balak, and heare: hearken vnto me, thou sonne
of Zippor.

h Gods enemies are compelled to confesse that his gouernment is iust, constant, & without change or repentance.

19 h God *is* not *as* man, that he should lie, nei-
ther *as* the sonne of man that hee should repent:
hath he sayd, and shall he not doe it? and hath he
spoken, and shall he not accomplish it?
20 Behold, I haue receiued *commandement* to
blesse: for he hath blessed, and I cannot alter it.
21 Hee seeth none iniquitie in Iaakob, nor
seeth no transgression in Israel: the Lord his God
is with him, and the i ioyfull shoute of a king *is* a-
mong them.

i They triumph as victorious kings ouer their enemies.

22 God brought them out of Egypt: their
strength *is* as an vnicorne.
23 For *there is* no sorcerie in Iaakob, nor
soothsaying in Israel: k according to this time it
shalbe sayde of Iaakob and of Israel, What hath
God wrought?

k Considering what God shall worke this time for the deliuerance of his people, all the worlde shall wonder.

24 Behold, the people shall rise vp as a lyon, &
lift vp himselfe as a yong lyon: hee shall not lye
downe, till he eate of the praye, and till he drinke
the blood of the slaine.
25 ¶ Then Balak sayde vnto Balaam, Neither
curse, nor blesse them at all.
26 But Balaam answered, & saide vnto Balak,
Tolde not I thee, saying, All that the Lorde spea-
keth, that must I doe?
27 ¶ Againe Balak sayd vnto Balaam, Come,
I pray thee, I will bring thee vnto another l place,
if so be it will please God, that thou mayest thence
curse them for my sake.

l That the wicked imagine of God, that, that which he will not graunt in one place, he will doe it in another.

28 So Balak brought Balaam vnto the top
of Peor, that looketh toward Ieshimon.
29 Then Balaam sayde vnto Balak, Make me
here seuen altars, and prepare me here seuen bul-
lockes, and seuen rammes.
30 And Balak did as Balaam had sayd, and of-
fred a bullocke and a ramme on *euery* altar.

CHAP. XXIIII.

5 Balaam prophecieth of the great prosperitie that should come vnto Israel. 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

* Chap. 23.3, 15.

a Where the Israelites camped.

WHen Balaam sawe that it pleased the Lord
to blesse Israel, then he went not, * as cer-
taine times before, to set diuinations, but set his
face toward the a wildernesse.
2 And Balaam lift vp his eyes, & looked vpon
Israel, which dwelt according to their tribes, and
the Spirit of God came vpon him.

* Chap. 23.7, 18.

3 * And he vttered his parable, and sayd, Ba-
laam the sonne of Beor hath sayde, and the man
whose eyes b were shut vp, hath sayd,

b His eyes were shut vp before in respect of ye cleare visions which he saw after: some reade, were open.

c Though he lay as in a sleepe, yet the eyes of his minde were open.

4 He hath sayde, which heard the wordes of
God, and sawe the vision of the Almightie, and
c falling *in a traunce* had his eyes opened:
5 ¶ How goodly are thy tentes, O Iaakob,
and thine habitations, O Israel!

|| Or, tentes.

d His prosperitie & posteritie shall be very great.

6 As the valleis, are they stretched foorth, as
gardēs by the riuers side, as the || aloe trees, which
the Lorde hath planted, as the cedars beside the
waters.
7 The d water droppeth out of his buckets, and
his

his seede *shalbe* in many waters, and his king shall be hier then *Agag, and his kingdome shall bee exalted,

e Which name was common to the Kings of Amalek.

8 God brought him out of Egypt: his strength *shalbe* as an vnicorne: he shall eat the nations his enemies, and bruise their bones, & shoote them through with his arrowes.

9 *He coucheth *and* lieth downe as a yoong lion, and as a lion: who shall stirre him vp? blessed is he that blesseth thee, and cursed is he that curseth thee.

*Gen. 49.9.

10 Then Balak was very angry with Balaam, and [f] smote his handes together: so Balak sayde vnto Balaam, I sent for thee to curse mine enemies, and beholde, thou hast blessed them nowe three times.

f In token of anger.

11 Therefore nowe flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the [g] Lorde hath kept thee backe from honour.

g Thus the wicked burden God when they cannot compasse their wicked enterprises.

12 Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and gold, I cannot passe the commandement of the Lorde, to doe *either* good or bad of mine owne minde? what the Lorde shall commaund, that same will I speake.

14 And now beholde, I goe vnto my people: come, I will † [h] aduertise thee what this people shall doe to thy folke in the later dayes.

† Ebr. counsell.
h He gaue also wicked counsel to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31.16.

15 And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayde, and the man whose eyes were shut vp, hath said,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and sawe the vision of the Almightie, and falling *in a trance* had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a [i] starre of Iaakob, and a scepter shall rise of Israel, and shall smite the [k] coastes of Moab, and destroy all the sonnes of [l] Sheth.

i Meaning, Christ.
k That is, the princes.
l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Israel shall do valiantly.

19 He also that shall haue dominion *shall bee* of Iaakob, and shall destroy the remnant of the [m] citie.

m Of the Edomites.

20 ¶ And when he looked on Amalek, he vttered his parable, and sayd, Amalek *was* the [n] first of the nations: but his latter end *shall come* to destruction.

n The Amalekites first made warre against Israel, as Chap. 14.45.

21 And he looked on the ‖ Kenites, and vttered his parable, and sayde, Strong is thy dwelling place, and [o] put thy nest in the rocke.

‖ Or, Midianites.
o Make thy selfe as strong as thou canst.

22 Neuerthelesse, ‖ the Kenite shall be spoyled vntill Asshur cary thee away captiue.

‖ Or, thou Kain shalt.

23 Againe he vttered his parable, and said, Alas, [p] who shall liue when God doeth this?

p Some reade, Oh, who shall not perish, when the enemie, that is, Antichrist, shal set himselfe vp as God?

24 The ships also shall *come* from the coasts of [q] Chittim, and subdue Asshur, and shall subdue Eber, and [r] he also *shall come* to destruction.

q The Grecians and Romanes.
r Meaning, Eber, or the Iewes, for rebelling against God.

25 Then Balaam rose vp, and went and returned to his place; and Balak also went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOwe whiles Israel abode in *Shittim, the people began to commit whoredome with the [a] daughters of Moab:

*Chap. 33.49.
a With the women.

2 Which called the people vnto the sacrifice of their gods, and the people ate, & bowed downe to their gods.

3 And Israel [b] coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

b Worshipped the idole of the Moabites, which was in the hill Peor.

4 And the Lord sayd vnto Moses, *Take all the heades of the people, and hang them vp ‖ before the Lord [c] against the sunne, that ẏ indignation of the Lords wrath may be turned frō Israel.

*Deut. 4.3. iosh. 22.17.
‖ Or, to the Lord.
c Openly in the sight of all.

5 Then Moses sayd vnto the Iudges of Israel, Euery one slay his [d] men that were ioyned vnto Baal Peor.

d Let him see execution done of them that are vnder his charge.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, [e] who wept before the doore of the Tabernacle of the Congregation.

e Repenting that they had offended God.

7 *And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, hee rose vp from the middes of the Congregation, & tooke a ‖ speare in his hand,

*Psal. 106.30. 1. mac. 2.54.
‖ Or, iaueling.

8 And followed the man of Israel into the tent, & thrust them both through, *to wit*, the man of Israel, and the woman, ‖ through her belly: so the plague ceased from the children of Israel.

‖ Or, in her tent. Chald. and Greeke, in her secrets.

9 *And there died in that plague, foure and twentie thousand.

*1. Cor. 10.8.

10 Then the Lord spake vnto Moses, saying,

11 *Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee [f] was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

*Psal. 106.30.
f He was zealous to mainteine my glory.

12 Wherefore say *to him*, Beholde, *I giue vnto him my couenant of peace,

*Ecclus. 45.24. 1. mac. 2.54.

13 And he shall haue it, and his seed after him, *euen* the couenant of the priestes office for euer, because he was zealous for his God, & hath made an [g] atonement for the children of Israel.

g He hath pacified Gods wrath.

14 And the name of the Israelite *thus* slayne, which was killed with the Midianitish woman, *was* Zimri the sonne of Salu, prince † of the familie of the Simeonites.

† Ebr. of the house of the father.

15 And the name of the Midianitish woman, that was slaine, *was* Cozbi the daughter of Zur, who *was* head ouer the people of his fathers house in Midian.

16 ¶ Againe ẏ Lord spake vnto Moses, saying,

17 *Vexe the Midianites, and smite them:

*Chap. 31.2.

18 For they trouble you with their [h] wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

h Causing you to commit both corporall and spirituall fornication by Balaams counsell, Chap. 31.16. reue. 2.14.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue. 57 The Leuites and their families. 64 None of them, that were numbred in Sinai, go into Canaan saue Caleb and Ioshua.

ANd so after the [a] plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

a Which came for their whoredome and idolatrie.

2 Take the number of all the Congregation of the children of Israel *from twentie yeere

*Chap. 1.2.

olde and aboue throughout their fathers houses,
all that go forth to warre in Israel.
3 So Moses and Eleazar the Priest spake vnto
them in the plaine of Moab, by Iorden [b] *towarde*
Iericho, saying,

b Where the riuer is neere to Iericho.

4 From twentie yeere olde and aboue *ye shall*
number the people, as the * Lord had commanded
Moses, and the children of Israel, when they came
out of the land of Egypt.

*Chap.1.2.

5 ¶ * Reuben the first borne of Israel: the
children of ‖ Reuben *were*: Hanoch, *of whom came*
the familie of the Hanochites, *and* of Pallu the fa-
milie of the Palluites:

*Gen.46.8.exod.6.14.1.chro.5.1.
‖Reuben.

6 Of Hesron, the familie of the Hesronites: of
Carmi, the familie of the Carmites.
7 These are the families of the Reubenites: &
they were in number three and fourtie thousand,
seuen hundreth and thirtie.
8 And the sonnes of Pallu, Eliab:
9 And the sonnes of Eliab, Nemuel, and Da-
than, and Abiram: this Dathan and Abiram were
famous in the Congregation, and * stroue against
Moses and against Aaron in [c] the assembly of Ko-
rah, when they stroue against the Lord.

*Chap.16.2.
c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swa-
lowed them vp with Korah, when the Congrega-
tion died, what time the fire consumed two hun-
dreth and fiftie men, who were [d] for a signe:

d That is, for an example that other should not murmure and rebel against Gods ministers.

11 Notwithstanding, *all* the sonnes of Korah
died not.
12 ¶ And the children of ‖ Simeon after their
families *were*: Nemuel, *of whom came* the familie
of the Nemuelites: of Iamin, the familie of the Ia-
minites: of Iachin, the familie of the Iachinites:

‖Simeon.

13 Of Zerah, the familie of the Zarhites: of
Shaul, the familie of the Shaulites.
14 These are the families of the Simeonites:
two and twentie thousand and two hundreth.
15 ¶ The sonnes of ‖ Gad after their families
were: Zephon, *of whom came* the familie of the
Zephonites: of Haggi, the familie of the Hag-
gites: of Shuni, the familie of the Shunites:

‖Gad.

16 Of Ozni, the familie of the Oznites: of E-
ri, the familie of the Erites:
17 Of Arod, the familie of the Arodites: of A-
reli, the familie of the Arelites.
18 These are the families of the sonnes of Gad,
according to their numbers, fourtie thousand and
fiue hundreth.
19 ¶ The sonnes of ‖ Iudah, Er and Onan: but
Er and Onan died in the land of [e] Canaan.

‖Iudah.
e Before Iaakob went into Egypt, Gen.38.3,7,10. and 46.12.

20 So were the sonnes of Iudah after their fa-
milies: of Shelah *came* the familie of the Shela-
nites: of Pharez, the familie of the Pharzites, of
Zerah, the familie of the Zarhites.
21 And the sonnes of * Pharez *were*: of Hes-
ron, the familie of the Hesronites: of Hamul, the
familie of the Hamulites.

*Gen.46.12.

22 These are the families of Iudah, after their
numbers, seuentie and sixe thousande and fiue
hundreth.
23 ¶ The sonnes of ‖ Issachar, after their fami-
lies *were*: Tola, *of whom came* the familie of the
Tolaites: of Pua, the familie of the Punites:

‖Issachar.

24 Of Iashub the familie of the Iashubites: of
Shimron, the familie of the Shimronites.
25 These are the families of Issachar, after their
numbers, threescore and foure thousand & three
hundreth.
26 ¶ The sonnes of ‖ Zebulun, after their fa-
milies *were*: of Sered, the familie of the Sardites: of
Elon, the familie of the Elonites: of Iahleel, the
familie of the Iahleelites.

‖Zebulun.

27 These are the families of the Zebulunites,
after their numbers, three score thousand and fiue
hundreth.
28 ¶ The sonnes of Ioseph, after their families
were ‖ Manasseh and Ephraim.

‖Manasseh.

29 The sonnes of Manasseh *were*: of * Ma-
chir, the familie of the Machirites: and Machir
begate Gilead: of Gilead *came* the familie of the
Gileadites.

*Iosh.17.1.

30 These are the sonnes of Gilead: *of* Iezer,
the familie of the Iezerites: of Helek, the familie
of the Helekites:
31 Of Asriel, the familie of the Asrielites: of
Shechem, the familie of Shichmites.
32 Of Shemida, the familie of the Shemi-
daites: of Hepher, the familie of the Hephe-
rites.
33 ¶ And * Zelophehad the sonne of Hepher
had no sonnes, but daughters: and the names of
the daughters of Zelophehad *were* Mahlah, and
Noah, Hoglah, Milcah and Tirzah.

*Chap.27.1.

34 These are the families of Manasseh, and the
number of them, two and fiftie thousand and se-
uen hundreth.
35 ¶ These are the sonnes of ‖ Ephraim after
their families: of Shuthelah *came* the familie of the
Shuthalhites: of Becher, the familie of the Ba-
chrites: of Tahan, the familie of the Tahanites.

‖Ephraim.

36 And these are the sonnes of Shuthelah: of
Eran the familie of the Eranites.
37 These are the families of the sonnes of E-
phraim after their numbers, two and thirtie thou-
sand and fiue hundreth, these are the sonnes of Io-
seph after their families.
38 ¶ *These are* the sonnes of ‖ Beniamin after
their families: of Bela *came* the familie of the Be-
laites: of Ashbel, the familie of the Ashbelites: of
Ahiram, the familie of the Ahiramites:

‖Beniamin.

39 Of Shupham, the familie of the Shupha-
mites: of Hupham, the familie of the Hupha-
mites.
40 And the sonnes of Bela were Ard and Na-
aman: *of Ard came* the familie of the Ardites, of
Naaman, the familie of the Naamites.
41 These are the sonnes of Beniamin after
their families, and their numbers, fiue and fourtie
thousand and sixe hundreth.
42 ¶ These are the sonnes of ‖ Dan after their
families: of Shuham *came* the familie of the Shu-
hamites: these are the families of Dan after their
housholdes.

‖Dan.

43 All the families of the Shuhamites *were* af-
ter their numbers, threescore and foure thousand,
and foure hundreth.
44 ¶ The sonnes of ‖ Asher after their families
were: of Iimnah, the familie of the Iimnites: of
Isui, the familie of the Isuites: of Beriah, the fami-
lie of the Beriites.

‖Asher.

45 The sonnes of Beriah *were*, of Heber the
familie of the Heberites: of Malchiel, the familie
of the Malchielites.
46 And the name of the daughter of Asher
was Sarah.
47 These are the families of the sonnes of A-
sher after their numbers, three and fifty thousand
and foure hundreth.
48 ¶ The sonnes of ‖ Naphtali, after their fa-
milies

‖Naphtali.

milies *were*: of Iahzeel, the families of the Iah-
zeelites: of Guni, the familie of the Gunites.
49 Of Iezer, the familie of the Izrites: of
Shillem, the familie of the Shillemites.
50 These are the families of Naphtali accor-
ding to their housholdes, and their nomber, fiue
and fourtie thousande and foure hundreth.

f This is the third time that they are nombred.

51 These are the f nombers of the children
of Israel: sixe hundreth and one thousand, seuen
hundreth and thirtie.
52 ¶ And the Lord spake vnto Moses, saying,
53 Vnto these the land shalbe deuided for an
inheritance, according to the nomber of || names.

|| Or, persons.
* Chap.33.54.

54 * To many thou shalt giue the more inhe-
ritance, and to fewe thou shalt giue lesse inheri-
tance: to euery one according to his nomber
shalbe giuen his inheritance.

* Iosh.11.23. and 14.2.

55 Notwithstanding, the land shalbe * deui-
ded by lot: according to the names of the tribes
of their fathers they shall inherite.
56 According to the lot shall the possession
thereof be deuided betweene many and fewe.

* Exodus.6. verse.16,17,18,19.

57 ¶ * These also *are* the nōbers of ỹ Leuites,
after their families: of Gershon *came* the familie
of ỹ Gershonites: of Kohath, ỹ familie of the Ko-
hathites: of Merari, the familie of the Merarites.
58 These are the families of Leui, the familie
of the Libnites: the familie of the Hebronites:
the familie of the Mahlites: the familie of the
Mushites: the familie of the Korhites: and Ko-
hath begate Amram.

* Exod.2.2. and 6.20.

59 And Amrams wife was called * Iochebed
the daughter of Leui, which was borne vnto Leui
in Egypt: and she bare vnto Amram Aaron, and
Moses, and Miriam their sister.
60 And vnto Aaron were borne Nadab, and
Abihu, Eleazar, and Ithamar.

* Leuit.10.2. chap.3.4. 1.Chron.24.2.

61 * And Nadab and Abihu dyed, because
they offred strange fire before the Lorde.
62 And their nombers were three and twen-
tie thousand, all males from a moneth old and a-
boue: for they were not nombred among the
children of Israel, because there was none inheri-
tance giuen them among the children of Israel.
63 ¶ These are the nombers of Moses and E-
leazar the Priest which nombred the children of
Israel in the plaine of Moab, neere Iorden, *to-
warde* Iericho.

g Wherein appeareth the great power of God, that so wonderfully increased his people.
* Chap.14.28,29. 1.Cor.10.5,6.

64 And among these there was not a man of
them, g whome Moses and Aaron the Priest nō-
bred, when they tolde the children of Israel in
the wildernes of Sinai.
65 For the Lorde said of them, * They shall
die in the wildernesse: so there was not left a man
of them, saue Caleb the sonne of Iephunneh, and
Ioshua the sonne of Nun.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promes is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Ioshua is appointed in his stead.

* Chap.26.33. and 36.11. Iosh.17.3.

THen came the daughters of * Zelophehad,
the sonne of Hepher, the sonne of Gilead, the
sonne of Machir, the sonne of Manasseh, of the
familie of Manasseh, the sonne of Ioseph (and the
names of his daughters were these, Mahlah, Noah
and Hoglah, and Milcah, and Tirzah.)
2 And stoode before Moses, and before E-
leazar the Priest, and before the Princes, and all
the assemblie, at the doore of the Tabernacle of
the Congregation, saying,

* Chap.14.35. and 26.64,65.

3 Our father * dyed in the wildernes, and he
was not among the assemblie of them that were
assembled against the Lorde in the companie of
Korah, but died in his a sinne, and had no sonnes.

a According as all men die, forsomuch as they are sinners.

4 Wherefore should the name of our father
be taken away from among his familie, because
he hath no sonne? giue vs a possession among
the brethren of our father.

b That is, their matter to be iudged, to knowe what he should determine, as he did all hard matters.

5 Then Moses brought their b cause before
the Lorde.
6 And the Lorde spake vnto Moses, saying,
7 The daughters of Zelophehad speake right:
thou shalt giue them a possession to inherite a-
mong their fathers brethren, and shalt turne the
inheritance of their father vnto them.
8 Also thou shalt speake vnto the children
of Israel, saying, If a man die and haue no sonne,
then ye shall turne his inheritance vnto his
daughter.
9 And if he haue no daughter, ye shall giue
his inheritance vnto his brethren.
10 And if he haue no brethren, ye shall giue
his inheritance vnto his fathers brethren.
11 And if his father haue no brethren, ye shall
giue his inheritance vnto his next kinsman of his
familie, and he shall possesse it: and *this* shall be
vnto the children of Israel a law of c iudgement,
as the Lord hath commanded Moses.

c Meaning, an ordinance to iudge by.
* Deut.32.49.

12 ¶ Againe the Lord said vnto Moses, * Go
vp into this mount of Abarim, and behold ỹ land
which I haue giuen vnto the children of Israel.

* Chap.20.24.

13 And when thou hast seene it, thou shalt be
gathered vnto thy people also, * as Aaron thy
brother was gathered.

* Chap.20.12.

14 For ye were * disobedient vnto my worde
in the desert of Zin, in the strife of the assemblie,
to sanctifie me in the waters before their eyes.

* Exod.17.7.
|| Or, strife.

* That is the water of || Meribah in Kadesh in the
wildernesse of Zin.
15 ¶ Then Moses spake vnto the Lord, saying,

d Who as he hath created, so he gouerneth the hearts of all men.

16 Let the Lorde God of the d spirits of all
flesh appoint a man ouer the Congregation,

e That is, gouerne them and doe his duetie, as 2.Chron.1.10.

17 Who may e goe out and in before them,
and leade them out and in, that the Congrega-
tion of the Lorde be not as sheepe, which haue
not a shepheard.
18 And the Lorde said vnto Moses, Take thee
Ioshua the sonne of Nun, in whom is the Spirite,
and f put thine hands vpon him,

f And so appoint him gouernour.

19 And set him before Eleazar the Priest, and
before all the Congregation, and giue him a
charge in their sight.

g Commende him to the people as meete for the office and appointed by God.

20 And g giue him of thy glory, that all the
Congregation of ỹ children of Israel may obey.

* Exod.28.30.
h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knewe to be the will of God.

21 And he shall stande before Eleazar the
Priest, who shall aske counsell for him * by the
h iudgement of Vrim before the Lorde: at his
worde they shall goe out, and at his worde they
shall come in, *both* he, and all the children of Is-
rael with him and all the Congregation.
22 So Moses did as the Lord had commanded
him, and he tooke Ioshua, and set him before E-
leazar the Priest, & before all the Congregation.

i How he should gouerne him selfe in his office.

23 Then he put his handes vpon him, & gaue
him a i charge, as the Lorde had spoken by the
hand of Moses.

CHAP. XXVIII.

4 The dayly sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Passeouer. 26 Of the first fruites.

And

ANd the Lorde spake vnto Moses, saying,
2 Command the children of Israel, and
say vnto them, Ye shall obserue to offer vnto me
in their due season mine offring, *and* [a] my bread
for my sacrifices made by fire for a sweete sauour
vnto me.

a By bread, he meaneth all maner of sacrifice.

3 Also thou shalt say vnto them, * This is the
offring made by fire which ye shall offer vnto the
Lorde, two lambes of a yeere olde without spot
daily, for a continuall burnt offring.

*Exod.29.38.

4 One lambe shalt thou prepare in the mor-
ning, and the other lambe shalt thou prepare at
euen.
5 * And the tenth part of an Ephah of fine
floure for a * meate offring mingled with the
fourth part of an * Hin of beaten oyle.

*Exod.16.36.
*Leuit.2.1.
*Exod.29.40.

6 *This shalbe* a dayly burnt offering, as was
made in the mount Sinai for a sweete sauour: *it is*
a sacrifice made by fire vnto the Lord.
7 And the drinke offring thereof the fourth
part of an Hin for one lambe: in the holy place
cause to powre the drinke offring vnto the Lord.
8 And the other lambe thou shalt prepare at
euen: as the meate offring of the morning, and
as the drinke offering thereof shalt thou prepare
this [b] *for* an offering made by fire of sweete sauour
vnto the Lorde.

b The meate offring and drinke offring of the euening sacrifice.

9 ¶ But on the Sabbath day *ye shall offer* two
lambes of a yeere old, without spot, & two [c] tenth
deales of fine floure for a meate offring mingled
with oyle, and the drinke offring thereof.

c Of the measure Ephah.

10 *This is* the burnt offring of euery Sabbath,
beside the [d] continuall burnt offriug, and drinke
offring thereof.

d Which was offred euery day at morning and at euening.

11 ¶ And in the beginning of your moneths,
ye shall offer a burnt offring vnto the Lorde, two
yong bullocks, and a ramme, and seuen lambes
of a yeere olde, without spot,
12 And three tenth deales of fine floure for
a meat offring mingled ẇ oyle for one bullocke,
and two tenth deales of fine floure for a meate
offring, mingled with oyle for one ramme,
13 And a tenth deale of fine floure mingled
with oyle for a meate offring vnto one lambe:
for a burnt offring of sweete sauour: *it is* an of-
fring made by fire vnto the Lorde.
14 And their [e] drinke offrings shalbe halfe an
Hin of wine vnto one bullocke, and the thirde
part of an Hin vnto a ram, and ẏ fourth part of an
Hin vnto a lābe: this is the burnt offring of euery
moneth, throughout the moneths of the yeere.

e That is, the wine that shalbe powred vpon the sacrifice.

15 And one hee goat for a sinne offring vnto
the Lord shalbe prepared, besides the continuall
burnt offring, and his drinke offring.
16 * Also the fourteenth day of the first mo-
neth *is* the Passeouer of the Lord.

*Exod.12.18. and 23.15. Leuit.23.5.

17 And in ẏ fifteenth day of the same moneth
is the feast: seuen dayes shall vnleauened bread
be eaten.
18 In the * first day *shalbe* an holy [f] conuo-
cation, ye shall doe no seruile worke *therein*.

*Leuit 23.7.
f Or, solemne assemblie.

19 But ye shall offer a sacrifice made by fire
for a burnt offring vnto the Lord, two yong bul-
locks, one ram, and seuen lambes of a yeere olde:
see that they be without blemish.
20 And their meate offering *shalbe* of fine
floure mingled with oyle: three tenth deales
shall ye prepare for a bullocke, and two tenth
deales for a ramme:
21 One tenth deale shalt thou prepare for e-
uery lambe, *euen* for the seuen lambes,
22 And an hee goate for a sinne offring, to
make an attonement for you.
23 Ye shall prepare these, beside the burnt
offring in the morning, which is a continuall
burnt sacrifice.
24 After this maner ye shall prepare through-
out all the seuen dayes, for the † mainteining of
the offring made by fire for a sweete sauour vnto
the Lorde: it shall be done beside the continuall
burnt offring and drinke offering thereof.

† Ebr. bread.

25 And in ẏ seuenth day ye shall haue an holy
conuocation, *wherein* ye shal do no seruile worke.
26 ¶ Also in the day of your first fruites, when
ye bring a newe meate offring vnto the Lorde,
according to [g] your weekes ye shal haue an holy
conuocation, & ye shal doe no seruile worke *in it*:

g In counting seuen weekes from the Passeouer to Whitsontide, as Leuit. 23.15.

27 But ye shall offer a burnt offering for a
sweete sauour vnto the Lord, two yong bullocks,
a ramme, and seuen lambes of a yeere olde,
28 And their meate offring of fine floure min-
gled with oyle, three tenth deales vnto a bul-
locke, two tenth deales to a ram,
29 And one tenth deale vnto euery lambe
throughout the seuen lambes,
30 And an hee goate to make an attonement
for you:
31 (Ye shall doe *this* besides the continuall
burnt offring, and his meate offring:) † see they be
without blemish, with their drinke offrings.

† Ebr. they shalbe to you.

CHAP. XXIX.

1 Of the three principall feastes of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

MOreouer, in the first *day* of the [a] seuenth mo-
neth ye shall haue an holy conuocation: ye
shall doe no seruile worke *therein* * it shall be a
day of blowing the trumpets vnto you.

a Which conteineth part of September, and part of October.

2 And ye shall make a burnt offering for a
sweete sauour vnto the Lorde: one yong bul-
locke, one ram, *and* seuen lambes of a yeere olde,
without blemish.
3 And their meate offring *shalbe* of fine floure
mingled with oyle, three tenth deales vnto the
bullocke, and two tenth deales vnto the ramme,
4 And one tenth deale vnto one lambe, for
the seuen lambes,
5 And an hee goate for a sinne offering to
make an attonement for you,
6 Beside the burnt offring of the [b] moneth,
& his meat offring, & the cōtinual [c] burnt offring,
and his meate offring and the drinke offrings of
the same, according to their maner, for a sweete
sauour: *it is* a sacrifice made by fire vnto ẏ Lord.

*Leuit.23.24.
b Which must be offred in the beginning of euerie moneth.
c Which is for morning and euening.

7 ¶ * And ye shal haue in ẏ tenth *day* of the
seuenth moneth, an holy [d] conuocation: and ye
shall * humble your soules, *and* shall not doe any
worke *therein*:

*Leuit.16.30,31. and 23.27.
d Which is the feast of reconciliation.
*Leuit.16.29.

8 But ye shall offer a burnt offring vnto the
Lorde for a sweete sauour: one yong bullocke,
a ramme, and seuen lambes of a yeere olde: see
they be without blemish.
9 And their meate offering shall be of fine
floure mingled with oyle, three tenth deales to a
bullocke, *and* two tenth deales to a ramme,
10 One tenth deale vnto euery lambe, tho-
rowout the seuen lambes,
11 An hee goate for a sinne offring, (beside ẏ
sinne offring to make the attonement & the con-
tinual [e] burnt offring & the meate offring thereof)
and

e That is, offred euery morning and euening.

and their drinke offrings.
12 ¶ And in the fifteenth day of the seuenth
moneth, ye shall haue an holie f conuocation: ye
shall doe no seruile worke *therein*, but ye shall
keepe a feast vnto the Lord seuen dayes.

f Meaning, the feast of the Tabernacles.

13 And ye shall offer a burnt offring for a sa-
crifice made by fire of sweete sauour vnto the
Lord, thirteene yong bullockes, two rammes, *and*
fourteene lambes of a yeere olde: they shall be
without blemish.
14 And their meate offring shall be of fine
floure mingled with oyle, three tenth deales vnto
euery bullocke of the thirteene bullockes, two
tenth deales to either of the two rammes,
15 And one tenth deale vnto eche of the four-
teene lambes,
16 And one hee goate for a sinne offring, be-
side the continuall burnt offring, his meate of-
fring, and his drinke offring.
17 ¶ And the ‖ second day *ye shall offer* twelue
yong bullockes, two rammes, fourteene lambes of
a yeere olde without blemish,

‖ The second day of the feast of Tabernacles.

18 With their meate offring and their drinke
offrings for the bullockes, for the rammes, and
for the lambes according to their nomber, after
the maner,
19 And an hee goate for a sinne offring, (be-
side the continuall burnt offring and his meate
offring) and their drinke offrings.
20 ¶ Also the ‖ third day *ye shall offer* eleuen
bullockes, two rammes, and fourteene lambes of a
yeere olde without blemish,

‖ The third day.

21 With their meate offring and their drinke
offrings, for the bullockes, for the rammes, and for
the lambes, after their nomber, according to the
g maner,

g According to the ceremonies appoynted therevnto.

22 And an hee goate for a sinne offering, be-
side the continuall burnt offring, and his meate
offring and his drinke offring.
23 ¶ And the ‖ fourth day *ye shall offer* tenne
bullockes, two rammes, *and* fourteene lambes of a
yeere olde without blemish.

‖ The fourth day.

24 Their meate offring and their drinke of-
frings, for the bullockes, for the rammes, and for
the lambes according to their nomber, after the
maner,
25 And an hee goate for a sinne offering be-
side the continuall burnt offring, his meate offe-
ring and his drinke offering.
26 ¶ In the ‖ fifth day also *ye shall offer* nine
bullockes, two rammes, *and* fourteene lambes of
a yeere olde without blemish,

‖ The fifth day.

27 And their meate offering and their drinke
offrings for the bullockes, for the rammes, and for
the lambes according to their nomber, after the
maner,
28 And an hee goate for a sinne offring, beside
the continuall burnt offring, and his meate offring
and his drinke offring.
29 ¶ And in the ‖ sixt day *ye shall offer* eight
bullockes, two rammes, *and* fourteene lambes of a
yeere olde without blemish,

‖ The sixth day.

30 And their meate offring, and their drinke
offrings for the bullockes, for the rammes, and
for the lambes according to their nomber, after
the maner,
31 And an he goate for a sinne offring, beside
the continuall burnt offring, his meate offring
and his drinke offrings.
32 ¶ In the ‖ seuenth day also *ye shall offer* se-

‖ The seuenth day.

uen bullockes, two rammes *and* fourteene lambes
of a yeere olde without blemish,
33 And their meate offring and their drinke
offrings for the bullockes, for the rammes, and
for the lambes according to their nomber, after
their maner,
34 An an hee goate for a sinne offring, beside
the continuall burnt offring, his meate offring and
his drinke offring.
35 ¶ In the ‖ eight day, ye shall haue * a so-
lemne assemblie: yee shall doe no seruile worke
therein,

‖ The eight day. * Leuit. 23, 36.

36 But yee shall offer a burnt offering, a sa-
crifice made by fire for a sweete sauour vnto the
Lord, one bullocke, one ramme, *and* seuen lambes
of a yeere olde without blemish,
37 Their meate offring and their drinke of-
frings for the bullocke, for the ramme, and for
the lambes according to their nomber, after the
maner,
38 And an hee goate for a sinne offring, beside
the continuall burnt offring, and his meate offring,
and his drinke offring.
39 These things ye shall doe vnto the Lord in
your feastes, beside your h vowes, and your free
offrings, for your burnt offrings, and for your
meate offrings, and for your drinke offrings and
for your peace offrings.

h Beside the sacrifices that you shall vow or offer of your owne mindes.

CHAP. XXX.

3 Concerning vowes. 4 The vowe of the maide. 7 Of the wife,
10 Of the widowe, or diuorced.

THen Moses spake vnto the children of Israel
according to all that the Lorde had com-
manded † him,

† Ebr. Moses.

2 Moses also spake vnto the heads of the tribes
a concerning the children of Israel, saying. This
is the thing which the Lord hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vowe vnto the Lord,
or sweareth an othe to binde him † selfe by a bond,
he shall not † breake his promise, *but* shall doe ac-
cording to all that proceedeth out of his mouth.

† Ebr. his soule.
† Ebr. violate his word.

4 If a woman also vow a vow vnto the Lord,
and binde her selfe by a bond, *being* in her fathers
house, in the time of her youth,
5 And her father heare her vowe and bonde,
wherewith she hath bound her selfe, and her fa-
ther hold his b peace concerning her, then all her
vowes shall stand, and euery bond, wherewith she
hath bound her selfe, shall stand.

b For in so doing he doth approue her.

6 But if her c father disalow her the same day
that he heareth all her vowes and bondes, where-
with she hath bound her selfe, they shall not bee
of value, and the Lord will forgiue her, because
her father disalowed her.

c By not approuing or consenting to her vowe.

7 And if she haue an husband when she vow-
eth or d pronounceth *ought* with her lips, where-
with she bindeth her selfe,

d Either by oth, or solemne promes.

8 If her husband heard it, and holdeth his peace
concerning her, the same day hee heareth it, then
her vowe shall stand, and her bondes wherewith
she bindeth her selfe shall stand in effect.
9 But if her husband disalowe her the same
day that hee heareth it, then shall he make her
vowe which shee hath made, and that that shee
hath pronounced with her lippes, wherewith shee
bound her e selfe, of none effect: and the Lorde
will forgiue her.

e For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vowe of a widowe, and of her
that is diuorced (wherewith shee hath bound her
selfe) shall stand in f effect with her.

f For they are not vnder the authoritie of the man.

g Her husband being aliue.

11 And if she vowed in her husbands g house,
or bound her selfe streightly with an othe,
12 And her husband hath heard it, and helde
his peace concerning her, not disalowing her, then
all her vowes shall stand, and euery bond, where-
with she bound her selfe, shall stand in effect.
13 But if her husband disanulled them, the
same day that he heard them, nothing that pro-
ceeded out of her lippes concerning her vowes
or concerning † her bondes, shall stand in effect:
for her husband hath disanulled them: and the
Lord will forgiue her.

† *Ebr. the bondes of her soule.*

14 *So* euery vowe, and euery othe *or* bonde,
made to h humble the soule, her husband may
stablish it, or her husband may breake it.
15 But if her husband hold his peace concer-
ning her from i day to day, then he stablisheth all
her vowes and all her bondes which shee hath
made: he hath confirmed them because he held
his peace concerning her the same day that hee
heard *them*.
16 But if he k breake them after that he hath
heard them, then shall he beare her iniquitie.
17 These are the ordinances which the Lorde
commanded Moses, betweene a man and his wife,
and betweene the father and his daughter, *being*
yong in her fathers house.

h To mortifie her selfe by abstinence, or other bodily exercises.
i And warne her not the same day that he heareth it, as verse 9.
k Not the same day he heard them but some day after, the sinne shall be imputed to him and not to her.

CHAP. XXXI.

8 Fiue Kings of Midian and Balaam are slaine. 18 Onely the maydes are reserued aliue. 27 The pray is equally deuided. 49 A present giuen of Israel.

And the Lord spake vnto Moses, saying,
2 *Reuenge the children of Israel of the
Midianites, *and* afterward shalt thou be * gathe-
red vnto thy people.
3 And Moses spake to the people, saying, Har-
nesse some of you vnto warre, and let them goe
against Midian, to execute the vengeance of the
Lord a against Midian.
4 A thousand of euery tribe throughout all
the tribes of Israel, shall ye send to the warre.
5 So there were taken out of the thousands of
Israel, twelue thousand prepared vnto warre, of
euery tribe a thousand.
6 And Moses sent them to the warre, *euen* a
thousand of euery tribe, and *sent* b them with
Phinehas the sonne of Eleazar the Priest to the
warre: and the holy instruments, that is, the trum-
pets to blowe *were* in his hand.
7 And they warred against Midian, as the
Lorde had commanded Moses, and slue all the
males.
8 They slue also the Kings of Midian among
them that were slaine: * Eui and Rekem, and
Zur, and Hur and Reba fiue kings of Midian,
and they slue c Balaam the sonne of Beor with
the sword:
9 But the children of Israel tooke the women
of Midian prisoners, and their children, and spoy-
led all their cattell, and all their flockes, and all
their goods.
10 And they burnt all their cities, wherein
they dwelt, and all their ‖ villages with fire.
11 And they tooke all the spoyle and all the
pray *both* of men and beastes.
12 And they brought the d captiues and that
which they had taken, and the spoyle vnto Mo-
ses and to Eleazar the Priest, and vnto the Con-
gregation of the children of Israel, into the campe
in the playne of Moab, which was by Iorden

*Chap.25.17.
*Chap.27.13.
a As he had commaunded, Chap. 25.17. declaring also that the iniury done against his people, is done against him.
b For his great zeale that he bare to the Lord, Chap. 25.13.
*Iosh.13.21.
c The false prophet who gaue counsell howe to cause the Israelites to offend their God.
‖ *Or, palaces and gorgeous buildings.*
d As the women and litle children.

toward Iericho.
13 ¶ Then Moses and Eleazar the Priest, and
all the princes of the Congregation went out of
the campe to meete them.
14 And Moses was angry with the captaines
of the hoste, with the captaines ouer thousands,
and captaines ouer hundreds, which came from
the warre and battel.
15 And Moses sayde vnto them, What? haue
ye saued all the e women?
16 Beholde, * these caused the children of Is-
rael through the * counsell of Balaam, to com-
mit a trespasse against the Lord, f as concerning
Peor, and there came a plague among the Con-
gregation of the Lord.
17 Now therefore, * slay all the males among
the g children, and kill all the women that haue
knowen man by carnall copulation.
18 But all the women children that haue not
knowen carnall copulation, keepe aliue for your
selues.

e As though he said, Ye ought to haue spared none.
*Chap.25.2.
*2.Pet.2.15.
f For worshipping of Peor.
*Iudg 21.11.
g That is, all the men children.

19 And ye shall remaine without the hoste se-
uen dayes, all that haue killed any person, * and
all that haue touched any dead, *and* purifie both
your selues and your prisoners the third day and
the seuenth.
20 Also ye shall purifie euery garment and all
that is made of skinnes and all worke of goates
haire, and all things made of wood.
21 ¶ And Eleazar the Priest said vnto the men
of warre, which went to the battel, This is the or-
dinance ‖ of the lawe which the Lord * comman-
ded Moses,
22 As for gold, and siluer, brasse, yron, tynne,
and lead:
23 *Euen* all that may abide the fire, yee shall
make it goe through the fire, and it shalbe cleane:
yet, it shalbe h purified with * the water of puri-
fication: and all that suffereth not the fire, yee
shall cause to passe by the i water.
24 Ye shall wash also your clothes the seuenth
day, and ye shalbe cleane: and afterward yee shall
come into the hoste.

*Chap.19.11.
‖ *Or, conteined in the lawe.*
*Chap.19.12.
h The third day, and before it be molten.
*Chap.19.9.
i It shalbe washed.

25 ¶ And the Lord spake vnto Moses, saying,
26 Take the summe of the pray that was ta-
ken, *both* of persons and of cattell, thou and Ele-
azar the Priest, and the chiefe fathers of the Con-
gregation.
27 And deuide the pray ‖ betweene the soul-
diers that went to the warre, and all the Congre-
gation.
28 And thou shalt take a tribute vnto the Lord
of the k men of warre, which went out to battell:
one person of fiue hundreth, *both* of the persons,
and of the beeues, & of the asses, & of the sheepe.
29 Yee shall take it of their halfe and giue it
vnto Eleazar the Priest, *as* an heaue offring of the
Lord.
30 But of the halfe of the children of Israel
thou shalt take l one, taken out of fiftie, *both* of
the persons, of the beeues, of the asses, and of the
sheepe, *euen* of all the cattell: and thou shalt giue
them vnto the Leuites, which haue the charge of
the Tabernacle of the Lord.
31 And Moses and Eleazar the Priest did as
the Lord had commanded Moses.
32 And the bootie, *to wit*, the rest of the praie
which the men of warre had spoyled, was sixe
hundreth seuentie and fiue thousand sheepe,
33 And seuentie and two thousand beeues,

‖ The pray is first deuided equally among all.
k Of the pray that falleth to the souldiers.
l The Israelites which had not bene at warre, of euery fiftieth payd one to the Lord: and the souldiers, one of euery fiue hundreth.

34 And threescore and one thousand asses,
35 And two and thirtie thousande persons in
all, of women that had † lyen by no man.
36 And the halfe, *to wit*, the part of them that
went out to warre touching the nomber of
sheepe, was three hundreth seuen and thirtie
thousand, and fiue hundreth,
37 And the m Lordes tribute of the sheepe
was sixe hundreth and seuentie and fiue:
38 And the beeues *were* six & thirtie thousand,
whereof the Lordes tribute *was* seuentie & two.
39 And the asses *were* thirtie thousande and
fiue hundreth, whereof the Lordes tribute *was*
three score and one.
40 And n of persons sixteene thousand, whereof
the Lordes tribute *was* two and thirtie persons.
41 And Moses gaue the tribute of the Lordes
offring vnto Eleazar the Priest, as the Lorde had
commanded Moses.
42 And of the o halfe of the children of Isra-
el, which Moses deuided from the men of warre,
43 (For the halfe that perteined vnto the
Congregation, was three hundreth thirtie and se-
uen thousand sheepe and fiue hundreth,
44 And sixe and thirtie thousand beeues,
45 And thirtie thousand asses, & fiue hũdreth,
46 And sixteene thousande persons)
47 Moses, I say, tooke of the halfe that pertei-
ned vnto the p children of Israel, one taken out
of fiftie, *both* of the persons, and of the cattell,
and gaue them vnto the Leuites, which haue the
charge of the Tabernacle of the Lorde, as the
Lorde had commanded Moses.
48 ¶ Then the captaines which were ouer
thousands of the hoste, the captaines ouer the
thousandes, and the captaines ouer the hundreds
came vnto Moses:
49 And saide to Moses, Thy seruants haue ta-
ken the summe of the men of warre which are
vnder † our authoritie, and there lacketh not
one man of vs.
50 q We haue therefore brought a present
vnto the Lorde, what euery man found of iewels
of golde, bracelets, and chaines, rings, eare rings,
and ornaments of the legges, to make an atone-
ment for our soules before the Lorde.
51 And Moses and Eleazar the Priest tooke
the golde of them, *and* all wrought iewels,
52 And all the golde of the offring that they
offered vp to the Lorde (of the captaines ouer
thousands and hundreds) *was* sixteene thousande
seuen hundreth and fiftie shekels,
53 (*For* the men of warre had spoyled, euery
man for him r selfe)
54 And Moses and Eleazar the Priest tooke
the golde of the captaines ouer the thousandes,
and ouer the hundreds, and brought it into the
Tabernacle of the Congregation, for a s memori-
all of the children of Israel before the Lorde.

† *Ebr. not knowen the bed of man.*
m This is the portion that the souldiers gaue to the Lorde.
n Meaning of the maydes, or virgines which had not compa-nyed with man.
o Of that part which was giuen vnto them in deuiding the spoyle.
p Which had not bene at warre.
† *Ebr. Vnder our handes.*
q The captaines by this free offring acknowledge the great benefite of God in preseruing his people.
r And gaue no portion to their captaines.
s That the Lord might remember the children of Israel.

CHAP. XXXII.

1 The request of the Reubenites and Gadites. 16 And their promes vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquere and builde cities on this side Iorden.

NOwe the children of a Reuben, and the chil-
dren of God had an exceeding great multi-
tude of cattell: and they sawe the lande of Ia-
zer, and the lande of b Gilead, that it was an apt
place for cattel.
2 Then the children of Gad, and the children
of Reuben came, and spake vnto Moses and to
Eleazar the Priest, and vnto the princes of the
Congregation, saying,
3 *The land of* Ataroth, and Dibon, and Iazer,
and Nimrah, and Heshbon, and Elealeh, and She-
bam, and Nebo, and Beon,
4 Which countrey the Lorde smote before
the Congregation of Israel, is a lande *meete* for
cattell, and thy seruants haue cattell:
5 Wherefore, saide they, if we haue foũd grace
in thy sight, let this land be giuen vnto thy ser-
uants for a possession, & bring vs not ouer Iordẽ.
6 And Moses said vnto the children of Gad,
and to the children of Reuben, Shall your bre-
thren goe to warre, and yee tary heere?
7 Wherefore now † discourage ye the heart
of the children of Israel, to goe ouer into the
lande, which the Lord hath giuen them?
8 Thus did your fathers when I sent them
from Kadesh-barnea to see the lande.
9 For * when they went vp euen vnto the
‖ riuer of Eshcol, and sawe the land: they discou-
raged the heart of the childrẽ of Israel, that they
woulde not goe into the lande, which the Lorde
had giuen them.
10 And the Lordes wrath was kindled the
same day, and he did sweare, saying,
11 † None of the men that came out of E-
gypt * from twentie yeere olde and aboue, shall
see the land for the which I sware vnto Abrahã,
to Izhak, and to Iaakob, because they haue not
‖ wholy followed me:
12 Except Caleb the sonne of Iephunneh the
Kenesite, and Ioshua the sonne of Nun: for they
haue constantly followed the Lorde.
13 And the Lord was very angry with Israel,
and made them wander in the wildernesse fourtie
yeeres, vntill all the generation that had done
c euill in the sight of the Lorde were consumed.
14 And behold, ye are risen vp in your fathers
steade *as* an encrease of sinfull men, still to aug-
ment the fierce wrath of the Lord, toward Israel.
15 For if ye turne away from following him,
he will yet againe leaue *the people* in the wilder-
nesse, and d ye shall destroy all this folke.
16 And they went neere to him, and said, We
will builde sheepe foldes here for our sheepe, *and*
for our cattell, and cities for our children.
17 But we our selues will be ready armed *to*
go before the children of Israel, vntill we haue
brought them vnto their e place: but our childrẽ
shall dwell in the defenced cities, because of the
inhabitants of the land.
18 We will not returne vnto our houses, vntill
the children of Israel haue inherited, euery man
his inheritance.
19 Neither wil we inherite with them beyond
Iorden and on that side, because our inheritance
is fallen to vs on this side Iorden Eastwarde.
20 ¶ * And Moses saide vnto them, If ye will
doe this thing, & goe armed f before the Lord
to warre:
21 And will goe euery one of you in harnesse
ouer Iorden before the Lorde, vntill he hath cast
out his g enemies from his sight:
22 And vntill the land be subdued before the
Lorde, then ye shall returne and be innocent to-
ward the Lorde, and toward Israel: and this land
shalbe your possession h before the Lorde.
23 But if ye will not doe so, beholde, ye haue
sinned

a Reuben came of Leah, and Gad of Zilpah her handmaid.
b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gene. 31. 47.
† *Ebr. breake.*
* *Chap. 13. 24.*
‖ *Or, valley.*
† *Ebr. if any of the men.*
* *Chap. 14. 28, 29.*
‖ *Or, perseuered and continued.*
c Because they murmured, neither would beleeue their report, which tolde the trueth, as concerning the lande.
d By your occasion.
e In the lande of Canaan.
* *Iosh. 1. 13.*
f Before the Arke of the Lorde.
g That is, the inhabitants of the lande.
h The Lorde will graunt you this lande which ye require, Iosh. 1. 15.

sinned against the Lorde, and be sure, that your sinne [i] will finde you out.

i Ye shall assuredly be punished for your sinne.

24 Builde you *then* cities for your children & folds for your sheepe, and do that ye haue spokē.

25 Then the children of Gad & the children of Reuben spake vnto Moses, saying, Thy seruāts will doe as my lord commandeth:

26 Our childrē, our wiues, our sheepe, & al our cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will goe euery one armed to warre before the Lorde for to fight, as my lorde saith.

*Iosh.4.12.

28 So concerning them, Moses [k] commanded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel.

k Moses gaue charge that his promise made to the Reubenites and others should be perfourmed after his death, so that they breake not theirs.

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue thē the lād of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the [l] Lorde hath said vnto thy seruants, so will we doe.

l That is attributed to the Lord which his messenger speaketh.

32 We will goe armed before the Lorde into the lande of Canaan: that the possession of our inheritance *may be* to vs on this side Iorden.

33 * So Moses gaue vnto them, *euen* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon King of the [m] Amorites, and the kingdome of Og King of Bashan, the lande with the cities thereof & coastes, euen the cities of the countrey round about.

*Deut.3.12. Iosh.13.8. and 22.4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh.10.12, he speaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepe foldes.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

*Gene.50.23.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them [n] Hauoth Iair.

*Deut.3.14.

n That is, the villages of Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two and fourtie iourneies of Israel are nombred. 52 They are comma[...] to kill the Canaanites.

THese are [...] [a] iourneyes of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

a From whence they departed, and whither they came.

2 And Moses wrote their going out by their iourneies according to ẏ commandement of the Lord: so these are ẏ iourneies of their going out.

3 Nowe they * departed from Rameses the first moneth, *euen* the fifteenth day of the first moneth, on the morowe after the Passeouer: *and* the children of Israel went out with an hie hand in the sight of all the Egyptians.

*Exod.12.37.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their [b] gods also the Lord did execution.)

b Either meaning their idoles or their men of authoritie.

5 And the children of Israel remoued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernesse.

*Exod.13.20.

7 And they remoued from Etham, and turned againe vnto [c] Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod.14.2.

8 And they departed from before Hahiroth, and * went through the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernesse of Etham, and pitched in Marah.

*Exod.15.22.

9 And they remoued from Marah, and came vnto * Elim, and in Elim were twelue fountains of water, and seuentie palme trees, and they pitched there.

*Exod.15.27.

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Sea, and lay in the * wildernesse of Sin.

*Exod.16.1.

12 And they tooke their iourney out of the wildernesse of Sin, and set vp their tentes in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

*Exod.17.1.

15 And they departed from Rephidim, and pitched in the * wildernesse of Sinai.

*Exod.19.1.

16 And they remoued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

*Chap.11.34.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

*Chap.11.35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

*Chap.13.1.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And

This mappe declareth the way, which the Israelites went for the space of fourtie yeeres from Egypt through the wildernesse of Arabia, vntill they entred into the land of Canaan, as it is mencioned in Exodus, Nombers, and Deuteronomie. It conteineth also the 42. places where they pitched their tents, which are named, Numb. 3. 3. with the obseruation of the degrees, concerning the length and bredth, and the places of their abode set out by numbers.

32 And they remoued from Bene-iaakan, and
lay in Hor-hagidgad.
33 And they went from Hor-hagidgad, and
pitched in Iotbathah.
34 And they remooued from Iotbathah, and
lay in Ebronah.
35 And they departed from Ebronah, and lay
in Ezion-gaber.
36 And they remooued from Ezion-gaber.
and pitched in the * wildernesse of Zin, which is *Chap. 20. 22.
Kadesh.
37 And they remooued from Kadesh, and
pitched in mount Hor, in the edge of the land of
Edom.
38 * (And Aaron the Priest went vp into *Chap. 20. 25. deut. 32. 50.
mount Hor, at the commandement of the Lord,
and died there, in the fourtieth yeere after the
children of Israel were come out of the land of
Egypt, in the first day of the [d] fifth moneth. d Which the Ebrewes call Ab, and answereth to part of Iuly and part of August.
39 And Aaron was an hundreth, and three
and twentie yeere olde, when hee dyed in mount
Hor.
40 And * King Arad the Canaanite, which *Chap. 21. 1.
dwelt in the South of the land of Canaan, heard
of the comming of the children of Israel)
41 And they departed from mount * Hor, and *Chap. 21. 4, 10.
pitched in Zalmonah.
42 And they departed from Zalmonah, and
pitched in Punon.
43 And they departed from Punon, and pit-
ched in Oboth.
44 * And they departed from Oboth, and *Chap. 21. 11.
pitched in Iie-abarim, in the borders of Moab.
45 And they departed from Iim, and pitched
in Dibon-gad.
46 And they remooued from Dibon-gad, and
lay in Almon-diblathaim.
47 And they remooued from Almon-dibla-
thaim, and pitched in the mountaines of Abarim
before Nebo.
48 And they departed from the mountaines
of Abarim, and pitched in the || plaine of Moab, ||Or, field.
by Iorden *toward* Iericho.
49 And they pitched by Iorden, from Beth-
ieshimoth vnto * Abel-shittim in the playne of *Chap. 25. 1.
Moab.
50 ¶ And the Lord spake vnto Moses in the
playne of Moab, by Iorden *towarde* Iericho,
saying,
51 Speake vnto the children of Israel, and say
vnto them, * When ye are come ouer Iorden to *Deut. 7. 2. iosh. 11. 11, 12.
enter into the land of Canaan,

52 Ye

e Which were set vp in their hie places to worship.

52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their [e] pictures, and breake asunder all their images of metall, and plucke downe all their hie places.

53 And ye shall possesse the land and dwell therin: for I haue giuen you the land to possesse it.

*Chap.26.53,54.

54 And yee shall inherite the land by lot, according to your families: * to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

*Iosh.23.13. iudg.2.3. ||Or, thornes.

55 But if ye will not driue out the inhabitants of the land before you, then those which yee let remaine of them, shalbe * || prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

2 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to deuide the land.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When ye come into the lande of Canaan, this is the [a] land that shall fall vnto your inheritance: *that is*, the land of Canaan with the coastes thereof.

a Meaning the description of the land.

*Iosh.15.1.

3 *And your Southquarter shalbe from the wildernesse of Zin to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastward:

||Or, ascending vp of scorpions.

4 And the border shall compasse you from the South to ||Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

5 And the border shall compasse from Azmon vnto the [b] riuer of Egypt, and shall goe out to the Sea.

b Which was Nilus, or, as some thinke, Rhinocorura.

6 And your Westquarter shall be the great [c] Sea: euen that border shalbe your Westcoast.

c Which is called Mediterraneum.

7 And this shall be your Northquarter: yee shall marke out your border from the great Sea *vnto* mount [d] Hor.

d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernesse, where Aaron dyed.

8 From mount Hor ye shall poynt out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and go out at Hazar-enan. this shalbe your Northquarter.

10 And yee shall marke out your Eastquarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the Eastside of Ain: and the same border shall descend and goe out at the side of the sea of [e] Chinnereth Eastward.

e Which in the Gospel is called the lake of Gennazereth.

12 Also that border shall goe downe to Iorden, and leaue at the salt Sea. this shalbe your land with the coastes thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which yee shall inherite by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

*Chap.32.33. iosh.14.2,3.

14 *For the tribe of the children of Reuben, according to the housholdes of their fathers, and the tribe of the children of Gad, according to their fathers housholdes, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden *toward* Iericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

*Iosh.19.51.

17 These are the names of the men which shal deuide the land vnto you: *Eleazar the Priest, and Ioshua the sonne of Nun.

18 And ye shall take also a [f] prince of euery tribe to deuide the land.

f One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the Prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whome the Lord commanded to [g] deuide the inheritance vnto the children of Israel, in the land of Canaan.

g And be Iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbes. 11 The cities of refuge. 16 The lawe of murther. 30 For one mans witnesse shall no man bee condemned.

AND the Lord spake vnto Moses in the plaine of Moab by Iorden, *towarde* Iericho, saying,

*Iosh.21.2.

2 *Command the children of Israel, that they giue vnto the [a] Leuites of the inheritance of their possession, [b] cities to dwell in: ye shall giue also vnto the Leuites the suburbes of the cities round about them.

a Because they had no inheritance assigned them in the land of Canaan.
b God woulde haue them scattered through all the land, because the people might be preserued by them in the obedience of God and his lawe.

3 So they shall haue the cities to dwell in, and their suburbes shall bee for their cattell, and for their substance, and for all their beastes.

4 And the suburbes of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outward, *shalbe* a thousand cubites round about.

5 And yee shall measure without the citie of the Eastside, [c] two thousand cubites: and of the Southside, two thousande cubites: and of the Westside, two thousand cubites: and of the Northside, two thousand cubites: and the citie *shalbe* in the middes. this shalbe *the measure* of the suburbes of their cities.

c So that in all were three thousand: and in the compasse of these two thousand they might plant & sowe.

*Deut.4.41. iosh.20.2.& 21.3.

6 And of the cities which yee shall giue vnto the Leuites, * *there shalbe* sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them yee shall adde two and fourtie cities moe.

7 All the cities which yee shall giue to the Leuites, *shalbe* eight and fourtie cities: them *shall ye giue* with their suburbes.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many ye shall take moe, and of fewe ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

¶ And

9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say
vnto them, * When ye be come ouer Iorden in-
to the land of Canaan,
11 Ye shall appoint you cities, to bee cities of
refuge for you, that the slayer, which slayeth any
person vnwares, may flee thither.
12 And these cities shalbe for you a refuge fro
the d auenger, that he which killeth, die not, vntil
he stand before the Congregation in iudgement.
13 And of the cities which ye shall giue, sixe
cities shall ye haue for refuge.
14 Ye shall appoint three e on this side Iorden,
and yee shall appoint three cities in the lande of
* Canaan which shalbe cities of refuge.
15 These six cities shalbe a refuge for the chil-
dren of Israel, and for the stranger, and for him
that dwelleth † among you, that euery one which
killeth any person vnwares, may flee thither.
16 *And if one f smite another with an instru-
ment of yron that hee die, hee is a murtherer, *and*
the murtherer shall die the death.
17 Also if he smite him by casting a g stone,
wherewith he may be slaine, and he die, hee is a
murtherer, *and* the murtherer shall die the death.
18 Or if he smite him with an hand weapon of
wood, wherewith he may be slaine, if he die, he is
a murtherer, *and* the murtherer shall die the death.
19 The reuenger of the blood himselfe shall
slay the murtherer: when he meeteth him, he shall
slay him.
20 But if he thrust him * of hate, or hurle at
him by laying of waite, that he die,
21 Or smite him through enimitie with his
hand, that he die, he ẏ smote him shall die ẏ death:
for hee is a murtherer: the reuenger of the blood
shall slay the murtherer when he meeteth him.
22 But if he pusshed him || vnaduisedly, & *not
of hatred, or cast vpon him any † thing, without
laying of waite,
23 Or any stone (whereby he might be slaine)
and sawe him not, or caused it to fall vpon him,
and he die, and was not his enemie, neither sought
him any harme,
24 Then the Congregation shall iudge be-
tweene the slayer and the h auenger of blood ac-
cording to these lawes.
25 And the Congregation shall deliuer the
slayer out of the hande of the auenger of blood,
and the Congregation shall restore him vnto the
citie of his refuge, whither hee was fled: and hee
shal abide there vnto the death of the i hie Priest,
which is anointed with the holy oyle.
26 But if the slayer come without the borders
of the citie of his refuge, whither he was fled,
27 And the reuenger of blood finde him with-
out the borders of the citie of his refuge, & the re-
uēger of blood slay ẏ k murtherer, he shalbe giltles,
28 Because he should haue remained in the ci-
tie of his refuge, vntill the death of the hie Priest:
and after the death of the hie Priest, the slayer shal
returne vnto the land of his possession.
29 So these things shall be a l lawe of iudge-
ment vnto you, throughout your generations in
all your dwellings.
30 Whosoeuer killeth any person, the *Iudge*
shall slay the murtherer, through * witnesses: but
* one witnesse shal not testifie against a person to
cause him to die.
31 Moreouer ye shall take no recompense for

* Exod.21.13. deut.19.2. iosh.20.2.
d Meaning, from the next of the kinred, who ought to pursue the cause.
e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4.41.
* Iosh.20.7.
† Ebr. among them.
* Exod.21.14.
f Wittingly, and willingly.
g That is, with a bigge and dangerous stone: in Ebr. with a stone of his hand.
* Deut.19.11.
|| Or suddenly.
* Exod.21.13.
† Ebr. instrument.
h That is, his next kinsman.
i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.
k By the sentence of the Iudge.
l A lawe to iudge murthers done, either of purpose or vnaduisedly.
* Deut.17.6. and 19.15. Matth.18.16. [illegible]13.1.

the life of the murtherer, which is m worthy to
die: but he shalbe put to death.
32 Also ye shall take no recompense for him
that is fled to the citie of his refuge, that he should
come againe, and dwell in the lande, before the
death of the hie Priest.
33 So ye shall not pollute the land wherein ye
shall dwell: for || blood defileth the lande: and the
land cannot be n clensed of the blood that is shed
therein, but by the blood of him that shed it.
34 Defile not therefore the lande which yee
shall inhabite, For I dwel in the middes thereof:
for I the Lord dwel among the children of Israel.

CHAP. XXXVI.

6 An order for the mariage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

Then a the chiefe fathers of the familie of the
sonnes of Gilead, the sonne of Machir, the
sonne of Manasseh, of the families of the sōnes of
Ioseph, came, & spake before Moses, & before the
princes, the chiefe fathers of the children of Israel,
2 And saide, * The Lorde commanded b my
lord to giue the lande to inherit by lot to the chil-
dren of Israel: and my lorde was commaunded by
the Lorde, to giue the inheritance of Zelophehad
our brother vnto his daughters.
3 If they be married to any of the sonnes of
the *other* tribes of the children of Israel, then shall
their inheritance be taken away from the inheri-
tance of our fathers, and shalbe put vnto the inhe-
ritance of the tribe whereof they shalbe: so shall
it be taken away from the lot of our inheritance.
4 Also when the c Iubile of the children of Is-
rael commeth, then shall their inheritance be put
vnto the inheritance of the tribe whereof they
shall be: so shall their inheritance be taken away
from the inheritance of the tribe of our fathers.
5 Then Moses commaunded the children of
Israel, according to the worde of the Lord, saying,
The tribe of the sonnes of Ioseph haue said d well.
6 This is the thing that the Lorde hath com-
maunded, concerning the daughters of Zelophe-
had, saying, They shall be wiues, to whome they
thinke best, onely to the familie of the tribe of
their father shall they marry:
7 So shall not the inheritance of the children
of Israel remoue from tribe to tribe, for euery one
of the children of Israel shal ioyne himselfe to the
inheritance of the tribe of his fathers.
8 And euery daughter that possesseth any e in-
heritance of the tribes of the children of Israel,
shalbe wife vnto one of the familie of the tribe of
her father: that the children of Israel may enioy
euery man the inheritance of their fathers.
9 Neither shal the inheritance go about from
tribe to tribe: but euery one of the tribes of the
childrē of Israel shal sticke to his own inheritāce.
10 As the Lord commanded Moses, so did the
daughters of Zelophehad.
11 For * Mahlah, Tirzah, & Hoglah, and Mil-
cah, and Noah the daughters of Zelophehad were
married vnto their fathers brothers sonnes,
12 They were wiues *to certaine* of the families
of the sonnes of Manasseh the sonne of Ioseph: so
their inheritance remained in the tribe of the fa-
milie of their father.
13 These are the f commandements and lawes
which the Lord commanded by the hand of Mo-
ses, vnto the children of Israel in the plaine of
Moab, by Iorden *toward* Iericho.

m Which purposely hath committed murther.
|| Or, murther.
n So God is mindfull of the blood wrongfully shed, that he maketh his dumme creatures to demaund vengeance thereof.
a It seemeth that the tribes contended who might marry these daughters to haue their inheritance: and therefore ẏ sonnes of Ioseph proposed the matter to Moses.
* Chap.27.1. iosh.17.3.
b Meaning, Moses.
c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.
d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bene abalienated to others.
e When there is no male to inherit.
* Chap 27.1.
f Touching the ceremoniall and iudiciall lawes.

THE FIFTH BOOKE OF MOSES, CALLED *DEVTERONOMIE.

* That is, a seconde lawe: so called, because the Lawe which God gaue in mount Sinai, is here repeated, as though it were a newe Lawe: and this booke is a commentarie or exposition of the ten commandements.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude and sundrie rebellions against God, for the space of fourtie yeeres, Deut. 9. 7. they had deserued to haue bene cut off from the nomber of his people, and for euer to haue bene depriued of the vse of his holy word, and sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion he had most sharpely punished) to feare and obey the Lorde, to embrace and keepe his lawe without adding thereunto or diminishing therefrom. For by his word he would be knowen to be their God, and they his people: by his words he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting foorth of this word and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lorde, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anewe, all such lawes and ordinances, which either concerneth his Diuine seruice, or els are necessarie for a cõmon wealet appointing vnto euery estate and degree their charge and duetie: aswell, how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established amõg men: threatning withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

1 A briefe rehearsall of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reprooueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites because they fought against the commandement of the Lord.

THese bee the wordes which Moses
spake vnto all Israel, on [a] this side
Iorden in the wildernesse, in the
plaine, [b] ouer against the red Sea,
betweene Paran and Tophel, and
Laban, and Hazeroth, & Di-zahab.
2 *There are* eleuen dayes iourney from [c] Ho-
reb vnto Kadesh-barnea, by the way of moũt Seir.
3 And it came to passe in the first day of the
eleuenth moneth, in the fourtieth yeere that Mo-
ses spake vnto the children of Israel according vn-
to all that the Lord had giuen him in commande-
ment vnto them,
4 After that he had slaine [d] *Sihon the king of
the Amorites which dwelt in Heshbon, & Og king
of Bashan, which dwelt at Ashtaroth in Edrei.
5 On this side Iorden in the lande of Moab
[e] began Moses to declare this lawe, saying,
6 The Lord our God spake vnto vs in [f] Horeb,
saying, Ye haue dwelt long ynough in this mount,
7 Turne you and depart, and goe vnto the
mountaine of the Amorites, and vnto all places
neere thereunto: in the plaine, in the mountaine,
or in the valley: both Southwarde, and to the Sea
side, to the land of the Canaanites, and vnto Le-
banon: *euen* vnto the great riuer, the riuer ‖ Perath.
8 Beholde, I haue set the land before you: go
in and * possesse that land which the Lorde sware
vnto your fathers, Abraham, Izhak, and Iaakob,
to giue vnto them and to their seede after them,
9 ¶ And I spake [g] vnto you the same time,
saying, I am not able to beare you my selfe alone:
10 The Lord your God hath [h] multiplied you:
and beholde, ye are this day as the starres of hea-
uen in nomber:
11 (The Lord God of your fathers make you
a thousand times so many moe as ye are, and blesse
you, as he hath promised you)
12 How can I alone [i] beare your combrance
and your charge, and your strife?
13 Bring you men of wisedome and of vnder-
standing, and [k] knowen among your tribes, and I
will make them rulers ouer you:
14 Then ye answered me and said, The thing is
good that thou hast commanded *vs* to doe.
15 So I tooke the chiefe of your tribes [l] wise
and knowen men, & made them rulers ouer you,
captaines ouer thousands, and captaines ouer hun-
dreds, and captaines ouer fiftie, and captaines ouer
tenne, and officers among your tribes.
16 And I charged your iudges that same time,
saying, Heare the *controuersies* betweene your bre-
thren, and *iudge righteously betweene euery man
and his brother, and the stranger that is with him.
17 Ye shal haue no respect of person in iudge-
ment, * but shall heare the small as well as the
great: yee shall not feare the face of man: for the
iudgemẽt is [m] Gods: and the cause that is too hard
for you, bring vnto me, and I will heare it.
18 Also I commanded you the same time all
the things which ye should doe.
19 ¶ Then we departed from Horeb, and went
through all that great and terrible wildernesse (as
yee haue seene) by the way of the mountaine of
the Amorites, as the Lord our God commaunded
vs: and we came to Kadesh barnea.
20 And [n] I saide vnto you, Yee are come vnto
the mountaine of the Amorites, which the Lorde
our God doeth giue vnto vs.
21 Beholde, the Lord thy God hath layde the
land before thee: go vp *and* possesse it, as the Lord
the God of thy fathers hath saide vnto thee: feare
not, neither be discouraged.
22 ¶ [o] Then ye came vnto me euery one, and
said, We will send men before vs, to search vs out
the land & to bring vs word againe, what way we
must go vp by, & vnto what cities we shall come.

a In the countrey of Moab.
b So that the wildernesse was betweene the Sea and this plaine of Moab.
c In Horeb, or Sinai, fourtie yeeres before this the Lawe was giuen: but because al that were then of age and iudgement were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.
d By these examples of Gods fauour their mindes are prepared to receiue the Lawe.
* *Nomb. 21 24.*
e The second time.
f In the seconde yeere and seconde moneth, Nom. 10. 11.
‖ *Or, Euphrates.*
* *Gene. 15. 18. and 17. 7, 8.*
g By the counsell of Iethro my father in law, Exo. 18. 19.
h Not so much by the course of nature, as miraculously.
i Signifying how great a burden it is, to gouerne the people.
k Whose godlinesse & vprightnes is knowen.
l Declaring what sort of men ought to haue a publike charge, reade Exod. 18. 21.
* *Iohn 7. 24.*
* *Leuit. 19. 15. chap. 16. 19. 1 sam. 16 7. prou. 24. 23. ecclus. 42. 1 iames 2. 1.*
m And you are his Lieutenants.
n So that the fault was in themselues if they did not sooner possesse the inheritance promised.
o Reade Nomb. 13. 1, 3.

23 So the saying pleased me well, and I tooke
twelue men of you, of euery tribe one.
24 * Who departed, and went vp into the
mountaine, and came vnto the || riuer Eshcol, and
searched out the *land*,
25 And tooke of the fruite of the land in their
hands, and brought it vnto vs, and brought vs
worde againe, and p said, It is a good land, which
the Lord our God doeth giue vs.
26 Notwithstanding, ye would not go vp, but
were disobedient vnto the commaundement of
the Lord your God,
27 And murmured in your tents, and sayd, Be-
cause the Lorde q hated vs, therefore hath hee
brought vs out of the land of Egypt, to deliuer vs
into the hand of the Amorites, and to destroy vs.
28 Whither shall we go vp? our r brethren haue
discouraged our hearts, saying, The people *is* grea-
ter, and taller then we: the cities *are* great and
walled vp to heauen: and moreouer we haue
seene the sonnes of the * Anakims there.
29 But I sayd vnto you, Dread not, nor be a-
fraid of them.
30 The Lord your God, f who goeth before
you, he shall fight for you, according to all that
he did vnto you in Egypt before your eyes,
31 And in the wildernesse, where thou hast
seene how the Lord thy God bare thee, as a man
doeth beare his sonne, in all the way which yee
haue gone, vntill ye came vnto this place.
32 Yet for all this ye did not beleeue the Lord
your God,
33 * Who went in the way before you, to
search you out a place to pitch your tents in, in
fire by night, that ye might see what way to goe,
and in a cloud by day.
34 Then the Lorde heard the voyce of your
words, and was wroth, and sware, saying,
35 * Surely there shall not one of these men
of this froward generation, see that good land,
which I sware to giue vnto your fathers,
36 Saue Caleb the sonne of Iephunneh: he
shall see it, * and to him will I giue the land that
he hath troden vpon, and to his children, because
he hath constantly followed the Lord.
37 * Also the Lorde was angry with mee for
your sakes, saying, * Thou also shalt not goe in
thither,
38 But Ioshua the sonne of Nun which stan-
deth t before thee, he shall go in thither: incou-
rage him: for he shall cause Israel to inherite it.
39 Moreouer, your u children, which ye sayd
should be a praye, and your sonnes, which in that
day had no knowledge betweene good and euill,
they shall go in thither, and vnto them will I giue
it, and they shall possesse it.
40 But as for you, turne backe, and take your
iourney into the wildernesse by the way of the
red sea.
41 Then ye answered and sayd vnto me, We
haue sinned against the Lord, x we will go vp, and
fight, according to all that the Lorde our God
hath commaunded vs: and yee armed you euery
man to the warre, and were ready to goe vp into
the mountaine.
42 But the Lord said vnto me, Say vnto them,
Goe not vp, neither fight, (for I am y not among
you) least ye fall before your enemies.
43 And when I told you, ye would not heare,
but rebelled against the commaundement of the
Lord, and were presumptuous, and went vp into
the mountaine.
44 Then the Amorites which dwelt in that
mountaine came out against you, and chased you
(as bees vse to doe) & destroyed you in Seir, *euen*
vnto Hormah.
45 And when ye came againe, ye wept before
the Lord, but the Lorde would not z heare your
voyce, nor incline his eares vnto you.
46 So ye abode in Kadesh a long time, accor-
ding to the time that ye had remained *before*.

* Nomb. 13.24.
|| Or, valley of the cluster of grapes.
p To wit, Caleb, and Ioshua: Moses preferreth the better part to the greater, that is, two to ten.
q Such was the Iewes vnthankfulnes, that they counted Gods especiall loue, hatred.
r The other ten, not Caleb and Ioshua.
* Nomb. 13.29.
f Declaring that to renounce our owne force, and constantly to follow our vocation, and depende on the Lorde, is the true boldnes, and agreeable to God.
* Exod. 13.21.
* Nomb. 14.23.
* Iosh. 14.6.
* Nomb. 20.12. and 27.14.
* Chap. 3.26. and 4.21. and 34.4.
t Which ministreth vnto thee.
u Which were vnder twentie yeere olde, as Nomb. 14.31.
x This declareth mans nature, who will do that which God forbiddeth, and will not doe that which hee commaundeth.
y Signifying that man hath no strength, but when God is at hand to helpe him.
z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon King of Heshbon is discomfited.

Then a we turned, and tooke our iourney into
the wildernesse, by the way of the red Sea, as
the Lorde spake vnto mee: and wee compassed
mount Seir a b long time.
2 And the Lord spake vnto me, saying,
3 Ye haue compassed this mountaine long
enough: turne you Northward.
4 And warne thou the people, saying, Yee
shall go through the c coast of your brethren the
children of Esau, which dwell in Seir, and they
shall be afraide of you: take yee good heede
therefore.
5 Ye shall not prouoke them: for I will not
giue you of their land so much as a foote bredth,
* because I haue giuen mount Seir vnto Esau for
a possession.
6 Ye shall buy meate of them for money to
eate, and ye shall also procure water of them for
money to drinke.
7 For the Lord thy God hath d blessed thee
in all the workes of thine hand: he knoweth thy
walking through this great wildernesse, and the
Lorde thy God hath beene with thee this fourtie
yeere, *and* thou hast lacked nothing.
8 And when we were departed from our bre-
thren the children of Esau which dwelt in Seir,
through the way of the || plaine, from Elath, and
from Ezion-gaber, we turned and went by the
way of the wildernesse of Moab.
9 Then the Lord sayd vnto me, Thou shalt
not || vexe Moab, neither prouoke them to battel:
for I will not giue thee of their land for a possessi-
on, because I haue giuen Ar vnto the children e of
Lot for a possession.
10 The f Emims dwelt therein in times past,
a people great and many, & tall, as the Anakims.
11 They also were taken for giants as the A-
nakims: whom the Moabites call Emims.
12 The * Horims also dwelt in Seir before
time, whom the children of Esau chased out and
destroyed them before them, and dwelt in theyr
steade: as Israel shall doe vnto the land of his
possession, which the Lord hath giuen them.
13 Now rise vp, *sayd I*, and get you ouer the
riuer * Zered: and we went ouer the riuer Zered.
14 The g space also wherein we came from
Kadesh-barnea, vntill we were come ouer the ri-
uer Zered, *was* eight and thirtie yeeres, vntill all
the generation of the men of warre were wasted
out from among the hoste, as the Lord sware vn-
to them.
15 For in deede the h hand of the Lorde was
against them, to destroy them from among the
hoste, till they were consumed.
16 ¶ So when all the men of warre were con-
sumed

a They obeyed, after that God had chastised them.
b Eight and thirtie yere, as vers. 14.
c This was the second time: for before they had caused the Israelites to returne, Nomb. 20.21.
* Gene. 36.8.
d And giuen thee meanes wherewith thou mayest make recompence: also God will direct thee by his prouidence, as he hath done.
|| Or, wildernesse.
|| Or, besiege.
e Which were the Moabites and Ammonites.
f Signifying that as these giants were driuen out for their sinnes: so the wicked when their sinnes are ripe, cannot auoid Gods plagues.
* Gene. 36.20.
* Nomb. 21.12.
g Hee sheweth hereby, that as God is true in his promes: so his threatnings are not in vaine.
h His plague and punishment to destroy all that were twenty yeere olde and aboue.

sumed and dead from among the people :
17 Then the Lord spake vnto me, saying,
18 Thou shalt goe through Ar the coast of
Moab this day :
19 And thou shalt come neere ouer against
the children of Ammon : *but* shalt not lay siege
vnto them, nor moue warre against them : for I
will not giue thee of the lande of the children of
Ammon *any* possession : for I haue giuen it vnto
the children of Lot for a possession.
20 That also was taken for a land [i] of giants :
for giants dwelt therein afore time, whome the
Ammonites called Zamzummims :
21 A people *that was* great, and many, and
tall, as the Anakims: but the Lord destroyed them
before them, and they succeeded them in theyr
inheritance, and dwelt in their stead:
22 As he did to the children of Esau which
dwell in Seir, when he destroyed the Horims be-
fore them, and they possessed them, and dwelt in
their stead vnto this day.
23 And the Auims which dwelt in Hazarim
euen vnto ‖ Azzah, the Caphtorims which came
out of Caphtor destroyed them, & dwelt in their
stead.
24 ¶ Rise vp *therefore, sayd the Lord:* take your
iourney, and passe ouer the riuer Arnon: beholde,
I haue giuen into thy hand Sihon, the [k] Amorite,
King of Heshbon, and his land: begin to possesse
it and prouoke him to battell.
25 This day will I [l] begin to send thy feare and
thy dread, vpon all people vnder the whole hea-
uen, which shall heare thy fame, and shall tremble
and quake before thee.
26 Then I sent messengers out of the wilder-
nes of Kedemoth vnto Sihon King of Heshbon,
with words of peace, saying,
27 ¶ * Let me passe through thy land : I will
go by the hie way : I will neither turne vnto the
right hand nor to the left.
28 Thou shalt sell me meate for money, for to
eate, and shalt giue me water for money for to
drinke : onely I will go through on my foote,
29 (As the [m] children of Esau which dwell in
Seir, and the Moabites which dwell in Ar, did vn-
to me) vntill I be come ouer Iorden, into the
land which the Lord our God giueth vs.
30 But Sihon the King of Heshbon woulde
not let vs passe by him : for the Lorde thy God
had [n] hardened his spirit, and made his heart obsti-
nate, because hee would deliuer him into thine
hand, as *appeareth* this day.
31 And the Lorde sayd vnto me, Beholde, I
haue begun to giue Sihon and his land before
thee : begin to possesse and inherite his land.
32 * Then came out Sihon to meete vs, him-
selfe with all his people to fight at Iahaz.
33 But the Lord our God deliuered him † in-
to our power, and we smote him, and his sonnes,
and all his people.
34 And we tooke all his cities the same time,
and destroyed euery citie, men, and [o] women,
and children : we let nothing remaine.
35 Onely the cattell we tooke to our selues,
and the spoile of the cities which we tooke,
36 From Aroer, which is by the banke of the
riuer of Arnon, and *from* the citie that is vpon
the riuer, euen vnto Gilead: there was not one
citie that escaped vs: *for* the Lorde our God deli-
uered vp all ‖ before vs.

i Who called themselues Rephaims : that is, preseruers, or physicians to heale & reforme vices: but were in deede Zamzummims, that is, wicked and abominable.

‖ Or, Gaza.

k According to his promes made to Abraham, Gene. 15.21.

l This declareth that the hearts of men are in Gods hands either to be made faint, or bolde.

* Nomb. 21.21,22.

m Because neither intreatie nor examples of others could mooue him, he could not complaine of his iust destruction.

n God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the same.

* Nomb. 21.23.

† Ebr. before vs.

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preserued.

‖ Or, into our hand.

37 Onely vnto the lande of the children of
Ammon thou camest not, *nor* vnto any place of
the ‖ riuer Iabbok, nor vnto the cities in the
mountaines, nor vnto whatsoeuer the Lorde our
God forbade vs.

CHAP. III.

3 Og King of Bashan is slaine. 11 The bignes of his bed. 18 The Reubenites and Gadites are commaunded to goe ouer Iorden armed before their brethren. 21 Joshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

THen we turned, and went vp by the way of
Bashan : * and Og King of Bashan [a] came out
against vs, he, and all his people to fight at Edrei.
2 And the Lorde sayde vnto me, Feare him
not, for I will deliuer him, and all his people, and
his land into thine hand, and thou shalt doe vnto
him as thou diddest vnto * Sihon King of the A-
morites, which dwelt at Heshbon.
3 So the Lorde our God deliuered also vnto
our hand, * Og the King of Bashan, and all his
people : and we smote him, vntill none was left
him *aliue*.
4 And we tooke all his cities the same time,
neither was there a citie which we tooke not
from them, *euen* threescore cities, & all the coun-
trey of Argob, the kingdome of Og in Bashan.
5 All these cities *were* fenced with hie walles,
gates and barres, beside [b] vnwalled townes a great
many.
6 And we ouerthrewe them, as we did vnto
Sihon King of Heshbon, destroying euery citie,
with men, [c] women, and children.
7 But all the cattell and the spoyle of the ci-
ties we tooke for our selues.
8 Thus wee tooke at that time out of the
hand of two Kings of the Amorites, the land that
was on this side Iorden from the riuer of Arnon
vnto mount Hermon :
9 (Which Hermon the Sidonians call Shiri-
on, but the Amorites call it Shenir)
10 All the cities of the plaine, and all Gilead,
and all Bashan vnto Salchah, and Edrei, cities of
the kingdome of Og in Bashan.
11 For onely Og King of Bashan remained of
the remnant of the giants, [d] whose bed *was* a bed
of yron : is it not at Rabbath among the children
of Ammon? the length thereof *is* nine cubites,
and foure cubites the breadth of it, after the cu-
bite of a man.
12 And this land *which* we possessed at that
time, from Aroer, which is by the riuer of Arnon,
and halfe mount Gilead, * and the cities thereof,
gaue I vnto the Reubenites and Gadites.
13 And the rest of Gilead, and all Bashan, the
kingdome of Og, gaue I vnto the halfe tribe of
Manasseh : *euen* all the countrey of Argob with
all Bashan, which is called, The land of giants.
14 Iair the sonne of Manasseh tooke all the
countrey of Argob, vnto the coastes of Geshuri,
and of Maachathi: and called them after his owne
name, Bashan, * Hauoth Iair vnto [e] this day.
15 And I gaue *part* of Gilead vnto Machir.
16 And vnto the Reubenites and Gadites I
gaue *the rest* of Gilead, and vnto the riuer of Ar-
non, halfe the riuer and the borders, euen vnto
the riuer [f] Iabbok, *which is* the border of the chil-
dren of Ammon :
17 The plaine also and Iorden, and the bor-
ders from Chinnereth euen vnto the Sea of the
plaine, *to wit,* the salt Sea ‖ vnder the springes of
Pisgah

‖ Or, foord.

* Nomb. 21.33. chap. 29.7.

a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.

* Nomb. 21.24.

* Nomb. 21.35.

b As villages and small townes.

c Because this was Gods appointment, therefore it may not be iudged cruell.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

* Nomb. 32.33.

* Nomb. 32.41.

e Meaning when he wrote this historie.

f Which separateth the Ammonites from the Amorites.

‖ Or, at Ashdoth pisgah.

Pisgah Eastwarde.
18 ¶ And I commanded g you the same time,
saying, The Lorde your God hath giuen you this
lande to possesse it: ye shall goe ouer armed be-
fore your brethren the children of Israel, all men
of warre.
19 Your wiues onely, and your children, and
your cattel (for I know that ye haue much cattel)
shall abide in your cities, which I haue giuen you,
20 Vntill the Lord haue giuen rest vnto your
brethren as vnto you, and that they also possesse
the lande, which the Lorde your God hath giuen
them beyond Iorden: then shall ye *returne euery
man vnto his possession, which I haue giuen you.
21 ¶ * And I charged Ioshua the same time,
saying, Thine eyes haue seene all that the h Lorde
your God hath done vnto these two Kings: * so
shall the Lorde doe vnto all the kingdomes whi-
ther thou goest.
22 Ye shall not feare them: for the Lord your
God, he shall fight for you.
23 And I besought the Lorde the same time,
saying,
24 O Lorde God, thou hast begunne to shewe
thy seruant thy greatnesse and thy mightie hande:
for where is there a God in heauen or in earth,
that can i do like thy works, and like thy ‖ power?
25 I pray thee let me goe ouer & see the good
land that is beyond Iorden, that goodly k moun-
taine, and Lebanon.
26 But the Lord was angrie with me for your
sakes, and would not heare me: and the Lord said
vnto me, Let it suffice thee, speake no more vnto
me of this matter.
27 Get thee vp into the top of Pisgah, and l lift
vp thine eyes Westwarde, and Northwarde, and
Southward, and Eastward, & behold it with thine
eyes, for thou shalt not goe ouer this Iorden:
28 But charge Ioshua, and incourage him, and
bolden him: for hee shall goe before this people,
and he shall deuide for inheritance vnto them, the
land which thou shalt see.
29 So wee abode in the valley ouer against
Beth-Peor.

CHAP. IIII.

1 *An exhortation to obserue the lawe without adding thereto or diminishing.* 6 *Therein standeth our wisedome.* 9 *We must teach it to our children.* 15 *No image ought to be made to worship.* 26 *Threatnings against them that forsake the Lawe of God.* 37 *God chose the seede because he loued their fathers.* 43 *The three cities of refuge.*

Nowe therefore hearken, O Israel, vnto the
ordinances and to the lawes which I teache
you to a doe, that ye may liue and goe in, and pos-
sesse the lande, which the Lorde God of your fa-
thers giueth you.
2 Ye shal b put nothing vnto the word which
I command you, neither shal ye c take ought there
from, that ye may keepe the commandements of
the Lord your God which I commaund you.
3 Your d eyes haue seene what the Lord did
because of Baal-Peor, for al the men that folowed
Baal-Peor, the Lord thy God hath destroyed eue-
ry one from among you.
4 But ye that did e cleaue vnto the Lord your
God, are aliue euery one of you this day.
5 Beholde, I haue taught you ordinances, and
lawes, as the Lord my God commanded me, that
ye should doe euen so within the land whither ye
goe to possesse it.
6 Keepe them therefore, and doe them: for

g That is, the Reubenites, Gadites, and halfe Manasseh, as Nom 32.21.

* Iosh.22.4.

* Nom.27.18,19,23.

h So that the victories came not by your owne wisdome, strength or multitude.

Iosh.23.& 10.8,25.

i He speaketh according to the common and corrupt speache of them which attribute that power vnto idoles that only apperteineth vnto God.

‖ Or, wonders.

k He meaneth Zion, where the temple should bee built, and God honoured.

l As before he saw by the spirit of prophecie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to beholde all the plentifull land of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life.

b Thinke not to be more wise then I am.

c God will not be serued by halues, but will haue full obedience.

d Gods iudgements executed vpon other idolaters ought to serue for our instruction, reade Nom.25.3,4.

e And were not idolaters.

that is your f wisedome, and your vnderstanding in
the sight of the people, which shall heare all these
ordinances, and shall say, ‖ Onely this people is
wise, and of vnderstanding, *and* a great nation.
7 For what nation *is so* great, vnto whome
the gods come so neere vnto them, as the Lorde
our God is g *neere vnto vs*, in all that we call vnto
him for?
8 And what nation *is so* great, that hath ordi-
nances and lawes so righteous, as all this Lawe,
which I set before you this day?
9 But take heede to thy selfe, and h keepe thy
soule diligently, that thou forget not the thinges
which thine eyes haue seene, and that they depart
not out of thine heart, all the dayes of thy life: but
teach them thy sonnes, and thy sonnes sonnes:
10 *Forget not* the day that thou stoodest be-
fore the Lord thy God in Horeb, when the Lorde
said vnto me, Gather me the people together, and
I will cause them heare my wordes, that they may
learne to feare me all the dayes that they shall liue
vpon the earth, and that they may teache their
children:
11 Then came you neere and * stoode vnder
the mountaine, and the mountaine i burnt with
fire vnto the mids of heauen, *and there was* darke-
nesse, cloudes and mist.
12 And the Lorde spake vnto you out of the
middes of the fire, *and* ye heard the voyce of the
wordes, but sawe no similitude, saue a voyce.
13 Then he declared vnto you his couenant
which he commaunded you to k doe, *euen* the ten
‖ commaundements, and wrote them vpon two
tables of stone.
14 ¶ And the Lord commanded me that same
time, that I should teach you ordinances & lawes,
which ye should obserue in the lande, whither ye
goe, to possesse it.
15 Take therefore good heede vnto your
† selues: for ye saw no l image in the day that the
Lord spake vnto you in Horeb out of the middes
of the fire:
16 That ye corrupt not your selues, and make
you a grauen image *or* representation of any fi-
gure: *whether it be* the likenesse of male or female,
17 The likenesse of any beast that is on earth,
or the likenesse of any fethered foule that flieth in
the aire:
18 *Or* the likenesse of any thing that creepeth
on the earth, *or* the likenesse of any fish that is in
the waters beneath the earth,
19 And lest thou lift vp thine eyes vnto hea-
uen, and when thou seest the sunne & the moone
and the starres with all the host of heauen, shoul-
dest bee driuen to worship them and serue them,
which the Lord thy God hath m distributed to all
people vnder the whole heauen.
20 But the Lord hath taken you and brought
you out of the n yron fornace: out of Egypt to
be vnto him a people *and* inheritance, as *appea-
reth* this day.
21 And the Lord was angrie with me for your
words, and sware that I should not goe ouer Ior-
den, and that I should not goe in vnto that good
lande, which the Lord thy God giueth thee for an
inheritance.
22 For I must die in this land, and shall not go
ouer Iorden: but o ye shall goe ouer, and possesse
that good land.
23 Take heede vnto your selues, lest ye forget
the

f Because all men naturally desire wisdome, he sheweth how to attaine vnto it.

‖ Or, surely.

g Helping vs, and deliuering vs out of all dangers, as 2.Sam.7.23.

h He addeth all these wordes to shew that we can neuer be carefull ynough to keepe the Lawe of God and to teach it to our posteritie.

* Exod 19.18.

i The Lawe was giuen with fearefull miracles, to declare both that God was the authour thereof, and also that no flesh was able to abide the rigour of the same.

k God ioyneth this condition to his couenant.

‖ Or, wordes.

† Ebr. soules.

l Signifying that destruction is prepared for all them that make any image to represent God.

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable slauerie, and freely chosen you for his children.

o Moses good affection appeareth in that that he, being depriued of such an excellent treasure, doeth wish them that shall enioy it.

the couenant of the Lorde your God which hee
made with you, and *lest* ye make you any grauen
image, *or* likenesse of any thing, as the Lorde thy
God hath charged thee.
24 For the Lorde thy God is a p consuming
fire, *and* a ielous God.
25 ¶ When thou shalt beget children and chil-
drens children, and shalt haue remained long in
the land, if ye q corrupt your selues, and make any
grauen image, *or* likenesse of any thing, and worke
euill in the sight of the Lord thy God, to prouoke
him to anger,
26 I r call heauen and earth to record against
you this day, that ye shall shortly perish from the
land, whereunto ye goe ouer Iorden to possesse it:
ye shall not prolong your dayes therein, but shall
vtterly be destroyed.
27 And the Lord shall s scatter you among the
people, and ye shall be left few in nomber among
the nations, whither the Lord shall bring you:
28 And there ye shal serue gods, *euen* ẏ worke
of mans hand, wood, and stone, which neither see,
nor heare, nor eate, nor smell.
29 But if from thence thou shalt seeke the
Lord thy God, thou shalt finde him, if thou seeke
him with all thine t heart, and with all thy soule.
30 When thou art in tribulation, and all these
things are come vpon thee, † at the length if thou
returne to the Lorde thy God, and bee obedient
vnto his voyce,
31 (For the Lord thy God is a mercifull God)
he will not forsake thee, neither destroy thee, nor
forget the couenant of thy fathers, which hee
u sware vnto them.
32 For inquire now of the dayes that are past,
which were before thee, since the day that God
created man vpon the earth, and x aske from the
one ende of heauen vnto the other, if there came
to passe such a great thing as this, or whether any
such like thing hath bene heard.
33 Did euer people heare the voyce of God
speaking out of the middes of a fire, as thou hast
heard, and liued?
34 Or hath God assayed to go and take him a
nation from among nations, by y tentations, by
signes, and by wonders, and by warre, and by a
mightie hand, and by a stretched out arme, & by
great feare, according vnto all that the Lord your
God did vnto you in Egypt before your eyes?
35 Vnto thee it was shewed, that thou migh-
test z knowe, that the Lorde hee is God, *and* that
there is none but he alone.
36 Out of heauen hee made thee heare his
voyce to instruct thee, and vpon earth he shewed
thee his great fire, and thou heardest his voyce out
of the middes of the fire.
37 And because a hee loued thy fathers, there-
fore hee chose their seede after them, and hath
brought thee out of Egypt in his sight by his
mightie power,
38 To thrust out nations greater and mightier
then thou, before thee, to bring thee in, *and* to
giue thee their lande for inheritance: as *appeareth*
this day.
39 Vnderstande therefore this day, and consi-
der in thine heart, that the Lord he is God in hea-
uen aboue, and vpon the earth beneath: there *is*
none other.
40 Thou shalt keepe therefore his ordinances,
and his commaundements which I commaund

p To those that come not vnto him with loue and reuerence, but rebell against him, Ebr.12.29.
q Meaning hereby al superstition and corruption of the true seruice of God.
r Though men would absolue you, yet the insensible creatures shal be witnesses of your disobedience.
s So that his curse shall make his former blessing of none effect.
t Not with outward shewe or ceremonie, but with a true confession of thy faultes.
† *Ebr. in the latter dayes.*
u To certifie them the more of the assurance of their saluation.
x Mans negligence is partly cause that he knoweth not God.
y By so manifest prooses that none could doubt thereof.
z He sheweth the cause, why God wrought these miracles.
a Freely, and not of their deserts.

thee this day, that it may b goe well with thee, and
with thy children after thee, and that thou mayest
prolong thy dayes vpon the earth, which the Lord
thy God giueth thee for euer.
41 ¶ Then Moses separated three cities on this
side of Iorden toward the sunne rising:
42 That the slayer should flee thither, which
had killed his neighbour at vnwares, and hated
him not in time past, might flee, I say, vnto one of
those cities, and liue:
43 *That is,* * Bezer in the wildernesse, in the
plaine countrey of the Reubenites: and Ramoth
in Gilead among the Gadites: and Golan in Ba-
shan among them of Manasseh.
44 ¶ So this is the law which Moses set before
the children of Israel.
45 These are the c witnesses, and the ordinan-
ces, and the lawes which Moses declared to the
children of Israel after they came out of Egypt,
46 On this side Iorden, in the valley ouer a-
gainst Beth-peor, in the land of Sihon King of the
Amorites, which dwelt at Heshbon, whom Moses
and the children of Israel * smote, after they were
come out of Egypt:
47 And they possessed his land, and the lande
of * Og King of Bashan, two Kings of the Amo-
rites, which were on this side Iorden towarde the
sunne rising:
48 From Aroer, which is by the banke of the
riuer Arnon, euen vnto mount Sion, which is
Hermon,
49 And all the plaine by Iorden Eastwarde,
euen vnto d the Sea, of ẏ plaine, vnder the * springs
of Pisgah.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The Law is repeated. 23 The people are afraide at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and saide vnto
them, Heare, O Israel, the ordinances and the
lawes which † I propose to you this day, that
yee may learne them, and take heede to obserue
them.
2 * The Lord our God made a couenant with
vs in Horeb.
3 The Lorde a made not this couenant with
our fathers *onely*, but with vs, *euen* with vs all here
aliue this day.
4 The Lord talked with you b face to face in
the Mount, out of the middes of the fire.
5 (At that time I stoode betweene the Lorde
and you, to declare vnto you the word of ẏ Lord:
for ye were afraid at the sight of the fire, and went
not vp into the mount, and he said,
6 ¶ * I am the Lorde thy God, which haue
brought thee out of the lande of Egypt, from the
house of || bondage.
7 Thou shalt haue none c other gods before
my face.
8 Thou shalt make thee no grauen image *or*
any likenesse *of that* that is in heauen aboue, or
which is in the earth beneath, or that is in the wa-
ters vnder the earth.
9 Thou shalt neyther bowe thy selfe vnto
them, not serue them: for * I the Lord thy God am
a d ielous God, visiting the iniquitie of the fathers
vpon the children, euen vnto the third and fourth
generation of them that hate me:
10 And shewing mercie vnto thousandes of
them

b God promiseth reward not for our merits, but to incourage vs, and to assure vs that our labour shall not be lost.
* *Iosh.20.8.*
c The articles and pointes of the couenant.
* *Nom.21.24. chap.1.4.*
* *Nom.21.33. chap.3.3.*
d That is, the salt Sea.
* *Chap.3.17.*
† *Ebr. I speake in your eares.*
* *Exod.19.5,6.*
a Some reade, God made not this couenant, that is, in such ample sort and with such signes and wonders.
b So plainely that you neede not to doubt thereof.
* *Exod.20.2. leuit.26.1. psal 97.7,9.*
|| *Or seruants.*
c God bindeth vs to serue him onely without superstition and idolatry.
* *Exod 34.7. iere.32.18.*
d That is, of his honour, not permitting it to be giuen to others.

e The first degree to keepe the commandements is, to loue God.

them that * loue me, and keepe my commandements.

11 Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him giltleſſe that taketh his Name in vaine.

12 Keepe the Sabbath day, to ſanctifie it, as the Lord thy God hath commanded thee.

f Meaning, ſince God permitteth ſixe dayes to our labours, that we ought willingly to dedicate the ſeuenth to ſerue him wholly.

13 Sixe dayes f thou ſhalt labour, and ſhalt doe all thy worke:

14 But the ſeuenth day *is* the Sabbath of the Lorde thy God: thou ſhalt not doe any worke *therein*, thou, nor thy ſonne, nor thy daughter, nor thy man ſeruant, nor thy mayd, nor thine oxe, nor thine aſſe, neither any of thy cattell, nor the ſtranger that is within thy gates: that thy man ſeruant and thy mayd may reſt aſwell as thou.

15 For, remember that thou waſt a ſeruant in the lande of Egypt, and *that* the Lorde thy God brought thee out thence by a mightie hand and a ſtretched out arme: therefore the Lord thy God commanded thee to obſerue the Sabbath day.

g Not for a ſhew, but with true obedience, and due reuerence.

16 ¶ g Honour thy father and thy mother, as the Lord thy God hath cōmanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

*Mat. 5. 21. *Luke 18. 20. *Rom. 13. 9.

17 * Thou ſhalt not kill.

18 * Neither ſhalt thou commit adulterie.

19 * Neither ſhalt thou ſteale.

20 Neither ſhalt thou beare falſe witneſſe againſt thy neighbour.

*Rom. 7. 7.

h Hee ſpeaketh not onely of that reſolute will, but that there be no motion or affection.

21 * Neither ſhalt h thou couet thy neighbours wife, neither ſhalt thou deſire thy neighbours houſe, his fielde, nor his man ſeruant, nor his mayd, his oxe, nor his aſſe, nor ought that thy neighbour hath.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

22 ¶ Theſe wordes the Lorde ſpake vnto all your multitude in the mount out of the mids of the fire, the cloude and the darkenes, with a great voyce, and i added no more *thereto*: and wrote them vpon two tables of ſtone, & deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darkeneſſe, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

*Exod. 19. 19.

*Chap. 4. 33.

24 And ye ſayd, Beholde, the Lord our God hath ſhewed vs his glory and his greatneſſe, and * wee haue heard his voyce out of the middes of the fire: wee haue ſeene this day that God doeth talke with man, and he * liueth.

25 Now therefore, why ſhould we dye? for this great fire will conſume vs: if we heare ẏ voyce of the Lord our God any more, we ſhall die.

‖ Or, man.

26 For what ‖ fleſh *was* there euer, that heard the voyce of the liuing God ſpeaking out of the middes of the fire as *we haue*, and liued?

*Exod. 20. 19.

27 Go thou neere and heare all that the Lord our God ſaith: and declare thou vnto vs all that the Lorde our God ſaith vnto thee, * and we will heare it, and doe it.

28 Then the Lorde heard the voyce of your wordes, when yė ſpake vnto me: & the Lord ſaid vnto me, I haue heard the voice of the wordes of this people, which they haue ſpoken vnto thee: they haue well ſaid, all that they haue ſpoken.

k He requireth of vs nothing but obedience, ſhewing alſo that of our ſelues we are vnwilling thereunto.

29 Oh k that there were ſuch an heart in them to feare me, & to keepe all my commandements alway: that it might go well with them, and with their children for euer.

30 Go, ſay vnto them, Returne you into your tents.

31 But ſtand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes, which thou ſhalt teach them: that they may doe them in the land which I giue them to poſſeſſe it.

l Ye ſhall neither adde nor diminiſh, Chap. 4. 2.

32 Take heede therefore, that ye doe as the Lord your God hath commaunded you: l turne not aſide to the right hand nor to the left,

m As by obedience, God giueth vs all felicitie: ſo of diſobeying God proceede all our miſeries.

33 *But* walke in all the wayes which the Lord your God hath commaunded you, that yee may m liue, and that it may goe well with you: and that ye may prolong *your* dayes in the land which ye ſhall poſſeſſe.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The ſame muſt be taught to the poſteritie. 16 Not to tempt God. 25 Righteouſneſſe is conteined in the Law.

‖ Or, iudgements.

THeſe now are the commandements, ordinances, and ‖ lawes, which the Lorde your God commanded *me* to teach *you*, that yee might doe them in the land whither ye go to poſſeſſe it:

a A reuerent feare and loue of God, is the firſt beginning to keepe Gods commandements.

2 That thou mighteſt a feare the Lorde thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, and thy ſonne, and thy ſonnes ſonne all the dayes of thy life, euen that thy dayes may be prolonged.

b Which hath abundance of all things appertaining to mans life.

3 Heare therefore, O Iſrael, and take heede to doe it, that it may go well with thee, and that ye may increaſe mightily b in the land that floweth with milke and hony, as the Lord God of thy fathers hath promiſed thee.

4 Heare, O Iſrael, The Lord our God *is* Lord onely,

*Matth. 22. 37. mar. 12. 29. 30. luke 10. 27.

5 And * thou ſhalt loue the Lorde thy God with all thine heart, and with all thy ſoule, and with all thy might.

*Chap. 11. 18.

6 * And theſe wordes which I commaunde thee this day, ſhalbe in thine heart.

c Some reade, thou ſhalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

7 And thou ſhalt c rehearſe them continually vnto thy children, and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp:

‖ Or, ſignes of remembrance.

8 And thou ſhalt binde them for a ſigne vpon thine hand, and they ſhalbe ‖ as frontlets betweene thine eyes.

d That when thou entreſt in, thou mayeſt remember them.

9 Alſo thou ſhalt write them vpon the d poſts of thine houſe, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he ſware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedſt not,

11 And houſes full of all maner of goods which thou filledſt not, and welles digged which thou diggedſt not, vineyards & oliue trees which thou plantedſt not, and *when* thou haſt eaten and art full,

e Let not wealth & eaſe cauſe thee forget Gods mercies, whereby thou waſt deliuered out of miſerie.

12 e Beware leaſt thou forget the Lord, which brought thee out of the land of Egypt, from the houſe of bondage.

f We muſt feare God, ſerue him onely, and confeſſe his Name, which is done by ſwearing lawfully.

13 Thou ſhalt feare the Lorde thy God, and ſerue him, and ſhalt f ſweare by his Name.

14 Ye ſhall not walke after other gods, *after any* of the gods of the people which are round about you,

15 (For the Lorde thy God is a ielous God

among you:) least the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 ¶Ye shall not g tempt the Lord your God, as ye did tempt him in Massah:

g By doubting of his power, refusing lawful meanes, and abusing his graces.

17 But ye shall keepe diligently the commandements of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt doe that which is right and good in the h sight of the Lord: that thou mayest prosper, & that thou mayest go in, & possesse that good land which the Lord sware vnto thy fathers,

h Heere he condemneth all mans good intentions.

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lorde our God hath commanded you?

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set forth his glory.

21 Then shalt thou say vnto thy sonne, Wee were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and woonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his housholde, before our eyes.

23 And k brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, *and* to feare the Lord our God, that it may goe euer well with vs, *and* that he may preserue vs aliue as at this present.

25 Moreouer, this shall be our l righteousnes before the Lorde our God, if wee take heede to keepe all these commandements, as he hath commanded vs.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoyde all occasion of idolatrie.

WHen the Lorde thy God shall bring thee into the land whither thou goest to possesse it, * and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

*Chap.31.3.

2 And the Lord thy God shall giue them a before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue compassion on them,

a Into thy power.
*Exod.23.32. and 34.12.

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For || they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord waxe hote against you and destroy thee suddenly.

||Or, any of them.

5 But thus ye shal deale with them, b Ye shall ouerthrowe their altars, and breake downe their pillars, and ye shall cut downe their groues, and burne their grauen images with fire.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions.

6 * For thou art an holy people vnto the Lord thy God, * the Lorde thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.

*Chap.14.2. and 26.18,19.
*Exod.19.5.
1.Pet.2.9.

7 The Lord did not set his loue vpon you, nor chose you, because ye were mo in number then any people: for ye were the fewest of all people:

8 But because the Lord c loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hande of Pharaoh King of Egypt.

c Freely, finding no cause in you more then in others so to doe.

9 That thou mayest knowe, d that the Lord thy God, he is God, the faithfull God which keepeth couenant and mercie vnto them that loue him and keepe his commandements, *euen* to a thousand generations,

d And so put difference betweene him and idoles.

10 And rewardeth e them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

e Meaning, manifestly, or in this life.

11 Keepe thou therefore the commaundements, and the ordinances, and the lawes, which I command thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lorde thy God shall keepe with thee the couenant, and the f mercie which he sware vnto thy fathers.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience he hath respect to his mercie & not to their merites.

13 And he will loue thee, and blesse thee, and multiplie thee: he will also blesse the fruite of thy wombe, and the fruite of thy land, thy corne and thy wine, and thine oyle *and* the increase of thy kine, and the flockes of thy sheepe in the lande, which he sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue all people: * there shall be neither male nor female barren among you, nor among your cattell.

*Exod.23.26.

15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

*Exod.9.14. and 15.26.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: g thine eye shall not spare them, neither shalt thou serue their gods, for that shalbe thy * destruction.

g We ought not to be mercifull where God commandeth seueritie.
*Exod.23.33.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them, *but* remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great || tentations which thine eyes sawe, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lorde thy God brought thee out: so shall the Lord thy God do vnto all ye people, whose face thou fearest.

||Or, plagues, or, trials, as Chap.29.3. exod.15.25. and 16.4.

20 * Moreouer, the Lorde thy God will send h hornets among them vntil they that are left, and hide themselues from thee, be destroyed.

*Exod.23.28. iosh.24.12.
h There is not so small a creature, which I will not arme to fight on thy side against them.

21 Thou shalt not feare them: for the Lord thy God *is* among you, a God mighty & dreadful.

22 And the Lord thy God will roote out these nations before thee by little & little: thou mayest not consume them at once, least the i beastes of the fielde increase vpon thee.

i So that it is your commoditie that God accomplish not his promes so soone as you would wish.

23 But the Lorde thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stande before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire, *and* * couet not the siluer and golde, *that is* on them, nor take it vnto thee, least thou k be snared therewith: for it is an abomination *before* the Lord thy God.

*Chap.12.3. exod.23.24.
*Iosh.7.1,21. 2.mac.12.40.
k And be intised to idolatrie.

26 Bring not therefore abomination into

thine

thine house, lest thou be accursed like it, *but* vtter-
ly abhorre it, and count it most abominable: for
it is * accursed.

* Chap. 13. 17.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proude for Gods benefites. 19 The forgetfulnesse of Gods benefites causeth destruction.

YE shall keepe all the commandements which
I command thee this day, for [a] to doe them:
that ye may liue, and be multiplied, and go in,
and possesse the land which the Lord sware vnto
your fathers.

a Shewing that it is not inough to heare the word, except we expresse it by example of life.

2 And thou shalt remember all ẏ way which
the Lorde thy God led thee this fourtie yeere in
the wildernesse, for to humble thee, and to [b] proue
thee, to knowe what was in thine heart, whether
thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by pacience, or by grudging against Gods visitation.

3 Therefore he humbled thee, and made thee
hungry, and fed thee with MAN, which thou
knewest not, neither did thy fathers know it, that
he might teache thee ẏ man liueth not by [c] bread
onely, but by euery *worde* that proceedeth out of
the mouth of the Lord, doth a man liue.

c Man liueth not by meate onely, but by the power of God which giueth it strength to nourish vs.

4 Thy raiment waxed not olde vpon thee,
neither did thy foote [d] swell those fourtie yeeres.

d As they that goe bare footed.

5 Knowe therefore in thine heart, that as a
man nourtereth his sonne, so the Lord thy God
[e] nourtereth thee.

e So that his afflictions are signes of his fatherly loue towarde vs.

6 Therefore shalt thou keepe the command-
ements of the Lorde thy God, that thou mayest
walke in his wayes, and feare him.
7 For the Lord thy God bringeth thee into a
good land, a land in the which are riuers of water
and fountaines, and ‖ depthes that spring out of
valleis and mountaines:

‖ Or, mere.

8 A land of wheate and barley, and of vine-
yards, and figtrees, and pomegranates: a land of
oyle oliue, and hony:
9 A land wherein thou shalt eate bread with-
out scarcitie, neither shalt thou lacke any thing
therein: a land [f] whose stones *are* yron, and out of
whose mountaines thou shalt digge brasse.

f Where there are mines of metal.

10 And when thou hast eaten and filled thy
selfe, thou shalt [g] blesse the Lord thy God for the
good land, which he hath giuen thee.

g For to receiue Gods benefites, and not to bee thankefull, is to contemne God in them.

11 Beware that thou forget not the Lorde thy
God, not keeping his commandements, and his
lawes, and his ordinances, which I commaunde
thee this day:
12 Lest *when* thou hast eaten and filled thy
selfe, & hast built goodly houses & dwelt *therein*,
13 And thy beastes, and thy sheepe are increa-
sed, and thy siluer and golde is multiplied, and all
that thou hast is increased,
14 Then thine heart [h] be lifted vp and thou
forget the Lord thy God, which brought thee out
of the land of Egypt, from the house of bondage,

h By attributing Gods benefites to thine owne wisdome and labour, or to good fortune.

15 Who was thy guide in the great and terri-
ble wildernes (*wherein were* fierie serpẽts, & scor-
pions, and drought, where *was* no water, * who
brought forth water for thee out of ẏ rock of flint

* Nom. 20. 11.

16 Who fed thee in the wildernesse ẇ * MAN,
which thy fathers knewe not) to humble thee, &
to proue thee, that he might doe thee good at
thy latter ende.

* Exod. 16. 15.

17 *Beware* least thou say in thine heart, My
power, and the strength of mine owne hand hath
prepared me this abundance.
18 But remember the Lorde thy God: for it is
he which [i] giueth thee power to get substance to
establish his couenant which he sware vnto thy
fathers, as *appeareth* this day.

i If things concerning this life procede onely of Gods mercie much more spirituall giftes and life euerlasting.

19 And if thou forget the Lord thy God, and
walke after other gods, and serue them, and wor-
ship them, I ‖ testifie vnto you this day that ye shal
surely perish.

‖ Or, take to witnesse the heauen and the earth, as Chap. 4. 26.

20 As the nations which the Lord destroyeth
before you, so ye shall perish, because ye woulde
not be obedient vnto the voyce of the Lord your
God.

CHAP. IX.

4 God doth them not good for their owne righteousnesse, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare O Israel, Thou shalt passe ouer Iorden
[a] this day, to goe in *and* to possesse nations
greater & mightier then thy selfe, *and* cities great
and walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, *euen* the children of
the Anakims, whom thou knowest, and *of whom*
thou hast [b] heard *say*, Who can stand before the
children of Anak?

b By the report of the spies, Nomb. 13. 29.

3 Vnderstand therefore that this day ẏ Lorde
thy God is he which [c] goeth ouer before thee *as* a
consuming fire: he shall destroy them, and he shall
bring them downe before thy face: so thou shalt
cast them out and destroy them suddenly, as the
Lord hath said vnto thee.

c To guide thee and gouerne thee.

4 Speake not thou in thine heart (after that
the Lord thy God hath cast thẽ out before thee)
saying, For my [d] righteousnesse the Lorde hath
brought me in, to possesse this land: but for the
wickednesse of these nations the Lorde hath cast
them out before thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercie.

5 *For* thou entrest not to inherite their lande
for thy righteousnesse, or for thy vpright heart:
but for the wickednesse of those nations, the Lord
thy God doth cast them out before thee, and that
he might peforme the worde which the Lord thy
God sware vnto thy fathers, Abraham, Izhak, and
Iacob.
6 Vnderstand therefore, that ẏ Lord thy God
giueth thee not this good land to possesse it for
thy righteousnes: for thou art a [e] stifnecked people.

e Like stubburne oxen, which will not endure their masters yoke.

7 ¶ Remember, *and* forget not, howe thou
prouokedst the Lord thy God to anger in the wil-
dernesse: [f] since the day that thou diddest depart
out of the land of Egypt, vntill ye came vnto this
place ye haue rebelled against the Lord.

f He proueth by the length of time, that their rebellion was most great and intollerable.

8 Also in Horeb ye prouoked the Lorde to
anger so that the Lord was wroth with you, *euen*
to destroy you.
9 When I was gone vp into the mount, to
receiue the tables of stone, the tables, *I say*, of the
couenant, which the Lord made with you: and * I
abode in the mount fourtie daies & fourtie nights,
and I neither ate bread nor yet dranke water:

* Exod. 24. 18. and 34. 28.

10 * Then the Lorde deliuered me two tables
of stone, written with the [g] finger of God, and in
them *was conteined* according to all the wordes
which the Lorde had said vnto you in the mount
out of the middes of the fire, in the day of the as-
semblie.

* Exod. 31. 18.

g That is miraculously, and not by the hand of men.

11 And when the fourtie dayes and fourtie
nightes were ended, the Lorde gaue me the two
tables of stone, the tables, *I say*, of the couenant.
12 And the Lord said vnto me, * Arise, get thee
downe quickly from hence: for thy people which

* Exod. 32. 7.

thou

h So soone as man declineth from the obedience of God, his wayes are corrupt.

thou hast brought out of Egypt, haue h corrupt
their wayes: they are soone turned out of the way
which I commanded them: they haue made them
a molten image.
13 Furthermore, the Lord spake vnto me, say-
ing, I haue seene this people, and beholde, it is a
stifnecked people.

i Signifying that the prayers of the faithful are a barre to stay Gods anger, that he consume not all.

14 i Let me alone, that I may destroy them, &
put out their name frō vnder heauē, & I wil make
of thee a mightie nation, & greater then they be.
15 So I returned, and came downe from the
Mount (and the Mount burnt with fire, & ẏ two
Tables of the couenant *were* in my two handes)
16 Then I looked, and beholde, ye had sinned
against the Lord your God: *for* ye had made you
a molten calfe, *and* had turned quickly out of the
k way which the Lord had commanded you.

k That is, from the Lawe: wherein he declareth what is the cause of our perdition.

17 Therefore I tooke the two Tables, and cast
them out of my two handes, and brake them be-
fore your eyes.
18 And I fell downe before the Lorde, fourtie
dayes, and fourtie nights, as before: I neither ate
bread nor dranke water, because of al your sinnes,
which ye had committed, in doing wickedly in
the sight of the Lorde, in that ye prouoked him
vnto wrath.
19 (For I was afraide of the wrath and indig-
nation, wherewith the Lord was mooued against
you, *euen* to destroy you) yet the Lord heard me
at that time also.
20 Likewise ẏ Lord was very angrie with Aa-
ron, *euen* to l destroy him: but at that time I pray-
ed also for Aaron.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

21 And I tooke your sinne, *I meane* the calfe
which ye had made, and burnt them with fire, and
stamped him and ground him small, euen vnto ve-
ry dust: and I cast the dust thereof into the riuer,
that descended out of the m mount.

m Horeb, or Sinai.

22 Also * in Taberah, & in * Massah * and in
Kibrothhattaauah ye prouoked ẏ Lord to anger.

*Nom.11.1,3. *Exod.17.7. *Nom.11.34.

23 Likewise when the Lord sent you from Ka-
desh-barnea, saying, Goe vp, and possesse the land
which I haue giuen you, then ye n rebelled against
the commandement of the Lord your God, and
beleeued him not, nor hearkened vnto his voyce.

n At the returne of the spies.

24 Ye haue bene rebellious vnto the Lorde,
since the day that I knewe you.
25 Then I fell downe before ẏ Lord o fourtie
dayes & fourtie nightes, as I fell downe *before*, be-
cause ẏ Lord had said, that he would destroy you.

o Whereby is signifyed that God requireth earnest continuance in prayer.

26 And I prayed vnto the Lorde, and saide, O
Lord God, destroy not thy people & thine inhe-
ritance, which thou hast redeemed through thy
greatnesse, whom thou hast brought out of Egypt
by a mightie hand.
27 p Remember thy seruants Abraham, Iz-
hak, & Iaakob: looke not to ẏ stubburnes of this
people, nor to their wickednes, nor to their sinne,

p The godly in their prayers ground on Gods promes, and confesse their sinnes.

*Nom.14.16.

28 Lest the countrey, whence thou broughtest
them, say, * because ẏ Lord was not able to bring
them into the land which he promised them, or
because he hated them, he caried them out to slay
them in the wildernesse.
29 Yet they are thy people, and thine inheri-
tance, which thou broughtest out by thy mightie
power, and by thy stretched out arme.

CHAP. X.

3 The seconde tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the prayse of Israel.

IN the same time the Lorde said vnto me, *Hewe
thee two Tables of stone like vnto the first, and
come vp vnto me into the Mount, and make thee
an Arke of wood,

*Exod.34.1.

2 And I will write vpon the Tables, ẏ wordes
that were vpon the first Tables, which thou bra-
kest, and thou shalt put them in the Arke.
3 And I made an Arke of a Shittim wood,
& hewed two Tables of stone like vnto the first,
and went vp into the Mountaine, and the two Ta-
bles in mine hand.

a Which wood is of long continuance.

4 Then he wrote vpon the Tables according
to the first writing (the tenne commandements,
which the Lord spake vnto you in the Mount out
of the middes of the fire, in the day of the b assem-
blie) and the Lord gaue them vnto me.

b When you were assembled to receiue the lawe.

5 And I departed, and came downe from the
Mount, and put the Tables in the Arke which
I had made: and there they be, as the Lord com-
manded me.
6 ¶ And ẏ children of Israel tooke their iour-
ney from Beroth of the children of Iaakan to
c Mosera, where Aaron dyed, and was buried, and
Eleazar his sonne became Priest in his steade.

c This mountaine was also called Hor, Nom.20.28.

7 ¶ From thence they departed vnto Gud-
godah, and from Gudgodah to Iotbath a land of
running waters.
8 ¶ The same time ẏ Lord separated the tribe
of Leui to beare the Arke of the couenant of the
Lord, *and* to stand before ẏ Lord, to d minister vn-
to him, and to blesse in his Name vnto this day.

d That is, to offer sacrifices and to declare the Lawe to the people.

9 Wherefore Leui hath no part nor inheri-
tance with his brethren: *for* the Lord is his e inhe-
ritance, as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen.49.7. vnto blessing.

10 And I taried in the mount, as at ẏ first time,
fourtie dayes and fourtie nightes, and the Lorde
heard me at that time also, *and* the Lorde would
not destroy thee.
11 But the Lord said vnto me, Arise, goe forth
in the iourney before the people, that they may
goe in and possesse the land, which I sware vnto
their fathers to giue vnto them.
12 ¶ And now, Israel, what doth the Lord thy
God f require of thee, but to feare the Lord thy
God, to walke in all his wayes, & to loue him, and
to serue the Lord thy God, with all thine heart,
and with all thy soule?

f For al our finnes and transgressions God requireth nothing but to turne to him and obey him.

13 That thou keepe the commaundements of
the Lord, and his ordinances, which I commaund
thee this day, for thy wealth?
14 Beholde, heauen, & the heauen of heauens
is the Lords thy God, and the * earth, with all that
therein is.

* Psal.24.1.

15 g Notwithstanding, the Lord set his delight
in thy fathers to loue them, and did chuse their
seede after them, *euen* you aboue all people, as
appeareth this day.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

16 h Circumcise therefore the foreskin of your
heart, and harden your neckes no more.

h Cut off all your euill affections, Ierem.4.4.

17 For the Lord your God is God of Gods, &
Lord of Lordes, a great God, mightie and terrible,
which accepteth no * persons nor taketh rewarde:

*2.Chro.19.7. iob 34.19. rom.2.11.

18 Who doeth right vnto the fatherlesse and
widowe, & loueth the stranger, giuing him foode
and rayment.
19 Loue ye therefore the stranger: for ye were
strangers in the land of Egypt.
20 *Thou shalt feare the Lord thy God: thou
shalt serue him, and thou shalt cleaue vnto him,
and i shalt sweare by his Name.

*Chap.6.13. mat.4.10.

i Reade Chap. 6.13.

21 He

21 He is thy praise, and he is thy God, that
hath done for thee these great and terrible things,
which thine eyes haue seene.

*Gen.46.27. exod.1.5. *Gen.15.5.

22 Thy fathers went downe into Egypt *with
seuentie persons, and now the Lord thy God hath
made thee, as the *starres of ŷ heauē in multitude.

CHAP. XI.

1 An exhortation to loue God, and keepe his lawe. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.

THerefore thou shalt loue the Lord thy God,
and shalt keepe that, which hee commandeth
to be kept: that is, his ordinances, and his lawes,
and his commandements alway.

a Ye, which haue seene Gods graces with your eyes, ought rather to be mooued, then your children, which haue onely heard of them.

2 And [a] consider this day (*for I speake not* to
your children, which haue neither knowen nor
seene) the chastisement of the Lord your God, his
greatnesse, his mightie hand, and his stretched
out arme,
3 And his signes, and his actes, which hee did
in the middes of Egypt vnto Pharaoh the King
of Egypt and vnto all his land:
4 And what he did vnto the hoste of the E-
gyptians, vnto their horses, and to their charets,
when he caused the waters of the red Sea to ouer-
flowe them, as they pursued after you, and the
Lord destroyed them vnto this day:

b As well concerning his benefites, as his corrections.

5 And [b] what he did vnto you in the wilder-
nesse, vntill ye came vnto this place:
6 And what he did vnto Dathan and Abiram
the sonnes of Eliab the sonne of Reuben, when the
earth opened her mouth, & swallowed them with
their housholdes and their tents, and all their sub-
stance that † they had in the middes of all Israel.

† Ebr. was at their feete.

7 For your eyes haue seene all the great actes
of the Lord which he did.

c Because ye haue felt both his chastisements and his benefites.

8 Therefore shall ye keepe [c] all the comman-
dements, which I commaund you this day, that
ye may be strong, and goe in and possesse the land
whither ye goe to possesse it:
9 Also that ye may prolong *your* dayes in the
land, which the Lord sware vnto your fathers, to
giue vnto them and to their seede, *euen* a lande
that floweth with milke and honie.
10 ¶ For the land whither thou goest to pos-
sesse it, is not as the land of Egypt, from whence
ye came, where thou sowedst thy seede, and wate-
redst it with thy ‖ [d] feete as a garden of herbes:

‖ Or, labour.
d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither ye goe to possesse it,
is a land of mountaines and valleys, *and* drinketh
water of the raine of heauen.
12 This land doth the Lord thy God care for:
the eyes of the Lord thy God *are* alwayes vpon it,
from the beginning of the yeere, euen vnto the
ende of the yeere.
13 ¶ If yee shall hearken therefore vnto my
commandements, which I command you this day,
that ye loue the Lord your God & serue him with
all your heart, and with all your soule,
14 I also will giue raine vnto your land in due
time, [e] the first raine and the latter, that thou maist
gather in thy wheate, and thy wine, and thine oyle.

e In the seede time, and toward haruest.

15 Also I will send grasse in thy fieldes for thy
cattell, that thou mayst eate, and haue ynough.
16 *But* beware lest your heart [f] deceiue you,
and lest ye turne aside, and serue other gods, and
worship them,

f By deuising to your selues foolish deuotions according to your owne fantasies.

17 And *so* the anger of the Lord be kindled a-
gainst you, and he shut vp the heauen, that there
be no raine, and that your land yeeld not her
fruite, and ye perish quickely from the good land,
which the Lord giueth you.
18 ¶ Therefore shall ye lay vp these my words
in your heart and in your soule, and * binde them
for a signe vpon your hand, that they may be as a
frontlet betweene your eyes,

*Chap.6.8.

19 And ye shall * teach them your children,
speaking of them, when thou sittest in thine house,
and when thou walkest by the way, and when
thou liest downe, and when thou risest vp.

*Chap.4.10 & 6.7.

20 And thou shalt write them vpon the postes
of thine house, and vpon thy gates,
21 That your dayes may be multiplied, and the
dayes of your children, in the land which the Lord
sware vnto your fathers to giue them, as long as
[g] the heauens are aboue the earth.

g As long as the heauens endure, 2.Pet 3.10,12.

22 ¶ For if ye keepe diligently all these com-
mandements, which I command you to doe: *that*
is, to loue the Lord your God, to walke in all his
wayes, and to cleaue vnto him,
23 Then will the Lorde cast out all these nati-
ons before you, and ye shall possesse great nations
and mightier then you.
24 *All the places whereon the soles of [h] your
feet shal tread, shalbe yours: your coast shalbe from
the wildernesse & from Lebanon, & from the Ri-
uer, *euen* the riuer Perath, vnto the vttermost [i] Sea.

*Iosh.1.3.
h This was accomplished in Dauids and Salomons time.
i Called Mediterraneum.

25 No man shall stand against you: *for* the
Lord your God shall cast the feare and dread of
you vpon all the land that ye shall treade vpon, as
he hath said vnto you.
26 ¶ Beholde, I set before you this day a bles-
sing and a curse:
27 *The blessing, if ye obey the commande-
ments of the Lord your God which I commaund
you this day:

*Chap.28.2. and 30.1.
*Chap.28.15.

28 And the *curse, if ye will not obey the com-
mandements of the Lord your God, but turne out
of the way, which I commaund you this day, to
goe after other gods, which ye haue not [k] knowen.

k Hee reprooueth the malice of men, which leaue that which is certaine, to followe that which is vncertaine.

29 ¶ When the Lord thy God therefore hath
brought thee into the land, whither thou goest to
possesse it, then thou shalt put the *blessing vpon
mount Gerizim, and the curse vpon mount Ebal.
30 Are they not beyond Iorden on that part,
[l] where the sunne goeth downe in the land of the
Canaanites, which dwell in the plaine ouer against
Gilgal, beside the ‖ groue of Moreh?

*Chap.27.13. iosh.8.33.
l Meaning, in Samaria.
‖ Or, plaine.

31 For ye shall passe ouer Iorden, to goe in to
possesse the land, which the Lord your God giueth
you, and ye shall possesse it, and dwell therein.
32 Take heede therefore that ye * doe all the
commandements and the lawes, which I set be-
fore you this day.

*Chap.5.32.

CHAP. XII.

3 To destroy the Idolatrous places. 5.8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burne their children to their gods. 32 To adde nothing to Gods word.

THese are the ordinances and the lawes, which
ye shall obserue and doe in the lande, (which
the Lord God [a] of thy fathers giueth thee to pos-
sesse it) as long as ye liue vpon the earth.

a Whereby they are admonished to seeke none other God.
*Chap.7.5.

2 * Yee shall vtterly destroy all the places
wherein the nations which ye shall possesse, serued
their gods vpon the hie mountaines and vpon the
hilles, and vnder euery greene tree.
3 * Also ye shall ouerthrowe their altars, and
breake downe their pillars, and burne their [b] groues
with fire: and ye shal hew downe the grauen images

*Iudg.2.2.
b Wherein they sacrificed to their idoles.

of

of their gods, and abolish their names out of that
place.
4 Ye shal ^c not doe so vnto the Lord your God,

c Ye shal not serue the Lord with superstitions.

5 But ye shall seeke the place which the Lorde
your God shall * choose out of all your tribes, to
put his Name there, and there to dwell, and thither
thou shalt come,

*1.Kin.8.29. 2.chro.6.5. and 7.12,16.

6 And ye shall bring thither your burnt offe-
rings, and your sacrifices, and your tithes, and the
^d offring of your hands, and your vowes, and your
free offrings, and the first borne of your kine and
of your sheepe.

d Meaning, the first fruites.

7 And there yee shall eate ^e before the Lorde
your God, and yee shall reioyce in all that ye put
your hand vnto, both ye, and your housholdes, be-
cause the Lord thy God hath blessed thee.

e Where his Arke shall be.

8 Yee shall not doe after all these things that
we doe ^f here this day: *that is,* euery man whatso-
euer seemeth him good in his owne eyes.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

9 For yee are not yet come to rest, and to the
inheritance which the Lord thy God giueth thee.
10 But when ye go ouer Iorden, & dwel in the
land, which the Lord your God hath giuen you to
inherit, and *when* he hath giuen you ^g rest from all
your enemies round about, and ye dwell in safetie,

g It had not bene inough to conquer, except God had mainteined them in rest vnder his protection.

11 When there shalbe a place which the Lord
your God shall chuse, to cause his name to dwell
there, thither shall yee bring all that I command
you: your burnt offrings, and your sacrifices, your
tithes, and the offring of your hands, and all your
|| speciall vowes which ye vowe vnto the Lord:

|| *Or, that which ye chuse out for your vowes.*

12 And ye shall reioyce before the Lord your
God, ye, and your sonnes and your daughters, and
your seruants, and your maidens, and the Leuite
that is within your gates: * for hee hath no part
nor inheritance with you.

*Chap.10.9.

13 Take heede that thou offer not thy burnt
offrings in euery place that thou seest:
14 But in the place which the Lord shal ^h chuse
in one of thy tribes, there thou shalt offer thy
burnt offrings, and there thou shalt doe all that I
command thee.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, or as some write more then 300. yeeres, and in other places till the temple was built.

15 Notwithstanding thou mayest kill and eate
flesh in all thy gates, whatsoeuer thine heart desi-
reth, according to the ^i blessing of the Lord thy
God which he hath giuen thee: *both* the vncleane
and the cleane may eate thereof, ^k as of the roe
bucke, and of the hart.

i As God hath giuen thee power and abilitie.
k Euery one might eate at home as well the beast appoynted for sacrifice as the other.

16 Onely ye shall not eat the blood, *but* powre
it vpon the earth as water.
17 ¶ Thou maiest not eate within thy gates the
^l tithe of thy corne, nor of thy wine, nor of thine
oyle, nor the first borne of thy kine, nor of thy
sheepe, neither any of thy vowes which thou vow-
est, nor of thy free offerings, nor the offering of
thine hands,

l Meaning, whatsoeuer was offered to the Lord might not be eaten, but where he had appoynted.

18 But thou shalt eate it before the Lord thy
God, in the place which the Lord thy God shall
chuse, thou, and thy sonne, and thy daughter, & thy
seruant, and thy maid, and the Leuite that is within
thy gates: and thou shalt reioyce before the Lord
thy God, in all that thou puttest thine hand to.
19 * Beware, that thou forsake not the Leuite,
as long as thou liuest vpon the earth.

*Ecclus.7.31.

20 ¶ When the Lord thy God shall enlarge
thy border, as * he hath promised thee, and thou
shalt say, I will eate flesh, (because thine heart lon-
geth to eate flesh) thou maiest eate flesh, whatso-
euer thine heart desireth.

*Gen.28.14. chap.19.8.

21 If the place which the Lord thy God hath
chosen to put his Name there, be farre from thee,
then thou shalt kill of thy bullockes, and of thy
sheepe which the Lord hath giuen thee, as I haue
commanded thee, and thou shalt eat in thy gates,
whatsoeuer thine heart desireth.
22 Euen as the roe bucke, and the hart is ea-
ten, so shalt thou eate them: *both* the vncleane and
the cleane shall eate of them alike.
23 Onely bee † sure that thou eate not the
blood: for the blood ^m is the life, and thou mayest
not eate the life with the flesh.

† *Ebr. be strong, or constant.*
m Because the life of beastes is in their blood.

24 *Therefore* thou shalt not eate it, *but* powre
it vpon the earth as water.
25 Thou shalt not eate it, that it may goe well
with thee, & with thy childrē after thee, whē thou
shalt do that which is right in ẏ sight of the Lord:
26 But thine ^n holy things which thou hast,
and thy vowes thou shalt take vp, and come vnto
the place which the Lord shall chuse.

n That which thou wilt offer in sacrifice.

27 And thou shalt make thy burnt offerings
of the flesh, and of the blood vpon the altar of the
Lord thy God, and the blood of thine offerings
shall bee powred vpon the altar of the Lord thy
God, and thou shalt eate the flesh.
28 Take heede, and heare all these words
which I commaunde thee, that it may goe ^o well
with thee, & with thy children after thee for euer,
when thou doest that which is good and right in
the sight of the Lord thy God.

o God by promise bindeth himselfe to doe good to them that obey his word.

29 ¶ When the Lord thy God shall destroy
the nations before thee, whither thou goest to
possesse them, and thou shalt possesse them and
dwell in their land,
30 Beware, least thou be taken in ^p a snare af-
ter them, after that they be destroied before thee,
and lest thou aske after their gods, saying, Howe
did these nations serue their gods, that I may doe
so likewise?

p By following their superstitions and idolatries, and thinking to serue me thereby.

31 Thou shalt not doe soe vnto the Lord thy
God: for all abomination, which the Lord hateth,
haue they done vnto their gods: for they haue
^q burned both their sonnes and their daughters
with fire to their gods.

q They thought nothing to deare to offer to their idoles.

32 *Therefore* whatsoeuer I command you, take
heede you doe it: * thou shalt put nothing there-
to, nor take ought therefrom.

*Chap.4.2. iosh.1.7. pro.30.6. reu.22.18.

CHAP. XIII.

5 The inticers to idolatrie must bee slaine, seeme they neuer so holie, 6 So neere of kindred or friendship, 12 Or great in multitude or power.

IF there arise among you a prophet or a dreamer
of ^a dreames, (and giue thee a signe or wonder,
2 And the signe and the wonder, which hee
hath tolde thee, come to passe) saying, ^b Let vs go
after other gods, which thou hast not knowen,
and let vs serue them,

a Which sayeth that he hath things reueiled vnto him in dreames.
b He sheweth whereunto the false prophets tend.

3 Thou shalt not hearken vnto the wordes
of the prophet, or vnto that dreamer of dreames:
for the Lord your God ^c prooueth you, to knowe
whether ye loue the Lord your God with all your
heart, and with all your soule.

c God ordeineth all these things that his may be knowen.

4 Yee shall walke after the Lord your God
and feare him, and shall keepe his commande-
ments, and hearken vnto his voyce, and ye shall
serue him, and cleaue vnto him.
5 But that Prophet, or that dreamer of
dreames, he shal ^d be slaine, because he hath spoken
to turne you away from the Lord your God (which
brought you out of the land of Egypt, and deli-
uered you out of the house of bondage) to thrust
thee

d Being conuict by testimonies, and condemned by the iudge.

thee out of the way, wherein the Lorde thy God
commanded thee to walke: ſo ſhalt thou take the
euill away foorth of the middes of thee.

6 ¶ If [e] thy brother, the ſonne of thy mother,
or thine owne ſonne, or thy daughter, or the wife,
that lyeth in thy boſome, or thy friend, which is as
thine owne [f] ſoule, intice thee ſecretly, ſaying, Let
vs goe and ſerue other gods, (which thou haſt not
knowen, thou, *I ſay*, nor thy fathers)

7 *And* of the gods of the people which are
round about you, neere vnto thee or farre off frõ
thee, from the one ende of the earth vnto ỹ other:

8 Thou ſhalt not cõſent vnto him, nor heare
him, neither ſhall thine eye pitie him, nor ſhewe
mercie, nor keepe him ſecret:

9 But thou ſhalt euen kill him: [g] thine hand
ſhall be firſt vpon him to put him to death, and
then the handes of all the people.

10 And thou ſhalt ſtone him with ſtones, that
he dye (becauſe he hath gone about to thruſt thee
away from the Lord thy God, which brought thee
out of ỹ land of Egypt, from ỹ houſe of bondage)

11 That * all Iſrael may heare and feare, and
doe no more any ſuch wickedneſſe as this among
you.

12 ¶ If thou ſhalt heare ſay (concerning any
of thy cities which the Lord thy God hath giuen
thee to dwell in)

13 † Wicked men are gone out from among
you, & haue drawen away the inhabitants of their
citie, ſaying, Let vs go and ſerue other gods, which
ye haue not knowen,

14 Then [h] thou ſhalt ſeeke, and make ſearche
and enquire diligently: and if *it be* true, *and* the
thing certaine, that ſuch abomination is wrought
among you,

15 Thou ſhalt euen ſlay the inhabitants of
that citie with the edge of the ſworde: deſtroy it
vtterly, and all that is therein, and the cattel there-
of with the edge of the ſworde.

16 And [i] thou ſhalt gather all the ſpoyle of it
into the middes of the ſtreete thereof, and burne
with fire the citie and all the ſpoyle thereof euery
whit, vnto the Lord thy God: and it ſhall be an
heape for euer: it ſhall not be built againe.

17 And there ſhall cleaue nothing of ỹ [k] dam-
ned thing to thine hand, that the Lord may turne
from the fiercenes of his wrath, and ſhewe thee
mercie, and haue compaſſion on thee and multi-
plie thee, as he hath ſworne vnto thy fathers:

18 When thou ſhalt obey the voyce of the
Lord thy God, and keepe all his commandements
which I cõmand thee this day, that thou do that
which is right in the eyes of the Lord thy God.

e All naturall affections muſt giue place to Gods honour.

f Whom thou loueſt as thy life.

g As the witnes is charged, Chap. 17.7.

*Chap. 17.13.

†The children of Belial.

h Which art appointed to ſee ſuch faultes puniſhed.

i Signifying that no idolatrie is ſo execrable, nor more grieuouſly to be puniſhed, then of them which once profeſſed God.

k Of the ſpoyle of that idolatrous and curſed citie, Reade Chap. 7.26, and Ioſh. 7.11.

CHAP. XIIII.

1 The maners of the Gentiles in marking them ſelues for the dead may not be followed. 4 What meates are cleane to bee eaten, and what not. 29 The tithes for the Leuite, ſtranger, fatherleſſe, and widowe.

YE are the children of the Lord your God, *Ye
ſhall not cut your ſelues, nor make you *any*
baldneſſe betweene your eyes for the dead.

2 *For thou art an holy people vnto ỹ Lorde
thy God, and the Lord hath choſen thee to be a
[a] precious people vnto himſelfe, aboue all the peo-
ple that are vpon the earth.

3 ¶ Thou ſhalt eate no maner of abominatiõ.

4 [b] Theſe are the beaſtes, which ye ſhall eate,
the beefe, the ſheepe, and the goate,

5 The hart, and the roe bucke, and the bugle,
and the wilde goate, & the vnicorne, & the wilde
oxe, and the chamois.

6 And euery beaſt that parteth ỹ hoofe, and
cleaueth the clift into two clawes, and *is* of the
beaſts that cheweth the cudde, that ſhall ye eate.

7 But theſe ye ſhall not eate, of them ỹ chew
the cud, and of them that deuide and cleaue the
hoofe *onely*: ỹ camell, nor the hare, nor the cony:
for they chewe the cudde, but deuide not ỹ hoofe
therefore they ſhall be vncleane vnto you:

8 Alſo the ſwine, becauſe he deuideth the
hoofe, and cheweth not the cud, ſhalbe vncleane
vnto you: ye ſhal not eate of their fleſh, nor touch
their dead carkeiſes.

9 ¶ *Theſe ye ſhall eate, of all that are in the
waters: all that haue finnes and ſcales ſhal ye eate.

10 And whatſoeuer hath no finnes nor ſcales,
ye ſhall not eate: it ſhall be vncleane vnto you.

11 ¶ Of all cleane birdes ye ſhall eate.

12 But theſe are they, whereof ye ſhall not
eate: the egle, nor the goſhawke, nor the oſprey,

13 Nor the glead nor the kite, nor the vulture,
after their kinde,

14 Nor all kinde of rauens,

15 Nor the oſtrich, nor the nightcrow, nor the
‖ ſeemeaw, nor the hawke after her kinde,

16 Neither the litle owle, nor the great owle,
nor the redſhanke,

17 Nor the pelicane, nor the ſwanne, nor the
cormorant:

18 The ſtorke alſo, and the heron in his kinde,
nor the lapwing, nor * the backe.

19 And euery creeping thing that flieth, ſhall
be vncleane vnto you: it ſhall not be eaten.

20 *But* of all cleane foules ye may eate.

21 Ye ſhall eate of nothing that [c] dieth alone,
but thou ſhalt giue it vnto the [d] ſtranger that is
within thy gates, ỹ he may eate it: or thou maieſt
ſell it vnto a ſtranger: for thou art an holy peo-
ple vnto ỹ Lord thy God. Thou ſhalt not * ſeethe
a kid in his mothers milke.

22 Thou ſhalt [e] giue the tithe of all the in-
creaſe of thy ſeede, that commeth foorth of the
fielde yeere by yeere.

23 And thou ſhalt eate before the Lorde thy
God (in the place which he ſhal chuſe to cauſe his
Name to dwell there) the tithe of thy corne, of
thy wine, and of thine oyle, and the firſt borne of
thy kine & of thy ſheepe, that thou maieſt learne
to feare the Lord thy God alway.

24 And if the way be too long for thee, ſo that
thou art not able to carie it, becauſe the place is
farre from thee, where the Lord thy God ſhall
chuſe to ſet his Name, [f] when the Lorde thy God
ſhall bleſſe thee,

25 Then ſhalt thou make it in money, and
‖ take the money in thine hand, and goe vnto the
place which the Lord thy God ſhall chuſe,

26 And thou ſhalt beſtowe the money for
whatſoeuer thine heart deſireth: whether it be oxe,
or ſheepe, or wine, or ſtrong drinke, or whatſoeuer
thine heart deſireth: [g] and ſhalt eate it there be-
fore the Lord thy God, and reioyce, *both* thou,
and thy houſhold.

27 And the Leuite that is within thy gates,
ſhalt thou not forſake: for he hath neither part
nor inheritance with thee.

28 At the end of three yeere thou ſhalt [h] bring
foorth all the tithes of thine increaſe of the ſame
yeere, and lay it vp within thy gates.

29 Then

*Leuit. 19.28

*Chap. 7.6, and 26.18.

a Therefore thou oughteſt not to folowe the ſuperſtitions of the Gentiles.

b This ceremoniall Law inſtructed the Iewes to ſeeke a ſpirituall pureneſſe, euen in their meate and drinke.

*Leuit. 11.9.

‖ Or, cuckowe.

*Leuit. 11.19.

c Becauſe their blood was not ſhed, but remaineth in them.

d Which is not of thy religion.

*Exod. 23.19. and 34.26.

e The tythes were ordeyned for the maintenance of the Leuites, which had none inheritance.

f When he ſhall giue thee abilitie.

‖ Or, binde vp.

g After the Prieſt hath receiued the Lords part.

h Beſides the yeerely tythes that were giuen to the Leuites, theſe were layed vp in ſtore for the poore.

29 Then ẏ Leuite shall come, because he hath
no part nor inheritance with thee, and the stran-
ger, and the fatherlesse, and the widowe, which are
within thy gates, and shall eate, and be filled, that
the Lord thy God may blesse thee in al the worke
of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debtes. 5 God blesseth them that keepe his commandements. 7 To helpe the poore. 12 The freedome of his seruants. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of seuen yeeres thou shalt make
a freedome.
2 And this is the maner of the freedome: eue-
ry [a] creditour shall quite ẏ lone of his hand which
he hath lent to his neighbour: he shall not aske it
againe of his neighbour, nor of his brother: for
the yeere of the Lords freedome is proclaimed.

a He shall onely release his dettors, which are not able to paye for that yeere.

3 Of a stranger thou mayest require it: but
that which thou hast with thy brother, thine hand
shall remit:
4 [b] Saue when there shall be no poore with
thee: for the Lorde shall blesse thee in the land,
which the Lord thy God giueth thee, for an inhe-
tance to possesse it:

b For if thy dettor be riche, he may be constreyned to pay.

5 So that thou hearken vnto the voyce of the
Lord thy God to obserue and doe all these com-
mandements, which I commande thee this day.
6 For the Lord thy God hath blessed thee, as
he hath promised thee: and * thou shalt lend vnto
many nations, but thou thy selfe shalt not borow,
and thou shalt reigne ouer many nations, & they
shall not reigne ouer thee.

*Chap. 28.12.

7 ¶ If one of thy brethren with thee be poore
‖ within any of thy gates in thy land, which the
Lord thy God giueth thee, thou shalt not harden
thine heart, nor shut thine hand from thy poore
brother:

‖Or, any of thy cities.

8 *But thou shalt open thine hand vnto him,
and shalt lend him sufficient for his neede which
he hath.

*Mat. 5.42. luke 6.34.

9 Beware that there be not a wicked thought
in thine heart, to say, The seuenth yeere, the yeere
of freedome is at hand: therefore †it grieueth thee
to looke on thy poore brother, and thou giuest
him nought, and he crie vnto the Lorde against
thee, so that sinne be in thee.

†Ebr. thine eye is euill.

10 Thou shalt giue him, and † let it not grieue
thine heart to giue vnto him: for because of this
the Lord thy God shal blesse thee in al thy works,
and in all that thou puttest thine hand to.

†Ebr. let not thine heart be euill.

11 [c] Because there shall be euer *some* poore in
the land, therefore I command thee, saying, Thou
shalt [d] open thine hand vnto thy brother, to thy
needie, and to thy poore in thy land.

c To trye your charitie, Matth. 26.11.
d Thou shalt be liberall.

12 ¶ * If thy brother an Ebrewe sell himselfe
to thee, or an Ebrewesse, and serue thee sixe yeere,
euen in the seuenth yeere thou shalt let him goe
free from thee.

*Exod. 21.2. iere. 34.14.

13 And when thou sendest him out free from
thee, thou shalt not let him goe away emptie,
14 *But* shalt [e] giue him a liberall reward of thy
sheepe, and of thy corne, and of thy wine: thou
shalt giue him of that wherewith the Lorde thy
God hath blessed thee.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

15 And remember that thou wast a seruant in
the land of Egypt, & the Lord thy God deliuered
thee: therefore I command thee this thing to day.
16 And if he say vnto thee, I will not go away
from thee, because he loueth thee & thine house,
and because he is well with thee,
17 * Then shalt thou take a naule, and pierce
his eare through against the doore, and he shal be
thy seruant [f] for euer: and vnto thy maide seruant
thou shalt doe likewise.

*Exod. 21.6.
f To the yeere of Iubile, Leui. 25.40.

18 Let it not grieue thee, when thou lettest
him goe out free from thee: for hee hath serued
thee sixe yeeres, *which is* the double worth of [g] an
hired seruant: and the Lorde thy God shall blesse
thee in all that thou doest.

g For the hired seruant serued but three yeeres, and he sixe.

19 ¶ * All the first borne males that come of
thy cattell, and of thy sheepe, thou shalt sanctifie
vnto the Lord thy God. [h] Thou shalt do no worke
with thy first borne bullocke, nor sheare thy first
borne sheepe.

*Exod. 34.19.
h For they are the Lordes.

20 Thou shalt eate it before the Lord thy God
yeere by yeere, in the place which the Lord shall
chuse, *both* thou, and thine houshold.
21 *But if there be any blemish therein, *as if it*
be lame, or blind, or haue any euill fault, thou shalt
not offer it vnto the Lord thy God,

*Leuit. 22.20, 22. chap. 17.1. eccltus. 35.12.

22 *But* shalt eate it within thy gates: the vn-
cleane, and the cleane *shall eate it* alike, [i] as the
roe bucke, and as the hart.

i Thou shalt as well eate them, as the roebucke, and other wilde beastes.

23 Onely thou shalt not eate the blood there-
of, *but* powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, 10 Whitsontide, 13 And the feast of the Tabernacles. 18 What officers ought to be ordeyned. 21 Idolatrie forbidden.

THou shalt keepe the moneth of [a] Abib, and
thou shalt celebrate the Passeouer vnto the
Lord thy God: for in the moneth of Abib ẏ Lord
thy God brought thee out of Egypt by night.

a Reade Exod. 13.4.

2 Thou shalt therefore [b] offer the Passeouer
vnto the Lord thy God, of sheepe and bullockes
*in the place where the Lord shall chuse to cause
his Name to dwell.

b Thou shalt offer the Easter lambe.
*Chap. 12.5.

3 Thou *shalt eate no leauened bread with
it: *but* seuen dayes shalt thou eate vnleauened
bread therewith, *euen* the bread of [c] tribulation:
for thou camest out of the land of Egypt in haste,
that thou maiest remẽber ẏ day whẽ thou camest
out of the land of Egypt, all the dayes of thy life.

*Exod. 12.14, 15.
c Which signified that affliction, which thou haddest in Egypt.

4 And there shalbe no leauen seene with thee
in all thy coastes seuen dayes long: neither shall
there remaine the night any of the flesh vntil the
morning which thou offeredst ẏ first day at euen.
5 Thou maiest [d] not offer ẏ Passeouer within a-
ny of ẏ gates, which ẏ Lord thy God giueth thee:

d This was chiefly accomplished, when the temple was built.

6 But in the place which the Lord thy God
shall chuse to place his Name, there thou shalt
offer the [e] Passeouer at euen, about the going
downe of the sunne, in the season that thou camest
out of Egypt.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

7 And thou shalt roste & eate it in the place
which the Lord thy God shall chuse, and shalt
returne on the morowe, and goe vnto thy tentes.
8 Six dayes shalt thou eate vnleauened bread,
and the seuenth day *shalbe* a solemne assemblie to
the Lord thy God: thou shalt do no worke *therein*.
9 ¶ Seuen weekes shalt thou [f] nomber vnto
thee, and shalt beginne to nomber ẏ seuen weekes,
when thou beginnest to put the sickle to ẏ corne:

f Beginning at the next morning after the Passeouer, Leuit. 23.15. exod. 13.4.

10 And thou shalt keepe the feast of weekes
vnto the Lord thy God, ‖ *euen* a free gift of thine
hand, which thou shalt giue vnto the Lorde thy
God, as the Lord thy God hath blessed thee.

‖Or, as thou art able, willingly.

11 And thou shalt reioyce before the Lord thy
God, thou and thy sonne, and thy daughter, and
thy seruant, and thy maide, and the Leuite that is
within thy gates, & the stranger, & the fatherles,
and

and the widowe, that are among you, in the place
which the Lord thy God shall chuse to place his
Name there,
12 And thou shalt remember that thou wast
a seruant in Egypt: therefore thou shalt obserue
and doe these ordinances.
13 ¶ Thou shalt g obserue the feast of the
Tabernacles seuen dayes, when thou hast gathe-
red in thy corne, and thy wine.
14 And thou shalt reioyce in thy feast, thou,
and thy sonne, and thy daughter, and thy seruant,
and thy maid, & the Leuite, & the stranger, & the
fatherles, and the widow, that are within thy gates.
15 Seuen dayes shalt thou keepe a feast vnto
the Lord thy God in the place which the Lord
shall chuse: when the Lord thy God shall blesse
thee in all thine increase, and in all the workes of
thine hands, thou shalt in any case be glad.
16 ¶ * Three times in the yeere shall all the
males appeare before the Lord thy God in the
place which he shall chuse: in the feast of the vn-
leauened bread, and in the feast of the weekes, and
in the feast of the Tabernacles: and they shall not
appeare before the Lord *emptie.
17 Euery man *shall giue* according to the gift
of his h hand, and according to the blessing of the
Lord thy God, which he hath giuen thee.
18 ¶ i Iudges and officers shalt thou make
thee in all thy cities, which the Lord thy God gi-
ueth thee, throughout thy tribes: and they shall
iudge the people with righteous iudgement.
19 Wrest not thou the Law, nor respect any per-
son, neither take reward: for ẏ reward blindeth the
eies of the wise, & peruerteth the words of the iust.
20 That which k is iust and right shalt thou
follow, that thou maiest liue, and possesse the land
which the Lord thy God giueth thee.
21 ¶ Thou shalt plant thee no groue of any
trees neere vnto the altar of the Lord thy God,
which thou shalt make thee.
22 Thou shalt set thee vp no ‖ pillar, which
thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16, & 17, What things he ought to auoide, 18 And what he ought to imbrace.

Thou shalt offer vnto the Lorde thy God no
bullocke nor sheepe wherein is * a blemish *or*
any euill fauoured thing: for that is an abomina-
tion vnto the Lord thy God.
2 ¶ If there be founde among you in any of
thy cities, which the Lord thy God giueth thee,
man or b woman that hath wrought wickednesse
in the sight of the Lord thy God, in transgresing
his couenant,
3 And hath gone and serued other gods, and
worshipped them: as the sunne, or the moone, or
any of the hoste of heauen, which I haue not
c commanded,
4 And it be tolde vnto thee, and thou hast
heard it, then shalt thou inquire diligently: and if
it be true, *and* the thing certaine, that such abomi-
nation is wrought in Israel,
5 Then shalt thou bring foorth that man, or
that woman (which hath committed that wicked
thing) vnto thy gates, *whether it be* man or wo-
man, and shalt stone them with stones, til they die.
6 * At the mouth † of two or three witnesses
shall he that is worthie of death, die: *but* at the
mouth of one witnesse, he shall not die.

g That is, the 15. day of the seuenth moneth, Leu. 23. 34.

*Exod. 23. 15. and 34. 23.

*Ecclus. 35. 4.

h According to the abilitie that God hath giuen him.

i He gaue auctoritie to that people for a time to chuse themselues magistrates.

k The magistrate must constantly followe the tenor of the Lawe, and in nothing decline from iustice.

‖ Or, image.

*Chap. 15. 21.

a Thou shalt not serue God for faciouns sake, as hypocrites doe.

b Shewing that the crime can not be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God which God hath not commanded.

*Nomb. 35. 30. chap. 19. 15. matt. 18. 16. 2. cor. 13. 1. †Ebr. of two witnesses or three witnesses.

7 The handes of the d witnesses shall be first
vpon him, to kill him: and afterward the handes of
all the e people: so thou shalt take the wicked a-
way from among you.
8 ¶ If there rise a matter too hard for thee
in iudgement betweene blood & blood, betweene
plea and plea, betweene plague and plague, in the
matters of controuersie within thy gates, then
shalt thou arise, and goe vp vnto the place which
the Lord thy God shall chuse,
9 And thou shalt come vnto the Priestes of
the Leuites, and vnto the f iudge that shall be in
those dayes, and aske, and they shall shewe thee
the sentence of iudgement,
10 And thou shalt doe according to that thing
which they of that place (which the Lorde hath
chosen) shewe thee, and thou shalt obserue to doe
according to all that they informe thee.
11 According to the Lawe, which they shall
teach thee, and according to the iudgement which
they shall tell thee, shalt g thou doe: thou shalt
not decline from the thing which they shall shew
thee, *neither* to the right hand, nor to the left.
12 And that man that will doe presumptuous-
ly, not hearkening vnto the Priest (that standeth
before the Lord thy God to h minister there) or
vnto the iudge, that man shall die, and thou shalt
take away euill from Israel.
13 So all the people shall heare and feare, and
doe no more presumptuously.
14 ¶ When thou shalt come vnto the land
which the Lord thy God giueth thee, & shalt pos-
sesse it, & dwell therein, if thou say, I wil set a King
ouer me, like as all the nations that are about me,
15 *Then* thou shalt make him King ouer thee,
whome the Lord thy God shall chuse: from a-
mong thy brethren shalt thou make a King ouer
thee: thou ‖ shalt not set a i stranger ouer thee,
which is not thy brother.
16 In any wise he shall not prepare him many
horses, nor bring the people againe to k Egypt,
for to encrease the number of horses, seeing the
Lord hath sayd vnto you, Ye shall henceforth goe
no more againe that way.
17 Neither shall hee take him many wiues, lest
his heart l turne away, neither shall he gather him
much siluer and golde.
18 And when he shall sit vpon the throne of his
kingdome, then shall he write him this m Law re-
peated in a booke, by the n Priests of the Leuites.
19 And it shall be with him, and he shall reade
therein all dayes of his life, that he may learne to
feare the Lord his God, & to keepe all the words
of this Law, & these ordinances, for to doe them:
20 That his heart bee not lifted vp aboue his
o brethren, and that hee turne not from the com-
mandement, to the right hand or to the left, *but*
that he may prolong his dayes in his kingdome, he,
and his sonnes in the middes of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoyd the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

The Priestes of the Leuites, *and* all the tribe of
Leui * shall haue no part nor inheritance with
Israel, * *but* shall eate the offerings of the Lorde
made by fire, and his a inheritance.
2 Therefore shall they haue no inheritance
among their brethren: *for* the Lord is their inhe-
ritance, as he hath sayd vnto them.

d Whereby they declared that they testified the trueth.

e To signifie a common consent to maintaine Gods honour and true religion.

f Who shall giue sentence as the Priests counsell him by the Lawe of God.

g Thou shalt obey their sentence, that the controuersie may haue an ende.

h So long as he is the true minister of God, and pronounceth according to his word.

‖ Or, mayest not.

i Who is not of thy nation, least he change true religion into idolatrie, and bring thee to slauerie.

k To reuenge their iniuries, and to take them of their best horses, 1. King. 10. 28.

l From the Lawe of God.

m Meaning the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

*Nomb. 18. 20. *Chap. 10. 9. 1. cor. 9. 13.

a That is, the Lords part of his inheritance.

3 ¶ And

3 ¶ And this shalbe the Priestes duetie of the
people, that they, which offer sacrifice, whether *it*
be bullocke or sheepe, shall giue vnto the Priest
the b shoulder, and the two cheekes, and the maw.

b The right shoulder, Nom. 18. 18.

4 The first fruites *also* of thy corne, of thy
wine, and of thine oyle, and the first of the fleece
of thy sheepe shalt thou giue him.
5 For the Lord thy God hath chosen him
out of all thy tribes, to stand and minister in the
Name of the Lord, him, and his sonnes for euer.
6 ¶ Also when a Leuite shall come out of a-
ny of thy cities of all Israel, where he remained,
and come with c all the desire of his heart vnto
the place, which the Lord shall chuse,

c Meaning, to serue God vnfainedly and not to seeke ease.

7 Hee shall then minister in the Name of the
Lord his God, as all his brethren the Leuites,
which remaine there before the Lord.
8 They shall haue like portions to eate d beside
that which commeth of his sale of his patrimonie.

d Not constrained to liue of himselfe.

9 When thou shalt come into the land which
the Lorde thy God giueth thee, thou shalt not
learne to do after ÿ abominations of those nations.
10 Let none be founde among you that ma-
keth his sonne or his daughter to e * goe through
the fire, *or* that vseth witchcraft, *or* a regarder of
times, or a marker of the flying of foules, or a
sorcerer,

e Signifying, they were purged by this ceremonie of passing betweene two fires.
*Leuit. 18. 21.
*Leuit. 20. 27.
*1. Sam. 28. 7.

11 Or * a charmer, or that counselleth w spirits,
or a soothsaier, or that * asketh counsel at the dead.
12 For all that doe such things *are* abomina-
tion vnto the Lord, and because of these abomina-
tions the Lord thy God doth cast them out before
thee.
13 Thou shalt be f vpright therefore with the
Lord thy God.

f Without hypocrisie, or mixture of false religion.

14 For these nations which thou shalt pos-
sesse, hearken vnto those that regard the times,
and vnto sorcerers: † as for thee, the Lorde thy
God hath not † suffred thee so.

†Ebr. but thou not so.
†Ebr. giuen or appoynted.

15 ¶ * The Lord thy God will raise vp vnto
thee a g Prophet like vnto me, from among you,
euen of thy brethren: vnto him ye shall hearken,

*Act. 7. 37.
g Meaning, a continuall succession of Prophets, till Christ the ende of al Prophets come.

16 According to all that thou desiredst of the
Lord thy God in Horeb, in the day of the assem-
blie, when thou saydest, * Let me heare the voyce
of my Lord God no more, nor see this great fire
any more, that I die not.

*Exod. 20. 19.

17 And the Lord said vnto me, They haue well
spoken.
18 * I will raise them vp a Prophet from a-
mong their brethren like vnto thee, and will put
my words in his h mouth, and he shall speake vnto
them all that I shall command him.

*Iosh. 1. 45. act. 3. 21.
h Which promes is not onely made to Christ, but to all that teach in his name, Isa. 59. 21.

19 And whosoeuer will not hearken vnto my
wordes, which he shall speake in my Name, I will
i require it of him.

i By executing punishment vpon him.

20 But the prophet that shal presume to speake
a word in my name, which I haue not comman-
ded him to speake, or that speaketh in the name
of other gods, euen the same prophet shall die.
21 And if thou thinke in thine heart, Howe
shall we know the word which the Lord hath not
spoken?
22 When a prophet speaketh in the Name of
the Lord, if the thing k followe not nor come to
passe, ÿ is the thing which the Lord hath not spo-
ken, *but* the prophet hath spoken it presumptuous-
ly: thou shalt not *therefore* be afraid of him.

k Vnder this sure note be comprised all the other tokens.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnes.

WHen the Lord thy God * shall roote out
the nations, whose land the Lord thy
God giueth thee, and thou shalt possesse them,
and dwell in their cities, and in their houses,

*Chap. 12. 29.

2 * Thou shalt separate three cities for thee
in the middes of thy lande which the Lorde thy
God giueth thee to possesse it.

*Exod. 21. 13. num. 35. 9, 11. iosh. 20. 2.

3 Thou shalt a prepare thee the way, and de-
uide the coastes of the land, which the Lord thy
God giueth thee to inherite, into three partes, that
euery b manslayer may flee thither.

a Make an open and ready way.
b Which killeth against his wil, and bare no hatred in his heart.

4 ¶ This also is the cause wherefore the manslaier
shal flee thither, and liue: who so killeth his neigh-
bour ignorantly, and hated him not in time passed:
5 As hee that goeth vnto the wood with his
neighbour to hew wood, and his hand striketh with
the axe to cut downe the tree, if the head slip from
the helue, and hit his neighbour that he dieth, the
same c shall flee vnto one of the cities, and liue,

c That murther be not committed vpon murther.

6 Least the * auenger of the blood followe
after the manslaier while his heart is chafed, and
ouertake him, because the way is long, and slaie
him, although he be not || worthie of death, be-
cause he hated him not in time passed.

*Numb. 35. 12.
||Or, cannot be iudged to death.

7 Wherefore I command thee, saying, Thou
shalt appoynt out three cities for thee.
8 And when the Lord thy God d enlargeth
thy coastes (as hee hath sworne vnto thy fathers)
and giueth thee all the land which hee promised
to giue vnto thy fathers,

d When thou goest ouer Iorden to possesse the whole land of Canaan.

9 (If thou keepe all these commandements
to doe them, which I command thee this day: *to*
wit, that thou loue the Lord thy God, and walke
in his wayes for euer) * then thou shalt adde three
cities moe for thee besides those three,

*Iosh. 20. 7.

10 That innocent blood be not shed within
thy land, which the Lord thy God giueth thee to
inherite, e lest blood be vpon thee.

e Lest thou be punished for innocent blood.

11 ¶ But if a man hate his neighbour, and lay
waite for him, and rise against him, and smite any
man that he die, and flee vnto any of these cities,
12 Then the f Elders of his citie shall send and
fet him thence, and deliuer him into the handes of
the auenger of the blood, that he may die.

f The Magistrates.

13 Thine g eye shall not spare him, but thou
shalt put away *the crie* of innocent blood from
Israel, that it may goe well with thee.

g Then whosoeuer pardoneth murther, offendeth against the word of God.

14 ¶ Thou shalt not remooue thy neighbours
marke, which they of olde time haue set in thine
inheritance, that thou shalt inherite in the lande,
which the Lord thy God giueth thee to possesse it.
15 ¶ * One witnes shall not rise against a man
for any trespasse, or for any sinne, or for any fault
that he offendeth in, * *but* at the mouth of two
witnesses or at the mouth of three witnesses shall
the matter be stablished.

*Chap. 17. 6. mat. 18. 16. ioh. 8. 17. *2. Cor. 13. 1. ebr. 10. 28.

16 ¶ If a false witnesse rise vp against a man
to accuse him of trespasse;
17 Then both the men which striue together,
shal stand before the h Lord, *eue* before the Priests
and the Iudges, which shalbe in those dayes,

h Gods presence is where his true ministers are assembled.

18 And the Iudges shall make diligent inqui-
sition: and if the witnesse be found false, *and* hath
giuen false witnesse against his brother,
19 * Then shall ye doe vnto him as he had
thought to doe vnto his brother: so thou shalt
take euill away forth of the middes of thee.

*Prou. 19. 5. dan. 13. 62.

20 And the rest shall heare *this*, and feare, and
shall henceefoorth commit no more any such wic-

kednesse

kednesse among you.
21 Therefore thine eye shall haue no compassion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

* Exod.21.23. leuit.24.20. matt.5.38.

CHAP. XX.

3 The exhortation of the Priest when the Israelites go to battell. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must be first proclaymed. 19 The trees that beare fruite, must not be destroyed.

WHen [a] thou shalt go forth to warre against thine enemies, and shalt see horses & charets, & people moe then thou, be not afraide of them: for the Lorde thy God *is* with thee, which brought thee out of the land of Egypt.
2 And when ye are come neere vnto the battel, then the Priest shall come forth to speake vnto the people,
3 And shal say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faynt, neither feare, not be amased, nor adread of them.
4 For y Lorde your God [b] goeth with you, to fight for you against your enemies, & to saue you.
5 ¶ And let the officers speake vnto the people, saying, What man *is there* that hath built a new house, and hath not [c] dedicate it? let *him* goe and returne to his house, lest he die in the battell, and another man dedicate it.
6 And what man *is there* that hath planted a vineyarde, and hath not [d] eaten of the fruite? let him goe and returne againe vnto his house, lest he die in the battell, and another eate the fruite.
7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, lest hee die in battell, and another man take her.
8 And let the officers speake further vnto the people, and say, * Whosoeuer is afrayde and faynt hearted, let him goe & returne vnto his house, lest his brethrens heart faint like his heart.
9 And after that the officers haue made an ende of speaking vnto the people, they shall make captaines of the armie to gouerne the people.
10 ¶ When thou commest neere vnto a citie to fight against it, * thou shalt offer it peace.
11 And if it answere thee againe [e] peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.
12 But if it will make no peace with thee, but make warre against thee, then shalt thou besiege it.
13 And the Lord thy God shal deliuer it into thine handes, and thou shalt smite all the males thereof with the edge of the sworde.
14 Onely the women, & the children, * & the cattel, & all that is in the citie, *euen* all the spoyle thereof shalt thou take vnto thy selfe, and shalt eate the spoyle of thine enemies, which the Lorde thy God hath giuen thee.
15 Thus shalt thou doe vnto all y cities, which are a great way off from thee, which are not of the cities of these [f] nations here.
16 But of the cities of this people, which the Lorde thy God shall giue thee to inherite, thou shalt saue no person aliue,
17 But shalt vtterly destroy them: *to wit*, the Hittites, and the Amorites, the Canaanites, & the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,
18 That they teache you not to doe after all their abominations, which they haue done vnto their gods, & *so* ye should sinne against the Lorde your God.
19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eate of them: therfore thou shalt not cut them downe to further thee in the siege, (for the [g] tree of the field is mans *life*)
20 Onely those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortes against the citie that maketh warre with thee, vntill thou subdue it.

a Meaning, vpon iust occasion: for God permitteth not his people to fight when it seemeth good to them.
* Chap.18.7.
b Is present to defend you with his grace & power.
c For when they entred first to dwell in an house they gaue thanks to God, acknowledging that they had that benefite by his grace.
d The Ebrewe word signifieth to make common or prophane, Leuit. 19.25.
* Iudg.7.3.
* Num.21.22. chap.2.26.
e If it accept peace.
* Iosh.8.2.
f For God had appointed that the Canaanites should be destroyed, & made the Israelites executers of his will, chap.7.1.
g Some reade, For man shalbe in steade of the tree of the fielde, to come out in the siege against thee.

CHAP. XXI.

1 Inquisition for murther. 11 Of the women taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient childe. 23 The body may not hang all night.

IF one be founde [a] slaine in the lande, which the Lord thy God giueth thee to possesse it, lying in the field, & it is not knowen who hath slaine him,
2 Then thine Elders & thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.
3 And let y Elders of that citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.
4 And let the Elders of that citie bring the heifer vnto a [|] stonie [b] valley, which is neyther eared nor sowen, and strike off the heifers necke there in the valley.
5 Also the Priests the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to blesse in the name of the Lorde) shall come forth, & by their word shall all strife & plague be tried.
6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:
7 And shall testifie, and say, Our handes haue not shed this blood, neither haue our eyes seene it.
8 [c] O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shalbe forgiuen them.
9 So shalt thou take away *the cry* of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.
10 ¶ When thou shalt go to warre against thine enemies, and the Lord thy God shal deliuer them into thine hands, and thou shalt take the captiues,
11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, & wouldest take her to thy wife,
12 Then thou shalt bring her home to thine house, [d] and she shall shaue her head, and pare her nayles,
13 And she shall put off the garment that she was taken in, and she shall remaine in thine house, [e] and bewaile her father & her mother a moneth long: & after that shalt thou goe in vnto her, and marry her, and she shalbe thy [f] wife.
14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she wil, but thou shalt not sell her for money, nor make marchandise of her, because thou hast humbled her.
15 ¶ If a man haue two wiues, one loued and another [g] hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,
16 Then when the time commeth, that hee appointeth

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except remedy be found.
| Or, rough.
b That the blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.
c This was the prayer, which the Priests made in the audience of the people.
d Signifying that her former life must be changed before they could be ioyned to the people of God.
e As hauing renounced parents and countrey.
f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.
g This declareth that the pluralitie of wiues came of a corrupt affection.

appointeth his sonnes to be heires of that which
he hath, he may not make the sonne of the belo-
ued first borne ‖before the sonne of the hated,
which is the first borne:

‖*Or, while the sonne of the hated liueth.*

17 But he shall acknowledge the sonne of the
hated for the first borne, and giue him [h] double
portion of all that he hath: for hee is the first of
his strength, and to [i] him belongeth the right of
the first borne.

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Iaakobs sonne.

18 If any man haue a sonne that is stubburne
and disobedient, which will not hearken vnto the
voice of his father, nor the voice of his [k] mother,
and they haue chastened him, and he would not
obey them,

k For it is the mothers duetie also to instruct her children.

19 Then shall his father and his mother take
him, & bring him out vnto the Elders of his citie,
and vnto the gate of the place where he dwelleth,
20 And shall say vnto the Elders of his citie,
This our sonne is stubburne and disobedient, *and*
he will not obey our admonition: he is a ryotour,
and a drunkard.
21 Then all the men of his citie shall [l] stone
him with stones vnto death: so thou shalt take a-
way euill from among you, that all Israel may
heare it, and feare.

l Which death was also appointed for blasphemers & idolaters: so that to disobey the parents *is* most horrible.

22 ¶ If a man also haue committed a trespasse
worthy of death, and is put to death, & thou han-
gest him on a tree,
23 His body shall not remaine [m] all night vp-
on the tree, but thou shalt bury him the same
day: for the * curse of God *is* on him that is han-
ged. Defile not therefore thy land which the Lord
thy God giueth thee to inherite.

m For Gods Law by his death is satisfied, and nature abhorreth crueltie.

* *Gal. 3. 13.*

CHAP. XXII.

1 He commaundeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birdes. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being founde a virgine. 22 The punishment of adulterie.

THou * shalt not see thy brothers oxe nor his
sheepe go astray, & [a] withdraw thy selfe from
them, *but* shalt bring thẽ againe vnto thy brother.

* *Exod. 23. 4.*

a As though thou sawest it not.

2 And if thy brother bee not [b] neere vnto
thee, or if thou knowe him not, then thou shalt
bring it into thine house, and it shal remaine with
thee, vntill thy brother seeke after it: then shalt
thou deliuer it to him againe.

b Shewing, that brotherly affection must be shewed, not only to them that dwell neere vnto vs, but also to them which are farre off.

3 In like maner shalt thou doe with his [c] asse,
and so shalt thou doe with his rayment, & shalt so
doe with all lost things of thy brother, which he
hath lost: if thou hast found them, thou shalt not
withdraw thy selfe *from them.*

c Much more art thou bound to doe for thy neighbours person.

4 ¶ Thou shalt not see thy brothers asse nor
his oxe fall downe by the way, and withdrawe thy
selfe from them, *but* shalt lift them vp with him.
5 ¶ The [d] woman shal not weare that which
perteineth vnto the man, neither shall a man put
on womans rayment: for all that doe so, *are* abo-
mination vnto the Lord thy God.

d For that were to alter the order of nature, and to despite God.

6 ¶ If thou finde a birdes nest in the way, in
any tree, or on the ground, *whether they be* yong
or egges, and the damme sitting vpon the yong,
or vpon the egges, [e] thou shalt not take ẏ damme
with the yong,
7 *But* shalt in any wise let the damme go, and
take the yong to thee, that thou mayest prosper
and prolong thy dayes.

e If God detest crueltie done to litle birdes, how much more to man, made according to his image?

8 ¶ When thou buildest a newe house, thou
shalt make a battlemẽt on thy roofe, that thou lay
not blood vpõ thine house, if any man fal thence.
9 ¶ Thou shalt not [f] sowe thy vineyard with
diuers kinds of seedes, lest thou defile the increase
of the seedo which thou hast sowen, and the fruite
of the vineyarde.

f The tenor of this Lawe, is to walke in simplicitie, and not to be curious of newe inuentions.

10 ¶ Thou shalt not plowe with an oxe and an
asse together.
11 ¶ Thou shalt not weare *a garment* of di-
uers sorts, as of woollen and linen together.
12 ¶ * Thou shalt make thee fringes vpon the
foure quarters of thy vesture, wherewith thou co-
uerest thy selfe.

* *Nom. 15. 38.*

13 ¶ If a man take a wife, and when he hath
lyen with her, hate her,
14 And lay [g] slaunderous thinges vnto her
charge, and bring vp an euill name vpon her, and
say, I tooke this wife, and when I came to her, I
found her not a mayde,

g That is, be an occasion that she is slaundered.

15 Then shal the father of the mayde and her
mother take and bring the signes of the maydes
virginitie vnto the Elders of the citie to the gate.
16 And the maydes father shall say vnto the
Elders, I gaue my daughter vnto this man to wife,
and he hateth her:
17 And lo, he layeth slaunderous things vnto
her charge, saying, I founde not thy daughter a
mayde: loe, these *are the tokens* of my daughters
virginitie: and they shall spreade the [h] vesture be-
fore the Elders of the citie.

h Meaning, the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the citie shall take that
man and chastise him,
19 And shall condemne him in an hundreth
shekels of siluer, and giue them vnto the father [i] of
the mayde, because hee hath brought vp an euill
name vpon a mayde of Israel: and she shalbe his
wife, and he may not put her away all his life.

i For the fault of the childe redoundeth to the shame of the parents: therefore he was recompensed whe she was faultlesse.

20 ¶ But if this thing be true, that the mayde
be not found a virgine,
21 Then they shall bring foorth the mayde to
the doore of her fathers house, and the men of her
citie shall stone her with stones to death: for shee
hath wrought follie in Israel, by playing the whore
in her fathers house: so thou shalt put euill away
from among you.
22 ¶ * If a man be found lying with a woman
marryed to a man, then they shall dye euen both
twaine: *to wit*, the man that lay with the wife, and
the wife: so thou shalt put away euill from Israel.

* *Leuit. 20. 10.*

23 ¶ If a maid be betrothed vnto an husband,
and a man finde her in the towne & lye with her,
24 Then shall yee bring them both out vnto
the gates of the same citie, and shall stone them
with stones to death: the mayde because she cried
not, *being* in the citie, & the man, because he hath
‖ humbled his neighbours wife: so thou shalt put
away euill from among you.

‖ *Or, defiled.*

25 ¶ But if a man finde a betrothed mayde in
the field, and force her, and lye with her, then the
man that lay with her, shall dye alone:
26 And vnto the mayd thou shalt do nothing,
because there is in the mayde no ‖ cause of death:
for as whẽ a man riseth against his neighbour and
woundeth him to death, so [k] is this matter.

‖ *Or, no sinne worthie death.*

k Meaning, that the innocent can not be punished.

27 For he found her in the fieldes: the betro-
thed mayde cryed, and there was no man to suc-
cour her.
28 ¶ * If a man finde a mayde that is not be-
trothed, and take her, and lye with her, and they
be founde,
29 Then the man that lay with her, shall giue
vnto the maydes father fiftie *shekels* of siluer: and

* *Exod. 22. 16.*

ſhe ſhalbe his wife, becauſe he hath humbled her: he cannot put her away all his life.
30 ¶ No man ſhall [l] take his fathers wife, nor
ſhall vncouer his fathers skirt.

l He ſhall not lie with his ſtepmother: meaning hereby all other degrees forbidden, Leui.18.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to auoyde when they goe to warre. 15 Of the fugitiue ſeruant. 17 To flee all kinde of whoredome. 19 Of vſurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by burſting, or that hath
his priuie member cut off, [a] ſhall enter into
the Congregation of the Lord.
2 [b] A baſtard ſhall not enter into the Con-
gregation of the Lorde: euen to his tenth gene-
ration ſhall he not enter into the Congregation
of the Lord.
3 * The Ammonites and the Moabites ſhall
not enter into the Congregation of the Lord: e-
uen to their tenth generation ſhall they not enter
into the Congregation of the Lord for euer,
4 Becauſe they [c] met you not with bread and
water in the way, when yee came out of Egypt,
and * becauſe they hired againſt thee Balaam the
ſonne of Beor, of Pethor in Aram-naharaim, to
curſe thee.
5 Neuertheleſſe, the Lorde thy God would
not hearken vnto Balaam, but the Lord thy God
turned the curſe to a bleſſing vnto thee, becauſe
the Lord thy God loued thee.
6 Thou [d] ſhalt not ſeeke their peace nor
their proſperitie all thy dayes for euer.
7 ¶ Thou ſhalt not abhorre an Edomite: for
he is thy brother, neither ſhalt thou abhorre an
Egyptian, becauſe thou waſt a ſtranger in his land.
8 The children that are begotten [e] of them
in their thirde generation, ſhall enter into the
Congregation of the Lord.
9 ¶ When thou goeſt out with the hoſt a-
gainſt thine enemies, keepe thee then from all
wickedneſſe.
10 ¶ If there be among you any that is vn-
cleane by that which commeth to him by night,
he ſhall goe out of the hoſte, and ſhall not enter
into the hoſte,
11 But at euen he ſhall waſh *him ſelſe* with
water, and when the ſunne is downe, he ſhall en-
ter into the hoſte.
12 ¶ Thou ſhalt haue a place alſo without the
hoſte whither thou ſhalt [f] reſort,
13 And thou ſhalt haue a paddle among thy
weapons, & when thou wouldeſt ſit downe with-
out, thou ſhalt digge therewith, & returning thou
ſhalt [g] couer thine excrements.
14 For the Lord thy God walketh in the mids
of thy campe to deliuer thee, and to giue *thee*
thine enemies before thee: therefore thine hoſte
ſhall be holy, that he ſee no filthie thing in thee
and turne away from thee.
15 ¶ Thou ſhalt not [h] deliuer the ſeruant vnto
his maſter, which is eſcaped from his maſter vnto
thee.
16 He ſhall dwell with thee, *euen* among you,
in what place he ſhall chuſe, in one of thy † cities
where it liketh him beſt: thou ſhalt not vexe him.
17 ¶ There ſhalbe no whore of the daughters
of Iſrael, neither ſhall there be a whore keeper of
the ſonnes of Iſrael.
18 Thou ſhalt neither bring the [i] hire of a
whore, nor the price of a dogge into the houſe
of the Lord thy God for any vow: for euen both

a Either to beare office, or to marrie a wife.
b This was to cauſe them to liue chaſtly, that their poſteritie might not be reiected.
* Nehe.13.1.
c Hereby he condemneth all, that further not the children of God in their vocation.
* Nomb.22.5,6.
d Thou ſhalt haue nothing to doe with them.
e If the fathers haue renounced their idolatrie, and receiued circumciſion.
f For the neceſſitie of nature.
g Meaning hereby that his people ſhoulde be pure both in ſoule and body.
h This is meant of the heathen, who fled for their maſters crueltie and imbraced the true religion.
† Ebr. gates.
i Forbidding hereby that any gaine gotten of euill things ſhould be applied to the ſeruice of God, Mich.1.7.

theſe *are* abomination vnto the Lord thy God.
19 ¶ * Thou ſhalt not giue to vſurie to thy
brother: *as* vſurie of money, vſurie of meate, vſu-
rie of any thing that is put to vſurie.
20 Vnto a [k] ſtranger thou mayeſt lend vpon
vſurie, but thou ſhalt not lend vpon vſurie vnto
thy brother, that the Lord thy God may [l] bleſſe
thee in all that thou ſetteſt thine hand to, in the
land whither thou goeſt to poſſeſſe it.
21 ¶ When thou ſhalt vowe a vowe vnto the
Lord thy God, thou ſhalt not be ſlacke to pay it:
for the Lord thy God will ſurely require it of thee,
and *ſo* it ſhould be ſinne vnto thee.
22 But when thou abſteineſt from vowing, it
ſhalbe no ſinne vnto thee.
23 That which is gone out of thy lippes, thou
ſhalt [m] keepe and performe, as thou haſt vowed
it willingly vnto the Lord thy God: *for* thou haſt
ſpoken it with thy mouth.
24 ¶ When thou commeſt vnto [n] thy neigh-
bours vineyard, then thou mayeſt eate grapes at
thy pleaſure, as much as thou wilt: but thou ſhalt
put none in thy [o] veſſell.
25 When thou commeſt into thy neighbours
corne * thou mayeſt plucke the eares with thine
hand, but thou ſhalt not mooue a ſickle to thy
neigbours corne.

* Exod.22.25. Leuit.25.36.
k This was permitted for a time for the hardneſſe of their heart.
l If thou ſhewe thy charitie to thy brother, God will declare his loue toward thee.
m If the vowe be lawfull and godly.
n Being hired for to labour.
o To bring home to thine houſe.
* Mat.12.1.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages muſt not be reteined. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſſe and widow.

WHen a man taketh a wife, and marrieth
her, if ſo be ſhee finde no fauour in his
eyes, becauſe hee hath eſpyed ſome filthineſſe in
her, [a] then let him write her a bill of diuorce-
ment, and put it in her hand, and ſend her out of
his houſe.
2 And when ſhe is departed out of his houſe,
and gone her way, and marrie with an other man,
3 And if the latter huſband hate her, & write
her a letter of diuorcement, and put it in her hand,
and ſend her out of his houſe, or if the latter man
die which tooke her to wife:
4 *Then* her firſt huſband, which ſent her a-
way, may not take her againe to be his wife, af-
ter that ſhe is [b] defiled: for that *is* abomination in
the ſight of the Lord, and thou ſhalt not cauſe the
land to ſinne, which the Lord thy God doth giue
thee to inherite.
5 ¶ When a man taketh a new wife, he ſhall
not goe a warfare, [c] neither ſhalbe charged with
any buſineſſe, but ſhalbe free at home one yeere,
and reioyce with his wife which he hath taken.
6 ¶ No man ſhall take the nether nor the
vpper [d] milſtone to pledge: for this gage is *his* li-
uing.
7 ¶ If any man be found ſtealing any of his
brethren of the children of Iſrael, and maketh
merchandize of him, or ſelleth him, that thiefe
ſhall die: ſo ſhalt thou put euill away from among
you.
8 ¶ Take heede of the * plague of leproſie,
that thou obſerue diligently, and doe according
to all that the Prieſtes of the Leuites ſhall teach
you: take heed ye doe as I commanded them.
9 Remember what the Lord thy God did vn-
to * Miriam by the way after that ye were come
out of Egypt.
10 ¶ Whẽ thou ſhalt aske again of thy neigh-
bour

a Hereby God approueth not that light diuorcement, but permitteth it to auoyde further inconuenience, Mat.19.8.
b Seeing that by dimitting her, he iudged her to be vncleane and defiled.
c That they might learne to know one anothers conditions and ſo afterward liue in godly peace.
d Nor any thing, whereby a man getteth his liuing.
* Leuit.13.2.
* Nom.12.10.

bour any thing lent, thou shalt not goe e into his
house to fet his pledge.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

11 But thou shalt stand without, and the man
that borowed it of thee, shall bring the pledge
out of the doores vnto thee.
12 Furthermore if it be a poore body, thou
shalt not sleepe with his pledge,
13 *But* shalt restore him the pledge when the
sunne goeth downe, that he may sleepe in his ray-
ment, and blesse thee: and it shalbe righteousnes
vnto thee f before the Lord thy God.
14 ¶ Thou shalt not oppresse an hyred ser-
uant that is needie and poore, *neither* of thy bre-
thren, nor of the stranger that is in thy land with-
in thy gates.

f Though he would be vnthankefull, yet God will not forget it.

*Leuit.19.13. Tob.4.14.

15 * Thou shalt giue him his hire for his day,
neither shall the sunne goe downe vpon it: for he
is poore, and therewith susteineth his life: lest hee
crie against thee vnto the Lorde, and it be sinne
vnto thee.

*2.King.14.6. 2.chro.25.4.iere. 31.29.30.ezek. 18.20.

16 ¶ * The fathers shall not be put to death
for the children, nor the children put to death for
the fathers, but euery man shall be put to death
for his owne sinne.
17 ¶ Thou shalt not peruert the right of the
g stranger, *nor* of the fatherlesse, nor take a wi-
dowes raiment to pledge.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

18 But remember that thou wast a seruant in
Egypt, and howe the Lorde thy God deliuered
thee thence. Therefore I commaund thee to do
this thing.

*Leuit.19.9.and 23.22.

19 ¶ * When thou cuttest downe thine har-
uest in thy fielde, and hast forgotten a sheafe in
the fielde, thou shalt not goe againe to fet it, *but*
it shalbe for the stranger, for the fatherles, & for
the widowe: that the Lorde thy God may blesse
thee in all the works of thine hands.
20 When thou ‖ beatest thine oliue tree, thou
shalt not goe ouer the boughes againe, *but* it
shalbe for the stranger, for the fatherlesse, and for
the widowe.

‖ Or, gatherest thine oliues.

21 When thou gatherest thy ‖ vineyard, thou
shalt not gather the grapes cleane after thee, *but*
they shall be for the stranger, for the fatherlesse,
and for the widowe.

‖ Or, the grapes of thy vineyards.

22 And remember that thou wast h a seruant
in the land of Egypt: therefore I command thee
to doe this thing.

h God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seed to the kinsman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

WHen there shall be strife betweene men,
and they shall come vnto iudgement,
a and sentence shall be giuen vpon them, and
the righteous shall be iustified, and the wicked
condemned,
2 Then if so be the wicked be woorthy to bee
beaten, the iudge shall cause him to lie downe,
b and to be beaten before his face, according to
his trespasse, vnto a certaine number.
3 c Fortie *stripes* shall he cause him to haue
& not past, lest if he should exceed and beat him
aboue that with many stripes, thy brother should
appeare despised in thy sight.
4 ¶ * Thou shalt not mousell the oxe that
treadeth out the corne.
5 ¶ * If brethren dwell together, and one of
them die and haue no sonne, the wife of the dead
shall not marry without: *that is,* vnto a stranger,

a Whether there be a plaintife or none, the magistrates ought to trie our faults & punish according to the crime.
b When the crime deserueth not death.
c The Iewes of superstition afterward tooke one away, 2.Cor. 11.24.
*1.Cor.9.9. 1.tim.5.18.
*Ruth.4.3. matth.22.24. mark.12.19. luke 20.28.

but his d kinseman shall goe in vnto her, and take
her to wife, and doe the kinsemans office to her.
6 And the first borne which she beareth, shall
succeede in the name of his brother which is
dead, that his name be not put out of Israel.
7 And if the man will not take his kinsewo-
man, then let his kinsewoman goe vp to the gate
vnto the Elders, and say, My kinseman refuseth to
raise vp vnto his brother a name in Israel: he will
not doe the office of a kinsman vnto me.
8 Then the Elders of his citie shall call him,
and commune with him: if he stand and say, I wil
not take her,
9 Then shall his kinsewoman come vnto him
in the presence of the Elders, and loose his shooe
from his foote, and spit in his face, and answere,
and say, So shall it be done vnto that man, that
will not build vp his brothers house.
10 And his name shall be called in Israel, The
house of him whose shooe is put off.

d Because the Ebrew worde signifyeth not the naturall brother, and the worde, that signifieth a brother, is taken also for a kinsman it seemeth that it is not meant that the naturall brother should marry his brothers wife, but some other of the kinred, that was in that degree which might marrie.

11 ¶ e When men striue together, one with
another, if the wife of the one come neere, for to
ridde her husband out of the handes of him that
smiteth him, and put foorth her hand, and take
him by his priuities,
12 Then thou shalt cut off her hande: thine
eye shall not spare her.

e This law importeth, that godly shamefastnesse be preserued: for it is an horrible thing to see a woman past shame.

13 ¶ Thou shalt not haue in thy bagge two
maner of † weightes, a great and a small,
14 Neither shalt thou haue in thine house di-
uers † measures, a great and a small:
15 *But* thou shalt haue a right & iust weight:
a perfite and a iust measure shalt thou haue, that
thy dayes may be lengthened in the land, which
the Lord thy God giueth thee.
16 For all that doe such thinges, *and* all that
doe vnrighteously, *are* abomination vnto the
Lord thy God.

† Ebr. stone and stone.
† Ebr. Ephah and ephah: reade Leu. 16.36.

17 ¶ * Remember what Amalek did vnto thee
by the way, when ye were come out of Egypt:
18 How he met thee by the way, and smote the
hindmost of you, all that were feeble behinde
thee, when thou wast fainted and weary, and he
feared not God.
19 Therefore, when the Lorde thy God hath
giuen thee rest from all thine enemies round a-
bout in the land, which the Lord thy God giueth
thee for an inheritance to possesse it, *then* thou
shalt put out the f remembrance of Amalek
from vnder heauen: forget not.

*Exod.17.14.

f This was partly accomplished by Saul, about 450. yeres afterward.

CHAP. XXVI.

2 The offering of the first fruites. 5 What they must protest when they offer them. 12 The tithes of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALso when thou shalt come into the lande
which the Lord thy God giueth thee for in-
heritance, and shalt possesse it, and dwell therein,
2 a Then shalt thou take of the first of all the
fruite of the earth, and bring it out of the lande
that the Lord thy God giueth thee, and put it in a
basket, and goe vnto the place, which the Lorde
thy God shall chuse to b place his Name there.
3 And thou shalt come vnto the Priest, that
shall be in those dayes, and say vnto him, I ac-
knowledge this day vnto the Lord thy God, that
I am come vnto the countrey which the Lorde
sware vnto our fathers for to giue vs.
4 Then the Priest shall take the basket out of
thine hand, & set it downe before the altar of the
Lord

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.
b To be called vpon, serued and worshipped spiritually, Chap.12.5.

Lord thy God.
5 And thou shalt answere and say before the
Lord thy God, A [c] Syrian *was* my father, who be-
ing ready to perish *for hunger*, went downe into
Egypt, and soiourned there with a smal company,
and grew there vnto a nation great, mightie [d] and
full of people.
6 And the Egyptians vexed vs, and troubled
vs, and laded vs with cruell bondage.
7 But when we [e] cried vnto the Lord God of
our fathers, the Lord heard our voyce, & looked
on our aduersitie, and on our labour, and on our
oppression.
8 And the Lorde brought vs out of Egypt in
a mightie hande, and a stretched out arme, with
great terriblenesse, both in signes and wonders.
9 And he hath brought vs into this place, and
hath giuen vs this land, *euen* a lande that floweth
with milke and hony.
10 And now, lo, I haue [f] brought ẏ first fruites
of the land which thou, O Lorde, hast giuen me,
and thou shalt set it before the Lord thy God, and
worship before the Lord thy God:
11 And thou shalt reioyce in all the good
things which the Lorde thy God hath giuen vnto
thee & to thine [g] housholde, thou and the Leuite,
and the stranger that is among you.
12 ¶ When thou hast made an end of tithing
all the tythes of thine increase, the third yeere,
which is the yeere of tithing, and hast giuen it vn-
to the Leuite, to the stranger, to the fatherlesse, and
to the widowe, that they may eate within thy
gates, and be satisfied,
13 Then thou shalt [h] say before the Lord thy
God, I haue brought the halowed thing out of
mine house, & also haue giuen it vnto the Leuites
& to the strangers, to the fatherlesse, & to the wi-
dow, according to all thy * cōmandements which
thou hast commanded me: I haue [i] transgressed
none of thy cōmandements, nor forgotten *them*.
14 I haue not eaten thereof [k] in my mourning,
nor suffred ought to perish [l] through vncleannes,
nor giuen ought thereof for the dead, *but* haue
hearkened vnto the voyce of the Lord my God: I
haue done [m] after al that thou hast cōmanded me.
15 Looke downe from thine holy habitation,
euen from heauen, & blesse thy people Israel, and
the lande which thou hast giuen vs (as thou swa-
rest vnto our fathers) the land that floweth with
milke and hony.
16 ¶ This day the Lord thy God doeth com-
mand thee to doe these ordinances, & lawes: keepe
them therefore, & do them with [n] all thine heart,
and with all thy soule.
17 Thou hast set vp the Lorde this day to be
thy God, and to walke in his wayes, and to keepe
his ordinances, and his commaundements, and his
lawes, and to hearken vnto his voyce.
18 [o] And the Lord hath set thee vp this day,
to be a * precious people vnto him (as hee hath
promised thee) and that thou shouldest keepe all
his commandements,
19 And to make thee * high aboue all nations
(which he hath made) in praise, & in name, and in
glory, * and that thou shouldest be an holy people
vnto the Lord thy God, as he hath said.

c Meaning Iaakob, who serued 20. yeres in Syria.
d Only by Gods mercy, and not by their fathers deseruings.
e Alledging the promises made to our fathers, Abraham, Izhak and Iaakob.
f In token of a thankful heart, and mindefull of this benefite.
g Signifying that God giueth vs not goods for our selues onely, but for their vses also which are cōmitted to our charge.
h Without hypocrisie.
* Chap.14.27.
i Of malice and contempt.
k Or, for any necessitie.
l By putting them to any prophane vse.
m As farre as my sinnefull nature would suffer: for else, as Dauid and Paul say, there is not one iust, Psal. 143. rom.3.10.
n With a good & simple conscience.
o Signifying that there is a mutuall bond betweene God & his people.
* Chap.7.6.& 14.2.
* Chap.4.7.& 28.1.
* Chap.7.6.& 14.2.

CHAP. XXVII.

2 They are commanded to write the Lawe vpon stones for a remembrance. 5 Also to build an altar. 13 The cursings are giuen on mount Ebal.

THen Moses with the Elders of Israel [a] com-
manded the people, saying, Keepe all the cō-
mandements, which I command you this day.
2 And when ye shall passe * ouer Iorden vnto
the lande which the Lorde thy God giueth thee,
thou shalt set thee vp great stones, and playster
them with plaister,
3 [b] And shalt write vpon them all the words
of this Lawe, when thou shalt come ouer, that
thou mayest go into the land which the Lord thy
God giueth thee: a lande that floweth with milke
and hony, as the Lorde God of thy fathers hath
promised thee.
4 Therefore when ye shall passe ouer Iorden,
ye shall set vp these stones, which I command you
this day in mount Ebal, and thou shalt plaister
them with plaister.
5 * And there shalt thou build vnto the Lord
thy God an altar, *euen* an altar of stones: thou
shalt lift none [c] yron *instrument* vpon them.
6 Thou shalt make the altar of the Lord thy
God of whole stones, and offer burnt offerings
thereon vnto the Lord thy God.
7 And thou shalt offer peace offrings, & shalt
eate there and reioyce before the Lord thy God:
8 And thou shalt write vpon the stones al the
words of this Law, [d] well and plainely.
9 ¶ And Moses & the Priestes of the Leuites
spake vnto all Israel, saying, Take heede & heare,
O Israel: this day thou art become the people of
the Lord thy God.
10 Thou [e] shalt hearken therefore vnto the
voyce of the Lord thy God, and doe his comman-
dements and his ordinances, which I commaund
thee this day.
11 ¶ And Moses charged the people the same
day, saying,
12 These shal stand vpon mount Gerizzim, to
blesse the people when ye shall passe ouer Iorden:
Simeon, and Leui, and Iudah, and Issachar, and
[f] Ioseph, and Beniamin.
13 And these shall stand vpon mount Ebal, to
[g] curse: Reuben, Gad, and Asher, and Zebulun,
Dan, and Naphtali.
14 And the Leuites shal answere and say vnto
all the men of Israel with a loud voyce,
15 ¶ Cursed be the man that shall make any
carued or molten [h] image, *which is* an abomina-
tion vnto the Lord, the worke of the hands of the
craftesman, and putteth it in a secrete place: And
all the people shall answere, and say: So be it.
16 Cursed be he that [i] curseth his father & his
mother: And all the people shall say: So be it.
17 Cursed be he that remoueth his neighbors
[k] marke. And all the people shall say: So be it.
18 Cursed be he that maketh ẏ [l] blinde go out
of the way: And all the people shall say: So be it.
19 Cursed be he that hindreth the right of the
stranger, the fatherlesse, and the widow: And al the
people shall say: So be it.
20 Cursed be hee that lyeth with his fathers
wife: for hee hath vncouered his fathers [m] skirt:
And all the people shall say: So be it.
21 Cursed be he that lieth with any beast: And
all the people shall say: So be it.
22 Cursed be he that lyeth with his sister, the
daughter of his father, or the daughter of his mo-
ther: And all the people shall say: So be it.
23 Cursed be he that lyeth with his [n] mother
in law: And all the people shall say: So be it.

a As Gods minister and charged with the same.
* Iosh.4.1.
b God would that his Law should be set vp in the borders of the land of Canaan, that all that looked thereon, might knowe that the land was dedicate to his seruice.
* Exo.20.25. iosh. 8.31.
c The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.
d That euery one may well reade it, and vnderstand it.
e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.
f Meaning, Ephraim and Manasseh.
g Signifying, that if they would not obey God for loue, they should be made to obey for feare.
h Vnder this he conteineth all the corruptiō of Gods seruice, and the transgression of the first table.
i Or, contemneth: and this apperteineth to the second table.
k He cōdemneth all iniuries and extortions.
l Meaning, that helpeth not and counselleth not his neighbour.
m In committing villany against him, Leuit.20.17. and ezek.22.10. and chap.22.30.
n Meaning his wiues mother.

24 Cursed be hee that smiteth his neighbour
o secretly: And all the people shall say: So be it.

o For God, that seeth in secret, will reuenge it.

25 *Cursed be he that taketh a reward to put
to death innocent blood: And all the people shall
say: So be it.

*Ezek.22.12.

26 *Cursed be he that confirmeth not all the
wordes of this Law, to do them: And all the peo-
ple shall say: So be it.

*Galat.3.10.

CHAP. XXVIII.

1 The promises to them that obey the commandements. 15 The threatnings to the contrary.

*Leuit.26.3.

IF * thou shalt obey diligently the voyce of the
Lord thy God, and obserue and do all his com-
mandements, which I commaund thee this day,
then the Lorde thy God will a set thee on high a-
boue all the nations of the earth.

a He will make thee the most excellent of all people.

2 And all these blessings shall come on thee,
and b ouertake thee, if thou shalt obey the voyce
of the Lord thy God.

b When thou thinkest thy selfe forsaken.

3 Blessed shalt thou be in the c citie, & bles-
sed also in the fielde.

c Thou shalt liue wealthily.

4 Blessed shalbe the fruite d of thy body, and
the fruite of thy ground, & the fruite of thy cattel,
the increase of thy kine, & ỳ flockes of thy sheepe.

d Thy children and succession.

5 Blessed shalbe thy basket and thy dough.
6 Blessed shalt thou be, whē thou e commest
in, and blessed also when thou goest out.

e All thine enterprises shall haue good successe.

7 The Lorde shall cause thine enemies that
rise against thee, to fall before thy face: they shall
come out against thee one way, and shall flee be-
fore thee f seuen wayes.

f Meaning, many wayes.

8 The Lord shall command the blessing *to be*
with thee in thy store houses, and in all that thou
settest thine g hand to, and will blesse thee in the
land which the Lord thy God giueth thee.

g God will blesse vs, if we doe our duetie, and not be idle.

9 The Lorde shall make thee an holy people
vnto himselfe, as he hath sworne vnto thee, if thou
shalt keepe the commandements of the Lord thy
God, and walke in his wayes.
10 Then all people of the earth shall see that
the Name of the Lorde is h called vpon ouer thee,
and they shalbe afrayde of thee.

h In that he is thy God, and thou art his people.

11 And the Lord shall make thee plenteous in
goods, in the fruite of thy body, and in the fruite
of thy cattell, and in the fruite of thy grounde, in
the lande which the Lord sware vnto thy fathers,
to giue thee.
12 The Lorde shall open vnto thee his good
treasure, *euen* the i heauen to giue rayne vnto thy
lande in due season, and to blesse all the worke of
thine handes: and * thou shalt lende vnto many
nations, but shalt not borow thy selfe.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen.
* Chap.15.6.

13 And the Lord shall make thee the head, &
not the ‖ tayle, & thou shalt be aboue onely, and
shalt not bee beneath, if thou obey the comman-
dements of the Lord thy God, which I commaund
thee this day, to keepe and to doe *them.*

‖ Or, the lowest.

14 But thou shalt not decline from any of the
wordes, which I command you this day, *either* to
the * right hand or to the left, to goe after other
gods to serue them.

*Josh.23.6.

15 ¶ * But if thou wilt not obey the voyce of
the Lord thy God, to keepe & to doe all his com-
mandements and his ordinances, which I com-
mand thee this day, then all these curses shal come
vpon thee, and ouertake thee.

* Leuit.26.14. lament.2.17. mala.2.2. baruc.1.20.

16 Cursed shalt thou bee in the towne, and
cursed also in the fielde.
17 Cursed shall thy basket be, & thy ‖ dough.
18 Cursed shall be the fruite of thy body, and

‖ Or, store.

the fruite of thy land, the increase of thy kine, and
the flockes of thy sheepe.
19 Cursed shalt thou be when thou commest
in, and cursed also when thou goest out.
20 The Lorde shall sende vpon thee cursing,
trouble, & ‖ shame, in all that which thou settest
thine hand to do, vntil thou be destroyed, and pe-
rish quickely, because of the wickednesse of thy
workes whereby thou hast forsaken me.

‖ Or, rebuke.

21 The Lord shall make the pestilence cleaue
vnto thee, vntill he hath consumed thee from the
land, whither thou goest to possesse it.
22 * The Lorde shall smite thee with a con-
sumption, and with the feuer, and with a burning
ague, and with feruent heate, and with the sword,
and with ‖ blasting, and with the mildew, & they
shall pursue thee vntill they perish.

*Leuit.26.16.
‖ Or, drought.

23 And thine heauen that is ouer thine head,
shall be k brasse, and the earth that is vnder thee,
yron.

k It shal giue thee no more moisture then if it were of brasse.

24 The Lord shal giue thee for the raine of thy
lande, dust and ashes: *euen* from ‖ heauen shall it
come downe vpon thee, vntil thou be destroyed.

‖ Or, out of the ayre, as dust raised with winde.

25 *And* the Lorde shall cause thee to fall be-
fore thine enemies: thou shalt come out one way
against them, and shalt flee seuen wayes before
them, & shalt be l scattered through all the king-
domes of the earth.

l Some reade, thou shalt be a terrour & feare, when they shall heare how God hath plagued thee.

26 And thy m carkeis shall be meate vnto all
foules of the ayre, & vnto the beasts of the earth,
and none shall fray them away.

m Thou shalt be cursed both in thy life and in thy death: for the buriall is a testimony of the resurrection, which signe for thy wickednesse thou shalt lacke.

27 The Lord will smite thee with the botch of
Egypt, and with the emeroides, & with the skab,
and with the itche, that thou canst not be healed.
28 And the Lord shal smite thee with madnes,
and with blindnesse, and with astonying of heart.
29 Thou shalt also grope at noone daies, as the
n blinde gropeth in darknes, and shalt not prosper
in thy wayes: thou shalt neuer but be oppressed
with wrong and be powled euermore, and no man
shall succour *thee.*

n In things most euident and cleare thou shalt lacke discretion and iudgement.

30 Thou shalt betroth a wife, & another man
shal lye with her: thou shalt builde an house, and
shalt not dwell therein: thou shalt plant a vine-
yard, and shalt not † eate the fruite.

† Ebr. make it common.

31 Thine oxe shalbe slaine before thine eyes,
and thou shalt not eate thereof: thine asse shall
be violently taken away before thy face, and shall
not be restored to thee: thy sheepe shall be giuen
vnto thine enemies, and no man shall rescue *them*
for thee.
32 Thy sonnes & thy daughters shalbe giuen
vnto another people, and thine eyes o shall still
looke for them, euen till they fall out, and there
shalbe no power in thine hand.

o When they shal returne from their captiuitie.

33 The fruite of thy lande and all thy labours
shall a people, which thou knowest not, eate, and
thou shalt neuer but suffer wrong, and violence
alway:
34 So that thou shalt be madde for the sight
which thine eyes shall see.
35 The Lord shal smite thee in the knees, and
in the thighes, with a sore botche, that thou canst
not be healed: euen from the sole of thy foote
vnto the top of thine head.
36 The Lorde shall bring thee and thy p King
(which thou shalt set ouer thee) vnto a nation,
which neither thou nor thy fathers haue knowen,
and there thou shalt serue other gods: *euen*
wood and stone,

p As he did Manasseh, Ioachim, Zedechias and others.

37 And

*Jere. 24. 9. & 25. 9. 1. king. 9. 7.
37 And thou shalt * be a wonder, a prouerbe
and a common talke among all people, whither
the Lord shall carie thee.
*Mich. 6. 15. hag. 1. 6.
38 * Thou shalt carie out much seede into the
fielde, and shalt gather but litle in: for the gras-
hoppers shall destroy it.
39 Thou shalt plant a vineyard, and dresse it,
but shalt neither drinke of the wine, nor gather
the grapes: for the wormes shall eate it.
40 Thou shalt haue Oliue trees in all thy
coastes, but shalt not anoynt thy selfe with the
oyle: for thine oliues shall || fall.
||Or, be shaken be-fore they be ripe.
41 Thou shalt beget sonnes, and daughters,
but shalt not haue them: for they shall goe into
captiuitie.
42 All thy trees and fruite of thy land q shall
the grashopper consume.
q Vnder one kinde he conteineth all the vermine, which destroy the fruites of the land: and this is an euident token of Gods curse.
43 The straunger that is among you, shall
clime aboue thee vp on hie, and thou shalt come
downe beneath alow.
44 He shall lend thee, and thou shalt not lend
him: he shalbe the head, & thou shalt be the taile.
45 Moreouer, all these curses shall come vp-
on thee, and shall pursue thee and ouertake thee,
till thou be destroyed, because thou obeyedst not
the voyce of the Lorde thy God, to keepe his
commandements, and his ordinances, which hee
commanded thee:
46 And they shall be vpon r thee for signes &
wonders, and vpon thy seede for euer,
r Gods plagues shall be euident signes that he is offended with thee.
47 Because thou seruedst not the Lord thy
God with ioyfulnesse and with a good heart for
the abundance of all things.
48 Therefore thou shalt serue thine enemies
which the Lord shall send vpon thee, in hunger &
in thirst, and in nakednesse, and in neede of all
things: and he shall put a yoke of yron vpon thy
necke vntill he haue destroyed thee.
49 The Lord shall bring a nation vpon thee
from farre, *euen* from the ende of the worlde, fly-
ing *swift* as an Egle: a nation whose tongue thou
shalt not vnderstand:
50 A nation of a || fierce countenance, which
||Or, barbarous, cruell, or impudent.
will not regarde the person of the olde, nor haue
compassion of the yoong.
51 The same shall eate the fruite of thy cattell,
and the fruite of thy land vntill thou be destroy-
ed, and he shall leaue thee neither wheate, wine,
nor oyle, *neither* the || increase of thy kine, nor
||Or, first borne of thy bullocks.
the flockes of thy sheepe, vntill he haue brought
thee to nought.
52 And hee shall besiege thee in all thy cities,
vntill thine hie and strong walles fall downe,
wherein thou trustedst in all the lande: and hee
shall besiege thee in all thy || cities throughout all
||Or, gates.
thy lande, which the Lorde thy God hath giuen
thee.
53 * And thou shalt eate the fruite of thy bo-
*Leuit. 26. 29. 2. king. 6. 29. lamen. 4. 10. baruk. 2. 3.
die: *euen* the flesh of thy sonnes and thy daugh-
ters, which the Lorde thy God hath giuen thee,
during the siege & straitnesse wherein thine ene-
mie shall inclose thee:
54 *So that* the man (that is tender and excee-
*Chap. 15. 9.
ding deintie among you) * shall be grieued at his
brother, and at his wife, *that lieth* in his bosome,
and at the remnant of his children, which hee
hath yet left,
55 For feare of giuing vnto any of them of
the flesh of his children, whom he shall eate, be-
cause he hath nothing left him in that siege, and
straitnesse, wherewith thine enemie shall besiege
thee in all thy cities.
56 The tender and deintie f woman among
f As came to passe in the dayes of Ioram, King of Israel, 2. king. 6. 29. and when the Romans besieged Ierusalem.
you, which neuer woulde venture to set the sole
of her foote vpon the grounde (for her softnesse
and tendernesse) shall be grieued at her husbande
that lieth in her bosome, and at her sonne, and at
her daughter,
57 And at her t afterbirth (that shall come out
t Hunger shall so bite her, that she shalbe ready to eate her childe before it be deliuered.
from betweene her feete) and at her children,
which she shall beare: for when all thinges lacke,
she shall eate them secretly, during the siege and
straitnesse, wherewith thine enemie shall besiege
thee in thy cities.
58 ¶ If thou wilt not keepe and doe u all the
u For he that offendeth in one, is giltie of all, Iam. 2. 10.
wordes of this Lawe (that are written in this
booke) and feare this glorious and fearefull name
THE LORD THY GOD,
59 Then the Lord will make thy plagues won-
derfull, and the plagues of thy seede, *euen* great
plagues and of long continuance, and sore disea-
ses, and of long durance.
60 Moreouer, he will bring vpon thee all the
diseases of Egypt, whereof thou wast afraide, and
they shall cleaue vnto thee.
61 And euery sickenesse, and euery plague,
which is not x written in the booke of this Lawe,
x Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written.
will the Lorde heape vpon thee, vntill thou be
destroyed.
62 And ye shall be left few in number, where
yee were as the * starres of heauen in multitude,
*Chap. 10. 22.
because thou wouldest not obey the voyce of the
Lord thy God.
63 And as the Lorde hath reioyced ouer you,
to doe you good, and to multiplie you, so he will
reioyce ouer you, to destroy you, and bring you
to nought, and ye shall be rooted out of the land,
whither thou goest to possesse it.
64 And the Lorde shall y scatter thee among
y Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.
all people from the one ende of the worlde vnto
the other, and there thou shalt serue other gods,
which thou hast not knowen nor thy fathers,
euen wood and stone.
65 Also among these nations thou shalt finde
no rest, neither shall the sole of thy foote haue
rest: for the Lord shall giue thee there a trem-
bling heart, and *looking to returne* till thine eyes fall
out, and a sorowfull minde.
66 And thy life shall || hang before thee, and
||Or, thou shalt be in doubt of thy life.
thou shalt feare both night and day, and shalt
haue none assurance of thy life.
67 In the morning thou shalt say, Woulde
God it were euening, and at the euening thou
shalt say, Would God it were morning, for the
feare of thine heart, which thou shalt feare, and for
the sight of thine eyes, which thou shalt see.
68 And the Lord shall bring thee into Egypt
againe with z shippes by the way, whereof I saide
z Because they were vnmindfull of that miracle, when the sea gaue place for them to passe thorow.
vnto thee, Thou shalt see it no more againe: and
there yee shall sell your selues vnto your ene-
mies for bondmen and bondwomen, and there
shalbe no byer.

CHAP. XXIX.

2 The people are exhorted to obserue the commandementes. 10 The whole people from the hiest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the a wordes of the couenant which
a That is, the articles, or conditions.
the Lorde commanded Moses to make

with the children of Israel in the lande of Moab
beside the couenant which hee had made with
them in [b] Horeb.

[b] At the first giuing of the lawe which was fourtie yeeres before.

2 ¶ And Moses called all Israel, and said vnto
them, Yee haue seene all that the Lorde did be-
fore your eyes in the lande of Egypt vnto Pha-
raoh and vnto all his seruantes, and vnto all his
lande,
3 The [c] great tentations which thine eyes
haue seene, those great miracles and wonders:
4 Yet the Lord hath not [d] giuen you an heart
to perceiue, and eyes to see, & eares to heare, vnto
this day.

[c] The prooles of my power.
[d] He sheweth that it is not in mans power to vnderstande the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourty yere in the wil-
dernesse: your clothes are not waxed olde vpon
you, neither is thy shooe waxed olde vpon thy
foote.
6 Ye haue eaten no [e] bread, neither drunke
wine, nor strong drinke, that ye might know how
that I am the Lord your God.

[e] Made by mans arte, but manna, which is called the bread of Angels.

7 After, ye came vnto this place, and Sihon
King of Heshbon, and Og King of Bashan came
out against vs vnto battell, and we slew them,
8 And tooke their lande, and gaue it for an
inheritance vnto the Reubenites, and to the Ga-
dites, and to the halfe tribe of Manasseh.
9 * Keepe therefore the wordes of this coue-
nant and doe them, that yee may prosper in all
that ye shall doe.

*Chap.4.6. 1.king.2.3.

10 Ye stand this day euery one of you before
the Lord your [f] God: your heades of your tribes,
your Elders and your officers, *euen* all the men of
Israel:

[f] Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

11 Your children, your wiues, and thy stran-
ger that is in thy campe from the hewer of thy
wood, vnto the drawer of thy water,
12 That thou shouldest [g] passe into the coue-
nant of the Lord thy God, & into his othe which
the Lord thy God maketh with thee this day,
13 For to establish thee this day a people vnto
him selfe, and that he may be vnto thee a God, as
he hath said vnto thee, and as he hath sworne vn-
to thy fathers, Abraham, Izhak, and Iaakob:
14 Neither make I this couenant, & this othe
with you onely,

[g] Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the partes diuided, Gene.15.10.

15 But *aswell* with him that standeth here with
vs this day before the Lord our God, as with him
[h] that is not here with vs this day.

[h] Meaning their posteritie.

16 For ye knowe, how we haue dwelt in the
land of Egypt, and how wee passed thorowe the
middes of the nations, which ye passed by.
17 And ye haue seene their abominations and
their idoles (wood, and stone, siluer and golde)
which were among them,
18 That there should not be among you man
nor woman, nor familie, nor tribe, which shoulde
turne his heart away this day from the Lorde our
God, to goe and serue the gods of these nations,
and that there shoulde not be among you [i] *any*
roote that bringeth forth * gall & wormewood,
19 So that when he heareth the words of this
curse, he || blesse him selfe in his heart, saying, I
shall haue peace, although I walke according to
the stubburnes of mine owne heart, thus adding
[k] drunkennesse to thirst.

[i] Such sinne, as the bitter fruite thereof might choke and destroy you.
*Act.8.23.
||Or, flatter.
[k] For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by al meanes, and yet cannot be satisfied.

20 The Lord will not be mercifull vnto him,
but then the wrath of the Lorde and his ielousie
shall smoke against that man, and euery curse
that is written in this booke, shall light vpon
him, and the Lorde shall put out his name from
vnder heauen.
21 And the Lord shall separate him vnto euill
out of all the tribes of Israel, according vnto all
the curses of the couenant, that is written in the
booke of this Lawe.
22 So that the [l] generation to come, *euen* your
children, that shall rise vp after you, and the
stranger, that shall come from a farre lande, shall
say, when they shall see the plagues of this lande,
and the diseases thereof, wherewith the Lord shall
smite it:

[l] Gods plagues vpon them that rebell against him, shall be so strange, that all ages shall be astonished.

23 (*For* all that land *shall* burne with brim-
stone and salt: it shall not be sowen, nor bring
forth, nor any grasse shall growe therein, like as
in the ouerthrowing of * Sodom, and Gomorah,
Admah, and Zeboim, which the Lord ouerthrewe
in his wrath and in his anger)

*Gen.19.24,25.

24 Then shall all nations say, * Wherefore
hath the Lorde done thus vnto this lande? howe
fierce is this great wrath?

*1.King.9.8. Iere.22.8.

25 And they shall answere, Because they haue
forsaken the couenant of the Lorde God of their
fathers, which he had made with them, when hee
brought them out of the land of Egypt,
26 And went and serued other gods and wor-
shipped them: *euen* gods which they knewe not,
and || which had giuen them nothing,

||Or, which had not giuen them a land to possesse.

27 Therefore the wrath of the Lorde waxed
hot against this land, to bring vpon it euery curse
that is written in this booke.
28 And the Lord hath rooted them out of
their land in anger, and in wrath, and in great in-
dignation, and hath cast them into another land,
as *appeareth* this day.
29 The [m] secret things *belong* to the Lord our
God, but the things reueiled *belong* vnto vs, and
to our children for euer, that we may doe all the
words of this Law.

[m] Moses hereby reproueth their curiositie, which seeke those things that are onely knowen to God, and their negligence that regard not that, which God hath reueiled vnto them, as the Law.

CHAP. XXX.

1 *Mercie shewed when they repent.* 6 *The Lorde doth circumcise the heart.* 11 *All excuse of ignorance is taken away.* 19 *Life and death is set before them.* 20 *The Lorde is their life which obey him.*

NOwe when all these things shall come vpon
thee, *either* the blessing or the curse which I
haue set before thee, and thou shalt [a] turne into
thine heart, among all the nations whither the
Lord thy God hath driuen thee,

[a] By calling to remembrance, both his mercies and his plagues.

2 And shalt returne vnto the Lord thy God,
and obey his voyce in all that I commaund thee
this day: thou, and thy children with all thine
[b] heart and with all thy soule,

[b] In true repentance is none hypocrisie.

3 Then the Lord thy God will cause thy cap-
tiues to returne, and haue compassion vpon thee,
and wil returne, to gather thee out of all the peo-
ple, where the Lord thy God had scattered thee.
4 Though thou werest cast vnto the vtmost
part of [c] heauen, from thence will the Lorde thy
God gather thee, & frō thence wil he [d] take thee,
5 And the Lord thy God will bring thee in-
to the land which thy fathers possessed, and thou
shalt possesse it, and he will shew thee fauour, and
will multiplie thee aboue thy fathers,

[c] Euen to the worlds end.
[d] And bring thee into thy countrey.

6 And the Lorde thy God will [e] circumcise
thine heart, and the heart of thy seede, that thou
maiest loue the Lord thy God with al thine heart,
and with all thy soule, that thou maiest liue.

[e] God will purge all thy wicked affections: which thing is not in thine owne power to do.

7 And the Lorde thy God will lay all these
curses vpon thine enemies, and on them, that
hate thee, and that persecute thee.

8 f Returne thou therefore, and obey the
voyce of the Lorde, and do all his commaunde-
ments, which I commaund thee this day.
9 And the Lorde thy God will make thee
plenteous in euery worke of thine hande, in the
fruite of thy bodie, and in the fruite of thy cattel,
and in the fruite of the lande for thy wealth: for
the Lord will turne againe, & g reioyce ouer thee
to do thee good, as he reioyced ouer thy fathers,
10 Because thou shalt obey the voyce of the
Lord thy God, in keeping his cōmandements, and
his ordinances, which are written in the booke of
this Law, when thou shalt returne vnto the Lord
thy God with al thine heart & with all thy soule.
11 ¶ For this commandement which I com-
mande thee this day, is h not hid from thee, nei-
ther is it farre off.
12 It is not in heauen, that thou shouldest
say, *Who shall goe vp for vs to heauen, & bring
it vs, and cause vs to heare it, that we may doe it?
13 Neither is it beyonde the i sea, that thou
shouldest say, Who shall goe ouer the sea for vs, &
bring it vs, & cause vs to heare it, ỳ we may do it?
14 But the k word is very nere vnto thee: *euen*
in thy mouth and in thine heart, for to l doe it.
15 Beholde, I haue set before thee this day
life and good, death and euill,
16 In that I commaunde thee this day, m to
loue the Lorde thy God, to walke in his wayes, &
to keepe his commaundements, and his ordinan-
ces, and his lawes, that thou mayest n liue, and be
multiplied, & that the Lorde thy God may blesse
thee in the land, whither thou goest to possesse it.
17 But if thine heart turne away, so that thou
wilt not obey, but shalt be seduced and worship
other gods, and serue them,
18 I pronounce vnto you this day, that ye shall
surely perish, ye shall not prolong your dayes in
the lande, whither thou passest ouer Iorden to
possesse it.
19 *I call heauen and earth to recorde this
day against you, *that* I haue set before you life and
death, blessing and cursing. therefore o chuse life,
that *both* thou and thy seede may liue,
20 By louing the Lorde thy God, by obeying
his voyce, and by cleauing vnto him: for he is
thy life, and the length of thy dayes: that thou
mayest dwell in the lande which the Lorde sware
vnto thy fathers, Abraham, Izhak, and Iaakob, to
giue them.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.
g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he vseth this maner of speache to declare the loue that he beareth vnto vs.
h The lawe is so euident that none can pretend ignorance.
*Rom.10.6.
i By heauen and the sea he meaneth places most farre distant.
k Euen the lawe and the Gospell.
l By faith in Christ.
m So that to loue and obey God, is onely life and felicitie.
n He addeth these promises, to signifie that it is for our profite that we loue him, and not for his.
*Chap.4.26.
o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

CHAP. XXXI.

2. 7 Moses preparing him selfe to die, appointeth Ioshua to rule the people. 9 He giueth the law to the Leuites, that they should reade it to the people. 19 God giueth them a song as a witnes betweene him & them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

THen Moses went and spake these wordes vn-
to all Israel,
2 And said vnto them, I am an hundreth and
twentie yeere olde this day: I a can no more goe
out and in: also the Lorde hath saide vnto me,
*Thou shalt not goe ouer this Iorden.
3 The Lord thy God he will goe ouer before
thee: he will destroy these nations before thee,
and thou shalt possesse them. *Ioshua, he shall
goe before thee, as the Lord hath said.
4 And the Lord shall doe vnto them, as he
did to *Sihon and to Og Kings of the Amorites:
and vnto their lande whome he destroyed.
5 And the Lord shal giue them b before you
that ye may do vnto them according vnto euery
*commandement, which I haue cōmanded you.
6 Plucke ‖ vp your hearts therefore, and be
strong: dread not, nor be afraid of them: for the
Lord thy God him selfe doeth goe with thee: he
will not faile thee, nor forsake thee.
7 ¶ And Moses called Ioshua, and saide vnto
him in the sight of all Israel, Be c of a good cou-
rage and strong: for thou shalt goe with this peo-
ple vnto the lande which the Lorde hath sworne
vnto their fathers, to giue them, and thou shalt
giue it them to inherite.
8 And the Lorde himselfe doeth d go before
thee: he will be with thee: he will not faile thee,
neither forsake thee: feare not *therefore*, nor be
discomforted.
9 ¶ And Moses wrote this Lawe, and deliue-
uered it vnto the Priestes the sonnes of Leui
(which bare the Arke of the couenant of the
Lorde) and vnto all the Elders of Israel,
10 And Moses commanded them, saying, *E-
uery seuenth yeere* when the yeere of freedome
shalbe in the feast of the Tabernacles:
11 When all Israel shall come to appeare e be-
fore the Lorde thy God, in the place which he
shall chuse, thou shalt reade this Lawe before all
Israel that they may heare it.
12 Gather the people together: men, and wo-
men, and children, and thy stranger that is within
thy gates, that they may heare, and that they may
learne, and feare the Lorde your God, and keepe
and obserue all the wordes of this Lawe,
13 And that their children which f haue not
knowen it, may heare it, and learne to feare the
Lorde your God, as long as ye liue in the lande,
whither ye goe ouer Iorden to possesse it.
14 ¶ Then the Lorde saide vnto Moses, Be-
holde, thy dayes are come, that thou must die:
Call Ioshua, and stande ye in the Tabernacle of
the Congregation that I may giue him a ‖ charge.
So Moses and Ioshua went, and stoode in the
Tabernacle of the Congregation.
15 And the Lorde appeared in the Taberna-
cle, in the pillar of a g cloude: and the pillar of
the cloude stoode ouer the doore of the Taber-
nacle.
16 ¶ And the Lorde said vnto Moses, Beholde,
thou shalt sleepe with thy fathers, and this people
will rise vp, and goe a whoring after the gods of a
strange land (whither they goe *to dwell* therein)
and will forsake me, and breake my couenant
which I haue made with them.
17 Wherefore my wrath will waxe hote a-
gainst them at that day, and I will forsake them,
and will h hide my face from them: then they
shalbe consumed, and many aduersities and tri-
bulations shall come vpon them: so then they
will say, Are not these troubles come vpon me,
because God is not with me?
18 But I will surely hide my face in that day,
because of all the euill, which they shall commit,
in that they are turned vnto other Gods.
19 Now therefore write ye this i song for you,
and teach it the children of Israel: put it in their
mouthes, that this song may be my witnesse a-
gainst the children of Israel,
20 For I will bring them into the land (which
I sware vnto their fathers) that floweth ẘ milke
and honie, and they shall eate, and fil them selues,
and waxe fat: k then shall they turne vnto other
gods, and serue them, & contemne me, & breake
my

a I can no longer execute mine office.
*Nomb.20.12. chap.3.26.
*Nomb.27.18.
*Nomb.21.24.
b Into your handes.
*Chap.7.2.
‖ Or, be of good courage.
c For he that must gouerne the people, hath neede to be valiant to represse vice, and constant to maintaine vertue.
d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.
*Nehem.8.2.
*Chap.15.1.
e Before the Arke of the couenant, which was the signe of Gods presence and the figure of Christ.
f Which were not borne when the lawe was giuen.
‖ Or, commandement.
g In a cloude that was facioned like a pillar.
h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.
i To preserue you and your children from Idolatrie, by remembring Gods benefites.
k For this is the nature of flesh, no longer to obey God, then it is vnder the rod

my couenant.

21 And then when many aduersities and tribulations shall come vpon them, this song shall [l] answere them to their face as a witnesse: for it shall not be forgottẽ out of the mouthes of their posteritie: for I knowe their imagination, which they goe about euen now, before I haue brought them into the lande which I sware.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israel.

23 And *God* gaue Iosua the sonne of Nun a charge, and said, *Be strong, and of a good courage: for thou shalt bring the children of Israel into the lande, which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an ende of writing the wordes of this Lawe in a booke vntil he had finished them,

25 Then Moses commaunded the Leuites, which bare the Arke of the couenant of the Lorde, saying,

26 Take the booke of this Lawe, and put ye it in the side of the Arke of the couenant of the Lorde your God, that it may be there for a [m] witnesse against thee.

27 For I knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, ye are rebellious against the Lorde: howe much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your [n] officers, that I may speake these wordes in their audience, and call heauen and earth to recorde against them.

29 For I am sure that after my death ye will vtterly be corrupt and turne from the way, which I haue commaunded you: therefore euill will come vpon you at the length, because ye will cõmit euill in the sight of the Lorde, by prouoking him to anger through the [o] worke of your hands.

30 Thus Moses spake in the audience of all the congregation of Israel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

7 The song of Moses conteining Gods benefites towarde the people, 15 and their ingratitude towarde him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.

Hearken, ye [a] heauens, and I will speake: and let the earth heare the words of my mouth.

2 My [b] doctrine shall droppe as the raine, *and* my speach shal still as the dew, as the showre vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the name of the Lorde: giue ye glorie vnto our God.

4 Perfect is the worke of the [c] mighty God: for all his wayes *are* iudgement, God is true, and without wickednesse: iust and righteous is he.

5 They haue corrupted them selues towarde him by their vice, not being his children, *but* a frowarde and crooked generation.

6 Doe ye so rewarde the Lorde, O foolish people and vnwise? is not he thy father, that hath bought thee? he hath [d] made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shewe thee: thine Elders, and they will tell thee.

8 When the most hie *God* deuided to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the [e] people, according to the nomber of the children of Israel.

9 For the Lordes portion *is* his people: Iaakob *is* the lot of his inheritance.

10 He found him in ẏ land of ẏ wildernes, in a waste, & roaring wildernes: he led him about, he taught him, *and* kept him as ẏ apple of his eye.

11 As an eagle stereth vp her nest, [f] flootereth ouer her birdes, stretcheth out her wings, taketh them, *and* beareth them on her wings,

12 *So* the Lorde alone led him, and there was no ‖ strange god with him.

13 He caryed him vp to the hie places of the [g] earth, that he might eate the fruites of the fieldes, and he caused him to sucke [h] hony out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates, with the fat of the graines of wheate, and the red † licour of the grape hast thou drunke.

15 ¶ But *he that should haue bene* [i] vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore he forsooke God *that* made him, and regarded not the strong God of his saluation.

16 They prouoked him with [k] strange *gods*: they prouoked him to anger with abominations.

17 They offred vnto deuils, not to God, *but* to gods whome they knewe not: [l] new *gods that* came newly vp, whome their fathers feared not.

18 Thou hast forgotten the mightie God, *that* begate thee, and hast forgotten God that formed thee.

19 The Lorde then sawe it, and was angrie, for the prouocation of his [m] sonnes and of his daughters.

20 And he said, I will hide my face from the; I will see what their ende shalbe: for they are a frowarde generation, children in whõ is no faith.

21 They haue moued me to ielousie with *that which is* not God: they haue prouoked me to anger with their vanities: * and I will moue them to ielousie with *those which are* no [n] people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestowe mine arrowes vpon them.

24 *They shalbe* burnt with hunger, and consumed with heate, and with bitter destruction: I will also sende the teeth of beastes vpon them, with the venime of serpents *creeping* in the dust.

25 The sworde shall [o] kill them without, and in the chambers feare: both the yong man and the yong woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroade: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, least their aduersaries should [p] waxe proude, *and* least they should say, Our hie hande and not the Lorde hath done all this:

28 For they are a nation voide of counsel, neither is there *any* vnderstanding in them.

29 Oh ẏ they were wise, *then* they would vnderstand

Margin notes:

l That these euils are come vpon them, because they forsooke me.

*Iosua 1.6.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

n As gouerners, iudges, and magistrates.

o By idolatrie, and worshipping images, which are the works of your handes.

a As witnesses of this peoples ingratitude.

b He desireth that he may speake to Gods glorie, and that the people, as the greene grasse, may receiue the dewe of his doctrine.

c The Ebrewe worde is rocke, noting that God onely is mighty, faithfull, and constant in his promes.

d Not according to the common creation, but he hath made thee a newe creature by his Spirite.

e When God by his prouidence deuided the world he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to flie.

‖ Or, god of strange nations.

g Meaning, of the land of Canaan, which was hie in respect of Egypt.

h That is, abundance of al things euen in the very rockes.

† Ebr. blood.

i He sheweth what is the principall ende of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth newe, whatsoeuer man inuenteth, be the error neuer so olde.

m He calleth them Gods children, not to honour them, but to shewe them from what dignitie they are fallen.

*Rom. 10. 19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

o They shalbe slaine both in the fielde and at home.

p Reioycing to see the godly afflicted, and attributing that to them selues which is wrought by Gods hand.

q They would consider the felicitie, that was prepared for them if they had obeyed God.
*Iosh. 23.10.
‖Or, deliuered them to their enemies.
r The fruites of the wicked are as poyson, detestable to God, and dangerous for man.
*Ecclus. 28.1. rom. 12.19. hebr. 10.30.
‖Or, change his minde.
s When neither strong nor weake is in a maner remaine.
*1. Sam. 2.6. tob. 13.2. *Wisd. 16.13.
t That is, I sweare: read Gen. 14.22.
*Rom. 15.10.
u Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.
‖Or, Iosua.
*Chap. 6.6. and 11.18.
x For I will performe my promes vnto you, Isa. 55.10.
*Num. 27.12.
*Gen. 25.8.
*Num. 20.25, 28, and 33.38.

derstand this: they woulde q consider their latter
ende.
30 How should * one chase a thousand, & two
put tenne thousand to flight, except their strong
God had sold the, & the Lord had ‖ shut them vp?
31 For their god is not as our God, euen our
enemies being iudges.
32 For their vine is of the vine of Sodom, and
of the vines of Gomorah: their grapes are grapes
of gall, their clusters be bitter.
33 Their r wine is the poyson of dragons, and
the cruell gall of aspes.
34 Is not this laide in store with me, and sealed
vp among my treasures?
35 * Vengeance and recompence are mine:
their foote shall slide in due time: for the day of
their destruction is at hand, and the things that
shall come vpon them, make haste.
36 For the Lord shall iudge his people, and
‖ repent towarde his seruants, when hee seeth
that their power is gone, and none s shut vp *in hold*
nor left *abroad*.
37 When men shall say, Where are their gods,
their mightie God in whome they trusted,
38 Which did eat the fat of their sacrifices, *and*
did drinke the wine of their drinke offring? let
them rise vp, & helpe you: let him be your refuge.
39 Beholde nowe, for I, I am he, and there is
no gods with me: *I kill, and giue life: I wound,
and I make whole: * neither is there *any* that can
deliuer out of mine hand.
40 For I t lift vp mine hand to heauen, and say,
I liue for euer.
41 If I whet my glittering sworde, and mine
hand take holde on iudgement, I will execute
vengeance on mine enemies, and will reward them
that hate me.
42 I will make mine arrowes drunke with
blood, (and my sword shal eate flesh) for the blood
of the slaine, and of the captiues, when I begin to
take vengeance of the enemie.
43 * Ye nations, praise his people: for he will
auenge the u blood of his seruants, and will exe-
cute vengeance vpon his aduersaries, and will bee
mercifull vnto his land, *and* to his people.
44 ¶ Then Moses came and spake al the words
of this song in the audience of the people, he and
‖ Hoshea the sonne of Nun.
45 When Moses had made an ende of speaking
all these wordes to all Israel,
46 Then he sayd vnto them, *Set your hearts
vnto all the wordes which I testifie against you
this day, that ye may command them vnto your
children, that they may obserue and doe all the
wordes of this Lawe.
47 For it is no x vaine word concerning you,
but it is your life, and by this word yee shall pro-
long your dayes in the land, whither ye goe ouer
Iorden to possesse it.
48 * And the Lord spake vnto Moses the selfe
same day, saying,
49 Goe vp into this mountaine of Abarim,
vnto the mount Nebo, which is in the land of
Moab, that is ouer against Iericho: and beholde
the land of Canaan, which I giue vnto the chil-
dren of Israel for a possession,
50 And die in the mount which thou goest
vp vnto, and thou shalt be * gathered vnto thy
people, *as Aaron thy brother died in mount Hor,
and was gathered vnto his people,
51 Because ye * trespassed against me among
the children of Israel, at the waters ‖ of Meribah, at
Kadesh in the wildernesse of Zin: for ye y sancti-
fied me not among the children of Israel.
52 Thou shalt therefore see the land before
thee, but shalt not goe thither, *I meane*, into the
land which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Israel. 26 There is no god like to the God of Israel: 29 Nor any people like vnto his.

Nowe this is the a blessing wherewith Moses
the man of God blessed the children of Is-
rael before his death, and said,
2 The Lord came from Sinai, and rose vp from
Seir vnto them, *and* appeared clearely from mount
Paran, and he came with ten b thousands of Saints,
and at his right hand a firie Lawe for them.
3 Though hee loue the people, *yet* c all thy
Saintes are in thine hands: and they are humbled
at d thy feete, to receiue thy wordes.
4 Moses commanded vs a Lawe for an e inhe-
ritance of the Congregation of Iaakob.
5 Then ‖ he was among the ‖ righteous *people*,
as King, when the heads of the people, and the
tribes of Israel were assembled.
6 ¶ Let f Reuben liue, and not die, though his
men be a small nomber.
7 ¶ And thus *he blessed* Iudah, and said, Heare,
O Lord, the voyce of Iudah, and bring him vnto
his people: his hands shalbe g sufficient for him,
if thou helpe him against his enemies.
8 ¶ And of Leui he said, Let thy * Thummim
and thine Vrim be with thine Holy one, whome
thou diddest proue in Massah, *and* didst cause him
to striue at the waters of Meribah.
9 Who said vnto his father and to his mother,
h I haue not seene him, neither knewe he his bre-
thren, nor knewe his owne children: for they ob-
serued thy word, and kept thy couenant.
10 They shall teach Iaakob thy iudgements,
and Israel thy Law: they shall put incense before
thy face, and the burnt offring vpon thine altar.
11 Blesse, O Lorde, his substance, and accept
the worke of his hands: i smite through the loines
of them that rise against him, and of them that
hate him, that they rise not againe.
12 ¶ Of Beniamin he said, The beloued of the
Lord shall k dwell in safetie by him: *the Lord* shall
couer him all the day long, and dwell betweene his
shoulders.
13 ¶ And of Ioseph hee sayde, Blessed of the
Lord is *his* land for the sweetenesse of heauen, for
the dewe, and for the ‖ depth lying beneath,
14 And for the sweete increase of the sunne,
and for the increase of the moone,
15 And for *the sweetenesse* of the top of the
ancient mountaines, and for the sweetenesse of
the olde hilles,
16 And for the sweetenesse of the earth, and
abundance thereof: and the good will of him
that dwelt in the l bushe, shall come vpon the
head of Ioseph, and vpon the toppe of the head
of him that was * separated *from* his brethren.
17 His beautie *shalbe like* his first borne bul-
locke, and his ‖ hornes *as* the hornes of an vni-
corne: with them he shall smite the people toge-
ther, *euen* the endes of the world: these are also
the ten thousands of Ephraim, and these are the
thousands of Manasseh.

*Num. 20.12, 13. and 27.14.
‖Or, of strife.
y Ye were not earnest and constant to maintaine mine honour.
a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.
b Meaning, infinite Angels.
c Ebr. his saints, that is, the children of Israel.
d As thy disciples.
e To vs and our successours.
‖Or, Moses.
‖Or, Israel.
f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished and his familie but small.
g Signifying, that he should hardly obtaine Iaakobs promes, Gen. 49.8.
*Exod. 28.30.
h He preferred Gods glorie to all naturall affection, Exod. 32.29.
i He declareth that the ministers of God haue many enemies, and therefore haue neede to be prayed for.
k Because the temple should be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.
‖Or, fountaines.
l Which was God appearing vnto Moses, Exod. 3.2.
*Gen. 49.26.
‖Or, strength.

18 ¶ And of Zebulun he said, Reioyce, Zebulun, in thy m going out, and *thou* Isshachar in thy tents.

m In thy prosperous viages vpon the Sea, Gen. 49. 13.

19 They shall call the people vnto the || mountaine: there they shall offer the sacrifices of righteousnesse: for n they shall sucke of the abundance of the sea, and of the treasures hid in the sand.

|| Or, meant Zion.

n The tribe of Zebulun.

20 ¶ Also of Gad he saide, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the o Lawegiuer hid: yet hee shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

o So that the portion of the Gadites, and others on this side Iorden was Gods, though it was not so knowen.

22 ¶ And of Dan he said, Dan *is* a lions whelp: he shall leape from Bashan.

23 ¶ Also of Naphtali he sayd, O Naphtali, satisfied with fauour, and filled with the blessing of the Lord, to possesse p the West and the South.

p Meaning, neere the sea.

24 ¶ And of Asher he said, Asher *shalbe* blessed with children: he shalbe acceptable vnto his brethren, and shall dippe his foote in oyle.

25 Thy shooes *shalbe* q yron and brasse, and thy strength *shall continue* as long as thou liuest.

q Thou shalt be strong, or thy countrey full of metal. It seemeth that Simeon is left out, because he was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9.

26 ¶ There is none like God, O righteous *people*, which rideth vpon the heauens for thine helpe, and on the cloudes in his glorie.

27 The eternall God *is thy* refuge, and vnder *his* armes thou art for euer: hee shall cast out the enemie before thee, and will say, Destroy *them*.

28 Then Israel r the fountaine of Iaakob shall dwell alone in safetie in a land of wheat, and wine: also his heauens shall drop the dewe.

r Who was plentifull in issue as a fountaine.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lord, the shielde of thine helpe, and which is the sword of thy glorie? therefore s thine enemies shall bee in subiection to thee, and thou shalt tread vpon their hie places.

s Thine enemies shall lye and faine to be in subiection.

CHAP. XXXIIII.

1 Moses seeth all the land of Canaan. 5 He dieth. 8 Israel weepeth. 9 Ioshua succeedeth in Moses roume. 10 The praise of Moses.

THen Moses went from the plaine of Moab vp into mount a Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him * all the land of Gilead, vnto Dan,

a Which was a part of mount Abarim, Nom. 27. 12.

* *Chap. 3. 27.* 2. *mac.* 2. 4.

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost b sea:

b Called, Mediterraneum.

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord saide vnto him, * This is the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

* *Gen.* 12. 7. *and* 13. 15.

5 So Moses the seruant of the Lord dyed there in the land of Moab, according to the word of the Lord.

6 And c hee buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto d this day.

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not haue occasion thereby to commit Idolatrie.

7 Moses was nowe an hundreth and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And e Ioshua the sonne of Nun was full of the spirit of wisdome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

e Hereby appeareth the fauour of God that leaueth not his Church destitute of a gouernour.

10 But there arose not a Prophet since in Israel like vnto Moses (whome the Lord knew f face to face)

f Vnto whom the Lord did reueale himselfe so plainely, Exod. 33. 11.

11 In al the miracles & wonders which the Lord sent him to do in ỹ land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mightie g hand and all that great feare, which Moses wrought in the sight of all Israel.

g Meaning, the power of God working by Moses in the wildernesse.

THE BOOKE OF IOSHVA.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses that a Prophet should bee raised vp vnto the people like vnto him, whome he willeth to obey, Deut. 18. 15: so hee sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, hee raised vp Ioshua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might bee confirmed in his vocation, and the people also might haue none occasion to grudge, as though hee were not approoued of God: hee is adorned with most excellent giftes and graces of God, both to gouerne the people with counsell, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance hee deuideth among the people and appoynteth their borders: hee establisheth lawes and ordinances, and putteth them in remembrance of Gods manifolde benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the ende of this booke are contained 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2576. yeeres.

CHAP.

CHAP. I.

1 The Lord incourageth Ioshua to inuade the lande. 4 The borders and limits of the land of the Israelites. 5 The Lorde promiseth to assist Ioshua, if he obey his worde. 11 Ioshua commaundeth the people to prepare them selues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

NOwe after the [a] death of Moses
the seruant of the Lorde, the Lord
spake vnto Ioshua the sonne of
Nun, Moses minister, saying,
2 Moses my seruant is dead:
nowe therefore arise, go ouer this
Iorden, thou, and all this people, vnto the land
which I giue them, *that is*, to ye children of Israel.
3 *Euery place that the sole of your foote
shall treade vpon, haue I giuen you, as I said vn-
to Moses.
4 *From the [b] wildernesse and this Leba-
non euen vnto the great riuer, the riuer ‖ Perath:
all the land of the [c] Hittites, euen vnto the great
[d] Sea towarde the going downe of the sunne,
shalbe your coast.
5 There shall not a man be able to withstand
thee all the dayes of thy life: as I was with Moses,
so will I be with thee: * I will not leaue thee,
nor forsake thee.
6 * Be strong and of a good courage: for vn-
to this people shalt thou deuide the lande for an
inheritance, which I sware vnto their fathers to
giue them.
7 Onely be thou strong, and ‖ of a most vali-
ant courage, that thou mayest obserue and doe
according to all the Lawe which Moses my ser-
uant hath commanded thee: * thou shalt not
turne away from it to the right hande, nor to the
left, that thou mayest [e] prosper whithersoeuer
thou goest.
8 Let not this booke of the Law depart out
of thy mouth, but meditate therein day & [f] night,
that thou mayest obserue and doe according to
all that is written therein: for then shalt thou
make thy way prosperous, and then shalt thou
‖ haue good successe.
9 Haue not I commanded thee, saying, Be
strong and of a good courage, feare not, nor be
discouraged? for I the Lord thy God *will be* with
thee, whithersoeuer thou goest.
10 ¶ Then Ioshua commanded the officers
of the people, saying,
11 Passe through the hoste, and commaunde
the people, saying, Prepare you vitailes: for [g] af-
ter three dayes ye shall passe ouer this Iorden, to
goe in to possesse the lande, which the Lorde your
God giueth you to possesse it.
12 ¶ And vnto the Reubenites, and to the
Gadites, and to halfe the tribe of Manasseh spake
Ioshua, saying,
13 * Remember the worde, which Moses the
seruant of the Lord commanded you, saying, The
Lord your God hath giuen you rest, and hath gi-
uen you this [h] land.
14 ¶ Your wiues, your children, and your cat-
tell shall remaine in the land which Moses gaue
you ‖ on this side Iorden: but ye shall goe ouer
before your brethren armed, all that be men of
warre, and shall helpe them,
15 Vntill the Lord haue giuen your brethren
rest, as well as to you, and vntill they also shall
possesse the land, which the Lorde your God gi-
ueth them: then shall ye returne vnto the lande
of your possession and shall possesse it, which *land*
Moses the Lordes seruant [i] gaue you on this side
Iorden toward the sunne rising.
16 Then they answered Ioshua, saying, Al that
thou hast commaunded vs, we will doe, and whi-
thersoeuer thou sendest vs, we will goe.
17 As we obeyed Moses in all things, [k] so will
we obey thee: onely the Lorde thy God be with
thee, as he was with Moses.
18 Whosoeuer shall rebell against thy com-
maundement, and will not obey thy wordes in all
that thou commanndest him, let him bee put to
death: onely be strong and of good courage.

a The beginning of this booke dependeth on the last chapter of Deut. which was written by Ioshua as a preparation to his historie.
*Chap.14.9.
*Deut.11.24.
b Of Zin, called Kadesh and Paran.
‖Or, *Euphrates*.
c Meaning, the whole lande of Canaan.
d Called Mediterraneum.
*Hebr.13.5.
*Deut.31.23.
‖Or, *great stronger and stronger*.
*Deut.5.32.and 28.14.
e He sheweth wherein consisteth true prosperitie, euen to obey the word of God.
f Shewing that it was not possible to gouerne well without continuall studie of Gods word.
‖Or, *gouerne wisely*.
g Meaning from the day that this was proclaimed, Chap.3.2.
*Nomb.32.20.
h Which belonged to Sihon the King of the Amorites, and Og King of Bashan.
‖Or, *beyond Iorden from Iericho*.
i By your request, but yet by Gods secret appointment, Deut.33.21.
k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

THen Ioshua the sonne of Nun sent out of
[a] Shittim two men to spie secretly, saying, Go,
view the land, and *also* Iericho: and they went, &
*came into an ‖ harlots house, named Rahab, and
lodged there.
2 Then report was made to the King of Ieri-
cho, saying, Beholde, there came men hither to
night, of the children of Israel, to spie out the
countrey.
3 And the King of Iericho sent vnto Rahab,
saying, [b] Bring foorth the men that are come to
thee, *and* which are entred into thine house: for
they be come to search out all the land.
4 (But ye woman had taken the two men, and
hid them) Therefore saide she thus, There came
men vnto me, but I wist not whence they were.
5 And when they shut the gate in the darke,
the men went out, whither the men went I wote
not: followe ye after them quickly, for ye shall
ouertake them.
6 (But she had brought them vp to the [c] roofe
of the house, and hidde them with the stalkes of
flaxe, which she had spread abroad vpō the roofe)
7 And certaine men pursued after them, the
way to Iorden, vnto the foordes, and as soone as
they which pursued after them, were gone out,
they shut the gate.
8 ¶ And before they were asleepe, she came
vp vnto them vpon the roofe,
9 And saide vnto the men, I knowe that the
Lord hath giuen you the land, and that the [d] feare
of you is fallen vpon vs, and that all the inhabi-
tants of the land faint because of you.
10 For we haue heard, howe the Lord * dried
vp the water of the redde Sea, * before you, when
ye came out of Egypt, and what you did vnto
the two kings of the Amorites, that were on the
other side Iorden, vnto * Sihon and to Og, whom
ye vtterly destroyed:
11 And when wee heard it, our heartes ‖ did
faint, and there remained no more ‖ courage in any
because of you: for [e] the Lord your God, he is the
God in heauen aboue, and in earth beneath.
12 Now therefore, I pray you, sweare vnto me
by the Lord, that as I haue shewed you mercie, ye
will also shewe mercie vnto my fathers house, and
giue me a true token,
13 And that yee will saue aliue my father and
my mother, and my brethren, and my sisters, and
all that they haue: and that yee will deliuer our
‖ soules from death.
14 And the men answered her, [f] Our life for
you

a Which place was in the plaine of Moab neere vnto Iorden.
*Hebr.11.31. iames 2.25.
‖Or, *tauerners house, or hostesse*.
b Though the wicked see the hand of God vpon them, yet they repent not but seeke how they may by their power and pollicie resist his working.
c Meaning, vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.
d For so God promised, Deut.28.7. chap.5.1.
*Exod.14.21,22.
*Chap.4.23.
*Nomb.21.24.
‖Or, *melted*.
‖Or, *spirit*.
e Herein appeareth the great mercie of God, that in this common destruction he would drawe a most miserable sinner to repent and confesse his Name.
‖Or, *liues*.
f We warrant you on paine of our liues.

you to die, if ye vtter not this our buſineſſe: and when the Lorde hath giuen vs the lande, we will deale mercifully and truely with thee.

15 Then ſhe let them downe by a corde thorowe the windowe: for her houſe *was* vpon the towne wall, and ſhe dwelt vpon the wall.

16 And ſhe ſaid vnto them, Goe you into the g mountaine, leaſt the purſuers meete with you, and hide your ſelues there three dayes, vntill the purſuers be returned: then afterwarde may yee goe your way.

g Which was neere vnto the citie.

17 And the men ſaid vnto her, h We will be blameleſſe of this thine othe, which thou haſt made vs ſweare.

h We ſhalbe diſcharged of our othe, if thou doeſt perfourme this condition that followeth: for ſo ſhalt thou and thine be deliuered.

18 Behold, when we come into the land, thou ſhalt bind this cord of red threde in the window, whereby thou letteſt vs downe, and thou ſhalt bring thy father and thy mother, and thy brethren, & all thy fathers houſhold home to thee.

19 And whoſoeuer then doeth goe out at the doores of thine houſe into the ſtreete, i his blood ſhalbe vpon his head, and we will be giltleſſe: but whoſoeuer ſhall be with thee in the houſe, his blood ſhalbe on our head, if any hande touch him:

i He ſhalbe giltie of his owne death.

20 And if thou vtter this our k matter, we will be quite of thine othe, which thou haſt made vs ſweare.

k So that others ſhould thinke to eſcape by the ſame meanes.

21 And ſhe anſwered, According vnto your wordes, ſo be it: then ſhe ſent them away, & they departed, & ſhe bound the ‖red cord in ỹ window.

‖Or, ſcarlet coloured.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntil the purſuers were returned: and the purſuers ſought them throughout all the way, but founde them not.

23 So the two men returned, and deſcended from the mountaine, and paſſed l ouer, and came to Ioſhua the ſonne of Nun, and tolde him all things that came vnto them.

l To wit, the riuer Iorden.

24 Alſo they ſaide vnto Ioſhua, Surely the Lorde hath deliuered into our handes all the lande: for euen all the inhabitants of the countrey faint becauſe of vs.

CHAP. III.

3 Ioſhua commandeth them to depart when the Arke remoueth. 7 The Lord promiſeth to exalt Ioſhua before the people. 9 Ioſhuas exhortation to the people. 16 The waters part aſunder whiles the people paſſe.

THen Ioſhua roſe very earely, and they remoued from Shittim, and came to a Iorden, he, and all the children of Iſrael, and lodged there, before they went ouer.

a Which according to the Ebrewes was in March, and about 40. dayes after Moſes death.

2 And after b three dayes the officers went throughout the hoſte,

b Which time was giuen for to prepare them vitailes, Chap. 1.11.

3 And commanded the people, ſaying, When ye ſee the Arke of the couenant of the Lord your God, and the Prieſtes of the Leuites bearing it, ye ſhall depart from your place, and goe after it.

4 Yet there ſhalbe a ſpace betweene you and it, about ‖ two thouſande cubites by meaſure: ye ſhall not come neere vnto it, that ye may knowe the way, by the which ye ſhall goe: for ye haue not gone this way in times paſt.

‖Or, amile.

5 (Nowe Ioſhua had ſaide vnto the people, * Sanctifie your ſelues: for to morowe the Lord will doe wonders among you)

*Leuit. 20.7. nomb. 11.18. Chap. 7.13. 1.ſam. 16.5.

6 Alſo Ioſhua ſpake vnto the Prieſtes, ſaying, Take vp the Arke of the couenant, and goe ouer before the people: ſo they tooke vp the Arke of the couenant, & went before the people.

7 ¶ Then the Lorde ſaide vnto Ioſhua, This day will I begin to magnifie thee in the ſight of all Iſrael, which ſhall knowe, that * as I was with Moſes, ſo will I be with thee.

*Chap. 1.5.

8 Thou ſhalt therefore commande the Prieſts that beare the Arke of the Couenant, ſaying, When ye are come to the brinke of the waters of Iorden, ye ſhall ſtande ſtill c in Iorden.

c Euen in the chanell, where the ſtreame had run, as verſe 17.

9 ¶ Then Ioſhua ſaid vnto the children of Iſrael, Come hither, and heare the wordes of the Lord your God.

10 And Ioſhua ſaid, d Hereby ye ſhall know that the liuing God is among you, and that he will certainely caſt out before you the Canaanites, and the Hittites, and the Hiuites, & the Perizzites, and the Girgaſhites, and the Amorites, and the Iebuſites.

d By this miracle in deuiding the water.

11 Beholde, the Arke of the couenant of the Lorde of all the worlde paſſeth before you into Iorden.

12 Nowe therefore take from among you e twelue men out of the tribes of Iſrael, out of euery tribe a man.

e Which ſhould ſet vp twelue ſtones in remembrance of the benefite.

13 And aſſoone as the ſoles of the feete of the Prieſtes (that beare the Arke of the Lorde God the Lorde of all the worlde) ſhall ſtay in the waters of Iorden, the waters of Iorden ſhall be cut off: for the waters that come from aboue, *ſhall ſtand ſtill vpon an heape.

*Pſal. 114.3.

14 ¶ Then when the people were departed from their tentes to goe ouer Iorden, the Prieſtes bearing the * Arke of the Couenant, *went* before the people.

*Acts. 7.45.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Prieſtes that bare the Arke were dipped in the brinke of the water, (* for Iorden vſeth to fill all his f bankes all the time of harueſt)

*Eccluſ. 24.36. 1. chron. 12.15.

f Becauſe the riuer was accuſtomed at this time to be full, the miracle is so much the greater.

16 Then the waters that came downe from aboue, ſtayed *and* roſe vpon an heape and departed farre from the citie of Adam, that was beſide Zaretan: but the *waters* that came downe towarde the Sea of the wildernes, *euen* the ſalt Sea, failed, *and* were cut off: ſo the people went right ouer againſt Iericho.

17 But the Prieſtes that bare the Arke of the couenant of the Lorde, ſtoode drie within Iorden g readie prepared, and all the Iſraelites went ouer dry, vntill all the people were gone cleane ouer through Iorden.

g Either tarying till the people were paſt, or, as ſome reade, ſure, as though they had bene vpon the drie lande.

CHAP. IIII.

2 God commanded Ioſhua to ſet vp twelue ſtones in Iorden. 18 The waters returne to their olde courſe. 20 Other twelue ſtones are ſet vp in Gilgal. 21 This miracle muſt be declared to the poſteritie.

ANd when all the people were wholy gone * ouer Iorden, (after the Lorde had ſpoken vnto Ioſhua, ſaying,

*Deut. 27.2.

2 Take you twelue mē out of the people, out of euery tribe a man,

3 And command you them, ſaying, Take you hence out of the middes of Iorden, out of the place where the Prieſtes ſtoode in a a readineſſe, twelue ſtones, which ye ſhall take away with you, and leaue them in the b lodging where you ſhall lodge this night)

a As Chap. 3.17.

b Meaning the place where they ſhoulde campe.

4 Then Ioſhua called the twelue men, whome he had prepared of the children of Iſrael, out of euery tribe a man,

5 And

5 And Ioshua said vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the nomber of the tribes of the children of Israel,

6 That this may be a signe among you, that when your [e] children shal aske their fathers in time to come, saying, What *meane* you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: *for* when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memorial vnto the children of Israel for euer.

[e] God commanded that not only ...selues pro... by his wonder... ...workes, but ...our posteritie ...y knowe the ...se thereof and ...aise his Name.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the mids of Iorden as the Lord had said vnto Ioshua, according to the nomber of the tribes of the children of Israel, and caried them away with them vnto the lodging, & laid them downe there.

9 And Ioshua set vp [d] twelue stones in the middes of Iorden, in the place where the feete of the Priestes, which bare the Arke of the couenant stood, & there haue they continued vnto this day.

[d] Besides the ...welue stones ...which were caried ...by the tribes and ...set vp in Gilgal.

10 ¶ So the Priests, which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had comanded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priestes [e] before the people.

[e] Meaning, in the presence or sight of the people.

12 *And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

*Num. 32. 27, 29.

13 Euen fourty thousand prepared for warre, went before the [f] Lord vnto battel, into the plaine of Iericho.

[f] That is, before the Arke.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they ||feared him, as they feared Moses all dayes of his life.

|| Or, reuerenced him.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priests that beare the [g] Arke of the testimonie, to come vp out of Iorden.

[g] Because the Arke testified Gods presence, and the tables of the lawe contined therein, signified Gods wil toward his people.

17 Ioshua therefore commanded the Priestes, saying, Come ye vp out of Iorden.

18 And when the Priestes that bare the Arke of the couenant of the Lord were come vp out of the middes of Iorden, and assoone as the soles of the Priests feete were set on the dry land, the waters of Iorden returned vnto their place, & flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth *day* of the [h] first moneth, and pitched in Gilgal, in the Eastside of Iericho.

[h] Called Abib or Nisan, conteining part of March and part of April.

20 Also the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, & say, What *meane* these stones?

22 Then ye shall shewe your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red Sea, * which hee dryed vp before vs, till we were gone ouer,

*Exod. 14. 21, 22.

24 That all the people of the [i] worlde may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

[i] Gods benefites ...for a further ...condemnation to ...the wicked, and ...to stirre vp his to reuerence him, and ...obey him.

CHAP. V.

1 The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 10 The Passeouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.

Nowe when all the Kings of the [a] Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

[a] The Amorites were on both sides Iorden, whereof two Kings were slaine already on the side toward Moab.

2 ¶ That same time the Lord said vnto Ioshua, * Make thee sharpe kniues, [b] *and* returne, and circumcise the sonnes of Israel the second time.

*Exod. 4. 25.

[b] For nowe they had left it off, about 40. yeeres.

3 Then Ioshua made him sharpe kniues, and circumcised the sonnes of Israel in [c] the hill of the foreskinnes.

[c] Gilgal was so called, because they were there circumcised.

4 And this is the cause why Ioshua circumcised all the people, *euen* the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were [d] not circumcised.

[d] For they looked daily to remoue at the Lords commandement, which thing they that were new circumcised, could not doe without great danger.

6 For the children of Israel walked fourtie yeeres in the wildernesse, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware, that he would not shewe them the land, * which the Lord had sworne vnto their fathers, that he would giue vs, *euen* a land that floweth with milke and hony.

*Nomb. 14. 23.

7 So their sonnes whome he raised vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they [e] were whole.

[e] For their sore was so grieuous that they were not able to remooue.

9 After, the Lord said vnto Ioshua, This day I haue taken away the [f] shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

[f] By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskinne, whereby you were like to the Egyptians.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the land, on the morowe after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morowe after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eate of the fruite of the land of Canaan that yeere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and behold, there stood a * man against him, hauing a sworde drawen in his hand: and Ioshua went vnto him, and saide vnto him, Art thou on our side, or on our aduersaries?

*Exod. 23. 23.

14 And he saide, Nay, but *as* a captaine of the hoste of the Lord am I nowe come: then Ioshua fell on his face to the earth, and [g] did worship, and sayde vnto him, What saith my Lorde vnto his seruant?

[g] In that that Ioshua worshippeth him, he acknowledgeth him to be God: and in that that he calleth him selfe the Lords captaine, he declareth himselfe to be Christ.

15 And the captaine of the Lords host said vnto Ioshua, * Loose thy shoe of thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

*Exod. 3. 5. *Acts* 7. 33.

CHAP.

CHAP. VI.

1 The Lord instructeth Ioshua what he shoulde doe as touching Iericho. 6 Ioshua commandeth the Priestes and warriers what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and metall. 26 The curse of him that buildeth the citie.

a That none could goe out.
b Thus none could come in.
c For feare of the Israelites.

NOw Iericho was [a] shut vp, and [b] closed, [c] be-
cause of the children of Israel: none might
goe out nor enter in.
2 And the Lord sayde vnto Ioshua, Behold, I
haue giuen into thine hand Iericho and the King
thereof, *and* the strong men of warre.
3 All ye therefore *that be* men of warre, shall
compasse the citie, in going round about the citie
[d] once: thus shall you doe sixe dayes:

d Euery day once.

4 And seuen Priests shall beare seuen trumpets
of [e] rammes hornes before the Arke: and the se-
uenth day ye shall compasse the citie seuen times,
and the Priestes shall blowe with the trumpets.

e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.

5 And when they make a long *blast* with the
rams horne, and ye heare the sounde of the trum-
pet, all the people shall shoute with a great shout:
then shall the wall of the citie fall downe flat, and
the people shall ascend vp, euery man streight be-
fore him.
6 ¶ Then Ioshua the sonne of Nun called the
Priests & said vnto them, Take vp the Arke of the
couenant, and let seuen Priests beare seuen trum-
pets of rams hornes before the Arke of the Lord.
7 But he said vnto the people, [f] Goe and com-
passe the citie: and let him that is armed, goe forth
before the Arke of the Lord.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

8 ¶ And when Ioshua had spoken vnto the
people, the seuen Priestes bare the seuen trumpets
of rams hornes, and went foorth before the Arke
of the Lord, and blew with the trumpets, and the
Arke of the couenant of the Lord followed them.
9 ¶ And the men of armes went before the
Priestes, that blewe the trumpets: then the [g] ga-
thering *hoste* came after the Arke, as they went
and blewe the trumpets.

g Meaning, the rere ward, wherein was the standerd of the tribe of Dan, Nomb. 10.25.

10 (Nowe Ioshua had commanded the people,
saying, Ye shall not shout, neither make any noyse
with your voyce, neither shall a word procede
out of your mouth, vntill the day that I say vnto
you, Shout, then shall ye shoute)
11 So the Arke of the Lord compassed the ci-
tie, and went about it [h] once: then they returned
into the hoste, and lodged in the campe.

h For that day.

12 And Ioshua rose early in the morning, and
the Priests bare the Arke of the Lord:
13 Also seuen Priestes bare seuen trumpets of
rammes hornes, and went before the Arke of the
Lord, and going blewe with the trumpets: and the
men of armes went before them, but the [i] gathe-
ring *hoste* came after the Arke of the Lord, as they
went and blewe the trumpets.

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

14 And the second day they compassed the
citie once, and returned into the hoste: thus they
did sixe dayes.
15 And when the seuenth day came, they rose
early, euen with the dawning of the day, & com-
passed the citie after the same maner [k] seuen times:
only that day they compassed the city seuen times.

k Besides euery day once for the space of sixe dayes.

16 And when the Priests had blowen the trum-
pets the seuenth time, Ioshua said vnto the people,
Shoute: for the Lord hath giuen you the citie.
17 And the citie shalbe [l] an execrable thing,
both it, and all that are therein, vnto the Lord:
onely Rahab the harlot shall liue, shee, and all
that are with her in the house: for * shee hid the
messengers that wee sent.

l That is, appoynted wholy to be destroyed.
*Chap. 2.4.

18 Notwithstanding, be ye ware of the execra-
ble thing, lest ye make your selues execrable, and
in taking of the execrable thing, make also the
hoste of Israel * execrable, and trouble it.
19 But all siluer, and gold, and vessels of brasse,
and yron shalbe [m] consecrate vnto the Lord, *and*
shall come into the Lords treasurie.

*Leuit. 27.28. nom. 21.2. deut. 13.15,17.
m And therefore cannot be put to any priuate vse, but must be first taken and then serue for ÿ Tabernacle.

20 So the people shouted, when they had blow-
en trumpets: for when the people had heard the
sound of the trumpet, they shouted with a great
shoute: and the * wall fell downe flat: so the peo-
ple went vp into the citie, euery man streight be-
fore him: * and they tooke the citie.

*Heb. 11.30.
*2 Mac. 12.15,16.

21 And they vtterly destroyed all that was in
the citie, both man and woman, yong, and olde,
and oxe, and sheepe, and asse, with the edge of the
sword.
22 But Ioshua had said vnto the two men that
had spied out the countrey, Goe into the harlots
house, and bring out thence the woman, and all
that she hath, * as ye sware to her.

*Chap. 2.14. Ebr. 11.31.

23 So the yong men that were spies, went in,
and brought out Rahab, and her father, and her
mother, and her brethren, and all that she had: also
they brought out all her familie, and put them
[n] without the hoste of Israel.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

24 After they burnt the citie with fire, and all
that was therein: onely the siluer and the golde,
and the vessels of brasse and yron, they put vnto
the treasure of the [o] house of the Lord.

o Meaning the Tabernacle.

25 So Ioshua saued Rahab the harlot, and her
fathers houshold, and all that shee had, and shee
[p] dwelt in Israel euen vnto this day, because shee
had hid the messengers, which Ioshua sent to spie
out Iericho.

p For she was married to Salmon prince of the tribe of Iudah, Matt. 1.5.

26 ¶ And Ioshua sware at that time, saying,
Cursed be the man before the Lord, that riseth vp,
and buildeth the citie Iericho: [q] he shall lay the
foundation thereof in his eldest sonne, and in his
yongest sonne shall he set vp the gates of it.
27 So the Lord was with Ioshua, and he was
famous through all the world.

q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16.34.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth [illegible] 16 Ioshua inquireth out him that sinned, and [illegible] and all his.

BVt the children of Israel committed a trespasse
in the [a] excommunicate thing: for * Achan the
sonne of Carmi, the sonne of Zabdi, the sonne of
Zerah of the tribe of Iuda tooke of the excom-
municate thing: wherefore the wrath of the Lord
was kindled against the children of Israel.

a In taking that which was commanded to be destroyed.
*Chap. 22.20. 1. chro. 2.7.

2 And Ioshua sent men from Iericho to [b] Ai,
which is beside Bethauen, on the East side of Beth-
el, and spake vnto them, saying, Goe vp, & view the
countrey. And the men went vp, and viewed Ai,
3 And returned to Ioshua, and said vnto him,
Let not all the people go vp, *but* let as it were two
or three thousand men goe vp, and smite Ai, and
make not all the people to labour thither, for they
are fewe.

b This was a citie of the Amorites: for there was another so called among the Ammonites, Iere. 49.3. The first Ai is called Aiath, Isa. [illegible]

4 So there went vp thither of the people about
three thousand men, and they fled before the men
of Ai.
5 And the [c] men of Ai smote of them vpon
a thirtie and sixe men: for they chased them from
before the gate vnto Shebarim, and smote them
in the going downe: wherefore the hearts of the
people melted away like water.

c God would by this ouerthrowe make them more earnest to search out and punish the sinne committed.

6 ¶ Then

6 ¶ Then Ioshua rent his clothes, and fell to
the earth vpon his face before the Arke of the
Lord, vntill the euentide, he, and the Elders of Is-
rael, and put dust vpon their heads.
7 And Ioshua said, Alas, O Lord God, where-
fore hast thou brought this people ouer Iorden,
to deliuer vs into the hand of the Amorites, and
to destroy vs? would God we had bene content
to dwell on the d other side Iorden.
8 Oh Lord, what shal I say, when Israel turne
their backes before their enemies?
9 For the Canaanites, and all the inhabitants
of the land shall heare of it, and shall compasse vs,
and destroy our name out of the earth: and what
wilt thou doe vnto thy mightie e Name?
10 ¶ And the Lord said vnto Ioshua, Get thee
vp: wherefore lyest thou thus vpon thy face?
11 Israel hath sinned, and they haue transgres-
sed my couenant, which I commanded them: for
they haue euen taken of the excomunicate thing,
and haue also stollen, and dissembled also, and
haue put it euen with their owne stuffe.
12 Therefore ẏ children of Israel cannot stand
before their enemies, *but* haue turned their backes
before their enemies, because they be execrable:
neither will I be with you any more, except yee
f destroy the excommunicate from among you.
13 Vp *therefore*, sanctifie the people, and say,
Sanctifie your selues against to morowe: for thus
saith the Lorde God of Israel, *There is* an execra-
ble thing among you, O Israel, *therefore* ye can-
not stand against your enemies, vntill ye haue put
the g execrable thing from among you.
14 In the morning therefore ye shall come ac-
cording to your tribes, and the tribe which the
Lord taketh, shal come according to the families:
and the familie which the Lorde shall take, shall
come by the housholds: and the houshold which
the Lord shall take, shall come man by man.
15 And he that is h taken with the excommu-
nicate thing, shall be burnt with fire, hee, and all
that he hath, because he hath transgressed the co-
uenant of the Lord, and because he hath wrought
follie in Israel.
16 ¶ So Ioshua rose vp early in the morning
and brought Israel by their tribes: and the tribe of
Iudah was taken.
17 And he brought the families of Iudah, and
tooke the familie of the Zarhites, and he brought
the familie of the Zarhites, man by man, and Zab-
di was taken.
18 And he brought his houshold, man by man,
and Achan ẏ sonne of Carmi, the sonne of Zabdi,
the sonne of Zerah of the tribe of Iudah was takẽ.
19 Then Ioshua said vnto Achan, My sonne, I
beseech thee, giue glory to the Lord God of Isra-
el, and i make confession vnto him, and shewe me
now what thou hast done: hide it not from me.
20 And Achan answered Ioshua, and saide, In
deede, I haue sinned against the Lorde God of Is-
rael, and thus, and thus haue I done.
21 I sawe among the spoyle a goodly k Baby-
lonish garment, and two hundreth shekels of sil-
uer, and a wedge of golde of fiftie shekels weight,
and I coueted them, and tooke them: and behold,
they lie hid in the earth in the mids of my tent,
and the siluer vnder it.
22 ¶ Then Ioshua sent messengers, which ran
vnto the tent, and beholde, it was hid in his tent,
and the siluer vnder it.

d This infirmitie of his faith sheweth how we are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say, that thou wast not able to defend vs from them.

f Then, to suffer wickednesse vnpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found giltie, either by lottes, or by the iudgement of Vrim, Nom. 27, 21.

i By declaring the trueth: for God is glorified when the trueth is confessed.

k Such a rich garment, as the states of Babylon did weare.

23 Therefore they tooke them out of the tent,
and brought them vnto Ioshua, and vnto all the
children of Israel, and laide them before the Lord.
24 Then Ioshua tooke Achan the ‖ sonne of
Zerah, and the siluer, and the garment and the
l wedge of golde and his m sonnes, and his daugh-
ters, and his oxen, and his asses, and his sheepe, and
his tent, and all that he had: and all Israel with
him brought them vnto the valley of Achor.
25 And Ioshua said, n In as much as thou hast
troubled vs, the Lorde shall trouble thee this day:
and all Israel threwe stones at him, and burned
them with fire, and stoned them with stones.
26 And they cast vpon him a great heape of
stones vnto this day: and *so* the Lord turned from
his fierce wrath: therefore hee called the name of
that place, The valley of Achor, vnto this day.

‖ Or, nephewe.

l Some reade, a plate: others, a rod, and some a tongue.

m This iudgement only apperteineth to God, and to whom he will reueile it: to man he hath commanded not to punish the childe for the fathers fault, Deut. 24, 16.

n He declareth that this is Gods iudgemẽt, because he had offended, and caused others to be slaine.

CHAP. VIII.

3 The siege, 19 And winning of Ai. 29 The King thereof is hanged. 30 Ioshua setteth vp an altar. 32 Hee writeth the Lawe vpon stones, 35 And readeth it to all the people.

AFter, the Lord said vnto Ioshua, *Feare not,
neither bee thou faint hearted: take all the
men of warre with thee and arise, go vp to Ai: be-
holde, I haue giuen into thine hand the King of
Ai, and his people, and his citie, and his land.
2 And thou shalt doe to Ai and to the King
thereof, as thou diddest vnto * Iericho and to the
King thereof: neuerthelesse the spoyle thereof
and * the cattel thereof shall ye take vnto you for
a praye: thou shalt lie in waite against the citie on
the a backeside thereof.
3 ¶ Then Ioshua arose, and all the men of
warre to goe vp against Ai: and Ioshua chose out
thirtie thousand strong men, *and* valiant, and sent
them away by night.
4 And he commanded them, saying, Behold,
yee b shall lye in waite against the citie on the
backeside of the citie: goe not very farre from the
citie, but be ye all in a readinesse.
5 And I and all the people that are with me,
will approche vnto the citie: and when they shall
come out against vs, as they did at the first time,
then will we flee before them.
6 For they will come out after vs, till we haue
brought them out of the citie: for they will say,
They flee before vs as at the first time: so we will
flee before them.
7 Then you shall rise vp from lying in waite,
and ‖ destroy the citie: for the Lord your God will
deliuer it into your hand.
8 And when yee haue taken the citie, ye shall
set it on fire: according to the commandement of
the Lord shal ye doe: behold, I haue charged you.
9 ¶ Ioshua then sent them foorth, and they
went to lye in waite, and abode betweene Beth-el
and Ai, on the Westside of Ai: but Ioshua lodged
that night c among the people.
10 And Ioshua rose vp early in the morning,
and d nombred the people: and he and the Elders
of Israel went vp before the people *against* Ai.
11 Also all the men of warre that were with
him went vp and drewe neere, and came against
the citie, and pitched on the Northside of Ai: and
there was a valley betweene them and Ai.
12 And hee tooke about fiue thousande men,
e and set them to lye in wayte betweene Beth-el
and Ai, on the Westside of the citie.
13 And the people set all the hoste that was
on the Northside against the citie, and the lyers in

* Deut. 1, 21, 39. and 7, 18.

* Chap. 6, 21.

* Deut. 20, 14.

a Meaning, on the Westside, as vers. 9.

b God would not destroy Ai by miracle, as Iericho, to the intent that other natiõs might feare the power and policie of his people.

‖ Or, driue out (the inhabitants) of the citie.

c With the rest of the armie.

d That is, viewed or mustred them, and set them in aray.

e He sent these fewe, that the other which lay in ambush might not be discouered.

wake on the West, against the citie: and Ioshua
went the same night into the [f] mids of the valley.

f To the intent that they in the citie might the better discomfit his armie.

14 ¶ And when the King of Ai sawe it, then
the men of the citie hasted and rose vp earely, and
went out against Israel to battell, hee and all his
people at the time appointed, before the plaine:
for he knewe not that *any* lay in waite against him
on the backeside of the citie.
15 Then Ioshua and all Israel [g] *as* beaten be-
fore them, fled by the way of the wildernesse.

g As they which fained to flee for feare.

16 And all the people of the citie were called
together, to pursue after them: and they pursued
after Ioshua, & were drawen away out of the city,
17 So that there was not a man left in Ai, nor
in Beth-el, that went not out after Israel: and they
left the citie open, and pursued after Israel.
18 Then the Lord said vnto Ioshua, [h] Stretch
out the speare that is in thine hande, towarde Ai:
for I will giue it into thine hand: and Ioshua stret-
ched out the speare that hee had in his hand, to-
ward the citie.

h Or, lift vp the banner, to signifie when they shall inuade the citie.

19 And they that lay in wait, arose quickly out
of their place, and ranne as soone as he had stret-
ched out his hand, and they entred into the citie,
and tooke it, and hasted, and set the citie on fire.
20 And the men of Ai looked behinde them,
and sawe it: for loe, the smoke of the citie ascen-
ded vp ‖ to heauen, and they had no ‖ power to flee
this way or that way: for the people that fled to
the wildernesse, turned backe vpon the pursuers.

‖ Or, toward the heauen.
‖ Or, place.

21 When Ioshua and all Israel sawe that they
that lay in waite, had taken the citie, and that the
smoke of the citie mounted vp, then they turned
againe and slewe the men of Ai.
22 Also the [i] other issued out of the citie a-
gainst them: so were they in the middes of Israel,
these *being* on the one side, and the rest on the o-
ther side: and they slewe them, so that they let
none of them * remaine nor escape.

i Which came out of the ambush.
* Deuter. 7.2.

23 And the King of Ai they tooke aliue, and
brought him to Ioshua.
24 And when Israel had made an ende of slay-
ing all the inhabitants of Ai in the fielde, *that is,*
in the wildernesse, where they chased them, and
when they were all fallen on the edge of the
sworde, vntill they were consumed, all the Israe-
lites returned vnto Ai, and [k] smote it with the edge
of the sworde.

k For the fire, which they had before set in the citie, was not to consume it, but to signifie vnto Ioshua that they were entred.

25 And all that fell that day, both of men and
women, were twelue thousande, euen all the men
of Ai.
26 For Ioshua drewe not his hande backe a-
gaine which he had stretched out with the speare,
vntill he had vtterly destroyed all the inhabitants
of Ai.
27 * Onely the cattell and the spoyle of this
citie, Israel tooke for a praye vnto themselues, ac-
cording vnto the worde of the Lorde, which hee
commaunded Ioshua.

* Nom. 31.22,26. verse 2.

28 And Ioshua burnt Ai, and made it an heape
for [l] euer, *and* a wildernesse vnto this day.

l That it could neuer be built againe.

29 And the King of Ai hee hanged on a tree,
vnto the euening. And as soone as the sunne was
down, Ioshua commanded [m] that they should take
his carkeis downe from the tree, and cast it at the
entring of the gate of the citie, and * lay thereon a
great heape of stones, *that remaineth* vnto this day.

m According as it was commaunded, Deut. 21.23.
* Chap. 7.25,26.

30 ¶ Then Ioshua built an altar vnto the Lord
God of Israel, in mount Ebal,
31 As Moses the seruant of the Lord had com-
maunded the children of Israel, as it is written in
the * booke of the Lawe of Moses, an altar of
whole stone, ouer which no man had lift an yron:
and they offered thereon burnt offrings vnto the
Lord, and sacrificed peace offrings.

* Exod. 20.25. deut. 27.5.

32 Also he wrote there vpon the stones, a [n] re-
hearsall of the Lawe of Moses, which he wrote in
the presence of the children of Israel.

n Meaning, the ten commandements, which are the summe of the whole Lawe.

33 And all Israel (and their Elders, and offi-
cers and their iudges stoode on this side of the
Arke, and on that side, before the Priestes of the
Leuites, which bare the Arke of the couenant of
the Lorde) as well the stranger, as he that is borne
in the countrey: halfe of them *were* ouer against
mount Gerizim, and halfe of them ouer against
mount Ebal, * as Moses the seruant of the Lorde
had commaunded before, that they should blesse
the people of Israel.

* Deuter. 11.29. and 27.12,13.

34 Then afterward hee read all the wordes of
the Lawe, the blessings and cursings, according to
all that is written in the booke of the Lawe.
35 There was not a worde of all that Moses
had commaunded, which Ioshua read not before
all the Congregation of Israel, * as well *before* the
women & the children, as [o] the stranger that was
conuersant among them.

* Deut. 31.11,12.
o So neither yong nor olde, man nor woman were exempted from hearing the word of the Lord.

CHAP. IX.

1 Diuers Kings assemble themselues against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall slauerie.

AND when all the Kings that [a] were beyonde
Iorden, in the mountaines and in the valleis,
and by all the coastes of the [b] great Sea ouer a-
gainst Lebanon (*as* the Hittites, and the Amorites,
the Cananites, the Perizzites, the Hiuites, and the
Iebusites) heard thereof,

a In respect of the plaine of Moab.
b The maine sea called Mediterraneum.

2 They gathered themselues together, to fight
against Ioshua, & against Israel with one † accord.
3 ¶ * But the inhabitants of Gibeon heard
what Ioshua had done vnto Iericho, and to Ai.

† Ebr. one mouth.
* 2. Sam. 21.2.

4 And therefore they wrought craftily: for
they went, and fayned themselues ambassadours,
and tooke olde sackes vpon their asses, and olde
bottels for wine, both rent and [c] bound vp,

c Because they were all worne.

5 And olde shoes and clouted vpon their
feete: also the rayment vpon them *was* old, & all
their prouision of bread was dried, and mouled.
6 So they came vnto Ioshua into the hoste
to Gilgal, and said vnto him, and vnto the men of
Israel, Wee be come from a farre countrey: now
therefore make a league with vs.
7 Then the men of Israel said vnto the [d] Hi-
uites, It may be that thou dwellest among vs, how
then can I make a league with thee?

d For the Gibeonites and the Hiuites were all one people.

8 And they said vnto Ioshua, We are thy ser-
uants. Then Ioshua said vnto them, Who are ye?
and whence come ye?
9 And they answered him, From a very farre
countrey thy seruants are come for [e] the Name of
the Lorde thy God: for we haue heard his fame
and all that he hath done in Egypt,

e Euen the idolaters for feare of death will pretend to honour the true God and receiue his religion.

10 And all that he hath done to the two Kings
of the Amorites that were beyonde Iorden, to Si-
hon King of Heshbon, & to Og King of Bashan,
which were at Ashtaroth.
11 Wherefore our elders, and all the inhabi-
tants of our countrey spake to vs, saying, Take vi-
tailes † with you for the iourney, and go to meete
them, and say vnto them, Wee are your seruants:
now therefore make ye a league with vs.

† Ebr. in your hand.

12 This

f The wicked lacke no aire nor ſpare no lies to ſet forth their policie, when they will deceiue the ſeruants of God.

12 This our f bread wee tooke it hote with vs for vittailes out of our houſes, the day we departed to come vnto you: but now beholde, it is dried, and it is mouled.

13 Alſo theſe bottels of wine which wee filled, *were* newe, and lo, they be rent, and theſe our garments and our ſhooes are olde, by reaſon of the exceeding great iourney.

g Some thinke that the Iſraelites ate of their vittailes, and ſo made a league with them.

14 ¶ And the g men accepted *their tale* concerning their vittailes, and counſelled not with the mouth of the Lord.

15 So Ioſhua made peace with them, & made a league with them, that he would ſuffer them to liue: alſo the Princes of the Congregation ſware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

h From Gilgal.

17 And the children of Iſrael tooke their h iourney, and came vnto their cities the third day, and their cities *were* Gibeon, and Chephirah, and Beeroth and Kiriath-iearim.

i Fearing leaſt for their fault the plague of God ſhould haue light vpon them all.

18 And the children of Iſrael ſlewe them not, becauſe the Princes of the Congregation had ſworne vnto them by the Lorde God of Iſrael: wherefore all the Congregation i murmured againſt the Princes.

19 Then all the Princes ſaid vnto all the Congregation, Wee haue ſworne vnto them by the Lord God of Iſrael: nowe therefore we may not touch them.

k This doeth not eſtabliſh raſh othes, but ſheweth Gods mercie toward his, which would not puniſh them for this fault.

20 *But* this we will doe to them, and let them liue, leaſt the wrath be vpon vs becauſe of the k othe which we ſware vnto them.

21 And the Princes ſayde vnto them againe, Let them liue, but they ſhall hewe wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioſhua then called them, and talked with them, and ſayd, Wherefore haue ye beguiled vs, ſaying, We are very farre from you, when ye dwel among vs?

l For the vſes of the Tabernacle, and of the temple when it ſhall be built.

23 Now therefore yee are curſed, and there ſhall none of you be freed from being bondmen, and hewers of wood, and drawers of water for l the houſe of my God.

*Deut.7.2.

24 And they anſwered Ioſhua, and ſayd, Becauſe it was tolde thy ſeruants, that the Lord thy God had * commanded his ſeruant Moſes to giue you all the land, and to deſtroy all the inhabitants of the land out of your ſight, therefore we were exceeding ſore afraid for our liues at the preſence of you, and haue done this thing:

25 And beholde nowe, we are in thine hand: doe as it ſeemeth good and right in thine eyes to doe vnto vs.

m Who were minded to put them to death for feare of Gods wrath.

26 Euen ſo did hee vnto them, and deliuered them out of the m hand of the children of Iſrael, that they ſlewe them not.

n That is, for the ſacrifices of the Temple, as verſe 23.

27 And Ioſhua appointed them that ſame day *to be* hewers of wood, and drawers of water for the Congregation, and for the n altar of the Lord vnto this day, in the place which he ſhould chuſe.

CHAP. X.

1 Fiue Kings make warre againſt Gibeon whome Ioſhua diſcomfiteth. 11 The Lord raiſed haileſtones and ſlew many. 12 The Sunne ſtandeth at Ioſhuas prayer. 26 The fiue Kings are hanged. 29 Many moe cities and Kings are deſtroyed.

NOw when Adoni-zedek King of Ieruſalem had heard how Ioſhua had taken Ai and had deſtroyed it, (* *for* as he had done to Iericho and to the King thereof, ſo he had done to * Ai and to the King thereof) and howe the inhabitants of Gibeon had made peace with Iſrael, and were among them,

*Chap.6.25,21.
*Chap.8.3,28,29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof *were* mightie.

a That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when indeed they be very enemies againſt God & all iuſtice.

3 Wherefore a Adoni-zedek King of Ieruſalem ſent vnto Hoham King of Hebron, and vnto Piram King of Iarmuth, and vnto Iapia King of Lachiſh, and vnto Debir King of Eglon, ſaying,

4 Come vp vnto me, and helpe me, that wee may ſmite Gibeon: for they haue made peace with Ioſhua and with the children of Iſrael.

5 Therefore the fiue Kinges of the Amorites, the King of Ieruſalem, the King of Hebron, the King of Iarmuth, the King of Lachiſh, *and* the King of Eglon gathered themſelues together, and went vp, they with all their hoſtes, and beſieged Gibeon, and made b warre againſt it.

b So enuious the wicked are, when any depart from their band.

6 And the men of Gibeon ſent vnto Ioſhua, *euen* to the hoſte to Gilgal, ſaying, Withdrawe not thine hand from thy ſeruants: come vp to vs quickly, and ſaue vs, & helpe vs: for all the Kings of the Amorites which dwell in the mountaines, are gathered together againſt vs.

7 So Ioſhua aſcended from Gilgal, he, and all the people of warre with him, and all the men of might.

c Leaſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lord heere ſtrengtheneth him.

8 ¶ And the Lord ſayd vnto Ioſhua, c Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt thee.

9 Ioſhua therefore came vnto them ſuddenly: *for* he went vp from Gilgal all the night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, and ſmote them to Azekah and to Makkedah.

11 And as they fled from before Iſrael *&* were in the going downe to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they died: *they were* more that died with the d haileſtones, then they whome the children of Iſrael ſlew with the ſword.

d So we ſee that all things ſerue to execute Gods vengeance againſt the wicked.

12 ¶ Then ſpake Ioſhua to the Lord, in the day when the Lord gaue the Amorites before the children of Iſrael, and he ſayd in the ſight of Iſrael, * Sunne, ſtay thou in Gibeon, & thou moone, in the valley of Aialon.

*Iſa.28.21. eccleſ.46.4,5.

13 And the Sunne abode, & the moone ſtood ſtill, vntill the people auenged themſelues vpon their enemies: (is not this written in the booke of e Iaſher?) ſo the Sunne abode in the middes of the heauen, and haſted not to goe downe for a whole day.

e Some reade, in the booke of the righteous, meaning Moſes, the Chalde text readeth in the booke of the Lawe: but it is like that it was a booke that is named which is now loſt.

14 And there was no day like that before it, nor after it, that the Lorde heard the voice of a man: for the Lord f fought for Iſrael.

f By taking away the enemies hearts, and deſtroying them with haileſtones.

15 ¶ After, Ioſhua returned, and all Iſrael with him vnto the campe to Gilgal:

16 But the fiue Kings fled and were hidde in a caue at Makkedah.

17 And it was tolde Ioſhua, ſaying, The fiue Kings are found hid in a caue at Makkedah.

18 Then Ioſhua ſaid, Roule great ſtones vpon the

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: followe after your enemies,and † smite all the hindmost, suffer them not to enter into their cities: for the Lorde your God hath giuen them into your hand.

† Ebr. cut off all their traine or taile.

20 And when Ioshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter till they were consumed,and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in g peace: no man moued his tongue against the children of Israel.

g Or, in safetie, so that none gaue them as much as an euill worde.

22 After, Ioshua sayd, Open the mouth of the caue, and bring out these fiue Kinges vnto me forth of the caue.

23 And they did so,and brought out those fiue Kings vnto him forth of the caue, *euen* the King of Ierusalem, the King of Hebron, ŷ King of Iarmuth,the King of Lachish,*and* the King of Eglon.

24 And when they had brought out those Kings vnto Ioshua, Ioshua called for all the men of Israel, and sayd vnto the chiefe of the men of warre,which went with him,Come neere,set your feete vpon the h necks of these Kings: and they came neere and set their feete vpon their necks.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselues were not spared.

25 And Ioshua sayd vnto them,Feare not,nor be faint hearted,*but* be strong and of a good courage: for thus will the Lord doe to all your enemies,against whom ye fight.

26 So then Ioshua smote them, and slewe them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commaundement, that they shoulde take * them downe off the trees, and cast them into the caue (wherein they had beene hid) and they layde great stones vpon the caues mouth, *which remaine* vntill this day.

* Deut.21.23. chap.8.29.

28 ¶ And that same day Ioshua tooke || Makkedah & smote it with the edge of the sword, and the King thereof destroyed hee with them, and || all the soules that were therein, hee let none remaine: for hee did to the King of Makkedah * as he had done vnto the King of Iericho.

|| Ioshua taketh Makkedah.
|| Or, euery person.
* Chap.6.21.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lorde gaue || it also and the King thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the || soules that were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Iericho.

|| Libnah is taken.
|| Or, persons.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue || Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

|| Lachish is taken.

33 ¶ Then Horam King of || Gezer came vp to helpe Lachish: but Ioshua smote him and his people,vntill none of his remained.

|| The King of Gezer is slaine.

34 ¶ And from Lachish Ioshua departed vnto || Eglon, and all Israel with him, & they besieged it,and assaulted it.

|| Eglon is taken.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day,according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken || it, they smote it with the edge of the sword, & the King thereof,and all the cities thereof,and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for hee destroyed it vtterly,and all the soules that were therein.

|| Hebron is taken.

38 ¶ So Ioshua returned, and all Israel with him to Debir,and fought against it.

39 And when he had taken || it, and the King thereof, and al the cities thereof,they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so he did to Debir, and to the King thereof, as he had also done to Libnah,and to the King thereof.

|| Debir is taken.

40 ¶ So Ioshua smote all the hill countreys,& the South countreys,and the valleys,and the i hill sides, and all their Kings, and let none remaine, but vtterly destroyed euery soule, as the Lorde God of Israel had commanded.

i Some reade Ashedoth, which signifieth the descents of the hilles.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen,euen vnto Gibeon.

42 And all these Kings, and their land did Ioshua take at k one time, because the Lord God of Israel fought for Israel.

k In one battell.

43 Afterward, Ioshua and all Israel with him returned vnto the campe in l Gilgal.

l Where the Arke was,there to giue thankes for their victories.

CHAP. XI.

1 Diuers Kings and cities, and countreys ouercome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND whē Iabin King of Hazor had heard this, then he a sent to Iobab King of Madon,& to the king of Shimron, & to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the Kings that were by ŷ North in the mountaines and plaines toward the Southside of b Cinneroth, and in the valleys, and in the borders of Dor Westward,

b Which the Euangelists call the lake of Gennezereth, or Tiberias.

3 *And* vnto the Canaanites,*both* by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder c Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut.4.48.

4 And they came out & all their hostes with them, many people as the sande that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these Kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord sayd vnto Ioshua, Be not afrayd for them: for to morowe about this time will I deliuer them all slaine before Israel: thou shalt d hough their horses, and burne their charets with fire.

d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

7 Then came Ioshua & all the men of warre with him against them by the waters of Merom suddenly,and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them,& chased them vnto great Zidon,& vnto e Misrephothmaim,and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

e Which signifieth, hot waters, or, according to some, brine pits.

9 And Ioshua did vnto them as the Lord bade
him: he houghed their horses,and burnt their cha-
rets with fire.
10 ¶ At that time also Ioshua turned backe,
and tooke Hazor, & smote the King thereof with
the sword: for Hazor before time was the head of
all those kingdomes.
11 Moreouer,they smote all the f persons that
were therein with the edge of the sworde, vtterly
destroying *all*, leauing none aliue, and hee burnt
Hazor with fire.
12 So all ÿ cities of those Kings,& all the kings
of them did Ioshua take, & smote them with the
edge of the sword,*and* vtterly destroyed them,* as
Moses the seruant of the Lord had commaunded.
13 But Israel burnt none of the cities that
stoode still in their g strength, saue Hazor onely,
that Ioshua burnt.
14 And all the spoyle of these cities and the
cattel the children of Israel tooke for their praye,
but they smote euery h man with the edge of the
sword vntill they had destroyed them,not leauing
one aliue.
15 ¶ As the Lorde * had commaunded Moses
his seruant,so did Moses * commaund Ioshua,and
so did Ioshua: he left nothing vndone of all that
the Lord had commaunded Moses.
16 So Ioshua tooke all this land of the moun-
taines, and all the South, and all the lande of Go-
shen, and the lowe countrey, and the plaine, and
the i mountaine of Israel, and the lowe countrey
of the same,
17 From the mount k Halak,that goeth vp to
Seir, euen vnto ‖ Baal-gad in the valley of Leba-
non, vnder mount Hermon: and all their Kings
he tooke,and smote them, and slewe them.
18 Ioshua made warre long time with all those
Kings,
19 Neither was there any citie that made
peace with the children of Israel, * saue those Hi-
uites that inhabited Gibeon: all *other* they tooke
by battell.
20 For it came of the Lorde, to l harden their
hearts that they shoulde come against Israel in
battell to the intent that they shoulde destroy
them vtterly, *and* shewe them no mercie,but that
they should bring them to nought: as the Lorde
had commaunded Moses.
21 ¶ And that same season came Ioshua, and
destroyed the Anakims out of the mountaines: *as*
out of Hebron, out of Debir, out of Anab, and
out of all the mountaines of Iudah, and out of all
the mountaines of Israel: Ioshua destroyed them
vtterly with their cities.
22 There was no Anakim left in the lande of
the children of Israel: onely in Azzah, m in Gath,
and in Ashdod were they left.
23 So Ioshua tooke the whole land,according
to all that the Lorde had saide vnto Moses: and
Ioshua gaue it for an inheritance vnto Israel * ac-
cording to their portion through their tribes:then
the land was at rest without warre.

f Both men women and children.
* Nom.33.52. deut.7.2.
g Which were strong by situation and not hurt by warre.
h All mankinde.
* Exod.34.11.
* Deut.7.2.
i That is,Samaria.
k So called, because it was bare and without trees.
‖ Or,the valley of God.
* Chap.9.3.
l That is,to giue them ouer to them selues: and therefore they coulde not but rebell against God and seeke their owne destruction.
m Out of the which came Goliah,1.Sam.17.4.
* Nom.26.53,55.

CHAP. XII.

1,7. What Kings Ioshua and the children of Israel killed on both sides of Iorden, 24 Which were in number thirtie and one.

AND these are the Kings of the land, which the
children of Israel smote and possessed their
land,on the a other side Iorden toward the rising
of the sunne, from the riuer Arnon, vnto mount
Hermon,and all the plaine Eastward.
2 * Sihon King of the Amorites, that dwelt
in Heshbon,hauing dominion from Aroer, which
is beside the riuer of Arnon, and from the middle
of the riuer, and from halfe Gilead vnto the riuer
Iabbok,in the border of the children of Ammon.
3 And from the plaine vnto the sea of Cin-
neroth Eastward,and vnto the Sea of the ‖ plaine,
euen the salt sea Eastward,the way to Beth-ieshi-
moth, and from the South vnder the ‖ springs of
* Pisgah.
4 ¶ They *conquered* also the coast of Og king
of Bashan of the * remnant of the gyants, which
dwelt at Ashtaroth,and at Edrei,
5 And reigned in mount Hermon, and in
Salcah, and in all Bashan, vnto the border of the
Geshurites,and the Maachathites, and halfe Gi-
lead, euen the border of Sihon King of Heshbon.
6 Moses the seruant of the Lord,and the chil-
dren of Israel smote them: * Moses also the ser-
uant of the Lorde gaue *their land* for a possession
vnto the Reubenites, and vnto the Gadites, and
to halfe the tribe of Manasseh.
7 ¶ These also are the Kings of the countrey,
which Ioshua and the children of Israel smote on
this side Iorden, Westward, from Baal-gad in the
valley of Lebanon, euen vnto the mount b Ha-
lak that goeth vp to Seir,and Ioshua gaue it vnto
the tribes of Israel for a possession, according to
their portions:
8 In the mountaines, and in the valleyes,and
in the plaines,and in the ‖ hill sides,and in the wil-
dernes,and in the South, *where were* the Hittites,
the Amorites, and the Canaanites, the Perizzites,
the Hiuites,and the Iebusites.
9 ¶ * The King of Iericho *was* one:* the King
of Ai,which is beside Beth-el,one:
10 The * King of Ierusalem,one: the King of
Hebron,one:
11 The King of Iarmuth,one: the King of La-
chish,one:
12 The King of Eglon,one: the * King of Ge-
zer,one:
13 The * King of Debir,one: the King of Ge-
der,one:
14 The King of Hormah,one: the King of A-
rad,one:
15 The * King of Libnah,one: the King of A-
dullam,one:
16 The * King of Makedah,one: the King of
Beth-el,one:
17 The King of Tappuah, one: the King of
Hepher,one:
18 The King of Aphek, one: the King of La-
sharon,one:
19 The King of Madon, one: the * King of
Hazor,one:
20 The King of Shimron-meron,one: the King
of Achshaph,one:
21 The King of Taanach, one: the King of
Megiddo,one:
22 The King of Kedesh,one: the King of Iok-
neam ‖ of Carmel,one:
23 The King of Dor, in the countrey of Dor,
one: the King of the * nations of Gilgal,one:
24 The King of Tirzah, one. all the Kings
were thirtie and one.

a From Gilgal where Ioshua camped.
* Nomb.21.24. deut.3.6.
‖ Or,wildernesse.
‖ Or,hill sides.
* Deuter.3.17. and 4.49.
* Deuter.3.11. chap.13.12.
* Nomb.32.29. deut.3.12. chap.13.8.
b Reade Chap.11. verse 17.
‖ Or,in Ashdoth.
* Chap.6.2.
* Chap 8.29.
* Chap.10.23.
* Chap.10.33.
* Chap.10.39.
* Chap.10.29,30.
* Chap.10.28.
* Chap.11.10.
‖ Or,neere vnto Carmel.
* Gene.14.1.

CHAP. XIII.

3 The borders and coastes of the lande of Canaan. 8 The possession of the Reubenites,Gadites, & of halfe the tribe of Manasseh, 14 The Lord is the inheritance of Leui, 22 Balaam [illegible].

a Being almost an hundreth and ten yeere olde.
† Ebr. commen into yeeres.
b After that the enemies are ouercome.
‖ Or, borders.
† Ebr. Shihor.
† Ebr. upon the face of Egypt.

NOwe when Ioshua was olde, *and* a striken in
yeeres, the Lord said vnto him, Thou art olde
and † growen in age, and there remaineth excee-
ding much land to be b possessed:
2 This is the land that remaineth, all the ‖re-
gions of the Philistims, and all Geshuri,
3 From † Nilus which is † in Egypt, euen vn-
to the borders of Ekron Northward: this is coun-
ted of the Canaanites, euen fiue Lordships of the
Philistims, the Azzithites, and the Ashdodites, the
Eshkelonites, the Gittites, and the Ekronites, and
the Auites:
4 From the South, all the land of the Canaa-
nites, and the † caue that is beside the Sidonians,
vnto Aphek, *and* to the borders of the Amorites:
5 And the land of the Giblites, and all Leba-
non, toward the sunne rising from ‖ Bahal-gad vn-
der mount Hermon, vntill one come to Hamath.
6 All the inhabitants of the mountaines from
Lebanon vnto c Misrephothmaim, *and* all the Si-
donians, I will cast them out from before the chil-
dren of Israel: only deuide thou it by lot vnto the
Israelites, to inherite, as I haue commanded thee.
7 Nowe therefore deuide this lande to inhe-
rite, vnto the nine tribes, and to the halfe tribe of
Manasseh.
8 *For with halfe* therof the Reubenites & the
Gadites haue receiued their inheritance, * which
Moses gaue them beyond Iorden Eastward, euen
as Moses the seruant of the Lord had giuen them,
9 From Aroer that is on the brinke of the ri-
uer Arnon, & from the citie that is in the mids of
the ‖ riuer, & all the plaine of Medeba vnto Dibon,
10 And all the cities of Sihon King of the A-
morites, which reigned in Heshbon, vnto the bor-
ders of the children of Ammon,
11 And Gilead, and the borders of the Geshu-
rites and of the Maachathites, and all mount Her-
mon, with all Bashan vnto Salcah:
12 All the kingdome of Og in Bashan, which
reigned in Ashtaroth and in Edrei: (who remained
of the * rest of the gyants) for these did Moses
smite, and cast them out.
13 But the children of Israel d expelled not the
Geshurites nor the Maachathites: but the Geshu-
rites and the Maachathites dwell among the Isra-
elites euen vnto this day.
14 Onely vnto the tribe of Leui he gaue none
inheritance, *but* the sacrifices of the Lorde God of
Israel are e his inheritance, as he said vnto him.
15 ¶ Moses then gaue vnto the tribe of the
children of Reuben *inheritance*, according to their
families.
16 And their coast was from Aroer, that is on
the brinke of the riuer Arnon, and from the citie
that is in the middes of the riuer, and all the plaine
which is by Medeba:
17 Heshbon with all the cities thereof, that are
in the plaine: Dibon and ‖ Bamoth-baal, & Beth-
baal-meon:
* 18 And Iahazah, and Kedemoth & Mephaath:
19 Kiriathaim also, and Sibmah, and Zereth-
shahar in the mount of ‖ Emek:
20 And Beth-peor, and * Ashdoth-pisgah, and
Beth-ieshimoth:
21 And all the cities of the plaine; and all the
kingdome of Sihon King of the Amorites, which
reigned in Heshbon, whome Moses smote * with
the Princes of Midian, Eui, and Rekem, and Zur,
and Hur, and Reba, the dukes of Sihon, dwelling

† Ebr. Mearah.
‖ Or, the plaine of Gad.
c Reade Chap. 11.8.
* Nomb. 32.33. deut. 3.13. chap. 22.4.
‖ Or, valley.
* Deut. 3.11. chap. 12.4.
d Because they destroyed not all as God had commanded, they that remayned, were snares and prickes to hurt them. Nom. 33.55. chap. 23.13. iudges 2.3.
e Leui shall liue by the sacrifices, Nom. 18.21.
‖ Or, hie places of Baal.
‖ Or, the valley.
* Deuter. 3.17.
* Nomb. 31.8.

in the countrey.
22 And f Balaam the sonne of Beor the sooth-
sayer did the children of Israel slay with the sword,
among them that were slaine.
23 And the border of the children of Reuben
was Iorden with the coastes. This was the inheri-
tance of the children of Reuben according to
their families, with the cities and their villages.
24 ¶ Also Moses gaue *inheritance* vnto ye tribe
of Gad, *euen* vnto the children of Gad according
to their families.
25 And their coastes were Iazer, and all the ci-
ties of Gilead and halfe the land of the children
of Ammon vnto Aroer, which is before Rabbah:
26 And from Heshbon vnto Ramoth, Mizpeh,
and Betonim: and from Mahanaim vnto the bor-
ders of Debir:
27 And in the valley Beth-aram, & Bethnim-
rah, and Succoth, and Zaphon, the rest of the king-
dome of Sihon King of Heshbon, vnto Iorden
and the borders euen vnto the Sea coast of Cin-
nereth, g beyond Iorden Eastward.
28 This is the inheritance of the children of
Gad, after their families, with the cities, and their
villages.
29 ¶ Also Moses gaue *inheritance* vnto the
halfe tribe of Manasseh: and this belonged to the
halfe tribe of the children of Manasseh according
to their families.
30 And their border was from Mahanaim, *euen*
all Bashan, *to wit*, all the kingdome of Og King of
Bashan, and all the townes of Iair which are in
Bashan, threescore cities.
31 And halfe Gilead, and Ashtaroth, and E-
drei, cities of the kingdom of Og in Bashan, * *were*
giuen vnto the h children of Machir the sonne of
Manasseh, to halfe of the children of Machir after
their families.
32 These are the heritages, which Moses did
distribute in the plaine of Moab beyond Iorden,
toward Iericho Eastward.
33 * But vnto the tribe of Leui Moses gaue
none inheritance: *for* the Lorde God of Israel is
their inheritance, * as he said vnto them.

f So that both they which obeyed wicked counsel, and the wicked counseller perished by the iust iudgement of God.
g That is, in the land of Moab.
* Nomb. 32.39.
h Meaning, his nephues and posteritie.
* Chap. 18.7.
* Nomb. 18.20.

CHAP. XIIII.

2 The land of Canaan was deuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are the *places* which the children of
Israel inherited in the land of Canaan, * which
Eleazar the Priest, and Ioshua the sonne of Nun
and the chiefe fathers of the tribes of the children
of Israel, distributed to them,
2 * By the lot of their inheritance, as the Lord
had commaunded by the hande of Moses, to giue
to the nine tribes, and the halfe tribe.
3 For Moses had giuen inheritance vnto a two
tribes & an halfe tribe, beyond Iordē: but vnto the
Leuites he gaue none inheritance among them.
4 For the childrē of Ioseph were b two tribes,
Manasseh and Ephraim: therefore they gaue no
part vnto the Leuites in the lande, saue cities to
dwell in, with the suburbes of the same for their
beastes and their substance.
5 * As the Lord had commanded Moses, so the
children of Israel did when they deuided the land.
6 ¶ Then the children of Iudah came vnto
Ioshua in Gilgal: and Caleb the sonne of Iephun-
neh the Kenezite saide vnto him, Thou knowest
what the Lord saide vnto Moses the man of God,
concerning

* Nomb. 34.17.
* Nomb. 26.55. and 33.54.
a As Reuben and Gad and halfe the tribe of Manasseh, Nomb. 32.33.
b So though Leui lacked, yet were there still twelue tribes by this meanes.
* Nomb. 35.2. chap. 21.2.

c Which was, that they two onely should enter into the land, Nomb. 14. 24.

d Which were the ten other spies.

concerning c me and thee in Kadesh-barnea.
7 Fourtie yeere olde was I, when Moses the
seruant of the Lord sent me from Kadesh-barnea
to espie the land, and I brought him word againe,
as *I thought* in mine heart.
8 But my d brethren that went vp with mee,
discouraged the heart of the people: yet I follow-
ed still the Lord my God.
9 Wherefore Moses sware the same day, say-
ing, Certainely the land whereon thy feete haue
troden, shalbe thine inheritance, & thy childrens
for euer, because thou hast followed constantlie
the Lord my God.
10 Therefore beholde nowe, the Lorde hath
kept me aliue, as he promised: this is the fourtie
and fift yeere since the Lord spake this thing vn-
to Moses, while the children of Israel wandered in
the wildernes: and nowe loe, I am this day foure
score and fiue yeere olde:
11 And yet am as * strong at this time, as I
was when Moses sent me: as strong as I was then,
so strong am I nowe, *either* for warre, or † for
gouernement.
12 Nowe therefore giue mee this mountaine
whereof the Lord spake in ẏ day (for thou heardest
in that day, how the || Anakims *were* there, & the
cities great and walled) e if so be the Lord will be
with me, ẏ I may driue them out, as the Lord said.
13 Then Ioshua blessed him, and gaue vnto
Caleb the sonne of Iephunneh, Hebron for an in-
heritance.
14 * Hebron therefore became the inheritance
of Caleb the sonne of Iephunneh the Kenezite,
vnto this day: because he followed constantly the
Lord God of Israel.
15 And ẏ name of * Hebron *was* before time,
Kiriath-arba: which *Arba* was a f great man amōg
the Anakims: thus the land ceassed from warre.

* Eccl. 46. 9.

† Ebr. to go out and come in.

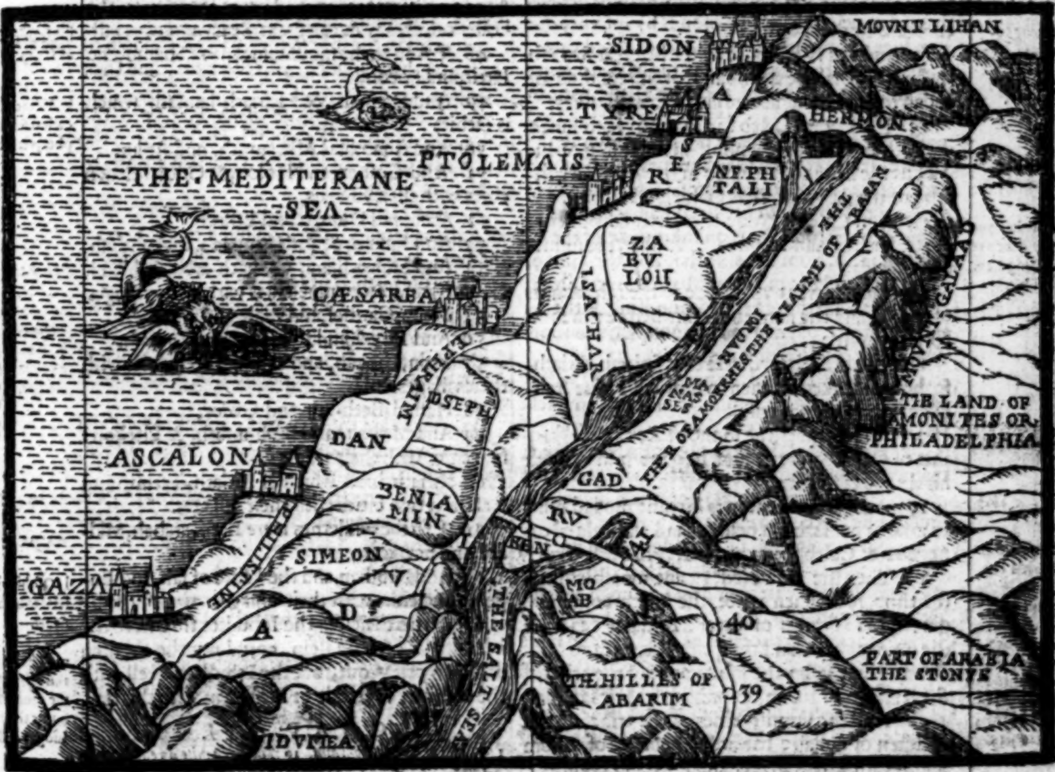
|| Or, giants.

e This he spake of modestie, and not of doubting.

* Chap. 21. 12. 1. macca. 2. 56.

* Chap. 15. 13.

f Either for his power or person.



CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

THis then was the lot of the tribe of the chil-
dren of Iudah by their families: *euen* * to the
border of Edom and the wildernesse of * Zin,
Southward on the Southcoast.
2 And their South border was the salt Sea
coast, from the a point that looketh Southward.
3 And it went out on the Southside towarde
Maaleth-akrabbim, and went along to Zin, and
ascended vp on the Southside vnto Kadesh-bar-
nea, and went along to Hezron, and went vp to
Adar, and set a compasse to Karkaa.
4 From thence went it along to Azmon, and
reached vnto the riuer of Egypt, and the ende of
that coast was on the Westside: this shall be your
South coast.
5 Also the Eastborder shalbe the salt Sea, vn-
to the b ende of Iorden: and the border on the
North quarter from the point of the Sea, *and* from
the end of Iorden.
6 And this border goeth vp to Beth-hogla,
& goeth along by the Northside of Beth-arabah:
so the border from thence goeth vp to the c stone
of Bohan the sonne of Reuben.
7 Againe this border goeth vp to Debir from
the valley of Achor, and Northwarde, turning to-
ward Gilgal, that lyeth before the going vp to A-
dummim, which is on the Southside of the ri-
uer: also this border goeth vp to the waters of

* Nomb. 34. 3.

* Nomb. 33. 36.

a The Ebrewe word signifieth tongue, wherby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

b Meaning the mouth of the riuer where it runneth into the salt Sea.

c Which was a marke to part their countreys.

‖Or, the fountaine of the sunne.
*1.King.1.9.

‖En-shemesh, and endeth at * En-rogel.
8 Then this border goeth vp to the valley of
the sonne of Hinnom, on the Southside of the
Iebusites: the same is Ierusalem. also this border
goeth vp to the top of the mountaine that lieth
before the valley of Hinnom Westward, which is
by the end of the valley of ẏ † giants Northward.

† Ebr. Rephaim.

9 So this border compasseth from the top of
the mountaine vnto the fountaine of the water of
Nephtoah, and goeth out to the cities of mount
Ephron: and this border draweth to Baalah,
which his ‖ Kiriath-iearim.

‖Or, the citie of woods.

10 Then this border compasseth from Baalah
Westward vnto mount Seir, and goeth along
vnto the side of mount Iearim, which is Chesalon
on the Northside: so it commeth downe to Beth-
shemesh, and goeth to Timnah.
11 Also this border goeth out vnto the side
of Ekron Northwarde: and this border draweth
to Shicron, and goeth along to mount Baalah,
and stretcheth vnto Iabneel: and the ends of this
coast are to the d Sea.

d Meaning toward Syria.

12 And the Westborder *is* to the great Sea: so
this border shall be the bounds of the children of
Iudah round about, according to their families.
13 ¶ And vnto Caleb the sonne of Iephunneh
did Ioshua giue a part among the children of Iu-
dah, as the Lord commanded him, *euen* * Kiriath-
arba of the father of Anak, which is Hebron.

*Chap.14.15.

14 And Caleb e droue thence three sonnes of
Anak, Sheshai, and Ahiman, & Talmai, the sonnes
of Anak.

e This was done after the death of Ioshua, Iudg.1.10, 20.

15 And he went vp thence to the inhabitants
of Debir: and the name of Debir before time *was*
Kiriath-sepher.
16 Then Caleb sayd, He that smiteth Kiriath-
sepher, and taketh it, euen to him will I giue Ach-
sah my daughter to wife.
17 And Othniel, the sonne of Kenaz, the ‖ bro-
ther of Caleb tooke it: and he gaue him Achsah
his daughter to wife.

‖Or, cousin.

18 And as she went in *to him*, she moued him,
to aske of her father a fielde: f and she lighted off
her asse, & Caleb sayd vnto her, What wilt thou?
19 Then she answered, ‖ Giue me a blessing:
for thou hast giuen g mee the South countrey:
giue me also springs of water. And hee gaue her
the springs aboue and the springs beneath.

f Because her husband taried too long.
‖Or, grant me this petition.
g Because her countrey was barren, she desired of her father a fielde that had springs, Iudges 1.4,15.

20 This shalbe the inheritance of the tribe of
the children of Iudah according to their families.
21 And the vtmost cities of the tribe of the
children of Iudah, toward the coastes of Edom
Southward *were* Kabzeel, and Eder, and Iagur,
22 And Kinah, and Dimonah, and Adadah,
23 And Kedesh, and Hazor, and Ithnan,
24 Ziph, and Telem, and Bealoth,
25 And Hazor, Hadattah, and Kerioth, Hesron
(which is Hazor)
26 Amam, and Shema, and Moladah,
27 And Hazar, Gaddah, and Heshmon, and
Beth-palet,
28 And Hasar-shual, and Beersheba, and Bizi-
othiah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Chesil, h and Hormah,
31 And Ziklag and Madmanna, & Sansannah,
32 And Lebaoth, and Shilhim, and Ain, and
Rimmon: all *these* cities *are* twentie and nine with
their villages.

h Which before was called Zephath, Iudg.1.17.

33 ¶ In the lowe countrey *were* Eshtaol, and
Zoreah, and Ashnah,
34 And Zanoah, and En-gannim, Tappuah,
and Enam,
35 Iarmuth, and Adullam, Socoh, & Azekah,
36 And Sharaim, and Adithaim, and Gederah,
and Gederothaim: fourteene cities ẇ their villages.
37 Zenam, and Hadashah, and Migdal-gad,
38 And Dilean, and Mizpeh, and Ioktheel,
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah,
and Makkedah: sixteene cities with their villages.
42 Lebnah, and Ether, and Ashan,
43 And Iiphtah, and Ashnah, and Nezib,
44 And Keilah, and Aczib, & Mareshah: nine
cities with their villages.
45 Ekron with her † townes and her villages,

† Ebr. daughters.

46 From Ekron, euen vnto the Sea, all that li-
eth about Ashdod with their villages.
47 Ashdod with her townes and her villages:
Azzah with her townes and her villages, vnto the
i riuer of Egypt, & the great Sea *was their* coast.

i Meaning Nilus, as Chap.13.3.

48 ¶ And in the mountaines *were* Shamir, and
Iattir, and Socoh,
49 And Dannah, & k Kiriath-sannath (which
is Debir)

k Which it also called Kiriath-sepher, verse 15.

50 And Anab, and Ashtemoth, and Anim,
51 And Goshen, and Holon, & Giloh: eleuen
cities with their villages,
52 Arab, and Dumah, and Eshean,
53 And Ianum, & Beth-tappuah, & Aphekah,
54 And Humtah, and * Kiriath-arba, (which is
Hebron) and Zior: nine cities with their villages.

*Chap.14.15.

55 Maon, Carmel, and Ziph, and Iuttah,
56 And Izreel, and Iokdeam, and Zanoah,
57 Kain, Gibeah, and Timnah: ten cities with
their villages.
58 Halhul, Beth-zur, and Gedor,
59 And Maarah, and Beth-anoth, & Eltekon:
sixe cities with their villages.
60 Kiriath-baal, which is Kiriath-iearim, and
Rabbah: two cities with their villages.
61 ¶ In the wildernes *were* Beth-arabah, Mid-
din, and Secacah,
62 And Nibshan, and the l citie of salt, and En-
gedi: sixe cities with their villages.

l Of this citie the salt sea hath his name.

63 Neuerthelesse, the Iebusites that were the
inhabitants of Ierusalem, could not the children
of Iudah cast m out, but the Iebusites dwell with
the children of Iudah at Ierusalem vnto this day.

m That is, vtterly, though they slewe the most part, and burnt their citie, Iudges 1.8.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanite dwelled among them.

AND the lot fell to the a children of Ioseph from
Iorden by Iericho vnto the water of Iericho
Eastward, *and* to the wildernes that goeth vp from
Iericho by the mount Beth-el:

a That is, to Ephraim and his children: for Manassehs portion followeth.

2 And goeth out from Beth-el to * Luz, and
runneth along vnto the borders of Archiataroth,

*Iudg.1.26.

3 And goeth down Westward to the coast of
Iaphleti, vnto the coast of Beth-horon the nether,
and to Gezer: & the ends b thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh and E-
phraim c tooke their inheritance.

c Seuerally, first Ephraim, and then Manasseh.

5 ¶ Also the borders of the children of E-
phraim according to their families, euen the bor-
ders of their inheritance on the Eastside were A-
troth-addar, vnto Beth-horon the vpper.
6 And this border goeth out to the Sea vnto
Michmethah on the Northside, and this border
returneth

returneth Eastward vnto Taanathshiloh,and pas-
seth it on the Eastside vnto Ianohah,
7 And goeth downe from Ianohah to Ata-
roth,and Naarath,and commeth to Iericho,[d] and
goeth out at Iorden.

d For so farre the coastes reache.

8 And this border goeth frõ Tappuah West-
ward vnto the riuer Kanah,and the endes thereof
are at the Sea: this is the inheritance of the tribe
of the children of Ephraim by their families.
9 And the [e] separate cities for the children of
Ephraim *were* among the inheritance of the chil-
dren of Manasseh:all the cities with their villages.

e Because Ephraims tribe was farre greater then Manasseh,therefore he had moe cities.

10 And they cast not out the Canaanite that
dwelt in Gezer, but the Canaanite dwelt among
the Ephraimites vnto this day, and serued vnder
tribute.

CHAP. XVII.

*1 The portion of the halfe tribe of Manasseh. 3 The daugh-
ters of Zelophehad. 13 The Canaanites are become tribu-
taries. 14 Manasseh and Ephraim require a greater portion
of heritage.*

THis was also the lot of the tribe of Manasseh:
for he was the * first borne of Ioseph,*to wit*,
of Machir the first borne of Manasseh,*and* the fa-
ther of Gilead: nowe because he was a man of
warre,he had Gilead and Bashan.

* Gen.41.51.and 46.20.and 50.23. nomb.32.39.

2 And also * of the [a] rest of the sonnes of
Manasseh by their families, *euen* of the sonnes of
Abiezer,and of the sonnes of Helek, and of the
sonnes of Azriel, and of the sonnes of Shechem,
and of the sonnes of Hepher,and of the sonnes of
Shemida: these were the males of Manasseh, the
sonne of Ioseph,according to their families.

* Nomb.26.29.
a For the other halfe tribe had their portion beyond Iorden.

3 ¶ * But Zelophehad the sonne of Hephir,
the sonne of Gilead,the sonne of Machir,ỹ sonne
of Manasseh,had no sonnes, but daughters: and
these are the names of his daughters,Mahlah,and
Noah,Hoglah,Milcah and Tirzah:

* Nomb.26.33.and 27.1.and 36.2,11.

4 Which came before Eleazar the Priest,and
before Ioshua the sonne of Nun, and before the
princes, saying, The Lord commanded Moses to
giue vs an inheritance among our [b] brethren:
therefore according to the commandement of
the Lord he gaue them an inheritance among the
brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to [c] Manasseh,
beside the land of Gilead and Bashan,which is on
the other side Iorden,

c In the land of Canaan: fiue to the males,and other fiue to the daughters of Zelophehad.

6 Because the daughters of Manasseh did in-
herite among his sonnes: and Manassehs other
sonnes had the land of Gilead.
7 ¶ So the borders of Manasseh were from
Asher to Michmethah that lieth before Shechem,
and this border goeth on the right hand,euen vn-
to the inhabitants of En-tappuah.
8 The land of Tappuah belonged to Manas-
seh, but [d] Tappuah beside the border of Manas-
seh *belongeth* to the sonnes of Ephraim.

d Meaning,the citie it selfe.

9 Also this border goeth downe vnto the
‖ riuer Kanah Southward to the riuer: these cities
of Ephraim *are* among the cities of Manasseh:and
the border of Manasseh *is* on the Northside of the
riuer,and the endes of it are at the [e] Sea.

‖ Or,the brooke of reedes.
e That is,toward the maine sea.

10 The South perteyneth to Ephraim,and the
North to Manasseh,and the Sea is his border:and
they met together in [f] Asher Northwarde, and in
Issachar Eastward.

f In the tribe of Asher,and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher,
Beth-shean,and her townes,and Ibleam, and her
townes,and the inhabitants of Dor with ỹ townes
thereof,and the inhabitants of En-dor, with the
townes thereof,and the inhabitants of Thaanach
with her townes,and the inhabitants of Megiddo
with the townes of the same,*euen* three countreis.
12 Yet the children of Manasseh [g] could not
destroy those cities, but the Canaanites dwelled
still in that land.

g For at the first they lacked courage,and after agreed with them on condition,contrarie to Gods commandement.

13 Neuerthelesse, when the children of Israel
were strong, they put the Canaanites vnder tri-
bute,but cast them not out wholy.
14 Then the children of Ioseph spake vnto Io-
shua,saying,Why hast thou giuen me but one lot,
and one portion to inherite, seeing I am a great
people,for as much as the Lord hath [h] blessed me
hitherto?

h According to my father Iaakobs prophesie,Gen. 48.19.

15 Ioshua then answered them, If thou be
much people, get thee vp to the wood, and cut
trees for thy selfe there in the lande of the Periz-
zites, and of the gyants, [i] if mount Ephraim be
too narowe for thee.

i If this mount be not large ynough, why doest not thou get more by destroying Gods enemies,as he hath commanded?

16 Then the children of Ioseph saide, The
mountaine will not be ynough for vs: and all the
Canaanites that dwell in the lowe countrey haue
charets of yron,aswell they in Beth-shean,and in
the townes of the same, as they in the valley of
Izreel.
17 And Ioshua spake vnto the house of Ioseph,
to Ephraim and to Manasseh, saying, Thou art a
great people, and hast great power, *and* shalt not
haue one lot.
18 Therefore the mountaine shall be thine:
for it is a wood, and thou shalt cut it downe: and
the endes of it shall be thine,[k] and thou shalt cast
out the Canaanites, though they haue yron cha-
rets, *and* though they be strong.

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

*1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuide
the lande to the other seuen tribes. 11 The lot of the chil-
dren of Beniamin.*

ANd the whole Congregation of the children
of Israel,came together at Shiloh: for they
set vp the [a] Tabernacle of the Congregation there,
after the land was subiect vnto them.

a For they had nowe remoued it from Gilgal,and set it vp in Shiloh.

2 Nowe there remained among the children
of Israel seuen tribes,to whom [b] they had not de-
uided their inheritance.

b As Eleazar, Ioshua,and the heads of the tribes had done to Iudah, Ephraim,and halfe of Manasseh.

3 Therefore Ioshua said vnto the children of
Israel, Howe long are yee so slacke to enter and
possesse the land which the Lord God of your fa-
thers hath giuen you?
4 Giue from among you for *euery* tribe three
men,that I may sende them, and that they may
rise,and walke through the land, and distribute it
according to [c] their inheritance,& returne to me.

c That is,into seuen portions,to euery tribe one.

5 And that they may deuide it vnto them in-
to seuen partes, (Iudah shall abide in his coast at
the South,and the house of Ioseph shall [d] stande
in their coastes at the North)

d For these had their inheritance already appointed.

6 Ye shall describe the land therefore into se-
uen partes,and shall bring them hither to me,and
I will cast lots for you here before the [e] Lorde
our God.

e Before the Arke of the Lord.

7 But the Leuites shall haue no part among
you: for the [f] Priesthood of the Lord is their in-
heritance: also Gad and Reuben, and halfe the
tribe of Manasseh haue receiued their inheritance
beyond Iorden Eastward, which Moses the ser-
uant of the Lord gaue them.

f That is,the sacrifices and offerings,Chap.13.14.

8 ¶ Then the men arose,and went their way:
and Ioshua charged them that went to describe
the

the land, saying, Depart, and go through the land,
and g describe it, and returne to me, that I may
here cast lots for you before the Lord in Shiloh.

> g By writing the names of euery countrey and citie.

9 So the men departed, and passed through
the lande, and described it by cities into seuen
partes in a booke, and returned to Ioshua into the
campe at Shiloh.
10 ¶ Then Ioshua h cast lots for them in Shi-
loh before the Lorde, and there Ioshua deuided
the land vnto the children of Israel, according to
their portions:

> h That euery one should be content with Gods appointment.

11 ¶ And the lot of the tribe of the children
of Beniamin came foorth according to their fa-
milies, and the coast of their lot lay i betweene the
children of Iudah, and the children of Ioseph.

> i Their inheritance bordered vpon Iudah and Ioseph.

12 And their coast on the North side was from
Iorden, and the border went vp to the side of Ie-
richo on the Northpart, and went vp through the
mountaines Westward, and the endes thereof are
in the wildernesse of Beth-auen:
13 And this border goeth along from thence
to Luz, *euen* to the Southside of Luz (the same is
k Beth-el) and this border descendeth to Atroth-
addar, neere the mount, that lieth on the South-
side of Beth-horon the nether.

> k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

14 So the border turneth, and compasseth the
corner of the Sea Southwarde, from the mount
that lieth before Beth-horon Southward: and the
endes thereof are at Kiriath-baal (which is Kiri-
ath-iearim) a citie of the children of Iudah: this
is the West quarter.
15 And the South quarter *is* from the ende of
Kiriath-iearim, and this border goeth out || West-
ward, and commeth to the fountaine of waters of
Nephtoah.

> || *Or, to the sea.*

16 And this border descendeth at the ende of
the mountaine, that lieth before the valley of
Ben-hinnom, which is in the valley of the || gyants
Northward, and descendeth into the valley of
Hinnom by the side of || Iebusi Southward, and
goeth downe to En-rogel,

> || *Or, Rephaim.*
>
> || *Or, Ierusalem.*

17 And compasseth from the North, and go-
eth foorth to l En-shemesh, and stretcheth to Ge-
liloth, which is toward the going vp vnto Adum-
mim, and goeth downe to the * stone of Bohan
the sonne of Reuben.

> l Which is in the tribe of Ephraim.
>
> * *Chap. 15.6.*

18 So it goeth along to the side ouer against
the plaine Northward, and goeth downe into the
plaine.
19 After, this border goeth along to the side
of Beth-hoglah Northward: and the endes there-
of, *that is,* of the border, reach to the point of the
salt Sea Northward, *and* to the m ende of Iorden
Southward: this is the South coast.

> m To the very straite, where the riuer runneth into the salt sea.

20 Also Iorden is the border of it on the East-
side: this is the inheritance of the children of Ben-
iamin by the coastes thereof round about, accor-
ding to their families.
21 Nowe the cities of the tribe of the chil-
dren of Beniamin, according to their families, are
Iericho, and Beth-hoglah, and the valley of Ke-
ziz,
22 And Beth-arabah, and Zemaraim, and
Beth-el,
23 And Auim, and Parah, and Ophrah,
24 And Chephar, Ammonai, and Ophni, and
Gaba: twelue cities with their villages,
25 Gibeon, and Ramah, and Beeroth,
26 And Mizpeh, & Chephirah, and Mozah,
27 And Rekem, and Irpeel, and Taralah,
28 And Zela, Eleph, and Iebusi, (which is Ie-
rusalem) Gibeath, *and* Kiriath: foureteene cities
with their villages: this is the inheritance of the
children of Beniamin, according to their families.

> a Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Nephtali, 40 Of Dan. 49 The possession of Ioshua.

AND the second lot came out to Simeon, *euen*
for the tribe of the children of Simeon, ac-
cording to their families: and their inheritance
was in the a middes of the inheritance of the chil-
dren of Iudah.

> a According to Iaakobs prophesie, that he should be scattered among the other tribes, Gen. 49.7.

2 Nowe they had in their inheritance, Beer-
sheba, and Sheba, and Moladah,
3 And Hazur-shual, and Balah, and Azem,
4 And Eltolad, and Bethul, and Hormah,
5 And Ziklag, and Beth-marcaboth, and
Hazar-susah,
6 And Beth-lebaoth, and Sharuhen: thir-
teene cities with their villages,
7 Ain, Remmon, and Ether, and Ashan: foure
cities with their villages.
8 And all the villages that were round about
these cities, vnto Baalath-beer, & || Ramath South-
ward: this is the inheritance of the tribe of the
children of Simeon, according to their families.

> || *Or, Ramath-negeb.*

9 Out of the portion of the children of Iu-
dah *came* ye inheritance of the childrē of Simeon:
for the part of ye children of Iudah was too b much
for them: therefore the children of Simeon had
their inheritance within their inheritance.

> b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

10 ¶ Also the third lot arose for the children
of Zebulun, according to their families: and the
coastes of their inheritance came to Sarid,
11 And their border goeth vp c Westward, e-
uen to Maralah, and reacheth to Dabbasheth,
and meeteth with the riuer that lieth before Iok-
neam,

> c Meaning, toward the great Sea.

12 And turneth from Sarid Eastward toward
the sunne rising vnto the border of Chisloth-ta-
bor, and goeth out to Daberath, and ascendeth to
Iaphia,
13 And from thence goeth along Eastward to-
ward the sunne rising to Gittah-hepher to Ittah-
kazin, and goeth foorth to Rimmon, and turneth
to Neah.
14 And this border compasseth it on ye North
side to Hannathon, and the endes thereof are in
the valley of Iiphtah-el,
15 And Kattath, and Nahallal, and Shimron,
and Idalah, and d Beth-lehem: twelue cities with
their villages.

> d There was another Beth lehem in the tribe of Iudah.

16 This is the inheritance of the children of
Zebulun, according to their families: *that is,* these
cities and their villages.
17 ¶ The fourth lot came out to Issachar, *euen*
for the children of Issachar, according to their fa-
milies.
18 And their coast was Izreelah, and Chesul-
loth, and Shunem,
19 And Hapharaim, and Shion, and Anaha-
rath,
20 And Harabbith, and Kishion, and Abez,
21 And Remeth, and e En-gannim, and En-
haddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, & Sha-
hazimath, and Beth-shemesh, and the endes of
their coast reach to Iorden: sixteene cities with
their villages.

> e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distincted by the tribe onely.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth towarde the sunne rising to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Iiphtah-el, toward the Northside of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

f Ioyneth to the tribe of Zebulun, which lay more Eastward.

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong citie of [g] Zor, and this border turneth to Hosah, and the ends thereof are at the Sea from Hebel to Achzib,

g Which was Tyrus a strong citie in the Sea.

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities and their villages.

32 ¶ The sixt lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, *and* from Allon in Zaanannim, and Adaminekeb, and Iabneel, euen to Lakum, and the endes thereof are at Iorden.

h These cities were in the countrey of Zaanannim.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, and to Iudah || by Iorden toward the sunne rising.

|| Or, *euen vnto Iorden.*

35 And the strong cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

i Of the which the lake of Gennezareth had his name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 ¶ The seuenth lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aiialon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Iapho.

k Called Ioppe.

47 But the coastes of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to [l] fight against Leshem, and tooke it, and smote it with the edge of the sworde, and possessed it, and dwelt therein, and called Leshem, *Dan after the name of Dan their father.

l According as Iaakob had prophecied, Gen. 49.17
*Iudg. 18.29.

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities and their villages.

49 ¶ When they had made an ende of deuiding the lande by the coastes thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the worde of the Lord they gaue him the citie which hee asked, *euen* * Timnath-serah in mount Ephraim: and he built the citie and dwelt therein.

*Chap. 24.30.

51 *These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, and the chief fathers of the tribes of the children of Israel deuided by lot in Shiloh before the Lorde at the doore of the Tabernacle of the Congregation: so they made an ende of deuiding the countrey.

*Numb. 34.17.

CHAP. XX.

1 The Lorde commaundeth Ioshua to appoynt cities of refuge. 3 The vse thereof, 7 and their names.

The Lord also spake vnto Ioshua, saying,

2 Speake to the children of Israel, and say, * Appoynt you cities of refuge, whereof I spake vnto you by the hand of Moses,

*Exod. 21.13. numb. 35.6, 11, 14. deut. 19.2.

3 That the slayer that killeth any person [a] by ignorance, *and* vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

a At vnwares, and bearing him no grudge.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shewe his cause † to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place, that he may dwell with them.

† *Ebr. in the eares of the Elders.*

5 And if the [b] auenger of blood pursue after him, they shall not deliuer the slayer into his hand because hee smote his neighbour ignorantly, neither hated he him before time.

b That is, the nearest kinsman of him that is slaine.

6 But hee shall dwell in that citie vntill hee stand before the Congregation in [c] iudgement, * *or* vntill the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

c Till his cause were prooued.
*Nom. 35.25.

7 ¶ Then they appoynted Kedesh in || Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

|| *Or, Gable.*

8 And on the other side Iorden *toward* Iericho Eastward, they appoynted * Bezer in the wildernesse vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

*Deut. 4.43. 1. chro. 6.78.
d Out of the halfe tribe of Manasseh beyond Iorden.

9 These were the cities appoynted for all the children of Israel, and for the stranger that soiourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee stoode before the [e] Congregation.

e Before the iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and fourtie. 44 The Lorde according to his promise gaue the children of Israel rest.

Then came the || principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

|| *Or, the chiefe of the fathers.*

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbes thereof for our cattell.

*Nom. 35.2.
a By Moses, by whose ministerie God shewed his power.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement

ment of the Lord these cities with their suburbes.
4 And the lot came out for the families of the
[b]Kohathites: and the children of Aaron the Priest,
which were of the Leuites, had by lot, out of the
tribe of Iudah, and out of the tribe of Simeon, and
out of the tribe of Beniamin [c] thirteene cities.

b He meaneth them that were Priestes: for some were but Leuites.
c Euery tribe gaue moe or fewer cities according as their inheritance was great or litle, Nom.35.8.

5 And the rest of the children of Kohath *had*
by lot out of the families of the tribe of Ephra-
im, and out of the tribe of Dan, and out of the
halfe tribe of Manasseh, tenne cities.
6 Also the children of Gershon *had* by lot
out of the families of the tribe of Issachar, and out
of the tribe of Asher, & out of the tribe of Naph-
tali, and out of the halfe tribe of Manasseh in Ba-
shan, thirteene cities.
7 The children of Merari according to their
families *had* out of the tribe of Reuben, and out
of the tribe of Gad, and out of the tribe of Ze-
bulun, twelue cities.
8 So the children of Israel gaue by lot vnto
the Leuites these cities with their suburbes, as the
Lord had commanded by the hand of Moses.
9 ¶ And they gaue out of the tribe of the
children of Iudah, and out of the tribe of the chil-
dren of Simeon, these cities which are here named.
10 And they were the childrens of [d] Aaron
being of the families of the Kohathites, *and* of the
sonnes of Leui, (for theirs was the first lot)

d For Aaron came of Kohath, & therefore the Priests office remained in that familie.

11 So they gaue them Kiriath-arba of the fa-
ther of Anok (which is Hebron) in the moun-
taine of Iudah, with the suburbes of the same
round about it.
12 (But the land of the citie, and the villa-
ges thereof, gaue they to *Caleb the sonne of Ie-
phunneh to be his possession)

*Chap.14.14. 1.Chron.6.56.

13 ¶ Thus they gaue to the [e] children of Aa-
ron the Priest, a citie of refuge for the slaier, *euen*
Hebron with her suburbes, and Libnah with her
suburbes,

e That is, the Priest of the familie of the Kohathites, of whome Aaron was chiefe.

14 And Iattir with her subburbes, and Eshte-
moa, and her suburbes,
15 And Holon with her suburbes, and Debir
with her suburbes,
16 And Ain with her suburbes, & Iuttah with
her suburbes, Beth-shemesh with her suburbes:
nine cities out of those two tribes.
17 And out of the tribe of Beniamin *they
gaue* Gibeon with her [f] suburbes, Geba with her
suburbes,
18 Anathoth with her suburbes, and Almon
with her suburbes: foure cities.

f The suburbes were a thousand cubites from the wall of the citie round about, Nom.35.4.

19 All the cities of the children of Aaron
Priests, *were* thirteene cities with their suburbes.
20 ¶ But to the families of the children of
Kohath of the Leuites, [g] which were the rest of
the children of Kohath (for the cities of their lot
were out of the tribe of Ephraim)

g That were not Priests.

21 They gaue them the citie of refuge for the
slaier, [h] Shechem with her suburbes in mount E-
phraim, and Gezer with her suburbes,
22 And Kibzaim with her suburbes, and Beth-
horon with her suburbes: foure cities.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

23 And out of the tribe of Dan, Eltekeh with
her suburbes, Gibethon with her suburbes,
24 Aialon with her suburbes, Gath-rimmon
with her suburbes: foure cities.
25 And out of the [i] halfe tribe of Manasseh,
Tanach with her suburbes, and Gath-rimmon
with her suburbes: two cities.

i Which dwelt in Canaan.

26 All the cities for the other families of the
children of Kohath *were* ten with their suburbes.
27 ¶ Also vnto the children of Gershon of the
families of the Leuites, *they gaue* out of the halfe
tribe of Manasseh, the citie of refuge for the slai-
er, [k] Golan in Bashan with her suburbes, and Be-
eshterah with her suburbes: two cities.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

28 And out of the tribe of Issachar, Kishon
with her suburbes, Daberah with her suburbes,
29 Iarmuth with her suburbes, En-gannim
with her suburbes: foure cities.
30 And out of the tribe of Asher, Mishal with
her suburbes, Abdon with her suburbes,
31 Helkah with her suburbes, and Rehob with
her suburbes: foure cities.
32 And out of the tribe of Naphtali, the citie
of refuge for the slaier, Kedesh in || Galil, with her
suburbes, and Hammoth-dor with her suburbes,
and Kartan with her suburbes: three cities.

|| Or, Galile.

33 All the cities of the Gershonites according
to their families, *were* thirteene cities with their
suburbes.
34 ¶ Also vnto the families of the children of
Merari the [l] rest of the Leuites, *they gaue* out of
the tribe of Zebulun, Iokneam with her suburbes,
and Kartah with her suburbes,
35 Dimnah with her suburbes, Nahalal, with
her suburbes: foure cities.
36 And out of the tribe of Reuben, [m] Bezer
with her suburbes, and Iahazah with her suburbs,
37 Kedemoth with her suburbes, and Mepha-
ath with her suburbes: foure cities.
38 And out of the tribe of Gad *they gaue*
for a citie of refuge for the slaier, Ramoth in
Gilead with her suburbes, and Mahanaim with
her suburbes,

l They are here called the rest, because they are last nombred, and Merari was the yongest brother, Gen.46.11.
m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap.20.8.

39 Heshbon with her suburbes, *and* Iazer with
her suburbes: foure cities in all.
40 So all the cities of the children of Merari
according to their families (which were the rest
of the families of the Leuites) were by their lot,
twelue cities.
41 *And* all the cities of the Leuites [n] within
the possession of the children of Israel, *were* eight
and fourtie with their suburbes.
42 These cities lay euery one *seuerallie* with
their suburbs round about them: so were all these
cities.

n Thus according to Iaakobs prophecie, they were scattered throughout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

43 ¶ So the Lord gaue vnto Israel all the land,
which hee had sworne to giue vnto their fathers:
and they possessed it, and dwelt therein.
44 Also the Lord gaue them rest round about
according to all that he had sworne vnto their fa-
thers: and there stoode not a man of all their ene-
mies before them: *for* the Lord deliuered all their
enemies into their hand.
45 *There failed nothing of all the good
things, which the Lorde had sayde vnto the house
of Israel, *but* all came to passe.

*Chap.23.14,15.

CHAP. XXII.

1 Reuben, Gad, and halfe the tribe of Manasseh are sent againe to their possessions. 10 They builde an altar for a memoriall. 15 The Israelites reproue them. 22 Their answere for defence of the same.

THen [a] Iosua called the Reubenites, and the
Gadites, and the halfe tribe of Manasseh,
2 And sayd vnto them, Ye haue kept all that
Moses the seruant of the Lord [b] commanded you,
and haue obeyed my voyce in all that I comman-
ded you:
3 You haue not forsaken your brethren this
long season vnto this day, but haue diligently

a After that the Israelites enioyed the land of Canaan.
b Which was to goe armed before their brethren, Nom.32.29.

kept

kept the commandement of the Lord your God.
4 And nowe the Lorde hath giuen rest vnto
your brethren as he promised them: therefore
now returne ye and goe to your tents, to the land
of your possession, which Moses the seruant of the
Lord * hath giuen you beyond Iorden.

*Nom.32.33. chap.13.8.

5 But take diligent heede, to doe the com-
mandement and Lawe, which Moses the seruant
of the Lord commanded you: *That is*, * that ye
c loue the Lorde your God, and walke in all his
waies, and keepe his commandements, and cleaue
vnto him, and serue him with all your heart, and
with all your soule.

*Deut.10.12.
c He sheweth wherein consisteth the fulfilling of the lawe.

6 So Ioshua d blessed them, and sent them a-
way, and they went vnto their tents.

d He commended them to God, and praied for them.

7 ¶ Nowe vnto *one* halfe of the tribe of Ma-
nasseh Moses had giuen *a possession* in Bashan: and
vnto the *other* halfe thereof gaue Ioshua among
their brethren on this side Iorden Westwarde:
therefore when Iosua sent them away vnto their
tents, and blessed them,
8 Thus he spake vnto them, saying, Returne
with much riches vnto your tents, & with a great
multitude of cattell, with siluer and with golde,
with brasse and with yron, and with great abun-
dance of raiment: deuide the spoile of your ene-
mies with your e brethren.

e Which remained at home and went not to the warre, Nom.31.27. 1.Sam.30.24.

9 ¶ So the children of Reuben, and the chil-
dren of Gad, and halfe the tribe of Manasseh re-
turned, and departed from the children of Israel
from Shiloh (which is in the land of Canaan) to
goe vnto the countrey of Gilead to the lande of
their possession, which they had obteined, accor-
ding to ŷ word of the Lord by the hand of Moses.
10 ¶ And when they came vnto the † borders
of Iorden (which are in the land of Canaan) then
the children of Reuben, and the children of Gad,
and the halfe tribe of Manasseh, built f there an
altar by Iorden, a great altar to see to.

† Ebr. Geliloth, *which countrey also was called Canaan because the Amorites dwelling there were called Canaanites.*
f That is, beyond Iorden: for some time the whole countrey on both sides of Iorden is ment by Canaan.

11 ¶ When the children of Israel heard say,
Beholde, the children of Reuben, and the children
of Gad, and the halfe tribe of Manasseh haue
built an altar in the forefront of the land of Ca-
naan vpon the borders of Iorden at the passage of
the children of Israel:
12 When the children of Israel heard it, then
the whole Congregation of the children of Israel
gathered them together at Shiloh to goe vp g to
warre against them.

g Such nowe was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

13 Then the children of Israel sent vnto the
children of Reuben, and to the children of Gad,
& to the halfe tribe of Manasseh into the land of
Gilead, Phinehas the sonne of Eleazar the Priest,
14 And with him ten princes, of euery chiefe
house a prince, according to all the tribes of Israel:
for euery one *was* chiefe of their fathers houshold
among the || thousands of Israel.

|| Or, multitude.

15 ¶ So they went vnto the children of Reu-
ben, and to the children of Gad, and to the halfe
tribe of Manasseh, vnto the land of Gilead, and
spake with them, saying,
16 Thus saith h the whole congregation of the
Lord, What transgressiō is this that ye haue trans-
gressed against the God of Israel, to turne away
this day from the Lord, in that ye haue built you
an altar for to rebell this day against the Lord?
17 Haue we too little for the wickednesse * of
Peor, whereof we are not i clensed vnto this day,
though a plague came vpon the Congregation of
the Lord?

h Not onely of the princes, but also of the common people.
*Nom.25.4.
i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatrie.

18 Ye also are turned away this day from the
Lorde: and seeing yee rebell to day against the
Lorde, euen to morowe he will be wroth with all
the Congregation of Israel.
19 Notwithstanding if the land of your pos-
session be k vncleane, come ye ouer vnto the land
of the possession of the Lord, wherein the Lordes
Tabernacle dwelleth, and take possession among
vs: but l rebell not against the Lorde, nor rebell
not against vs in building you an altar, beside the
altar of the Lord our God.

k In your iudgement.
l To vse any other seruice then God hath appointed, is to rebell against God, 1.Sam.15.23.

20 Did not Achan the sonne of Zerah trespasse
grieuously in the execrable thing, and wrath fell
on * all the Congregation of Israel? and this man
alone m perished not in his wickednesse.

* Chap.7.1,5.
m Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.

21 ¶ Then the children of Reuben and the
children of Gad, and halfe the tribe of Manasseh
answered, and saide vnto the heads ouer the thou-
sands of Israel,
22 The Lord God of gods, the Lorde God of
gods, he knoweth, and Israel himselfe shal know:
if by rebellion, or by transgression against ŷ Lord
we haue done it, saue thou vs not this day.
23 If we haue built vs an altar to returne away
from the Lord, either to offer thereon burnt offe-
ring, or meate offering, or to offer peace offerings
thereon, let the Lord n himselfe require it:

n Let him punish vs.

24 And if we haue not *rather* done it for feare
of *this* thing, saying, In time to come your chil-
dren might say vnto our children, What haue ye
to doe with the Lord God of Israel?
25 For the Lorde hath made Iorden a border
betweene vs and you, ye children of Reuben, and
of Gad: therefore ye haue no part in the Lord: so
shall your children make our children o cease from
fearing the Lord.

o Or, to turne backe from the true God.

26 Therefore we said, We will now goe about
to make vs an altar, not for burnt offering, nor for
sacrifice,
27 But it shalbe a * witnesse betweene vs &
you, and betweene our generations after vs, to ex-
ecute the seruice of the Lorde before him in our
burnt offrings, and in our sacrifices, and in our
peace offrings, and that your children should not
say to our children in time to come, Yee haue no
part in the Lord.

* Gen.31.48. chap.24.27. verse 34.

28 Therefore said we, If so be that they should
so say to vs or to our p generations in time to
come, then will we answere, Behold the facion of
the altar of the Lorde, which our fathers made,
not for burnt offering nor for sacrifice, but it is a
witnesse betweene vs and you.

p They signifie a wonderfull care, that they bare toward their posteritie, that they might liue in the true seruice of God.

29 God forbid, that we should rebell against
the Lord, and turne this day away from the Lord,
to builde an altar for burnt offering, *or* for meate
offering, or for sacrifice, saue the altar of the Lord
our God, that is before his Tabernacle.
30 ¶ And when Phinehas the Priest, and the
princes of the Congregation and heads ouer the
thousands of Israel which were with him, heard
the wordes, that the children of Reuben, and chil-
dren of Gad, and the children of Manasseh spake,
† they were well content.

† Ebr. it was good in their eies.

31 And Phinehas the sonne of Eleazar the
Priest said vnto the children of Reuben, and to
the children of Gad, and to the children of Ma-
nasseh, This day we perceiue, that the Lord is q a-
mong vs, because ye haue not done this trespasse
against the Lorde: nowe ye r haue deliuered the
children of Israel out of the hand of the Lord.

q By preseruing vs and gouerning vs.
r Whom if he had offended, he would haue punished with you.

32 ¶ Then

32 ¶ Then Phinehas the sonne of Eleazar the
Priest with the princes, returned from the childrē
of Reuben, and from the children of Gad, out of
the land of Gilead, vnto the lande of Canaan, to
the children of Israel, and brought them answere.
33 And the saying pleased the children of Is-
rael: and the children of Israel ‖ blessed God, and
† minded not to goe against them in battell, for
to destroy the land, wherein the children of Reu-
ben, and Gad dwelt.

‖ Or, praised.
† Ebr. said.

34 Then the children of Reuben, and the chil-
dren of Gad called the altar ‖ *Ed*: for it shall be a
witnesse betweene vs, that the Lord *is* God.

‖ Or, witnes, as verse 27.

CHAP. XXIII.

1 Ioshua exhorteth the people, that they ioyne not themselues to the Gentiles, 7 that they name not their Idoles. 14 The promise, if they feare God, 15 And threatnings, if they forsake him.

AND a long season after that the Lorde had gi-
uen rest vnto Israel from all their enemies
round about, and Ioshua was olde, and † stricken
in age,

† Ebr. comming into yeeres.

2 Then Ioshua called all Israel, *and* their El-
ders, and their Heads, and their Iudges, and their
officers, and said vnto them, I am old, *and* stricken
in age.
3 Also yee haue seene all that the Lord your
God hath done vnto all these nations a before
you, howe the Lorde your God himselfe hath
fought for you.

a Your eies bearing witnes.

4 Beholde, I haue ‖ deuided vnto you by lot
these nations that remaine, to be an inheritance
according to your tribes, from Iorden, with all the
nations that I haue destroyed, euen vnto the great
Sea † Westward.

‖ Or, ouerthrowen these nations.
† Ebr. at the sunne set.

5 And the Lord your God shal expel b them
before you, and cast them out of your sight, and
ye shall possesse their land, as the Lord your God
hath said vnto you.

b Which yet remaine and are not ouercome, as chap. 13.2.

6 Be ye therefore of a valiant courage, to ob-
serue and doe all that is written in the booke of
the Lawe of Moses, * that ye turne not therefrom
to the right hand nor to the left,

* Deut. 5.32. and 28.14.

7 Neither companie with these nations: *that
is*, with them which are c left with you, neither
* make mention of the name of their gods, d nor
cause to sweare *by them*, neither serue them nor
bowe vnto them:

c And not yet subdued.
* Psal. 16.4.
d Let not the Iudges admit an othe, which any shall sweare by their Idoles.

8 But sticke fast vnto the Lord your God, as
ye haue done vnto this day.
9 For the Lorde hath cast out before you
great nations and mightie, and no man hath stand
before your face hitherto.
10 * One man of you shall chase a thousand:
for the Lord your God, he fighteth for you, as he
hath promised you.

* Leuit. 26.8. deut. 32.30.

11 Take good heede therefore vnto your
† selues, that ye loue the Lord your God.

† Ebr. soules.

12 Els, if ye goe backe, and cleaue vnto the
rest of these nations: *that is*, of them that remaine
with you, and shall ‖ make marriages with them,
and ‖ goe vnto them, and they to you,

‖ Or, be of their affinitie.
‖ Or, haue conuersation with them.

13 Knowe ye for certaine, that the Lord your
God will cast out no more of these nations from
before you: * but they shall be a snare and de-
struction vnto you, and a whip on your sides, and
thornes in your e eyes, vntill ye perish out of this
good land, which ẏ Lord your God hath giuē you.

* Exod. 23.33. nomb. 33.55. deut. 7.16.
e Meaning, they shal be a continual griefe vnto you, and so the cause of your destruction.

14 And beholde, this day do I f enter into the
way of all ẏ world, & ye know in al your g heartes
and in all your soules, that * nothing hath failed
of all the good things which the Lord your God
promised you, *but* all are come to passe vnto you:
nothing hath failed thereof.

f I dye, according to the course of nature.
g Most certeinly.
* Chap. 21.45.

15 Therefore as all ‖ good things are come
vpon you, which the Lorde your God promised
you, so shall the Lord bring vpon you euery ‖ euil
thing, vntill hee haue destroied you out of this
good land, which ẏ Lord your God hath giuē you.

‖ Or, promises.
‖ Or, threatnings, as chap. 24.20.

16 When ye shall h transgresse the couenant
of the Lorde your God, which he commaunded
you, and shall goe and serue other gods, and bowe
your selues to them, then shall the wrath of the
Lorde waxe hote against you, and yee shall perish
quickely out of the good land which he hath gi-
uen you.

h He sheweth that no euill can come vnto man, except he offend God by disobedience.

CHAP. XXIIII.

2 Ioshua rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renued betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Ioshua assembled *againe* al the a tribes of
Israel to Shechem, and called the Elders of
Israel, and their heades, and their Iudges, and their
officers, and they presented themselues before
b God.

a That is, the nine tribes and the halfe.
b Before the Arke, which was brought to Shechem, when they went to burie Iosephs bones.

2 Then Ioshua said vnto all the people, Thus
saith the Lord God of Israel, * Your fathers dwelt
beyond the c flood in olde time, *euen* Terah the
father of Abraham, and the father of Nachor, and
serued other gods.

* Gen. 11.31. iudeth 5.6.7.
c Euphrates in Mesopotamia, Gen. 11.26.

3 And I tooke your father Abraham from
beyond the flood, and brought him through all
the lande of Canaan, and multiplied his seede, and
* gaue him Izhak.

* Gen. 21.2.

4 And I gaue vnto Izhak, * Iaakob and Esau:
and I gaue vnto * Esau mount Seir, to possesse it;
but * Iaakob and his children went downe into
Egypt.

* Gen. 25.26.
* Gen. 36.8.
* Gen. 46.6.

5 * I sent Moses also and Aaron, and I pla-
gued Egypt: and when I had *so* done among
them, I brought you out.

* Exod. 3.10.

6 So I * brought your fathers out of Egypt,
and ye came vnto the Sea, and the Egyptians pur-
sued after your fathers with charets and horse-
men vnto * the red Sea.

* Exod. 12.37.
* Exod. 14.9.

7 Then they cryed vnto the Lorde, and he
put ‖ a darkenesse betweene you and the Egypti-
ans, and brought the sea vpon them, and couered
them: so your eies haue seene what I haue done
in Egypt: also ye dwelt in the wildernesse d a long
season.

‖ Or, a clowde.
d Euen fourtie yeeres.

8 After, I brought you into the lande of the
Amorites, which dwelt beyond Iorden, * and they
fought with you: but I gaue them into your hand,
and ye possessed their countrey, and I destroyed
them out of your sight.

* Nomb. 21.24.

9 * Also Balak the sonne of Zippor King of
Moab arose and warred against Israel, and sent to
call Balaam the sonne of Beor for to curse you,
10 But I would not heare Balaam: therefore he
blessed you, and I deliuered you out of his hand.

* Nom. 22.5. deut. 23.4.

11 And ye went ouer Iorden, and came vnto
Iericho, and the e men of Iericho fought against
you, the Amorites, and the Perizzites, and the Ca-
naanites, and the Hittites, and the Girgashites, the
Hiuites and the Iebusites, and I deliuered them
into your hand.

e Because it was the chiefe citie, vnder it he conteineth all the countrey: else they of the citie fought not, chap 3.14. and 6.1.

12 And I sent * hornets before you, which cast
them out before you, *euen* the two Kings of the
Amorites, *and* not with thy sword, nor with thy bow.

* Exod. 23.28. deut. 7.20.

13 And I haue giuen you a lande, wherein ye
did

did not labour, and cities which ye built not, and
ye dwell in them, and eate of the vineyardes and
oliue trees, which ye planted not.
14 Nowe therefore [f] feare the Lord, and serue
him in vprightnesse and in trueth, and put away
the gods, which your fathers serued beyond the
flood and in Egypt, and serue ye the Lord.
15 And † if it seeme euill vnto you to serue
the Lorde, choose you this day whome yee will
serue, whether the gods which your fathers serued
(that were beyond the flood) or the gods of the
Amorites, in whose land ye dwel: [g] but I and mine
house will serue the Lord.
16 Then the people answered and sayde, God
forbid, that wee should forsake the Lord, to serue
other gods.
17 For the Lorde our God, he brought vs and
our fathers out of the lande of Egypt, from the
house of bondage, and hee did those great mira-
cles in our sight, and preserued vs in all the way
that we went, and among all the people through
whome we came.
18 And the Lord did cast out before vs all the
people, euen the Amorites which dwelt in the
land: *therefore* will wee also serue the Lord, [h] for
he is our God.
19 And Ioshua sayde vnto the people, Ye can
not serue the Lord: for hee is an holy God: he is
a ielous God: hee will not pardon your iniquitie
nor your sinnes.
20 If ye forsake the Lorde and serue strange
gods, * then he will returne and bring euill vpon
you, and consume you, after that hee hath done
you good.
21 And the people sayd vnto Ioshua, Nay, but
we will serue the Lord.
22 And Ioshua sayde vnto the people, Ye are
witnesses [i] against your selues, that yee haue cho-
sen you the Lord, to serue him: and they said, *We*
are witnesses.
23 Then put away nowe, *sayde he*, the strange
[k] gods which are among you, and bowe your
hearts vnto the Lord God of Israel.
24 And the people said vnto Ioshua, The Lord
our God will we serue, and his voyce wil we obey.
25 So Ioshua [l] made a couenant with the peo-
ple the same day, and gaue them an ordinance
and lawe in Shechem.
26 And Ioshua wrote these wordes in the
booke of the Lawe of God, and tooke a great
stone, and pitched it there vnder an ‖ oke that was
in the Sanctuarie of the Lord.
27 And Ioshua sayde vnto all the people, Be-
holde, this stone shall be a witnesse vnto vs: for
it [m] hath heard all the wordes of the Lord which
he spake with vs: it shall be therefore a witnesse a-
gainst you, least you denie your God.
28 Then Ioshua let the people depart, euery
man vnto his inheritance.
29 And after these things Ioshua the sonne of
Nun, the seruant of the Lord died, being an hun-
dreth and ten yeeres olde.
30 And they buried him in the border of his
inheritance in * Timnath-serah, which is in mount
Ephraim, on the Northside of mount Gaash.
31 And Israel [n] serued the Lord all the dayes
of Ioshua, and all the dayes of the Elders that o-
uerliued Ioshua, and which had knowen all the
workes of the Lord that he had done for Israel.
32 And the * bones of Ioseph, which the chil-
dren of Israel brought out of Egypt, buried they
in Shechem in a parcell of ground which Iaakob
bought of * the sonnes of Hamor the father of
Shechem, for an hundreth pieces of siluer, and the
children of Ioseph had them in their inheritance.
33 Also Eleazar the sonne of Aaron died,
whome they buried in † the hill of Phinehas his
sonne, which was giuen him in mount Ephraim.

f This is the true vse of Gods benefites, to learne thereby to feare and serue him with an vpright conscience.
† Ebr. if it be euill in your sight.
g This teacheth vs that if all the world woulde goe from God, yet euery one of vs particularly is bound to cleaue vnto him.
h Howe much more are we bound to serue God in Christ, by whome we haue receiued the redemption of our soules?
* Chap. 23. 15.
i If you doe the contrary, your owne mouthes shall condemne you.
k Out of your hearts and otherwise.
l By ioyning God and the people together: also he repeated the promises and threatnings out of the lawe.
‖ Or, elme.
m Rather then mans dissimulation should not be punished, the dumme creatures shall crie for vengeance.
* Chap. 19. 50. iudges 2. 9.
n Such are the people commonly as their rulers are.
* Gen. 50. 25. exod. 13. 19.
* Gen. 33. 19.
† Ebr. Gibeath Phinehas.

THE BOOKE OF IVDGES.

THE ARGVMENT.

ALbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and hainous that can turne backe Gods loue from his Church. For nowe when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promes performed, in steade of acknowledging his great benefites and giuing thankes for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as much as in them stoode) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffred them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries & so cal vnto him & be deliuered) So to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were fourteene in nomber besides Joshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul ruled 377. yeeres. In this booke are many notable poynts declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that common wealth is in, when as God giueth not a Magistrate to reteine his people in the purenesse of religion and his true seruice.

CHAP. II.

1 After Joshua was dead, Iudah was constitute captaine. 6 Adoni-bezek is taken. 14 The requist of Achsah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

AFter that Ioshua was dead, the
children of Israel [a] asked the Lord,
saying, [b] Who shall goe vp for vs
against the Canaanites, to fight first
against them?
2 And the Lord sayd, Iudah shall goe vp: be-
hold, I haue giuen the land into his hand.
3 And Iudah said vnto Simeon his [c] brother,
Come vp with me into my lot, that we may fight
against the Canaanites: and I likewise will goe
with thee into thy lot: so Simeon went with him.
4 Then Iudah went vp, & the Lorde deliuered
the Canaanites & the Perizzites into their hands,
and they slew of them in Bezek ten thousand men.

a By the iudgement of Vrim, read Exod. 28. 30. nom. 27. 21. 1. sam. 28. 6.
b Who shalbe our Captaine?
c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

5 And

‖ Or, the Lord of Bezek.

5 And they founde ‖ Adoni-bezek in Bezek: and they fought against him, and slewe the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and [d] cut off the thumbes of his hands and of his feete.

d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit. 24.19,20.

7 And Adoni-bezek said, Seuentie Kings hauing the thumbes of their hands and of their feete cut off, gathered *bread* vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 (Nowe the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sworde, and had set the [e] citie on fire.)

e Which was afterward built againe, and possessed by the Iebusites, 2.Sam. 5.6.

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and towarde the South, and in the lowe countrey.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron beforetime was called * Kiriath-arba: and they slewe [f] Sheshai, and Ahiman and Talmai.

* Iosh. 15.14.
f These three were gyants, and the children of Anak.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time *was* Kiriath-sepher.

12 And Caleb sayde, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whome hee gaue Achsah his daughter to wife.

14 And when shee came *to him*, shee mooued him to aske of her father a fielde, [g] and she lighted off her asse, and Caleb sayde vnto her, What wilt thou?

g Reade Iosh. 15.18.

15 And shee answered him, Giue mee a blessing: for thou hast giuen mee a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneath.

16 ¶ And the children of [h] Keni Moses father in lawe went vp out of the citie of the palme trees with the children of Iudah, into the wildernesse of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

h This was one of the names of Moses father in lawe, reade Nom. 10.29.

17 But Iudah went with Simeon his brother, and they slewe the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie * Hormah.

* Nom. 21.3.

18 Also Iudah tooke [i] Azzah with the coastes thereof, and Askelon with the coastes thereof, and Ekron with the coastes thereof.

i These cities and others were afterward possessed of the Philistims, 1.Sam. 6.17.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had charrets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had sayde, and he expelled thence the three sonnes of Anak.

* Nom. 14.24. iosh. 14.13. and 15.14.

21 But the children of Beniamin did not cast out the Iebusites, that [k] inhabited Ierusalem: therefore the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

k For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of ẏ house of Ioseph, went vp to Beth-el, and the Lord *was* with them.

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie beforetime *was* * Luz)

* Gen. 28.19.

24 And the spies sawe a man come out of the citie, and they sayde vnto him, Shewe vs, we pray thee, the way into the citie, * and wee will shewe thee mercie.

* Iosh. 2.14.

25 And when hee had shewed them the way into the citie, they smote the citie with the edge of the sworde, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: [l] but the Canaanites dwelled still in that land.

* Iosh. 17.12.
l Wherefore God permitted the Canaanites to dwell still in the land, reade chap. 3.4.

28 Neuerthelesse when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

* Iosh. 16.10.

30 ¶ Neither did [m] Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstand of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them [n] out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuerthelesse the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

‖ Or, afflicted them.

35 And the Amorites ‖ dwelt still in mount Heres in Aiialon, and in Shaalbim, and when the [o] hand of Iosephs familie preuailed, they became tributaries:

‖ Or, would dwell.
o Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, *euen* from [p] Selah and vpward.

p Which was a citie in Arabia, or as some reade, from the rocke.

CHAP. II.

1 The Angel rebuketh the people because they had made peace with the Canaanites. 11 The Israelites fell to idolatrie after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolaters to remaine among them.

AND an [a] Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and sayd, I will neuer breake my couenant with you.

a That is, messenger, or prophet, as some thinke, Phinehas.

2 * Ye also shall make no couenant with the inhabitants of this land, * *but* shall breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

* Deut. 7.2.
* Deut. 12.3.

3 Wherefore, I sayd also, I will not cast them out before you, but they shalbe * *as thornes* vnto your sides, and their gods shalbe your ‖ destruction.

* Iosh. 23.13.
‖ Or, snare.

4 And when the Angel of the Lord spake these wordes vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that

place,

place, || Bochim, and offered sacrifices there vnto
the Lord.
6 ¶ Now when Ioshua had b sent the people
away, the children of Israel went euery man into
his inheritance, to possesse the land.
7 And the people had serued the Lord all the
dayes of Ioshua, & all the dayes of the Elders that
outliued Ioshua, which had seene all the great
c workes of the Lord that he did for Israel.
8 But Ioshua the sonne of Nun the seruant of
the Lord dyed, when he was an hundreth and ten
yeeres olde:
9 And they buryed him in the coastes of his
inheritance, in d Timnath-heres in mount Ephra-
im, on the Northside of mount Gaash.
10 And so all that generation was gathered
vnto their fathers, & another generation arose af-
ter them, which neither knewe the Lorde, nor yet
the workes, which he had done for Israel.
11 ¶ Then the children of Israel did wickedly
in the sight of the Lord, and serued e Baalim,
12 And forsooke ẏ Lord God of their fathers,
which brought them out of the lande of Egypt,
and followed other gods, *euen* the gods of ẏ peo-
ple that were round about them, and bowed vnto
them, and prouoked the Lord to anger.
13 So they forsooke the Lorde, and serued
* Baal, and f Ashtaroth.
14 And the wrath of the Lorde was hote a-
gainst Israel, & he deliuered them into the hands
of spoylers, that spoyled them, and he * sold them
into the handes of their enemies round about
them, so that they could no longer stande before
their enemies.
15 g Whithersoeuer they went out, the h hand
of the Lord was sore against them, as the Lord had
said, and as the Lord had sworne vnto them: so he
punished them sore.
16 ¶ Notwithstanding, the Lorde raysed vp
|| Iudges, which † deliuered them out of the hands
of their oppressours.
17 But yet they would not obey their Iudges:
for they went a whoring after other gods, & wor-
shipped them, & turned quickly out of the i way,
wherein their fathers walked, obeying the com-
mandements of the Lord: they did not so.
18 And when the Lorde had raysed them vp
Iudges, the Lord was with the Iudge, & deliuered
them out of the hande of their enemies all the
dayes of the Iudge (for the Lord † had compassiō
on their gronings, k because of them that oppres-
sed them and tormented them)
19 Yet * when the Iudge was dead, they re-
turned, and † did worse then their fathers, in fol-
lowing other gods to serue them and worshippe
them: they ceased not from their owne inuenti-
ons, nor from their rebellious way.
20 Wherfore the wrath of the Lord was kind-
led against Israel, and he sayd, Because this people
hath transgressed my couenant, which I comman-
ded their fathers, and hath not obeyed my voyce,
21 Therefore will I no more cast out before
them any of the l nations, which Ioshua left when
he dyed,
22 That through them I may m prooue Israel,
whether they will keepe the way of the Lorde, to
walke therein, as their fathers kept it, or not.
23 So the Lorde left those nations, and droue
them not out immediatly, neither deliuered them
into the hand of Ioshua.

|| *Or, weeping.*
b After that he had deuided to euery man his portion by lot, Iosh. 24.28.
c Meaning, the wonders and miracles.
d Heres by turning the letters backward is Serah, as Iosh. 24.30.
e That is, all maner of idoles.
* *Chap.* 10.6.
f These were Idoles, which had the forme of an ewe or sheepe among ẏ Sidonians.
* *Psal.* 44.12. *Isa.* 50.1.
g In all their enterprises.
h The vengeance.
|| *Or, Magistrates.*
† *Ebr. saued.*
i Meaning from the true religion.
† *Ebr. repented.*
k Seeing their crueltie.
* *Chap.* 3.12.
† *Ebr. corrupt themselues.*
l As the Hiuites, Iebusites, Amorites, &c.
m So that both outward enemies and false prophets are but a triall to prooue our faith, Deut. 13.3. and chap. 3.1.

CHAP. III.

1 The Cananites were left to trie Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philistims.

These now are the nations which the Lorde
left, that he might proue Israel by them (*euen*
as many *of Israel* as had not knowen all the
a warres of Canaan,
2 Only to make the generations of the chil-
dren of Israel to knowe, and to teach them warre,
which doutlesse their predecessors knewe b not)
3 Fiue princes of the Philistims, and all the
Canaanites, and the Sidonians, & the Hiuites that
dwelt in mount Lebanon, from mount Baal-her-
mon vntill one come to Hamath.
4 And these remayned to prooue Israel by
them, to wit, whether they would obey the com-
mandements of the Lorde, which he commanded
their fathers by the hand of Moses.
5 And the children of Israel dwelt among
the Canaanites, the Hittites, & the Amorites, and
the Perizzites, and the Hiuites, and the Iebusites,
6 And they tooke c their daughters to bee
their wiues, and gaue their daughters to their
sonnes, and serued their gods.
7 ¶ So the children of Israel did wickedly in
the sight of the Lorde, and forgate the Lord their
God, and serued Baalim, and d Asheroth.
8 Therefore the wrath of the Lorde was
kindled against Israel, and he solde them into the
hand of Chushan rishathaim King of || Aram-na-
haraim, and the children of Israel serued Chushan
rishathaim eight yeeres.
9 ¶ And when the children of Israel cryed
vnto ẏ Lorde, the Lord stirred vp a sauiour to the
children of Israel, & he saued them, *euen* Othniel
the sonne of Kenaz, Calebs yonger brother.
10 And the e spirite of the Lorde came vpon
him, and he iudged Israel, and went out to warre:
and the Lord deliuered Chushan rishathaim King
of || Aram into his hand, and his hand preuailed a-
gainst Chushan rishathaim.
11 So the lande had rest f fourtie yeeres, and
Othniel the sonne of Kenaz dyed.
12 ¶ Then the children of Israel againe com-
mitted wickednesse in the sight of the Lorde: and
the Lord g strengthened Eglon King of Moab a-
gainst Israel, because they had committed wicked-
nesse before the Lord.
13 And he gathered vnto him the children of
Ammon, and Amalek, and went and smote Israel,
and they possessed the citie of palme trees.
14 So the children of Israel serued Eglon king
of Moab eighteene yeeres.
15 But when the children of Israel cried vnto
the Lorde, the Lorde stirred them vp a sauiour,
Ehud the sonne of Gera the sonne of || Iemini, a
man || lame of his right hande: and the children
of Israel sent a present by him vnto Eglon King of
Moab.
16 And Ehud || made him a dagger with two
edges of a cubite length, and he did gird it vnder
his rayment vpon his right thigh,
17 And he presented ẏ gift vnto Eglon King
of Moab (and Eglon *was* a very fat man)
18 And when he had now presented the pre-
sent, he sent away the people that bare ẏ present,
19 But hee turned againe from the h quarris,
that were by Gilgal, & said, I haue a secret errand
vnto thee, O King. Who said, Keepe silence: and

a Which were atchieued by the hand of God, and not by the power of man.
b For they trusted in God, and he fought for them.
c Contrary to Gods commandement, Deut. 7.3.
d Trees or woods erected for Idolatrie.
|| *Or, Mesopotamia.*
e He was stirred vp by the Spirit of the Lord.
|| *Or, Syria.*
f That is, 32. vnder Ioshua, and eight vnder Othniel.
g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.
|| *Or, Beniamin.*
|| *Or, left handed.*
|| *Or, caused a dagger to be made.*
h Or, as some reade, from the places of Idoles.
i Till he be departed.

all that stoode about him, went out from him.
20 Then Ehud came vnto him, (and he sate a-
lone in a sommer parler, which he had) and Ehud
said, I haue a message vnto thee from God. Then
he arose out of his throne,
21 And Ehud put forth his left hand, & tooke
the dagger from his right thigh, and thrust it into
his bellie,
22 So that the hafte went in after the blade,
and the fatte closed about the blade, so that hee
could not drawe the dagger out of his bellie, but
the dirt came out.
23 Then Ehud gate him out into the || porch,
and shut the doores of the parler vpon him, and
locked them.

|| *Or, hall.*

24 And when hee was gone out, his seruantes
came: who seeing that the doores of the parler
were locked, they sayd, † Surely he doeth his ease-
ment in his sommer chamber.

† *Ebr. he couereth his feete.*

25 And they taried till they were ashamed:
and seeing he opened not the doores of the parler,
they tooke the key, and opened them, & behold,
their lord was fallen dead on the earth.
26 So Ehud escaped (while they taried) & was
passed the quarris, and escaped vnto Seirath.
27 And when he came *home*, || he blew a trum-
pet in mount Ephraim, and the children of Israel
went downe with him from the mountaine, and
he went before them.

|| *Or, caused the trumpet to be blowen, Nom. 10. 3.*

28 Then said he vnto them, Follow me: for the
Lorde hath deliuered your enemies, *euen* Moab
into your hand. So they went downe after him, &
tooke the passages of Iorden towarde Moab, and
suffred not a man to passe ouer.
29 And they slewe of the Moabites the same
time about ten thousand men, all || fed men, & all
were warriours, and there escaped not a man.
30 So Moab was † subdued that day, vnder
the hand of Israel: and the [k] land had rest foure-
score yeeres.
31 ¶ And after him was Shamgar the sonne
of Anath, which slewe of the Philistims sixe hun-
dreth men with an oxe [l] goade, and he also deli-
uered Israel.

|| *Or, strong, and big bodied.*
† *Ebr. humbled.*
k Meaning, the Israelites.
l So that it is not the nomber, nor the meanes that God regardeth, when he will get the victorie.

CHAP. IIII.

1 Israel sinne & are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

AND the children of Israel † began againe to
doe wickedly in the sight of the Lorde when
Ehud was dead.

† *Ebr. added, or continued to do euill.*

2 And the Lord solde them into the hand of
[a] Iabin King of Canaan, that reigned in Hazor,
whose chiefe Captaine *was called* Sisera, which
dwelt in [b] Harosheth of the Gentiles.
3 Then the children of Israel cryed vnto the
Lord: (for he had nine hundreth charets of yron,
and twentie yeeres he had vexed the children of
Israel very sore)

a There was another Iabin, whome Iosua killed and burnt his citie Hazor, Iosh. 11. 13.
b That is, in a wood, or strong place.

4 ¶ And at that time Deborah a Prophetesse
the wife of Lapidoth [c] iudged Israel.
5 And this Deborah dwelt vnder a palme
tree, betweene Ramah and Beth el in mount E-
phraim, and the children of Israel came vp to her
for iudgement.

c By the spirite of prophecie, resoluing of controuersies and declaring the wil of God.

6 Then shee sent and called Barak the sonne
of Abinoam out of Kedesh of Naphtali, and sayd
vnto him, Hath not the Lorde God of Israel
[d] commanded, *saying*, Goe, and drawe towarde
mount Tabor, and take with thee ten thousande
men of the children of Naphtali and of the chil-
dren of Zebulun?

d And reuealed vnto me by the spirit of prophecie.

7 And I will drawe vnto thee to the * || riuer
Kishon Sisera, the captaine of Iabins armie with
his charets, and his multitude, and will deliuer him
into thine hand.

* *Psal. 83. 9, 10.*
|| *Or, valley.*

8 And Barak said vnto her, [e] If thou wilt goe
with me, I will go: but if thou wilt not goe with
me, I will not goe.
9 Then shee answered, I will surely goe with
thee, but this iourney that thou takest, shall not
be for thine honour: for the Lorde shall sell Sisera
into the hand of a woman. And Deborah arose and
went with Barak to Kedesh.

e Fearing his owne weakenes & his enemies power, he desireth the prophetesse to goe with him to assure him of Gods will from time to time.

10 ¶ And Barak called Zebulun and Naphtali
to Kedesh, and || he went vp on his feete with ten
thousand men, and Deborah went vp with him.

|| *Or, he led after him 10000. men.*

11 (Now Heber the Kenite, which was of the
|| children of * Hobab the father in lawe of Mo-
ses, was departed from the † Kenites, and pitched
his tent [f] vntill the playne of Zaanaim, which is
by Kedesh)

|| *Or, posteritie.*
* *Nom. 10. 29.*
† *Ebr. from Kain.*
f Meaning, that he possessed a great part of that countrey.

12 Then they shewed Sisera, that Barak the
sonne of Abinoam was gone vp to mount Tabor.
13 And Sisera called for all his charets, *euen*
nine hundreth charets of yron, and all the people
that were with him from Harosheth of the Gen-
tiles, vnto the riuer Kishon.
14 Then Deborah sayd vnto Barak, [g] Vp: for
this is the day that the Lord hath deliuered Sisera
into thine hand. Is not the Lorde gone out before
thee? So Barak went downe from mount Tabor,
and ten thousand men after him.

g She still encourageth him to this enterprise by assuring him of Gods fauour and ayde.

15 And the Lorde destroyed Sisera and all his
charets, & all his hoste with the edge of the sword
before Barak, so that Sisera lighted downe off his
charet, and fled away on his feete.
16 But * Barak pursued after the charets, and
after the hoste vnto Harosheth of the Gentiles:
and all the hoste of Sisera fel vpon the edge of the
sworde: there was not a man left.

* *Psal. 83. 10.*

17 Howbeit Sisera fled away on his feete to
the tent of Iael the wife of [h] Heber the Kenite:
(for peace *was* betweene Iabin the King of Ha-
zor, and betweene the house of Heber the Kenite)
18 And Iael went out to meete Sisera, & sayd
vnto him, Turne in, my lord, turne in to me: feare
not. And when hee had turned in vnto her into
her tent, she couered him with a || mantell.

h Whose ancitours were strangers, but worshipped the true God, & therefore were ioyned with Israel.
|| *Or, blanket.*

19 And he said vnto her, Giue me, I pray thee,
a litle water to drinke: for I am thirstie. And shee
opened * a bottell of milke, and gaue him drinke,
and couered him.

* *Chap. 5. 25.*

20 Againe he sayde vnto her, Stande in the
doore of the tent, and when any man doth come
and enquire of thee, saying, Is [i] any man there?
thou shalt say, Nay.

i To wit, Sisera.

21 Then Iael Hebers wife tooke a [k] nayle of
the tent, and tooke an hammer in her hand, and
went softly vnto him, & smote the nayle into his
temples, and fastened it into the ground, (for hee
was fast asleepe, and weary) and *so* he dyed.

k That is, the pinne or stake, whereby it was fastened to the ground.

22 And behold, as Barak pursued after Sisera,
Iael came out to meete him, and sayde vnto him,
Come, and I will shew thee the man, whom thou
seekest: and when he came into her *tent*, behold,
Sisera lay [l] dead, and the nayle in his temples.
23 So God brought downe Iabin the King of
Canaan that day before the children of Israel.
24 And the hands of the children of Israel
† prospered,

l So he saw that a woman had the honour, as Deborah prophecied.

† *Ebr. went and was strong.*

† prospered, and preuailed against Iabin the King
of Canaan, vntill they had destroyed Iabin King
of Canaan.

CHAP. V.

1 The song and thankes giuing of Deborah and Barak, after the victorie.

THen sang Deborah, and Barak the sonne of
Abinoam the same day, saying,
2 Praise ye the Lord for the auenging of Is-
rael, *and* for the [a] people that offered themselues
willingly.

[a] To wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye Kings, hearken ye princes: I, *euen*
I will sing vnto the Lord: I will sing praise vnto
the Lord God of Israel.
4 Lorde, * when thou wentest out of Seir,
when thou departedst out of the field of * Edom,
the earth trembled, and the heauens rained, the
cloudes also dropped water.

* *Deut.4.11.*
* *Deut.33.2.*

5 *The mountaines melted before the Lord,
* *as did* that Sinai before the Lord God of Israel.
6 In the dayes of * Shamgar the sonne of A-
nath, in the dayes of * Iael the hie wayes were
[b] vnoccupied, and the trauellers walked through
bywayes.

* *Psal.97.5.*
* *Exod.19.18.*
* *Chap.3.31.*
* *Chap.4.18.*
[b] For feare of the enemies.

7 The townes were not inhabited: they de-
cayed, *I say*, in Israel, vntill I Deborah came vp,
which rose vp a [c] mother in Israel.
8 They chose newe gods: then *was* warre in
the gates. Was there a [d] shielde or speare seene a-
mong fourtie thousand of Israel?

[c] Miraculously stirred vp of God to pitie them and deliuer them.
[d] They had no heart to resist their enemies.

9 Mine heart *is set* on the gouernours of Is-
rael, *and* on them that are willing among the
people: praise ye the Lord.
10 Speake ye that ride on [e] white asses, ye that
dwell [f] by Middin, and that walke by the way.
11 For the noyse of the archers *appaised* a-
mong the [g] drawers of water: there shall they re-
hearse the righteousnesse of the Lorde, his righte-
ousnesse of his townes in Israel: then did the peo-
ple of the Lord goe downe to the gates.

[e] Ye gouernours.
[f] As in danger of your enemies.
[g] For now you may draw water without feare of your enemies.

12 Vp Deborah, vp, arise, *and* sing a song: arise
Barak, and leade [h] thy captiuitie captiue, thou
sonne of Abinoam.
14 For they that remaine, haue dominion ouer
the mightie of the people: the Lorde hath giuen
me dominion ouer the strong.
14 Of Ephraim [i] their roote *arose* against A-
malek: & after thee, Beniamin *shall fight* against
thy people, *O Amalek*: of Machir came rulers, &
of Zebulun they ỳ handle the pen of the [k] writer.
15 And the Princes of Issachar were with De-
borah, and [l] Issachar, and also Barak: he was set
on his feet in the valley: for the diuisions of Reu-
ben *were* great [m] thoughts of heart.

[h] To wit, them that kept thy people in captiuitie.
[i] Ioshua first fought against Amalek, and Saul destroyed him.
[k] Euen the learned did helpe to fight.
[l] Euen the whole tribe.
[m] The marueiled, that they came not ouer Iorden to helpe them.

16 Why abodest thou among the sheepfolds,
to heare the bleatings of the flockes? for the di-
uisions of Reuben *were* great thoughts of heart.
17 [n] Gilead abode beyonde Iorden: and why
doeth Dan remaine in shippes? Asher sate on the
sea shoare, and taried in his [o] decayed places.
18 *But* the people of Zebulun and Naphtali
haue ieopard their liues vnto the death in the hie
places of the field.

[n] She reproueth all them that came not to helpe their brethren in their necessitie.
[o] Either by beating of the Sea, or by mining.

19 The Kings came *and* fought: then fought
the Kings of Canaan in Tanaach by the waters of
Megiddo: they receiued no gaine of [p] money.
20 They fought from heauen, *euen* the starres
in their courses fought against Sisera.
21 The Riuer Kishon [q] swept them away,
that ancient riuer the riuer Kishon. O my soule,
thou hast marched valiantly.

[p] They wan nothing, but lost all.
[q] As a besome doeth the filth of the house.

22 Then were the horsehooues broken with
the oft beating together of their mightie *men*.
23 Curse ye [r] Meroz: (sayd the Angell of the
Lord) curse the inhabitants thereof, because they
came not to helpe the Lord, to helpe the Lord a-
gainst the mightie.

[r] It was a citie nere Tabor, where they fought.

24 Iael the wife of Heber the Kenite shall be
blessed aboue *other* women: blessed shall shee be
aboue women *dwelling* in tents.
25 He asked water, *and* shee gaue him milke:
she brought forth [s] butter in a lordly dish.

[s] Some reade, churned milke in a great cup.

26 She put her hand to the naile, & her right
hand to the workemans hammer: with the ham-
mer smote she Sisera: she smote off his head, after
she had wounded, and pearsed his temples.
27 He bowed him downe at her feete, he fell
downe, and lay still: at her feete hee bowed him
downe, and fell: and when he had sunke downe,
he lay there † dead.

† *Ebr. destroyed.*

28 The mother of Sisera looked out at a win-
dowe, and cryed thorowe the lattesse, Why is his
charet so long a comming? why tary the ‖ wheeles
of his charets?

‖ *Or, feete.*

29 Her wise ladies answered her, Yea. [t] Shee
answered her selfe with her owne words,

[t] That is, shee comforted her selfe.

30 Haue they not gotten, *and* they diuide the
spoyle? euery man hath a mayde or two. Sisera
hath a pray of diuers coloured *garments*, a pray of
sundry colours made of needle worke: of diuers
colours of needle worke on both sides, [u] for the
chiefe of the spoile.
31 So let all thine enemies perish, O Lorde:
but they that loue him, shall be as the [x] Sunne
when he riseth in his might. and the land had rest
fourtie yeeres.

[u] Because he was chiefe of the army.
[x] Shall growe daily more and more in Gods fauour.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 14 Gideon is sent to be their deliuerer. 37 He asketh a signe.

AFterwarde the children of Israel committed
wickednesse in the sight of the Lord, and the
Lord gaue them into the handes of Midian seuen
yeeres.
2 And the hand of Midian preuayled against
Israel, [a] *and* because of the Midianites the children
of Israel made them dennes in the mountaines,
and caues, and strong holdes.
3 When Israel had sowen, then came vp the
Midianites, the Amalekites, & they of the ‖ East,
and came vpon them,

[a] For feare of the Midianites they fledde into the dennes of the mountaines.
‖ *Or, of Kedem.*

4 And camped by them, and destroyed the
fruite of the earth, euen till thou come vnto [b] Az-
zah, and left no foode for Israel, neither sheepe,
nor oxe, nor asse.

[b] Euen almost the whole countrey.

5 For they went vp, and their cattell, & came
with their tentes as grashoppers in multitude: so
that they and their camels were without number:
and they came into the land to destroy it.
6 So was Israel exceedingly impouerished by
the Midianites: therefore the [c] children of Israel
cryed vnto the Lord.
7 ¶ And when the children of Israel cried vn-
to the Lord because of the Midianites,
8 The Lorde sent vnto the children of Israel
a Prophet, who sayd vnto them, Thus sayth the
Lord God of Israel. I haue brought you vp from
Egypt, and haue brought you out of the house of
bondage,
9 And I haue [illegible] you out of the hand
of

[c] This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

all that stoode about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a sommer parler, which he had) and Ehud said, I haue a message vnto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hand, & tooke the dagger from his right thigh, and thrust it into his bellie,

22 So that the hafte went in after the blade, and the fatte closed about the blade, so that hee could not drawe the dagger out of his bellie, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and shut the doores of the parler vpon him, and locked them.

‖ *Or, hall.*

24 And when hee was gone out, his seruantes came: who seeing that the doores of the parler were locked, they sayd, † Surely he doeth his easement in his sommer chamber.

† *Ebr. he couereth his feete.*

25 And they taried till they were ashamed: and seeing he opened not the doores of the parler, they tooke the key, and opened them, & behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) & was passed the quarris, and escaped vnto Seirath.

27 And when he came *home*, ‖ he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

‖ *Or, caused the trumpet to be blowen, Nom. 10. 9.*

28 Then said he vnto them, Follow me: for the Lorde hath deliuered your enemies, *euen* Moab into your hand. So they went downe after him, & tooke the passages of Iorden towarde Moab, and suffred not a man to passe ouer.

29 And they slewe of the Moabites the same time about ten thousand men, all ‖ fed men, & all *were* warriours, and there escaped not a man.

‖ *Or strong, and big bodied.*

30 So Moab was † subdued that day, vnder the hand of Israel: and the [k] land had rest fourescore yeeres.

† *Ebr. humbled.*
k Meaning, the Israelites.

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6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and sayd vnto him, Hath not the Lorde God of Israel [d] commanded, *saying*, Goe, and drawe towarde mount Tabor, and take with thee ten thousande men of the children of Naphtali and of the children of Zebulun?

d And reueiled vnto me by the spirit of prophecie.

7 And I will drawe vnto thee to the * ‖ riuer Kishon Sisera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.

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10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ he went vp on his feete with ten thousand men, and Deborah went vp with him.

‖ *Or, he led after him 10000. men.*

11 (Now Heber the Kenite, which was of the ‖ children of * Hobab the father in lawe of Moses, was departed from the † Kenites, and pitched his tent [f] vntill the playne of Zaanaim, which is by Kedesh)

‖ *Or, posteritie.*
* *Nom. 10. 29.*
† *Ebr. from Kain.*
f Meaning, that he possessed a great part of that countrey.

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, *euen* nine hundreth charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah sayd vnto Barak, [g] Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lorde gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

g She still encourageth him to this enterprise by assuring him of Gods fauour and ayde.

15 And the Lorde destroyed Sisera and all his charets, & all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charet, and fled away on his feete.

16 But * Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fel vpon the edge of the sworde: there was not a man left.

* *Psal. 83. 10.*

17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of [h] Heber the Kenite: (for peace *was* betweene Iabin the King of Hazor, and betweene the house of Heber the Kenite)

h Whose ancitors were strangers, but worshipped the true God, & therefore were ioyned with Israel.

18 And Iael went out to meete Sisera, & sayd vnto him, Turne in, my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, she couered him with a ‖ mantell.

‖ *Or, blanket.*

19 And he said vnto her, Giue me, I pray thee, a litle water to drinke: for I am thirstie. And shee opened * a bottell of milke, and gaue him drinke, and couered him.

* *Chap. 5. 25.*

20 Againe he sayde vnto her, Stande in the doore of the tent, and when any man doth come and enquire of thee, saying, Is [i] any man there? thou shalt say, Nay.

i To wit, Sisera.

21 Then Iael Hebers wife tooke a [k] nayle of the tent, and tooke an hammer in her hand, and went softly vnto him, & smote the nayle into his temples, and fastened it into the ground, (for hee was fast asleepe, and weary) and *so* he dyed.

k That is, the pinne or stake, whereby it was fastened to the ground.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and sayde vnto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her *tent*, behold, Sisera lay [l] dead, and the nayle in his temples.

l So he saw that a woman had the honour, as Deborah prophecied.

23 So God brought downe Iabin the King of Canaan that day before the children of Israel.

24 And the hande of the children of Israel

† prospered,

† prospered, and preuailed against Iabin the King of Canaan, vntill they had destroyed Iabin King of Canaan.

† Ebr. went and was strong.

CHAP. V.

1 The song and thankes giuing of Deborah and Barak, after the victorie.

THen sang Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, *and* for the [a] people that offered themselues willingly.

a To wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye Kings, hearken ye princes: I, *euen* I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lorde, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

* Deut.4.11.
* Deut.33.

5 *The mountaines melted before the Lord, * *as did* that Sinai before the Lord God of Israel.

* Psal.97.5.
* Exod.19.18.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael the hie wayes were [b] vnoccupied, and the trauellers walked through bywayes.

* Chap.3.31.
* Chap.4.18.
b For feare of the enemies.

7 The townes were not inhabited: they decayed, *I say*, in Israel, vntill I Deborah came vp, which rose vp a [c] mother in Israel.

c Miraculously stirred vp of God to pitie them and deliuer them.

8 They chose newe gods: then *was* warre in the gates. Was there a [d] shielde or speare seene among fourtie thousand of Israel?

d They had no heart to resist their enemies.

9 Mine heart *is set* on the gouernours of Israel, *and* on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on [e] white asses, ye that dwell [f] by Middin, and that walke by the way.

e Ye gouernours.
f As in danger of your enemies.

11 For the noyse of the archers *appaised* among the [g] drawers of water: there shall they rehearse the righteousnesse of the Lorde, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

g For now you may draw water without feare of your enemies.

12 Vp Deborah, vp, arise, *and* sing a song: arise Barak, and leade [h] thy captiuitie captiue, thou sonne of Abinoam.

h To wit, them that kept thy people in captiuitie.

14 For they that remaine, haue dominion ouer the mightie of the people: the Lorde hath giuen me dominion ouer the strong.

14 Of Ephraim [i] their roote *arose* against Amalek: *&* after thee, Beniamin *shall fight* against thy people, *O Amalek*: of Machir came rulers, & of Zebulun they *y* handle the pen of the [k] writer.

i Iosua first fought against Amalek, and Saul destroyed him.
k Euen the learned did helpe to fight.

15 And the Princes of Issachar were with Deborah, and [l] Issachar, and also Barak: he was set on his feet in the valley: for the diuisions of Reuben *were* great [m] thoughts of heart.

l Euen the whole tribe.
m The marueiled, that they came not ouer Iorden to helpe them.

16 Why abodest thou among the sheepfolds, to heare the bleatings of the flockes? for the diuisions of Reuben *were* great thoughts of heart.

17 [n] Gilead abode beyonde Iorden: and why doeth Dan remaine in shippes? Asher sate on the sea shoare, and taried in his [o] decayed places.

n She reproueth all them that came not to helpe their brethren in their necessitie.
o Either by beating of the Sea, or by mining.

18 *But* the people of Zebulun and Naphtali haue ieopard their liues vnto the death in the hie places of the field.

19 The Kings came *and* fought: then fought the Kings of Canaan in Tanaach by the waters of Megiddo: they receiued no gaine of [p] money.

p They wan nothing, but lost all.

20 They fought from heauen, *euen* the starres in their courses fought against Sisera.

21 The Riuer Kishon [q] swept them away, that ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

q As a besome doth the filth of the house.

22 Then were the horsehooues broken with the oft beating together of their mightie *men*.

23 Curse ye [r] Meroz: (sayd the Angell of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

r It was a citie nere Tabor, where they fought.

24 Iael the wife of Heber the Kenite shall be blessed aboue *other* women: blessed shall shee be aboue women *dwelling* in tents.

25 He asked water, *and* shee gaue him milke: she brought forth [s] butter in a lordly dish.

s Some reade, churned milke in a great cup.

26 She put her hand to the naile, & her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded, and pearsed his temples.

27 He bowed him downe at her feete, he fell downe, and lay still: at her feete hee bowed him downe, and fell: and when he had sunke downe, he lay there † dead.

† Ebr. destroyed.

28 The mother of Sisera looked out at a windowe, and cryed thorowe the lattesse, Why is his charet so long a comming? why tary the || wheeles of his charets?

|| Or, feete.

29 Her wise ladies answered her, Yea, [t] Shee answered her selfe with her owne words,

t That is, shee comforted her selfe.

30 Haue they not gotten, *and* they diuide the spoyle? euery man hath a mayde or two. Sisera hath a pray of diuers coloured *garments*, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoile.

u Because he was chiefe of the army.

31 So let all thine enemies perish, O Lorde: but they that loue him, shall be as the [x] Sunne when he riseth in his might. and the land had rest fourtie yeeres.

x Shall growe daily more and more in Gods fauour.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 14 Gideon is sent to be their deliuerer. 37 He asketh a signe.

AFterwarde the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the handes of Midian seuen yeeres.

2 And the hand of Midian preuayled against Israel, [a] *and* because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.

a For feare of the Midianites, they fledde into the dennes of the mountaines.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, & they of the || East, and came vpon them,

|| Or, of Kedem.

4 And camped by them, and destroyed the fruite of the earth, euen till thou come vnto [b] Azzah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

b Euen almost the whole countrey.

5 For they went vp, and their cattell, & came with their tentes as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the [c] children of Israel cryed vnto the Lord.

c This is the end of Gods punishments, to call him to repentance, that they may seeke for helpe of him.

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lorde sent vnto the children of Israel a Prophet, who sayd vnto them, Thus sayth the Lord God of Israel. I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand

of the Egyptians, and out of the hand of all that
oppressed you, and haue cast them out before
you, and giuen you their land.
10 And I sayde vnto you, I am the Lord your
God: * feare not the gods of the Amorites in
whose lande you dwell: but ye haue not obeyed
my voice.

*2.King.17.35,38. iere.10.2.

11 ¶ And the Angell of the Lord came, and
sate vnder the oke which was in Ophrah, that per-
teined vnto Ioash the father of the Ezrites, and his
sonne Gideon threshed wheat by the winepresse,
||to hide it from the Midianites.

||Or, to prepare his flight.

12 Then the Angell of the Lord appeared vn-
to him, and said vnto him, The Lord *is* with thee,
thou valiant man.
13 To whome Gideon answered, [d] Ah my
Lorde, if the Lord be with vs, why then is all this
come vpon vs? & where be all his miracles which
our fathers tolde vs of, and said, Did not the Lord
bring vs out of Egypt? but nowe the Lord hath
forsaken vs, and deliuered vs into the hand of the
Midianites.
14 And the [e] Lord looked vpon him, & sayd,
Goe in this thy [f] might, and thou shalt saue Israel
out of the handes of the Midianites: haue not I
sent thee?
15 And he answered him, Ah my Lord, where-
by shall I saue Israel? beholde, my||father is poore
in Manasseh, and I am the least in my fathers
house.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iustified.
e That is, Christ appearing in visible forme.
f Which I haue giuen thee.
||Or, familie.

16 Then the Lord sayd vnto him, I will there-
fore be with thee, and thou shalt smite the Midi-
anites, as one man.
17 And he answered him, I pray thee, if I haue
found fauour in thy sight, then shew me [g] a signe,
that thou talkest with me.
18 Depart not hence, I pray thee, vntill I come
vnto thee, and bring mine offring, and lay it be-
fore thee. And he said, I will tary vntill thou come
againe.

g So that we see howe the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

19 ¶ Then Gideon went in, and made readie
a kidde, and vnleauened bread of an [h] Ephah of
floure, and put the flesh in a basket, and put the
broth in a pot, and brought it out vnto him vn-
der the oke, and presented it.

h Of Ephah, reade Exod.16,36.

20 And the Angell of God saide vnto him,
Take the flesh and the vnleauened bread, and lay
them vpon this stone, and powre out the broth:
and he did so.
21 ¶ Then the Angell of the Lord put foorth
the end of the staffe that he held in his hand, and
touched the flesh and the vnleauened bread: and
there arose vp fire [i] out of the stone, & consumed
the flesh and the vnleauened bread: so the Angel
of the Lord departed out of his sight.

i By the power of God onely, as in the sacrifice of Helias, 1.King.18.38.

22 And when Gideon perceiued that it was an
Angel of the Lorde, Gideon then said, Alas, my
Lord God: * for because I haue seene an Angell
of the Lord face to face, *I shall die.*
23 And the Lord said vnto him, Peace be vn-
to thee: feare not, thou shalt not die.

*Exod.33.20. chap.13.22.

24 Then Gideon made an altar there vnto the
Lord, and called it, || Iehouah shalom: vnto this
day it is in Ophrah, of the father of the Ezrites.

||Or, the Lord of peace.

25 ¶ And the same night the Lord sayd vnto
him, Take thy fathers yoong bullocke, and an o-
ther bullocke [k] of seuen yeeres olde, and destroy
the altar of Baal that thy father hath, and cut
downe the groue that is by it,
26 And build an altar vnto the Lord thy God

k That is, as the Chalde text writeth, sed seuen yeeres.

vpon the top of this rocke, in a plaine place: and
take the seconde bullocke, and offer a burnt of-
fering with the wood of the [l] groue, which thou
shalt cut downe.

l Which groweth about Baals altar.

27 Then Gideon tooke tenne men of his ser-
uants, & did as the Lord bade him: but because he
feared to doe it by day for his fathers housholde,
and the men of the citie, he did it by night.
28 ¶ And when the men of the citie arose ear-
lie in the morning, beholde, the altar of Baal was
broken, and the groue cut downe that was by it,
and the [m] second bullocke offred vpon the altar
that was made.

m Meaning the fat bull, which was kept to be offred vnto Baal.

29 Therefore they saide one to another, Who
hath done this thing? and when they inquired &
asked, they saide, Gideon the sonne of Ioash hath
done this thing.
30 Then the men of the citie said vnto Ioash,
Bring out thy sonne, that he may die: for he hath
destroyed the altar of Baal, & hath also cut downe
the groue that was by it.
31 And Ioash said vnto all that stood by him,
Will ye pleade Baals cause? or will ye saue him?
[n] he that will contend for him, let him die or the
morning. If he be God, let him pleade for him-
selfe against him that hath cast downe his altar.

n Thus we ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

32 And in that day was Gideon called Ierub-
baal, that is, Let Baal pleade for himselfe because
he hath broken downe his altar.
33 Then all the Midianites and the Amale-
kites & they of the East, were gathered together,
and went and pitched in the valley of Izreel.
34 But the Spirit of the Lorde † came vpon
Gideon, * and he blew a trumpet, and [o] Abiezer
was ioyned with him.

†Ebr. clad Gideon. *Nom.10.3. chap.3.27.
o The familie of Abiezer, whereof he was.

35 And he sent messengers thorowout all Ma-
nasseh, which also was ioyned with him, and he
sent messengers vnto Asher, and to Zebulun and
to Naphtali, and they came vp to meete them.
36 Then Gideon said vnto God, [p] If thou wilt
saue Israel by mine hand, as thou hast said,
37 Beholde, I will put a fleece of wooll in the
threshing place: if the dewe come on the fleece
onely, and it be drie vpon all the earth, then shall
I be sure, that thou wilt saue Israel by mine hand,
as thou hast said.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

38 And so it was: for he rose vp earely on the
morow, and thrust the fleece together, and wrin-
ged the dew out of the fleece, and filled a bowle
of water.
39 Againe, Gideon sayde vnto God, Be not
angry with me, that * I may speake once more:
let me prooue once againe, I pray thee, with the
fleece: let it nowe be drie onely vpon the fleece,
and let dew be vpon all the ground.

*Gen.18.32.

40 And God did so that same night: for it was
[q] drie vpon the fleece onely, and there was dewe
on all the ground.

q Whereby he was assured that it was a miracle of God.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a woonderous sort. 25 Oreb and Zeeb are slaine.

THen * Ierubbaal (who is Gideon) rose vp ear-
ly, and all the people that were with him, and
pitched beside † the well of Harod, so that the
hoste of the Midianites was on the Northside of
them in the valley by the hill of † Moreh.

*Chap.8.35. †Ebr. En-harod. †Ebr. Hammoreth.

2 And the Lord said vnto Gideon, The peo-
ple ẏ are with thee, are too many for me to giue
the Midianites into their hands, lest Israel make
their

a God will not that any creature depriue him of his glorie.
* Deut.20.8. 1.Mac.3.56.

their [a] vaunt against me, and say, Mine hand hath
saued me.
3 Now therefore proclaime in the audience
of the people, and say, * Who so is timorous or
fearefull, let him returne, and depart earely from
mount Gilead. And there returned of the people
which were at mount Gilead, two and twentie
thousand: so ten thousand remayned.
4 And the Lord said vnto Gideon, The peo-
ple are yet too many: bring them downe vnto the
water, and I will [b] trie them for thee there: and of
whome I say vnto thee, This man shall goe with
thee, the same shal goe with thee: and of whomso-
euer I say vnto thee, This man shall not goe with
thee, the same shall not goe.

b I will giue thee a proofe to knowe them that shall go with thee.

5 So he brought downe the people vnto the
water. And the Lord sayde vnto Gideon, As many
as lap the water with their tongues, as a dog lap-
peth, them put by themselues, and euery one that
shall bow downe his knees to [c] drinke, *put apart.*

c Let them depart as vnmeete for this enterprise.

6 And the nomber of them that lapped *by*
putting their handes to their mouthes, *were* three
hundreth men: but all the remnant of the people
kneeled downe vpō their knees to drinke water.
7 ¶ Then the Lorde sayde vnto Gideon, By
these three hundreth men that lapped, will I saue
you, and deliuer the Midianites into thine hand:
and let all the *other* [d] people goe euery man vnto
his place.

d That is, the one & thirtie thousand, & 700. Looke verses 3. and 6.

8 ¶ So the people tooke vitailes † with them,
and their trumpets: & he sent all the rest of Israel,
euery man vnto his tent, and ‖ reteined the three
hundreth men: and the hoste of Midian was be-
neath him in a valley.

† *Ebr. in their handes.*
‖ *Or, incouraged.*

9 ¶ And the same night the Lorde sayde vnto
him, Arise, [e] get thee downe vnto the hoste: for I
haue deliuered it into thine hand.
10 But if thou feare to go downe, *then* go thou,
and Phurah thy seruant downe to the hoste,
11 And thou shalt hearken what they say, and
so shall thine handes be strong to goe downe vnto
the hoste. Then went he downe and Phurah his
seruant vnto the outside of the souldiers that were
in the hoste.

e Thus the Lord by diuers meanes doeth strengthen him, that he faint not in so great an enterprise.

12 ¶ And the Midianites, and the Amalekites
and all * they of the East, lay in the valley like
grasshoppers in multitude, and their camels *were*
without nomber, as the sande which is by the sea
side for multitude.

* Chap.6.33.

13 And when Gideon was come, beholde, a
man tolde a dreame vnto his neighbour, and said,
Behold, I dreamed a dreame, & lo, a [f] cake of bar-
ley bread tumbled from aboue into the hoste of
Midian, and came into a tent, and smote it that it
fell, and ouerturned it, that the tent fell downe.

f Some reade, a trembling noyse of barley bread: meaning that one of no reputation should make their great armie to tremble.

14 And his fellow answered, and sayde, This is
nothing els saue the sworde of Gideon the sonne
of Ioash a man of Israel: *for* into his hand hath
God deliuered Midian and all the hoste.
15 ¶ When Gideon heard the dreame tolde,
and the interpretation of the same, he [g] worship-
ped, and returned vnto the hoste of Israel, & said,
Vp: for the Lorde hath deliuered into your hand
the hoste of Midian.

g Or gaue God thanks, as it is in the Chalde text.

16 And hee deuided the three hundreth men
into three bandes, and gaue euery man a trumpet
in his hand with emptie pitchers, and ‖ lampes
[h] within the pitchers.
17 And he sayd vnto them, Looke on me, and
do likewise, when I come to the side of the hoste:
euen as I doe, so doe you.

‖ *Or, firebrandes.*
h These weake meanes God vsed to signifie that the whole victorie came of him.

18 When I blowe with a trumpet and all that
are with me, blowe ye with trumpets also on eue-
ry side of the hoste, and say, [i] For the Lorde, and
for Gideon.

i That is, the victorie shalbe the Lordes & Gideons his seruant.

19 ¶ So Gideon and the hundreth men that
were with him, came vnto the outside of the
hoste, in the beginning of the middle watche, and
they raised vp the watchmen, and they blew with
their trumpets, and brake the pitchers that were
in their hands.
20 And the three companies blew with trum-
pets and brake the pitchers, and helde the lampes
in their left hands, and the trumpets in their right
handes to blowe withall: and they cryed, The
[k] sword of the Lord and of Gideon.

k Shal destroy the enemies.

21 And they stoode, euery man in his place
round about the hoste: and all the hoste ‖ ranne,
and cryed, and fled.

‖ *Or, broke their aray.*

22 And the three hundreth blewe with trum-
pets, and * the Lord set euery mans sworde vpon
his [l] neighbour, & vpon all the hoste: so the hoste
fled to Beth-hashittah in Zererah, & to the bor-
der of Abel-meholah, vnto Tabbath.

* *Isa.9.4.*
l The Lord caused the Midianites to kill one another.

23 Then the men of Israel being gathered to-
gether out of Naphtali, and out of Asher, and out
of all Manasseh, pursued after the Midianites.
24 And Gideon sent messengers vnto all
mount Ephraim, saying, Come downe against the
Midianites, and take before them the [m] waters
vnto Beth-barah, and Iorden. Then all the men
of Ephraim gathered together and tooke the wa-
ters vnto Beth-barah, and Iorden.

m Meaning the passages or the foordes, that they should not escape.

25 And they tooke two * princes of the Mi-
dianites, Oreb and Zeeb, and slew Oreb vpon the
rocke Oreb, and slewe Zeeb at [n] the winepresse
of Zeeb, and pursued the Midianites, and brought
the heads of Oreb and Zeeb to Gideon beyonde
Iorden.

* *Psal.83.11. Isa.10.26.*
n These places had their names of the actes that were done there.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 who appeaseth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim sayde vnto him,
[a] Why hast thou serued vs thus that thou
calledst vs not, when thou wentest to fight with
the Midianites? and they chode with him sharply.

a They began to cauill, because he had the glory of the victorie.

2 To whom he said, What haue I now done
in comparison of [b] you? is not the [c] gleaning of
grapes of Ephraim better, then the vintage of
Abiezer?

b Which haue slaine two princes, Oreb and Zeeb.
c This last acte of the whole tribe is more famous, then the whole enterprise of one man of one familie.

3 God hath deliuered into your handes the
princes of Midian, Oreb & Zeeb: and what was I
able to doe in comparison of you? & when he had
thus spoken, then their spirits abated toward him.
4 ¶ And Gideon came to Iorden to passe o-
uer, hee, and the three hundreth men that were
with him, weary, yet pursuing *them.*
5 And he said vnto the men of Succoth, Giue,
I pray you, [d] morsels of bread vnto the people
† that followe me (*for they be wearie*) that I may
follow after Zebah, & Zalmunna Kings of Midian.

d Or, some small portion.
† *Ebr. that are at my feete.*

6 And the princes of Succoth sayde, Are the
[e] handes of Zebah and Zalmunna now in thine
hāds, that we should giue bread vnto thine army?

e Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole?

7 Gideon then sayde, Therefore when the
Lorde hath deliuered Zebah and Zalmunna into
mine hand, I will † teare your flesh with thornes
of the wildernesse and with briers.

† *Ebr. beate in pieces.*

8 ¶ And he went vp thence to Penuel, and
spake vnto them likewise, and the men of Penuel
answered him, as the men of Succoth answered.
9 And he sayd also vnto the men of Penuel,
When I come againe [f] in peace, I will breake
downe this towre.
10 ¶ Now Zebah & Zalmunna *were* [g] in Kar-
kor, and their hostes with them, about fifteene
thousande, all that were left of all the hostes of
them of the East: for there was slaine an hundreth
and twentie thousand men, that drew swordes.
11 ¶ And Gideon went through them that
dwelt in [h] Tabernacles on the East side of Nobah
and Iogbehah, and smote the hoste: for the hoste
was carelesse.
12 And when Zebah and Zalmunna fled, hee
followed after them, and tooke the two kings of
Midian, Zebah and Zalmunna, and discomfited
all the hoste.
13 ¶ So Gideon the sonne of Ioash returned
from battell, [i] the sunne being *yet* hie,
14 And tooke a seruant of ẏ men of Succoth,
and inquired of him: and he ‖ wrote to him the
princes of Succoth and the Elders thereof, *euen*
seuentie and seuen men.
15 And he came vnto the men of Succoth, &
sayd, Behold Zebah and Zalmunna, by whome ye
vpbrayded me, saying, Are the hands of Zebah &
Zalmunna already in thine hands, that we should
giue bread vnto thy weary men?
16 Then he tooke the Elders of the citie, and
thornes of the wildernesse & briers, & † did teare
the men of Succoth with them.
17 Also hee brake downe the towre of * Pe-
nuel, and slewe the men of the citie.
18 ¶ Then said he vnto Zebah & Zalmunna,
What maner of men were they, whome ye slew at
Tabor? and they answered, ‖ As thou art, so were
they: *euery* one was like the children of a King.
19 And he said, They were my brethren, euen
my [k] mothers children: as the Lorde liueth, if ye
had saued their liues, I would not slay you.
20 Then he sayde vnto Iether his first borne
sonne, Vp, & slay them: but the boy drew not his
sword: for he feared, because he was yet yong.
21 Then Zebah & Zalmunna sayd, Rise thou,
& fall vpon vs: for [l] as the man is, *so is* his strẽgth.
And Gideon arose and slew Zebah & Zalmunna,
and tooke away the ‖ ornaments, that were on
their camels neckes.
22 ¶ Then the men of Israel sayd vnto Gide-
on, Reigne thou ouer vs, both thou, & thy sonne,
and thy [m] sonnes sonne: for thou hast deliuered vs
out of the hand of Midian.
23 And Gideon sayde vnto them, I will not
reigne ouer you, neither shall my childe reigne o-
uer you, *but* the Lord shall reigne ouer you.
24 Againe Gideon sayd vnto them, [n] I would
desire a request of you, that you would giue mee
euery man the earerings of his pray (for they had
golden earings because they were Ismaelites)
25 And they answered, Wee will giue them.
And they spread a garment, and did cast therein
euery man the earings of his pray.
26 And the weight of the golden earings that
he required, was a thousande and seuen hundreth
shekels of golde, beside collers ‖ and iewels, and
purple rayment that was on the kings of Midian,
and beside the cheynes that were about their ca-
mels neckes.

f Hauing gotten the victorie.
g A citie Eastward beyonde Iorden.
h He went by the wildernesse where the Arabians dwelt in tents.
i Some reade, before the sunne rose vp.
‖ *Or, described.*
† *Ebr. brake in pieces, as one thresheth corne.*
* *1.King.12.25.*
‖ *Or, they were like vnto thee.*
k We came all out of one belly: therefore I will be reuenged.
l Meaning that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.
‖ *Or, collers.*
m That is, thy posteritie.
n His intent was to shew himselfe thankfull for this victorie by restoring of religion, which, because it was not according as God had commaunded, turned to their destruction.
‖ *Or, sweete balles.*

27 And Gideon made an [o] Ephod thereof, and
put it in Ophrah his citie: and all Israel went a
whoring there after it, which was the destruction
of Gideon and his house.
28 Thus was Midian brought lowe before the
children of Israel, so that they lift vp their heads
no more: and the countrey was in quietnes four-
tie yeeres in the dayes of Gideon.
29 Then Ierubbaal the sonne of Ioash went,
and dwelt in his owne house.
30 And Gideon had seuentie sonnes † begot-
ten of his body: for he had many wiues.
31 And his concubine that was in Shechem,
bare him a sonne also, whose name he called Abi-
melech.
32 So Gideon the sonne of Ioash dyed in a
good age, & was buryed in the sepulchre of Ioash
his father in Ophrah, of the [p] father of the Ezrites.
33 But when Gideon was dead, the children
of Israel turned away and went a whoring after
Baalim, and made [q] Baal-berith their God.
34 And the children of Israel remembred not
the Lord their God, which had deliuered thẽ out
of the hands of all their enemies on euery side.
35 Neither [r] shewed they mercy on the house
of Ierubbaal, *or* Gideon, according to al the good-
nesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

Then Abimelech the sonne of Ierubbaal went
to Shechem vnto his [a] mothers brethren, and
communed with them, and with all the familie,
and house of his mothers father, saying,
2 Say, I pray you, in the audience of all the
men of Shechem, Whether is better for you, that
all the sonnes of Ierubbaal, which are seuentie
persons, reigne ouer you, either that one reigne o-
uer you? Remember also, that I am your [b] bone,
and your flesh.
3 Then his mothers brethren spake of him in
the audience of all the men of Shechem, all these
wordes: and their hearts were moued to followe
Abimelech: for sayd they, He is our brother.
4 And they gaue him seuentie pieces of siluer
out of the house of Baal-berith, wherewith Abi-
melech hired ‖ vayne and light fellowes which
followed him.
5 And he went vnto his fathers house at O-
phrah, & [c] slew his brethren, the sonnes of Ierub-
baal, *about* seuentie persons vpon one stone: yet
Iotham the yongest sonne of Ierubbaal was left:
for he hid himselfe.
6 ¶ And all the men of Shechem gathered to-
gether with all the house of [d] Millo, & came and
made Abimelech King in the playne, where the
stone was erected in Shechem.
7 And when they told it to Iotham, he went
and stoode in the top of mount Gerizim, and lift
vp his voyce, and cryed, & sayde vnto them, Hear-
ken vnto mee, you men of Shechem, that God
may hearken vnto you.
8 [e] The trees went foorth to anoynt a King
ouer them, and sayde vnto the oliue tree, Reigne
thou ouer vs.
9 But the oliue tree said vnto them, Should I
leaue my fatnesse, wherewith by me they honour
God & man, & go to aduance me aboue the trees?

o That is, such things as pertained to the vse of the Tabernacle. Looke more of Ephod, Exo.28.4, 1.sam.2.18. and 2.sam 6.14. and chap.17.5.
† *Ebr. which came out of his thigh.*
p Which citie belonged to the familie of ẏ Ezrites.
q That is, Baal, to whom they had bound themselues by couenant.
r They were vnmindfull of God & vnkinde toward him, by whome they had receiued so great a benefite.
a To practise with his kinsfolkes for the atteining of the kingdome.
b Of your kinred by my mothers side.
‖ *Or, idle fellowes and vagabunds.*
c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2.king. 10.7. 2.chro 21.4.
d Which was the towne house, or common hall, which he calleth the tower of Shechem, vers.49.
e By this parable he declareth that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honour both to their owne destruction & others.

10 Then the trees sayde to the fig tree, Come
thou, *and* be King ouer vs.
11 But the fig tree answered them, Shoulde I
forsake my sweetnesse, and my good fruite, and go
to aduance me aboue the trees?
12 Then sayd the trees vnto the Vine, Come
thou, *and* be king ouer vs.
13 But the Vine sayde vnto them, Shoulde I
leaue my wine, whereby I cheare God and man,
and goe to aduance me aboue the trees?
14 Then said all the trees vnto the || bramble,
Come thou, *and* reigne ouer vs.
15 And the bramble said vnto the trees, If ye
will in deede anoynt me King ouer you, come,
and put your trust vnder my shadowe: and if not,
the f fire shall come out of the bramble, and con-
sume the Cedars of Lebanon.
16 Now therefore, if ye doe truely and vncor-
ruptly to make Abimelech King, and if yee haue
dealt well with Ierubbaal and with his house, and
haue done vnto him according to the deseruing
of his handes,
17 (For my father fought for you, and † ad-
uentured his life, and deliuered you out of the
hands of Midian.
18 And yee are risen vp against my fathers
house this day, and haue slaine his children, *about*
seuentie persons vpon one stone, and haue made
Abimelech the sonne of his mayde seruant, King
ouer the men of Shechem, because hee is your
brother)
19 If ye then haue delt truely and purely with
Ierubbaal, and with his house this day, then g re-
ioyce ye with Abimelech, and let him reioyce
with you.
20 But if not, let a fire come out from Abime-
lech, and consume the men of Shechem and the
house of Millo: also let a fire come foorth from
the men of Shechem, and from the house of Mil-
lo, and consume Abimelech.
21 And Iotham ran away, and fled, and went
to Beer, and dwelt there for feare of Abimelech
his brother.
22 So Abimelech reigned three yeere ouer
Israel.
23 But God h sent an euill spirit betweene A-
bimelech, and the men of Shechem: and the men
of Shechem brake their promise to Abimelech,
24 That the crueltie towarde the seuentie
sonnes of Ierubbaal and their blood might come
and be laid vpon Abimelech their brother, which
had slaine them, and vpon the men of Shechem,
which had aided him to kill his brethren.
25 So the men of Shechem set men in wait for
him in the tops of the mountaines: who robbed
all that passed that way by them: and it was tolde
Abimelech.
26 Then Gaal the sonne of Ebed came with
his brethren, and they went to Shechem: and the
men of Shechem put their confidence in him.
27 Therefore they i went out into the field, &
gathered in their grapes and troade them, and
made mery, & went into the house of their Gods,
and did eate and drinke, and cursed Abimelech.
28 Then Gaal the sonne of Ebed sayde, Who
is Abimelech? and who is Shechem, that wee
should serue him? Is he not the sonne of Ierub-
baal? and Zebul is his officer? Serue rather the
men of Hamor the father of Shechem: for why
should we serue him?

|| *Or, thistle, or brier.*

f Abimelech shall destroy the nobles of Shechem.

† *Ebr. he cast his life farre from him.*

g That he is your King and you his subiects.

h Because the people consented with the King in shedding innocent blood: therefore God destroyeth both the one and the other.

i Before they were afraide of Abimelechs power, and durst not goe out of the citie.

29 Nowe woulde God this people were vnder
mine hand: then woulde I put away Abimelech.
And he said to k Abimelech, Increase thine armie,
and come out.
30 ¶ And when Zebul the ruler of the citie
heard the wordes of Gaal the sonne of Ebed, his
wrath was kindled.
31 Therefore he sent messengers vnto Abime-
lech † priuily, saying, Beholde, Gaal the sonne of
Ebed, and his brethren be come to Shechem, and
beholde, they fortifie the citie against thee.
32 Now therefore arise by night, thou and the
people that is with thee, and lie in waite in the
fielde.
33 And rise early in the morning assoone as
the sunne is vp, and assault the citie: and when he
and the people that is with him, shall come out a-
gainst thee, doe to him † what thou canst.
34 ¶ So Abimelech rose vp, and all the people
that were with him by night: and they lay in wait
against Shechem in foure bands.
35 Then Gaal the sonne of Ebed went out &
stood in the entring of the gate of the citie: and
Abimelech rose vp, and the folke that were with
him, from lying in wait.
36 And when Gaal sawe the people, he said to
Zebul, Beholde, there come people downe from
the tops of the mountaines: and Zebul said vnto
him, The l shadow of the mountaines seeme men
vnto thee.
37 And Gaal spake againe, and said, See, there
come folke downe † by the middle of the lande,
and another bande commeth by the way of the
plaine of || Meonenim.
38 Then said Zebul vnto him, Where is now
thy mouth, that said, Who is Abimelech, that we
should serue him? Is not this the people that thou
hast despised? Go out now, I pray thee, and fight
with them.
39 And Gaal m went out before the men of
Shechem, and fought with Abimelech.
40 But Abimelech pursued him, and he fled be-
fore him, and many were ouerthrowen and woun-
ded, euen vnto the entring of the gate.
41 And Abimelech dwelt at Arumah: and Ze-
bul thrust out Gaal and his brethren that they
should not dwell in Shechem.
42 ¶ And on the morowe, the people went
out into the field: which was tolde Abimelech.
43 And he tooke the n people, and diuided
them into three bandes, and layde wayte in the
fieldes, and looked, and beholde, the people were
come out of the citie, and he rose vp against them,
and smote them.
44 And Abimelech, and the bandes that were
with him, rushed forwarde, and stoode in the en-
tring of the gate of the citie: and the two other
bandes ran vpon all the people that were in the
field and slew them.
45 And when Abimelech had fought against
the citie all that day, he tooke the citie, and slewe
the people that was therein, and destroyed the
citie and sowed o salt in it.
46 ¶ And when all the men of the towre of
Shechem heard it, they entred into an holde of
the house of the god p Berith.
47 And it was tolde Abimelech, that all the
men of the towre of Shechem were gathered to-
gether.
48 And Abimelech gate him vp to mount

k Braggingly, as though he had bene present, or to his captaine Zebul.

† *Ebr. craftily.*

† *Ebr. what thine hand can finde.*

l Thou art afraide of a shadow.

† *Ebr. by the nauill.*

|| *Or, charmers.*

m As their captaine.

n Which were of his company.

o That it should be vnfruitfull and neuer serue to any vse.

p That is, of Baal-berith, as chap. 8.33.

Zalmon, hee and all the people that were with
him: and Abimelech tooke axes with him, and
cut downe boughes of trees, and tooke them, and
bare them on his shoulder, and said vnto the folke
that were with him, What ye haue seene me doe,
make haste, *and* doe like me.
49 Then all the people also cut downe euerie
man his bough, and followed Abimelech, and put
them to the holde, and set the holde on fire with
them: so all the men of the towre of Shechem
q died also, about a thousand men and women.

q Meaning that al were destroyed, as well they in the towre as the other.

50 ¶ Then went Abimelech to Tebez, and be-
sieged Tebez, and tooke it.
51 But there was a strong towre within the
citie, and thither fled all the men and women, and
all the chiefe of the citie, and shut it to them, and
went vp to the top of the towre.
52 And Abimelech came vnto the towre and
fought against it. and went hard vnto the doore
of the towre to set it on fire.
53 But a certaine woman * cast a piece of a
milstone vpon Abimelechs head, and brake his
braine pan.

* 2.Sam.11.21.

54 Then Abimelech called hastily his page
that bare his harneis, and sayde vnto him, Drawe
thy sword and slay me, that men say not of me, A
woman slew him. And his page r thrust him tho-
row, and he died.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israel sawe that A-
bimelech was dead, they departed euery man vn-
to his owne place.
56 Thus God rendred the wickednesse of Abi-
melech, which he did vnto his father, in slaying his
seuentie brethren.
57 Also all the wickednes of the men of She-
chem did God bring vpon their heades. So vpon
them came the s curse of Iotham the sonne of Ie-
rubbaal.

s For making a tyrant their king.

CHAP. X.

*1 Tola dieth. 5 Iair also dieth. 7 The Israelites are puni-
shed for their sinnes. 10 They cry vnto God, 16 and he
hath pitie on them.*

AFter Abimelech there arose to defend Israel,
Tola, the sonne of Puah, the sonne of ||Dodo,
a man of Issachar, which dwelt in Shamir in mount
Ephraim.
2 And he ||iudged Israel three & twentie yere
and died, and was buried in Shamir.
3 ¶ And after him arose Iair a Gileadite, and
iudged Israel two and twentie yeere.
4 And he had thirtie sonnes that a rode on
thirtie assecolts, and they had thirtie cities, which
are called ||Hauoth-Iair vnto this day, and are in
the land of Gilead.
5 And Iair died, and was buried in Kamon.
6 ¶* And the children of Israel wrought wic-
kednesse againe in the sight of the Lord, and ser-
ued Baalim and * Ashtaroth, and the gods of || A-
ram, and the gods of Zidon, & the gods of Moab,
and the gods of the children of Ammon, and the
gods of the Philistims, and forsooke the Lord and
serued not him.
7 Therefore the wrath of the Lord was kind-
led against Israel, and hee || solde them into the
hands of the Philistims, and into the hands of the
children of Ammon:
8 Who from that yeere vexed and oppressed
the children of Israel eighteene yeeres, b euen all
the children of Israel that were beyonde Iorden,
in the land of the Amorites, which is in Gilead.

|| Or, his vncle.
|| Or, gouerned.
a Signifying, they were men of authoritie.
|| Or, the townes of Iair, as Deut.3.14.
* Chap.2.11. and 3.7. and 4.1. and 6.1. and 13.1.
* Chap.2.13.
|| Or, Syrian.
|| Or, deliuered.
b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went o-
uer Iorden to fight against Iudah, & against Ben-
iamin, and against the house of Ephraim: so that
Israel was sore tormented.
10 Then the children of Israel c cried vnto the
Lord, saying, We haue sinned against thee, euen
because we haue forsaken our owne God, & haue
serued Baalim.
11 And the Lord d sayd vnto the children of
Israel, *Did not I deliuer you* from the Egyptians &
from the Amorites, from the children of Ammon
and from the Philistims?

c They prayed to the Lord and confessed their sinnes.
d By stirring them vp some Prophet, as Chap.6.8.

12 The Zidonians also, and the Amalekites,
and the Maonites did oppresse you, and yee cried
to me and I saued you out of their hands.
13 Yet yee * haue forsaken me, and serued o-
ther gods: wherefore I will deliuer you no more.

* Deut 32.15. iere.2.13.

14 Goe, and cry vnto the gods which ye haue
chosen: let them saue you in the time of your tri-
bulation.
15 And the children of Israel sayde vnto the
Lorde, We haue sinned: doe thou vnto vs what-
soeuer please thee: onely we pray thee to deliuer
vs e this day.
16 Then they put away the strange gods from
among them and f serued the Lord: and ||his soule
was grieued for the miserie of Israel.

e That is, from this present danger.
f This is true repentance to put away the euill, and to serue God aright.
|| Or, he pitied.

17 Then the children of Ammon gathered
themselues together, and pitched in Gilead: and
the children of Israel assembled themselues, and
pitched in Mizpeh.
18 And the people *and* princes of Gilead sayd
one to another, Whosoeuer will beginne the bat-
tell against the children of Ammon, the same
shall be * head ouer all the inhabitants of Gilead.

* Chap.11.8.

CHAP. XI.

*1 Iphtah being chased away by his brethren, was after made cap-
taine ouer Israel. 30 He maketh a rash vowe. 32 He van-
quisheth the Ammonites, 39 and sacrificeth his daughter
according to his vowe.*

THen Gilead begate Iphtah, and Iphtah the
Gileadite was † a valiant man, but the sonne
of an ||harlot.
2 And Gileads wife bare him sonnes, & when
the womans children were come to age, they thrust
out Iphtah, and said vnto him, Thou shalt not in-
herite in our fathers house: for thou art the sonne
of a a strange woman.
3 Then Iphtah fled from his brethren, and
dwelt in the land of b Tob: and there gathered
idle fellowes to Iphtah, and c went out with him.
4 ¶ And in processe of time the children of
Ammon made warre with Israel.
5 And when the children of Ammon fought
with Israel, d the Elders of Gilead went to set Iph-
tah out of the land of Tob.
6 And they saide vnto Iphtah, e Come and
be our captaine, that we may fight with the chil-
dren of Ammon.
7 Iphtah then answered the Elders of Gile-
ad, Did not ye hate me, and f expell me out of my
fathers house? how then come you vnto me now
in time of your tribulation?
8 Then the Elders of Gilead saide vnto Iph-
tah, Therefore we turne againe to thee now, that
thou mayest goe with vs, and fight against the
children of Ammon, and bee our head ouer all
the inhabitants of Gilead.
9 And Iphtah said vnto the Elders of Gilead,
If ye bring mee home againe to fight against the
children

† Ebr. a man of mightie force.
|| Or, vitailer.
a That is, of an harlot, as vers.1.
b Where the gouernour of the countrey was called Tob.
c Ioyned with him, as some thinke, against his brethren.
d Or, ambassadours, sent for that purpose.
e Men oft times are constrained to desire helpe of them, whom before they haue refused.
f Oft times those things which men reiect, God chuseth to doe great enterprises by.

children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead saide to Iphtah, The Lorde † be witnesse betweene vs, if we doe not according to thy wordes.

† Ebr. be the hearer.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lorde in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my lande?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my lande, when they came vp from Egypt, from Arnō vnto Iabbok, & vnto Iorden: now therefore restore those *lands* † quietly.

* Nomb. 21.13.
† Ebr. in peace.

14 Yet Iphtah sent messengers againe vnto the King of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the lande of Moab, nor the land of the children of Ammon.

* Deut. 2.9.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the King of Edom, saying, Let me, I pray thee, goe thorowe thy lande: but the King of Edom would not consent: and also they sent vnto the King of Moab, but he would not: therefore Israel abode in Kadesh.

* Nomb. 20.14, 20.

18 Then they went through the wildernesse, and compassed the lande of Edom, and the lande of Moab, and came by the Eastside of the lande of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon *was* the border of Moab.

* Nomb. 21.13, and 21.24.

19 Also Israel * sent messengers vnto Sihon, King of the Amorites, the King of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy lande vnto our || place.

* Deut. 2.26.
|| Or, countrey.

20 But Sihon g consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

g He trusted them not to goe thorow his countrey.

21 And the Lorde God of Israel gaue Sihon, and all his folke into the handes of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wildernesse euen vnto Iorden.

* Deut. 2.36.

23 Nowe therefore the Lorde God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomesoeuer the h Lorde our God driueth out before vs, them will we possesse.

h For we ought more to beleeue and obey God, then thou thine idoles.

25 * And art thou nowe farre better then Balak the sonne of Zippor King of Moab? did he not striue with Israel and fight against them,

* Nomb. 22.2, deut. 23.4, iosh. 24.9.

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did yee not then recouer i them in that space?

i Meaning, their townes.

27 Wherefore, I haue not offended thee: but thou doest me wrong to warre against me. The Lord the Iudge k be iudge this day betweene the children of Israel, and the children of Ammon.

k To punish the offender.

28 Howbeit the King of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the l Spirite of the Lorde came vpon Iphtah, and he passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

l That is, the spirite of strength and zeale.

30 And Iphtah m vowed a vowe vnto the Lorde, and saide, If thou shalt deliuer the children of Ammon into mine handes,

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb. 11.32, so by his rash vowe and wicked performance of the same, his victorie was defaced: and here we see that the sinnes of the godly doe not vtterly extinguish their faith.

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lordes, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his handes.

33 And he smote them from Aroer euen till thou come to Minnith, twentie cities, & so foorth to || Abel of the vineyardes, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

|| Or, the plaine.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, beholde his daughter came out to meete him with n timbrels and daunces, which was his onely childe: he had none other sonne, nor daughter.

n According to the maner after the victorie.

35 And when he saw her, he o rent his clothes, and saide, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lorde, and can not goe backe.

o Being ouercome with blinde zeale, and not considering whether the vowe was lawfull or no.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lorde, doe with me as thou hast promised, seeing that the Lorde hath auenged thee of thine enemies the children of Ammon.

37 Also she saide vnto her father, Doe thus much for me: suffer me two moneths, that I may goe to the mountaines, and p bewaile my virginitie, I and my fellowes.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

38 And he saide, Goe: and he sent her away two moneths: so she went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the ende of two moneths, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man, and it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure daies in a yeere.

CHAP. XII.

6 Iphtah killeth two and fourtie thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went a Northward, and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call b vs to goe with thee? wee will therefore burne thine house vpon thee with fire.

a After they had passed Iorden.
b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap. 8.1.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their handes.

3 So when I sawe that yee deliuered me not,

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

c I put my life in mine hands, and went vpon the
children of Ammon: so the Lorde deliuered them
into mine handes. Wherefore then are ye come
vpon me nowe to fight against me?
4 Then Iphtah gathered all the men of Gile-
ad, and fought with Ephraim: and the men of Gi-
lead smote Ephraim, because they saide, Ye Gilea-
dites are runnagates of Ephraim d among the E-
phramites, *and* among the Manassites.

d Ye ranne from vs, and chose Gilead, and nowe in respect of vs, ye are nothing.

5 Also the Gileadites tooke the passages of
Iorden before the Ephramites, and when the E-
phraimites that were escaped, saide, Let me passe,
then the men of Gilead said vnto him, Art thou an
Ephraimite? If he said, Nay,
6 Then said they vnto him, Say nowe e Shib-
boleth: and he said, Sibboleth: for he could not
so pronounce: then they tooke him, and slewe
him at the passages of Iorden: & there fell at that
time of the Ephraimites two & fourtie thousand.

e Which signifieth the fall of waters, or an eare of corne.

7 And Iphtah iudged Israel sixe yeere: then
died Iphtah the Gileadite, and was buried in *one* of
the cities of Gilead.
8 ¶ After him f Ibzan of Beth-lehem iudged
Israel,

f Some thinke that this was Boaz the husband of Ruth.

9 Who had thirtie sonnes and thirtie daugh-
ters, *which* he sent out, and tooke in thirtie daugh-
ters from abroad for his sonnes. and he iudged Is-
rael seuen yeere.
10 Then Ibzan died, and was buried at Beth-
lehem.
11 ¶ And after him iudged Israel Elon, a Ze-
bulonite, and he iudged Israel ten yeere.
12 Then Elon the Zebulonite died, and was
buried in Aijalon in the countrey of Zebulun.
13 ¶ And after him Abdon the sonne of Hil-
lel the Pirathonite iudged Israel.
14 And he had fourtie sonnes and thirtie † ne-
phewes that rode on seuentie || assecoltes: and he
iudged Israel eight yeeres.

† Ebr. sonnes sonnes.
|| Or, horsecoltes.

15 Then died Abdon the sonne of Hillel the
Pirathonite, & was buried in Pirathon, in the land
of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angell appeareth to Manoahs wife. 16 The Angell commandeth him to sacrifice vnto the Lorde. 24 The birth of Samson.

BVt the children of Israel continued to commit
* wickednesse in the sight of the Lord, and the
Lorde deliuered them into the handes of the Phi-
listims fourtie yeere.

* Chap. 2.11. & 3.7. and 4.1. and 6.1. and 10.6.

2 ¶ Then there was a man in Zorah of the fa-
milie of the Danites, named Manoah, whose wife
was a barren, and bare not.

a Signifying that their deliuerance came onely of God, and not by mans power.

3 And the Angel of the Lorde appeared vn-
to the woman, and said vnto her, Beholde nowe,
thou art barren, and bearest not: but thou shalt
conceiue, and beare a sonne.

* Nom. 6.2, 3.

4 And nowe therefore beware * that thou
drinke no wine, nor strong drinke, neither eate
any vncleane thing.

* 1. Sam. 1.11.

5 For loe, thou shalt conceiue and beare a
sonne, and no rasor shall * come on his head: for
the childe shall be a b Nazarite vnto God from his
birth: and he shall begin to saue Israel out of the
hands of the Philistims.

b Meaning, he should be separate from the world, and dedicate to God.

6 ¶ Then the wife came, and tolde her hus-
band, saying, A man of God came vnto me, and
the facion of him was like the facion of the Angel
of God exceeding c fearefull, but I asked him not

c If flesh be not able to abide the sight of an Angel, howe much lesse the presence of God?

whence he was, neither told he me his name,
7 But he saide vnto me, Beholde, thou shalt
conceiue, and beare a sonne, and nowe thou shalt
drinke no wine, nor strong drinke, neither eate a-
ny vncleane thing: for the childe shalbe a Naza-
rite to God from his birth to the day of his death.
8 Then Manoah d praied to the Lorde, and
saide, I pray thee, my Lorde, let the man of God,
whome thou sentest, come againe nowe vnto vs,
and teach vs what wee shall doe vnto the childe
when he is borne.

d He sheweth himselfe readie to obey Gods will, and therefore desireth to knowe it further.

9 And God heard the voice of Manoah, and
the Angell of God came againe vnto the wife, as
she sate in the fielde, but Manoah her husband was
not with her.
10 ¶ And the wife made haste and ranne, and
shewed her husband and saide vnto him, Beholde,
the man hath appeared vnto me, that came vnto
me e to day.

e It seemeth that the Angell appeared vnto her twise in one day.

11 And Manoah arose & went after his wife,
and came to the f man, and saide vnto him, Art
thou the man that spakest vnto the woman? and
he said, Yea.

f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

12 Then Manoah saide, Nowe let thy saying
come to passe: *but* howe shal we order the childe,
and doe vnto him?
13 And the Angell of the Lorde saide vnto
Manoah, The woman must beware of all that I
said vnto her.
14 She may eate of nothing that commeth of
the vinetree: she shall not drinke wine nor strong
drinke, nor eate any g vncleane thing: let her ob-
serue all that I haue commanded her.

g Any thing forbidden by the Lawe.

15 Manoah then saide vnto the Angell of the
Lorde, I pray thee, let vs reteine thee, vntill we
haue made readie a kid for thee.
16 And the Angell of the Lord said vnto Ma-
noah, Though thou make me abide, I will not
eate of thy bread, and if thou wilt make a burnt
offring, offer it vnto the h Lorde: for Manoah
knewe not that it was an Angell of the Lorde.

h Shewing that he sought not his owne honour, but Gods, whose messenger he was.

17 Againe Manaoh said vnto the Angell of the
Lorde, What is thy name, that when thy saying is
come to passe, we may honour thee?
18 And the Angell of the Lorde saide vnto
him, Why askest thou thus after my name, which
is || secret?

|| Or, marueilous.

19 Then Manoah tooke a kid with a meate
offering, and offered it vpon a stone vnto the
Lorde: and *the Angell* did i wonderously, whiles
Manaoh and his wife looked on.

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

20 For when the flame came vp toward hea-
uen from the altar, the Angell of the Lorde as-
cended vp in the flame of the altar, and Manoah
and his wife behelde it, and fell on their faces vn-
to the grounde.
21 (So the Angell of the Lorde did no more
appeare vnto Manoah and his wife.) Then Ma-
noah knewe that it was an Angell of the Lord.
22 And Manoah said vnto his wife, * VVe shal
surely die, because we haue seene God.

* Exod. 33.20. chap. 6.22.

23 But his wife saide vnto him, If the Lorde
woulde kill vs, hee woulde not haue receiued a
k burnt offring, and a meate offring of our hands,
neither would he haue shewed vs all these things,
nor would nowe haue tolde vs any such.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

24 ¶ And the wife bare a sonne, and called
his name Samson: and the childe grewe, and the
Lorde blessed him.
25 And the Spirite of the Lorde beganne to

|| strengthen

‖ strengthen him in the hoste of Dan, betweene
Zorah, and Eshtaol.

‖ Or, to come vpon him at diuers times.

CHAP XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 Hee killeth a Lyon. 12 Hee propoundeth a riddle. 19 Hee killeth thirtie. 20 His wife forsaketh him and taketh another.

NOwe Samson went downe to Timnath, and
sawe a woman in Timnath of the daughters of
the Philistims,
2 And he came vp and tolde his father and his
mother and sayde, I haue seene a woman in Tim-
nath of the daughters of the Philistims: nowe
therefore † giue me her to wife.
3 Then his father and his mother sayde vnto
him, Is there [a] neuer a wife among the daughters
of thy brethren, and among all my people, that
thou must goe to take a wife of the vncircumcised
Philistims? And Samson sayd vnto his father, Giue
me her, for she pleaseth me well.
4 But his father and his mother knewe not
that it came of the Lorde, that he should seeke an
occasion against the [b] Philistims: for at that time
the Philistims reigned ouer Israel.
5 ¶ Then went Samson and his father and his
mother downe to Timnath, and came to the vine-
yardes of Timnath: and beholde, a yong Lyon
roared vpon him.
6 And the Spirite of the Lorde [c] came vpon
him, and he tare him, as one shoulde haue rent a
kid, and had nothing in his hand, neither tolde he
his father nor his mother what he had done.
7 And he went downe, & talked with the wo-
man which was beautifull in the eyes of Samson.
8 ¶ And within a *fewe* dayes, when he returned
‖ to receiue her, he went aside to see the karkeis of
the Lion: and behold, there was a swarme of bees,
and hony in the body of the Lyon.
9 And he tooke thereof in his hands, and went
eating, and came to his father and to his mother,
and gaue vnto them, and they did eate: but hee
tolde not them, that he had taken the hony out of
the body of the lyon.
10 So his father went downe vnto the woman,
and Samson made there a [d] feast: for so vsed the
yong men to doe.
11 And when [e] they sawe him, they brought
thirtie companions to be with him.
12 Then Samson sayd vnto them, I will nowe
put forth a riddle vnto you: and if you can declare
it me within seuen dayes of the feast, and finde it
out, I will giue you thirtie sheetes and thirtie
[f] change of garments.
13 But if you cannot declare it mee, then shall
yee giue mee thirtie sheetes and thirtie change of
garments. And they answered him, Put forth thy
riddle, that we may heare it.
14 And he sayde vnto them, Out of the eater
came meate, and out of the strong came sweete-
nesse: and they could not in three dayes expound
the riddle.
15 And when the seuenth day was come, they
said vnto Samsons wife, Entise thine husband, that
he may declare vs the riddle, lest wee burne thee
and thy fathers house with fire. Haue ye called vs,
‖ to possesse vs? is it not *so*?
16 And Samsons wife wept before him, and
sayde, Surely thou hatest mee and louest mee not:
for thou hast put forth a riddle vnto the [h] children
of my people, and hast not tolde it mee. And hee
sayde vnto her, Behold, I haue not tolde it my fa-
ther, nor my mother, and shall I tell it thee?
17 Then Samsons wife wept before him [i] seuen
dayes, while their feast lasted: and when the se-
uenth day came he tolde her, because she was im-
portunate vpon him: so she told the riddle to the
children of her people.
18 And the men of the citie said vnto him the
seuenth day before the sunne went downe, What
is sweeter then honie? and what is stronger then a
lyon? Then sayde hee vnto them, [k] If ye had not
plowed with my heiffer, yee had not founde out
my riddle.
19 And the Spirite of the Lorde came vpon
him, and he went downe [l] to Ashkelon, and slewe
thirtie men of them and spoyled them, and gaue
change of garments vnto them, which expoun-
ded the riddle: and his wrath was kindled, and he
went vp to his fathers house.
20 Then Samsons wife was *giuen* to his com-
panion, whom he had vsed as his friend.

† Heb. take her for me to wife.

a Though his parents did iustly reproue him, yet it appeareth that this was the secrete worke of the Lord, verse 4.

b To fight against them for the deliuerance of Israel.

c Whereby he had strength and boldnesse.

‖ Or, to take her to his wife.

d Meaning, when he was maried.

e That is, her parents or friends.

f To weare at feastes, or solemne dayes.

‖ Or, drewe neere: for it was the fourth day.

‖ Or, to impouerish vs.

h Vnto them which are of my nation.

i Or, to the seuenth day, beginning at the fourth.

k If ye had not vsed the helpe of my wife.

l Which was one of the fiue chiefe cities of the Philistims.

CHAP. XV.

4 Samson tieth firebrands to the foxes tailes. 6 The Philistims burnt his father in lawe and his wife. 15 With the iawebone of an asse hee killeth a thousand men. 19 Out of a great tooth in the iawe God gaue him water.

BVt within a while after, in the time of wheate
haruest, Samson visited his wife with a kid, say-
ing, I will [a] goe in to my wife into the chamber:
but her father would not suffer him to goe in.
2 And her father sayde, I thought that thou
hadst hated her: therefore gaue I her to thy com-
panion. Is not her yonger sister fayrer then shee?
take her, I pray thee, in stead of the other.
3 Then Samson sayde vnto them, Nowe am I
more [b] blamelesse then the Philistims: therefore
will I doe them displeasure.
4 ¶ And Samson went out, and tooke three
hundreth foxes, and tooke firebrands, and turned
them taile to taile, and put a firebrand in the
middes betweene two tailes.
5 And when hee had set the brands on fire, he
sent them out into the standing corne of the Phi-
listims, and burnt vp both the [c] rickes and the
standing corne with the vineyardes *and* oliues.
6 Then the Philistims sayde, Who hath done
this? And they answered, Samson the sonne in
lawe of the [d] Timnite, because hee had taken his
wife, and giuen her to his companion. Then the
Philistims came vp and [e] burnt her and her father
with fire.
7 And Samson sayde vnto them, Though ye
haue done this, yet will I be auenged of you, and
then I will cease.
8 So he smote them ‖ hippe and thigh with a
mightie plague: then hee went and dwelt in the
top of the rocke Etam.
9 ¶ Then the Philistims came vp, and pitched
in Iudah, and ‖ were spred abroade in Lehi.
10 And the men of Iudah sayde, Why are ye
come vp vnto vs? And they answered, To [f] binde
Samson are we come vp, *and* to doe to him as he
hath done to vs.
11 Then three thousand men of Iudah went
to the toppe of the rocke Etam, and sayd to Sam-
son, Knowest thou not that the Philistims are ru-
lers ouer vs? [g] Wherefore then hast thou done
thus vnto vs? And he answered them, As they did
vnto me, so haue I done vnto them.
12 Againe they sayd vnto him, Wee are come
to binde thee, and to deliuer thee into the hand
of

a That is, I will vse her as my wife.

b For through his father in lawes occasion, he was mooued againe to take vengeance of the Philistims.

c Or, that which was reaped and gathered.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for feare of danger, which els might come to them.

‖ Or, horsemen and footemen.

‖ Or, camped.

f And so being our prisoner, to punish him.

g Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

of the Philistims. And Samson sayde vnto them,
Sweare vnto me, that yee will not fall vpon mee
your selues.
13 And they answered him, saying, No, but
wee will binde thee and [h] deliuer thee vnto their
hand, but we will not kill thee. And they bounde
him with two new coardes, and brought him from
the rocke.
14 When hee came to Lehi, the Philistims
shouted against him, and the Spirit of the Lorde
came vpon him, and the coardes that were vpon
his armes, became as flaxe that was burnt with fire:
for the bands loosed from his hands.
15 And he found a [i] new iawebone of an asse,
and put forth his hande, and caught it, and slewe
a thousand men therewith.
16 Then Samson sayd, With the iaw of an asse,
are heapes vpon heapes: with the iawe of an asse
haue I slaine a thousand men.
17 And when he had left speaking, he cast a-
way the iawebone out of his hand, and called
that place, ‖Ramath-Lehi.
18 And he was sore a thirst, and [k] called on the
Lorde, and sayde, Thou hast giuen this great deli-
uerance into the hand of thy seruant: and nowe
shall I die for thirst, and fall into the handes of
the vncircumcised?
19 Then God brake the cheeke tooth, that was
in the iawe, and water came thereout: and when
he had drunke, his Spirit came againe, and he was
reuiued: wherefore the name therof is called, ‖En-
hakkore, which is in Lehi vnto this day.
20 And hee iudged Israel in the dayes of the
Philistims twentie yeeres.

CHAP. XVI.

*3 Samson carieth away the gates of Azzah. 18 Hee was de-
ceiued by Delilah. 30 Hee pulleth downe the house vpon
the Philistims, and dieth with them.*

THen went Samson to [a] Azzah, and saw there
‖an harlot, [b] and went in vnto her.
2 And it was tolde to the Azzahites, Samson is
come hither. And they went about, and layed
wayte for him all night in the gate of the citie, and
were quiet all the night, saying, *Abide* ‖till the
morning earely, and we shall kill him.
3 And Samson slept till midnight, and arose at
midnight, and tooke the doores of the gates of
the citie, and the two postes and lift them away
with the barres, and put them vpon his shoulders,
and caried them vp to the top of the mountaine
that is before Hebron.
4 And after this hee loued a woman by the
‖riuer of Sorek, whose name was Delilah:
5 Vnto whome came the princes of the Phili-
stims, and said vnto her, Entise him, and see where-
in his great strength *lieth*, and by what meane we
may ouercome him, that we may binde him, and
punish him, and euery one of vs shall giue thee e-
leuen hundreth [c] *shekels* of siluer.
6 ¶ And Delilah saide to Samson, Tell me, I
pray thee, wherein thy great strength *lieth*, and
wherewith thou mightest be bound, to doe thee
hurt.
7 Samson then answered vnto her, If they
binde me with seuen ‖greene cordes, that were ne-
uer dried, then shall I be weake, and be as an other
man.
8 And the princes of the Philistims brought
her seuen greene cordes that were not dry, and she
bound him therewith.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

i That is, of an asse lately slaine.

‖*Or, the lifting vp of the iawe.*

k Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God, and deliuer his countrey.

‖*Or, the fountaine of him that prayed.*

a One of the fiue chiefe cities of the Philistims.

‖*Or, vitailer.*

b That is, he lodged with her.

‖*Or, to the light of the morning.*

‖*Or, plaine.*

c Of the value of a shekel, reade Gen.23.15.

‖*Or, newe withs.*

9 (And she had [d] men lying in waite with her
in the chamber) Then she said vnto him, The Phi-
listims *be* vpon thee, Samson. And he brake the
cordes, as a threede of towe is broken, when [e] it
feeleth fire: so his strength was not knowen.
10 ¶ After Delilah saide vnto Samson, See,
thou hast mocked mee and tolde mee lies. I pray
thee nowe, [f] tell me wherewith thou mightest be
bound.
11 Then he answered her, If they binde mee
with newe ropes that neuer were occupied, then
shall I be weake, and be as an other man.
12 Delilah therefore tooke newe ropes, and
bounde him therewith, and saide vnto him, The
Philistims *be* vpon thee, Samson: (and men lay in
waite in the chamber) and hee brake them from
his armes, as a threede.
13 ¶ Afterward Delilah saide to Samson, Hi-
therto thou hast beguiled me, and tolde me lies:
tell me howe thou mightest be bounde. [g] And he
saide vnto her, If thou plattedst seuen lockes of
mine head with the threedes of the wouse.
14 And she fastened it with a pinne, and saide
vnto him, The Philistims *be* vpon thee, Samson.
And he awoke out of his sleepe, and went away
with the ‖pinne of the webbe, and the wouse.
15 Againe shee saide vnto him, Howe canst
thou say, [h] I loue thee, when thine heart is not with
me? thou hast mocked me these three times, and
hast not tolde me wherein thy great strength *li-
eth*.
16 And because shee was importunate vpon
him with her wordes continually, and vexed him,
his soule was pained vnto the death.
17 Therefore hee tolde her all his [i] heart, and
said vnto her, There neuer came rasor vpon mine
head: for I am a Nazarite vnto God from my mo-
thers wombe: therefore if I be shauen, my strength
will goe from me, and I shall be weake, and be like
all *other* men.
18 And when Delilah sawe that he had tolde
her all his heart, she sent, and called for the Prin-
ces of ẏ Philistims, saying, Come vp once *againe*:
for hee hath shewed mee all his heart. Then the
Princes of the Philistims came vp vnto her, and
brought the money in their handes.
19 And she made him sleepe vpon her knees,
and she called a man, and made him to shaue off
the seuen lockes of his head, and shee began to
vexe him, and his strength was [k] gone from him.
20 Then she said, The Philistims *be* vpon thee,
Samson, And hee awoke out of his sleepe, and
thought, I wil goe out nowe as at other times, and
shake my selfe, but he knewe not that the Lorde
was departed from him.
21 Therefore the Philistims tooke him, and put
out his eies, and brought him downe to Azzah,
and bound him with fetters: and he did grinde in
the prison house.
22 And the haire of his head began to [l] grow
againe after that it was shauen.
23 Then the Princes of the Philistims gathe-
red them together for to offer a great sacrifice vn-
to Dagon their god, and to reioyce: for they said,
Our god hath deliuered Samson our enemie into
our handes.
24 Also when the people sawe him, they pray-
sed their god: for they saide, Our god hath deliue-
red into our handes our enemie and destroyer of
our countrey, which hath slaine many of vs.

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

f Though her falshoode tended to make him lose his life, yet his affection so blinded him, that he could not beware.

g It is impossible, if we giue place to our wicked affections, but at length we shalbe destroyed.

‖*Or, beame.*

h For this Samson vsed to say, I loue thee.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent giftes, and become slaue vnto them whome he should haue ruled.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

25 And

25 And when their heartes were merie, they
said, Call Samson, that he may make vs pastime. So
they called Samson out of the prison house, and he
m was a laughing stocke vnto them, and they set
him betweene the pillars.

m Thus by Gods iust iudgements they are made slaues to infidels which negle&t their vocation in defending the faithfull.

26 Then Samson said vnto the seruant that led
him by the hande, Leade me, that I may touch the
pillars that the house standeth vpon, and that I
may leane to them.

27 (Nowe the house was full of men and wo-
men, and there *were* all the princes of the Phili-
stims: also vpon the roofe *were* about three thou-
sand men and women, that behelde while Samson
||plaied)

||Or, was mocked.

28 Then Samson called vnto the Lorde, and
saide, O Lord God, I pray thee, thinke vpon me:
O God, I beseech thee, strengthen me at this time
onely, that I may be † at once n auenged of the
Philistims for my two eies.

† Ebr. take one vengeance.
n According to my vocation, which is to execute Gods iudgements vpon the wicked.

29 And Samson laid holde on the two middle
pillars whereupon the house stood, and on which
it was borne vp: on the one with his right hand,
and on the other with his left.

30 Then Samson saide, o Let me lose my life
with the Philistims: and he bowed him with all
his might, and the house fell vpon the princes, and
vpon all the people that were therein: so the dead
which he slewe at his death were moe then they
which he had slaine in his life.

o He speaketh not this of despaire, but humbling him selfe for neglecting his office and the offence thereby giuen.

31 Then his brethren, and all the house of his
father came downe and tooke him, and brought
him vp and buried him betweene Zorah and Esh-
taol, in the sepulchre of Manoah his father: nowe
he had iudged Israel twentie yeeres.

CHAP. XVII.

3 Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idoles, 10 and after he hired a Leuite.

THere a was a man of mount Ephraim, whose
name was Michah,

a Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediatly after Iosua.

2 And he saide vnto his mother, The eleuen
hundreth *shekels* of siluer that were taken from
thee, for the which thou cursedst, and spakest it, e-
uen in mine hearing, beholde, the siluer *is* with me,
I tooke it. Then his mother saide, Blessed be my
sonne of the Lorde.

3 And when he had restored the eleuen hun-
dreth *shekels* of siluer to his mother, his mother
said, I had dedicated the siluer to the Lord of mine
hand for my sonne, to make b a grauen and mol-
ten image. Now therefore I wil giue it thee again.

b Contrary to the commandement of God and true religion practised vnder Iosua, they forsooke the Lord and fell to idolatrie.

4 And when he had restored the money vnto
his mother, his mother tooke two hundreth *she-
kels* of siluer, and gaue them to the founder, which
made thereof a grauen and molten image, and it
was in the house of Michah.

5 And this man Michah had an house of gods,
and made an * c Ephod, and * d Teraphim, and
† cōsecrated one of his sonnes, who was his Priest.

* Chap 8,27.
c He would serue both God and idoles.
* Gen. 31.19. hose. 3.4.
d Teraphim some vnderstand certaine idoles, hauing the likenes of a man, but others vnderstand thereby all maner of things and instruments belonging vnto those, who sought for any answere at Gods hands, as Chap. 18 5,6.
† Ebr. filled the hand of one.

6 * In those daies there was no e King in Is-
rael, *but* euery man did that which was good in
his owne eies.

* Chap 21.25.
e For where there is no Magistrate fearing God, there can be no true religion, nor order, Chap. 21, 25.

7 ¶ There was also a yong man out of Beth-
lehem Iudah, f of the familie of Iudah: who was a
Leuite, and soiourned there.

f Which Bethlehem was in the tribe of Iudah.

8 And the man departed out of the citie, *euen*
out of Beth-lehem Iudah, to dwel where he could
finde *a place*: and as he iourneyed, he came to
mount Ephraim to the house of Michah.

9 And Michah saide vnto him, Whence com-
mest thou? And the Leuite answered him, g I
come from Beth-lehem Iudah, and goe to dwell
where I may finde *a place*.

g For in those daies the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

10 Then Michah saide vnto him, Dwell with
me, and be vnto me a father and a Priest, and I wil
giue thee ten *shekels* of siluer by yeere, and a sute
of apparell, and thy meate and drinke. So the Le-
uite went in.

11 And the Leuite was h content to dwell with
the man, and the yong man was vnto him as one
of his owne sonnes.

h Not considering that he forsooke the true worshipping of God for to mainteine his owne belly.

12 And Michah consecrated the Leuite, and
the yong man was his Priest, and was in the house
of Michah.

13 Then said Michah, Nowe I knowe that the
Lord will be i good vnto me, seeing I haue a Le-
uite to my Priest.

i Thus the Idolaters perswade themselues of Gods fauour, when in deede he doeth detest them.

CHAP. XVIII.

2 The children of Dan sende men to search the lande. 11 Then come the sixe hundreth and take the gods, and the Priest of Michah away. 27 They destroy Laish. 28 They builde it againe, 30 And set vp idolatrie.

IN those daies there was no a King in Israel, and
at the same time the tribe of Dan sought them
an inheritance to dwell in: for vnto that time *all*
their inheritance had not fallen vnto them among
the tribes of Israel.

a Meaning, no ordinarie Magistrate, to punish vice according to Gods worde.

2 Therefore the children of Dan sent of their
familie, fiue men out of their coastes, *euen* men
expert in warre, out of Zorah and Eshtaol, to view
the lande and search it out, and saide vnto them,
b Goe, *and* search out the lande. Then they came
to mount Ephraim to the house of Michah, and
lodged there.

b For the portion which Iosua gaue them, was not sufficient for all their tribe.

3 When they were in the house of Michah,
they knewe the c voyce of the yong man the Le-
uite: and being turned in thither, they saide vnto
him, Who brought thee hither? or what makest
thou in this place? and what hast thou *to doe*
here?

c They knew him by his speach that he was a stranger there.

4 And he answered them, Thus and thus dea-
leth Michah with me, and hath hired me, and I
am his Priest.

5 Againe they saide vnto him, Aske counsell
nowe of God, that we may knowe whether the
way which we goe, shalbe prosperous.

6 And the Priest saide vnto them, d Goe in
peace: for the Lorde guideth your way which ye
goe.

d Thus God granteth the idolaters sometime their requestes to their destruction that delite in errors.

7 Then the fiue men departed, and came to
Laish, and sawe the people that were therein,
which dwelt carelesse, after the maner of the Zi-
donians, quiet and sure, because no man † made a-
ny trouble in the lande, or vsurped any dominion:
also they were farre from the Zidonians, and had
no businesse with *other* men.

† Ebr. made them ashamed.

8 ¶ So they came againe vnto their brethren
to Zorah and Eshtaol: and their brethren saide
vnto them, What haue ye *done*?

9 And they answered, Arise, that we may goe
vp against them: for we haue seene the lande, and
surely it is very good, and e doe ye sit still? be not
slouthfull to goe and enter to possesse the lande.

e Lose ye this good occasion through your slouthfulnesse?

10 (If ye will goe, ye shall come vnto a care-
lesse people, and the countrey *is* large) for God
hath giuen it into your hande. *It is* a place which
doeth lacke nothing that is in the worlde.

11 ¶ Then there departed thence of the fa-
milie

milie of the Danites, from Zorah and from Eshta-
ol, sixe hundreth men appointed with instruments
of warre.
12 And they went vp, and pitched in Kiriath-
iearim in Iudah: wherefore they called that place,
|| Mahaneh-Dan vnto this day: and it is behinde
Kiriath-iearim.

|| Or, the tents of Dan.

13 And they went thence vnto mount Ephra-
im, and came to the house of Michah.
14 Then answered the fiue men, that went to
spie out the countrey of Laish, and said vnto their
brethren, f Know ye not, that there is in these hou-
ses an Ephod, and Teraphim, and a grauen and a
molten image? Nowe therefore consider what ye
haue to doe.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

15 And they turned thitherward and came to
the house of the yong man the Leuite, *euen* vnto
the house of Michah, and saluted him peaceably.
16 And the sixe hundreth men appointed with
their weapons of warre, which were of the chil-
dren of Dan, stoode by the entring of the gate.
17 Then the fiue men that went to spie out
the land, went in thither, *and* tooke the g grauen
image and the Ephod, and the Teraphim, and the
molten image: and the Priest stoode in the en-
tring of the gate with the sixe hundreth men, that
were appointed with weapons of warre,

g So superstition blinded them, that they thought Gods power was in these idoles, & that they should haue good successe by them, though by violence and robberie they did take them away.

18 And the other went into Michahs house,
and fet the grauen image, the Ephod, and the Te-
raphim, and the molten image. Then saide the
Priest vnto them, What doe ye?
19 And they answered him, Holde thy peace:
lay thine hande vpon thy mouth, and come with
vs to be our father and Priest. Whether is it bet-
ter that thou shouldest be a Priest vnto the house
of one man, or that thou shouldest be a Priest vn-
to a tribe and to a familie in Israel?
20 And the Priestes heart was glad, and hee
tooke the Ephod and the Teraphim, and the gra-
uen image, and went among the h people.
21 And they turned and departed, and put the
children, and the cattell, and the substance i be-
fore them.

h With the sixe hundreth men.

i Suspecting them that did pursue them.

22 ¶ When they were farre off from the house
of Michah, the men that were in the houses neere
to Michahs house, gathered together, and pursued
after the children of Dan,
23 And cried vnto the children of Dan: who
turned their faces, and saide vnto Michah, What
aileth thee, that thou makest an outcry?
24 And hee saide, Yee haue taken away my
k gods, which I made, and the Priest, and goe your
waies: and what haue I more? howe then say ye
vnto me, what aileth thee?
25 And the children of Dan saide vnto him,
Let not thy voice be heard among vs, least † an-
gry fellowes runne vpon thee, and thou lose thy
life with the liues of thine houshold.

k This declareth what opinion the idolaters haue of their idoles.

† Ebr. so ho haue their heart bitter.

26 So the children of Dan went their waies:
and when Michah sawe that they were too strong
for him, hee turned, and went backe vnto his
house.
27 And they tooke the l things which Michah
had made, and the Priest which he had, and came
vnto Laish, vnto a quiet people and without mi-
strust, and smote them with the edge of the sword,
and burnt the citie with fire:

l Meaning the idoles, as verse 18.

28 And there was none to || helpe, because
m Laish was farre from Zidon, and they had no
businesse with *other* men: also it was in the val-

|| Or, deliuer them.

m Which after was called Cesarea Philippi.

ley that lieth by Beth-rehob. After, they built the
citie, and dwelt therein.
29 * And called the name of the citie Dan, af-
ter the name of Dan their father, which was borne
vnto Israel: howbeit the name of the citie was
Laish at the beginning.

* Iosh. 19.47.

30 Then the children of Dan set them vp the
n grauen image: and Ionathan the sonne of Ger-
shon, the sonne of Manasseh and his sonnes were
the Priestes in the tribe of the Danites, vntill the
day of the o captiuitie of the lande.
31 So they set them vp the grauen image,
which Michah had made, all the while the house
of God was in Shiloh.

n Thus in steade of giuing glorie to God, they attributed the victorie to their idoles, and honoured them therefore.

o That is, till the Arke was taken, 1. Sam. 5.1.

CHAP. XIX.

1 *A Leuites wife being an harlot, forsooke her husbande, and he tooke her againe.* 25 *At Gibeah she was most villanously abused to the death.* 29 *The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.*

ALso in those daies, * when there was no King
in Israel, a certaine Leuite dwelt on the side of
mount Ephraim, and tooke to wife a * concubine
out of Beth-lehem Iudah,

* Chap. 17.6. and 18.1.

Gen. 25.6.

2 And his concubine plaied þ whore † there,
and went away from him vnto her fathers house
to Beth-lehem Iudah, and there continued the
space of foure moneths.

† Ebr. besides him to wit, with others.

3 And her husband arose and went after her,
to speake † friendly vnto her, and to bring her a-
gaine: *he had* also his seruant with him, and a cou-
ple of asses: and she brought him vnto her fa-
thers house, and when the yong womans father
sawe him, he reioyced || of his comming.

† Ebr. to her heart.

|| Or, at his meeting.

4 And his father in lawe, the yong womans
father receiued him: and he abode with him three
daies: so they did eate & drinke, & lodged there.
5 ¶ And when the fourth day came, they arose
early in the morning, and † he prepared to de-
part; then the yong womans father saide vnto his
sonne in lawe, || Comfort thine heart with a morsel
of bread, and then goe your way.

† Ebr. rose vp.

|| Or, strengthen.

6 So they sate downe, and did eate & drinke
both of them together. And the a yong womans
father said vnto the man, Be content, I pray thee,
and tary all night, and let thine heart be mery.

a That is, his concubines father.

7 And when the man rose vp to depart, his fa-
ther in lawe || was earnest: therefore he returned,
and lodged there.

|| Or, compelled him.

8 And he arose vp early the fifth day to de-
part, and the yong womans father saide, b Com-
fort thine heart, I pray thee: and they taried vntill
after midday, and they both did eate.

b Meaning that he should refresh himselfe with meate, as verse 5.

9 Afterwarde when the man arose to depart
with his concubine and his seruant, his father in
lawe, the yong womans father said vnto him, Be-
holde nowe, the day † draweth towarde euen: I
pray you, tary all night: beholde, || the sunne go-
eth to rest: lodge here, that thine heart may be
merie, and to morowe get you early vpon your
way, and goe to the c tent.

† Ebr. is weake.

|| Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

10 But the man would not tarry, but arose and
departed, and came ouer against Iebus, (which is
Ierusalem) and his two asses laden, and his concu-
bine *were* with him.
11 When they were neere to Iebus, the day
|| was sore spent, and the seruant saide vnto his ma-
ster, Come, I pray thee, and let vs turne into this
citie of the Iebusites, and lodge all night there.
12 And his master answered him, d We will
not turne into the citie of strangers that are not

|| Or, went downe.

d Though in those daies there were most horrible corruptions, yet very necessitie could not compel them to haue to doe with them that professed not the true God.

of the children of Israel, but we will goe forth to
Gibeah.
13 And he said vnto his seruant, Come, and let
vs drawe neere to one of these places, that wee
may lodge in Gibeah or in Ramah.
14 So they went forward vpon their way, and
the sunne went downe vpon them neere to Gi-
beah, which is in Beniamin.
15 ¶ Then they turned thither to goe in and
lodge in Gibeah: and when he came, he sate him
downe in a streete of the citie: for there was no
man that || tooke them into his house to lodging.
16 And beholde, there came an olde man from
his worke out of the field at euen, & the man was
of mount Ephraim, but dwelt in Gibeah: and the
men of the place were the children of [e] Iemini.
17 And when he had lift vp his eyes, he sawe a
|| wayfaring man in the streetes of the citie: then
this olde man sayde, Whither goest thou, and
whence camest thou?
18 And hee answered him, Wee came from
Beth-lehem Iudah, vnto the side of mount Ephra-
im: from thence am I: and I went to Beth-lehem
Iudah, and go *now* to the [f] house of the Lord: and
no man receiueth me to house,
19 Although we haue straw and prouander for
our asses, and also bread and wine for me and thine
handmayde, and for the boy that is with thy ser-
uant: we lacke nothing.
20 And the olde man sayde, || Peace be with
thee: as for all that thou lackest, *shalt thou finde*
with me: onely abide not in the streete all night.
21 ¶ So he brought him into his house, & gaue
fodder vnto the asses: and they washed their
feete, and did eate and drinke.
22 And as they were making their hearts me-
rie, beholde, the men of the citie, † wicked men
beset the house rounde about, and [g] smote at the
doore, and spake to this olde man the master of
the house, saying, Bring foorth the man that came
into thine house that we may knowe him.
23 And * this man the master of the house
went out vnto them, and sayd vnto them, Nay my
brethren, doe not so wickedly, I pray you: seeing
that this man is come into mine house, doe not
this villenie.
24 Behold, *here is* my daughter, a virgine, and
his concubine: them will I bring out nowe, [h] and
humble them, and doe with them what seemeth
you good: but to this man doe not this villenie.
25 But the men woulde not hearken to him:
therfore the man tooke his concubine, & brought
her out vnto them: and they knewe her and abu-
sed her all the night vnto the morning: and when
the day began to spring, they let her goe.
26 So the woman came in the dawning of the
day, and [i] fell downe at the doore of the mans
house where her Lord was, till the light day.
27 And her || lorde arose in the morning, and
opened the doores of the house, and went out to
goe his way, and beholde, the woman his concu-
bine *was* || dead at the doore of the house and her
hands *lay* vpon the threshold.
28 And he saide vnto her, Vp, and let vs goe:
but shee answered not. Then he tooke her vp vp-
on the asse, and the man rose vp, and went vnto
his [k] place.
29 And when hee was come to his house, hee
tooke a knife, and laid hand on his concubine, and
deuided her in pieces with her bones into twelue
parts, and sent her throughout all quarters of Israel.
30 And all that saw it, said, There was no [l] such
thing done or seene since the time that the chil-
dren of Israel came vp from the lande of Egypt
vnto this day: consider the matter, consult and
giue sentence.

CHAP. XX.

1 *The Israelites assemble at Mizpeh, to whom the Leuite decla-
reth his wrong. 13 They sent for them that did the villenie.
25 The Israelites are twise ouercome, 46 And at length get
the victorie.*

THen * all the children of Israel went out, and
the Congregation was gathered together as
[a] one man, from Dan to Beersheba, with the land
of Gilead, vnto the [b] Lord in Mizpeh.
2 And the † chiefe of all the people, *and* all
the tribes of Israel assembled in the Congregati-
on of the people of God foure hundreth thousand
footemen that [c] drewe sword.
3 (Now the children of Beniamin heard that
the children of Israel were gone vp to Mizpeh)
Then the children of Israel [d] sayde, Howe is this
wickednesse committed?
4 And the same Leuite, the womans husband
that was slaine, answered and sayde, I came vnto
Gibeah that is in Beniamin with my concubine
to lodge,
5 And the || men of Gibeah arose against me,
and beset the house rounde about vpon mee by
night, thinking to haue slaine me, and haue for-
ced my concubine that she is dead.
6 Then I tooke my concubine, and cut her in
pieces, and sent [e] her throughout all the coun-
trey of the inheritance of Israel: for they haue
committed abomination and villenie in Israel.
7 Beholde, yee are all children of Israel: giue
your aduise, and counsell herein.
8 Then all the people arose as one man, say-
ing, There shall not a man of vs goe to his tent,
neither any turne into his [f] house.
9 But nowe this is that thing which we will
doe to Gibeah: *we will goe vp* by lot against it,
10 And we will take ten men of the hundreth
throughout all the tribes of Israel, & an hundreth
of the thousand, and a thousand of ten thousand
to bring [g] vitaile for the people that they may do
(when they come to Gibeah of Beniamin) accor-
ding to all the villenie, that it hath done in Israel.
11 ¶ So all the men of Israel were gathered
against the citie, knit together, as one man.
12 And the tribes of Israel sent men through
all the [h] tribe of Beniamin, saying, What wicked-
nesse is this that is committed among you?
13 Nowe therefore deliuer vs those wicked
men which are in Gibeah, that we may put them
to death, and put away euill from Israel: but the
children of Beniamin [i] would not obey the voyce
of their brethren the children of Israel.
14 But the children of Beniamin gathered them
selues together out of the cities vnto Gibeah, to
come out and fight against the children of Israel.
15 ¶ And the children of Beniamin were nom-
bred at that time out of the cities sixe and twentie
thousand men that drewe sworde, beside the in-
habitants of Gibeah, which were nombred seuen
hundreth chosen men.
16 Of all this people *were* seuen hundreth
chosen men, being * left handed: all these coulde
sling stones at an haire breadth, and not faile.
17 ¶ Also the men of Israel, beside Beniamin,
were nombred foure hundreth thousande men
that

Margin notes:

|| Or, gathered them.
e That is, of the tribe of Beniamin.
|| Or, a man walking.
f To Shiloh or Mizpeh, where the Arke was.
|| Or, be of good comfort.
† Ebr. men of Belial, that is, giuen to all wickednesse.
g To the intent they might breake it.
* Gen. 19.6.
h That is, abuse them, Gen. 19.8.
i Shee fell downe dead, as verse 27.
|| Or, husband.
|| Or, slaine.
k Meaning, home vnto mount Ephraim.
l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.
* Hose. 10.9.
a That is, all with one consent.
b To aske counsell.
† Ebr. corners.
c Meaning, men able to handle their weapon.
d To the Leuite.
|| Or, chiefe, or lord.
e That is, her pieces, to euery tribe a piece, chap. 19.29.
f Before we haue reuenged this wickednesse.
g These onely should haue the charge to prouide for vitaile for the rest.
h That is, euery familie of the tribe.
i Because they would not suffer the wicked to be punished, they declared themselues to mainteine them in their euill, and therefore were all iustly punished.
* Chap. 3.15.

that drewe sword,euen all men of warre.
18 And the children of Israel arose, and went
vp k to the house of God,and asked of God, say-
ing,Which of vs shall goe vp first to fight against
the children of Beniamin? And the Lord said, Iu-
dah *shalbe* first.

k That is,to the Arke,which was in Shiloh: some thinke, in Mizpeh, as verse 1.

19 Then the children of Israel arose vp earely
and camped against Gibeah.
20 And the men of Israel went out to battell
against Beniamin,and the men of Israel put them-
selues in aray to fight against them beside Gibeah.
21 And the children of Beniamin came out of
Gibeah,and slewe downe to the ground of the Is-
raelites that day l two and twentie thousand men.

l This God permitted,because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

22 And the people, the men of Israel plucked
vp their hearts, and set their battell againe in aray
in the place where they put them in aray the first
day.
23 (For the children of Israel had gone vp and
wept before the Lord vnto the euening, and had
asked of the Lorde, saying, Shall I goe againe to
battell against the children of Beniamin my bre-
thren? and the Lord said, Goe vp against them)
24 ¶ Then the children of Israel came neere
against the children of Beniamin the second day.
25 Also the second day Beniamin came forth
to meete them out of Gibeah, and slewe downe
to the grounde of the children of Israel againe
eighteene thousand men: † all they could handle
the sword.

† Ebr. all they drawing the sword.

26 Then all the children of Israel went vp,and
all the people came also vnto the house of God,
and wept & sate there before the Lord, and fasted
that day vnto the euening, and offered burnt of-
frings and peace offrings before the Lord.
27 And the children of Israel asked the Lord
(for m there *was* the Arke of the couenant of
God in those dayes,

m To wit, in Shiloh.

28 And Phinehas the sonne of Eleazar, the
sonne of Aaron n stoode before it at that time)
saying, Shall I yet goe any more to battell against
the children of Beniamin my brethren,or shall I
cease? And the Lord said, Goe vp: for to morowe
I will deliuer them into your hand.

n Or,serued in the Priests office as those dayes: for the Iewes write, that he liued three hundreth yeeres.

29 And Israel set men to lie in waite rounde a-
bout Gibeah.
30 And the children of Israel went vp against
the children of Beniamin the third day, and put
themselues in aray against Gibeah,as at other times.
31 Then the children of Beniamin comming
out against the people, were o drawen from the
citie: and they began to smite of the people & kill
as at other times, *euen* by the wayes in the fielde
(whereof one goeth vp to the house of God,and
the other to Gibeah) vpon a thirtie men of Israel.

o By the policie of the children of Israel.

32 (For the children of Beniamin sayde, They
are fallen before vs, as at the first. But the chil-
dren of Israel sayde, Let vs flee and plucke them
away from the citie vnto the hie p wayes)

p Meaning, crosse wayes or pathes to diuers places.

33 And all the men of Israel rose vp out of
their place, and put themselues in aray at Baal-ta-
mar: and the men that lay in waite of the Israe-
lites came foorth of their place, *euen* out of the
medowes of Gibeah,
34 And they came ouer against Gibeah, ten
thousand chosen men of all Israel,and the battell
was sore: for they knewe not that the q euill was
neere them.

q They knew not that Gods iudgement was at hand to destroy them.

35 ¶ And the Lorde smote Beniamin before
Israel,and the children of Israel destroyed of the
Beniamites the same day fiue and twentie thou-
sand and an hundreth men: all they could handle
the sword.
36 So the children of Beniamin sawe that
they were striken downe: for the men of Israel
r gaue place to the Beniamites, because they tru-
sted to the men that lay in wayte,which they had
layde beside Gibeah.

r Retired,to draw them after.

37 And they that lay in wait hasted,and brake
forth toward Gibeah,and the ambushment ‖ drew
themselues along, and smote all the citie with the
edge of the sword.

‖ Or,made a long sound with a trumpet.

38 Also the men of Israel had appoynted a cer-
taine time with the ambushments, that they
should make a great flame *and* smoke rise vp out
of the citie.
39 And when the men of Israel retired in the
battell, Beniamin began to s smite and kill of the
men of Israel about thirtie persons: for they sayd,
Surely they are striken downe before vs, as in the
first battell.

s For they were waxen hardie by the two former victories.

40 But when the flame began to arise out of
the citie, *as* a pillar of smoke,the Beniamites loo-
ked backe, and beholde, the flame of the citie
began to ascend vp to heauen.
41 Then the men of Israel turned t againe,
and the men of Beniamin were astonied: for they
sawe that euill was neere vnto them.

t And withstood their enemies.

42 Therefore they fled before the men of Is-
rael vnto the way of the wildernesse, but the bat-
tell ouertooke them: also they which *came out*
of the cities,slewe them u among them.

u For they were compassed in on euery side.

43 *Thus* they compassed the Beniamites about,
and ‖ chased them at ease, and ouerranne them, e-
uen ouer against Gibeah on the Eastside.

‖ Or, drove them from their rest.

44 And there were slaine of Beniamin eigh-
teene thousand men,which were all men of warre.
45 And they turned and fled to the wildernesse
vnto the rocke of Rimmon: and the *Israelites*
x glayned of them by the way fiue thousand men,
and pursued after them vnto Gidom, and slewe
two thousand men of them,

x They slew them by one and one, as they were scattered abroad.

46 So that all that were slaine that day of
Beniamin, were y fiue and twentie thousand men
that drewe sword,which were all men of warre:

y Besides eleuen hundreth that had bene slaine in the former battels.

47 *But sixe hundreth men turned and fled to
the wildernesse vnto the rocke of Rimmon, and
abode in the rocke of Rimmon foure moneths.

* Chap.21.13.

48 Then the men of Israel returned vnto the
children of Beniamin, and smote them with the
edge of the sword from the men of the citie vnto
the beasts,and all that came to hand: also they set
on fire all the z cities that they could come by.

z If they belonged to the Beniamites.

CHAP. XXI.

1 The Israelites sweare that they will not marie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

Moreouer, the men of Israel a sware in Miz-
peh, saying, None of vs shall giue his daugh-
ter vnto the Beniamites to wife.

a This oth came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marie with certaine of their daughters.

2 And the people came vnto the house of God
and abode there till euen before God, and lift vp
their voyces, and wept with great lamentation,
3 And sayde, O Lorde God of Israel, why is
this come to passe in Israel,that this day one tribe
of Israel should want?
4 ¶ And on the morow the people rose vp and
made there an b altar, and offered burnt offrings
and peace offrings.

b According to their custome, when they would consult with the Lord.

5 Then

5 Then the children of Israel said, Who is he
among all the tribes of Israel, that came not vp
with the Congregation vnto the Lorde? for they
had made a great othe concerning him that came
not vp to the Lord to Mizpeh, saying, Let him die
the death.
6 And the children of Israel c were sory for
Beniamin their brother, & said, There is one tribe
cut off from Israel this day.

c Or, repented that they had destroyed their brethren, as appeareth, verse 15.

7 How shal we doe for wiues to them that re-
maine, seeing we haue sworne by the Lorde, that
we will not giue them of our daughters to wiues?
8 Also they saide, Is there any of the tribes of
Israel that d came not vp to Mizpeh to the Lord?
and beholde, there came none of Iabesh Gilead
vnto the hoste and to the Congregation.

d Condemning them to be fautours of vice, which would not put their hand to punish it.

9 For when the people were viewed, behold,
none of the inhabitants of Iabesh Gilead were
there.
10 Therefore the Congregation sent thither
twelue thousande men of the † most valiant, and
commaunded them, saying, Goe and smite the in-
habitants of Iabesh Gilead with the edge of the
sworde, both women, and children.

† Ebr. children of strength.

11 *And this is it that ye shall do: ye shall vt-
terly destroy all the males and all the women
that haue lien by men.

*Nomb. 31, 17.

12 And they found among the inhabitants of
Iabesh Gilead foure hundreth maides, virgins that
had knowen no man by lying with any male: and
they brought them vnto the hoste to Shiloh,
which is in the land of Canaan.
13 ¶ Then the whole Congregation e sent and
spake with the children of Beniamin that were in
the rocke of Rimmon, and called ‖ peaceably vn-
to them:

e To wit, about foure moneths after the discomfiture, Chap. 20, 47.

‖ Or, frindly.

14 And Beniamin came againe at that time,
and they gaue them wiues which they had saued
aliue of the women of Iabesh Gilead: but they
had not f so ynough for them.

f For there lacked two hundreth.

15 And the people were sorie for Beniamin,
because the Lord had made a breach in the tribes
of Israel.
16 Therefore the Elders of the Congregation
said, How shall we doe for wiues to the remnant?
for the women of Beniamin are destroyed.
17 And they saide, *there must be* g an inheri-
tance for them that be escaped of Beniamin, that
a tribe be not destroyed out of Israel.

g Beniamin must be reserued to haue the twelft portion in the inheritance of Iaakob.

18 Howbeit we may not giue them wiues of
our daughters: for the childrē of Israel had sworne,
saying, Cursed be he ẏ giueth a wife to Beniamin.
19 Therefore they said, Beholde, there is a feast
of the Lord euery yere in Shiloh *in a place*, which
is on the h Northside of Beth-el, and on the East-
side of the way that goeth vp from Beth-el to
Shechem, and on the South of Lebonah.

h He describeth the place where the maydes vsed yeerely to dance, as the maner then was, and to sing Psalmes and songs of Gods workes among them.

20 Therefore they commaunded the children
of Beniamin, saying, Goe, and lye in waite in the
vineyardes.
21 And when ye see that the daughters of Shi-
loh come out to dance in dances, then come yee
out of the vineyardes, and catch you euery man a
wife of the daughters of Shiloh, and goe into the
land of Beniamin.
22 And i when their fathers or their brethren
come vnto vs to complaine, we wil say vnto them,
Haue pitie on them for our sakes, because we re-
serued not to eche man his wife in the warre, and
because ye haue not giuen vnto them hitherto, ye
haue sinned.

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

23 And the children of Beniamin did so, and
tooke wiues of them that danced according to
their k nomber: which they tooke, and went a-
way, and returned to their inheritance, and repai-
red the cities and dwelt in them.

k Meaning, two hundreth.

24 So the children of Israel departed thence
at that time, euery man to his tribe, and to his fa-
milie, and went out from thence euery man to his
inheritance.
25 *In those dayes there was no King in Israel,
but euery man did ẏ which was good in his eyes.

*Chap. 17, 6. and 18, 1. and 19, 1.

THE BOOKE OF RVTH.

THE ARGVMENT.

This booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifolde afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefolde, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the lande of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges † ruled,
there was a dearth in the a lande,
and a man of Beth-lehem b Iudah
went for to soiourne in the coun-
trey of Moab, he, and his wife, and
his two sonnes.

† Ebr. iudged.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

2 And the name of the man *was* Elimelech,
and the name of his wife, Naomi: and the names
of his two sonnes, Mahlon, and Chilion, Ephra-
thites of Beth-lehem Iudah: and when they came
into the land of Moab, they continued there.
3 Then Elimelech the husbande of Naomi
died, and she remayned with her two sonnes,
4 Which tooke them wiues of the c Moabites:
the ones name *was* Orpah, & the name of ẏ other
Ruth: and they dwelled there about ten yeeres.

c By this wonderfull prouidence of God Ruth became one of Gods houshold, of whome Christ came.

5 And Mahlon and Chilion dyed also both
twaine: so the woman was left *destitute* of her two
sonnes, and of her husband.
6 ¶ Then she arose ẇ her daughters in law, and
returned from the countrey of Moab: for she had
heard say in the countrey of Moab, that the Lord
had d visited his people, and giuen them bread.

d By sending them plentie againe.

7 Wherefore shee departed out of the place
where she was, and her two daughters in law with
her, and they went on their way to returne vnto
the land of Iudah.
8 Then Naomi saide vnto her two daughters

in lawe,

in lawe, Goe, returne eche of you vnto her owne
mothers house: the Lord shew fauour vnto you, as
ye haue done with the dead, and with me.
9 The Lorde graunt you, that you may finde
e rest, either of you in the house of her husbande.
And when she kissed them, they lift vp their voyce
and wept.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the body then to the comfort of the soule.

10 And they sayd vnto her, Surely we will re-
turne with thee vnto thy people.
11 But Naomi saide, Turne againe, my daugh-
ters: for what cause will you go with me? are there
any more sonnes in my wombe, that they may be
your husbands?
12 Turne againe, my daughters: go your way:
for I am too olde to haue an husband. If I should
say, I haue hope, *and* if I had an husbãd this night:
yea, if I had borne sonnes,
13 Would ye tarie for them, till they were of
age? would ye be deferred for them from taking
of husbands? nay my daughters: for it grieueth me
‖ much for your sakes that the hand of the Lord is
gone out against me.

‖ *Or, more then you.*

14 Then they lift vp their voyce and wept a-
gaine, and Orpah f kissed her mother in lawe, but
Ruth abode still with her.

f When shee tooke leaue and departed.

15 And Naomi said, Beholde, thy sister in law
is gone backe vnto her people and vnto her gods:
g returne thou after thy sister in lawe.

g No perswasions can preuaile to turne them backe from God whom he hath chosen to be his.

16 And Ruth answered, Intreate mee not to
leaue thee, not to depart from thee: for whither
thou goest, I will goe: and where thou dwellest, I
will dwell: thy people *shall be* my people, and thy
God my God.
17 Where thou diest, will I die, and there will
I be buried. the Lord do so to me and more also,
if *ought* but death depart thee and me.
18 ¶ Whẽ she saw that she was stedfastly min-
ded to goe with her, she left speaking vnto her.
19 So they went both vntill they came to
Beth-lehem: and when they were come to Beth-
lehem, it was h noysed of them through all the ci-
tie, and they said, Is not this Naomi?

h Whereby appeareth that she was of a great familie and of good reputation.

20 And she answered them, Call me not ‖ Nao-
mi, *but* call me ‖ Mara: for the Almightie hath gi-
uen me much bitternesse.

‖ *Or, beautifull.*
‖ *Or, bitter.*

21 I went out full, and the Lorde hath caused
me to returne emptie: why call ye me Naomi, see-
ing the Lord hath humbled me, and the Almigh-
tie hath brought me vnto aduersitie?
22 So Naomi returned and Ruth the Moabi-
tesse her daughter in law with her, when she came
out of the countrey of Moab: and they came to
Beth-lehem in the beginning of i barley haruest.

i Which was in the moneth Nisan, that conteineth part of March and part of April.

CHAP. II.

1 *Ruth gathereth corne in the fieldes of Boaz.* 8 *The gentle-
nesse of Boaz toward her.*

THen Naomis husband had a kinsman, one of
great a power of the familie of Elimelech,
and his name *was* Boaz.

a Both for vertue, authoritie and riches.

2 And Ruth the Moabitesse said vnto Naomi,
I pray thee, let me goe to the fielde, and b gather
eares of corne after him, in whose sight I finde fa-
uour. And she said vnto her, Goe my daughter.

b This her humilitie declareth her great affection toward her mother in lawe, for asmuch as she spareth no painefull diligence to get both their liuings.

3 ¶ And she went, and came and gleaned in
the fielde after the reapers, and it came to passe,
that she met with the portion of the fielde of Bo-
az, who was of the familie of Elimelech.
4 And behold, Boaz came from Beth-lehem,
and said vnto the reapers, The Lord *be* with you:
and they answered him, The Lord blesse thee.
5 Then saide Boaz vnto his seruant that was
appointed ouer the reapers, Whose maide is this?
6 And the seruant that was appointed ouer
the reapers, answered, and said, It is the Moabitish
maide, that came with Naomi out of the countrey
of Moab:
7 And shee saide vnto vs, I pray you, let mee
gleane and gather after the reapers ‖ among the
sheaues: so shee came, and hath continued from
that time in the morning vnto now, saue that she
taried a litle in the house.

‖ *Or, certaine handfuls.*

8 ¶ Then said Boaz vnto Ruth, Hearest thou,
my daughter? goe to none other field to gather,
neither goe from hence: but abide here by my
maydens.
9 c Let thine eyes be on the field that they do
reape, and goe thou after the *maidens*. Haue I not
charged the seruants, that they touche thee not?
Moreouer whẽ thou art a thirst, go vnto ẏ vessels,
and drinke of that which ẏ seruants haue drawen.

c That is, take heede in what fielde they doe reape.

10 Then shee fell on her face, and bowed her
selfe to the ground, and said vnto him, How haue
I found fauour in thine eyes, that thou shouldest
knowe me, seeing I am d a stranger?

d Euen of the Moabites, which are enemies to Gods people.

11 And Boaz answered, & said vnto her, All is
told and shewed me that thou hast done vnto thy
mother in law, since the death of thine husband,
and how thou hast left thy father & thy mother,
and ẏ land where thou wast borne, & art come vn-
to a people which thou knewest not in time past.
12 The Lord recompense thy worke, and a full
reward be giuen thee of the Lorde God of Israel,
vnder whose e wings thou art come to trust.

e Signifying, that she shall neuer want any thing, if she put her trust in God, and liue vnder his protection.

13 Then she saide, Let me finde fauour in thy
sight, my lord: for thou hast comforted mee, and
spoken comfortably vnto thy mayde, though I
be not like to one of thy maydes.
14 And Boaz said vnto her, At the meale time
come thou hither, and eate of the bread, and dippe
thy morsell in the vineger. And she sate beside the
reapers, and hee reached her parched corne: and
she did eate, and was sufficed, and f left thereof.

f Which shee brought home to her mother in lawe.

15 ¶ And when shee arose to gleane, Boaz com-
manded his seruants, saying, Let her gather among
the sheaues, and doe not rebuke her.
16 Also let fall *some* of the sheaues for her, and
let it lie, ẏ she may gather it vp, & rebuke her not.
17 So she gleaned in the fielde vntill euening,
and shee threshed that she had gathered, and it
was about an * Ephah of barley.

* Exod. 16. 36.

18 ¶ And she tooke it vp, & went into the ci-
tie, & her mother in law saw what she had gathe-
red: Also she g tooke foorth, and gaue to her that
which she had reserued, when she was sufficed.

g To wit, of her bagge, as is in the Chalde text.

19 Then her mother in lawe saide vnto her,
Where hast thou gleaned to day? and where
wroughtest thou? blessed be he, that knewe thee.
And she shewed her mother in law, with whome
she had wrought, and saide, The mans name, with
whom I wrought to day, is Boaz.
20 And Naomi said vnto her daughter in law,
Blessed be he of the Lorde: for he ceaseth not to
doe good to the liuing and to the h dead. Againe
Naomi saide vnto her, The man is neere vnto vs,
and of our affinitie.

h To my husband and children, when they were aliue, and now to vs.

21 And Ruth the Moabitesse said, He said also
certainely vnto mee, Thou shalt be with my ser-
uants, vntill they haue ended all mine haruest.
22 And Naomi answered vnto Ruth her daugh-
ter in lawe, It is best, my daughter, that thou goe
out

|| Or, fall vpon thee.

out with his maides, that they meete thee not in
another field.
23 Then she kept her by the maides of Boaz,
to gather vnto the end of barley haruest, and of
wheate haruest, and || dwelt with her mother in
lawe.

|| Or, returned to her mother in lawe.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 Shee sleepeth at Boaz feete.
12 He acknowledgeth himselfe to be her kinsman.

AFterward Naomi her mother in lawe said vn-
to her, My daughter, shall not I seeke [a] rest
for thee, that thou mayest prosper?

a Meaning, that she would prouide her of an husband, with whome she might liue quietly.

2 Nowe also is not Boaz our kinseman, with
whose maides thou wast? beholde, he winoweth
barley to night in the || floore.

|| Or, in the barne.

3 Wash thy selfe therefore, and anoint thee,
and put thy raiment vpon thee, and get thee
downe to the floore: let not the [b] man know of
thee, vntill he haue left eating and drinking.

b Boaz, nor yet any other.

4 And when he shall sleepe, marke the place
where he layeth him downe, and go, and vncouer
the place of his feete, and lay thee downe, and he
shall tell thee what thou shalt doe.
5 And she answered her, All that thou bid-
dest me, I will doe.
6 ¶ So she went downe vnto the floore, and
did according to all that her mother in lawe bade
her.
7 And when Boaz had eaten, and drunken,
and [c] cheared his heart, he went to lie downe at
the end of the heape of corne, & she came softly,
and vncouered the place of his feet, & lay downe.

c That is, had refreshed himselfe among his seruants.

8 And at midnight the man was afraide || and
caught holde: and loe, a woman lay at his feet.

|| Or, turned himselfe from one side to another.

9 Then he sayd, Who art thou? And she an-
swered, I am Ruth thine handmaid: spread there-
fore the wing of thy garment ouer thine hand-
maid: for thou art the kinsman.
10 Then sayd he, Blessed be thou of the Lord,
my daughter: thou hast [d] shewed more goodnes
in the latter end, then at the beginning, in as
much as thou followedst not yoong men, were
they poore or rich.

d Thou shewest thy selfe from time to time more vertuous.

11 And now, my daughter, feare not: I will
doe to thee all that thou requirest: for all the ci-
tie of my people doth knowe, that thou art a ver-
tuous woman.
12 And now, it is true that I am thy kinsman,
howbeit there is a kinsman neerer then I.
13 Tarie to night, and when morning is come,
if he [e] will doe the duetie of a kinsman vnto thee,
well, let him doe the kinsmans duetie: but if he
will not doe the kinsmans part, then will I doe the
duetie of a kinsman, as the Lorde liueth: sleepe
vntill the morning.

e If he will take thee to be his wife by the title of affinitie, according to Gods lawe, Deut. 25.5.

14 ¶ And shee lay at his feete vntill the mor-
ning: and she arose before one could know ano-
ther: for he sayd, Let no man knowe, that a wo-
man came into the floore.
15 Also he sayd, Bring the || sheete that thou
hast vpon thee, and holde it. And when shee held
it, he measured sixe *measures* of barley, and layd
them on her, and she went into the citie.

|| Or, mantle.

16 And when shee came to her mother in law,
she said, [f] Who art thou, my daughter? And she
tolde her all that the man had done to her,

f Perceiuing by her comming home that he had not taken her to his wife, she was abashed.

17 And said, These sixe *measures* of barly gaue
he me: for he sayd to me, Thou shalt not come
emptie vnto thy mother in law.
18 Then sayd she, My daughter, sit still, vntill
thou knowe how the thing will fall: for the man
will not be in rest, vntill he hath finished the mat-
ter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman touching her marriage.
7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom he begatteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the [a] gate, and sate
there, and beholde, the kinsman, of whome
Boaz had spoken, came by: and hee sayd, [b] Ho,
such one, come, sit downe heere. And he turned,
and sate downe.

a Which was the place of iudgement.
b The Ebrewes heere vse two words which haue no proper signification, but serue to note a certaine person: as we say, ho sirray, or ho, such one.

2 Then he tooke ten men of the Elders of the
citie, and said, Sit ye downe heere. And they sate
downe.
3 And he said vnto ỹ kinsman, Naomi, that is
come againe out of ỹ countrey of Moab, wil sell a
parcel of land, which was our brother Elimelechs.
4 And I thought to aduertise thee, saying,
Buy it before the || assistants, & before the Elders
of my people. If thou wilt redeeme it, redeeme it:
but if thou wilt not redeeme it, tell me: for I know
that there is none [c] besides thee to redeeme it, & I
am after thee. Then he answered, I wil redeeme it.

|| Or, inhabitants.
c For thou art the next of the kinne.

5 Then said Boaz, What day thou buyest the
field of the hand of Naomi, thou must also buy it
of Ruth the Moabitesse the wife of the dead, to
stirre vp the name of the dead, vpon his [d] inhe-
ritance.

d That his inheritance might beare his name that is dead.

6 And the kinsman answered, I can not re-
deeme it, lest I destroy mine owne inheritance: re-
deeme my right to thee, for I can not redeeme it.
7 Now this was the maner before time in Is-
rael, concerning redeeming and changing, for to
stablish all things: a man did plucke off his shooe,
and gaue it his neighbour, and this was a sure
[e] witnes in Israel.

e That he had resigned his right, Deut. 25.9.

8 Therefore the kinsman sayd to Boaz, Buy
it for thee: and he drew off his shooe.
9 And Boaz sayd vnto the Elders & vnto all
the people, Ye are witnesses this day, that I haue
bought all that was Elimelechs, and all that was
Chilions and Mahlons, of the hand of Naomi.
10 And moreouer, Ruth the Moabitesse the
wife of Mahlon, haue I bought to be my wife, to
stirre vp the name of the dead vpon his inheri-
tance, and that the name of the dead be not put
out from among his brethren, and from the gate
of his [f] place: ye are witnesses this day.

f Or, of the citie where he remained.

11 And all the people that were in the gate,
and the Elders sayd, *We are* witnesses: the Lorde
make the wife that commeth into thine house,
like Rahel and like Leah, which twaine did builde
the house of Israel: and that thou mayest do wor-
thily in [g] Ephrathah, & be famous in Beth lehem,
12 And that thine house be like the house of
Pharez (*whom Thamar bare vnto Iudah) of the
seede which the Lord shall giue thee of this yoong
woman.

g Ephrathah and Beth lehem are both one.
* Gene. 38.29.

13 ¶ So Boaz tooke Ruth, and shee was his
wife: and when hee went in vnto her, the Lorde
gaue that she conceiued, and bare a sonne.
14 And the women sayd vnto Naomi, Blessed
be the Lord, which hath not left thee this day
without a kinseman, and [h] his name shalbe conti-
nued in Israel.

h He shall leaue a continuall posteritie.

15 And this shall bring thy life againe, & che-
rish thine olde age: for thy daughter in law which
loueth thee, hath borne vnto him, and she is bet-
ter to thee then [i] seuen sonnes.

i Meaning, many sonnes.

16 And Naomi tooke the childe, and layde it
in her lap, and became nourse vnto it.
17 And *the women* her neighbours gaue it a
name, saying, There is a childe borne to Naomi,
and called the name thereof Obed: the same was
the father of Ishai, the father of Dauid.
18 ¶ These now are ẏ generatious of * k Pha-
rez: Pharez begate Hezron,

*1.Chro.2.4. matt.1.3.
k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

19 And Hezron begate Ram, and Ram begate
Amminadab,
20 And Amminadab begate Nahshon, and
Nahshon begate Salmah,
21 And Salmon begate Boaz, and Boaz be-
gate Obed,
22 And Obed begate Ishai, and Ishai begate
Dauid.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

According as God had ordeined, Deut. 17.14, that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent they might be as other nations and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home & abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God and was not zealous of his glory, he was by the voyce of God put downe from his estate, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution, by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

1 THERE was a man of one of the
two a Ramathaim Zophim, of
mount Ephraim, whose name *was*
Elkanah the sonne of Ieroham, the
sonne of Elihu, the sonne of Tohu,
the sonne of Zuph, an Ephrathite:

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

2 And he had two wiues: the name of one
was Hannah, and the name of the other Penin-
nah: and Peninnah had children, but Hannah had
no children.
3 *And this man went vp out of his citie eue-
ry yeere, to worship and to sacrifice vnto the Lord
of hostes in b Shiloh, where were the two sonnes
of Eli, Hophni and Phinehas Priests of the Lord.

*Deut.16.16.
b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he
gaue to Peninnah his wife & to all her sonnes and
daughters portions,
5 But vnto Hannah he gaue a worthy c por-
tion: for he loued Hannah, and the Lorde had
made her barren.

c Some reade, a portion with an heauie cheare.

6 ¶ And her aduersarie vexed her sore, foras-
much as she vpbraided her, because the Lord had
made her barren.
7 (And so did he yeere by yeere) *and* as oft as
shee went vp to the house of the Lord, thus shee
vexed her, that she wept and did not eate.
8 Then sayd Elkanah her husbande to her,
Hannah, why weepest thou? and why eatest thou
not? and why is thine heart troubled? am not I
better to thee then ten d sonnes?
9 So Hannah rose vp after that they had ea-
ten and drunke in Shiloh (and Eli the Priest sate
vpon a stoole by one of the postes of the e Tem-
ple of the Lord)

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.
e That is, of the house were the Arke was.

10 And she was troubled in her minde, and
prayed vnto the Lord, and wept sore:
11 Also she vowed a vowe, and sayd, O Lord
of hostes, if thou wilt looke on the trouble of
thine handmaide, and remember me, and not for-
get thine handmaide, but giue vnto thine hand-
maide a manchilde, then I will giue him vnto the
Lord all the dayes of his life, * and there shall no
razor come vpon his head.

*Nomb.6.5. iudg.13.5.

12 And as shee continued praying before the
Lord, Eli marked her mouth.
13 For Hannah spake in her heart: her lips did
moue onely, but her voice was not heard: there-
fore Eli thought she had bene drunken.
14 And Eli sayde vnto her, Howe long wilt
thou be drunken? Put away † thy drunkennesse
from thee.

†Ebr. thy wine.

15 Then Hannah answered and sayd, Nay my
lord, *but* I am a woman † troubled in spirit: I haue
drunke neither wine nor strong drinke, but haue
* powred out my soule before the Lord.

†Ebr. of an hard spirit.
*Psal.42.5.

16 Count not thine handmaide † for a wicked
woman: for of the abundance of my complaint &
my griefe haue I spoken hithetto.

†Ebr. for a daughter of Belial.

17 Then Eli answered, and sayd, Go in peace,
and the God of Israel grant thy petition that thou
hast asked of him.
18 She sayd againe, Let thine handmaid finde
f grace in thy sight: so the woman went her way,
and did eate, and looked no more sad.

f That is, pray to the Lorde for me.

19 ¶ Then they rose vp early, and worshipped
before the Lord, and returned, and came to their
house to Ramah. Nowe Elkanah knewe Hannah
his wife, and the Lord g remembred her.

g According to her petition.

20 For in processe of time Hannah conceiued,
and bare a sonne, and she called his name Samuel,
Because, *said she*, I haue asked him of the Lord.
21 ¶ So the man h Elkanah and all his house
went vp to offer vnto the Lorde the yeerely sacri-
fice, and his vowe:

h This Elkanah was a Leuite, 1.Chro.6.27 and as some write, once a yeere they accustomed to appeare before the Lord with their families.

22 But Hannah went not vp: for she sayd vn-
to her husbande, *I will tarie* vntill the childe be
weined, then I will bring him that hee may ap-
peare before the Lord, and there abide for euer.
23 And Elkanah her husband sayd vnto her,

Do what seemeth thee best: tarie vntill thou hast
weined him: only the Lord accomplish his i word.
So the woman abode, and gaue her sonne sucke
vntill she weined him.

i Because her praier tooke effect, therefore it was called the Lords promes.

24 ¶ And when she had weined him, she tooke
him with her with three bullockes and an *Ephah
of floure and a bottell of wine, and brought him
vnto the house of the Lorde in Shiloh, and the
childe was † yong.

*Exod. 16,36.

† Ebr. a childe.

25 And they slewe a bullocke, and brought
the childe to Eli.
26 And she said, Oh my lord, as thy k soule li-
ueth, my lord, I am the woman that stoode with
thee here praying vnto the Lord.

k That is, most certainely.

27 I prayed for this childe, and the Lorde hath
giuen me my desire which I asked of him.
28 Therefore also I haue † giuen him vnto the
Lorde: as long as he liueth he shall be giuen vnto
the Lord: and he l worshipped the Lord there.

† Ebr. lent.

l Meaning, Eli gaue thankes to God for her.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli, wicked. 13 The new custome of the Priestes. 18 Samuel ministreth before the Lorde. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah a prayed, and said, Mine heart re-
ioyceth in the Lorde, mine b horne is exalted
in the Lorde: my mouth is c enlarged ouer mine
enemies, because I reioyce in thy saluation.

a After that she had obteined a sonne by prayer, she gaue thankes.
b I haue recouered strength and glory by the benefite of the Lord.
c I can answere them, that reproue my barrennesse.

2 There is none holy as the Lord: yea, there is
none besides thee, & there is no god like our God.
3 Speake d no more presumptuously: let not
arrogancie come out of your mouth: for the Lord
is a God of knowledge, and by him enterprises are
established.

d In that ye condemne my barrennesse, ye shew your pride against God.

4 The bow *and* the mightie men are broken,
and the weake haue girded themselues w strength.
5 They that were full, are hired foorth for
e bread, and the hungrie are no more *hired*, so that
the barren hath borne || seuen: and shee that had
many children, is feeble.

e They sell their labours for necessarie foode.
|| Or, many.

6 * The Lord killeth and maketh aliue: brin-
geth downe to the graue and raiseth vp.

*Deut. 32,39. wisd. 16.13. tob. 13 2.

7 The Lord maketh poore and maketh rich:
bringeth lowe, and exalteth.
8 * He raiseth vp the poore out of ÿ dust, and
lifteth vp the begger frõ the dunghill, to set *them*
among f princes, and to make them inherite the
seate of glory: for the pillars of the earth are the
g Lordes, and he hath set the world vpon them.

*Psalme 113.7.

f He preferreth to honour and putteth downe according to his owne will, though mans iudgement be contrarie.
g Therefore he may dispose all things according to his will.

9 Hee will keepe the feete of his Saintes, and
the wicked shall keepe silence in darkenesse: for in
his owne might shall no man be strong.
10 The Lordes aduersaries shall be destroyed,
and out of heauen shall he * thunder vpon them:
the Lord shall iudge the endes of the worlde, and
shall giue power vnto his h King, and exalt the
horne of his Anoynted.

*Chap. 7.10.
h She grounded her prayer on Iesus Christ which was to come.

11 And Elkanah went to Ramah to his house,
and the childe did minister vnto the Lord i before
Eli the Priest.

i In all that Eli commanded him.

12 ¶ Now the sonnes of Eli *were* wicked men,
and k knewe not the Lord.

k That is, they neglected his ordinance.

13 For the Priestes custome toward the peo-
ple *was this*: when any man offered sacrifice, the
Priestes || boy came, while the flesh was seething,
and a fleshhooke with three teeth, in his hand,
14 And thrust it into the kettle, or into the
caldron, or into the panne, or into the potte: l all
that the fleshhooke brought vp, the Priest tooke
for himselfe: thus they did vnto all the Israelites,

|| Or, seruant.
l Transgressing the order appointed in the Lawe, Leui. 7.31. for their bellies sake.

that came thither to Shiloh.
15 Yea, before they burnt the m fat, the priests
boy came and saide to the man that offered, Giue
me flesh to rost for the priest: for he will not haue
sodden flesh of thee, but rawe.

m Which was commanded first to haue bene offred to God.

16 And if any man saide vnto him, Let them
burne the fatte according to the || custome, then
take as much as thine heart n desireth: then hee
would answere, No, but thou shalt giue it now: and
if thou wilt not, I will take it by force.

|| Or, Lawe.
n Not passing for their owne profit, so that God might be serued aright.

17 Therefore the sinne of the yong men was
very great before the Lorde: for men o abhorred
the offering of the Lord.

o Seeing the horrible abuse thereof.

18 ¶ Now Samuel being a yong childe mini-
stred before the Lord, girded with a linen *Ephod.

*Exod. 28.4.

19 And his mother made him a litle coat, and
brought it to him from yeere to yeere, when
she came vp with her husband, to offer the yeerly
sacrifice.
20 And Eli blessed Elkanah and his wife, and
said, The Lorde giue thee seede of this woman, for
|| the petition that she asked of the Lord: and they
departed vnto their place.

|| Or, for the thing that she hath lent to the Lord: to wit, Samuel.

21 And the Lord visited Hannah, so that shee
conceiued, & bare three sonnes, & two daughters.
And the childe Samuel grewe before the Lord.
22 ¶ So Eli was very olde, and heard all that
his sonnes did vnto all Israel, and howe they lay
with the women that p assembled at the doore of
the tabernacle of the Congregation.

p Which was (as the Ebrues write) after their trauaile, when they came to bee purified, reade Exod. 38.8. Leuit. 12.6.

23 And he saide vnto them, Why doe ye such
things? for of all this people I heare euill reportes
of you.
24 *Doe* no *more*, my sonnes: for it is no good
report that I heare, *which is*, that yee make the
Lords people to q trespasse.

q Because they contemne their duetie to God, verse 17.

25 If one man sinne against another, the Iudge
shal iudge it: but if a man sinne against the Lord,
who will pleade for him? Notwithstanding they
obeyed not the voyce of their father, because the
Lord r would slay them.

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.

26 ¶ (Nowe the childe Samuel profited and
grewe, and was in fauour both with the Lorde and
also with men)
27 And there came a man of God vnto Eli,
and said vnto him, Thus saith the Lord, Did not I
plainely appeare vnto the house of thy s father,
when they were in Egypt in Pharaohs house?

s To wit, Aaron.

28 And I chose him out of all the tribes of Is-
rael to be my Priest, to offer vpon mine altar, and
to burne incense, and to weare an Ephod before
me, and * I gaue vnto the house of thy father all
the offrings made by fire of the children of Israel.

*Leuit. 10.14.

29 Wherefore haue you t kicked against my
sacrifice and mine offering, which I commaunded
in my Tabernacle, and honourest thy children a-
boue mee, to make your selues fatte of the first
fruites of all the offrings of Israel my people?

t Why haue you contemned my sacrifices and as it were trod them vnder foote?

30 Wherefore the Lord God of Israel saith, I
saide, that thine house, and the house of thy father
should walke before mee for euer: but now the
Lord saith, u It shall not be so: for them that ho-
nour me, I will honour, and they that despise me,
shall be despised.

u Gods promises are onely effectuall to such as he giueth constancie vnto, to feare and obey him.

31 Behold, the dayes come, that I will cut off
thine x arme, and the arme of thy fathers house,
that there shal not be an olde man in thine house.
32 And thou y shalt see *thine* enemie in the
habitation *of the Lorde* in all things wherewith
God shall blesse Israel, and there shall not be an

x Thy power and authoritie.
y Thy posteritie shall see the glory of the chiefe Priest translated to another, whom they shall enuie, 1. King. 2.27.

 olde

olde man in thine house for euer.
33 Neuerthelesse, I will not destroy euery one
of thine frō mine altar, to make thine eyes to faile,
and to make thine heart sorowfull: and all ỹ mul-
titude of thine house shall ‖ die *when they be* men.
34 And this shalbe a signe vnto thee, that shal
come vpon thy two sonnes Hophni and Phine-
has: in one day they shall die both.
35 And I will stirre me vp a z faithfull Priest,
that shall doe according to mine heart and accor-
ding to my minde: & I wil build him a sure house,
and he shal walke before mine Anointed for euer.
36 And all that are left in thine house, shall
come and a bowe downe to him for a piece of sil-
uer and a morsell of bread, and shall say, Appoint
me, I pray thee, to one of the priestes offices, that
I may eate a morsell of bread.

‖ *Or, when they come to mans age.*

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shalbe inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lorde calleth Samuel three times. 11 And sheweth what shal come vpon Eli & his house. 18 The same declareth Samuel to Eli.

NOwe the childe Samuel ministred vnto the
Lord a before Eli: and the worde of the Lord
was b precious in those dayes: for there was no
manifest vision.
2 And at that time, as Eli lay in his c place, his
eyes began to waxe dimme that he could not see.
3 And yet the d light of God went out, Sa-
muel slept in the temple of the Lorde, where the
Arke of God was.
4 Then the Lorde e called Samuel: and hee
said, Here I am.
5 And he ranne vnto Eli, and said, Here am I,
for thou calledst me. But he said, I called thee not:
goe againe *and* sleepe. And he went and slept.
6 And the Lorde called once againe, Samuel.
And Samuel arose, and went to Eli, and said, I am
here: for thou diddest call me. And he answered,
I called thee not, my sonne: go againe *and* sleepe.
7 Thus *did* Samuel, before hee knewe f the
Lord, and before the word of the Lord was reuei-
led vnto him.
8 And the Lorde called Samuel againe the
third time: and he arose, and went to Eli, and said,
I am here: for thou hast called me. Then Eli g per-
ceiued that the Lord had called the childe.
9 Therefore Eli saide vnto Samuel, Goe *and*
sleepe: and if he call thee, then say, Speake Lorde,
for thy seruant heareth. So Samuel went, and slept
in his place.
10 ¶ And the Lorde came, and stoode, and cal-
led as at other times, Samuel, Samuel. Then Samu-
el answered, Speake, for thy seruant heareth.
11 ¶ Then the Lord said to Samuel, Behold, I
will doe a thing in Israel, whereof whosoeuer shall
heare, his two * eares shall h tingle.
12 In that day I will raise vp against Eli all
things which I haue spoken concerning his house:
when I begin, I will also make an ende.
13 And I haue tolde him that I will judge his
house for euer, for the iniquitie which hee know-
eth, because his sonnes ranne into a slaunder, and
he stayed them not.
14 Now therefore I haue sworne vnto the
house of Eli, that the wickednes of Elis house shall
not be purged with sacrifice nor offring i for euer.
15 Afterward Samuel slept vntil the morning,
and opened the doores of the house of the Lord,
and Samuel feared to shew Eli the vision.
16 ¶ Then Eli called Samuel, and said, Samuel

a The Chalde text readeth, whiles Eli liued.
b Because there were very fewe Prophets to declare it.
c In the court next to the Tabernacle.
d That is, the lampes which burnt in the night.
e Iosephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

f By vision.

g Such was the corruptiō of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

* 2.King.21.12.
h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

i Meaning, that his posteritie should neuer enioy the chiefe Priestes office.

my sonne. And he answered, Here I am.
17 Then he said, What is it, that *the Lord* saide
vnto thee? I pray thee, hide it not from mee. God
k doe so to thee, and more also, if thou hide any
thing from me, of all that he said vnto thee.
18 So Samuel tolde him euery whit, and hid
nothing from him. Then he said, It is the Lorde:
let him doe what seemeth him good.
19 ¶ And Samuel grew, & the Lord was with
him, and let none of his words l fall to the ground.
20 And all Israel frō Dan to Beer-sheba knew
‖ that faithfull Samuel *was* the Lords Prophet.
21 And the Lorde appeared againe in Shiloh:
for the Lorde reueiled himselfe to Samuel in Shi-
loh by † his word.

k God punish thee after this and that sort, except thou tel me trueth, Ruth 1.17.

l The Lord accomplished whatsoeuer he had said.
‖ *Or, that Samuel was the faithfull Prophet of the Lorde.*
† *Ebr. by the word of the Lord.*

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They do fet the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lorde is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

ANd Samuel spake vnto all Israel: ‖ and Israel
went out against the Philistims to battell and
pitched beside ‖ Eben-ezer: and the Philistims
pitched in Aphek.
2 And the Philistims put themselues in array
against Israel: and when they ioyned the battell,
Israel was smitten downe before the Philistims:
who slewe of the armie in the fielde about foure
thousand men.
3 So when the people were come into the
campe, the Elders of Israel said, a Wherefore hath
the Lord smitten vs this day before the Philistims?
let vs bring the Arke of the couenant of the Lord
out of Shiloh vnto vs, that when it commeth a-
mong vs, it may saue vs out of the hande of our
enemies.
4 Then the people sent to Shiloh, & brought
from thence the Arke of the couenant of the
Lorde of hostes, who b dwelleth betweene the
Cherubims: and there *were* the two sonnes of Eli,
Hophni, and Phinehas, with the Arke of the co-
uenant of God.
5 And when the Arke of the couenant of
the Lord came into the hoste, all Israel shouted a
mightie shoute, so that the earth rang againe.
6 And when the Philistims heard the noyse
of the shoute, they said, What meaneth the sound
of this mightie shoute in the host of the Ebrewes?
and they vnderstoode, that the Arke of the Lorde
was come into the hoste.
7 And the Philistims were afraide, and sayde,
God is come into the hoste: therefore saide they,
c Wo vnto vs: for it hath not bene so heretofore.
8 Wo vnto vs, who shall deliuer vs out of the
hand of these mightie Gods? these are the Gods
that smote the Egyptians with all the plagues in
the d wildernesse.
9 Be strong and play the men, O Philistims,
that ye be not seruants vnto the Ebrewes, * as they
haue serued you: be valiant therefore, and fight.
10 And the Philistims fought, and Israel was
smitten downe, and fled euery man into his tent:
and there was an exceeding great slaughter: for
there fell of Israel e thirtie thousand footemen.
11 And the Arke of God was taken, and the
two sonnes of Eli, Hophni and Phinehas died.
12 And there ranne a man of Beniamin out
of the armie, and came to Shiloh the same day
with his clothes f rent, and earth vpon his head.
13 And when hee came, loe, Eli sate vpon a
seate

‖ From the departure of the Israelites out of Egypt vnto the time of Samuel are about 397. yeere.
‖ *Or, stone of helpe, chap.7.12.*

a For it may seeme that this warre was vndertaken by Samuels commandement.

b For he vsed to appeare to the Israelites betweene the Cherubims ouer the Arke of the couenant, Exo. 25, verse 17.

c Before we fought against men, and now God is come to fight against vs.

d For in the red Sea in the wildernes the Egyptians were destroyed, which was the last of all his plagues.
* *Iudg.13.1.*

e Dauid alluding to this place, Psal. 78.63. saith they were consumed with fire: meaning they were suddenly destroyed.
f In token of sorowe and mourning.

g Least it should be taken of the enemies.

seate by the wayside, wayting: for his heart g fea-
red for the Arke of God: and when the man came
into the citie to tell it, all the citie cried out.
14 And when Eli heard the noyse of the cry-
ing, he sayd, What meaneth this noyse of the tu-
mult? and the man came in hastily, and tolde Eli.
15 (Nowe Eli *was* fourescore and eighteene
yeere olde, and * his eyes were dimme that hee
could not see)

* Chap.3.2.

16 And the man sayd vnto Eli, I came from
the armie, and I fled this day out of the host: and
he sayd, What thing is done, my sonne?
17 Then the messenger answered and sayd, Is-
rael is fled before the Philistims, and there hath
bene also a great slaughter among the people: and
moreouer thy two sonnes, Hophni and Phinehas
h are dead, and the Arke of God is taken.

h According as God had afore said.

18 ¶ And when he had made mention of the
Arke of God, *Eli* fell from his seate backward by
the side of the gate, and his necke was broken,
and he died: for he was an olde man and heauie:
and he had || iudged Israel fourtie yeeres.

|| Or, gouerned.

19 And his daughter in lawe Phinehas wife
was with childe *neere* || her trauell: and when she
heard the report that the Arke of God was ta-
ken, and that her father in lawe and her husband
were dead, she i bowed her selfe, and trauelled:
for her paines came vpon her.

|| Or, to crie out.

i And setled her body toward her trauell.

20 And about the time of her death, the wo-
men that stoode about her, sayd vnto her, Feare
not: for thou hast borne a sonne: but she answe-
red not, nor regarded it.
21 And she named the childe || Ichabod, say-
ing, The glorie is departed from Israel, because the
Arke of God was taken, and because of her father
in law and her husband.

|| Or, No glory, or, where is the glory?

22 She sayde againe, k The glory is departed
from Israel: for the Arke of God is taken.

k She vttered her great sorow by repeating her words.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

THen the Philistims tooke the Arke of God &
caried it from Eben-ezer vnto a Ashdod,
2 Euen the Philistims tooke ẏ Arke of God,
and brought it into the house of b Dagon, and set
it by Dagon.

a Which was one of the fiue principall cities of the Philistims.

b Which was their chiefe idole, & as some write, from the nauill downeward was like a fish, and vpward like a man.

3 And when they of Ashdod rose the next
day in the morning, beholde, Dagon was fallen
vpon his face on the ground before the Arke of
the Lord, and they tooke vp Dagon, and set him
in his place againe.
4 Also they rose vp early in the morning the
next day, and beholde, Dagon was fallen vpon his
face on the ground before the Arke of the Lord,
and the head of Dagon and the two palmes of his
hands *were* cut off vpon the threshold: only the
stumpe of Dagon was left to him.
5 Therefore the Priests of Dagon, & all that
come into Dagons house c tread not on the thre-
sholde of Dagon in Ashdod, vnto this day.

c Thus in stead of acknowledging the true God by this miracle, they fall to a farther superstition.

6 But the hand of the Lord was heauie vpon
them of Ashdod, and destroyed them, and smote
them with the * emerods, *both* Ashdod, and the
coasts thereof.

* Psal.78.66.

7 And when the men of Ashdod sawe this,
they sayd, Let not the Arke of the God of Israel
abide with vs: for his hand is sore vpon vs and vp-
on Dagon our god.
8 They sent therefore and gathered all the
princes of the Philistims vnto them, and sayde,
d What shall we doe with the Arke of the God of
Israel? And they answered, Let the Arke of the
God of Israel be caried about vnto Gath: & they
caried the Arke of the God of Israel about.

d Though they had felt Gods power and were afraide thereof, yet they would farther trie him, which thing God turned to their destruction and his glory.

9 And when they had caried it about, the
hand of the Lord was against the citie with a very
great destruction, and he smote the men of the ci-
tie both small and great, and they had emerods in
their secret parts.
10 ¶ Therefore they sent the Arke of God to
Ekron: and assoone as the Arke of God came to
Ekron, the Ekronites cried out, saying, They haue
brought the Arke of the God of Israel to vs to slay
vs and our people.
11 Therefore they sent, and gathered together
all the princes of the Philistims and saide, Sende
e away the Arke of the God of Israel, and let it re-
turne to his owne place, that it slay vs not and
our people: for there was a destruction *and* death
throughout all the citie, *and* the hand of God was
very sore there.

e The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themselues and cry for mercy.

12 And the men that dyed not, were smitten
with the emerods: and the cry of the citie went
vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the country of
the Philistims a seuen moneths.
2 And the Philistims called the priestes and
the soothsayers, saying, What shall we doe with
the Arke of the Lord? tell vs wherewith we shall
send it home againe.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

3 And they sayd, If you send away the Arke
of the God of Israel, send it not away emptie, but
giue vnto it b a sinne offering: then shall yee be
healed, and it shall be knowen to you, why his
hand departeth not from you.

b The idolaters confesse there is a true God, who punisheth sinnes iustly.

4 Then sayd they, What shalbe the sinne of-
fring, which we shall giue vnto it? And they an-
swered, Fiue golden emerods and fiue golden
mise, according to the number of the princes of
the Philistims: for one plague *was* on you all, and
on your princes.
5 Wherefore ye shall make the similitudes of
your emerods, & the similitudes of your mise that
destroy the lande: so ye shall giue glory vnto the
God of Israel, that he may take his hande from
you, and from your c gods, and from your land.
6 Wherefore then shoulde yee harden your
hearts, as the Egyptians and Pharaoh hardened
their hearts? when he wrought woonderfully a-
mong them, * did they not let them goe, and
they departed?

c This is Gods judgement vpon the idolaters, that knowing the true God, they worship him not aright.

* Exod.12.31.

7 Now therefore make a new cart, and take
two milch kine, on whome there hath come no
yoke: and tie the kine to the cart, and bring the
calues home from them.
8 Then take the Arke of the Lord, and set it
vpon the cart, and put the d iewels of gold which
ye giue it for a sinne offring in a coffer by the side
thereof, and send it away, that it may go.

d Meaning, the golden emerods and the golden mise.

9 And take heede, if it goe vp by the way of
his owne coast to Beth-shemesh, it is e he that did
vs this great euill: but if not, we shall know then,
that it is not his hand that smote vs, *but* it was a
f chance that happened vs.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas in deede there is nothing done without Gods prouidence and decree.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shemesh, & kept one path & lowed as they went, and turned neither to the right hand nor to the left: also the Princes of the Philistims went after [g] them, vnto the borders of Beth-shemesh.

g For the triall of the matter.

13 Nowe they of Beth-shemesh were reaping their wheate haruest in thb valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the fielde of Ioshua a Beth-shemite, and stood still there. There was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

h To wit, the men of Beth-shemesh, which were Israelites.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue Princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for [i] Ashdod one, for Gaza one, for Askelon one, for Gath one, *and* for Ekron one,

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

18 And golden mise, according to the number of all the cities of the Philistims, *belonging* to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great *stone* of ‖ Abel, whereon they set the Arke of the Lord: *which stone remaineth* vnto this day in the field of Ioshua the Beth-shemite.

‖ *Or, the plaint, or lamentation.*

19 And hee smote of the men of Beth-shemesh, because they [k] had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and three score and tenne men. and the people lamented, because the Lord had slaine the people with so great a slaughter.

k For it was not lawfull to any either to touch or to see it, saue only to Aaron and his sonnes, Nomb. 4.15 and 20.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go from vs?

21 And they sent messengers to the inhabitants of Kiriath iearim, saying, The Philistims haue brought againe the Arke of the Lord: come yee downe *and* take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes & turne to the Lord. 10 The Philistims fight against Israel and are ouercome. 16 Samuel iudgeth Israel.

THen the men of [a] Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15.60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) & all the house of Israel lamented [b] after the Lord.

b Lamented for their sinnes and followed the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, & direct your hearts vnto the Lord, & serue him * onely, and he shal deliuer you out of the hand of the Philistims.

* *Iosh* 24.15,23.
* *Iudg.* 2.13.
* *Deut.* 6.4 *mat.* 4.10.

4 Then the children of Israel did put away * Baalim & Ashtaroth, & serued the Lord onely.

* *Iudg.* 2.11,13.

5 And Samuel said, Gather all Israel to [c] Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpeh, and [d] drew water and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantlie for their sinnes.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to [e] crie vnto the Lorde our God for vs, that hee may saue vs out of the hand of the Philistims.

e Signifying that in the prayers of the godly, there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, and offred it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord [f] thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophecie of Hannah Samuels mother, chap. 2.10.

11 And the men of Israel went from Mizpeh and pursued the Philistims, and smote them vntill *they came* vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh and [g] Shen, & called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

g Which was a great rocke ouer against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lorde was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the handes of the Philistims: and there was a peace betweene Israel and the [h] Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all the dayes of his life.

16 And went about yeere by yere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there he iudged Israel: also he built an [i] altar there vnto the Lord.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who followe not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to grant vnto them.

WHen Samuel was nowe become olde, he [a] made his sonnes Iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was [b] Ioel, and the name of the second Abiah) *euen* Iudges in Beer-sheba.

b Who was also called Vashni, 1. Chro. 6.28.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruerted the iudgement.

* *Deut.* 16.19.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto [c] Ramah,

c For there his house was, Chap. 7.17.

5 And said vnto him, Beholde, thou art olde,

and

* Hose.13.10. actes 13.21.
d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

and thy sonnes walke not in thy waies: * make vs
nowe a King to iudge vs like all nations,
6 But the thing [d] displeased Samuel, when
they said, Giue vs a King to iudge vs: and Samuel
praied vnto the Lord.
7 And the Lord said vnto Samuel, Heare the
voice of the people in all that they shall say vnto
thee: for they haue not cast thee away, but they
haue cast me away, ẏ I should not reigne ouer thē.
8 As they haue euer done since I brought
them out of Egypt euen vnto this day, (and haue
forsaken me, and serued other gods) euen so doe
they vnto thee.
9 Nowe therefore hearken vnto their voice:
howbeit yet [e] testifie vnto them, and shewe them
the maner of the King that shal reigne ouer them.
10 ¶ So Samuel told all the words of the Lord
vnto the people that asked a King of him.
11 And he saide, This shall be the [f] maner of
the King that shall reigne ouer you: he will take
your sonnes, and appoint them to his charets, and
to be his horsemen, and *some* shal runne before his
charet.
12 Also he will make them his captaines ouer
thousands, and captaines ouer fifties, and to eare
his ground, and to reape his haruest, and to make
instruments of warre, and the things that serue for
his charets.
13 He will also take your daughters and make
them Apoticaries, and Cookes, and Bakers.
14 And he will take your fieldes, & your vine-
yardes, and your best Oliue trees, and giue them
to his seruants.
15 And he will take the tenth of your seede,
and of your vineyardes, & giue it to his ‖ Eunuches,
and to his seruants.
16 And hee will take your men seruants, and
your maide seruants, and the chiefe of your yong
men, and your asses, and put them to his worke.
17 He will take the tenth of your sheepe, and
ye shall be his seruants.
18 And ye shall cry out at that day, because of
your King, whome yee haue chosen you, and the
Lord will not [g] heare you at that day.
19 But the people would not heare the voice
of Samuel, but did say, Nay, but there shall be a
King ouer vs.
20 And we also will be like all *other* nations,
and our King shall iudge vs, and goe out before
vs, and fight our battels.
21 Therefore when Samuel heard al the words
of ẏ people, he rehearsed thē in ẏ eares of ẏ Lord.
22 And the Lorde saide to Samuel, ‖ Hearken
vnto their voice, and make them a King. And Sa-
muel said vnto the men of Israel, Goe euery man
vnto his citie.

e To prooue if they will forsake their wicked purpose.

f Not that Kings haue this authoritie by their office, but that such as reigne in Gods wrath should vsurpe this ouer their brethren, contrarie to the lawe, Deut.17.20.

‖ Or, chiefe officers.

g Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.

‖ Or, graunt their request.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commaunding him to anoint him King. 22 Samuel bringeth Saul to the feast.

THere was nowe a man of Beniamin, [a] mighty
in power, named * Kish, the sonne of Abiel,
the sonne of Zeror, the sonne of Bechorath, the
sonne of Aphiah, the sonne of a man of Iemini.
2 And he had a sonne called Saul, a [b] goodly
yong man and a faire: so that among the children
of Israel there was none goodlier then he: from
the shoulders vpward he was higher then any of
the people.

a That is, both valiant and rich.
* Chap.14.15. 1.chro.8.33.
b So that it might seeme that God approoued their request in appointing out such a person.

3 And the asses of Kish Sauls father were lost:
therefore Kish saide to Saul his sonne, Take nowe
one of the seruants with thee, and arise, goe, and
[c] seeke the asses.
4 So he passed through mount Ephraim, and
went through the lande of Shalishah, but they
found them not. Then they went through the land
of Shalim, and *there they were* not: he went also
through ẏ land of Iemini, but they found thē not.
5 When they came to the lande of [d] Zuph,
Saul saide vnto his seruant that was with him,
Come and let vs returne, lest my father leaue *the*
care of asses, and take thought for vs.
6 And he said vnto him, Behold nowe, in this
citie is a man of God, and he is an honorable man:
all that he saith commeth to passe: let vs nowe go
thither, if so be that he can shewe vs what way we
may goe.
7 Then saide Saul to his seruant, Well then,
let vs goe: but what shal we bring vnto the man?
For the ‖ bread is spent in our vessels, and there is
no present to bring to the man of God: what haue
we?
8 And the seruant answered Saul againe, and
saide, Beholde, I haue founde about me the fourth
part of a [e] shekell of siluer: that will I giue the
man of God, to tell vs our way.
9 (Beforetime in Israel when a man went to
seeke an answere of God, thus he spake, Come, and
let vs goe to the [f] Seer: for *he that is called* nowe
a Prophet, was in the olde time called a Seer)
10 Then saide Saul to his seruant, Well saide,
come, let vs goe: so they went into the citie where
the man of God was.
11 ¶ And as they were going vp the hie way
to the citie, they founde maides that came out to
draw water, & said vnto them, Is there here a Seer?
12 And they answered them, and saide, Yea:
loe, *he is* before you: make haste nowe, for he
came this day to the citie: for there is an [g] offring
of the people this day in the hie place.
13 When ye shall come into the citie, ye shall
finde him straightway yer he come vp to the hie
place to eate: for the people will not eate vntil he
come, because he will [h] blesse the sacrifice: and
then eate they that be bidden to the feast: nowe
therefore goe vp: for euen now shall ye find him.
14 Then they went vp into the citie, & when
they were come into the middes of the citie, Sa-
muel came out against them, to goe vp to the hie
place.
15 ¶ * But the Lorde had reueiled to Samuel
† secretly (a day before Saul came) saying,
16 To morow about this time I will send thee
a man out of the land of Beniamin: him shalt thou
anoint to be gouernour ouer my people Israel,
that he may [i] saue my people out of the hands of
the Philistims: for I haue looked vpon my peo-
ple, and their cry is come vnto me.
17 When Samuel therefore saw Saul, the Lord
answered him, See, this is the man whom I spake
to thee of, he shall rule my people.
18 Then went Saul to Samuel in the middes
of the gate, and saide, Tell me, I pray thee, where
the Seers house is.
19 And Samuel answered Saul, and saide, I am
the Seer: goe vp before me vnto the hie place: for
ye shall eate with me to day, and to morowe I will
let thee goe, and will tell thee all that is in thine
[k] heart.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approoued of God) was made King.
d Where was Ramath-Zophim the citie of Samuel.

‖ Or, vitailes.

e Which is about fiue pence, reade Gen.23.15.

f So called because he foresawe things to come.

g That is, a feast after the offering, which should be kept in an hie place of the citie appointed for that vse.
h That is, giue thankes, and distribute the meate according to their custome.

* Chap.15.1. actes 13.21.
† Ebr. in his eare.

i Notwithstanding their wickednesse, yet God was euer mindfull of his inheritance.

k Meaning all that thou desirest to knowe.

20 And as for thine asses that were lost three
daies ago, care not for them: for they are founde.
and [l] on whom *is set* all the desire of Israel? is it
not vpon thee, and on all thy fathers house?

l Whom doeth Israel desire to be their king but thee?

21 ¶ But Saul answered, and said, Am not I the
sonne of Iemini of the smallest tribe of Israel? and
my familie *is* the least of all the families of the
tribe of Beniamin. Wherefore then speakest thou
so to me?
22 And Samuel tooke Saul and his seruant,
and brought them into the [m] chamber, and made
them sit in the chiefest place among them that
were bidden: which were about thirtie persons.

m Where the feast was.

23 And Samuel saide vnto the Cooke, Bring
foorth the portion which I gaue thee, *and* where-
of I saide vnto thee, Keepe it with thee.
24 And the Cooke tooke vp the shoulder, and
that which was [n] vpon it, and set it before Saul.
And *Samuel* said, Beholde, that which is left, set it
before thee *and* eate: for hitherto hath it bene
kept for thee, saying, Also I [o] haue called the peo-
ple, So Saul did eate with Samuel that day.
25 And when they were come downe from the
hie place into the citie, he commined with Saul
vpon the top of the house.
26 And when they arose early about y^e spring
of the day, Samuel called Saul to the [p] top of the
house, saying, Vp, that I may send thee away. And
Saul arose, and they went out, both he, & Samuel.
27 And when they were come downe to the
ende of the citie, Samuel said to Saul, Bid the ser-
uant goe before vs, (and he went) but stand thou
still nowe, that I may shewe thee [q] the worde of
God.

n That is, the shoulder with the breast, which the Priest had for his familie in all peace offerings, Leuit. 10.14.
o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knewe of thy comming.
p To speake with him secretly: for the houses were flat aboue.
q Gods commandement as concerning thee.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he prophecieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of [a] oile and pow-
red it vpon his head, and kissed him, and saide,
Hath not the Lord anointed thee to be gouernour
ouer his inheritance?
2 When thou shalt depart from me this day,
thou shalt finde two men by * Rahels sepulchre in
the border of Beniamin, euen at Zelzah, and they
will say vnto thee, The [b] asses which thou wentest
to seeke, are founde: and loe, thy father hath left
the care of the asses, and soroweth for you, saying,
What shall I doe for my sonne?

a In the Lawe this anointing signified the giftes of the holy Ghost, which were necessarie for them that should rule.
* Gene.35.20.
b Samuel confirmeth him by these signes, that God hath appointed him king.

3 Then shalt thou go forth from thence, and
shalt come to the ‖ plaine of Tabor, and there shal
meete thee three men going vp to God to Beth-
el: one carying three kiddes, and an other carying
three loaues of bread, and another carying a bottle
of wine:

‖ Or, oke.

4 And they will aske thee † if all be well, and
will giue thee the two *loaues of* bread, which thou
shalt receiue of their handes.

† Ebr. of peace.

5 After that shalt thou come to the [c] hill of
God, where is the garisons of the Philistims: and
when thou art come thither to the citie, thou shalt
meete a companie of Prophets comming downe
from the hie place with a viole, and a tymbrell, and
a pipe, and an harpe before them, and they shall
prophecie.

c Which was an hie place in the citie Kiriath-iearim, where the Arke was, chap. 7.1.

6 Then the spirit of the Lord will come vpon
thee, and thou shalt prophecie with the, and shalt
be turned into another man.
7 Therefore when these signes shall come vn-
to thee, doe as occasion shall serue: for God *is*
with thee.
8 And thou shalt goe downe before me to
Gilgal: and I also will come downe vnto thee to
offer burnt offerings, and to sacrifice sacrifices of
peace. * Tary for me seuen daies, til I come to thee
and shewe thee what thou shalt doe.

* Chap.13.8.

9 And when he had turned his † backe to go
from Samuel, God gaue him another [d] heart: and
all those tokens came to passe that same day.

† Ebr. shoulder.
d He gaue him such vertues as were meete for a King.

10 ¶ And when they came thither to the hill,
beholde, the companie of Prophets mette him,
and the Spirite of God came vpon him, and he
‖ prophecied among them.

‖ Or, sang praises.

11 Therefore all the people that knewe him
before, when they saw that he prophecied among
the Prophets, saide eche to other, What is come
vnto the sonne of Kish? * is Saul also among the
Prophets?

* Chap.19.24.

12 And one of the same place answered, and
said, But who is their [e] father? Therefore it was a
prouerbe, Is Saul also among the [f] Prophets?

e Meaning, that prophecie commeth not by succession, but is giuen to whome it pleaseth God.
f Noting thereby him that from lowe degree commeth suddenly to honour.

13 And when he had made an ende of pro-
phecying, he came to the hie place.
14 And Sauls vncle saide vnto him, and to his
seruant, Whither went ye? And he saide, To seeke
the asses: and when we sawe that they were no
where, we came to Samuel.
15 And Sauls vncle saide, Tell me, I pray thee,
what Samuel said vnto you.
16 Then Saul saide to his vncle, He tolde vs
plainely that the asses were founde: but concer-
ning the kingdome whereof Samuel spake, tolde
he him not.
17 ¶ And Samuel [g] assembled the people vn-
to the Lord in Mizpeh.
18 And he saide vnto the children of Israel,
Thus saith y^e Lord God of Israel, I haue brought
Israel out of Egypt, and deliuered you out of the
hand of the Egyptians, and out of the handes of
all kingdomes that troubled you.

g Both to declare vnto them their fault in asking a King, and also to shewe Gods sentence therein.

19 But ye haue this day cast away your God,
who onely deliuereth you out of all your aduersi-
ties and tribulations: and ye sayd vnto him, *No*,
but appoint a King ouer vs. Now therefore stand
ye before the Lord according to your tribes, and
according to your thousands.
20 And when Samuel had gathered together
all the tribes of Israel, the tribe of Beniamin was
[h] taken.

h That is by casting of Lot.

21 Afterwarde he assembled the tribe of Ben-
iamin according to their families, and the familie
of Matri was taken. So Saul the sonne of Kish was
taken, and when they sought him, he coulde not
be found.
22 Therefore they asked the Lorde againe, if
that man should yet come thither. And the Lord
answered, Beholde, he [i] hath hid himselfe among
the stuffe.

i As though he were vnworthy and vnwilling.

23 And they ranne, and brought him thence:
and when he stoode among the people, he was
hier then any of the people from the shoulders
vpwarde.
24 And Samuel saide to all the people, See ye
not him, whom the Lorde hath chosen, that
there is none like him among all the people? and
all the people shouted and saide, † God saue the
King.

† Ebr. let the King liue.

25 Then Samuel tolde the people [k] the duetie
of the kingdome, and wrote it in a booke, and
layed

k As it is written in Deut. chap. 17.15.

layed it vp before the Lord, and Samuel sent all
the people away euery man to his house.
26 Saul also went home to Gibeah, and there
followed him a band of men, whose heart God
had touched,
27 But the wicked men saide, Howe shall hee
saue vs? So they despised him, and brought him
no presents: but he [l]held his tongue.

l Both to auoyde sedition, and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renued.

THen Nahash the Ammonite [a] came vp, and
besieged Iabesh Gilead: and all the men of
Iabesh sayd vnto Nahash, Make a couenant with
vs, and we will be thy seruants.
2 And Nahash the Ammonite answered them,
On this condition will I make a couenant with
you, that I may thrust out all your [b] right eyes,
and bring that shame vpon all Israel.
3 To whome the Elders of Iabesh sayde, Giue
vs seuen dayes respet, that we may send messen-
gers vnto all the coastes of Israel: and then if no
man deliuer vs, we will come out to thee.
4 ¶ Then came the messengers to Gibeah of
Saul, and tolde these tidings in the eares of the
people: and all the people lift vp their voyces and
wept.
5 And beholde, Saul came following the cat-
tell out of the fielde, and Saul sayde, What aileth
this people, that they weepe? And they tolde him
the tidings of the men of Iabesh.
6 Then the Spirite of God [c] came vpon Saul,
when he heard those tidings, and hee was excee-
ding angrie,
7 And tooke a yoke of oxen, and hewed
them in pieces, and sent them throughout all the
coastes of Israel by the hands of messengers, say-
ing, Whosoeuer commeth not foorth after Saul,
and after [d] Samuel, so shall his oxen bee serued.
And the feare of the Lord fell on the people, and
they came out † with one consent.
8 And when hee nombred them in Bezek, the
children of Israel were three hundreth thousande
men: and the men of Iudah thirtie thousand.
9 Then [e] they saide vnto the messengers that
came, So say vnto the men of Iabesh Gilead, To
morowe by then the sunne be hote, yee shall haue
helpe. And the messengers came and shewed it
to the men of Iabesh, which were glad.
10 Therefore the men of Iabesh sayde, To
morowe wee will come out vnto [f] you, and yee
shall doe with vs all that pleaseth you.
11 ¶ And when the morowe was come, Saul
put the people in three bandes, and they came in
vpon the hoste in the morning watche, and slewe
the Ammonites vntill the heate of the day: and
they that remained, were scattered, so that two of
them were not left together.
12 Then the people said vnto Samuel, [g] Who
is he that sayde, Shall Saul reigne ouer vs? bring
those men that we may slay them.
13 But Saul said, There shall no man [h] die this
day: for to day the Lord hath saued Israel.
14 ¶ Then said Samuel vnto the people, Come,
that we may goe to Gilgal, and renue the king-
dome there.
15 So all the people went to Gilgal, and made
Saul King there before the Lorde in Gilgal: and
there they offered [i] peace offerings before the
Lord: and there Saul and all the men of Israel re-
ioyced exceedingly.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12.12.
b This declareth, that the more neere the tyrants are to their destruction, the more cruell they are.
c God gaue him the spirite of strength and courage to goe against this tyrant.
d He addeth Samuel, because Saul was not yet approoued of all.
† Ebr. as one man.
e Meaning, Saul and Samuel.
f That is, to the Ammonites, dissembling that they had hope of aide.
g By this victorie the Lord wonne the hearts of the people to Saul.
h By shewing mercie he thought to ouercome their malice.
i In signe of thankesgiuing for the victorie.

CHAP. XII.

1 Samuel declaring to the people his integritie, reprooueth their ingratitude. 18 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to followe the Lord.

SAmuel then said vnto all Israel, Behold, I haue
[a] hearkened vnto your voyce in all that yee
sayde vnto mee, and haue appoynted a King
ouer you.
2 Nowe therefore behold, *your* King walketh
[b] before you, and I am olde and gray headed, and
beholde, my sonnes *are* with you: and I haue wal-
ked before you from my childhood vnto this day.
3 Beholde, here I am: * beare record of me
before the Lord and before his anointed. [c] Whose
oxe haue I taken? or whose asse haue I taken? or
whome haue I done wrong to? or whome haue
I hurt? or of whose hand haue I receiued any
bribe, to blinde mine eyes therewith, and I will
restore it you?
4 Then they sayde, Thou hast done vs no
wrong, nor hast hurt vs, neither hast thou taken
ought of any mans hand.
5 And he sayde vnto them, The Lord is wit-
nesse against you, and his [d] Anoynted is witnesse
this day, that yee haue found nought in mine
handes. And they answered, *He is* witnesse.
6 Then Samuel sayde vnto the people, It is
the Lord that ‖made Moses and Aaron, and that
brought your fathers out of the land of Egypt.
7 Nowe therefore stand still, that I may rea-
son with you before the Lord according to all the
‖righteousnesse of the Lord, which he shewed to
you and to your fathers.
8 * After that Iaakob was come into Egypt,
and your fathers cried vnto the Lord, then the
Lorde * sent Moses and Aaron which brought
your fathers out of Egypt, and made them dwell
in this place.
9 * And when they forgate the Lorde their
God, he solde them into the hand of Sisera [e] cap-
taine of the hoste of Hazor, and into the hand of
the Philistims, and into the hand of the king of
Moab, and they fought against them.
10 And they cried vnto the Lord, and sayde,
We haue sinned, because wee haue forsaken the
Lord, and haue serued Baalim and Ashtaroth.
Nowe therefore deliuer vs out of the hands of our
enemies, and we will serue thee.
11 Therefore the Lorde sent Ierubbaal [f] and
Bedan and * Iphtah, and * Samuel, and deliuered
you out of the handes of your enemies on euery
side, and ye dwelled safe.
12 Notwithstanding when you sawe, that Na-
hash the King of the children of Ammon came
against you, yee sayde vnto me, [g] No, but a King
shall reigne ouer vs: when yet the Lord your God
was your King.
13 Nowe therefore beholde the King whome
ye haue chosen, and whome ye haue desired: loe
therefore, the Lord hath set a King ouer you.
14 If ye will feare the Lord and serue him, and
heare his voyce, and not disobey the word of the
Lord, both ye, and the King that reigneth ouer
you, shall [h] follow the Lord your God.
15 But if ye will not obey the voyce of the
Lord, but disobey the Lords mouth, then shall
the hand of the Lord be vpon you, and on your
[i] fathers.

a I haue granted your petition.
b To gouerne you in peace & warre.
* Ecclus. 46.19.
c God would that this confession should be a patterne for all them that haue any charge or office.
d Your King, who is anoynted by the commandement of the Lord.
‖ Or, exalted.
‖ Or, benefites.
* Gen. 46.5.
* Exod. 4.16.
* Iudg. 4.2.
e Captaine of Iabins host king of Hazor.
f That is, Samson. Iudg. 13.25.
* Iudg. 11.1.
* Chap. 4.1.
g Leauing God to seeke the helpe of man, Chap. 8.5.
h Ye shalbe preserued as they that follow the Lords wil.
i Meaning the gouernours.

16 Nowe

16 Nowe also stande and see this great thing
which the Lord will doe before your eyes.
17 Is it not now wheat haruest? I will call vn-
to the Lord, and hee shall send thunder and raine,
that yee may perceiue and see, howe that your
wickednesse is [k] great, which ye haue done in the
sight of the Lord in asking you a King.
18 Then Samuel called vnto the Lorde, and
the Lorde sent thunder and raine the same day:
and all the people feared the Lorde and Samuel
exceedingly.
19 And all the people said vnto Samuel, Pray
for thy seruants vnto the Lord thy God, that wee
die not: for we haue sinned in asking vs a King,
beside [l] all our *other* sinnes.
20 ¶ And Samuel said vnto the people, Feare
not. (ye haue in deede done all this wickednesse,
[m] yet depart not from following the Lorde, but
serue the Lord with all your heart,
21 Neither turne ye backe: for *that should be*
after vaine things which cannot profite you, nor
deliuer you, for they are but vanitie)
22 For the Lorde will not forsake his people
for his great Names sake: because it hath pleased
the Lord to make you [n] his people.
23 Moreouer God forbid, that I should sinne
against the Lord, and cease praying for you, but I
will shewe you the good and right way.
24 Therefore feare you the Lorde, and serue
him in the trueth with all your [o] hearts, and con-
sider howe great things he hath done for you.
25 But if ye doe wickedly, ye shall perish, both
ye, and your King.

k In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

l Not onely at other times, but nowe chiefly.

m He sheweth that there is no sinne so great, but it shalbe forgiuen, if the sinner turne againe to God.

n Of his free mercie, & not of your merites, and therefore he will not forsake you.

o Vnfainedly, and without hypocrisie.

CHAP XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that he shall not reigne. 19 The great slauerie, wherein the Philistims kept the Israelites.

Saul nowe had beene King [a] one yeere, and he
reigned [b] two yeeres ouer Israel.
2 Then Saul chose him three thousand of Is-
rael: and two thousand were with Saul in Mich-
mash, and in mount Beth-el, and a thousand were
with Ionathan in Gibeah of Beniamin: and the
rest of the people he sent euery one to his tent.
3 And Ionathan smote the garison of the
Philistims, that was in the [c] hill: and it came to
the Philistims eares: and Saul blewe the [d] trum-
pet throughout all the land, saying, Heare, O yee
Ebrewes.
4 And all Israel heard say, Saul hath destroyed
a garison of the Philistims: wherefore Israel was
had in abomination with the Philistims: and the
people gathered together after Saul to Gilgal.
5 ¶ The Philistims also gathered themselues
together to fight with Israel, thirtie thousand cha-
rets, and sixe thousand horsmen: for the people
was like the sand which is by the seas side in mul-
titude, and came vp, and pitched in Michmash
Eastward from [e] Beth-auen.
6 And when the men of Israel sawe that they
were in a strait (*for the people were in distresse*) the
people hid themselues in caues, and in holdes, and
in rockes, and in towres, and in pittes.
7 And *some* of the Ebrewes went ouer Ior-
den vnto the land of [f] Gad and Gilead: and Saul
was yet in Gilgal, and all the people for feare fol-
lowed him.
8 And he taried seuen dayes, according vnto
the time that Samuel had appoynted: but Samuel
came not to Gilgal, therefore the people were
[g] scattered from him.
9 And Saul sayde, Bring a burnt offering to
me and peace offrings: and he offered a burnt of-
fering.
10 And assoone as hee had made an ende of
offering the burnt offering, beholde, Samuel
came: and Saul went foorth to meete him, to
† salute him.
11 And Samuel sayde, What hast thou done?
Then Saul sayde, Because I sawe that the people
was [h] scattered from me, and that thou camest not
within the dayes appoynted, and that the Phili-
stims gathered themselues together to Michmash,
12 Therefore said I, The Philistims will come
downe nowe vpon me to Gilgal, and I haue not
made supplication vnto the Lord. I was bolde
therefore and offred a burnt offring.
13 And Samuel sayde to Saul, Thou hast done
foolishly: thou hast not kept the commandement
of the Lord thy [i] God, which hee commanded
thee: for the Lord had nowe stablished thy king-
dome vpon Israel for euer.
14 But now thy kingdome shall not continue:
the Lord hath sought him a [k] man after his owne
heart, and the Lord hath commanded him to be
gouernour ouer his people, because thou hast not
kept that which the Lord had commanded thee.
15 ¶ And Samuel arose, and gate him vp from
Gilgal in [l] Gibeah of Beniamin: and Saul nom-
bred the people that were found with him, about
sixe hundreth men.
16 And Saul and Ionathan his sonne, and the
people that were found with them, had their abi-
ding in Gibeah of Beniamin: but the Philistims
pitched in Michmash.
17 And there came out of the hoste of the
Philistims ‖ three bandes to destroy, one band
turned vnto the way of Ophrah vnto the lande
of Shual.
18 And another band turned toward the way
to Beth-horon, and the [m] third band turned to-
ward the way of the coast that looketh towarde
the valley of Zeboim, toward the wildernesse.
19 Then there was no smith founde through-
out all the land of Israel: for the Philistims sayde,
Lest the Ebrewes make them swordes or speares.
20 Wherefore, all the Israelites went downe to
the Philistims, to sharpen euery man his share, his
mattocke, and his axe, and his weeding hooke.
21 Yet they had a file for the shares, and for
the mattockes, and for the picke forkes, and for
the axes, and for to sharpen the goades.
22 So when the day of battel was come, there
was neither [n] sworde nor speare found in the
handes of any of the people that were with Saul
and with Ionathan: but *onely* with Saul and Io-
nathan his sonne was there found.
23 And the garison of the Philistims came out
to the passage of Michmash.

a Whiles these things were done.
b Before he tooke vpon him the state of a king.

c Of Kiriath-iearim, where the Arke was, Chap. 10.5.
d That euery one should prepare themselues to warre.

e Which was also called Beth-el, in the tribe of Beniamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

† Ebr. blesse him.

h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

i Who willed thee to obey him, and rest vpon the words spoken by his Prophet.
k That is, Dauid.

l And went to his citie Ramah.

‖ Or, the destroyer to wit, the captaine came out with three bands.

m So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

n To declare that the victorie onely came of God, and not by their force.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an oth, not to taste till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

Then on a day Ionathan the sonne of Saul
sayde vnto the yong man that bare his ar-
mour, [a] Come and let vs goe ouer towarde the
Philistims garison, that is yonder on the other
side, but he tolde not his father.

a By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, *were* about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, *was* the Lordes Priest in Shiloh, and ware an Ephod: and the people knewe not that Ionathan was gone.

* Chap.4.21.

4 ¶ Nowe in the way whereby Ionathan sought to goe ouer to the Philistims garison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez, and the name of the other Seneh.

‖ *Or, like a tooth.*

5 The one rocke stretched from the North toward Michmash, and the other *was* from the South toward Gibeah.

6 And Ionathan saide to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these [b] vncircumcised: it may bee that the Lord wil worke with vs: for it is ‖ not hard to the Lord * to saue with many, or with fewe.

b To wit, the Philistims.
‖ *Or, none can let the Lord.*
* 2.Chron.14.11.

7 And hee that bare his armour, saide vnto him, Doe all that is in thine heart: goe where it pleaseth thee: beholde, [c] I am with thee as thine heart desireth.

c I will followe thee whither so euer thou goest.

8 Then said Ionathan, Beholde, we goe ouer vnto those men, and will shewe our selues vnto them.

9 [d] If they say on this wise to vs, Tarie vntill we come to you, then wee will stande still in our place, and not goe vp to them.

d This he spake by the spirite of prophesie, forasmuch as hereby God gaue him assurance of the victorie.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lorde hath deliuered them into our hande: and this shall be a signe vnto vs.

* 1.Mac.4.30.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims saide, See, the Ebrewes come out of the [e] holes wherein they had hid themselues.

e Thus they spake contemptuously and by derision.

12 And the men of the garison answered Ionathan, and his armour bearer, and saide, Come vp to vs: for we will shewe you a thing. Then Ionathan saide vnto his armour bearer, Come vp after me: for the Lorde hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and *some* fell before Ionathan, and his armour bearer slewe *others* after him.

f That is, he crept vp, or went vp with all haste.

14 So the [g] first slaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land which two *oxen plow.*

g The second was when they slewe one another, and the third when the Israelites chased them.

15 And there was a feare in the hoste, *and* in the fielde, and among all the people: the garison also, and they that went out to spoile, were afraide themselues: and the earth [h] trembled: for it was *striken* with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth howe terrible his vengeance shall be against his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin sawe: and beholde, the multitude was discomfited, and smitten as they went.

17 Therefore saide Saul vnto the people that were with him, Search nowe and see, who is gone from vs. And when they had nombred, beholde, Ionathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noise that was in the hoste of the Philistims, spred farther abroade, and encreased: therefore Saul said vnto the Priest, [i] Withdraw thine hand.

i Let the Ephod alone: for I haue no leasure nowe to aske counsell of God, Nom.27.21.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * euery mans sworde was against his fellow, *and* there was a very great discomfiture.

* Judg.7.22, 22. 2.chro.20.23.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all partes of the hoste, euen they also turned to be with the [k] Israelites that were with Saul and Ionathan.

k Though before for feare of the Philistims they declared them selues as enemies to their brethren.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed *with hunger:* for Saul charged the people with an othe, saying, [l] Cursed be the man that eateth † foode till night, that I may be auenged of mine enemies: so none of the people tasted *any* sustenance.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie that which God had giuen by the hand of Ionathan.
† *Ebr. bread.*

25 And all they of the lande came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man mooued his hand to his mouth: for the people feared the [m] othe.

m That is, the punishment, if they brake their othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore he put foorth the ende of the rodde that was in his hande, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eies receiued sight.

n Which were dimme before for wearines and hunger.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖ faint.

‖ *Or, wearie.*

29 Then said Ionathan, My father hath [o] troubled the land: see nowe howe mine eies are made cleare, because I haue tasted a litle of this honie:

o By making this cruell Lawe.

30 Howe much more, if the people had eaten to day of the spoile of their enemies which they founde? for had there not bene nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aiialon: and the people were exceeding faint.

32 So the people turned to the spoile, & tooke sheepe, and oxen, and calues, and slewe them on the ground, and the people did eate them * with the blood.

* Leuit.7.26. and 19.26. deut.12.16.

33 Then men tolde Saul, saying, Beholde, the people sinne against the Lorde, in that they eate with the blood. And he saide, Ye haue trespassed: [p] roule a great stone vnto me this day.

p That the blood of the beastes that shall be slaine, may be pressed out vpon it.

34 Againe Saul said, Goe abroade among the people, and bid them bring me euery man his oxe, and euery man his sheepe, and slay them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slewe them there.

35 Then Saul made an altar vnto the Lorde, *and* that ‖ was the first altar that he made vnto the Lord.

‖ *Or, that altar began he to builde an altar.*

36 ¶ And Saul saide, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they saide, Doe whatsoeuer thou thinkest best. Then saide the Priest, Let vs [q] drawe

q To aske counsell of him.

neere

neere hither vnto God.

37 So Saul asked of God, *saying*, Shall I goe downe after ŷ Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said,* All †ye chiefe of the people, come ye hither, and knowe, and see by whom this sinne is done this day.

39 For as the Lorde liueth, which saueth Israel, though it be *done* by Ionathan my sonne, he shal die the death. But none of all the people answered him.

40 Then he saide vnto all Israel, Be ye on one side, and I and Ionathan my sonne will be on the other side. And the people saide vnto Saul, Doe what thou thinkest best.

41 Then Saul saide vnto the Lord God of Israel, Giue r a perfite *lot*. And Ionathan and Saul were taken, but the people escaped.

42 And Saul saide, Cast *lot* betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul said to Ionathan, Tell me what thou hast done. And Ionathan tolde him, & saide, I tasted a litle hony with the ende of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so & more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, f Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoeuer he went, he || handled them as wicked men.

48 He gathered also an hoste and smote t Amalek, and deliuered Israel out of the handes of them that spoiled them.

49 Nowe the sonnes of Saul were Ionathan, u and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named x Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was y Abner the sonne of Ner, Sauls vncle.

51 And Kish *was* Sauls father: and Ner the father of Abner *was* the sonne of Abiel.

52 And there was sore warre against the Philistims all the daies of Saul: and z whomsoeuer Saul sawe to be a strong man, and meete for the warre, he tooke him vnto him.

* Iudg.20.2.
† Ebr. corners.
r Cause the lot to fall on him that hath broken the othe: but he doth not consider his presumption in commanding the same othe.
f The people thought it their duetie to rescue him who of ignorance had but broken a rash lawe, and by whom they had receiued so great a benefite.
|| Or, ouercame them.
t As the Lord had commanded, Deut.25.17.
u Called also Abinadab, chap.31.2.
x Which was the wife of Dauid, chap.18.27.
y Whom Ioab the captaine of Dauid slewe, 2.Sam.3.27.
z As Samuel had forewarned, chap.8.11.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to an other. 33 Samuel heweth Agag in pieces.

AFterward Samuel said vnto Saul, *The Lord sent me to anoint thee King ouer his people, ouer Israel: nowe therefore a obey the voice of the wordes of the Lord.

2 Thus saith the Lorde of hostes, I remember what Amalek did to Israel,* howe they laid *wait* for them in the way, as they came vp from Egypt,

3 Nowe *therefore* goe, and smite Amalek, and destroy ye all that perteineth vnto them, and haue no compassion on them, but b slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

4 ¶ And Saul assembled ŷ people, and || nombred them in Telaim, two hundreth thousande footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, || and set watch at the riuer.

6 And Saul said vnto the c Kenites, Goe, depart, *and* get you downe from among the Amalekites, least I destroy you with them: for ye shewed d mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hauilah, as thou commest to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and destroied all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroied.

10 ¶ Then came the worde of the Lorde vnto Samuel, saying,

11 It e repenteth me that I haue made Saul King: for he is turned from me, and hath not performed my commandements. And Samuel was mooued, and cried vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and beholde, hee hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lorde, I haue fulfilled the f commandement of the Lord.

14 But Samuel saide, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lorde thy God, and the remnant haue we destroied.

16 Againe Samuel saide to Saul, Let me tell thee what the Lorde hath saide to me this night. And he said vnto him, Say on.

17 Then Samuel saide, When thou wast g litle in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King ouer Israel,

18 And the Lorde sent thee on a iourney, and saide, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Nowe wherefore hast thou not obeyed the voice of the Lorde, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul saide vnto Samuel, Yea, I h haue obeyed the voice of the Lorde, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroied the Amalekites.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefest of the thinges which shoulde haue beene destroyed, to offer vnto the

Lord

* Chap.9.16.
a Because he hath preferred thee to this honour, thou art bound to obey him.
* Exod.17.14. numb.24.20.
b That this might be an example of Gods vengeance against them that deale cruelly with his people.
|| Or, *tolde their number by the lambes, which they brought.*
|| Or, *fought in the valley.*
c Which were the posteritie of Iethro Moses father in lawe.
d For Iethro came to visite them, and gaue them good counsell, Exod.18.19.
e God in his eternall counsell neuer changeth nor repenteth, as verse 29. Though he semeth to vs to repent, when any thing goeth contrarie to his temporall election.
f This is the nature of hypocrites to be impudent against the trueth, to condemne others, and iustifie themselues.
g Meaning of a base condition, as chap.9.21.
h He standeth most impudently in his owne defence both against God and his owne conscience.

Lord thy God in Gilgal.
22 And Samuel sayde, Hath the Lord as great
pleasure in burnt offerings and sacrifices, as when
the voyce of the Lord is obeyed? beholde, * to
obey is better then sacrifice, and to hearken *is*
better then the fatte of rammes.

Eccle.4.17. hose.6.6,7. mat.9. 13.& 12.7.

23 For i rebellion *is as* the sinne of witchcraft,
and transgresion is wickednesse and idolatrie. Be-
cause thou hast cast away the worde of the Lord,
therefore hee hath cast away thee from being
King.

i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

24 Then Saul sayde vnto Samuel, I haue sin-
ned: for I haue transgressed the commandement
of the Lord, and thy wordes, because I feared the
people, and obeyed their voyce.
25 Nowe therefore I pray thee, take away my
k sinne, and turne againe with mee, that I may
worship the Lord.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

26 But Samuel sayde vnto Saul, I will not re-
turne with thee: for thou hast cast away the word
of the Lorde, and the Lorde hath cast away thee,
that thou shalt not be King ouer Israel.
27 And as Samuel turned himselfe to goe a-
way, he caught the lappe of his coate, and it rent.
28 Then Samuel sayde vnto him, The Lorde
hath rent the kingdome of Israel from thee this
day, and hath giuen it to thy l neighbour, that is
better then thou.

l That is, to Dauid.

29 For in deede the m strength of Israel will
not lye nor repent: for hee is not a man that hee
should repent.

m Meaning God, who mainteineth and preserueth his.

30 Then he sayde, I haue sinned: but honour
mee, I pray thee, before the Elders of my people,
and before Israel, and turne againe with mee, that
I may worship the Lord thy God.
31 ¶ So Samuel turned againe, and followed
Saul: and Saul worshipped the Lord.
32 Then saide Samuel, Bring yee hither to me
Agag the King of the Amalekites: and Agag came
vnto him ‖ pleasantly, and Agag saide, Truely the
n bitternesse of death is passed.

‖ *Or, in bonds.*
n He suspected nothing lesse then death, or as soone went, he passed not for death.

33 And Samuel sayde, * As thy sword hath
made women childlesse, so shall thy mother be
childelesse among other women. And Samuel
hewed Agag in pieces before the Lord in Gilgal.

Exod.17.11. num.14.45.

34 ¶ So Samuel departed to o Ramah, and
Saul went vp to his house to Gibeah of Saul.

o Where his house was.

35 And Samuel came no more to p see Saul
vntill the day of his death: but Samuel mourned
for Saul, and the Lord q repented that he made
Saul King ouer Israel.

p Though Saul came where Samuel was, Chap. 19.22.
q As verse 11.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoynt Dauid. 7 God regardeth the heart. 13 The Spirite of the Lorde commeth vpon Dauid. 14 The wicked spirite is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lorde then said vnto Samuel, Howe long
wilt thou mourne for Saul, a seeing I haue
cast him away from reigning ouer Israel? fill thine
horne with oyle and come, I will sende thee to
Ishai the Bethlehemite: for I haue prouided me
a King among his sonnes.

a Signifying, that we ought not to shewe our selues more pitifull then God, nor to lament them whome he casteth out.

2 And Samuel sayde, Howe can I goe? for if
Saul shall heare it, he will kill me. Then the Lorde
answered, Take an heifer † with thee, and say, I
am come b to doe sacrifice to the Lord.

† *Ebr. in thine hand.*
b That is, to make a peace offering, which might be done though the Arke was not there.

3 And call Ishai to the sacrifice, and I will
shewe thee what thou shalt doe, and thou shalt
anoynt vnto me him whome I name vnto thee.
4 So Samuel did that the Lorde bade him,
and came to Beth-lehem, and the Elders of the
towne were c astonied at his comming, and sayd,
Commest thou peaceably?

c Fearing, least some grieuous crime had bene committed, because the Prophet was not wont to come thither.

5 And he answered, Yea: I am come to doe
sacrifice vnto the Lord: sanctifie your selues, and
come with me to the sacrifice. And hee sanctified
Ishai & his sonnes, and called them to the sacrifice.
6 And when they were come, hee looked on
Eliab, and sayde, Surely the Lords d Anoynted is
before him.

d Thinking that Eliab had bene appoynted of God to be made King.

7 But the Lord said vnto Samuel, Looke not
on his countenance, nor on the height of his sta-
ture, because I haue refused him: for *God seeth* not
as man seeth: for man looketh on the outward ap-
pearance, but the Lord beholdeth the * heart.

1.Chron.28.9. iere.11.20. & 17.10.& 20.12. psal. 7.10.

8 Then Ishai called Abinadab, and made him
come before Samuel. And he saide, Neither hath
the Lord chosen this.
9 Then Ishai made Shammah come. And he
said, Neither yet hath the Lord chosen him.
10 Againe Ishai made his seuen sonnes to come
before Samuel: and Samuel saide vnto Ishai, The
Lord hath chosen none of these.
11 Finally, Samuel said vnto Ishai, † Are there
no more children *but these?* And hee sayde, There
remaineth yet a little one behinde, that keepeth
the sheepe. Then Samuel said vnto Ishai, * Sende
and fet him: for we will not sit downe, till he be
come hither.

† *Ebr. are the children ended?*
2.Sam.7.8. psal. 78.71. & 89.20.

12 And he sent, and brought him in: and he
was ruddie, and of a good countenance, and come-
ly visage. And the Lord sayde, Arise, *and* anoynt
him: for this is he.
13 Then Samuel tooke the horne of oyle, and
anoynted him in the middes of his brethren. And
the * Spirit of the Lord ‖ came vpon Dauid, from
that day forward: then Samuel rose vp, and went
to Ramah.

Act.7.46.& 13.22.
‖ *Or, prospered.*

14 ¶ But the Spirite of the Lord departed
from Saul, and an e euill spirite *sent* of the Lorde
vexed him.

e The wicked spirits are at Gods commandement to execute his will against the wicked.

15 And Sauls seruants said vnto him, Behold
nowe, the euill spirite of God vexeth thee.
16 Let our Lord therefore command thy ser-
uants, *that are* before thee, to seeke a man that is
a cunning player vpon the harpe: that when the
euill spirit of God commeth vpon thee, he may
play with his hand, and thou mayest be eased.
17 Saul then sayde vnto his seruants, Prouide
me a man, I pray you, that can play well, and bring
him to me.
18 Then answered one of his seruants, and
sayde, Beholde, I haue seene a f sonne of Ishai, a
Bethlehemite, that can play, and is strong, valiant
and a man of warre and wise in matters, and a
comely person, and the Lord is with him.

f Though Dauid was now anoynted king by the prophet, yet God would exercise him in sundry sortes before he had the vse of his kingdome.

19 ¶ Wherefore Saul sent messengers vnto
Ishai, and said, Send me Dauid thy sonne, which is
with the sheepe.
20 And Ishai tooke an asse *laden* with bread
and a flagon of wine and a kidde, and sent them
by the hand of Dauid his sonne vnto Saul.
21 And Dauid came to Saul, and ‖ stoode be-
fore him: and he loued him very well, and he was
his armour bearer.

‖ *Or, serued him.*

22 And Saul sent to Ishai, saying, Let Dauid
nowe remaine with me: for he hath found fauour
in my sight.
23 And so when the *euill* spirit of God came
vpon Saul, Dauid tooke an harpe and played with
his

g God would that Saul should receiue this benefite as at Dauids hand, that his condemnation might be the more euident, for his cruell hate toward him.

his hand, and Saul was g refreshed and was eased: for the euil spirit departed from him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lorde saueth not by sworde nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

NOwe the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, || in the coast of Dammim.

|| *Or, in Ephesdammim.*

2 And Saul, and the men of Israel assembled, and pitched in the valley || of Elah, and put themselues in battell aray to meete the Philistims.

|| *Or, of the oke.*

3 And the Philistims stoode on a mountaine on the one side, and Israel stoode on a mountaine on the other side: so a valley *was* betweene them.

4 ¶ Then came a man betweene them a both out of the tents of the Philistims, named Goliath of Gath: his height *was* sixe cubites and an hand breadth,

a Betweene the two campes.

5 And had an helmet of brasse vpon his head, and a || brigandine vpon him: and the weight of his brigandine *was* fiue thousand b shekels of brasse.

|| *Or, coate of plate.*

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.

6 And he had || bootes of brasse vpon his legs, and a shielde of brasse vpon his shoulders.

|| *Or, greaues.*

7 And the shaft of his speare *was* like a weauers beame: and his speare head *weyed* sixe hundreth shekels of yron: and one bearing a shielde went before him.

8 And he stoode, and cried against the hoste of Israel, and sayde vnto them, Why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and † kill me, then will we be your seruants: but if I ouercome him, and kill him, then shall ye bee our seruants, and serue vs.

† *Ebr. smite me.*

10 Also the Philistim sayde, I defie the hoste of Israel this day: giue mee a man, that we may fight || together.

|| *Or, hand to hand.*

11 When Saul and al Israel heard those words of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Nowe this Dauid *was* the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and || this man was taken for an olde man in the dayes of Saul.

* *Chap. 16. 1.*

|| *Or, he was counted among them that bare office.*

13 And the three eldest sonnes of Ishai went and followed Saul to the battel: and the names of his three sonnes that went to battell, *were* Eliab the Eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three Eldest went after Saul.

15 Dauid also c went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

c To serue Saul as chap. 16. vers. 19.

16 And the Philistim drewe neere in the morning, and euening, and continued fourtie dayes.

17 And Ishai said vnto Dauid his sonne, d Take nowe for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

d Though Ishai meant one thing, yet Gods prouidence directed Dauid to another ende.

18 Also carie these ten fresh cheeses vnto the captaine, and looke howe thy brethren fare, and receiue their e pledge.

e If they haue laied any thing to gage for their necessitie redeeme it out.

19 (Then Saul and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp earely in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the hoste went out in araie, and shouted in the battell.

21 For Israel and the Philistims had put themselues in araie, armie against armie.

22 And Dauid left the things, which hee bare, vnder the handes of the keeper of the † cariage, and ranne into the hoste, and came, and asked his brethren † howe they did.

† *Ebr. vessels.*

† *Ebr. of peace.*

23 And as he talked with them, beholde, the man *that was* betweene the two *armies*, came vp, (whose name *was* Goliath the Philistim of Gath) out of the || armie of the Philistims, and spake f such wordes, and Dauid heard them.

|| *Or, valleys.*

f As are aboue rehearsed, vers. 8. & 9.

24 And all the men of Israel when they sawe the man, ranne away from him, and were sore afraid.

25 For euery man of Israel sayde, Sawe ye not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the king giue great riches, and will giue him his * daughter, yea, and make his fathers house g free in Israel.

* *Iosh. 15. 16.*

g From taxes, and paiments.

26 ¶ Then Dauid spake to the men that stood with him, and sayde, What shall be done to the man that killeth this Philistim, and taketh away the h shame from Israel? for who is this vncircumcised Philistim, that he shoulde reuile the hoste of the liuing God?

h This dishonour that he doeth to Israel.

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angrie with Dauid, and sayde, Why camest thou downe hither? and with whome hast thou left those fewe sheepe in the wildernesse? I knowe thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid sayd, What haue I now done? Is there not a i cause?

i For his fathers sending was a iust occasion, and also he felt himselfe inwardly mooued by Gods Spirit.

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid sayd to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul sayde to Dauid, Thou art not k able to goe against this Philistim to fight with him: for thou art a boye, and he is a man of warre from his youth.

k Here Satan prooueth Dauids faith, by the infidelitie of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a l lyon, and likewise a beare, and tooke a sheepe out of the flocke,

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slue him.

36 So thy seruant slue both the lyon and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing hee hath railed on the hoste of the liuing God.

37 ¶ More-

37 ¶ Moreouer Dauid sayd, The Lord that de-
liuered me out of the pawe of the lyon, and out of
the paw of the beare, he wil deliuer me out of the
hand of this Philistim. Then Saul saide vnto Da-
uid, m Goe, and the Lord be with thee.
38 And Saul put his rayment vpon Dauid, and
put an helmet of brasse vpon his head, and put a
brigandine vpon him.
39 Then girded Dauid his sword vpon his ray-
ment, and ‖ began to goe: for he neuer proued it:
and Dauid sayde vnto Saul, I can not goe with
these: for I am not accustomed. wherefore Dauid
put them off him.
40 Then tooke he his n staffe in his hand, and
chose him fiue smoothe stones out of a brooke,
and put them in his shepheards bagge or skrippe,
and his sling *was* in his hand, and he drewe neere
to the Philistim.
41 ¶ And the Philistim came and drew neere
vnto Dauid, and the man that bare the shielde
went before him.
42 Now when the Philistim looked about and
saw Dauid, he disdeined him: for he was but yong,
ruddie, and of a comely face.
43 And the Philistim saide vnto Dauid, Am I
a dog, that thou commest to me with staues? And
the Philistim o cursed Dauid by his gods.
44 And the Philistim sayd to Dauid, Come to
me, and I wil giue thy flesh vnto the foules of the
heauen, and to the beastes of the field.
45 ¶ Then said Dauid to the Philistim, Thou
commest to me with a sworde, and with a speare,
and with a shield, but I come to thee in the Name
of the Lord of hostes, the God of the hoste of Is-
rael, whom thou hast rayled vpon.
46 This p day shal the Lord close thee in mine
hand, and I shall smite thee, and take thine head
from thee, & I will giue the carkeises of the hoste
of the Philistims this day vnto the foules of the
heauen, and to the beasts of the earth, that all the
world may know that Israel hath a God,
47 And that all this assembly may know, that
the Lorde saueth not with sworde nor with speare
(for the battel is the Lords) and he will giue you
into our hands.
48 And when the Philistim arose to come and
drawe neere vnto Dauid, Dauid q hasted and ran
to fight against the Philistim.
49 And Dauid put his hand in his bagge, and
tooke out a stone, and slang it, and smote the Phi-
listim in his forehead, that the stone sticked in his
forehead, and he fell groueling to the earth.
50 So Dauid * ouercame the Philistim with a
sling & with a stone, and smote the Philistim, and
slew him, when Dauid had no sword in his hand.
51 Then Dauid ranne, & stood vpon the Phi-
listim, and tooke his sword and drew it out of his
sheath, and slewe him, and cut off his head there-
with. So whē the Philistims saw, that their cham-
pion was dead, they fled.
52 And the men of Israel & Iudah arose, and
shouted, and followed after the Philistims, vntill
they came to the ‖ valley, and vnto the gates of E-
kron: and the Philistims fell downe wounded by
the way of Shaaraim, euen to Gath and to Ekron.
53 And the children of Israel returned from
pursuing the Philistims, and spoyled their tents.
54 And Dauid tooke the head of ÿ Philistim,
and brought it to Ierusalem, and put his armour
in his ‖ tent.

m For by these examples he saw that the power of God was with him.
‖ Or, assayed.
n To the intent that by these weake meanes, God might onely be knowen to be the authour of this victorie.
o He sware by his gods, that he would destroy him.
p Dauid being assured both of his cause & of his calling, prophecieth of the destruction of the Philistims.
q Being moued with a feruēt zeale to be reuenged vpon this blasphemer of Gods Name.
* Ecclus. 47.4. 1. Mac. 4.30.
‖ Or, the citie.
‖ Or, house at Bethlehem.

55 ¶ When Saul saw Dauid goe forth against
the Philistim, he said vnto Abner the captaine of
his hoste, Abner, r whose sonne is this yong man?
and Abner answered, As thy soule liueth, O King,
I cannot tell.
56 Then the King sayde, Enquire thou whose
sonne this yong man is.
57 And when Dauid was returned from the
slaughter of the Philistim, then Abner tooke him,
and brought him before Saul with the head of
the Philistim in his hand.
58 And Saul sayd to him, Whose sonne art
thou, thou yong man? And Dauid answered, I am
the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

1 *The amitie of Ionathan and Dauid.* 8 *Saul enuieth Dauid for the prayse that the women gaue him.* 11 *Saul would haue slaine Dauid.* 17 *He promiseth him Merab to wife, but giueth him Michal.* 27 *Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims.* 29 *Saul feareth Dauid, seeing that the Lord is with him.*

AND when he had made an ende of speaking
vnto Saul, the a soule of Ionathan was knit
with the soule of Dauid, and Ionathan loued him,
as his owne soule.
2 And Saul tooke him that day, and woulde
not let him returne to his fathers house.
3 Then Ionathan and Dauid made a coue-
nant: for he loued him as his owne soule.
4 And Ionathan put off the robe that was
vpon him, & gaue it Dauid, and his garments, euen
to his sword, and to his bow, and to his girdle.
5 And Dauid went out whithersoeuer Saul
sent him, *and* behaued himselfe b wisely: so that
Saul set him ouer the men of warre, & he was ac-
cepted in the sight of all the people, and also in
the sight of Sauls seruants.
6 ¶ When they came againe, & Dauid retur-
ned from the slaughter of the c Philistim, the wo-
men came out of all cities of Israel singing and
dauncing to meete king Saul, with timbrels, with
instruments of ioy, and with rebeckes.
7 And the women † sang by course in their
play, and sayd, * Saul hath slaine his thousand, and
Dauid his ten thousand.
8 Therefore Saul was exceeding wroth, and
the saying displeased him, and he saide, They haue
ascribed vnto Dauid ten thousand, and to me they
haue ascribed *but* a thousand, & *what can he haue*
more saue the kingdome?
9 Wherefore Saul d had an eye on Dauid
from that day forward.
10 ¶ And on the morowe, the euill spirite of
God came vpon Saul, and he e prophecied in the
middes of the house: and Dauid played with his
hand like as at other times, and there *was* a speare
in Sauls hand.
11 And Saul tooke the speare, and sayd, I will
smite Dauid *through* to the wall. But Dauid auoy-
ded twise out of his presence.
12 And Saul was afrayde of Dauid, because the
Lord was with him, and was departed from Saul.
13 Therefore Saul put him from him, & made
him a captaine ouer a thousand, and he went f out
and in before the people.
14 And Dauid behaued himselfe wisely in all
his wayes: for the Lord *was* with him.
15 Wherefore when Saul saw that he was ve-
ry wise, he was afrayde of him.
16 For all Israel and Iudah loued Dauid, be-
cause he went out and in before them.

r That is, of what familie and tribe is he? or else he had forgotten Dauid, albeit he had receiued so great a benefite by him.
a His affection was fully bent toward him.
b That is, he prospered in all his doings.
c To wit, Goliath.
† Ebr. answered, playing.
* Chap. 21.11. & 29.5. ecclus. 47.6,7.
d Because he bare him enuie and hatred.
e That is, spake as a man beside him selfe: for so the people abused this worde, when they could not vnderstand.
f Meaning, he was captaine ouer the people.

17 ¶ Then Saul sayd to Dauid, Beholde mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, & g fight the Lordes battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

g Fight against them that warre against Gods people.

18 And Dauid answered Saul, What am I? and what is my life, *or* the family of my father in Israel, that I should be sonne in lawe to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, h she was giuen vnto Adriel a Meholathite to wife.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2.Sam.21.8.

20 ¶ Then Michal Sauls daughter loued Dauid: & they shewed Saul, & the thing pleased him.

21 Therefore Saul said, I wil giue him her, that she may be a i snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul saide to Dauid, Thou shalt this day bee my sonne in law in the *one* of the twayne.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

22 And Saul commanded his seruants, Speake with Dauid secretly, & say, Behold, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruantes spake these wordes in the eares of Dauid. And Dauid sayd, k Seemeth it to you a light thing to be a Kings sonne in lawe, seing ẏ I am a poore man & of small reputation?

k Meaning that he was not able to endowe his wife with riches.

24 And then Sauls seruants brought him word againe, saying, Such wordes spake Dauid.

25 And Saul sayd, This wise shal ye say to Dauid, The King desireth no dowrie, but an hundred foreskinnes of the Philistims, to bee auenged of the Kings enemies: for Saul thought to make Dauid fall into the handes of the Philistims.

26 And when his seruantes tolde Dauid these wordes, it pleased Dauid well, to bee the l Kings sonne in law: and the dayes were not expired.

l Because hee thought himselfe able to compasse the Kings request.

27 Afterwarde Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskinnes, and m they gaue them wholly to the King that hee might be the Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

m Meaning Dauid and his souldiers.

28 Then Saul sawe, and vnderstoode that the Lord *was* with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraide n of Dauid, and Saul became alway Dauids enemie.

n To be depriued of his kingdome.

30 And when the Princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

o That is, Dauid had better successe against the Philistims then Sauls men.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophecie commeth on Saul.

THen Saul spake to Ionathan his sonne, and to all his seruantes, that they should a kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open crueltie.

2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret *place*, & hide thy selfe.

3 And I will goe out, and stand by my father in the fielde where thou b art, and will commune with my father of thee, and I wil see what *he sayth*, and will tell thee.

b That I may giue thee warning what to doe.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, & said vnto him, Let not the king sinne against his seruāt, against Dauid: for he hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee † did * put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for al Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

† Ebr. he put his soule in his hand. * Iudg 12.3. 1.Sam. 28.21. psa.119.109.

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul c sware, As the Lorde liueth, he shall not die.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

7 So Ionathan called Dauid, and Ionathan shewed him all those words, & Ionathan brought Dauid to Saul, and he was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee sate in his house hauing his speare in his hand, and Dauid d played with his hand.

d He plaied on his harpe to mittigate the rage of the euil spirit, as Chap. 16.23.

10 And Saul intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, & he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morowe thou shalt be slayne.

12 So Michal e let Dauid downe through a window: and he went, and fled, and escaped.

e Thus God moued both the sonne & daughter of this tyrant to fauour Dauid against their father.

13 Then Michal tooke an image, & layd it in the bed, & put a pillow stuffed with goates *haire* vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the f bed, that I may slay him.

f Behold, how the tyrants to accomplish their rage, neither regard oth nor friendship, God nor man.

16 And when the messengers were come in, beholde, an image *was* in the bed, with a pillow of goates *haire* vnder the head of it.

17 And Saul sayd vnto Michal, Why hast thou mocked me so, & sent away mine enemie, that he is escaped? And Michal answered Saul, He sayd vnto me, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.

g Naioth was a schoole where the worde of God was studied, neere to Ramah.

19 But one tolde Saul, saying, Beholde, Dauid *is* at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: & when they sawe a company of Prophets prophecying, and Samuel standing h as appoynted ouer them, the Spirit of God fell vpon the messengers of Saul, and they also i prophecied.

h Being their chiefe instructer.

i Changed their mindes & praysed God.

21 And when it was tolde Saul, he sent other messengers, and they prophecied likewise: againe Saul sent the third messengers, and they prophecied also.

22 Then went he himselfe to Ramah, & came to a great well that is in Sechu, and he asked, and sayd, Where are Samuel and Dauid? and one sayd, Behold, *they be* at Naioth in Ramah.

23 And he k went thither, *euen* to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophecying vntill hee came to Naioth in Ramah.

k With a minde to persecute them.

24 And

l Mockingly apparell.
m He humbled himselfe as other did.
* Chap.10,11.

24 And he stript off his l clothes, and he pro-
phesied also before Samuel, and fell m downe na-
ked all that day and all that night: therefore they
say, * Is Saul also among the Prophets?

CHAP. XX.

2 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrowes, of his fathers furie.

a For Saul was stayed and prophecied a day and a night, by Gods prouidence, that Dauid might haue time to escape.

AND Dauid a fled from Naioth in Ramah, and
came and sayd before Ionathan, What haue
I done? what *is* mine iniquitie? and what sinne
haue I committed before thy father, that he see-
keth my life?
2 And hee sayd vnto him, God forbid, thou
shalt not die: beholde, my father will do nothing
great nor small, but hee will † shewe it me: and
why should my father hide this thing from mee?
he will not doe it.

† Ebr. reueile it to mine eare.

3 And Dauid sware againe and sayd, Thy fa-
ther knoweth that I haue founde grace in thine
eyes: therefore he thinketh, Ionathan shall not
knowe it, lest hee be sorie: but in deede, as the
Lord liueth, and as thy soule liueth, there is but
a b step betweene me and death.

b I am in great danger of death.

4 Then said Ionathan vnto Dauid, Whatsoe-
uer thy soule † requireth, that I will do vnto thee.

† Ebr. saith.

5 And Dauid said vnto Ionathan, Beholde, to
morowe is the c first day of the moneth, and I
should sit with the King at meat: but let me goe,
that I may hide my selfe in the fieldes vnto the
third *day* at euen.

c At what time there should be a solemne sacrifice, Nom. 28.11. to the which they added peace offrings and feasts.

6 If thy father make mention of mee, then
say, Dauid asked leaue of me, that hee might goe
to Beth-lehem to his owne citie: for there is a
d yeerely sacrifice for all that familie.

d Reade Chap. 1.21.

7 And if hee say thus, It is well, thy seruant
shall haue peace: but if he be angrie, be sure that
wickednesse is concluded of him.
8 So shalt thou shew mercy vnto thy seruant:
* for thou hast ioyned thy seruant into a coue-
nant of the Lord with thee, and if there be in me
iniquitie, slay thou me: for why shouldest thou
bring me to thy father?

* Chap.18.3. and 23.18.

9 ¶ And Ionathan answered, God keepe that
from thee: for if I knewe that wickednesse were
e concluded of my father to come vpon thee,
would not I tell it thee?

e That he were fully determined.

10 Then said Dauid to Ionathan, Who f shall
tell me? howe *shall I know*, if thy father answere
thee cruelly?

f If thy father doe fauour me.

11 And Ionathan sayde to Dauid, Come and
let vs go out into the field: and they twaine went
out into the field.
12 Then Ionathan sayde to Dauid, O Lorde
God of Israel, when I haue groped my fathers
minde to morow at this time, *or* within this three
dayes, and if it be well with Dauid, and I then
send not vnto thee, and shew it thee,
13 The Lorde g doe so and much more vnto
Ionathan: but if my father haue minde to doe
thee euill, I will shew thee also, and sende thee a-
way, that thou mayest goe in peace: & the Lorde
be with thee as he hath bene with my father.

g The Lord punish me most grieuously.

14 Likewise *I require* not whiles I liue: *for I
doubt not* but thou wilt shew me the mercie of the
Lord, h *that I die not.*
15 But *I require* that thou cut not off thy
mercie from mine house for euer: no, not when
the Lorde hath destroyed the enemies of Dauid,
euery one from the earth.

h I know that if thou werest now preferred to the kingdome, thou wouldest not destroy mee, but shew thy selfe friendly to my posteritie.

16 So Ionathan made a bond with the house
of Dauid, *saying*, Let the Lorde require it at the
hands of Dauids enemies.
17 And againe Ionathan sware vnto Dauid,
because hee loued him (for hee loued him as his
owne soule)
18 Then said Ionathan to him, To morowe is
the first day of the moneth: and thou shalt be
‖ looked for, for thy place shalbe emptie.

‖ *Or, mentioned.*

19 Therefore thou shalt hide thy selfe three
dayes, *then* thou shalt goe downe quickelie and
come to the place where thou diddest hide thy
selfe, when this matter was in hand, and shalt re-
maine by the stone † Ezel.

† *Ebr. of the way, because it serued as a signe to shew the way to them that passed by.*

20 And I will shoote three arrowes on the side
thereof, as though I shot at a marke.
21 And after I will sende a boy, *saying*, Goe,
seeke the arrowes. If I say vnto the boy, See, the
arrowes are on this side thee, bring them, & come
thou: for it is † well with thee and no hurt, *as*
the Lord liueth.

† *Ebr. peace.*

22 But if I say thus vnto the boy, Beholde, the
arrowes are beyonde thee, goe thy way: for the
i Lord hath sent thee away.

i The Lord is the authour of thy departure.

23 As touching the thing which thou and I
haue spoken of, beholde, the Lorde *be* betweene
thee and me for euer.
24 ¶ So Dauid hid him selfe in the fielde: and
when the first day of the moneth came, the King
sate to eate meate.
25 And the King sate, as at other times vpon
his seate, euen vpon his seate by the wall: and Io-
nathan arose, and Abner sate by Sauls side, but
Dauids place was emptie.
26 And Saul sayde nothing that day: for hee
thought, Some thing hath befallen him, though
he were k cleane, *or els* because he was not purified.

k Yet he might haue some busines to let him.

27 But on the morowe which was the seconde
day of the moneth, Dauids place was emptie a-
gaine: and Saul sayde vnto Ionathan his sonne,
Wherefore commeth not l the sonne of Ishai to
meate, neither yesterday nor to day?

l Thus he speaketh contemptuously of Dauid.

28 And Ionathan answered vnto Saul, Dauid
required of me, *that he might goe* to Beth-lehem.
29 For he sayde, Let me goe, I pray thee: for
our familie *offreth* m a sacrifice in the citie, and my
brother hath sent for me: therefore now if I haue
found fauour in thine eyes, let me goe, I pray thee,
& see my n brethren: this is the cause that he com-
meth not vnto the Kings table.

m That is, a peace offring.
n Meaning, all his kinsfolke.

30 Then was Saul angrie with Ionathan, and
sayde vnto him, Thou o sonne of the wicked re-
bellious woman, doe not I know, that thou hast
chosen the sonne of Ishai to thy confusion, and to
the confusion *and* shame of thy mother?

o Thou art euer contrary vnto me as thy mother is.

31 For as long as the sonne of Ishai liueth vp-
on the earth, thou shalt not be stablished, nor thy
kingdome: wherefore now send and set him vn-
to me, for he † shall surely die.

† *Ebr. sonne of death.*

32 And Ionathan answered vnto Saul his fa-
ther, and said vnto him, Wherefore shall he p die?
what hath he done?

p For it were too great tyrannie to put one to death and not to shew the cause why.

33 And Saul cast a speare at him to hit him,
whereby Ionathan knew, that it was determined
of his father to slay Dauid.
34 ¶ So Ionathan arose from the table in a
great anger, and did eate no meate the second day
of the moneth: for he was sorie for Dauid, *and* be-
cause his father had reuiled him.
35 On the next morning therefore Iona-

    than

than went out into the fielde, q at the time appointed with Dauid, and a litle boy with him.

36 And he saide vnto his boy, Runne nowe, seeke the arrowes which I shoote, and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrowe was that Ionathan had shotte, Ionathan cryed after the boy, and sayde, Is not the arrowe beyond thee?

38 And Ionathan cryed after the boy, r Make speede, haste *and* stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

39 But the boy knewe nothing: onely Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his † bowe and arrowes vnto the boy that was with him, and sayde vnto him, Goe, carie them into the citie.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was towarde the s South, and fel on his face to the ground, and bowed him selfe three times: and they kissed one another, & wept both twaine, till Dauid exceeded.

42 Therefore Ionathan said to Dauid, Goe in peace: that which we haue t sworne both of vs in the Name of the Lorde, saying, The Lorde be betweene me and thee, and betweene my seede and betweene thy seede, *let it stand* for euer.

43 And he arose and departed, and Ionathan went into the citie.

q For this was the third day, as it was agreed vpon, verse 5.

r By these words he admonished Dauid what he ought to doe.

† Ebr. Instruments.

s It seemeth that he had shot on the Northside of the stone, lest the boy should haue espyed Dauid.

t Which othe he calleth in the eight verse the couenant of the Lord.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 & there faineth himselfe mad.

THen came Dauid to a Nob to Ahimelech the Priest, & Ahimelech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid saide to Ahimelech the Priest, The b King hath commaunded mee a certaine thing, and hath sayd vnto me, Let no man know whereabout I sende thee, and what I haue commaunded thee: and I haue appointed my seruants to such *and* such places.

3 Nowe therefore if thou hast ought vnder thine hande, giue me fiue *cakes of* bread, or what commeth to hand.

4 And the Priest answered Dauid, and sayde, There is no common bread vnder mine hand, but heere is * halowed bread, if the yoong men haue kept themselues, at least from c women.

5 Dauid then answered the Priest, and sayde vnto him, Certainely women haue beene separated from vs these two or three dayes since I came out: and the d vessels of the yoong men were holy, though the way were prophane, & how much more then shall *euery one* e be sanctified this day in the vessell?

6 So the Priest gaue him halowed *bread*: for there was no bread there, saue the shew bread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul f abiding before the Lord, named Doeg the Edomite, the || chiefest of Sauls heardmen)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine har-

a Where the Arke then was, to aske counsell of the Lord.

b These infirmities that we see in the saintes of God, teach vs that none hath his iustice in him selfe, but receiueth it of Gods mercie.

* Exod. 25. 30. leuit. 24. 5. mat. 12. 3. 4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shalbe more carefull to keepe his vessell holy, when he shall haue eaten of this holy food?

f Tarying to worship before the Arke.

|| Or, master of them that kept Sauls cattell.

nesse with me, because the Kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistim, whom thou slewest in the * valley of Elah, behold, it is wrapt in a cloth behinde the g Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid sayd, There is none to that, giue it me.

10 And Dauid arose and fled the same day from the h presence of Saul, & went to Achish the King of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the * King of the land? did they not sing vnto him in daunces, saying, * Saul hath slaine his thousand, and Dauid his ten thousand?

12 And Dauid † considered these wordes, and was sore afraid of Achish the King of Gath.

13 And hee changed his behauiour before them, and fained him selfe mad in their handes, and i scrabled on the doores of the gate, and let his spettle fall downe vpon his beard.

14 Then said Achish vnto his seruants, Loe, ye see the man is beside himselfe, wherefore haue ye brought him to me?

15 Haue I neede of mad men, that ye haue brought this fellowe to play the mad man in my presence? k shall he come into mine house?

* Chap. 17. 2.

g Behinde the place, where the hie Priests garment lay.

h That is, out of Sauls dominion.

* Chap. 17. 9.
* Chap. 18. 7. and 29. 5. ecclus. 47. 6.

† Ebr. put these words in his heart.

i By making marks & toyes.

k Is he meete to be in a Kings house?

CHAP. XXII.

1 Dauid hideth himselfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

DAuid therefore departed thence, and saued him selfe in the caue a of Adullam: & when his brethren & all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble and all men that were in debt, & all those that were vexed in minde, and hee was their || prince, & there were with him about foure hundreth men.

3 ¶ And Dauid went thence to Mizpeh in b Moab, and said vnto the King of Moab, I pray thee, let my father & my mother come *and abide* with you, till I knowe what God will doe for me.

4 And he c brought them before the King of Moab, and they dwelt with him all the while that Dauid was in d the holde.

5 And the Prophet Gad sayde vnto Dauid, Abide not in the holde, *but* depart and goe into the land of Iudah. Then Dauid departed & came into the forest of Hareth.

6 ¶ And Saul heard that Dauid was e discouered, and the men that were with him, and Saul remayned in Gibeah vnder a tree in Ramah, hauing his speare in his hande, and all his seruantes stood about him.

7 And Saul said vnto his seruants that stoode about him, Heare now, ye sonnes f of Iemini, will the sonne of Ishai giue euery one of you fields and vineyardes: will he make you all captaines ouer thousands, and captaines ouer hundreds:

8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a couenant with the sonne of Ishai? and there is none of you that is sory for me, or sheweth mee, that my g sonne hath stirred vp my seruant to lie in waite against me, as *appeareth* this day?

9 ¶ Then answered Doeg the Edomite (who was

a Which was in the tribe of Iudah and neere to Beth-lehem.

|| Or, captaine.

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh which was a strong holde.

e That a great bruite went of him.

f Ye that are of my tribe and linage.

g Heereby he would persuade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

was appoynted ouer the seruants of Saul) & sayd,
I saw the sonne of Ishai when he came to Nob, to
Ahimelech the sonne of Ahitub,
10 Who asked counsell of the Lorde for him
and gaue him vitailes, and hee gaue him also the
sword of Goliath the Philistim.
11 Then the King sent to call Ahimelech the
Priest the sonne of Ahitub, and all his fathers
house, *to wit*, [h] the Priests that were in Nob: and
they came all to the King.

h Which were the remnant of the house of Eli, whose house God threatned to punish.

12 And Saul said, Heare now thou sonne of A-
hitub. And he answered, Here I am, my lord.
13 Then Saul sayde vnto him, Why haue yee
conspired against me, thou and the sonne of Ishai,
in that thou hast giuen him vitaile, and a sworde,
and hast asked counsell of God for him, that hee
should rise against me, and lye in wayte as appea-
reth this day?
14 ¶ And Ahimelech answered the King, and
sayde, Who is so faithfull among all thy seruants
as Dauid, *being* also the Kings sonne in lawe, and
goeth at thy commaundement, and is honourable
in thine house?
15 [i] Haue I this day first begun to aske coun-
sell of God for him? be it farre from mee, let not
the King impute any thing vnto his seruant, nor
to all the house of my father: for thy seruant
knew nothing of all this, lesse nor more.

i Haue I not at other times also, when he had great affaires, consulted with the Lord for him?

16 Then the King sayd, Thou shalt surely die,
Ahimelech, thou, and all thy fathers house.
17 And the King sayde vnto the ‖ sergeantes
that stoode about him, Turne, & slay the Priestes
of the Lorde, because their hand also is with Da-
uid, and because they knewe when hee fled, and
shewed it not to mee. But the seruantes of the
King [k] would not moue their hands to fall vpon
the Priests of the Lord.

‖ Or, footmen.

k For they knewe that they ought not to obey the wicked commandement of the king in slaying the innocents.

18 Then the King sayde to Doeg, Turne thou
and fall vpon the Priestes. And Doeg the Edomite
turned, and ran vpon the Priestes, and slewe that
same day foure score and fiue persons that did
weare a linen Ephod.
19 Also Nob the citie of the Priestes smote he
with the edge of the sword, both man & woman,
both childe and suckling, both oxe and asse, and
sheepe with the edge of the sword.
20 But one of the sonnes of Ahimelech the
sonne of Ahitub (whose name *was* Abiathar)
[l] escaped and fled after Dauid.

l This was Gods prouidence, who according to his promes preserued some of the house of Eli, Chap. 2, 33.

21 And Abiathar shewed Dauid, that Saul had
slayne the Lords Priestes.
22 And Dauid sayde vnto Abiathar, I knewe it
the same day, when Doeg the Edomite *was* there,
that he would tell Saul. I am the cause *of the death*
of all the persons of thy fathers house.
23 Abide thou with me, *&* feare not: for ‖ he
that seeketh my life, shall seeke thy life also: for
with me thou shalt be in safegard.

‖ Or, he that seeketh thy life, shall take mine also.

CHAP. XXIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wildernesse of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterprise is broken in pursuing Dauid.

THen they tolde Dauid, saying, Beholde, the
Philistims fight against [a] Keilah, and spoyle
the barnes.

a Which was a citie in the tribe of Iudah, Iosh. 15, 44.

2 Therefore Dauid asked counsel of the Lord,
saying, Shal I goe and smite these Philistims? And
the Lord answered Dauid, Goe and smite the Phi-
listims, and saue Keilah.
3 And Dauids men said vnto him, See, we be
afrayde here in [b] Iudah, how much more if wee
come to Keilah against the hoste of ŷ Philistims?

b That is, in the middes of Iudah, much more when we come to the borders against our enemies.

4 Then Dauid asked counsell of the Lord a-
gaine. And the Lord answered him, & sayd, Arise,
go downe to Keilah: for I will deliuer the Phili-
stims into thine hand.
5 ¶ So Dauid and his men went to Keilah,
and fought with the Philistims, and brought away
their cattel, & smote them with a great slaughter:
thus Dauid saued the inhabitants of Keilah.
6 (And when Abiathar the sonne of Ahime-
lech * fled to Dauid to Keilah, he brought an [c] E-
phod † with him)

* Chap. 22, 20.
c By Gods prouidence the Ephod was preserued and kept with Dauid the true King.
† Ebr. in his hand.

7 ¶ And it was tolde Saul that Dauid was
come to Keilah, & Saul sayd, God hath deliuered
him into mine hand: for he is shut in, seeing he is
come into a citie that hath gates and barres.
8 Then Saul called all the people together
to warre, for to goe downe to Keilah, & to besiege
Dauid and his men.
9 ¶ And Dauid hauing knowledge that Saul
imagined mischiefe against him, sayd to Abiathar
the Priest, [d] Bring the Ephod.

d To consult with the Lord by Vrim and Thummim.

10 Then sayde Dauid, O Lord God of Israel,
thy seruant hath heard, that Saul is about to come
to Keilah to destroy the citie for my sake.
11 Will the lordes of Keilah deliuer me vp in-
to his hand? and wil Saul come downe, as thy ser-
uant hath heard? O Lord God of Israel, I beseech
thee, tell thy seruant. And the Lord sayde, He will
come downe.
12 Then said Dauid, Will the ‖ lords of Keilah
deliuer me vp, and the men that are with me, into
the hand of Saul? And the Lord sayde, They will
deliuer thee vp.

‖ Or, gouernours.

13 ¶ Then Dauid and his men, which were a-
bout sixe hundreth, arose, & departed out of Kei-
lah, and went ‖ whither they could. And it was
tolde Saul, that Dauid was fled from Keilah, and
he left off his iourney.

‖ Or, to and fro, as hauing no certaine place to goe to.

14 And Dauid abode in the wildernesse in
‖ holdes, & remayned in a mountaine in the wil-
dernesse of Ziph. And Saul sought him euery day,
but God [e] deliuered him not into his hand.

‖ Or, strong places.

e No power nor policie can preuaile against Gods children: but when he appointeth the time.

15 And Dauid sawe that Saul was come out
for to seeke his life: and Dauid *was* in the wilder-
nesse of Ziph in the wood.
16 ¶ And Ionathan Sauls sonne arose and
went to Dauid into the wood, and comforted
† him in God,

† Ebr. his hand.

17 And said vnto him, Feare not: for the hand
of Saul my father shall not finde thee, and thou
shalt be [f] King ouer Israel, and I shalbe next vnto
thee: and also Saul my father knoweth it.

f Ionathan assureth Dauid, that God will accomplish his promes, and that his father striueth against his owne conscience.

18 So they twaine made a couenant before the
Lord: and Dauid did remayne in the wood: but
Ionathan went to his house.
19 ¶ Then came vp the Ziphims to Saul to
Gibeah, saying, Doeth not Dauid hide himselfe
by vs in holdes, in the wood in the hill of Hachi-
lah, which is on the right side ‖ of Ieshimon?

‖ Or, of the wildernesse.

20 Nowe therefore, O King, come downe ac-
cording to all that thine heart can desire, and
our part *shall be* to deliuer him into the Kings
handes.
21 Then Saul said, [g] Be ye blessed of the Lord:
for ye haue had compassion on me.

g The Lord recompense this friendship.

22 Goe, I pray you, and prepare ye yet better:
know and see his place where he † haunteth, *and*

† Ebr. where his foote hath bene.

who hath seene him there: for it is sayd to me, He
is subtile, and craftie.
23 See therefore & know all the secret places
where he hideth himselfe, and come ye againe to
me with the certaintie, and I will goe with you:
and if he be in the h lande, I will search him out
throughout all the thousands of Iudah.

h In your countrey of Ziph, which is in Iudah.

24 Then they arose and went to *Ziph* before
Saul, but Dauid and his men *were* in the wilder-
nesse of Maon, in the playne on the right hand of
Ieshimon.
25 Saul also & his men went to seeke him, and
they tolde Dauid: wherefore he came downe vnto
a rocke, and abode in the wildernesse of i Maon.
And when Saul heard that, he folowed after Da-
uid in the wildernesse of Maon.

i Which was also in the tribe of Iudah, Iosh. 15.55.

26 And Saul and his men went on the one
side of the mountaine, and Dauid and his men on
the other side of the mountaine: and Dauid made
haste to get from the presence of Saul: for Saul
and his men compassed Dauid and his men round
about, to take them.

k Thus the Lord can pull backe the bridle of the tyrantes, and deliuer his out of the lyons mouth.

27 But there came a k messenger to Saul, say-
ing, Haste thee, and come: for the Philistims haue
inuaded the land.
28 Wherefore Saul returned frõ pursuing Da-
uid, & went against the Philistims. Therefore they
called that place, l Sela-hammahlekoth.

l That is, the stone of diuision, because there they deuided themselues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be fauourable to his.

AND Dauid went thence, and dwelt in a holdes
at En-gedi.

a That is, in strong places, which were defenced by nature.

2 When Saul was returned from ŷ Philistims,
they tolde him, saying, Behold, Dauid *is* in the wil-
dernesse of b En-gedi.

b A citie of Iudah, Iosh. 15.62.

3 Then Saul tooke three thousande chosen
men out of all Israel, & went to seeke Dauid and
his men vpon the rockes *among* the wilde goates.
4 And hee came to the sheepecoates by the
way where there was a caue, and Saul went in † to
doe his easement: and Dauid and his men sate in
the † inward parts of the caue.

† Ebr. to couer his feete.
† Ebr. in the sides.

5 And the men of Dauid saide vnto him, See,
the day is c come, whereof the Lorde sayde vnto
thee, Beholde, I will deliuer thine enemie into
thine hande, and thou shalt doe to him as it shall
seeme good to thee. Then Dauid arose and cut off
the lap of Sauls garment priuily.

c Here we see how ready we are to hasten Gods promes, if the occasion serue neuer so litle.

6 And afterward Dauid d was touched in his
heart, because he had cut off the lappe which was
on Sauls *garment*.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

7 And he said vnto his men, The Lord keepe
mee from doing that thing vnto my master the
Lords Anoynted, to lay mine hand vpon him: for
he is the Anoynted of the Lord.
8 So Dauid ouercame his seruants with these
words, and suffered them not to arise against Saul:
so Saul rose vp out of the caue and went away.
9 ¶ Dauid also arose afterward, and went out
of the caue, and cryed after Saul, saying, O my
lorde the King. And when Saul looked behinde
him, Dauid inclined his face to the earth, and
bowed himselfe.
10 And Dauid saide to Saul, e Wherefore gi-
uest thou an eare to mens words, that say, Behold,
Dauid seeketh euill against thee?

e Contrary to the false report of thẽ that sayd, Dauid was Sauls enemie, he proueth himself to be his friend.

11 Behold, this day thine eyes haue seene, that
the Lorde had deliuered thee this day into mine
hand in the caue, and some bade me kill thee, but
I had compassion on thee, and said, I will not lay
mine hand on my master: for hee is the Lordes
Anoynted.
12 Moreouer my father, behold: behold, I say,
the lappe of thy garment in mine hand: for when
I cut off the lappe of thy garment, I killed thee
not. Vnderstãd & see, that there is neither euil nor
wickednesse in mee, neither haue I sinned against
thee, yet thou huntest after my soule, to take it.
13 The Lord be iudge betweene thee and me,
and the Lord auenge me of thee, and let not mine
hand be vpon thee.
14 According as the ‖ olde prouerbe sayeth,
Wickednesse proceedeth from the wicked, but
mine hand be not vpon thee.

‖ Or, the prouerbe of an ancient man.

15 After whom is the King of Israel come out?
after whom doest thou pursue? after a dead dog,
and after a flea?
16 The Lord therfore be iudge, and iudge be-
tweene thee and me, and see, and pleade my cause,
and † deliuer me out of thine hand.

† Ebr. iudge.

17 Whẽ Dauid had made an ende of speaking
these words to Saul, Saul said, f Is this thy voyce,
my sonne Dauid? & Saul lift vp his voyce, & wept,

f Though he was a most cruell enemie to Dauid, yet by his great gentlenesse his conscience compelled him to yeelde.

18 And sayd to Dauid, Thou art more righte-
ous then I: for thou hast rendred me good, and I
haue rendred thee euill.
19 And thou hast shewed this day, that thou
hast dealt well with me: forasmuch as when the
Lorde had closed mee in thine hands, thou killedst
me not.
20 For who shall finde his enemie, and let him
depart † free? wherefore the Lorde render thee
good for that thou hast done vnto me this day.

† Ebr. a good way.

21 For now behold, I g know that thou shalt
be King, and that the kingdome of Israel shall be
stablished in thine hand.

g Though this tyrant saw & confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

22 Sweare now therefore vnto me by the Lord,
that thou wilt not destroy my seede after me, and
that thou wilt not abolish my name out of my fa-
thers house.
23 So Dauid sware vnto Saul, and Saul went
home: but Dauid & his men went vp vnto ŷ hold.

CHAP. XXV.

1 Samuel dyeth. 3 Nabal & Abigail. 38 The Lord killeth Nabal. 42 Abigail and Ahinoam Dauids wiues, 44 Michal is giuen to Phalti.

THen * Samuel dyed, and all Israel assembled,
and mourned for him, and buried him in his
a owne house at Ramah. And Dauid arose and
went downe to the wildernesse of Paran.

* Chap. 28.3. eccles. 46.13,20.
a That is, among his owne kinred.

2 Now in b Maon *was* a man, who had his pos-
sessiõ in Carmel, & the man was exceeding migh-
tie and had three thousand sheepe, and a thousand
goates: and he was shering his sheepe in Carmel.

b Maon & Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

3 The name also of the man *was* Nabal, and
the name of his wife Abigail, & she was a woman
of singular wisdome, and beautifull, but the man
was churlish, and euill conditioned, and was of the
familie of Caleb.
4 And Dauid heard in the wildernesse, that
Nabal did shere his sheepe.
5 Therefore Dauid sent tenne yong men, and
Dauid said vnto the yong men, Go vp to Carmel,
and go to Nabal, and aske him in my name † how
he doeth.

† Ebr. of peace.

6 And thus shal ye say c † for salutation, Both
thou, and thine house, and all that thou hast, be
in peace, wealth and prosperitie.

c Some read, mayest thou liue in prosperitie the next yeere, both thou, &c.
† Ebr. for life.

7 Beholde, I haue heard, that thou hast she-
rers: now thy shepheards were with vs,& we did
them no hurt, neither did they misse any thing all
the while they were in Carmel.
8 Aske thy seruants and they will shew thee.
Wherefore let these yoong men finde fauour in
thine eyes: (for we come in a good season) giue, I
pray thee, whatsoeuer [d] commeth to thine hande
vnto thy seruants, and to thy sonne Dauid.
9 ¶ And when Dauids yong men came, they
tolde Nabal all those wordes in the name of Da-
uid, and held their peace.
10 Then Nabal answered Dauids seruants, and
sayd, Who is Dauid? and who is the [e] sonne of I-
shai? there be many seruantes nowe a dayes, that
breake away euery man from his master.
11 Shall I then take my bread, and my water,
and my flesh that I haue killed for my sherers,
and giue it vnto men, whome I know not whence
they be?
12 ¶ So Dauids seruants turned their way, and
went againe, and came, and tolde him all those
things.
13 And Dauid said vnto his men, Girde euery
man his sword *about him*. And they girded euery
man his sword: Dauid also girded his sword. And
about foure hundreth men went vp after Dauid,
and two hundreth abode by the † cariage.
14 Nowe one of the seruantes tolde Abigail
Nabals wife, saying, Beholde, Dauid sent messen-
gers out of the wildernesse to salute our master, &
he † railed on them.
15 Notwithstanding the men were very good
[f] vnto vs, and we had no displeasure, neither mis-
sed wee any thing as long as wee were conuersant
with them, when we were in the fields.
16 They were as a wall vnto vs both by night
and by day, all the while we were with them kee-
ping sheepe.
17 Nowe therefore take heede, and see what
thou shalt doe: for euill † will surely come vpon
our master, and vpon all his familie: for hee is so
wicked that a man can not speake to him.
18 ¶ Then Abigail made haste, & tooke two
hundreth † cakes, & two bottels of wine, and fiue
sheepe ready dressed, & fiue measures of parched
corne, and an hundreth || frailes of raisins, and two
hundreth of figs, and laded them on asses.
19 Then she said vnto her seruants, Go ye be-
fore me: beholde, I will come after you: yet shee
tolde [g] not her husband Nabal.
20 And as shee rode on her asse, shee came
downe by a secret place of the mountaine, and be-
holde, Dauid & his men came downe against her,
and she met them.
21 And Dauid said, In deede I haue kept all
in vaine that this fellow had in the wildernesse, so
that nothing was missed of all that perteined vn-
to him: for he hath requited me euill for good.
22 So and more also doe God vnto the ene-
mies of Dauid: *for* surely I will not leaue of all
that he hath, by the dawning of the day, *any* that
[h] pisseth against the wall.
23 And when Abigail sawe Dauid, shee hasted
and lighted off her asse, and fell before Dauid on
her face, and bowed her selfe to the ground,
24 And fell at his feete, and sayd, Oh, my lord,
I *haue committed* the iniquitie, and I pray thee, let
thine handmaid speake † to thee, and heare thou
the words of thine handmaid.

d Whatsoeuer thou hast ready for vs.

e Thus the couetous wretches in stead of relieuing the necessitie of Gods children, vse to reuile their persons and condemne their cause.

† Ebr. vessels.

† Ebr. drone them away.

f When we kept our sheepe in the wildernesse of Paran.

† Ebr. is accomplished.

† Ebr. bread.

|| Or, clusters.

g Because shee knew his crooked nature, that he would rather haue perished, then consent to her enterprise.

h Meaning by this prouerbe, that he would destroy both small and great.

† Ebr. in thine eares.

25 Let not my lorde, I pray thee, regarde this
wicked man Nabal: for as his name is, so is hee:
|| Nabal *is* his name, and follie *is* with him: but I
thine handmayde sawe not the young men of my
lord whom thou sentest.
26 Now therefore my lord, as the Lord liueth,
and as thy soule liueth (the Lord, *I say*, that hath
withholden thee from comming to *shed* blood,
and that [i] thine hand should *not* saue thee) so now
thine enemies shall be as Nabal, and they that in-
tend to doe my lord euill.
27 And now, this || blessing which thine hand-
maid hath brought vnto my lorde, let it be giuen
vnto the yong men, that † follow my lord.
28 I pray thee, forgiue the trespasse of thine
handmaide: for the Lorde will make my lorde a
[k] sure house, because my lord fighteth the battels
of the Lord, and none euill hath beene founde in
thee † in all thy life.
29 Yet [l] a man hath risen vp to persecute thee,
and to seeke thy soule, but the soule of my lorde
shall be bounde in the [m] bundle of life with the
Lord thy God: & the soule of thine enemies shall
God cast out, as out of the middle of a sling.
30 And when the Lorde shall haue done to
my lord all the good that he hath promised thee,
and shall haue made thee ruler ouer Israel,
31 Then shall it be no griefe vnto thee, nor
offence of minde vnto my lorde, that he hath not
shed blood causelesse, nor that my lord hath [n] *not*
preserued him selfe: and when the Lord shal haue
dealt well with my lorde, remember thine hand-
maid.
32 Then Dauid said to Abigail, Blessed be the
Lorde God of Israel, which sent thee this day to
meete me.
33 And blessed be thy counsell, and blessed be
thou, which hast kept me this day from comming
to *shed* blood, [o] and that mine hand hath *not* sa-
ued me.
34 For in deede, as the Lord God of Israel li-
ueth, [p] who hath kept mee backe from hurting
thee, except thou haddest hasted and met mee,
surely there had not beene left vnto Nabal by the
dawning of the day, *any* that pisseth against the
wall.
35 Then Dauid receiued of her hande that
which she had brought him, and said to her, Goe
vp in peace to thine house: beholde, I haue heard
thy voyce, and haue † granted thy petition.
36 ¶ So Abigail came to Nabal, and beholde,
hee made a feast in his house, like the feast of a
King, and Nabals heart was mery within him, for
he was very drunken: wherefore shee tolde him
[q] nothing, neither lesse nor more, vntill the mor-
ning arose.
37 Then in the morning when the wine was
gone out of Nabal, his wife tolde him those words,
and his heart died within him, and he was like [r] a
stone.
38 And about ten dayes after, the Lord smote
Nabal, that he died.
39 ¶ Now when Dauid heard, that Nabal was
dead, he said, Blessed be the Lord that hath || jud-
ged the cause of my rebuke of the hand of Nabal,
and hath kept his seruant from euill: for the Lord
hath recompensed the wickednesse of Nabal vp-
on his owne head. Also Dauid sent to commune
with Abigail to [s] take her to his wife.
40 And whē the seruants of Dauid were come

|| Or, foole.

i That is, that thou shouldest not be reuenged of thine enemie.

|| Or, present.

† Ebr. walke at thy feete.

k Confirme his kingdome to his posteritie.

† Ebr. from thy dayes.

l To wit, Saul.

m God shall preserue thee long in his seruice and destroy thine enemies.

n That he hath not auenged him selfe, which thing would haue tormented his conscience.

o Reade vers. 26.

p He attributeth it to the Lordes mercie, and not to himselfe that he was stayed.

† Ebr. receiued thy face.

q For he had no reason either to consider, or to giue thankes for this great benefite of deliuerance.

r For feare of the great danger.

|| Or, reuenged.

s For he had experience of her great godlines, wisedome and humilitie.

to Abigail to Carmel, they spake vnto her, saying,
Dauid sent vs to thee, to take thee to his wife.
41 And she arose, and bowed her selfe on her
face to the earth, and said, Behold, let thine hand-
maid be a seruant to wash the feete of the seruants
of my lord.
42 And Abigail hasted, & arose, and rode vp-
on an asse, and her fiue maides † folowed her, and
she went after the messengers of Dauid, and was
his wife.

† Ebr. went at her feete.

43 Dauid also tooke Ahinoam of * Izreel, and
they were both his wiues.
44 Now Saul had giuen * Michal his daughter
Dauids wife to Phalti the sonne of Laish, which
was of [t] Gallim.

* Josh. 15. 56.
* 2. Sam. 3. 14, 15.
t Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls speare, and a pot of water that stoode at his head. 21 Saul confesseth his sinne.

AGaine the Ziphims came vnto Saul to Gibe-
ah, saying, * Doeth not Dauid hide himselfe
|| in the hill of Hachilah before || Ieshimon?

* Chap. 23. 19.
|| Or, in Gibeah.
|| Or, the wildernes.

2 Then Saul arose, & went downe to the wil-
dernesse of Ziph, hauing three thousand [a] chosen
men of Israel with him, for to seeke Dauid in the
wildernesse of Ziph.

a That is, of the most skilfull and valiant souldiers.

3 And Saul pitched in the hill of Hachilah,
which is before Ieshimon by the way side. Now
Dauid abode in the wildernesse, and he sawe that
Saul came after him into the wildernesse.
4 (For Dauid had sent out spies, and vnder-
stood, that Saul was come || in very deed)

|| Or, to a certaine place.

5 Then Dauid arose, and came to the place
where Saul had pitched, and *when* Dauid beheld
the place where Saul lay, and * Abner the sonne
of Ner which was his chiefe captaine, (for Saul lay
in the fort, and the people pitched rounde about
him)

* Chap. 14. 50. and 17. 55.

6 Then spake Dauid, and said to Ahimelech
the [b] Hittite, and to Abishai the sonne of Zerui-
ah, brother to [c] Ioab, saying, Who will go downe
with me to Saul to the hoste? Then Abishai said,
I will goe downe with thee.

b Who was a stranger and not an Israelite.
c Who afterward was Dauids chiefe captaine.

7 So Dauid and Abishai came downe to the
people by night: and beholde, Saul lay sleeping
within the fort, and his speare did sticke in the
grounde at his || head: and Abner and the people
lay round about him.

|| Or, bolster.

8 ¶ Then saide Abishai to Dauid, God hath
closed thine enemie into thine hande this day:
now therefore, I pray thee, let me smite him once
with a speare to the earth, & I will not smite him
[d] againe.
9 And Dauid sayde to Abishai, Destroy him
not: for who can lay his hand [e] on the Lords an-
oynted, and be giltlesse?
10 Moreouer Dauid sayd, As the Lord liueth,
eyther the Lorde shall smite him, or his day shall
come to die, or he shall descend into battell, and
perish.

d Meaning, he would make him sure at one stroke.
e To wit, in his owne priuate cause: for Iehu slew two kings at Gods appointment, 2. King. 9. 24.

11 The Lord keepe me from laying mine hand
vpon the Lords anoynted: but, I pray thee, take
now the speare that is at his head, and the pot of
water, and let vs goe hence.
12 So Dauid tooke the speare and the pot of
water from Sauls head, and they gate them away,
and no man saw it, nor marked it, neither did any
awake, but they were all asleepe: for † the Lorde
had sent a dead sleepe vpon them.

† Ebr. the heauie sleepe of the Lord was fallen vpon them.

13 Then Dauid went into the other side, and
stoode on the toppe of an hill a farre off, a great
space being betweene them.
14 And Dauid cried to the people, and to
Abner the sonne of Ner, saying, † Hearest thou
not, Abner? Then Abner answered, & said, Who
art thou that criest to the King?

† Ebr. Answerest.

15 ¶ And Dauid said to Abner, Art not thou
a [f] man? and who is like thee in Israel? wherefore
then hast thou not kept thy lorde the King? for
there came one of the folke in to destroy the
King thy lord.

f Esteemed most valiant, and meet to saue the King.

16 This is not well done of thee: as the Lorde
liueth, ye are † woorthie to die, because ye haue
not kept your master the Lords anointed: & now
see where the Kings speare is, and the pot of water
that was at his head.

† Ebr. sonnes of death.

17 And Saul knewe Dauids voyce, and sayde,
Is this thy voyce, [g] my sonne Dauid? And Dauid
said, It is my voice, my lord O King.

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promes.

18 And he sayde, Wherefore doeth my lorde
thus persecute his seruant? for what haue I done?
or what euill is in mine hand?
19 Now therefore, I beseech thee, let my lord
the King heare the wordes of his seruant. If the
Lorde haue stirred thee vp against me, [h] let him
smell the sauour of a sacrifice: but if the children
of men *haue done it*, cursed be they before the
Lorde: for they haue cast mee out this day from
abiding in the inheritance of the Lorde, saying,
Goe, serue [i] other gods.

h Let his anger toward vs be pacified by a sacrifice.
i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

20 Nowe therefore let not my blood fall to
the earth before the face of the Lorde: for the
King of Israel is come out to seeke a flea, as one
would hunt a partridge in the mountaines.
21 Then sayde Saul, I haue sinned: come a-
gaine, my sonne Dauid: for I will doe thee no
more harme, because my soule was [k] precious in
thine eyes this day: beholde, I haue done foolish-
ly, and haue erred exceedingly.

k Because thou sauedst my life this day.

22 Then Dauid answered, and saide, Beholde
the Kings speare, let one of the yoong men come
ouer and fet it.
23 And let the Lorde rewarde euery man ac-
cording to his [l] righteousnesse and faithfulnesse:
for the Lord had deliuered thee into *mine* handes
this day, but I would not lay mine hand vpon the
Lords anointed.

l Thus he protesteth his innocencie towarde Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. and 130. 3.

24 And beholde, like as thy life was much set
by this day in mine eyes: so let my life be set by
in the eyes of the Lord, that hee may deliuer me
out of all tribulation.
25 Then Saul said to Dauid, Blessed art thou,
my sonne Dauid: for thou shalt doe great things,
and also preuaile. So Dauid went his way, & Saul
returned to his [m] place.

m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

ANd Dauid said in his heart, I shall now [a] pe-
rish one day by the hande of Saul: is it not
better for me that I saue my selfe in the lande of
the Philistims, and that Saul may haue no hope
of me to seeke me any more in all the coasts of Is-
rael, and *so* escape out of his hand?
2 Dauid therefore arose, and he, and the sixe
hundreth men that were with him, went vnto A-
chish the sonne of Maoch King of Gath.
3 And Dauid [b] dwelt with Achish at Gath,
hee, and his men, euery man with his housholde,

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, which were enemies to Gods people.
b Thus God by his prouidence changeth the enemies hearts, & maketh them to fauour his in their necessitie.

Dauid

Dauid with his two wiues, Ahinoam the Izre-
elite, and Abigail Nabals wife the Carmelite.
4 And it was tolde Saul that Dauid was fled
to Gath: so he sought no more for him.
5 And Dauid saide vnto Achish, If I haue
nowe founde grace in thine eyes, [c] let them giue
me a place in some *other* citie of the countrey,
that I may dwell there: for why shoulde thy ser-
uant dwel in ẏ *head* citie of the kingdome ẇ thee?

c Let thine officers appoint me a place.

6 Then Achish gaue him Ziklag that same
day: therefore Ziklag pertaineth vnto the kings
of Iudah vnto this day.
7 ¶ And † the time that Dauid dwelt in the
countrey of the Philistims, was foure moneths
and certaine dayes.

† Ebr. *the number of the dayes.*

8 Then Dauid and his men went vp, and in-
uaded the [d] Geshurites, and the Girzites, and the
Amalekites: for they inhabited the lande from
the beginning, *from the way*, as thou goest to
Shur, euen vnto the lande of Egypt.

d These were the wicked Canaanites, whome God had appointed to be destroyed.

9 And Dauid smote the lande, and left nei-
ther man nor woman aliue, and tooke sheepe, &
oxen, and asses, and camels, and apparell, and re-
turned and came to Achish.
10 And Achish saide, ‖ Where haue ye bene a
rouing this day? And Dauid answered, Against
the South of Iudah, and against the South of the
[e] Ierahmeelites, & against the South of ẏ Kenites.

‖ Or, *against whom.*

e Which were a familie of the tribe of Iudah, 1.Chron.2.9.

11 And Dauid saued neither man nor woman
aliue, to bring them to Gath, saying, Lest they
should tel on vs, and say, So did Dauid, and so *will*
be his maner all the while that he dwelleth in the
countrey of the Philistims.
12 And Achish beleeued Dauid, saying, ‖ He
hath made his people of Israel vtterly to abhorre
him: therefore he shalbe my seruant for euer.

‖ Or, *he doeth surely abhorre his people.*

CHAP. XXVIII.

1 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and she causeth him to speake with Samuel, 18 Who declareth his ruine.

NOwe at that time the Philistims assembled
their bandes and armie to fight with Israel:
therfore Achish said to Dauid, [a] Be sure, thou shalt
go out with me to the battel, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him.

2 And Dauid said to Achish, Surely thou shalt
knowe, what thy seruant can doe. And Achish
sayde to Dauid, Surely I will make thee keeper of
mine head for euer.
3 (* Samuel was then dead, and all Israel had
lamented him, & buried him in Ramah his owne
citie: and Saul had [b] put away the sorcerers, and
the soothsayers out of the land)

* Chap.25.1.

b According to the commandement of God, Exod.22.18, & deut.18.10,11.

4 Then the Philistims assembled themselues,
and came, and pitched in Shunem: and Saul assem-
bled all Israel, and they pitched in Gilboa.
5 And when Saul saw the hoste of the Phili-
stims, he was afraid, & his heart was sore astonied.
6 Therefore Saul asked counsel of the Lorde,
and the Lorde answered him not, neither by
dreames, nor by [c] Vrim, nor yet by Prophets.

c Meaning, the hie Priest, Exod.28,30.

7 ¶ Then saide Saul vnto his seruants, Seeke
me a woman that hath a familiar spirite, that I
may goe to her, and aske of her. And his seruants
said to him, Beholde, there is a woman at En-dor
that hath a familiar spirit.
8 Then Saul [d] changed him selfe, and put
on other raiment, and he went, and two men
with him, and they came to the woman by night:
and he saide, I pray thee, coniecture vnto me by
the familiar spirite, and bring me him vp whome
I shall name vnto thee.

d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

9 And the woman saide vnto him, Beholde,
thou knowest what Saul hath done, how he hath
destroyed the sorcerers, and the soothsayers out
of the land: wherefore then seekest thou to take
me in a snare to cause me to die?
10 And Saul sware to her by the Lorde, say-
ing, As the Lord liueth, no ‖ harme shall come to
thee for this thing.

‖ Or, *punishment.*

11 Then said the woman, Whom shall I bring
vp vnto thee? And he answered, Bring me vp
[e] Samuel.

e He speaketh according to his grosse ignorance, not considering the state of the saintes after this life, and howe Satan hath no power ouer them.

12 And when the woman sawe Samuel, she
cryed with a loude voyce, and the woman spake
to Saul, saying, Why hast thou deceiued me? for
thou art Saul.
13 And the King said vnto her, be not afraid:
for what sawest thou? And the woman saide vnto
Saul, I saw ‖ gods ascending vp out of the earth.

‖ Or, *an excellent person.*

14 Then he saide vnto her, What facion is he
of? And she answered, An olde man commeth
vp lapped in a mantel: and Saul knewe that it
was [f] Samuel, and he enclined his face to the
grounde, and bowed him selfe.

f To his imagination, albeit it was Satan, who to blinde his eyes tooke vpon him the forme of Samuel, as he can do of an Angel of light.

15 ¶ And Samuel said to Saul, Why hast thou
disquieted me, to bring me vp? Then Saul an-
swered, I am in great distresse: for the Philistims
make warre against me, and God is departed
from me, and answereth me no more, neither
† by Prophets, neither by dreames: therefore I
haue called thee, that thou mayest tell me, what
I shall doe.

† Ebr. *by the hand of Prophets.*

16 Then said Samuel, Wherefore then doest
thou aske of me, seeing the Lorde is gone from
thee, and is thine enemie?
17 Euen the Lorde hath done to [g] him, as hee
spake * by mine ‖ hande: for the Lorde will rent
the kingdome out of thine hande, and giue it thy
neighbour Dauid.

g That is, to Dauid.
* Chap.15.28.
‖ Or, *ministerie.*

18 Because thou obeyedst not the voyce of
the Lorde, nor executedst his fierce wrath vpon
the Amalekites, therefore hath the Lorde done
this vnto thee this day.
19 Moreouer the Lord will deliuer Israel with
thee into the handes of the Philistims: [h] and to
morowe shalt thou and thy sonnes be with me,
and the Lord shal giue the hoste of Israel into the
handes of the Philistims.

h Ye shall be dead, Chap 31.6.

20 Then Saul fell streight way all along on
the earth, and was sore [i] afraide because of the
wordes of Samuel, so that there was no strength
in him: for he had eaten no bread all the day nor
all the night.

i The wicked, when they heare Gods iudgements, tremble and despaire, but cannot seeke for mercie by repentance.

21 Then the woman came vnto Saul, & sawe
that he was sore troubled, and said vnto him, See,
thine handmaide hath obeyed thy voyce, and I
[k] haue put my soule in mine hande, and haue o-
beyed thy wordes which thou saydest vnto me.

k I haue ventured my life.

22 Now therefore, I pray thee, hearkē thou al-
so vnto ẏ voyce of thine handmaid, & let me set
a morsell of bread before thee, that thou mayest
eate and get thee stregth, and go on thy iourney.
23 But he refused, and saide, I will not eate: but
his seruants and the woman together compelled
him, and he obeyed their voyce: so he arose from
the earth, and sate on the bed.
24 Nowe the woman had a fat calfe in the
house, and she hasted, and killed it, and tooke
floure and kneaded it, and baked of it, [l] vnleaue-
ned bread.

l Because it required haste.

25 Then

25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stoode vp, and went away the same night.

CHAP. XXIX.

1 The princes of the Philistims cause Dauid to be sent backe from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched ‖by the fountaine, which is in Izreel.

2 And the ‖ princes of the Philistims went foorth by [a] hundreths and thousandes, but Dauid and his men came behinde with Achish.

3 Then said the princes of the Philistims, What *doe* these Ebrewes *here*? And Achish said vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the King of Israel, who hath bene with me these dayes, [b] or these yeeres, and I haue found nothing in him, since he † dwelt with me vnto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims saide vnto him, * Sende this fellow backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell he be an aduersarie to vs: for wherewith should he obteine the fauour of his master? shoulde it not be with the [c] heads of these men?

5 Is not this Dauid, of whome they sang in daunces, saying, * Saul slewe his thousande, and Dauid his ten thousande?

6 ¶ Then Achish called Dauid, and saide vnto him, As the Lorde liueth, thou hast bene vpright and good in my sight, when thou [d] wentest out and in with mee in the hoste, neither haue I founde euill with thee, since thou camest to mee vnto this day, but † the princes doe not fauour thee.

7 Wherefore nowe returne, and go in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid saide vnto Achish, But what haue I done? and what hast thou founde in thy seruant as long as I haue bene with thee vnto this day, that I may [e] not goe and fight against the enemies of my lorde the King?

9 Achish then answered, and said to Dauid, I knowe thou pleasest mee, as an Angell of God: but the princes of the Philistims haue saide, Let him not goe vp with vs to battell.

10 Wherefore now rise vp earely in the morning with thy [f] masters seruants that are come with thee: and when ye be vp earely, assoone as ye haue light, depart.

11 So Dauid and his men rose vp earely to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

‖Or, in Ain.
‖Or, captaints.
a According to their bandes, or ensignes.
b Meaning, a long time, that is, foure moneths and certaine dayes, Chap 27.7.
† Ebr. fell, as Gen. 25.18.
* 1. Chron. 12.19.
c Woulde not Saul receiue him to fauour, if he coulde betray vs?
* Chap. 18.7. and 21.11.
d That is, wast conuersant with me.
† Ebr. thou art not good in the eyes of the princes.
e This dissimulation can not be excused: for it grieued him to goe against the people of God.
f With them that fled vnto thee from Saul.

CHAP. XXX.

1 The Amalekites burne Ziglag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lorde, and pursuing his enemies recouereth the pray. 24 He deuideth it equally, 26 And sendeth part to his friendes.

BVt when Dauid and his men were come to Ziklag [a] the thirde day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein, prisoners, both small and great, *and* slewe not a man, but caryed them away, & went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their [c] wiues, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people [d] entended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted him selfe in the Lorde his God.

7 ¶ And Dauid saide to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lorde, saying, Shall I followe after this companie? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and [e] recouer all.

9 ¶ So Dauid and the sixe hundreth men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundreth men followed (for two hundreth abode behinde, being too wearie to goe ouer the riuer Besor)

11 And they found an Egyptian in the fielde, and brought him to Dauid, and gaue him [f] bread and he did eat, & they gaue him water to drinke.

12 Also they gaue him a fewe figges, and two clusters of raisins: and when he had eaten, his spirite came againe to him: for he had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid saide vnto him, To whome belongest thou? and whence art thou? And he saide, I am a yong man of Egypt, and seruant to an Amalekite: and my master left me three dayes agoe, because I fell sicke.

14 We roued vpon the South of Chereth, & vpon the *coast* belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid saide vnto him, Canst thou bring me to this companie? And he said, [g] Sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the handes of my master, and I will bring thee to this companie.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroade vpon all the earth, [h] eating and drinking, and dauncing, because of all the great pray that they had taken out of the lande of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening [i] of the next morowe, so that there escaped not a man of them, saue foure hundreth yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

a After that he departed from Achish.
b That is, destroyed the citie.
c For these only remained in the citie, when the men were gone to warre.
d Thus we see that in troubles and aduersitie we doe not consider gods prouidence, but like raging beastes forget both our owne duetie, & contemne Gods appointment ouer vs.
e Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.
f God by his prouidence both prouided for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.
g For othes were in all ages had in most reuerence euen among the heathen.
h The wicked in their pompe & pleasures consider not the iudgement of God, which is then at hande to smite them.
i Some reade, and vnto the morowe of the two euenings: that is, three dayes.

20 Dauid also tooke all the sheepe, and the
oxen, *and* they draue them before his cattell, and
said, This is Dauids [k] pray.
21 ¶ And Dauid came to the two hundreth
men that were too wearie for to followe Da-
uid: whome they had made also to abide at the
riuer Besor: and they came to meete Dauid,
and to meete the people that were with him: so
when Dauid came neere to the people, hee sa-
luted them.
22 Then answered all the euill and wicked of
the men that went with Dauid, and sayde, Be-
cause they went not with vs, therefore will wee
giue them none of the pray that wee haue re-
couered, saue to euery man his [l] wife and his
children: therefore let them carie them away
and depart.
23 Then sayde Dauid, Yee shall not doe so,
my brethren, with that which the Lorde hath
giuen vs, who hath preserued vs, and deliuered
the companie that came against vs, into our
handes.
24 For who will obey you in this matter? but
as his part *is* that goeth downe to the battell, so
shall his part *be*, that tarieth by the stuffe: they
shall part alike.
25 [m] So from that day forward hee made it a
statute and a lawe in Israel, vntill this day.
26 ¶ When Dauid therefore came to Ziklag,
he sent of the pray vnto the Elders of Iudah and
to his friends, saying, See, *there is* a blessing for you
of the spoyle of the enemies of the Lord:
27 Hee sent to them of Beth-el, and to them
of South Ramoth, and to them of Iattir,
28 And to them of Aroer, and to them of
Siphmoth, and to them of Eshtemoa,
29 And to them of Rachal, and to them of the
cities of the Ierahmeelites, and to them of the ci-
ties of the Kenites,
30 And to them of Hormah, and to them of
Chor-ashan, and to them of Athach,
31 And to them of Hebron, and [n] to all the
places where Dauid and his men had haunted.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods, which apperteined to euery man.

m Some referre these wordes to Dauid, that he alledged an olde custome and lawe, as if it were written, It is both now and hath bin euer.

n Shewing him selfe mindefull of their benefites towards him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body, which was hanged on the wall.

NOw [*] the Philistims fought against Israel, and
the men of Israel fled away from ȳ Philistims,
and they fell downe [||] wounded in mount Gilboa.
2 And the Philistims preassed sore vpon Saul
and his sonnes, and slewe Ionathan, and Abina-
dab, and Malchishua Sauls sonnes.
3 And when the battell went sore against Saul,
the archers and bowmen [†] hit him, and hee was
sore [||] wounded of the archers.
4 Then sayde Saul vnto his armour bearer,
[a] Drawe out thy sworde, and thrust mee through
therewith, lest the vncircumcised come and thrust
me through and mocke me: but his armour bea-
rer would not, for he was sore afraide. Therefore
Saul tooke a sword and fell vpon it.
5 And when his armour bearer sawe that Saul
was dead, he fell likewise vpon his sword, and died
with him.
6 So Saul died, and his three sonnes, and his
armour bearer, and all his men that same day to-
gether.
7 ¶ And when the men of Israel that were on
the other side of the [b] valley, and they of the o-
ther side [c] Iorden saw that the men of Israel were
put to flight, and that Saul and his sonnes were
dead, then they left the cities, and ranne away: and
the Philistims came and dwelt in them.
8 ¶ And on the morowe when the Philistims
were come to spoyle them that were slaine, they
founde Saul and his three sonnes lying in mount
Gilboa,
9 And they cut off his head, & stripped him out
of his armour, and sent into the land of the Phili-
stims on euery side, that they should [d] publish it in
the temple of their idoles, and among the people.
10 And they layed vp his armour in the house
of Ashtaroth, but they hanged vp his body on the
wall of Beth-shan.
11 ¶ When the inhabitants of [e] Iabesh Gilead
heard, what the Philistims had done to Saul,
12 Then they arose (as many as were strong
men) and went all night, and tooke the body of
Saul, and the bodies of his sonnes, from the wall
of Beth-shan, and came to Iabesh, and [*] burnt
them there,
13 And tooke their bones and [*] buried them
vnder a tree at Iabesh, and [f] fasted seuen dayes.

* 1.Chron.10.1.
|| Or, slaine.
† Ebr. found him.
|| Or, afraid.
a So we see that his cruell life hath a desperate ende, as is commonly seene in them that persecute the children of God.
b Neere to Gilboa.
c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.
d In token of victorie and triumph.
e Whome he had deliuered from their enemies, Chap.11.11.
* Iere.34.5.
* 2.Sam.2.4.
f According to the custome of mourners.

THE SECOND BOOKE OF SAMVEL.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, because they conteine the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whome hee anoynted and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernement of Samuel and Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vnto the ende of his kingdome: and howe the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellers, fayned friendes and flatterers, and partly by some of his owne children and people: and howe by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, aswell in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall; and so reigneth with them, King for euermore.

CHAP.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 Hee causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the *slaughter of the Amalekites and had bene two dayes in Ziklag,

2 Beholde, a man came the third day out of the host from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeisance.

3 Then Dauid sayde vnto him, Whence commest thou? And he said vnto him, Out of the host of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul & Ionathan his sonne are dead.

5 And Dauid saide vnto the yong man that tolde it him, Howe knowest thou that Saul and Ionathan his sonne be dead?

6 Then the yong man that tolde him, answered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and loe, the charets and ‖horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an [c] Amalekite.

9 Then saide he vnto me, I pray thee † come vpon me, and slay me: for anguish is come vpon me, because my [d] life is yet whole in me.

10 So † I came vpon him, and slewe him, and because I was sure that hee coulde not liue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke holde on his clothes, * and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul & for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ [e] Afterward Dauid saide vnto the yong man ỳ tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid said vnto him, *How wast thou not afrayd, to put forth thine hand to destroy the Anoynted of the Lord?

15 Then Dauid called one of his yong men, and saide, Goe neere, and fall vpon him. And he smote him that he dyed.

16 Then said Dauid vnto him, [f] Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also hee bade them teach the children of Iudah to [g] shoote, as it is written in the booke of * ‖Iasher)

19 O noble Israel, [h] hee is slaine vpon thy hie places: how are the mightie ouerthrowen!

20 * Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumph.

21 Ye mountaines of Gilboa, vpon you *be* neither dewe nor raine, nor [i] *be there* fieldes of offrings: for there the shielde of the mightie is cast downe, the shielde of Saul, as though hee had not bene anoynted with oyle.

22 The bow of Ionathan neuer turned backe, neither did the sword of Saul returne emptie from the blood of the slaine, and from the fatte of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not [k] deuided: they were swifter then egles, they were stronger then lions.

24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, [l] with pleasures, and hanged ornaments of gold vpon your apparell.

25 Howe were the mightie slaine in the mids of the battell! O Ionathan, thou wast slaine in thine hie places.

26 Wo is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of [m] women: howe are the mightie ouerthrowen, and the weapons of warre destroyed!

CHAP. II.

1 Dauid is anoynted king in Hebron. 9 Abner maketh Ish-bosheth King ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

AFter this Dauid [a] asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lord sayd vnto him, Goe vp. And Dauid sayd, Whither shall I goe? He then answered, Vnto [b] Hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his houshold, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they tolde Dauid, saying, *that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are ye of the Lorde, that ye haue shewed such kindenesse vnto your lord Saul, that you haue buried him.

6 Therefore nowe the Lord shewe mercie and [d] trueth vnto you: and I will recompence you this benefite, because ye haue done this thing.

7 Therefore nowe let your handes be strong, and be you valiant: albeit your master Saul be dead, yet neuerthelesse the house of Iudah hath anoynted me [e] King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

10 Ish-bosheth Sauls sonne was fourtie yeere olde when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, *was* seuen yeere and sixe [g] moneths)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out

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- * 1.Sam 30.17.
- a Seeming to lament the ouerthrowe of the people of Israel.
- b As I fled in the chase.
- ‖ Or, captaines.
- c He was an Amalekite borne, but renounced his countrey, and ioyned with the Israelites.
- † Ebr. stand vpon.
- d I am sorie, because I am yet aliue.
- † Ebr. I stoode vpon him.
- * Chap.3.31. and 13.31.
- e After the lamentation, he examined him againe.
- * Psal.105 15.
- f Thou art iustly punished for thy fault.
- g That they might be able to match their enemies the Philistims in that art.
- * Iosh.10.13.
- ‖ Or, righteous.
- h Meaning, Saul.
- * Micah.1.10.
- i Let their fertile fieldes be barren, and bring forth no fruite to offer to the Lord.
- k They died both together in Gilboa.
- l As rich garments, and costly iewels.
- m Either towards their husbandes, or their children.
- a By the meanes of the hie priest, as 1.Sam.23.2. and 2.Sam.5.19.
- b Which citie was also called Kiriath-arba, Iosh.14.15.
- c In the time of his persecution.
- * 1.Sam.31.13.
- d According to his promes, which is to recompense them that are mercifull.
- e So that you shall not want a captaine and a defender.
- f Ouer the eleuen tribes.
- g After this time was expired, he reigned ouer all the countrey 33. yeeres, Chap.5.5.

out of Mahanaim to Gibeon.
13 And Ioab the sonne of Zeruiah, and the
seruants of Dauid went out and met one another
by the poole of Gibeon: and they sate downe,
the one on the one side of the poole, and the o-
ther on the other side of the poole.
14 Then Abner saide to Ioab, Let the yong
men nowe arise, and [h] play before vs. And Ioab
said, Let them arise.

h Let vs see howe they can handle their weapons.

15 Then there arose and went ouer twelue of
Beniamin by number, which perteined to Ish-bo-
sheth the sonne of Saul, and twelue of the ser-
uants of Dauid.
16 And euery one caught [i] his fellowe by the
head, and *thrust* his sword in his fellowes side, so
they fell downe together: wherfore the place was
called || Helkath-hazzurim, which is in Gibeon.

i Meaning, his aduersarie.

|| Or, the fielde of strong men.

17 And the battel was exceeding sore that
same day: for Abner and the men of Israel [k] fell
before the seruants of Dauid.

k After that these foure and twentie were slaine.

18 And there were three sonnes of Zeruiah
there, Ioab, and Abishai, and Asahel. And Asahel
was as light on foote as a wilde roe.
19 And Asahel followed after Abner, and in
going he turned neither to the right hand nor to
the left from Abner.
20 Then Abner looked behind him, and said,
Art thou Asahel? And he answered, Yea.
21 Then Abner said, Turne thee either to the
right hande or to the left, and take one of the
yong men, and take thee his || weapons: and A-
sahel would not depart from him.

|| Or, spoyle.

22 And Abner saide to Asahel, Depart from
me: [l] wherefore shoulde I smite thee to the
grounde? howe then shoulde I be able to holde
vp my face to Ioab thy brother?

l Why doest thou prouoke me to kill thee?

23 And when he woulde not depart, Abner
with the hinder ende of the speare smote him vn-
der the [m] fift *rib*, that the speare came out behind
him: and hee fell downe there, and dyed in his
place. And as many as came to the place where
Asahel fell downe and dyed, stoode still.

m Some reade, in those partes, whereas the liuely partes lye: as the heart, the lungs, the liuer, the milt, and the gall.

24 Ioab also and Abishai pursued after Abner:
and the sunne went downe, when they were
come to the hill Ammah, that lieth before Giah,
by the way of the wildernesse of Gibeon.
25 And the children of Beniamin gathered
themselues together after Abner, and were on an
heape and stoode on the top of an hill.
26 Then Abner called to Ioab, and saide, Shall
the [n] sworde deuoure for euer? knowest thou
not, that it will be bitternesse in the latter ende?
howe long then shall it be, or thou bid the peo-
ple returne from following their brethren?

n Shall we not make an end of murthering?

27 And Ioab sayde, As God liueth, if thou
haddest not [o] spoken, surely euen in the mor-
ning the people had departed euery one backe
from his brother.

o If thou hadst not prouoked them to battel, as verse. 14.

28 ¶ So Ioab blew a trumpet, and all the peo-
ple stoode still, and pursued after Israel no more,
neither fought they any more.
29 And Abner and his men walked all that
night through the || plaine, and went ouer Ior-
den, and past through all Bithron till they came
|| to Mahanaim.

|| Or, wildernesse.

|| Or, to the tents.

30 Ioab also returned backe from Abner: and
when he had gathered all the people together,
there lacked of Dauids seruants nineteene men
and Asahel.
31 But the seruants of Dauid had smitten of
Beniamin, and of Abners men, *so that* three [p] hun-
dreth and threescore men dyed.

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

32 And they tooke vp Asahel, and buried him
in the sepulchre of his father, which was in Beth-
lehem: and Ioab and his men went all night, &
when they came to Hebron, the day arose.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then [a] long warre betweene the
house of Saul and the house of Dauid: but
Dauid waxed stronger, and the house of Saul
waxed weaker.

a That is, without intermission induring two yeeres, which was the whole reigne of Ish-bosheth.

2 ¶ And vnto Dauid were children borne
in Hebron: and his eldest sonne was Amnon of
Ahinoam the Izreelite,
3 And his seconde, *was* [b] Chileab of Abigail
the wife of Nabal the Carmelite: and the third,
Absalom the sonne of Maacah the daughter of
Talmai the King of Geshur,

b Who is called also Daniel, 1.Chron 3,1.

4 And the fourth Adoniiah the sonne of
Haggith, and the fifth, Shephatiah the sonne of
Abital,
5 And the sixt, Ithream by Eglah Dauids
wife: these were borne to Dauid in [c] Hebron.

c Within seuen yeeres and sixe moneths.

6 ¶ Nowe while there was warre betweene
the house of Saul, and the house of Dauid, Abner
made all his power for the house of Saul.
7 And Saul had a concubine named Rizpah,
the daughter of Aiiah. And *Ish-bosheth* sayde to
Abner, Wherefore hast thou gone in to my fa-
thers concubine?
8 Then was Abner very wroth for the wordes
of Ishbosheth, and saide, Am I a [d] dogges head,
which against Judah do shew mercie this day vn-
to the house of Saul thy father, to his brethren,
and to his neighbours, and haue not deliuered
thee into the hande of Dauid, that thou chargest
me this day with a fault concerning this woman?

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

9 [e] So do God to Abner, and more also, ex-
cept, as the Lorde hath sworne to Dauid, euen so
I doe to him,

e We see howe the wicked can not abide to be admonished of their faultes, but seeke their displeasure, which goe about to bring them from their wickednes.

10 To remoue the kingdome from the house
of Saul, that the throne of Dauid may be stabli-
shed ouer Israel, and ouer Iudah, euen from Dan
to Beer-sheba.
11 And he durst no more answere to Abner:
for he feared him.
12 ¶ Then Abner sent messengers to Dauid
|| on his behalfe, saying, Whose is the lande? who
should *also* say, Make couenant with me, and be-
holde, mine hande *shalbe* with thee, to bring all
Israel vnto thee.

|| Or, secretly.

13 Who saide, Well, I will make a couenant
with thee: but one thing I require of thee, that
is, that thou see not my face except thou bring
Michal Sauls daughter when thou commest to
see mee.
14 ¶ Then Dauid sent messengers to Ish-
bosheth Sauls sonne, saying, Deliuer me my wife
Michal, which I married for * a hundreth fore-
skinnes of the Philistims.

* 1.Sam.18. 25,27.

15 And Ish-bosheth sent, and tooke her from
her husband * Phaltiel the sonne of Laish.

* 1.Sam.25.44.

16 And her husband went with her, & came
weeping behinde her, vnto Bahurim: then saide
Abner vnto him, Go, *and* returne. So he returned.
17 ¶ And Abner had [f] communication with
the Elders of Israel, saying, Ye sought for Dauid
in

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

in times past, that he might be your King.

18 Nowe then doe it: for the Lorde hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the handes of the Philistims, and out of the handes of all their enemies.

19 Also Abner spake † to Beniamin, and afterward Abner went to speake with Dauid in Hebron, *concerning* all that Israel was content with, and the whole g house of Beniamin.

† *Ebr. in the eares of Beniamin.*

g Who chalenged the kingdom, because of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner sayde vnto Dauid, I will rise vp, and goe gather all Israel vnto my lorde the King, that they may make a couenant with thee, *and* that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

‖ *Or, without harme.*

22 ¶ And beholde, the seruants of Dauid and Ioab came h from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

h From warre against the Philistims.

23 When Ioab, & all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, and saide, i What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

i Here appeareth the malicious minde of Ioab, who woulde haue had the King to slay Abner for his priuate grudge.

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to knowe thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, he sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift *rib*, that he dyed, for the blood of * Asahel his brother.

* 1.King.2.5.

‖ *Or, secretly.*

* Chap.2.23.

28 ¶ And when afterwarde it came to Dauids eare, he saide, I and my kingdome are k giltlesse before the Lorde for euer, concerning the blood of Abner the sonne of Ner.

k The Lorde knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sworde, or that lacketh bread.

30 (So Ioab and l Abishai his brother slewe Abner, because he had slaine their brother Asahel at Gibeon in battel)

l Abishai is said to slay him with Ioab, because he consented to the murther.

31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes, and put on sackecloth, and mourne m before Abner: and King Dauid him selfe followed the beare.

m Meaning, before the corps.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and sayde, Dyed Abner as n a foole dyeth?

n He declareth that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

34 Thine handes were not bounde, nor thy feete tyed in fetters of brasse: *but* as a man falleth before wicked men, *so* diddest thou fall. And all the people wept againe for him.

35 Afterwarde all the people came to cause Dauid eate o meate while it *was* yet day, but Dauid sware, saying, So doe God to me and more also, if I taste bread, or ought els till the sunne be downe.

o According to their custome, which was to banket at burials.

36 And all the people knewe it, and it p pleased them: as whatsoeuer the King did, pleased all the people.

p It is expedient sometime not only to conceiue inward sorowe, but also that it may appeare to others, to the intent that they may be satisfied.

37 For all the people and all Israel vnderstoode that day, howe that it was not the Kings deede that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruants, Knowe ye not, that there is a prince & a great man fallẽ this day in Israel?

39 And I am this day weake and *newly* anoynted King: and these men the sonnes of Zeruiah be too ‖ harde for me: the Lorde rewarde the doer of euill according to his wickednesse.

‖ *Or, cruel.*

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slaine.

AND when Sauls a sonne heard that Abner was dead in Hebron, then his handes were b feeble, and all Israel was afraide.

a That is, Ish-bosheth.

b Meaning that he was discouraged.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Beniamin, (for c Beeroth was reckened to Beniamin,

c The citie Beeroth was in the tribe of Beniamin, Iosh.18.25.

3 Because the Beerothites fled to d Gittaim, and soiourned there, vnto this day)

d After the death of Saul, for feare of the Philistims.

4 And Ionathan Sauls sonne had a sonne that was lame on his feete: he was fiue yeere olde when the tydings came of Saul and Ionathan out of Izreel: then his nourse tooke him, and fledde away. And as she made hast to flee, the childe fell, and beganne to halte, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, *as* they e would haue wheate, and they f smote him vnder the fift *rib*, and fled.

e They disguised them selues as marchants, which came to bye wheate.

f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.

7 For when they came into the house, he slept on his bed in his bed chamber, & they smote him, and slewe him, and beheaded him, and tooke his head, and gate them away through the ‖ plaine all the night.

‖ *Or, wildernesse.*

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and sayde to the King, Beholde the head of Ish bosheth Sauls sonne thine enemie, who sought after thy life: and the Lorde hath auenged my lorde the King this day of Saul, and of his seede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and saide vnto them, As the Lorde liueth, who hath deliuered my soule out of al aduersitie,

10 When one * tolde me, and saide that Saul was dead, (thinking to haue brought good tydings) I tooke him and slewe him in Ziklag, who thought that I woulde haue giuen him a rewarde for his tidings:

* Chap.1.15.

11 How g much more when wicked men haue slaine a righteous person in his owne house, *and*

g Forasmuch as neither the example of him that slew Saul, nor doetie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

vpon

vpon his bed? shall I not now therefore require his
blood at your hand, and take you from the earth?
12 Then Dauid commanded his yong men, and
they slewe them, and cut off their hands and their
feete, and hanged them vp ouer the poole in He-
bron: but they tooke the head of Ish-bosheth, and
buried it in the sepulchre of * Abner in Hebron.

*2.Sam.3.32.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 He taketh the fort of Zion. 19 He asketh counsell of the Lord, 20 And ouercommeth the Philistims twise.

1 Then * came all the tribes of Israel to Dauid
vnto Hebron, and saide thus, Beholde, we are
thy a bones and thy flesh.

*1.Chron.11.1.

a We are of thy kinred, and most neere ioyned vnto thee.

2 And in time past when Saul was our King,
thou leddest Israel in and out: and the Lord hath
sayde to thee, * Thou shalt feede my people Is-
rael, and thou shalt be a captaine ouer Israel.

*Psal.78.71.

3 So all the Elders of Israel came to the King
to Hebron: and King Dauid made a couenant
with them in Hebron b before the Lord: and they
anoynted Dauid King ouer Israel.

b That is, taking the Lord to witnesse: for the Arke was as yet in Abinadabs house.

4 ¶ Dauid *was* thirtie yeere olde when he be-
gan to reigne: *and* he reigned fortie yeere.
5 In Hebron hee reigned ouer Iudah * seuen
yeere, and sixe moneths: and in Ierusalem hee
reigned thirtie and three yeeres ouer all Israel and
Iudah.

*1.King.2.11.

6 ¶ The King also and his men went to Ieru-
salem vnto the Iebusites, the inhabitants of the
land: who spake vnto Dauid, saying, Except thou
take away the c blinde and the lame, thou shalt
not come in hither: thinking that Dauid coulde
not come thither.

c The children of God called idoles blinde and lame guides: therefore the Iebusites meant that they should propone that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the
citie of Dauid.
8 Nowe Dauid had sayde the same day, Who-
soeuer smiteth the Iebusites, and getteth vp to the
gutters and *smiteth* the lame and blinde, which
Dauids soule hateth, *I will preferre him:* * there-
fore they sayde, The blinde and the lame shall not
d come into that house.

*1.Chron.11.6.

d The idoles should enter no more into that place.

9 So Dauid dwelt in that forte, and called it
the citie of Dauid, and Dauid built rounde about
it, from e Millo, and inward.

e He built from the towne house round about to his owne house, 1.Chron.11.8.

10 And Dauid prospered and grewe: for the
Lord God of hostes *was* with him.
11 ¶ Hiram also king of † Tyrus sent messen-
gers to Dauid, and cedar trees, and carpenters,
and masons for walles: and they built Dauid an
house.

†Ebr. Zor.

12 Then Dauid knewe that the Lord had sta-
blished him King ouer Israel, and that he had ex-
alted his kingdome for his people Israels sake.
13 And Dauid tooke him mo * concubines and
wiues out of Ierusalem, after hee was come from
Hebron, and mo sonnes and daughters were borne
to Dauid.

*1.Chron.3.9.

14 * And these bee the names of the sonnes
that were borne vnto him in Ierusalem: Shammua,
and Shobab, and Nathan, and Salomon,

*1.Chron.3.5.

15 And Ibhar, and Elishua, and Nepheg, and
Iaphia,
16 And Elishama, and Eliada, and Eliphalet.
17 ¶ * But when the Philistims heard that
they had anoynted Dauid King ouer Israel, all the
Philistims came vp to seeke Dauid: and when Da-
uid heard, he went downe to a fort.

*1.Chron.14.8. and 11.16.

18 But the Philistims came, and spred them-
selues in the valley of Rephaim.
19 Then Dauid f asked counsell of the Lord,
saying, Shall I goe vp to the Philistims? wilt thou
deliuer them into mine handes? And the Lorde
answered Dauid, Goe vp: for I will doubtlesse de-
liuer the Philistims into thine hands.

f By Abiathar the priest.

20 ¶ * Then Dauid came to Baal-perazim, and
smote them there, and sayde, The Lord hath de-
uided mine enemies asunder before mee, as waters
be deuided asunder: therefore he called the name
of that place ‖ Baal-perazim.

*Isa.28.21.

‖Or, the plaine of diuisions.

21 And there they left their images, and Da-
uid and his men * burnt them.

*1.Chron.14.12.

22 Againe the Philistims came vp, and spred
themselues in the valley of g Rephaim.

g Meaning, the valley of giants, which Dauid called Baal-perazim because of his victorie.

23 And when Dauid asked counsell of the
Lord, he answered, Thou shalt not goe vp, *but*
turne about behinde them, and come vpon them
ouer against the mulberie trees.
24 And when thou hearest the noyse of one
going in the toppes of the mulberie trees, then
remoue: for then shall the Lord goe out before
thee, to smite the hoste of the Philistims.
25 Then Dauid did so as the Lorde had com-
manded him, and smote the Philistims from Ge-
ba, vntill thou come to h Gazer.

h Which was in the tribe of Beniamin, but the Philistims did possesse it.

CHAP. VI.

3 The Arke is brought foorth of the house of Abinadab. 7 Vzzah is striken, and dyeth. 14 Dauid daunceth before it, 20 And is therefore despised of his wife Michal.

1 Againe Dauid gathered together all the ‖ cho-
sen men of Israel, *euen* thirtie thousand.

‖Or, chiefe.

2 * And Dauid arose and went with all the
people that were with him a from Baale of Iudah
to bring vp from thence the Arke of God, whose
name is called by the Name of the Lorde of
hostes, that dwelleth vpon it betweene the Che-
rubims.

*1.Chron.13.5,6.

a This was a citie in Iudah called also Kiriath-iearim, Iosh.15.60.

3 And they put the Arke of God vpon a newe
cart, and brought it out of the house of Abina-
dab, that was in b Gibeah. And Vzzah and Ahio
the sonnes of Abinadab did driue the newe cart.

b Which was an hie place of the citie of Baale.

4 And when they brought the Arke of God
out of the house of * Abinadab, that was at Gibe-
ah, Ahio went before the Arke.

*1.Sam.7.1.

5 And Dauid and al the house of Israel c play-
ed before the Lorde on all *instruments* made of
firre, and on harpes, and on Psalteries, and on tim-
brels, and on cornets, and on cymbales.

c Praised God, and sang Psalmes.

6 ¶ * And when they came to Nachons thre-
shing floore, Vzzah put his hande to the Arke of
God, and held it: for the oxen did shake it.

*1.Chron.13.10.

7 And the Lord was very wroth with Vzzah,
and God d smote him in the same place for his
fault, and there he dyed by the Arke of God.

d Here we see what danger it is to followe good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased, because the Lord
had † smitten Vzzah: and he called the name of
the place ‖ Perez Vzzah vntill this day.

†Ebr. made a breach.

‖Or, the diuision of Vzzah.

9 Therefore Dauid that day feared the Lorde,
and sayde, Howe shall the Arke of the Lord come
to me?
10 So Dauid would not bring the Arke of the
Lord vnto him into the citie of Dauid, but Dauid
caried it into the house of Obed-edom * a Gittite.

e Who was a Leuite, and had dwelt in Gittaim, 1.Chron.15.21.

11 And the Arke of the Lorde continued in
the house of Obed-edom the Gittite, three mo-
neths, and the Lord blessed Obed-edom, and all
his houshold.
12 And one tolde King Dauid, saying, * The
Lord hath blessed the house of Obed-edom, and
all that hee hath, because of the Arke of God:
therefore

*1.Chron.15.25.

therefore Dauid went and f brought the Arke of
God from the house of Obed-edom, into the ci-
tie of Dauid with gladnesse.
13 And when they that bare the Arke of the
Lord had gone sixe paces, he offred an oxe, and a
fatte beast.
14 And Dauid danced before the Lorde with
al his might, & was girded with a linnen g Ephod.
15 So Dauid and al the house of Israel brought
the Arke of the Lord with shouting, and sound of
trumpet.
16 And as the Arke of the Lord came into the
citie of Dauid, Michal Sauls daughter looked
through a windowe, and sawe King Dauid leape,
and dance before the Lorde, and shee h despised
him in her heart.
17 And when they had brought in the Arke of
the Lord, they set it in his place, in the mids of the
tabernacle that Dauid had pitched for it: then Da-
uid offered burnt offrings, and peace offerings be-
fore the Lord.
18 And assoone as Dauid had made an ende
of offring burnt offrings and peace offrings, hee
* blessed the people in the Name of the Lorde of
hostes,
19 And gaue among all the people, *euen* a-
mong the whole multitude of Israel, aswel to the
women as men, to euery one a cake of bread, and
a piece of flesh, and a bottell *of wine*: so all the
people departed euery one to his house.
20 ¶ Then Dauid returned to i blesse his house,
and Michal the daughter of Saul came out to
meete Dauid, and sayde, O howe glorious was the
King of Israel this day, which was vncouered to
day in the eyes of the maidens of his seruants, as
a || foole vncouereth himselfe.
21 Then Dauid sayd vnto Michal, k *It was* be-
fore the Lord, which chose me rather then thy fa-
ther, and all his house, and commanded mee to be
ruler ouer the people of the Lord, *euen* ouer Isra-
el: and therefore will I play before the Lord,
22 And will yet be more vile then thus, and
will be lowe in mine owne sight, and of the very
same maide seruants, which thou hast spoken of,
shall I be had in honour.
23 Therefore Michal the daughter of Saul had
l no childe vnto the day of her death.

CHAP. VII.

2 Dauid woulde buílde God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

AFterward * when the King sate in his house
and the Lord had giuen him rest round about
from all his enemies,
2 The King sayde vnto Nathan the Prophet,
Beholde, nowe I dwell in an house of cedar trees,
and the Arke of God remayneth within the
a curtaines.
3 Then Nathan sayde vnto the King, Go, and
doe all that is in thine heart: for the Lord *is* with
thee.
4 And the same night the word of the Lorde
came vnto Nathan, saying,
5 Goe and tell my seruant Dauid, Thus sayeth
the Lord, b Shalt thou builde me an house for my
dwelling?
6 For I haue dwelt in no house since the time
that I brought the children of Israel out of E-
gypt vnto this day, but haue walked in a tent and
tabernacle.
7 In all the *places* wherein I haue walked with
all the children of Israel, spake I one word with
any of the tribes of c Israel when I commanded
the Iudges to feede my people Israel? or sayde I,
Why build ye not me an house of cedar trees?
8 Nowe therefore so say vnto my seruant Da-
uid, Thus sayeth the Lorde of hosts, I tooke thee
from the sheepecoate following the sheepe, that
thou mightest bee ruler ouer my people, ouer
Israel.
9 And I was with thee wheresoeuer thou hast
walked, and haue destroyed all thine enemies out
of thy sight, and haue made thee a d great name,
like vnto the name of the great men that are in
the earth.
10 (Also I will appoynt a place for my people
Israel, and will plant it, that they may dwell in a
place of their owne, and mooue e no more, neither
shall wicked people trouble them any more as be-
fore time,
11 And since the time that I set Iudges ouer
my people of Israel) and I will giue thee rest from
all thine enemies: also the Lord telleth thee, that
he will make thee an house.
12 * And when thy dayes bee fulfilled, thou
shalt sleepe with thy fathers, and I will set vp thy
seede after thee, which shall proceede out of thy
body, and will stablish his kingdome.
13 * He shall build an house for my Name, and
I wil stablish the throne of his kingdome for euer.
14 * I will be his father, and hee shall bee my
sonne: and * if he sinne, I will chasten him with
the f rod of men, and with the plagues of the chil-
dren of men.
15 But my mercie shall not depart away from
him, as I tooke it from Saul whome I haue put a-
way before thee.
16 And thine house shall be stablished and thy
kingdome for euer before thee, *euen* thy throne
shalbe g stablished for euer.
17 According to all these wordes, and accor-
ding to all this vision, Nathan spake thus vnto
Dauid.
18 ¶ Then King Dauid went in, and sate be-
fore the Lord, and said, Who am I, O Lord God,
and what is mine house, that thou hast brought
me hitherto?
19 And this was yet a small thing in thy sight,
O Lord God, therefore thou hast spoken also of
thy seruants house for a great while: but † doth
this apperteine to h man, O Lord God?
20 And what can Dauid say more vnto thee?
for thou, Lord God, knowest thy seruant.
21 For thy words sake, and according to thine
owne heart hast thou done all these great things,
to make them knowen vnto thy seruant.
22 Wherefore thou art great, O Lord God:
for there is none like thee, neither is there any
God besides thee, according to all that wee haue
heard with our eares.
23 * And what one people in the earth is like
thy people, like Israel? whose God went and re-
deemed them to himselfe, that they might bee his
people, and that hee might make him a name, and
doe for i you great things, and terrible for thy
k land, O Lord, *euen* for thy people, whome thou
redeemedst to thee out of Egypt, *from* the l na-
tions, and their gods?
24 For thou hast m ordeyned to thy selfe thy
people

f Meaning, he caused the Leuites to beare it, according to the Lawe.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that mooue the children of God, to prayse God by all maner of meanes.

* 1. Chron. 16, 2.

i That is, to pray for his house, as he had done for the people.

|| *Or, vaine men.*

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment because she mocked the seruant of God.

* 1. Chron. 17. 2.

a Within the Tabernacle couered with skinnes, Exod. 26. 7.

b Meaning he should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

c As concerning the building of a house: meaning that without Gods expresse word nothing ought to be attempted.

* 1. Sam. 16, 12. *psal. 78, 70.*

d I haue made thee famous through all the world.

e He promiseth them quietnesse, if they will walke in his feare and obedience.

* 1. King. 8, 20.

* 1. King. 5, 5, and 6, 12. 1. Chron. 22, 10.

* Hebr. 1, 5.

* Psal. 89, 31, 32.

f That is gently, as fathers vse to chasten their children.

g This was begun in Salomon as a figure, but accomplished in Christ.

† *Ebr. is this the lawe of man?*

h Commeth not this rather of thy free mercie, then of any worthinesse that can be in man?

* Deut. 4. 7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians and their idoles.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

people Israel to be thy people for euer: and thou Lord art become their God.
25 Now therefore, O Lorde God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and doe as thou hast sayde.
26 And let thy Name bee magnified for euer by them that shall say, The Lorde of hostes *is* the God ouer Israel: and let the a house of thy seruant Dauid be stablished before thee.
27 For thou, O Lorde of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant † bene bold to pray this prayer vnto thee.
28 Therefore now, O Lord God, (*for* thou art God, and thy wordes be true, and thou hast tolde this goodnesse vnto thy seruant)
29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast o spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

a This prayer is most effectual, whẽ we chiefly seeke Gods glory, & the accomplishment of his promes.
† Ebr. found his heart disposed.
o Therefore I firmely beleeue it shal come to passe.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, & other strange nations, and maketh them tributaries to Israel.

AFter * this now, Dauid smote the Philistims & subdued them, & Dauid tooke ‖ the bridle of bondage out of the a hand of the Philistims.
2 And he smote Moab, and measured them with a corde, & cast them downe to the ground: he measured them with b two cordes to put them to death, and with one full corde to keepe them aliue: so became the Moabites Dauids seruants, and brought giftes.
3 ¶ Dauid smote also Hadadezer the sonne of Rehob King of Zobah, as he went to ‖ recouer his border at the riuer † Euphrates.
4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousande footemen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.
5 ¶ Then came ‖ the Aramites of ‖ Dammesek to succour Hadadezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.
6 And Dauid put a garison in c Aram of Dãmesek: and the Aramites became seruants to Dauid, d and brought gifts. And the Lord saued Dauid wheresoeuer he went.
7 And Dauid tooke the shields of golde that belõged to the seruants of Hadadezer, & brought them to e Ierusalem.
8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.
9 ¶ Then Toi king of ‖ Hamath heard how Dauid had smitten all the hoste of Hadadezer,
10 Therefore Toi sent Ioram his sonne vnto King Dauid, † to salute him, & to † f reioyce with him because he had fought against Hadadezer, & beaten him (for Hadadezer had warre with Toi) who brought † with him vessels of siluer, and vessels of golde, and vessels of brasse.
11 And King Dauid did dedicate them vnto the Lord with the siluer & golde that he had dedicate of all the nations, which he had subdued:
12 Of ‖ Aram, and of Moab, & of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

* 1.Chro.18.1. psal.60.2.
‖ Or, Metheg-ammah.
a So that they payed no more tribute.
b He slewe two partes as it pleased him, and reserued the third.
‖ Or, enlarge.
† Ebr. Perath.
‖ Or, houghed the horses of the charets.
‖ Or, the Syrians.
‖ Or, of Damascus: that is, which dwelt in Damascus.
c In that part of Syria, where Damascus was.
d They payed yeerely tribute.
e For the vse of the Temple.
‖ Or, Antiochia.
† Ebr. to aske peace.
† Ebr. blesse him.
f For seeing Dauid victorious, he was glad to intreat of peace.
† Ebr. in his hand.
‖ Or, Syria, or Coelosyria.

13 So Dauid gate *him* a name after that hee returned, & had slayne of the Aramites in the ‖ valley of salt eighteene thousand men.
14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whithersoeuer he went.
15 Thus Dauid reigned ouer all Israel, & executed g iudgement & iustice vnto all his people.
16 And Ioab the sonne of Zeruiah *was* ouer the hoste, and Iehoshaphat the sonne of Ahilud was ‖ recorder.
17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar *were* the Priestes, and Seraiah the Scribe.
18 And Benaiah the sonne of Iehoiada ‖ and the h Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

‖ Or, in Ge-melah.
‖ Or, in all his enterprises.
g He gaue iudgement in cõtrouersies, & was mercifull toward the people.
‖ Or, writer of Chronicles.
‖ Or, was ouer the Cherethites.
h The Cherethites & Pelethites were as the kings garde, and had charge of his person.

CHAP. IX.

9 Dauid restoreth all the landes of Saul to Mephibosheth the sonne of Ionathan. 10 He appoynteth Ziba to see to the profite of his landes.

ANd Dauid sayde, Is there yet any man left of the house of Saul, that I may shew him mercie for a Ionathans sake?
2 And there was of the housholde of Saul a seruant whose name was Ziba, & when they had called him vnto Dauid, the King sayde vnto him, Art thou Ziba? And he sayd, I thy seruant *am he*.
3 Then the King sayd, Remayneth there yet none of the house of Saul, on whome I may shewe the b mercie of God? Ziba then answered the King, Ionathan hath yet a sonne * lame of his feete.
4 Then the King said vnto him, Where is he? And Ziba said vnto the King, Behold, he is in the house of Machir ỹ sonne of Ammiel of Lo-debar.
5 ¶ Then King Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lo-debar.
6 Nowe when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid sayde, Mephibosheth? And he answered, Beholde thy seruant.
7 Then Dauid sayde vnto him, Feare not: for I will surely shew thee kindnesse for Ionathan thy fathers sake, and will restore thee all the ‖ fieldes of Saul thy father, and thou shalt eate bread at my table continually.
8 And he bowed himselfe, and sayd, What is thy seruant, that thou shouldest looke vpon such d a dead dogge as I am?
9 Then the king called Ziba Sauls seruant, & said vnto him, I haue giuẽ vnto thy masters sonne all that perteined to Saul and to all his house.
10 Thou therefore and e thy sonnes and thy seruants shall till the lande for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twentie seruants)
11 Then sayd Ziba vnto the King, According to all that my lord the King hath cõmaũded his seruant, so shall thy seruant do, f that Mephibosheth may eate at my table, as one of the Kings sonnes.
12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, *were* seruants vnto Mephibosheth.
13 And Mephibosheth dwelt in Ierusalem: for he

a Because of his othe and promes made to Ionathan, 1.Sam.20.15.
b Such mercie, as shal be acceptable to God.
* Chap.4.4.
c Who was also called Eliam, the father of Bath-sheba Dauids wife.
‖ Or, landes.
d Meaning, a despised person.
‖ Or, nephewe.
e Be ye prouiders & ouerseers & gouerners of his landes, that they may be profitable.
f That Mephibosheth may haue all things at commandement as becometh the Kings sonnes.

he did eate continually at the Kings table, & was
lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villanously entreated of the King of Ammon. 7 Ioab is sent against the Ammonites.

AFter this the * King of the children of Ammon dyed, and Hanun his sonne reigned in
his steade.

* 1.Chro.19.2.

2 Then sayde Dauid, I will shewe kindnesse
vnto Hanum the sonne of Nahash, as his father
a shewed kindnesse vnto me. And Dauid sent his
seruantes to comfort him for his father. So Dauids seruants came into the lande of the children
of Ammon.

a The children of God are not vnmindful of a benefite receiued.

3 And the princes of the children of Ammon
sayde vnto Hanun their lorde, † Thinkest thou
that Dauid doth honour thy father, that he hath
sent comforters to thee? hath not Dauid *rather*
sent his seruants vnto thee, b to search the citie, &
to spie it out, and to ouerthrow it?

† Ebr. in thine eyes doth Dauid.

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therfore their counsell turned to the destruction of their countrey.

4 Wherefore Hanun tooke Dauids seruants,
and shaued off the halfe of their beard, & cut off
their garments in the middle, euen to their buttockes, and sent them away.
5 ¶ When it was told vnto Dauid, he sent to
meete them (for the men were exceedingly ashamed) and the King sayde, Tary at Iericho, vntill
your beards be growen, then returne.
6 ¶ And when the children of Ammon sawe
that they c stanke in the sight of Dauid, the children of Ammon sent and hired the ‖ Aramites of
the house of Rehob, and the Aramites of Zoba,
twentie thousande footemen, and of King Maacah a thousand men, and of Ish-tob twelue thousand men.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖ Or, Syrians.

7 And when Dauid heard of it, he sent Ioab,
and all the hoste of the strong men.
8 And the children of Ammon came out, &
put their armie in aray at the entring in of the
gate: and the Aramites of d Zoba, and of Rehob,
and of Ish-tob, & of Maacah *were* by themselues
in the fielde.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue enterteinment, as now the Sweitzers doe.

9 When Ioab sawe that the front of the battel was against him before and behinde, he chose
of all the choyse of Israel, and put them in aray against the Aramites.
10 And the rest of the people hee deliuered
into the hand of Abishai his brother, that hee
might put them in aray against the children of
Ammon.
11 And he sayde, If the Aramites be stronger
then I, thou shalt helpe me: and if the children of
Ammon be too strong for thee, I will come and
succour thee.
12 Be strong & let vs be valiant for e our people, & for the cities of our God, and let the Lord
doe that which is good in his eyes.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

13 Then Ioab, and the people that was with
him, ioyned in battel with the Aramites, who fled
before him.
14 And when the children of Ammon sawe
that the Aramites fled, they fled also before Abishai, & entred into the citie, so Ioab returned frō
the children of Ammon, and came to Ierusalem.
15 ¶ And when the Aramites sawe that they
were smitten before Israel, they gathered them
together.
16 And ‖ Hadarezer sent, and brought out the
Aramites that were beyond the ‖ Riuer: and they
came to Helam, and Shobach the captaine of the
hoste of Hadarezer *went* before them.

‖ Or, Hadadezer.

‖ Or, Euphrates.

17 When it was showed Dauid, then he gathered f all Israel together, & passed ouer Iorden &
came to Helam: and the Aramites set themselues
in aray against Dauid, and fought with him.

f Meaning the greatest part.

18 And the Aramites fled before Israel: and
Dauid destroyed g seuen hundreth charets of the
Aramites, and fourtie thousande horsemen, and
smote Shobach the captaine of his hoste, who
dyed there.

g Which were the chiefest and most principall: for in all he destroyed 7000 as 1 Chro. 19. 18: or, the souldiers which were in 700 charets.

19 And when all the Kings, *that were* seruants
to Hadarezer, saw that they fell before Israel, they
made peace with Israel, and serued them. and the
Aramites feared to helpe the children of Ammon
any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

ANd when the yeere was a expired in the time
when Kings goe foorth *to battell*, Dauid sent
* Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and
besieged Rabbah: but Dauid remayned in Ierusalem.

a The yeere following about the spring time.

* 1.Chron.20.1.

2 ¶ And when it was euening tide, Dauid arose out of his b bed, and walked vpon the roofe
of the Kings palace: and from the roofe he sawe
a woman washing her selfe: and the woman was
very beautifull to looke vpon.

b Whereupon he vsed to rest at after noone, as we read of Ish-bosheth, Chap.4.5.

3 And Dauid sent and inquired what woman
it was: and *one* sayde, Is not this Bath-sheba the
daughter of Eliam, wife to Vriah the c Hittite?

c Who was not an Israelite borne, but conuerted to the true religion.

4 Then Dauid sent messengers, and tooke her
away: and she came vnto him & he lay with her:
(now shee was * purified from her vncleannesse)
and she returned vnto her house.

* Leuit.15.19. & 18.19.

5 And the woman conceiued: therefore shee
sent and d tolde Dauid, and sayd, I am with childe.

d Fearing lest she should be stoned according to the Lawe.

6 ¶ Then Dauid sent to Ioab, *saying*, Send me
Vriah the Hittite. And Ioab sent Vriah to Dauid.
7 And when Vriah came vnto him, Dauid demaunded him how Ioab did, and how the people
fared, and how the warre prospered.
8 Afterward Dauid said to Vriah, e Go downe
to thine house, and wash thy feete. So Vriah departed out of the Kings palace, and the king sent
a present after him.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

9 But Vriah slept at the doore of the Kings
palace with all the seruants of his lorde, and went
not downe to his house.
10 Then they tolde Dauid, saying, Vriah went
not downe to his house: and Dauid sayde vnto Vriah, Commest thou not from thy iourney? why
didst thou not goe downe to thine house?
11 Then Vriah answered Dauid, f The Arke
and Israel, and Iudah dwell in tents: and my lorde
Ioab and the seruants of my lorde abide in the open fields: shall I then go into mine house to eate
and drinke, & lie with my wife? *by* thy life, and *by*
the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie & religion of his seruant, he would declare himselfe so forgetfull of God and iniurious to his seruant.

12 Then Dauid sayd vnto Vriah, Tary yet this
day, and to morow I will send thee away. So Vriah
abode in Ierusalem that day, and the morowe.
13 Then Dauid called him, and he did eate
and drinke before him, & he made him g drunke:
and at euen he went out to lie on his couch with
the seruants of his lorde, but went not downe to
his house.

g He made him drinke more liberally then he was wont to do, thinking hereby he would haue lien by his wife.

14 And on the morowe Dauid wrote a letter
to Ioab, and sent it by the hand of Vriah.

15 And

15 And he wrote † thus in the letter, h Put ye
Vriah in the forefront of the strength of the bat-
tell, and recule ye backe from him, that he may
be smitten, and die.

† Ebr. saying.

h Except God continually vpholde vs with his mightie spirite, the most perfect fall headlong into all vice and abomination.

16 ¶ So when Ioab besieged the citie, he as-
signed Vriah vnto a place, where hee knew that
strong men *were*.
17 And the men of the citie came out, and
fought with Ioab: and there fell of the people of
the seruants of Dauid, and Vriah the Hittite also
died.
18 Then Ioab sent and tolde Dauid all the
things concerning the warre.
19 ¶ And hee charged the messenger, saying,
When thou hast made an ende of telling all the
matters of the warre vnto the King,
20 || And if the kings anger arise, so that he say
vnto thee, Wherefore approched ye vnto the ci-
tie to fight? knew ye not that they woulde hurle
from the wall?

|| Or, thou shalt doe this, if.

21 Who smote Abimelech sonne of i Ierube-
sheth? did not a woman cast a piece of a milstone
vpon him from the wall, and he died in Thebez?
why went you nie the wall? Then say thou, Thy
seruant Vriah the Hittite is also dead.

i Meaning, Gideon, Iudg. 9. 53.

22 So the messenger went, and came & shew-
ed Dauid all that Ioab had sent him for.
23 And the messenger said vnto Dauid, Cer-
tainely the men preuailed against vs, and came
out vnto vs into the field, but we † pursued them
vnto the entring of the gate.

† Ebr. were against them.

24 But the shooters shot from þ wall against
thy seruants, and *some* of the Kinges seruants be
dead: & thy seruant Vriah the Hittite is also dead.
25 Then Dauid said vnto the messenger, k Thus
shalt thou say vnto Ioab, Let not this thing trou-
ble thee: for the sworde deuoureth † one as well
as another: make thy battell more strong against
the citie, and destroy it, and encourage thou him.

k He dissembleth with the messenger, to the intent that neither his cruel commandement, nor Ioabs wicked obedience might be espied.

† Ebr. so and so.

26 ¶ And when the wife of Vriah heard that
her husband Vriah was dead, she mourned for her
husband.
27 So when the mourning was past, Dauid
sent and tooke her into his house, and shee be-
came his wife, and bare him a sonne: but þ thing
that Dauid had done, † displeased the Lord.

† Ebr. was euill in the eyes of the Lord.

CHAP. XII.

1 Dauid reproued by Nathan confesseth his sinne. 18 The childe conceiued in adulterie, dieth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grieuously punished.

THen the Lorde a sent Nathan vnto Dauid,
who came to him, and said vnto him, There
were two men in one citie, the one riche, and the
other poore.

a Because Dauid lay now drowned in sinne, the louing mercie of God, which suffreth not his to perish, waketh his conscience by this similitude and bringeth him to repentance.

2 The rich man had exceeding many sheepe
and oxen:
3 But the poore had none at all, saue one li-
tle sheepe which he had bought, and nourished
vp: and it grew vp with him, and with his chil-
dren also, and did eate of his owne morsels, and
dranke of his owne cup, and slept in his bosome,
and was vnto him as his daughter.
4 Now there came a || stranger vnto the rich
man, who || refused to take of his owne sheepe,
and of his owne oxen to dresse for the stranger
that was come vnto him, but tooke the poore
mans sheepe, and dressed it for the man that was
come to him.

|| Or, wayfaring man.

|| Or, spared.

5 Then † Dauid was exceeding wroth with
the man, and sayde to Nathan, As the Lorde li-
ueth, the man that hath done this thing, † shall
surely die,

† Ebr. the anger of Dauid was kindled.

† Ebr. is the childe of death.

6 And hee shall restore the lambe * foure
folde, because he did this thing, and had no pitie
thereof.

* Exod. 22. 1.

7 Then Nathan sayd to Dauid, Thou art the
man. Thus saith the Lord God of Israel, * I an-
oynted thee King ouer Israel, and deliuered thee
out of the hand of Saul,

* 1. Sam. 16. 13.

8 And gaue thee thy lordes b house, and thy
lords c wiues into thy bosome, and gaue thee the
house of Israel, and of Iudah, and would more-
ouer (if *that had bene* too litle) haue giuen thee
d such and such things.

b For Dauid succeeded Saul in his kingdome.

c The Iewes vnderstand this of Eglah and Michal, or of Rizpah and Michal.

d That is, greater things then these: for Gods loue and benefites increase toward his, if by their ingratitude they stay him not.

9 Wherefore hast thou despised the com-
mandement of the Lord, to doe euill in his sight?
thou hast killed Vriah the Hittite with the sword,
and hast taken his wife *to be* thy wife, and hast
slaine him with the sworde of the e children of
Ammon.

e Thou hast most cruelly giuen him into the handes of Gods enemies.

10 Now therefore the sworde shall neuer de-
part from thine house, because thou hast despised
me, and taken the wife of Vriah the Hittite to be
thy wife.
11 Thus sayth the Lord, Beholde, I will rayse
vp euill against thee out of thine owne house, and
will * take thy wiues before thine eyes, and giue
them vnto thy neighbour, and he shall lie with
thy wiues in the sight of this f sunne.

* Deut. 28. 30. chap. 16. 22.

f Meaning, openly, as at noone dayes.

12 For thou diddest it secretly: but I will doe
this thing before all Israel, and before the sunne.
13 Then Dauid sayde vnto Nathan, * I haue
sinned against the Lord. And Nathan sayde vnto
Dauid, The Lord also hath g put away thy sinne,
thou shalt not die.

* Eccle. 47. 11.

g For the Lord seeketh but that the sinner would turne to him.

14 Howbeit because by this deede thou hast
caused the enemies of the Lord to h blaspheme,
the childe that is borne vnto thee shall surely die.

h In saying that the Lord hath appointed a wicked man to reigne ouer his people.

15 ¶ So Nathan departed vnto his house, and
the Lord stroke the childe that Vriahs wife bare
vnto Dauid, and it was sicke.
16 Dauid therefore besought God for the
childe, and fasted and i went in, and lay all night
vpon the earth.

i To wit, to his priuie chamber.

17 Then the Elders of his house arose *to come*
vnto him, & to cause him to rise from the groûd:
but he would not, neither did hee eate k meate
with them.

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

18 So on the seuenth day the childe died: and
the seruants of Dauid feared to tell him that the
childe was dead: for they sayde, Beholde, while
the childe was aliue, we spake vnto him, and hee
woulde not hearken vnto our voyce: howe then
shall wee say vnto him, The childe is dead, † to
vexe *him* more?

† Ebr. and he will doe himselfe euill.

19 But when Dauid sawe that his seruantes
whispered, Dauid perceiued that the childe was
dead: therefore Dauid sayde vnto his seruants, Is
the childe dead? And they sayd, He is dead.
20 Then Dauid l arose from the earth, and
washed and anoynted himselfe, and changed his
apparell, and came into the house of the Lorde,
and worshipped, and afterward came to his owne
house, and bade that they shoulde set bread be-
fore him, and he did eate.

l Shewing that our lamentations ought not to be excessiue, but moderate: and that we must praise God in all his doings.

21 Then saide m his seruants vnto him, What
thing is this, that thou hast done? thou diddest
fast and weepe for the childe while it was aliue,
but when the childe was dead, thou diddest rise
vp, and eate meate.

m As they which considered not þ God graunteth many things to the sobbes and teares of the faithfull.

22 And hee sayd, While the childe was yet a-
liue, I fasted, and wept: for I sayde, Who can tell
whether God will haue mercy on mee, that the
childe may liue?
23 But now being dead, wherefore shoulde I
now fast? n Can I bring him againe any more? I
shall goe to him, but he shall not returne to me.

n By this consideration he appeased his sorow.

24 ¶ And Dauid comforted Bath-sheba his
wife, and went in vnto her, and lay with her, *and
she bare a sonne, and o hee called his name Salo-
mon: also the Lord loued him.

* Matth. 1. 6.
o To wit, the Lord, 1. Chron. 22. 9.
† Ebr. by the hand of.

25 For *the Lorde* had sent † by Nathan the
p Prophet: therefore q * hee called his name Ie-
didiah, because the Lord *loued him.*

p To call him Salomon.
q Meaning, Dauid.
* 1. Chron. 22. 9.
‖ Or, the chiefe city.

26 ¶ Then Ioab fought against Rabbah of
the children of Ammon, and tooke the ‖ citie of
the kingdome.
27 Therefore Ioab sent messengers to Dauid,
saying, I haue fought against Rabbah, and haue
taken the citie of r waters.

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

28 Now therefore gather the rest of the peo-
ple together, & besiege the city, that thou mayest
take it, lest † the victorie be attributed to me.

† Ebr. my name be called vpon it.

29 So Dauid gathered al the people together,
and went against Rabbah, and besieged it, and
tooke it.
30 * And hee tooke their Kings crowne from
his head, (which weighed a s talent of golde, with
precious stones) and it was *set* on Dauids head:
and hee brought away the spoile of the citie in ex-
ceeding great abundance.

* 1. Chron. 20. 2.
s That is, threescore pound after the weight of the common talent.

31 And hee carried away the people that was
therein, and put them vnder t sawes, and vnder
yron harowes, and vnder axes of yron, and cast
them into the tile kilne: euen thus did hee with
all the cities of the children of Ammon. Then
Dauid & all the people returned vnto Ierusalem.

t Signifying that as they were malicious enemies of God, so he put them to cruel death.

CHAP. XIII.

14 Amnon Dauids sonne defileth his sister Tamar. 22 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the
sonne of Dauid hauing a fayre sister, whose
name *was* a Tamar, Amnon the sonne of Dauid
loued her.

a Tamar was Absaloms sister both by father and mother, and Amnon onely by father.

2 And Amnon was so sore vexed, that hee
fell sicke for his sister Tamar: for she was a b vir-
gin, and it seemed hard to Amnon to doe anie
thing to her.

b And therefore kept in her fathers house, as virgins were accustomed.

3 But Amnon had a friend called Ionadab,
the sonne of Shimeah Dauids brother: and Iona-
dab was a very subtile man.
4 Who sayde vnto him, Why *art* thou the
Kings sonne so leane from day to day? wilt thou
not tell me? Then Amnon answered him, I loue
Tamar my brother Absaloms sister.
5 And Ionadab sayd vnto him, c Lie downe
on thy bed, and make thy selfe sicke: and when
thy father shall come to see thee, say vnto him, I
pray thee, let my sister Tamar come, and giue me
meate, and let her dresse meate in my sight, that
I may see it, and eate it of her hand.

c Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

6 ¶ So Amnon lay downe, and made himselfe
sicke: & when the King came to see him, Amnon
sayde vnto the King, I pray thee, let Tamar my
sister come, and make me a couple of d cakes in
my sight, that I may receiue meate at her hand.

d Meaning some delicate and daintie meate.

7 Then Dauid sent home to Tamar, saying,
Goe now to thy brother Amnons house, and
dresse him meate.
8 ¶ So Tamar went to her brother Amnons
house, and he lay downe: and she tooke ‖ floure,
and knead it, and made cakes in his sight, and did
bake the cakes.

‖ Or, paste.

9 And she tooke a pan, and e powred them
out before him, but he would not eat. Then Am-
non saide, Cause ye euery man to goe out from
f me: so euery man went out from him.

e That is, she serued them on a dish.
f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

10 Then Amnon said vnto Tamar, Bring the
meate into the chamber, that I may eate of thine
hand. And Tamar tooke the cakes which she had
made, & brought them into the chamber to Am-
non her brother.
11 And when she had set them before him to
eate, he tooke her, and sayd vnto her, Come, lie
with me, my sister.
12 But shee answered him, Nay, my brother,
doe not force mee: for no such thing * ought to
be done in Israel: commit not this follie.

* Leuit. 18. 9.

13 And I, ‖ whither shall I cause my shame to
goe? and thou shalt be as one of g the fooles in
Israel: now therefore, I pray thee, speake to the
King, for he will not denie me vnto thee.

‖ Or, how shall I put away my shame?
g As a lead and wicked person.

14 Howbeit hee would not hearken vnto her
voyce, but being stronger then she, forced her,
and lay with her.
15 Then Amnon hated her exceedinglie, so
that the hatred wherewith he hated her, was grea-
ter then the loue, wherewith hee had loued
her. And Amnon sayde vnto her, Vp, get thee
hence.
16 And she answered him, ‖ There *is* no cause:
this euill (to put mee away) is greater then the
other that thou diddest vnto me: but he woulde
not heare her.

‖ Or, for this cause.

17 But called his ‖ seruant that serued him, &
sayd, Put this woman now out from me, & locke
the doore after her.

‖ Or, boye.

18 (And shee had a garment of h diuers co-
lours vpon her: for with such garments were the
Kinges daughters that were virgins, apparelled)
Then his seruant brought her out, and locked the
doore after her.

h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

19 And Tamar put ashes on her head, and rent
the garment of diuers colours which was on her,
and layde her hand on her head, and went her
way crying.
20 And Absalom her brother sayde vnto her,
Hath Amnon thy brother bene with thee? Now
yet be i still, my sister: he is thy brother: let not
this thing grieue thine heart. So Tamar remayned
desolate in her brother Absaloms house.

i For though he conceiued sudden vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.

21 ¶ But when King Dauid heard all these
things, he was very wroth.
22 And Absalom sayde vnto his brother Am-
non neither good nor bad: for Absalom hated
Amnon, because he had forced his sister Tamar.
23 ¶ And after the time of two yeeres, Absa-
lom had sheepesherers in ‖ Baal-hazor, which is
beside Ephraim, and k Absalom called all the
Kings sonnes.

‖ Or, in the plaine of Hazor.
k To wit, to a banket, thinking thereby to fulfill his wicked purpose.

24 And Absalom came to the King and sayde,
Beholde now, thy seruant hath sheepesherers: I
pray thee, that the King with his seruants woulde
goe with thy seruant.
25 But the King answered Absalom, Nay my
sonne, I pray thee, let vs not goe all, lest we be
chargeable vnto thee. Yet Absalom lay sore vpon
him: howbeit he would not go, but † thanked him.

† Ebr. blessed him.

26 Then sayd Absalom, But, I pray thee, shall
not

not thy brother ‖ Amnon goe with vs? And the
king answered him, Why should he go with thee?

‖ Pretending to the king, that Amnon was most deare vnto him.

27 But Absalom was instant vpon him, and he
sent Amnon with him, and all the Kings children.
28 ¶ Now had Absalom commaunded his ser-
uants, saying, Marke now when Amnons heart is
merry with wine, and when I say vnto you, Smite
Amnon, kill him, feare not, for haue not m I com-
manded you? be bold therefore, & play the men.

m Such is ÿ pride of the wicked masters, that in al their wicked commandements they thinke to be obeyed.

29 And the seruantes of Absalom did vnto
Amnon, as Absalom had commanded: and all the
Kings sonnes arose, and euery man gate him vp
vpon his mule, and fled.
30 ¶ And while they were in the way, tydings
came to Dauid, saying, Absalom hath slaine all the
Kings sonnes, and there is not one of them left.
31 Then the King arose, & tare his garments,
and lay on the n ground, and all his seruants stood
by with their clothes rent.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12.10.

32 And Ionadab the sonne of Shimeah Da-
uids brother answered and sayde, Let not my lord
suppose that they haue slaine all the yong men
the Kings sonnes: for Amnon onely is dead, † be-
cause Absalom had reported so, since he forced his
sister Tamar.

† Ebr. because it was put in Absaloms mouth.

33 Now therefore let not my lorde the King
‖ take the thing so grieuously, to thinke that al the
Kings sonnes are dead: ‖ for Amnon onely is dead.

‖ Or, take it to heart.
‖ Or, but.

34 ¶ Then Absalom fled: and the yong man
that kept the watch, lift vp his eyes, and looked,
and beholde, there came much people by the way
of the hill side ‖ behinde him.

‖ Or, one after another.

35 And Ionadab said vnto ÿ King, Behold, the
Kings sonnes come: as thy seruant sayd, o so it is.

o That onely Amnon is dead.

36 And assoone as he had left speaking, be-
hold, the Kings sonnes came, and lift vp their voy-
ces, and wept: and the King also and all his ser-
uants wept exceedingly sore.
37 But Absalom fled away, and went to p Tal-
mai the sonne of Ammihur King of Geshur: and
Dauid mourned for his sonne euery day.

p For Maachah his mother was the daughter of this Talmai, Chap. 3.3.

38 So Absalom fled, and went to Geshur, and
was there three yeeres.
39 And King Dauid ‖ desired to go forth vnto
Absalom, because he was pacified concerning Am-
non, seeing he was dead.

‖ Or, ceased.

CHAP. XIIII.

1 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the Kings face. 25 The beautie of Absalom. 30 Hee causeth Ioabs corne to be burnt, and is brought to his fathers presence.

THen Ioab the sonne of Zeruiah perceyued,
that the Kings a heart was toward Absalom,

a That the king fauoured him.

2 And Ioab sent to Tekoah, and brought
thence a ‖ subtile woman, and sayd vnto her, I pray
thee, fayne thy selfe to mourne, and now put on
mourning apparel, and b anoynt not thy selfe with
oyle: but be as a woman that had now long time
mourned for the dead.

‖ Or, wise.
b In token of mourning: for they vsed anoynting to seeme cheerefull.

3 And come to the King, and speake on this
maner vnto him, (for Ioab † taught her what she
should say)

† Ebr. put words in her mouth.

4 ¶ Then the woman of Tekoah spake vnto
the king, & fell downe on her face to the ground,
and did obeysance, and sayd, † Helpe, O King.

† Ebr. Saue.

5 Then the King sayd vnto her, What ayleth
thee? And she answered, I am in deede a † widow,
and mine husband is dead:

† Ebr. a widowe woman.

6 And thine handmayd had two c sonnes, and
they two stroue together in the fielde: (and there
was none to part them) so the one smote the o-
ther, and slew him.

c Vnder this parable she describeth the death of Amnō by Absalom.

7 And beholde, the whole familie is risen a-
gainst thine handmayde, and they sayde, Deliuer
him that smote his brother, that we may kill him
for the d soule of his brother whome hee slewe,
that we may destroy the heire also: so they shall
quenche my sparkle which is left, and shall not
leaue to mine husband neither name nor posteri-
tie vpon the earth.

d Because he hath slayne his brother, he ought to be slaine according to the Law, Gen. 9.6. exod 21.12.

8 And the King said vnto the woman, Go to
thine house, and I will giue a charge for thee.
9 Then the woman of Tekoah said vnto the
King, My lorde, O King, this e trespasse *be* on me,
and on my fathers house, and the King and his
throne *be* ‖ giltlesse.

e As touching the breach of the Law which punisheth blood, let me beare the blame.
‖ Or, innocent.

10 And the King sayde, Bring him to me that
speaketh against thee, and hee shall touche thee
no more.
11 Then said she, I pray thee, let the King f re-
member the Lorde thy God, that thou wouldest
not suffer many reuengers of blood to destroy,
lest they slay my sonne. And he answered, As the
Lord liueth, there shal not one haire of thy sonne
fall to the earth.

f Sweare that they shall not reuenge the blood, which are many in number.

12 Then the woman said, I pray thee, let thine
handmayde speake a worde to my lord the King.
And he sayde, Say on.
13 Then the woman sayde, Wherefore then
hast thou g thought such a thing against the peo-
ple of God? or *why* doeth the King, as one which
is faultie, speake this thing, that he will not bring
againe his banished?

g Why doest thou giue contrary sentence in thy sonne Absalom?

14 For we must needes die, and *we are* as wa-
ter spilt on the ground, which cannot be gathered
vp againe: neither doeth God ‖ spare any person,
yet doeth he appoynt h meanes, not to cast out
from him, him that is expelled.

‖ Or, accept.
h God hath prouided wayes (as sanctuaries) to saue them oft times, whom mā iudgeth worthy death.

15 Now therefore that I am come to speake
of this thing vnto my lorde the King, *the cause is*
that the people i haue made me afrayd: therefore
thine handmayde sayde, Now will I speake vnto
the King: it may be that the King will performe
the request of his handmayde.

i For I thought they would kill this mine heire.

16 For the King wil heare, to deliuer his hand-
mayde out of the hande of the man that would
destroy mee, and also my sonne from the inheri-
tance of God.
17 Therefore thine handmayde said, The word
of my lord the King shall now be † comfortable:
for my lorde the King is euen as an k Angell of
God in hearing of good and bad: therefore the
Lord thy God be with thee.

† Ebr. rest.
k Is of great wisdome to discerne right from wrong.

18 Then the King answered, and said vnto the
woman, Hide not from me, I pray thee, the thing
that I shall aske thee. And the woman sayde, Let
my lord the King now speake.
19 And the King sayd, Is not l the hand of Ioab
with thee in all this? Then the woman answered,
and sayd, As thy soule liueth, my lord the King, I
will not turne to the right hande nor to the left,
from ought that my lorde the King hath spoken:
for euen thy seruant Ioab bade me, and he put all
these wordes in the mouth of thine handmayde.

l Hast not thou done this by the counsell of Ioab?

20 For to the intent that I should m chaūge the
forme of speache, thy seruant Ioab hath done this
thing: but ‖ my lorde is wise according to the wis-
dome of an Angell of God to vnderstande all
things that are in the earth.

m By speaking rather in a parable then plainely.
‖ Or, none can hide ought from the King.

21 ¶ And the King sayde vnto Ioab, Beholde

now,

now, I haue n done this thing: goe then, and bring
the yong man Absalom againe.
22 And Ioab fell to the ground on his face,
and bowed himselfe, & † thanked the King. Then
Ioab said, This day thy seruant knoweth, that I
haue found grace in thy sight, my lorde the King,
in that the King hath fulfilled the request of his
seruant.
23 ¶ And Ioab arose, and went to Geshur, and
brought Absalom to Ierusalem.
24 And the King saide, Let him o turne to his
owne house, & not see my face. So Absalom tur-
ned to his owne house, & saw not the Kings face.
25 Now in all Israel there was none to bee so
much praysed for beautie as Absalom: from the
sole of his foote euen to the toppe of his head
there was no blemish in him.
26 And when he polled his head, (for at euery
yeeres ende he polled it: because it was too heauie
for him, therefore he polled it) hee weighed the
haire of his head at two hundreth p shekels by
the Kings weight.
27 And Absalom had three sonnes, and one
daughter named Tamar, which was a fayre woman
to looke vpon.
28 ¶ So Absalom dwelt the space of two yeres
in Ierusalem, and saw not the Kings face.
29 Therefore Absalom sent for Ioab to sende
him to the King, but hee would not come to him:
and when he sent againe, he would not come.
30 Therefore hee sayde vnto his seruants, Be-
holde, Ioab hath a ‖ fielde by my place, and hath
barley therein: goe, and set it q on fire: and Ab-
saloms seruants set the fielde on fire.
31 Then Ioab arose, & came to Absalom vnto
his house, and said vnto him, Wherefore haue thy
seruants burnt my field with fire?
32 And Absalom answered Ioab, Beholde, I
sent for thee, saying, Come thou hither, and I will
send thee to the King for to say, Wherefore am I
come from Geshur? It had bene better for me to
haue bene there still: now therefore let mee see
the Kings face: and r if there be any trespasse in
me, let him kill me.
33 Then Ioab came to the King, & tolde him:
& he called for Absalom, who came to the King,
and bowed himselfe to the grounde on his face
before the King, and the King kissed Absalom.

n I haue granted thy request.
† Ebr. blessed.
o Couering hereby his affection, & shewing some part of iustice to please the people.
p Which weyed 6.li.4.ounces after halfe an ounce the shekel.
‖ Or, possession.
q The wicked are impatient in their affections, & spare no vnlawfull meanes to compasse them.
r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselues in their euil.

CHAP. XV.

1 The practises of Absalom to aspire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Hushai is sent to Absalom to discouer his counsell.

AFter this, Absalom † prepared him charets, &
horses, and fiftie men to a runne before him.
2 And Absalom rose vp early, & stoode hard
by the entring in of the gate: and euery man that
had any ‖ matter, & came to the King for iudge-
ment, him did Absalom call vnto him, and sayde,
Of what citie art thou? And he answered, Thy ser-
uant *is* of one of the b tribes of Israel.
3 Then Absalom said vnto him, See, thy mat-
ters are good and righteous, but there is no man
deputed of the King to heare thee.
4 Absalom sayde moreouer, c Oh that I were
made Iudge in the lande, that euery man which
hath any matter of controuersie, might come to
me, that I might doe him iustice.
5 And when any man came neere to him, and
did him obeisance, he put forth his hand, & tooke
him, and kissed him.

† Ebr. made him.
a Which were as a garde to set forth his estate.
‖ Or, controuersie.
b That is, noting of what citie or place he was.
c Thus by slander, flatterie and faire promises the wicked seeke preferment.

6 And on this maner did Absalom to all Isra-
el, that came to the King for iudgement: so Absa-
lom d stale the hearts of the men of Israel.
7 ¶ And after e fourtie yeeres, Absalom sayd
vnto the King, I pray thee, let me goe to Hebron,
and render my vowe which I haue vowed vnto
the Lorde.
8 For thy seruant vowed a vowe when I re-
mayned at Geshur, in Aram, saying, If the Lorde
shall bring me againe in deede to Ierusalem, I will
f serue the Lord.
9 And the King sayd vnto him, Goe in peace.
So he arose, and went to Hebron.
10 ¶ Then Absalom sent spyes throughout all
the tribes of Israel, saying, When yee heare the
sound of the trumpet, Ye shall say, Absalom reig-
neth in Hebron.
11 ¶ And with Absalom went two hundreth
men out of Ierusalem, that were g called: & they
went in their simplicitie, knowing nothing.
12 Also Absalom sent for Ahithophel the Gi-
lonite Dauids counseller, from his citie Giloh,
while he offred sacrifices: & the treason was great:
for the people † encreased still with Absalom.
13 Then came a messenger to Dauid, saying,
The hearts of the men of Israel are turned after
Absalom.
14 Then Dauid sayd vnto all his seruants that
were with him at Ierusalem, Vp, and let vs flee: for
we shall not escape from h Absalom: make speede
to depart, lest he come suddenly and take vs, and
bring euill vpon vs, and smite the citie with the
edge of the sworde.
15 And the Kings seruants sayd vnto him, Be-
hold, thy seruants *are ready to doe* according to all
that my lord the King shall † appoynt.
16 So the King departed and all his houshold
† after him, and the King left ten concubines to
keepe the house.
17 And the King went forth & all the people
after him, and taried in a ‖ place i farre off.
18 And all his seruants went about him, & all
the k Cherethites and all the Pelethites & all the
Gittites, *euen* sixe hūdreth men which were come
after him from Gath, went before the King.
19 Then sayde the King to l Ittai the Gittite,
Wherefore commest thou also with vs? Returne
and abide with the King, for thou art a stranger:
depart thou therefore to thy place.
20 Thou camest yesterday, and should I cause
thee to wander to day and goe with vs? I will goe
whither I can: therefore returne thou, and cary a-
gaine thy m brethren: mercy & n trueth *be with* thee.
21 And Ittai answered the King, and sayd, As
the Lord liueth, and as my lorde the King liueth,
in what place my lord the King shall be, whether
in death or life, euen there surely will thy seruant
bee.
22 Then Dauid said to Ittai, Come, & go for-
ward. And Ittai the Gittite went, and all his men,
and all the children that were with him.
23 And all the countrey wept with a loude
voyce, and o all the people went forward, but the
King passed ouer the brooke Kidron: and all the
people went ouer toward the way of ye wildernesse.
24 ¶ And lo, Zadok also *was there*, and all the
Leuites with him, p bearing the Arke of the co-
uenant of God: and they set downe the Arke of
God, and Abiathar went q vp vntill the people
were all come out of the citie.

d By intising them from his father to himselfe.
e Counting from the time that the Israelites had asked a King of Samuel.
f By offring a peace offring, which was lawfull to do in any place.
g And bid to his feast in Hebron.
† Ebr. went and increased.
h Whose heart he saw that Satan had so possessed, that he would leaue no mischiefe vnattempted.
† Ebr. chuse.
† Ebr. at his feete.
‖ Or, house.
i To wit, from Ierusalem.
k These were as the kings garde, or as some write, his counsellers.
l Who, as some write, was the kings sonne of Gath.
m Meaning them of his familie.
n God requite thee thy friendship and fidelitie.
o To wit, the sixe hundreth men.
p Which was the charge of the Kohathites. Nom.4.4.
q To stand by the Arke.

25 Then the King said vnto Zadok, Carie the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lorde, he will bring me againe, and shew me *both* it, and the ‖ Tabernacle thereof.

‖ *Or, his tabernacle.*

26 But if he thus say, I haue no delite in thee, behold, [r] here am I, let him doe to me as seemeth good in his eyes.

r The faithfull in all their afflictions shewe themselues obedient to Gods will.

27 The King sayde againe vnto Zadok the Priest, Art not thou a * Seer? returne into the citie in peace, and your two sonnes with you: *to wit*, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

* *1.Sam.9.9.*

28 Behold, I will tarie in the fieldes of the wildernesse, vntill there come some worde from you to be tolde me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp the mount of oliues and wept as he went vp, and had his head [s] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

s With ashes and dust in signe of sorow.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid sayde, O Lorde, I pray thee, turne the [t] counsell of Ahithophel into foolishnesse.

t The counsell of the crafty worldlings doth more harme then the open force of the enemie.

32 ¶ Then Dauid came to the toppe of the mount where he worshipped God: and beholde, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid sayd, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy [u] seruant, O King, (as I haue bene in time past thy fathers seruant, so will I nowe be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

u Though Hushai dissembled here at the Kings request, yet may we not vse this example to excuse our dissimulation.

35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of the Kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks *sonne*, and Ionathan Abiathars *sonne*: by them also shall ye send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Ierusalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

WHen Dauid was a little past the [a] toppe *of the hill*, beholde, Ziba the seruant of Mephibosheth met him with a couple of asses sadled, and vpon them two hundreth *cakes* of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dried figges, and a bottle of wine.

a Which was the hill of Oliues, Chap.15.30.

‖ *Or, figge cakes.*

2 And the King said vnto Ziba, What meanest thou by these? And Ziba said, They be [b] asses for the kings housholde to ride on, and bread and dried figges for the yoong men to eate, and wine, that the faint may drinke in the wildernesse.

b Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.

3 And the king sayde, But where is thy masters sonne? Then Ziba answered the King, Beholde, he remaineth in Ierusalem: for he sayde, This day shall the house of Israel restore me the kingdome of my father.

4 Then said the King to Ziba, Beholde, thine are all that *pertained* vnto Mephibosheth. And Ziba saide, † I beseech thee, let me finde grace in thy sight, my lord, O King.

† *Ebr. I worship.*

5 ¶ And when king Dauid came to [c] Bahurim, beholde, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

c Which was a citie in the tribe of Beniamin.

6 And he cast stones at Dauid, and at all the seruants of King Dauid: and all the people, and all the men of warre *were* on his [d] right hand, and on his left.

d That is, round about him.

7 And thus sayde Shimei when hee cursed, Come foorth, come foorth thou † murtherer, and † wicked man.

† *Ebr. man of blood.*

† *Ebr. man of Belial.*

8 The Lord hath brought vpon thee all the [e] blood of the house of Saul, in whose stead thou hast reigned: and the Lorde hath deliuered thy kingdome into the hand of Absalom thy sonne: and beholde, thou art *taken* in thy wickednesse, because thou art a murtherer.

e Reproching him as though by his meanes Ishbosheth and Abner were slaine.

9 Then sayde Abishai the sonne of Zeruiah vnto the King, Why doeth this * dead dog curse my lorde the King? let me goe, I pray thee, and take away his head.

* *1.Sam.24.15. & chap.3.8.*

10 ¶ But the King saide, What haue I to doe with you, ye sonnes of Zeruiah? for he curseth euē because the Lord hath [f] bidden him curse Dauid: who dare then say, Wherfore hast thou done so?

f Dauid felt that this was ẏ iudgement of God for his sinne, & therefore humbleth himselfe to his rodde.

11 And Dauid sayde to Abishai, and to all his seruants, Beholde, my sonne which came out of mine owne bowels, seeketh my life: then howe much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lorde will looke on ‖ mine affliction, and [g] doe me good for his cursing this day.

‖ *Or, my teares.*

g Meaning, that the Lord will send comfort to his when they are oppressed.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, & threw stones against him, and cast dust.

14 Then came the King and all the people that were with him wearie, and refreshed themselues [h] there.

h To wit, at Bahurim.

15 ¶ And Absalom, & all the people, the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, † God saue the King, God saue the King.

† *Ebr. Let the King liue.*

17 Then Absalom sayd to Hushai, Is this thy kindnesse to thy [i] friend? Why wentest thou not with thy friend?

i Meaning, Dauid.

18 Hushai then answered vnto Absalom, Nay, but whome the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And † moreouer vnto whome shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

† *Ebr. the second time.*

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And [k] Ahithophel said vnto Absalom, Goe in to thy fathers concubines, which he hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shalbe strong.

k Suspecting the change of the kingdome, and so his owne ouerthrow, he giueth such counsell as might most hinder his fathers reconciliation, & also declare to the people that Absalom was in highest authoritie.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And

23 And the counsell of Ahithophel which he
counselled in those dayes, was like as one had as-
ked [l] counsell at the oracle of God: so *was* all the
counsell of Ahithophel both with Dauid and with
Absalom.

l It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord had so ordeined. 19 The Priestes sonnes are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vittailes to Dauid.

Moreouer Ahithophel said to Absalom, [a] Let
me chuse out now twelue thousand men, &
I will vp and follow after Dauid this night,

a The wicked are so greedie to execute their malice, that they leaue none occasion, that may further the same.

2 And I will come vpon him: for he is wea-
rie, and weake handed: so I will feare him, and all
the people that are with him, shall flee, and I will
smite the King onely,
3 And I will bring againe all the people vn-
to thee, *and* when all shall returne, ([b] the man
whome thou seekest *being slaine*) all the people
shall be in peace.

b Meaning, Dauid.

4 And the saying † pleased Absalom well, and
all the Elders of Israel.

† *Ebr. was right in the eyes of Absalom.*

5 Then said Absalom, Call now Hushai the
Archite also, and let vs heare likewise † what hee
saith.

† *Ebr. what is in his mouth.*

6 So when Hushai came to Absalom, Absa-
lom spake vnto him, saying, Ahithophel hath
‖ spoken thus: shall we do after his saying, or no?
tell thou.

‖ *Or, giuen such counsell.*

7 Hushai then answered vnto Absalom, The
counsell that Ahithophel hath giuen, is not [c] good
at this time.

c Hushai sheweth himselfe faithfull to Dauid, in that he reproueth this wicked counsell and purpose.

8 For, said Hushai, thou knowest thy father,
and his men, that they be strong men, and are
chafed in minde as a beare robbed of her whelps
in the fielde: also thy father is a valiant warrier, &
will not ‖ lodge with the people.

‖ *Or, tarie all night.*

9 Beholde, he is hid now in some caue, or in
some place: and though some of them be ouer-
throwen at the first, yet the *people* shall heare, and
say, The people that follow Absalom, † be ouer-
throwen.

† *Ebr. haue a breach, or ruine.*

10 Then he also that is valiant whose heart is
as the heart of a lion, shall † shrinke and faint: for
all Israel knoweth, that thy father is valiant, and
they which be with him, stout men.

† *Ebr. melt.*

11 Therefore my counsell is, that all Israel be
gathered vnto thee, from Dan euen to Beer-sheba
as the sand of the sea in number, and that thou go
to battell in thine owne person.
12 So shall wee come vpon him in some place,
where we shall finde him, and ‖ we will vpon him
as the dewe falleth on the grounde: and of all the
men that are with him, wee will not leaue him
one.

‖ *Or, we will campe against him.*

13 Moreouer if he be gotten into a citie, then
shall all the men of Israel bring ropes to that citie,
and we will draw it into the riuer, vntill there be
not one small stone found there.
14 ¶ Then Absalom and all the men of Israel
sayd, The counsell of Hushai the Archite is better,
then the counsell of Ahithophel: for the Lorde
had ‖ determined to destroy the [d] good counsell
of Ahithophel, that the Lord might [e] bring euill
vpon Absalom.

‖ *Or, commanded.*
d That counsell which seemed good at the first to Absalom, vers. 4.
e For by the counsell of Hushai he went to the battell where he was destroyed.

15 Then said Hushai vnto Zadok and to Abi-
athar the Priests, Of this and that maner did A-
hithophel and the Elders of Israel counsell Absa-
lom: and thus and thus haue I counselled.

16 Now therefore sende quickely, and shewe
Dauid, saying, Tarie not this night in the fieldes
of the wildernesse, but rather get thee [f] ouer, lest
the King be deuoured and all the people that are
with him.

f That is, ouer Iorden.

17 ¶ Now Ionathan and Ahimaaz abode by
‖ En-rogel: (for they might not be seene to come
into the citie) & a maid went, and tolde [g] them,
and they went and shewed King Dauid.

‖ *Or, the well of Rogel.*
g Meaning, the message from their fathers.

18 Neuerthelesse a yong man sawe them, and
tolde it to Absalom: therefore they both depar-
ted quickely, and came to a mans house in Bahu-
rim, who had a well in his court, into the which
they went downe.
19 And [h] the wife tooke and spred a couering
ouer the welles mouth, and spred grounde corne
thereon, that the thing should not be knowen.

h Thus God sendeth succour to his in their greatest dangers.

20 And when Absaloms seruants came to the
wife into the house, they said, Where is Ahimaaz
and Ionathan? And the woman answered them,
They be gone ouer the [i] brooke of water. And
when they had sought them, and coulde not finde
them, they returned to Ierusalem.

i The Chalde text readeth, now they haue passed the Iorden.

21 And assoone as they were departed, the o-
ther came out of the well, and went and tolde
King Dauid, and sayde vnto him, Vp, and get you
quickely ouer the water: for [k] such counsell hath
Ahithophel giuen against you.

k To wit, to pursue thee with all haste.

22 Then Dauid arose, and all the people that
were with him, and they went ouer Iorden [l] vntill
the dawning of the day, so that there lacked not
one of them, that was not come ouer Iorden.

l They trauelled all night, and by morning had all their companie passed ouer.

23 ¶ Nowe when Ahithophel sawe that his
counsell was not followed, he sadled his asse, and
arose, and he went home vnto his city, and put his
housholde in order, and [m] hanged himselfe, and
died, and was buried in his fathers graue.

m Gods iust vengeance euen in this life is powred on them, which are enemies, traitours, or persecuters of his Church.

24 ¶ Then Dauid came to Mahanaim. And
Absalom passed ouer Iorden, he, and all the men
of Israel with him.
25 And Absalom made Amasa captaine of the
hoste in the stead of Ioab: which Amasa was a
mans sonne named Ithra an Israelite, that went in
to Abigail the daughter of [n] Nahash, sister to Zer-
uiah Ioabs mother.

n Who was also called Ishai Dauids father.

26 So Israel and Absalom pitched in the land
of Gilead.
27 ¶ And when Dauid was come to Maha-
naim, Shobi the sonne of Nahash out of Rabbah
of the children of Ammon, and Machir the sonne
of Ammiel out of Lo-debar, and Barzelai the Gi-
leadite out of Rogel
28 [o] Brought beds, and basens, and earthen
vessels, and wheat, and barley, and floure, and par-
ched corne, and beanes, and lentiles, and parched
corne.

o God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

29 And they brought honie, and butter, and
sheepe, and cheese of kine for Dauid and for the
people that were with him, to eate: for they said,
The people is hungrie, and wearie, and thirstie in
the wildernesse.

CHAP. XVIII.

2 Dauid diuideth his armie into three partes. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

Then Dauid [a] numbred the people that were
with him, & set ouer them captaines of thou-
sands and captaines of hundreds.

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

2 And Dauid sent foorth the third part of the
people vnder the hande of Ioab, and the thirde
part

part vnder the hand of Abishai Ioabs brother the
sonne of Zeruiah: and the *other* third part vnder
the hand of Ittai the Gittite. And the King saide
vnto the people, I will go with you my selfe also.
3 But the people answered, Thou shalt not goe
foorth: for if wee flee away, they will not regard
vs, neither will they passe for vs, though halfe of
vs were slaine: but thou [b] art now worth ten thou-
sande of vs: therefore nowe it is better that thou
succour vs out of the citie.

b Signifying that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

4 Then the King said vnto them, What see-
meth you best, that I will doe. So the King stood
by the gate side, and all the people came out by
hundreths and by thousands.
5 And the King commaunded Ioab and Abi-
shai, and Ittai, saying, *Entreate* the yong man Ab-
salom gently for my sake. And all the people
heard when the King gaue al the captaines charge
concerning Absalom.
6 So the people went out into the fielde to
meete Israel, and the battell was in the [c] wood
of Ephraim.

c So called, because the Ephraimites (as some say) fed their cattel beyonde Iorden in this wood.

7 Where the people of Israel were slaine be-
fore the seruants of Dauid: so there was a great
slaughter that day, *euen* of twentie thousande.
8 ¶ For the battel was skattered ouer all the
countrey: and the wood deuoured much more
people that day then did the sword.
9 ¶ Nowe Absalom met the seruants of Dauid,
and Absalom rode vpon a mule, and the mule
came vnder a great thicke oke: & his head caught
holde of the oke, and he was taken vp ‖ betweene
the heauen and the earth: and the mule that was
vnder him went away.

‖ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

10 And one that sawe it, tolde Ioab, saying,
Beholde, I sawe Absalom hanged in an oke.
11 Then Ioab saide vnto the man that tolde
him, And hast thou in deede seene? why then
diddest not thou there smite him to the grounde,
and I would haue giuen thee ten * *shekels* of sil-
uer, and a girdle?

*Gen.23.15.

12 Then the man saide vnto Ioab, Though
I should † receiue a thousande *shekels* of siluer in
mine hande, yet woulde I not lay mine hande
vpon the Kings sonne: for in our hearing the
King charged thee, and Abishai, and Ittai, saying,
Beware, least any *touch* the yong man Absalom.

† Ebr. weigh vpon mine hande.

13 If I had done it, *it had bene* † the danger of
my life: for nothing can be hid from the King:
yea, thou thy selfe wouldest haue bin against me.

† Ebr. a lye against my soule.

14 Then saide Ioab, I will not thus tary with
thee. And he tooke three dartes in his hande, and
thrust them † through Absalom, while he was
yet aliue in the middes of the oke.

† Ebr. in the heart of Absalom.

15 And tenne seruants that bare Ioabs ar-
mour, compassed about and smote Absalom, and
slewe him.
16 Then Ioab [d] blewe the trumpet, and the
people returned from pursuing after Israel: for
Ioab helde backe the people.

d For he had pitie of the people, which was seduced by Absaloms flatterie.

17 And they tooke Absalom, and cast him in-
to a great [e] pit in the wood, and laied a mightie
great heape of stones vpon him: and all Israel fled
euery one to his tent.

e Thus God turned his vaine glorie to shame.

18 Nowe Absalom in his life time had taken
and reared him vp a pillar, which is in the * kings
dale: for he saide, I haue no [f] sonne to keepe my
name in remembrance, and he called the pillar
after his owne name, and it is called vnto this day,
Absaloms place.

*Gen.14.17.
f It seemeth that God had punished him in taking away his children, Chap. 14.27.

19 ¶ Then said Ahimaaz the sonne of Zadok,
I pray thee, let me runne, and beare the King ti-
dings that the Lorde hath † deliuered him out of
the hande of his enemies.

† Ebr. iudged.

20 And Ioab said vnto him, Thou [g] shalt not
be the messenger to day, but thou shalt beare ti-
dings another time, but to day thou shalt beare
none: for the Kings sonne is dead.

g For Ioab bare a good affection to Ahimaaz, and doubted howe Dauid woulde take Absaloms death.

21 Then said Ioab to Cushi, Goe, tel the King,
what thou hast seene. And Cushi bowed himselfe
vnto Ioab, and ran.
22 Then saide Ahimaaz the sonne of Zadok
againe to Ioab, What, I pray thee, if I also runne
after Cushi? And Ioab said, Wherefore now wilt
thou runne, my sonne, seeing that thou hast no
tidings to bring?
23 Yet what if I runne? Then he saide vnto
him, Runne. So Ahimaaz ranne by the way of
the plaine, and ouerwent Cushi.
24 Now Dauid sate betweene the two [h] gates.
And the watchman went to the top of the gate
vpon the wall, and lift vp his eyes, and sawe, and
beholde, a man came running alone.

h He sate in the gate of the citie of Mahanaim.

25 And the watchman cryed, & tolde ye King.
And the King said, If he be alone, † he bringeth
tidings. And he came apace, and drew neere.

† Ebr. tidings are in his mouth.

26 And the watchman saw another man run-
ning, and the watchman called vnto the porter,
and said, Behold, *another* man runneth alone. And
the King said, He also bringeth tidings.
27 And the watchman said, † Me thinketh the
running of the formost *is* like the running of A-
himaaz the sonne of Zadok. Then the King said,
He is a [i] good man, & commeth with good tidings.

† Ebr. I see the running.
i He had had experience of his fidelitie, Chap. 17.21.

28 And Ahimaaz called, and sayde vnto the
King, Peace *be with thee*: and he fell downe to
the earth vpon his face before the King, and saide,
Blessed be the Lorde thy God, who hath ‖ shut vp
the men that lift vp their handes against my lorde
the King.

‖ Or, deliuered vp.

29 And the King saide, Is the yong man Ab-
salom safe? And Ahimaaz answered, When Ioab
sent the Kings [k] seruant, and *me* thy seruant, I
sawe a great tumult, but I knewe not what.

k To wit, Cushi, who was an Ethiopian.

30 And the King said vnto him, Turne aside,
and stand here. so he turned aside & stoode still.
31 And beholde, Cushi came, and Cushi saide,
† Tidings, my lorde the King: for the Lorde hath
deliuered thee this day out of the hand of all that
rose against thee.

† Ebr. tidings is brought.

32 Then the King said vnto Cushi, Is the yong
man Absalom safe? And Cushi answered, The
enemies of my lorde the King, and all that rise
against thee to doe thee hurt, be as that yong
man is.
33 And the King was [l] mooued, and went vp
to the chamber ouer the gate, and wept: and as
he went, thus he said, O my sonne Absalom, my
sonne, my sonne Absalom: woulde God I had dy-
ed for thee, O Absalom, my sonne, my sonne.

l Because he considered both the iudgement of God against his sinne, and coulde not otherwise hide his fatherly affection towards his sonne.

CHAP. XIX.

7 *Ioab encourageth the King.* 8 *Dauid is restored.* 23 *Shimei is pardoned.* 24 *Mephibosheth meeteth the King.* 39 *Barzillai departeth.* 41 *Israel striueth with Iudah.*

AND it was tolde Ioab, Behold, the King wee-
peth and mourneth for Absalom.
2 Therefore the † victorie of that day was tur-
ned into mourning to all the people: for the peo-
ple heard say that day, The King soroweth for
his sonne.

† Ebr. saluation, or deliuerance.

3 And the people went that day into the ci-
tie || secretly, as people confounded hide them
selues when they flee in battell.
4 So the King [a] hid his face, and the King cry-
ed with a loude voyce, My sonne Absalom, Ab-
salom my sonne, my sonne.
5 ¶ Then Ioab came into [b] the house to the
King, and said, Thou hast shamed this day the fa-
ces of all thy seruants, which this day haue saued
thy life, & the liues of thy sonnes, & of thy daugh-
ters, and the liues of thy wiues, and the liues of
thy concubines,
6 In that thou louest thine enemies, and ha-
test thy friendes: for thou hast declared this day,
that thou regardest neither thy || princes nor ser-
uants: therefore this day I perceiue, that if Absa-
lom had liued, and we all had dyed this day, that
then it would haue † pleased thee well.
7 Nowe therefore vp, come out, and speake
† comfortably vnto thy seruants: for I sweare by
the Lorde, except thou come out, there will not
tarie one man with thee this night: and that will
be worse vnto thee, then all the euill that fell on
thee from thy youth hitherto.
8 Then the king arose, and sate in the [c] gate:
and they tolde vnto all the people, saying, Be-
holde, the King doeth sit in the gate: and all the
people came before the King: for Israel had fled
euery man to his tent.
9 ¶ Then all the people were at [d] strife tho-
rowout all the tribes of Israel, saying, The King
saued vs out of the hand of our enemies, and he
deliuered vs out of the hande of the Philistims, &
nowe he is fled out of the lande for Absalom.
10 And Absalom, whome we anoynted ouer
vs, is dead in battel: therefore why are yee so slow
to bring the King againe?
11 But King Dauid sent to Zadok and to A-
biathar the [e] Priestes, saying, Speake vnto the El-
ders of Iudah, & say, Why are ye behind to bring
the King againe to his house, (for the saying of all
Israel is come vnto the King, *euen* to his house)
12 Ye are my brethren: my bones and my
flesh are ye: wherefore then are ye the last that
bring the King againe?
13 Also say yee to Amasa, Art thou not my
bone and my flesh? God doe so to me and more
also, if thou be not captaine of the hoste to me
for euer in the [f] roome of Ioab.
14 So he bowed the heartes of all the men of
Iudah, as of one man: therefore they sent to the
King, saying, Returne thou with all thy seruants.
15 ¶ So the King returned, and came to Ior-
den. And Iudah came to Gilgal, for to goe to
meete the King, *and* to conduct him ouer Iordẽ.
16 ¶ And [g] Shimei the sonne of Gera, ỹ sonne
of Iemini, which was of Bahurim, hasted & came
downe ŵ the men of Iudah to meete king Dauid,
17 And a thousande men of Beniamin with
him, and * Ziba the seruant of the house of Saul,
and his fifteene sonnes and twentie seruants with
him: and they went ouer Iorden before the king,
18 And there went ouer a boate to carie ouer
the Kings houshold, and to do him pleasure. Then
Shimei the sonne of Gera fell before the King,
when he was come ouer Iorden,
19 And saide vnto the King, Let not my lorde
impute * wickednesse vnto me, nor remember the
thing that thy seruant did [h] wickedly when my
lorde the King departed out of Ierusalem, that

|| Or, by stealth.
a As they doe that mourne.
b At Mahanaim.
|| Or, captaines.
† Ebr. bene right in thine eyes.
† Ebr. to the heart of thy seruants.
c Where the most resort of the people hanted.
d Euery one blamed another and stroue who should first bring him home.
e That they should reprooue the negligence of the Elders, seeing the people were so forward.
f By this policie Dauid thought that by winning of the captaine, he should haue the heartes of all the people.
g Who had before reuiled him, Chap. 16, 13.
* Chap. 16, 2.
* Chap. 16. 19.
h For in his aduersitie he was his most cruel enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

the King should [illegible]
20 For thy seruant [illegible], that I haue
done amisse: therefore [illegible], I am the first
this day of al the house of [i] Ioseph, that am come
to goe downe to meete my lorde the King.
21 But Abishai the sonne of Zeruiah answered,
and saide, Shal not Shimei die for this, because he
cursed the Lordes anoynted?
22 And Dauid saide, What haue I to doe with
you, ye sonnes of Zeruiah, that this day ye should
be aduersaries vnto me? shall there any man die
this day in Israel? for doe not I know that I am
this day King ouer Israel?
23 Therefore the King said vnto Shimei, Thou
shalt not [k] die, and the King sware vnto him.
24 ¶ And Mephibosheth the sonne of Saul
came downe to meete the king, and had neither
washed his feete, nor dressed his beard, nor wa-
shed his clothes from the time the King departed,
vntill he returned in peace.
25 And when [l] he was come to Ierusalem, and
met the king, the king said vnto him, Wherefore
wentest not thou with me, Mephibosheth?
26 And he answered, My lorde the king, my
seruant deceiued me: for thy seruant said, I would
haue mine asse sadled to ride thereon, for to goe
with the king, because thy seruant *is* lame.
27 And he hath * accused thy seruant vnto
my lorde the king: but my lorde the king *is* as an
[m] Angel of God: doe therefore thy pleasure.
28 For all my fathers house were [n] but dead
men before my lorde the king, yet diddest thou
set thy seruant among them that did eate at thine
owne table: what right therefore haue I yet to
crye any more vnto the king?
29 And the king said vnto him, Why speakest
thou any more of thy matters? I haue saide, Thou,
and Ziba deuide the [o] landes.
30 And Mephibosheth saide vnto the king,
Yea, let him take all, seeing my Lorde the king is
come home in peace.
31 ¶ Then Barzillai the Gileadite came downe
from Rogelim, and went ouer Iorden with the
king, to conduct him ouer Iorden.
32 Nowe Barzillai was a very aged man, *euen*
fourescore yeere olde, and he had prouided the
king of sustenance, while he lay at Mahanaim:
for he was a man of very great substance.
33 And the king said vnto Barzillai, Come
ouer with me, and I will feede thee with me in
Ierusalem.
34 And Barzillai said vnto the king, † Howe
long haue I to liue, that I should goe vp with the
king to Ierusalem?
35 I am this day fourescore yeere olde: and
can I discerne betweene good or euill? Hath thy
seruant any taste in that I eate or in that I drinke?
Can I heare any more the voyce of singing men
and women? wherefore then should thy seruant
be any more a [p] burthen vnto my lord the king?
36 Thy seruant will goe a litle way ouer Ior-
den with the King, and why wil the king recom-
pence it me with such a rewarde?
37 I pray thee, let thy seruant turne backe a-
gaine, that I may die in mine owne citie, and *be
buryed* in the graue of my father and of my mo-
ther: but beholde thy seruant [q] Chimham, let
him goe with my lorde the king, and doe to him
what shall please thee.
38 And the king answered, Chimham shall go
with

i By Ioseph he meaneth Ephraim, Manasseh and Beniamin (whereof he was) because these three were vnder one standerd, Nomb. 2, 18.
k By my handes, or during my life, as 1. King. 2, 8, 9.
l When Mephibosheth being at Ierusalem had met the King.
* Chap. 16, 3.
m Able for his wisdome to iudge in all matters.
n Worthie to die for Sauls crueltie towarde thee.
o Dauid did euill in taking his landes from him before he knewe the cause, but much worse, that knowing the trueth, he did not restore them.
† Ebr. howe many dayes are the yeres of my life.
p He thought it not meete to receiue benefites of him to whome he was not able to doe seruice againe.
q My sonne.

with me, and I will doe to him that thou shalt be
content with: and whatsoeuer thou shalt || require
of me, that will I doe for thee.
39 So all the people went ouer Iorden: and
the King passed ouer: and the King kissed Bar-
zillai, and || blessed him, and he returned vnto his
owne place.
40 ¶ Then the King went to r Gilgal, and
Chimham went with him, and all the people of
Iudah conducted the King, and also halfe the peo-
ple of s Israel.
41 And beholde, all the men of Israel came to
the King, and sayd vnto the King, Why haue our
brethren the men of Iudah stollen thee away, and
haue brought the King and his housholde, and all
Dauids men with him ouer t Iorden?
42 And all the men of Iudah answered the
men of Israel, Because the King is neere of kin to
vs: and wherefore now be ye angry for this mat-
ter? haue we eaten of the Kings *cost*, or haue wee
taken any bribes?
43 And the men of Israel answered the men
of Iudah, and sayde, Wee haue ten partes in the
King, and haue also more *right* to Dauid then ye:
Why then did yee despise vs, || that our aduise
should not be first had in restoring our King? And
the wordes of the men of Iudah were fiercer then
the wordes of the men of Israel.

|| Or, charge.
|| Or, bade him fare-well.
r Where the tribe of Iudah taried to receiue him.
s Which had taken part with the king.
t Toward Ierusalem.
|| Or, haue not we first spoken to bring home the King? verse 11.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come a thither a wicked man
(named Sheba the sonne of Bichri, a man of
Iemini) and he blewe the trumpet, and said, Wee
haue no part in b Dauid, neither haue wee inheri-
tance in the sonne c of Ishai: euery man to his
tents, O Israel.
2 So euery man of Israel went from Dauid and
followed Sheba the sonne of Bichri: but the men
of Iudah claue fast vnto their King, from d Iorden
euen to Ierusalem.
3 When Dauid then came to his house to Ie-
rusalem, the King tooke the ten women *his* * con-
cubines, that hee had left behinde him to keepe
the house, and put them in ward, and fed them, but
lay no more with them: but they were enclosed
vnto the day of their death, liuing in widowhood.
4 ¶ Then sayde the King to e Amasa, Assem-
ble me the men of Iudah within three dayes, and
be thou here present.
5 So Amasa went to assemble Iudah, but hee
taried longer then the time which he had appoyn-
ted him.
6 Then Dauid sayd to Abishai, Now shall She-
ba the sonne of Bichri doe vs more harme then
did Absalom: take thou *therefore* thy f lords ser-
uants and followe after him, lest he get him wal-
led cities, and escape vs.
7 And there went out after him Ioabs men,
and the * Cherethites and the Pelethites, and all
the mightie men: and they departed out of Ieru-
salem, to followe after Sheba the sonne of Bichri.
8 When they were at the great stone, which is
in Gibeon, Amasa went before them, and Ioabs
g garment, that hee had put on, was girded vnto
him, and vpon it was a sword girded, which han-
ged on his loynes in the sheath, and as he went,
it vsed to fall out.
9 And Ioab sayde to Amasa, Art thou in

a When the ten tribes contended against Iudah.
b As they of Iudah say.
c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or els by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.
d From Gilgal, which was neere Iorden.
* Chap. 16.22.
e Who was his chiefe captaine in Ioabs roume, Chap. 19.13.
f Either them which had bene vnder Ioab, or Dauids men.
* Chap. 8.18.
g Which was his coate, that he vsed to weare in the warres.

† health, my brother? and Ioab tooke Amasa by the
beard with the right hand to kisse him.
10 But Amasa tooke no heede to the sworde
that was in Ioabs hand: for therewith he smote
him in the fift *rib*, and shed out his bowels to the
ground, and † smote him not the second time: so
he died. then Ioab and Abishai his brother fol-
lowed after Sheba the sonne of Bichri.
11 And one of Ioabs men h stood by him, and
sayde, He that fauoureth Ioab, and hee that is of
Dauids part, *let him goe* after Ioab.
12 And Amasa wallowed in blood in the mids
of the way: and when the man sawe that all the
people stoode still, he remooued Amasa out of the
way into the fielde, and cast a cloth vpon him,
because he sawe that euery one that came by him,
stoode still.
13 ¶ When he was remoued out of the way,
euery man went after Ioab, to followe after She-
ba the sonne of Bichri.
14 And hee went through all the tribes of Is-
rael vnto Abel, and i Bethmaachah and all *places*
of Berim: and they gathered together, and went
also after him.
15 So they came, and besieged him in Abel,
neere to Bethmaachah: and they cast vp a mount
against the citie, and the people thereof stoode on
the ramper, and all the people that was with Ioab,
k destroyed and cast downe the wall.
16 Then cried a wise woman out of the citie,
Heare, heare, I pray you, say vnto Ioab, Come thou
hither, that I may speake with thee.
17 And when hee came neere vnto her, the
woman said, Art thou Ioab? And he answered, Yea.
And shee sayd to him, Heare the wordes of thine
handmaid. And he answered, I doe heare.
18 Then shee spake thus, l They spake in the
olde time, saying, They should aske of Abel. and
so haue they continued.
19 I am m *one* of them, that are peaceable *and*
faithfull in Israel: and thou goest about to destroy
a citie, and a mother in Israel: why wilt thou de-
uoure the inheritance of the Lord?
20 And Ioab answered, & said, God forbid, God
forbid it me, that I should deuoure, or destroy it.
21 The n matter is not so, but a man of mount
Ephraim (Sheba the sonne of Bichri by name) hath
lift vp his hand against the King, *euen* against Da-
uid: deliuer vs him onely, and I will depart from
the citie. And the woman said vnto Ioab, Behold,
his head shalbe throwen to thee ouer the wall.
22 Then the woman went vnto all the people
with her wisedome, and they cut off the head of
Sheba the sonne of Bichri, and cast it to Ioab:
then he blewe the trumpet, and † they retired from
the citie, euery man to his tent: and Ioab returned
to Ierusalem vnto the King.
23 ¶ * Then Ioab *was* ouer all the hoste of
Israel, and Benaiah the sonne of Iehoiada ouer the
Cherethites and ouer the Pelethites,
24 And Adoram ouer the tribute, and Iosha-
phat the sonne of Ahilud the recorder,
25 And Sheia *was* Scribe, and Zadok and A-
biathar the Priests,
26 And also Ira the Iairite *was* o chiefe about
Dauid.

† Ebr. peace.
† Ebr. doubled not his stroke.
h He stoode by Amasa at Ioabs appoyntment.
i Vnto the citie Abel, which was neere to Bethmaachah.
k That is, he went about to ouerthrowe it.
l She sheweth that the olde custome was not to destroy a citie, before peace was offred, Deut. 20. 10, 11.
m Shee speaketh in the name of the citie.
n Hearing his fault tolde him, he gaue place to reason, and required onely him that was author of the sedition.
† Ebr. they were scattered.
* Chap. 8.16.
o Either in dignitie, or familiaritie.

CHAP XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

Then

THen there was a famine in the dayes of Da-
uid, three yeeres † together: and Dauid
† asked counsell of the Lord, and the Lord answe-
red, *It is* for Saul, and for *his* bloodie house, be-
cause he slewe the [a] Gibeonites.
2 Then the king called the Gibeonites & said
vnto them. (Now the Gibeonites were not of the
children of Israel, but * a remnant of the Amo-
rites, vnto whom the children of Israel had sworne:
but Saul sought to slay them for his zeale toward
the children of Israel and Iudah)
3 And Dauid said vnto the Gibeonites, [b] What
shall I doe for you, and wherewith shall I make
the atonement, that ye may blesse the inheritance
of the Lord?
4 The Gibeonites then answered him, Wee
will haue no siluer nor golde of Saul nor of his
house, neither for vs shalt thou kill [c] any man in
Israel. And he sayd, What yee shall say, that will I
doe for you.
5 Then they answered the King, The man that
consumed vs and that imagined euill against vs, *so
that* we are destroyed from remaining in any coast
of Israel,
6 Let seuen men of his [d] sonnes be deliuered
vnto vs, and wee will hang them vp [e] vnto the
Lord in Gibeah of Saul, the Lordes chosen. And
the King said, I will giue them.
7 But the King had compassion on Mephibo-
sheth the sonne of Ionathan the sonne of Saul,
because of the * Lordes othe, that was betweene
them, *euen* betweene Dauid and Ionathan the
sonne of Saul.
8 But the King tooke the two sonnes of Riz-
pah the daughter of Aiah, whome shee bare vnto
Saul, *euen* Armoni and Mephibosheth and the fiue
sonnes of [f] Michal, the daughter of Saul, whome
shee bare to Adriel the sonne of Barzillai the
Meholathite.
9 And hee deliuered them vnto the handes of
the Gibeonites, which hanged them in the moun-
taine before the Lord: so they † died *all* seuen to-
gether, and they were slaine in the time of har-
uest: in the [g] first *dayes*, and in the beginning of
barly haruest.
10 Then Rizpah the daughter of Aiah tooke
[h] sackecloth and hanged it vp for her vpon the
rocke, from the beginning of haruest, vntill [i] wa-
ter dropped vpon them from the heauen, and suf-
fered neither the birdes of the aire to ‖ light on
them by day, nor beastes of the fielde by night.
11 ¶ And it was tolde Dauid, what Rizpah the
daughter of Aiah the concubine of Saul had done.
12 And Dauid went and tooke the bones of
Saul and the bones of Ionathan his sonne, from
the citizens of Iabesh Gilead, which had stollen
them from the streete of Beth-shan, where the
Philistims had * hanged them, when the Phili-
stims had slaine Saul in Gilboa.
13 So he brought thence the bones of Saul
and the bones of Ionathan his sonne, and they
gathered the bones of them that were hanged.
14 And the bones of Saul and of Ionathan
his sonne buried they in the countrey of Beniamin
in Zelah, in the graue of Kish his father: and
when they had performed all that the King had
commaunded, God was then [k] appeased with the
land.
15 ¶ Againe the Philistims had warre with Is-
rael: and Dauid went downe, and his seruants

† Ebr. yeere after yeere.
† Ebr. sought the face of the Lord.
a Thinking to gratifie the people, because these were not of the seede of Abraham.
* Iosh. 9.3, 16, 17.
b Wherewith may your wrath be appeased, that you may pray to God to remoone this plague from his people?
c Saue onely of Sauls stocke.
d Of Sauls kinsmen.
e To pacifie the Lord.
* 1. Sam. 18.3. and 20.8, 42.
f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25.44. and neuer had childe, 2. Sam. 6.23.
† Ebr. fell.
g Which was in the moneth Abib or Nisan, which conteineth part of March and part of April.
h To make her a tent, wherein she prayed God to turne away his wrath.
i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified.
‖ Or, rest.
* 1. Sam. 31.10.
k For where the magistrate suffreth faults vnpunished, there the plague of God lieth vpon the land.

with him, and they fought against the Philistims,
and Dauid fainted.
16 Then Ishi-benob which was of the sonnes
of [l] Haraphah (*the head* of whose speare weighed
three hundreth [m] shekels of brasse) euen he being
girded with a newe *sword*, thought to haue slaine
Dauid.
17 But Abishai the sonne of Zeruiah succou-
red him, and smote the Philistim, and killed him.
Then Dauids men sware vnto him, saying, Thou
shalt goe no more out with vs to battell, lest thou
quench the [n] light of Israel.
18 ¶ And after this also there was a battell
with the Philistims at [o] Gob, then Sibbechai the
Hushathite slew Saph, which was one of the sonnes
of Haraphah.
19 And there was yet *another* battell in Gob
with the Philistims, where Elhanah the sonne of
Iaare-oregim, a Bethlehemite slewe [p] Goliath the
Gittite: the staffe of whose speare *was* like a
weauers beame.
20 Afterward there was also a battell in Gath,
where was a man of *a great* stature, and had on
euery hand sixe fingers, and on euery foote sixe
toes, foure and twentie in nomber: who was also
the sonne of Haraphah.
21 And when hee reuiled Israel, Ionathan
the sonne of * Shima the brother of Dauid slewe
him.
22 These foure were borne to Haraphah in
Gath, and died by the hand of Dauid and by the
hands of his seruants.

l That is, of the race of Gyants.
m Which amount to nine pound three quarters.
n For the glory and wealth of the countrey standeth in the preseruation of the godly magistrate.
o Called Gezer, and Saph is called Sippai, 1. Chr. 20.4.
p That is, Lahmi the brother of Goliath, whom Dauid slewe, 1. Chro. 20.5.
* 1. Sam. 16.9.

CHAP. XXII.

1 Dauid after his victories prayseth God. 8 The anger of God toward the wicked. 44 Hee prophecieth of the reiection of the Iewes, and vocation of the Gentiles.

AND Dauid spake the wordes of this [a] song
vnto the Lorde, what time the Lord had de-
liuered him out of the handes of all his enemies,
and out of the hand of Saul.
2 And he said, * The Lord is my [b] rocke and
my fortresse, and he that deliuereth me.
3 God *is* my ‖ strength, in him will I trust: my
shielde, and the horne of my saluation, my hie
tower *and* my refuge: my Sauiour, thou hast saued
me from violence.
4 I will call on the Lord, who is worthie to be
praysed: so shall I be safe from mine enemies.
5 For the [c] pangs of death haue compassed
me: the floods of vngodlinesse haue made mee
afrayd.
6 The sorowes of the graue compassed mee
about: the snares of death ouertooke me.
7 *But* in my tribulation did I call vpon the
Lord, and crie to my God, and he did heare my
voyce out of his temple, and my crie *did enter* in-
to his eares.
8 Then the earth trembled and quaked: the
foundations of the heauens mooued and shooke,
because he was angrie.
9 [d] Smoke went out at his nostrels, and con-
suming [e] fire out of his mouth: coles were kin-
dled thereat.
10 Hee [f] bowed the heauens also, and came
downe, and darkenesse *was* vnder his feete.
11 And he rode vpon [g] Cherub and did flie, and
he was seene vpon the wings of the winde.
12 And hee made darkenesse a Tabernacle
round about him, *euen* the gatherings of waters,
and the cloudes of the ayre.

a In token of the wonderfull benefites, that he receiued of God.
* Psal. 18.2.
b By the diuersitie of these comfortable meanes, he sheweth howe his faith was strengthened in all tentations.
‖ Or, rockes.
c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyranny and death.
d That is, cloudes and vapours.
e Lightning and thundering.
f So it seemeth when the ayre is darke.
g To flie in a moment thorowe the worlde.

h By this description of a tempest he declareth the power of God against his enemies.

13 At the brightnesse of his presence h the coles of fire were kindled.

14 The Lord thundred from heauen, and the most hie gaue his voice.

15 He shot arrowes also, and scattered them: *to wit*, lightning, and destroied them.

i He alludeth to the miracle of the red Sea.

16 The i chanels also of the sea appeared, *then* the foundations of the worlde were discouered by the rebuking of the Lorde, *and* at the blast of the breath of his nostrels.

17 Hee sent from aboue, *and* tooke me: hee drewe me out of many waters.

18 He deliuered me from my strong enemie, *and* from them that hated me: for they were too strong for me.

k I was so beset, that all meanes seemed to faile.

19 They k preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought me foorth into a large place: he deliuered me, because he fauoured me.

l Toward Saul & mine enemies.

21 The Lorde rewarded me according to my l righteousnesse: according to the purenesse of mine handes he recompensed me.

m I attempted nothing without his commandement.

22 For I kept the waies of the Lorde, and did not m wickedly against my God.

23 For all his lawes *were* before mee, and his statutes: I did not depart therefrom.

24 I was vpright also towarde him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward me according to my righteousnesse, according to my purenesse before his eies.

26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.

n Their wickednes is cause, that thou seemest to forget thy wonted mercie.

27 With the pure thou wilt shewe thy selfe pure, and with the n froward thou wilt shewe thy selfe frowarde.

28 Thus thou wilt saue the poore people: but thine eies *are* vpon the hautie to humble *them*.

29 Surely thou art my light, O Lord: and the Lorde will lighten my darkenes.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

o The meanes that God vseth to succour his, neuer faileth.

31 The way of God is o vncorrupt: the worde of the Lorde is tried *in the fire*: hee is a shielde to all that trust in him.

32 For who is God besides the Lorde? and who is mightie, saue our God?

33 God is my strength in battell, and maketh my way vpright.

p He vseth extraordinarie meanes to make me winne most strong holds.

‖ Or, *steele*.

34 He maketh my feete like p hindes *feete*, & hath set me vpon mine hie places.

35 He teacheth mine handes to fight, so that a bowe of ‖ brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast inlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shall not arise, but shall fall vnder my feete.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

40 For thou hast q girded me with power to battell, *and* them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

r The wicked in their necessitie are compelled to flee to God, but it is too late.

42 They looked about, but there was none to saue *them, euen* vnto the r Lorde, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did treade them flat as the clay of the streete, *and* did spread them abroad.

s Meaning, of the Iewes, who conspired against me.

t Not willingly obeying me, but dissemblingly.

44 Thou hast also deliuered me from the contentions of my s people: thou hast preserued me to be the head ouer nations: the people which I knewe not, doe serue me.

45 Strangers t shalbe in subiection to me: assoone as they heare, they shall obey me.

46 Strangers shall shrinke away, and feare in their priuie chambers.

u Let him shewe his power, that he is the gouernour of all the world.

47 Let the Lorde liue, u and blessed *bee* my strength: and God, *euen* the force of my saluation be exalted.

48 *It is* God that giueth me *power* to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift me vp from them that rose against me, thou hast deliuered me from the cruell man.

* Rom. 15.9.

50 Therefore I will praise thee, O Lord, among the * nations, and will sing vnto thy Name)

* Chap. 7.13.

51 *He is* the tower of saluation for his King, and sheweth mercie to his anointed, *euen* to Dauid, and to his seede * for euer.

CHAP. XXIII.

1 The last wordes of Dauid. 6 The wicked shalbe plucked vp as thornes. 8 The names and factes of his mightie men. 15 He desired water and would not drinke it.

a Which he spake after that he had made the Psalmes.

These also be the a last wordes of Dauid, Dauid the sonne of Ishai saith, euen the man who was set vp on hie, the Anointed of the God of Iacob, and the sweete singer of Israel saith,

b Meaning, he spake nothing but by the motion of Gods Spirit.

2 The Spirite of the Lorde spake by me, and his worde *was* in my b tongue.

3 The God of Israel spake to me, the strength of Israel saide, *Thou shalt* beare rule ouer men, being iust, *and* ruling in the feare of God.

c Which groweth quickly and fadeth soone.

4 Euen as the morning light when the sunne riseth, the morning, I say, without cloudes, *so shall mine house be, and not* as the c grasse of the earth *is* by the bright raine.

d But that my kingdome may continue for euer according to his promes.

5 For so shall not mine house *be* with God: for hee hath made with me an euerlasting couenant, perfite in all pointes, and sure: therefore all mine health and whole desire *is*, that he will not make it d growe *so*.

6 But the wicked *shalbe* euery one as thornes thrust away, because they can not be taken with handes.

7 But the man that shall touch them, must bee defensed with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

e As one of the Kings counsell.

8 ¶ These *be* the names of the mightie men whome Dauid had: He that sate in the seate of e wisedome, being chiefe of the princes, was Adino of Ezni, he slewe eight hundreth at one time.

* 1. Chron. 11.12.

‖ Or, assailed with danger of their liues.

f Meaning, fled from the battell.

9 And after him *was* * Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied the Philistims gathered there to battell, when the men of Israel were f gone vp.

g By a crampe which came of wearinesse and straining.

10 Hee arose and smote the Philistims, vntill his hande was wearie, and his hande g claue vnto the sworde: and the Lorde gaue great victorie the same day, and the people returned after him

him onely to spoile.

* 1.Chron.11.27.

11 After him was * Shammah the sonne of A-
ge the Hararite: for the Philistims assembled at
a towne, where was a piece of a fielde full of len-
tils, and the people fled from the Philistims.
12 But he stoode in the middes of the fielde,
and defended it, and slewe the Philistims: so the
Lorde gaue h great victorie.

h Who hath neither respect to many nor fewe, when he will shew his power.

13 ¶ Afterward three of the thirtie captaines
went downe, and came to Dauid in the haruest
time vnto the caue of Adullam, and the hoste of
the Philistims pitched in the valley of || Rephaim.

|| Or, Gyants.

14 And Dauid was then in an holde, and the
garison of ẏ Philistims was then in Beth-lehem.
15 And Dauid i longed, and said, Oh, that one
would giue me to drinke of the water of the well
of Beth-lehem, which is by the gate.

i Being ouercome with wearinesse and thirst.

16 Then the three mightie brake into the host
of the Philistims, and drew water out of the well
of Beth-lehem that was by the gate, and tooke &
brought it to Dauid, who would not drinke ther-
of, but k powred it *for an offring* vnto the Lord,

k Brideling his affection, and also desiring God not to be offended for that rash enterprise.

17 And said, O Lord, be it farre from me, that
I should doe this. *Is* not this the blood of the men
that went in jeopardie of their liues? therefore he
would not drinke it. These things did these three
mightie men.
18 ¶ * And Abishai the brother of Ioab, the
sonne of Zeruiah, was chiefe among the three, and
he lifted vp his speare against three hundreth,
† and slewe them, and he had the name among
the three.

* 1.Chron.11.20.

† Ebr. slaine.

19 For he was most excellent of the three, and
was their captaine, but he attained not vnto *the
first* three.
20 And Benaiah the sonne of Iehoiada the
sonne of || a valiant man, which had done many
actes, *and was* of Kabzeel, slewe two strong men
of Moab: he went downe also, and slewe a Lyon
in the middes of a pit in the time of snowe.

|| Or, Ish-hai.

21 And he slewe an Egyptian a || man of great
stature, & the Egyptian *had* a l speare in his hand:
but he went downe to him with a staffe, and pluc-
ked the speare out of the Egyptians hand, and slew
him with his owne speare.

|| Or, a comely man.

l Which was big as a weauers beame, 1.Chron. 11.23.

22 These things did Benaiah the sonne of Ie-
hoiada, and had the name among the three wor-
thies.
23 He was honourable among m thirtie, but
he attained not to the *first* three: and Dauid made
him of his counsell.

m He was more valiant then the 30. that follow, and not so valiant as the sixe before.

24 ¶ * Asahel the brother of Ioab *was* one of
the thirtie: Elhanan the sonne of Dodo of Beth-
lehem:

* Chap.2.18.

25 Shammah the Harodite: Elika ẏ Harodite:
26 Helez the * || Paltite: Ira the sonne of Ik-
kesh the Tekoite:

* 1.Chron.11.27.

|| Or, Pelonite.

27 Abiezer the Anethothite: n Mebunnai the
Husathite:

n Diuers of these had two names, as appeareth, 1.Chro. 11 and also many more are there mentioned.

28 Zalmon an Ahohite: Maharai the Neto-
phathite:
29 Heleb the sonne of Baanah a Netopha-
thite: Ittai the sonne of Ribai of Gibeah of the
children of Beniamin:
30 Benaiah the Pirathonite: Hiddai of the ri-
uers of Gaash:
31 Abi-albon the Arbathite: Azmaueth the
Barhumite:
32 Elihaba the Shaalbonite: *of* the sonnes of
Iashen, Ionathan:
33 Shammah the Hararite: Ahiam the sonne
of Sharar the Hararite:
34 Eliphelet the sonne of Ahasbai the sonne
of Maachathi: Eliam the sonne of Ahithophel the
Gilonite:
35 Hezrai the Carmelite: Paarai the Arbite:
36 Igal the sonne of Nathan of Zobah: Bani
the Gadite:
37 Zelek the Ammonite: Naharai the Beero-
thite, the armour bearer of Ioab the sonne of Zer-
uiah:
38 Ira the Ithrite: Gareb the Ithrite:
39 Vriah the Hittite, o thirtie and seuen in
all.

o These came to Dauid and helped to restore him to his kingdome.

CHAP. XXIIII.

1 Dauid causeth the people to be nombred. 10 He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lord was a againe kind-
led against Israel, and b he moued Dauid a-
gainst them, in that he saide, Goe, number Israel
and Iudah.

a Before they were plagued with famine, Chap. 21.1.

b The Lord permitted Satan, as 1. Chron.21.1.

2 For the King saide to Ioab the captaine of
the hoste, which was with him, Goe speedily nowe
through all the tribes of Israel, from Dan euen to
Beer-sheba, and nomber ye the people, that I may
knowe the c nomber of the people.

c Because he did this to trie his power and so to trust therein, it offended God, els it was lawfull to nomber the people, Exod.30.12, nomb.1.2.

3 And Ioab saide vnto the King, The Lorde
thy God increase the people an hundreth folde
mo then they be, and that the eies of my lord the
King may see it: but why doeth my lord the King
desire this thing?
4 Notwithstanding the Kings worde preuai-
led against Ioab and against the captaines of the
hoste: therefore Ioab and the captaines of the
hoste went out from the presence of the King to
nomber the people of Israel.
5 ¶ And they passed ouer Iorden, & pitched
in Aroer at the right side of the citie that is in the
middes of the || valley of Gad and toward Iazer.

|| Or, riuer.

6 Then they came to Gilead, and to || Tah-
tim-hodshi, so they came to Dan Iaan, and so a-
bout to Zidon,

|| Or, to the nether land newly inhabited.

7 And came to the fortresse of || Tyrus, and
to all the cities of the Hiuites and of the Canaa-
nites, and went toward the South of Iudah, euen
to Beer-sheba.

|| Or, Zor.

8 ¶ So when they had gone about all the
lande, they returned to Ierusalem at the ende of
nine moneths and twentie daies.
9 ¶ And Ioab deliuered the nomber *and*
summe of the people vnto the King: and there
were in Israel d eight hundreth thousand strong
men that drewe swordes, and the men of Iudah
were e fiue hundreth thousand men.

d According to Ioabs count: for in all there were eleuen hundreth thousand, 1.Chron. 21.5.

e Concluding vnder them the Beniamites: for els they had but foure hundreth and seuentie thousand, 1. Chron.21.5.

10 Then Dauids heart smote him, after that he
had numbred the people: and Dauid said vnto the
Lorde, I haue sinned exceedingly in that I haue
done: therefore nowe, Lorde, I beseech thee, take
away the trespasse of thy seruant: for I haue done
very foolishly.
11 ¶ And when Dauid was vp in the mor-
ning, the worde of the Lorde came vnto the Pro-
phet Gad Dauids f Seer, saying,

f Whome God had appointed for Dauid and his time.

12 Goe, and say vnto Dauid, Thus saith the
Lord, I offer thee three things, chuse thee which
of them I shall doe vnto thee.
13 So Gad came to Dauid, and shewed him,
and said vnto him, Wilt thou that g seuen yeeres
famine come vpon thee in thy lande, or wilt
thou

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeeres more, 1. Chron.21.12.

thou flee three moneths before thine enemies,
they following thee,or that there bee three dayes
pestilence in thy land? now aduise thee, and see,
what answere I shall giue to him that sent me.
14 ¶And Dauid said vnto Gad,I am in a won-
derfull strait: let vs fall now into the hand of the
Lord, (for his mercies *are* great) and let mee not
fall into the hand of man.
15 So the Lord sent a pestilence in Israel,from
the morning euen to the time appointed: & there
died of the people from [h]Dan euen to Beer-sheba
seuentie thousand men.
16 And when the Angel stretched out his
hand vpon Ierusalem to destroy it,the Lord * re-
pented of the euil,and said to the Angel that de-
stroyed the people, It is sufficient, [i]holde nowe
thine hand. And the Angel of the Lord was by
the threshing place of Araunah the Iebusite.
17 And Dauid spake vnto the Lord (when he
sawe the Angel that smote the people) and sayd,
Behold,I haue sinned,yea,I haue done wickedly:
but these sheepe,what haue they [k]done?let thine
hand,I pray thee, be against me and agaynst my
fathers house.
18 ¶So Gad came the same day to Dauid,and
said vnto him,Go vp,reare an altar vnto the Lord
in the threshing floore of Araunah the Iebusite.
19 And Dauid (according to the saying of
Gad) went vp,as the Lord had commanded.
20 And Araunah looked, and sawe the King
and his seruaunts comming toward him, and A-
raunah went out, and bowed himselfe before the
King on his face to the ground,
21 And [l]Araunah said, Wherefore is my lord
the King come to his seruant? Then Dauid answe-
red, To bye the threshing floore of thee for to
build an altar vnto the Lord,that the plague may
cease from the people.
22 Then Araunah sayd vnto Dauid, Let my
lord the King take and offer what seemeth him
good in his eyes: behold the oxen for the burnt
offring, and charets, and the instruments of the
oxen for wood.
23 (All these things did Araunah [m] *as* a King
giue vnto the King: and Araunah sayd vnto the
King,The Lord thy God be fauourable vnto thee)
24 Then the King saide vnto Araunah, Not
so,but I will bye it of thee at a price, and will not
offer burnt offring vnto ẏ Lorde my God of that
which doeth cost me nothing. So Dauid bought
the threshing floore,and the oxen for [n] fiftie she-
kels of siluer.
25 And Dauid built there an altar vnto the
Lorde, and offred burnt offrings and peace of-
frings,and the Lord was appeased toward ẏ land,
and the plague ceased from Israel.

h From the one side of the countrey to the other.

* 1.Sam.15.11.

i The Lord spared this place, because he had chosen it to build his temple there.

k Dauid saw not the iust cause, why God plagued the people,and therefore he offreth himselfe to Gods corrections as the onely cause of this euil.

l Called also Ornan,1.Chro.21.20.

m That is, abundantly: for as some write,hee was King of Ierusalem before Dauid wanne the tower.

n Some write,that euery tribe gaue 50.which make 600,or that afterward he bought as much as came to 550.shekels,1.Chron.21.25.

THE FIRST BOOKE OF THE KINGS.

THE ARGVMENT.

BEcause the children of God shoulde looke for no continuall rest and quietnes in this worlde, the holie Ghost setteth before our eyes in this booke the varietie and change of things,which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes,except they be preserued by Gods protection, (who then fauoureth them when his worde is truely set forth,vertue esteemed,vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam,and Ieroboam, which before were but all one people,and now by the iust punishment of God were made two, whereof Iudah and Beniamin claue to Roboam: and this was called the kingdome of Iudah,and the other ten tribes helde with Ieroboam,and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria,after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh shoulde come of the stocke of Dauid,the genealogie of the Kings of Iudah is here described,from Salomon to Ieram the sonne of Iosaphat,who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag keepeth Dauid in his extreme age. 5 Adoniiah vsurpeth the kingdome. 30 Salomon is anoynted king. 50 Adoniiah taketh the Alter.

NOw when King Dauid was [a]olde,
and striken in yeeres,they couered
him with clothes, but no [b] heate
came vnto him.
2 Wherefore his seruants sayd
vnto him,Let there be sought for my lord ẏ King,
a yong virgin,and let her ‖ stand before the King,
and cherish him; and let her lie in thy bosome,
that my lord the King may get heate.
3 So they sought for a fayre young mayde
throughout all the coastes of Israel, and founde
one Abishag [c]a Shunamite, and brought her to
the King.
4 And the maid was exceeding faire, and che-
rished the King, and ministred to him, but the
King knew her not.
5 ¶Then Adoniiah the sonne of Haggith,ex-
alted himselfe,saying, I will be King. And he gate
him charets and horsemen,and [d] fiftie men to run
before him.
6 And his father would not displease him frō
his † childehood, to say, Why hast thou done so?
And hee was a very goodly man, and *his mother*
bare him next after Absalom.
7 And he † tooke counsell of Ioab the sonne
of Zeruiah, and of Abiathar the Priest: and they
[e]helped forward Adoniiah.
8 But Zadok the Priest,& Benaiah the sonne
of Iehoiada, and Nathan the Prophet, and Shi-
mei,and Rei, and the men of might, which were
with Dauid, were not with Adoniiah.
9 Then Adoniiah sacrificed sheepe and oxen,
and fat cattell by the stone of Zoheleth, which is
by ‖En-rogel,and called all his brethren the kings
sonnes,& all the men of Iudah ẏ Kings seruants,
10 But Nathan the Prophet,and Benaiah,and
[f]the mightie men, and Salomon his brother hee
called not.

a He was about 70.yere olde,2.Sam.5.4.

b For his naturall heate was worne away with trauels.

‖ Or,serue him.

c Which citie was in the tribe of Issachar,as Iosh.19.18.

d Reade 2.Sam.15.1.

† Ebr.dayes.

† Ebr.his wordes were with Ioab.

e They tooke his part and followed him.

‖ Or,the fountaine.

f As the Cherethites and Pelethites.

21 Wherefore Nathan spake vnto Bath-sheba
the mother of Salomon, saying, Hast thou not
heard, that Adoniiah ẏ sonne * of Haggith doeth
reigne, and Dauid our lord knoweth it not?
12 Now therefore come, *and* I will now giue
thee counsell, how to saue thine owne g life, and
the life of thy sonne Salomon.
13 Go, and get thee in vnto King Dauid, and
say vnto him, Diddest not thou my lord, O King,
sweare vnto thine handmaid, saying, Assuredly Sa-
lomon thy sonne shall reigne after me, and he shal
sit vpon my throne? why is then Adoniiah King?
14 Behold, while thou yet talkest there with
the King, I also will come in after thee, and h con-
firme thy wordes.
15 ¶ So Bath-sheba went in vnto the King in-
to the chamber, and the King was very olde, and
Abishag the Shunammite ministred vnto ẏ King.
16 And Bath-sheba bowed and made obei-
sance vnto the King. And the King sayd, What is
thy matter?
17 And shee answered him, My lorde, thou
swarest by the Lorde thy God vnto thine hand-
mayd, *saying*, Assuredly Salomon thy sonne shall
reigne after me, and he shall sit vpon my throne.
18 And beholde, now *is* Adoniiah king, and
now, my lord, O King, thou knowest i it not.
19 And he hath offered many oxen, and fatte
cattell, and sheepe, and hath called all the sonnes
of the King, and Abiathar the Priest, and Ioab the
captaine of the hoste: but Salomon thy seruaunt
hath he not bidden.
20 And thou, my lord, O King, *knowest* that
the eyes of all Israel *are* on thee, that thou shoul-
dest tel them, who should sit on the throne of my
lord the King after him.
21 For els when my lord the King shall sleepe
with his fathers, I and my sonne Salomon shall be
k reputed † vile.
22 And lo, while she yet talked with the King,
Nathan also the Prophet came in.
23 And they tolde the King, saying, Beholde,
Nathan the Prophet. And when hee was come in
to the King, he made obeisance before the King
vpon his face l to the ground.
24 And Nathan sayd, My lord, O King, hast
thou said, Adoniiah shall reigne after mee, and he
shall sit vpon my throne?
25 For hee is gone downe this day, and hath
slaine many oxen, and fat cattell, and sheepe, and
hath called all the Kings sonnes, and the captaines
of the hoste, and Abiathar the Priest: and behold,
they eate and drinke before him, and say, † God
saue King Adoniiah.
26 But me thy seruant, and Zadok the Priest,
and Benaiah the sonne of Iehoiada, and thy ser-
uant Salomon hath he not called.
27 Is this thing done by my lord the King, &
thou hast not shewed it vnto thy m seruant, who
should sit on the throne of my lord the King af-
ter him?
28 ¶ Then King Dauid answered, and sayde,
Call me Bath-sheba. And she came into the Kings
presence, and stood before the King.
29 And the King sware, saying, As the Lorde
liueth, who hath redeemed my soule out of all
aduersitie,
30 That as I n sware vnto thee by the Lorde
God of Israel, saying, Assuredly Salomon thy
sonne shall reigne after me, and hee shall sit vpon
my throne in my place; so will I certainely doe
this day.
31 Then Bath-sheba bowed her face to the
earth, and did reuerence vnto the King, and said,
God saue my lord King Dauid for euer.
32 ¶ And King Dauid saide, Call mee Zadok
the Priest, and Nathan the Prophet, and Benaiah
the sonne of Iehoiada. And they came before
the King.
33 Then the King said vnto them, Take with
you the o seruants of your lorde, and cause Salo-
mon my sonne to ride vpon mine owne mule, &
carie him downe to Gihon.
34 And let Zadok the Priest and Nathan the
Prophet anoint him there King ouer Israel, and
blowe yee the trumpet, and say, God saue king
Salomon.
35 Then come vp after him, that hee may
come and sit vpon my throne: and hee shall bee
King in my steade: for I haue † appointed him to
be prince ouer Israel and ouer Iudah.
36 Then Benaiah the sonne of Iehoiada an-
swered the King, and said, So be it, *and* the Lord
God of my lord the King † ratifie it.
37 As the Lord hath bene with my lorde the
King, so be he with Salomon, and exalt his throne
aboue the throne of my lorde king Dauid.
38 So Zadok the Priest, and Nathan the Pro-
phet, and Benaiah the sonne of Iehoiada, and the
Cherethites and the Pelethites went downe and
caused Salomon to ride vpon king Dauids mule,
and brought him to Gihon.
39 And Zadok the Priest tooke an horne of
p oile out of the Tabernacle, and anointed Salo-
mon: and they blewe the trumpet, and all the
people said, God saue king Salomon.
40 And all the people came vp after him, and
the people piped with pipes, and reioyced with
great ioy, so that the earth † rang with the sound
of them.
41 ¶ And Adoniiah and all the ghestes that
were with him, heard it: (and they had made an
ende of eating) and when Ioab heard the sound
of the trumpet, he saide, What meaneth this noise
and vprore in the citie?
42 And as he yet spake, beholde, Ionathan the
sonne of Abiathar the Priest came: and Adoniiah
said, Come in: for thou art † a worthie man, and
bringest q good tidings.
43 And Ionathan answered, and saide to Ado-
niiah, Verely our lord King Dauid hath made Sa-
lomon King.
44 And the King hath sent with him Zadok
the Priest, and Nathan the Prophet, and Benaiah
the sonne of Iehoiada, and the Cherethites, and
the Pelethites, and they haue caused him to ride
vpon the Kings mule.
45 And Zadok the Priest, and Nathan ẏ Pro-
phet haue anointed him King in Gihon: and they
are gone vp from thence with ioy, and the citie is
moued: this is the noise that ye haue heard.
46 And Salomon also sitteth on the throne of
the kingdome.
47 And moreouer the Kings seruants came
r to blesse our lord King Dauid, saying, God make
the name of Salomon more famous then thy
name, and exalt his throne aboue thy throne:
therefore the King worshipped vpon the s bed.
48 And thus saide the King also, Blessed bee
the Lorde God of Israel, who hath made one to
sit

Margin notes:

2.Sam.3.4.

g For Adoniiah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, would not attend to the affaires of the realme, and also Adoniiah had many flatterers which kept it from the king.

k And so put to death as wicked transgressers.

† Ebr. sinners.

l Acknowledging him to bee the true and worthie king appointed of God, as the figure of his Christ.

† Ebr. let the king Adoniiah liue.

m Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.

n Mooued by the Spirit of God so to doe, because he foresawe that Salomon should be the figure of Christ.

o Meaning the kings seruants and such as were of his gard.

† Ebr. commanded.

† Ebr. say so.

p Wherewith they accustomed to anoint ẏ Priests and the holy instruments, Exod. 30.23.

† Ebr. brake.

† Ebr. A man of power.

q He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrarie to his expectation, and did beate downe his pride.

r To salute him, and to pray and praise God for him.

s He gaue God thankes for the good successe.

sit on my throne this day, euen in my sight.
49 Then all the ghestes that were with Ado-
niiah, were afraide, and rose vp, and went euery
man his way.
50 ¶ And Adoniiah fearing the presence of
Salomon, arose and went, and tooke holde on the
hornes of the t altar.

t Which Dauid his father had built in the floore of Arannah, as 2.Sam.24.25.

51 And one tolde Salomon, saying, Beholde,
Adoniiah doeth feare King Salomon: for loe, he
hath caught hold on the hornes of the altar, say-
ing, Let King Salomon sweare vnto me this day,
that he will not slay his seruant with the sword.
52 Then Salomon sayde, If he will shew him-
selfe a worthy man, there shall not an haire of
him fall to the earth, but if wickednesse be found
in him, he shall dye.
53 Then King Salomon sent, & they brought
him from the altar, and hee came and did obey-
sance vnto King Salomon. And Salomon sayde
vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adoniiah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roume.

THen the dayes of Dauid drewe neere that he
shoulde die, and hee charged Salomon his
sonne, saying,
2 I goe the a way of all the earth: be strong
therefore, and shew thy selfe a man,
3 And take heede to the b charge of the
Lorde thy God, to walke in his wayes, and keepe
his statutes, and his commaundements, and his
iudgements, and his testimonies, as it is written
in the Law of Moses, that thou mayest * || prosper
in all that thou doest, and in euery thing where-
unto thou turnest thee,

a I am ready to die, as all men must.
b Hee sheweth how hard a thing it is to gouerne, and that none can doe it wel except he obey God.
* Deut.29.9. Iosh.1.7.
|| Or, doe wisely.

4 That the Lorde may confirme his worde
which he spake vnto mee, saying, If thy sonnes
take heede to their way, that they walke before
me in c trueth, with all their hearts, and with all
their soules, * † thou shalt not (sayd he) want one
of thy *posteritie* vpon the throne of Israel.
5 Thou knowest also what Ioab the sonne of
Zeruiah did to mee, and what he did to the two
captaines of the hostes of Israel, vnto * Abner the
sonne of Ner, and vnto * Amasa the sonne of Ie-
ther: whome he slewe, and d shed blood of bat-
tell in peace, and e put the blood of warre vpon
his girdle that was about his loynes, and in his
shooes that were on his feete.

c And without hypocrisie.
* 2.Sam.7.12.
† Ebr. a man shall not be cut off to thee from off the throne.
* 2.Sam.3.27.
* 2.Sam.20.10.
d He shed his blood in time of peace, as if there had bene warre.
e Hee put the bloodie sworde into his sheath.

6 Doe therefore according to thy wisedome,
and let thou not his hoare head go downe to the
graue in peace.
7 But shew kindnes vnto the sonnes of * Bar-
zillai the Gileadite, and let them be among them
that eate at thy table: f for so they came to mee
when I fled from Absalom thy brother.

* 2.Sam.19.31.
f That is, they dealt mercifully with me.

8 ¶ And beholde, with thee * *is* Shimei the
sonne of Gera, the sonne of Iemini, of Bahurim,
which cursed mee with an horrible curse in the
day when I went to Mahanaim: but hee came
downe to meete me at Iorden, and I sware to him
by the Lorde, saying, * I will not slay thee with
the sworde.

* 2.Sam.16.5.
* 2.Sam.19.23.

9 But thou shalt not count him innocent:
for thou art a wise man, and knowest what thou
oughtest to doe vnto him: therefore thou shalt
cause his hoare head to goe downe to the graue
with g blood.

g Let him be punished with death: looke verse 46.

10 So * Dauid slept with his fathers, and was
buried in the citie of Dauid.

* Act.2.29. and 13.36.

11 And the dayes which Dauid * reigned vpon
Israel, *were* fourtie yeeres: seuen yeeres reigned
he in Hebron, and thirtie & three yeeres reigned
he in Ierusalem.

* 2.Sam.5.4. 1.chro.29.26,27.

12 ¶ * Then sate Salomon vpon the throne
of Dauid his father, and his kingdome was stabli-
shed mightily.

* 1.Chro.29.23.

13 And Adonijah the sonne of Haggith came
to Bath-sheba the mother of Salomon: and shee
saide, h Commest thou peaceably? And he saide,
Yea.
14 He said moreouer, I haue a sute vnto thee.
And she said, Say on.

h For she feared, lest hee would worke treason against the King.

15 Then he said, Thou knowest that the king-
dome was mine, and that all Israel set i their faces
on me, that I should reigne: howbeit the king-
dome is turned away, and is my brothers: for it
came to him by the Lord.

i In signe of their fauour & consent.

16 Nowe therefore I aske thee one request,
† refuse me not. And she said vnto him, Say on.

† Ebr. cause not my face to turne away.

17 And he saide, Speake, I pray thee, vnto Sa-
lomon ŷ King, (for he will not say thee nay) that
he giue me Abishag the Shunammite to wife.
18 And Bath-sheba sayd, Well, I will speake
for thee vnto the King.
19 ¶ Bath-sheba therefore went vnto King
Salomon, to speake vnto him for Adonijah: and
the King rose to meete her, and k bowed himselfe
vnto her, and sate downe on his throne: and hee
caused a seate to be set for the Kings mother, and
she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honour.

20 Then she saide, I desire a small request of
thee, say me not nay. Then the King sayde vnto
her, Aske on, my mother: for I will not say thee
nay.
21 She sayde then, Let Abishag the Shunam-
mite be giuen to Adoniiah thy brother to wife.
22 But King Salomon answered and sayde vn-
to his mother, And why doest thou aske Abishag
the Shunammite for Adoniiah? aske for him the
l kingdome also: for hee is mine elder brother,
and hath for him both Abiathar the Priest, and
Ioab the sonne of Zeruiah.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lorde,
saying, God doe so to me and more also, if A-
doniiah hath not spoken this worde against his
owne life.
24 Now therefore as ŷ Lord liueth, who hath
established me, & set me on the throne of Dauid
my father, who also hath made me an house, as he
* promised, Adoniiah shall surely die this day.

* 2.Sam.7.12,13.

25 And King Salomon sent by the hande of
Benaiah the sonne of Iehoiada, and hee || smote
him that he dyed.

|| Or, fell vpon him.

26 ¶ Then the King sayde vnto Abiathar the
Priest, Go to Anathoth vnto thine owne || fieldes:
for thou art † worthie of death: but I will not
this day kill thee, because thou m barest the Arke
of the Lorde God before Dauid my father, and
because thou hast suffered in all, wherein my fa-
ther hath bene afflicted.

|| Or, possessions.
† Ebr. a man of death.
m When he fled before Absalom, 2.Sam.15.24.

27 So Salomon cast out Abiathar from being
Priest vnto the Lorde, that he might * fulfill the
wordes of the Lorde, which he spake against the
house of Eli in Shiloh.

* 1.Sam.2.31,35.

28 ¶ Then tidings came to Ioab: (for Ioab
had n turned after Adoniiah, but he turned not
after Absalom) and Ioab fled vnto the Taberna-
cle

n He tooke Adoniiahs part when he would haue vsurped the Kingdome, Chap.1.7.

cle of the Lorde, and caught holde on the hornes
of the altar.
29 And it was tolde King Salomon, that Ioab
was fled vnto the Tabernacle of the Lorde, and
beholde, *he is* by the [o] altar. Then Salomon sent
Benaiah the sonne of Iehoiada, saying, Goe, fall
vpon him.

o Thinking to be saued by the holines of the place.

30 And Benaiah came to the Tabernacle of
the Lord, & sayd vnto him, Thus sayth the King,
Come out. And he sayd, Nay, but I will die here.
Then Benaiah brought the King worde againe,
saying, Thus sayd Ioab, and thus he answered me.
31 And the King sayde vnto him, Doe as hee
hath sayd, & [p] smite him, and bury him, that thou
mayest take away the blood, which Ioab shed
causelesse, frō me & from the house of my father.

p For it was lawfull to take the wilfull murtherer from the altar, Exod.21.14.

32 And the Lorde shall bring his blood vpon
his owne head: for he smote two men more righteous
and better then he, and slew them with the
sword, & my father Dauid knew not: *to wit*, * Abner
the sonne of Ner, captaine of the hoste of Israel,
and * Amasa the sonne of Iether captaine of
the hoste of Iudah.

* 2.Sam.3.27.
* 2.Sam.20.10.

33 Their blood shall therefore returne vpon
the [q] head of Ioab, and on the head of his seede
for euer: but vpon Dauid, and vpon his seede, and
vpon his house, and vpon his throne shall there be
peace for euer from the Lord.

q Ioab shall be iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Iehoiada went vp,
and smote him, and slewe him, and he was buryed
in his owne house in the wildernesse.
35 And the King put Benaiah the sonne of Iehoiada
in his roume ouer the hoste: and the King
set Zadok the [r] Priest in the roume of Abiathar.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterwarde the King sent, & called Shimei,
and sayde vnto him, Builde thee an house in
Ierusalem, and dwell there, and depart not thence
any whither.
37 For that day that thou goest out, and passest
ouer the riuer of Kidron, knowe assuredly,
that thou shalt dye the death: thy blood shall be
vpon thine owne head.
38 And Shimei sayd vnto the King, The thing
is good: as my lord the King hath sayd, so wil thy
seruant doe. So Shimei dwelt in Ierusalem many
dayes.
39 And after three yeeres two of the [s] seruants
of Shimei fled away vnto Achish sonne of Maachah
King of Gath: and they tolde Shimei, saying,
Beholde, thy seruants *be* in Gath.

s Thus God appointeth ẏ wayes & meanes to bring his iust iudgemēts vpon the wicked.

40 And Shimei arose, and sadled his asse, and
went to Gath to Achish, to seeke his seruants:
and [t] Shimei went, and brought his seruants from
Gath.

t His couetous minde moued him rather to venture his life, then to lose his worldly profite, which he had by his seruāts.

41 And it was tolde Salomon, that Shimei
had gone from Ierusalem to Gath, and was come
againe.
42 And the King sent and called Shimei, and
sayde vnto him, Did I not make thee to sweare
by the Lorde, and protested vnto thee, saying,
That day that thou goest out, and walkest any
whither, knowe assuredly that thou shalt dye the
death? And thou saydest vnto mee, The thing is
good, *that* I haue heard.
43 Why then hast thou not kept the othe of
the Lorde, and the commandement wherewith I
charged thee?
44 The King sayde also to Shimei, [u] Thou
knowest all the wickednes whereunto thine heart
is priuie, that thou diddest to Dauid my father: the
Lord therefore shall bring thy wickednesse vpon
thine owne head.

u For though thou wouldest denie, yet thine own conscience would accuse thee, for reuiling and doing wrong to my father, 2.Sam.16.5.

45 And let King Salomon be blessed, and the
throne of Dauid stablished before the Lorde for
euer.
46 So the King commanded Benaiah the sonne
of Iehoiada: who went out and smote him that he
dyed. And the * kingdome was [x] established in
the hand of Salomon.

* 2.Chron.1.1.
x Because all his enemies were destroyed.
* Chap.7.8.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lorde appeareth to him, and giueth him wisedome. 17 The pleading of the two harlots, and Salomons sentence therein.

Salomon * then made affinitie with Pharaoh
King of Egypt, and tooke Pharaohs daughter,
and brought her into the [a] citie of Dauid, vntill
hee had made an ende of building his owne
house, and the house of the Lorde, and the wall of
Ierusalem round about.

a Which was Beth-lehem.

2 Onely the people sacrificed in [b] the hie places,
because there was no house built vnto the
name of the Lord, vntill those dayes.

b Where altars were appoynted before the temple was built to offer vnto the Lord.

3 And Salomon loued the Lorde, walking in
the ordinances of Dauid his [c] father: onely hee sacrificed
and offred incense in the hie places.

c For his father had commanded him to obey the Lord and walke in his wayes, Cha.2.3.

4 And the King went to [d] Gibeon to sacrifice
there, for that was the chiefe hie place: a thousand
burnt offrings did Salomon offer vpon that altar.

d For there the Tabernacle was, 2.Chron.1.3.

5 In Gibeon the Lorde appeared to Salomon
in a dreame by night: and God sayde, Aske what I
shall giue thee.
6 And Salomon sayde, Thou hast shewed vnto
thy seruant Dauid my father great mercie,
‖ when hee walked before thee in trueth, and in
righteousnesse, and in vprightnesse of heart with
thee: and thou hast [e] kept for him this great mercie,
& hast giuen him a sonne, to sit on his throne,
as *appeareth* this day.

‖ Or, as he walked.
e Thou hast performed thy promes.

7 And now, O Lord my God, thou hast made
thy seruant King in steade of Dauid my father: and
I am but a yong childe, and knowe not howe to
[f] goe out and in.

f That is, to behaue my selfe in executing this charge of ruling.

8 And thy seruant *is* in the mids of thy people,
which thou hast chosen, euen a great people which
cannot be tolde nor nombred for multitude.
9 * Giue therefore vnto thy seruant an ‖ vnderstanding
heart, to iudge thy people, that I may discerne
betweene good and bad: for who is able to
iudge this thy [g] mightie people?

* 2.Chron.1.10.
‖ Or, obedient.
g Which are so many in nomber.

10 And this pleased the Lorde well, that Salomon
had desired this thing.
11 And God sayde vnto him, Because thou
hast asked this thing, and hast not asked for thy
selfe long life, neither hast asked riches for thy
selfe, nor hast asked the life of thine [h] enemies,
but hast asked for thy selfe vnderstanding to heare
iudgement,

h That is, that thine enemies should die.

12 Beholde, I haue done according to thy
wordes: lo, I haue giuen thee a wise and an vnderstanding
heart, so that there hath bene none like
thee before thee, neither after thee shall arise the
like vnto thee.
13 And I haue also * giuen thee that, which
thou hast not asked, both riches and honour, so
that among the Kings there ‖ shall bee none like
vnto thee all thy dayes.

* Matth.6.33. wisd.7.11.
‖ Or, hath bene none.

14 And if thou wilt walke in my wayes, to
keepe mine ordinances and my commandements,
* as thy father Dauid did walke, I will prolong
thy dayes.

* Chap.15.5.

15 And

15 And when Salomon awoke,behold, it was i a dreame, and he came to Ierusalem, and stoode before the Arke of the couenant of the Lord,and offred burnt offerings and made peace offerings, and made a feast to all his seruants.

i He knewe that God had appeared vnto him in a dreame.

16 ¶ Then came two ‖ harlots vnto the King, and k stoode before him.

‖ Or, vitalers.

k By this example it appeareth that God kept promes with Salomon in granting him wisedome.

17 And the one woman sayde, Oh my lorde,I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger *was* with vs in the house,saue we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she rose at midnight, and l tooke my sonne from my side, while thine handmaid slept, and layde him in her bosome, and layde her dead sonne in my bosome.

l Shee stale the quicke childe away,because she might both auoyd the shame and punishment.

21 And when I rose in the morning to giue my sonne sucke,beholde, he was dead: and when I had well considered him in the morning,behold, it was not my sonne, whom I had borne.

22 Then the other woman sayd, Nay but my sonne liueth, and thy sonne is dead. Againe shee sayde, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then sayde the King, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith,Nay,but the dead is thy sonne,and the liuing is my sonne.

24 Then the King said, m Bring mee a sword: and they brought out a sword before the King.

m Except God giue iudges vnderstanding,the impudencie of the trespasser shall ouerthrowe the iust cause of the innocent.

25 And the King sayde, Deuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was,vnto the King,for her compassion was kindled toward her sonne,and shee sayde, Oh my lord,giue her the liuing childe,and n slay him not: but the other sayde, Let it be neither mine nor thine, but deuide it.

n Her motherly affection herein appeareth,that she had rather indure the rigour of the lawe,then see her childe cruelly slaine.

27 Then the King answered, and sayde, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement, which the King had iudged, and they feared the King: for they sawe that the wisedome of God was in him to doe iustice.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The puruoyance for his vitailes. 26 The nomber of his horses. 33 His bookes and writings.

AND King Salomon was King ouer all Israel.

2 And these were a his princes, b Azariah the sonne of Zadok the Priest,

a That is,his chiefe officers.

b He was the sonne of Achimaas and Zadoks nephewe.

3 Elihoreph and Ahiah the sonnes of Shisha scribes, Iehoshaphat the sonne of Ahilud, the recorder,

4 And Benaiah the sonne of Iehoiada *was* ouer the hoste, and Zadok and c Abiathar Priests,

c Not Abiathar whome Salomon had put from his office,Chap.2.27. but another of that name.

5 And Azariah the sonne of Nathan *was* ouer the officers, and Zabud the sonne of Nathan Priest *was* the Kings friend,

6 And Ahishar was ouer the houshold: and * Adoniram the sonne of Abda *was* ouer the tribute.

* Chap.5.14.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided vitailes for the King and his housholde: eche man had a moneth in the yeere to prouide vitailes.

8 And these are their names: the sonne of Hur in mount Ephaim.

9 The sonne of Dekar in Makaz, and in Shaalbim and Beth-shemesh, and ‖ Elon *and* Bethhanan:

‖ Or, Elon in Beth-hanan.

10 The sonne of Hesed in Aruboth, to whome perteined Sochoh,and all the land of Hepher.

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach,and Megiddo,and in al Beth-shean,which is by Zartanah beneath Izreel, from Beth-shean ‖ to Abelmeholah, euen til beyond ouer against Iokmeam:

‖ Or, to the plaine.

13 The sonne of Geber in Ramoth Gilead, & his were the townes of d Iair, the sonne of Manasseh,which are in Gilead,and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasse.

d Which townes bare Iairs name, because he tooke them of the Canaanites,Nomb. 32.41.

14 ¶ Abinadab the sonne of Iddo *had* to Mahanaim:

15 Ahimaaz in Naphtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in e Issachar.

e Salomon obserued not the diuision that Ioshua made, but deuided it as might best serue for his purpose.

18 Shimei the sonne of Elah in Beniamin:

19 Geber the sonne of Vri in the countrey of Gilead, the land of Sihon King of the Amorites, and of Og King of Bashan, and was officer alone in the land.

20 Iudah and Israel *were* many, as the sand of the sea in number, f eating, drinking,and making merry.

f They liued in all peace and securitie.

21 * And Salomon reigned ouer all kingdomes, from the g Riuer *vnto* the land of the Philistims, and vnto the border of Egypt, and they brought presents,and serued Salomon all the dayes of his life.

* Ecclus.47.13.

g Which is Euphrates.

22 And Salomons vitailes for one day were thirtie † measures of fine floure, and threescore measures of meale:

† Ebr. Corim.

23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth sheepe, beside hartes, and buckes,and bugles,and fat foule.

24 For hee ruled in all *the region* on the other side of the Riuer, from Tiphsah euen vnto ‖ Azzah, ouer all the h Kings on the other side the Riuer: and hee had peace round about him on euery side.

‖ Or, Gaza.

h For they were all tributaries vnto him.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from i Dan, euen to Beer-sheba, all the dayes of Salomon.

i Throughout all Israel.

26 ¶ And Salomon had * fourtie thousande stalles of horses for his charets, and twelue thousand horsemen.

* 2.Chron.9.25.

27 And these officers prouided vitaile for King Salomon, and for all that came to King Salomons table, euery man his moneth, *and* they suffered to lacke nothing.

28 Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ * And God gaue Salomon wisdome and vnderstanding exceeding much, & k a large heart, euen as the sand that is on the sea shore.

* Ecclus.47.14, 15,16.

k Meaning great vnderstanding and able to comprehend all things.

30 And Salomons wisdome excelled the wise-
dome of all the children of the [l] East and all the
wisedome of Egypt.

l To wit, the philosophers and astronomers, which were iudged most wise.

31 For he was wiser then any man: *yea*, then
were Ethan the Ezrahite, then Heman, then Chal-
col, then Darda the sonnes of Mahol: and he was
famous throughout all nations round about.

32 And Salomon spake three thousand [m] pro-
uerbs: and his songs were a thousand and fiue.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

33 And he spake of trees, from the cedar tree
that is in Lebanon, euen vnto the [n] hyssope that
springeth out of the wall: he spake also of beasts,
and of foules, and of creeping things, and of
fishes.

n From the hiest to the lowest.

34 And there came of all people to heare the
wisedome of Salomon, from all Kings of the
earth, which had heard of his wisedome.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to builde the house of God. 6 Hee prepareth stuffe for the building. 13 The nomber of the workemen.

AND Hiram King of ‖ Tyrus sent his seruants
vnto Salomon, (for he had heard, that they
had anoynted him King in the roume of his fa-
ther) because Hiram had euer loued Dauid.

‖ Or, Zor.

2 * Also Salomon sent to Hiram, saying,

* 2.Chron.2.3.

3 Thou knowest that Dauid my father could
not builde an house vnto the Name of the Lord
his God, for the warres which were about him
on euery side, vntill the Lord had put ‖ them vn-
der the soles of his feete.

‖ Or, his enemies.

4 But nowe the Lord my God hath giuen me
[a] rest on euery side, *so that* there is neither aduer-
sarie, nor euill to resist.

a He declareth that he was bound to set forth Gods glory, for as much as the Lord had sent him rest and peace.

5 And behold, I purpose to build an house vn-
to the Name of the Lord my God, * as the Lord
spake vnto Dauid my father, saying, Thy sonne,
whom I will set vpon thy throne for thee, he shall
build an house vnto my Name.

* 2.Sam.7.13. 1.Chron.22.10.

6 Now therefore command, that they hewe
me cedar tres out of Lebanon, and my seruants
shall be with thy seruants, and vnto thee will I
giue the [b] hire for thy seruants, according to all
that thou shalt appoynt: for thou knowest that
there are none among vs, that can hewe timber
like vnto the Sidonians.

b This was his equitie, that he would not receiue a benefite without some recompence.

7 ¶ And when [c] Hiram heard the wordes of
Salomon, he reioyced greatly, and sayde, Blessed
be the Lord this day, which hath giuen vnto Da-
uid a wise sonne ouer this mightie people.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to builde the Spirituall temple.

8 And Hiram sent to Salomon, saying, I haue
considered the things, for the which thou sentest
vnto mee, and will accomplish all thy desire, con-
cerning the cedar trees and firre trees.

9 My seruants shall bring them downe from
Lebanon to the sea: and I will conuey them by
sea ‖ in raftes vnto the place that thou shalt shewe
me, and will cause them to bee discharged there,
and thou shalt receiue them: nowe thou shalt
doe me a pleasure to minister foode for [d] my fa-
milie.

‖ Or, flotes.

d While my seruants are occupied about thy businesse.

10 So Hiram gaue Salomon cedar trees and
firre trees, *euen* his full desire.

11 And Salomon gaue Hiram twentie thou-
sand † measures of wheate for foode to his house-
holde, & twentie measures of ‖ beaten oyle. Thus
much gaue Salomon to Hiram yere by yere.

† Ebr. Corim.
‖ Or, pure.

12 ¶ And the Lorde gaue Salomon wisedome
as hee * promised him. And there was peace be-
twene Hiram and Salomon, and they [e] two
made a couenant.

* Chap.3.12.
e As touching the furniture of wood & vitailes.

13 ¶ And King Salomon raised a summe out of
all Israel, and the summe was thirtie thousande
men:

14 Whome he sent to Lebanon, ten thousand
a moneth by course: they were a moneth in Leba-
non, and two moneths at home. And * Adoni-
ram *was* ouer the summe.

* Chap.4.6.

15 And Salomon had seuentie thousande that
bare burdens, and fourescore thousand masons in
the mountaine,

16 Besides the ‖ princes, whome Salomon ap-
poynted ouer the worke, *euen* three thousande
and three hundreth, which ruled the people that
wrought in the worke.

‖ Or, masters of the worke.

17 And the King commaunded them, and they
brought great stones and costly stones to make
the foundation of the house, *euen* hewed stones.

18 And Salomons workemen, and the worke-
men of Hiram, and the [f] masons hewed and pre-
pared timber and stones for the buylding of the
house.

f The Ebrewe word is, Giblim, which some say, were exellent masons.

CHAP. VI.

1 The building of the Temple and the forme thereof. 12 The promes of the Lord to Salomon.

AND * in the foure hundreth and foure score
yeere (after the children of Israel were come
out of the land of Egypt) and in the fourth yeere
of the reigne of Salomon ouer Israel, in the mo-
neth [a] Zif, (which is the second moneth) he built
the [b] house of the Lord.

* 2.Chron.3.1.
a Which moneth conteineth part of April and part of May.
b Whereby is meant the Temple & the oracle.

2 And the house which King Salomon built
for the Lorde, was three score cubites long, and
twentie broade, and thirtie cubites hie.

3 And the [c] porch before the Temple of the
house *was* twentie cubites long according to the
breadth of the house, and ten cubites broade be-
fore the house.

c Or the court where the people prayed, which was before the place where the altar of burnt offrings stood.

4 And in the house he made windowes, ‖ broad
without, and narrowe *within*.

‖ Or, to open and to shut.

5 And by the wall of the house hee made
‖ galleries round about, euen by the walles of the
house round about the Temple and [d] the oracle,
and made chambers round about.

‖ Or, lofties.
d Whence God spake betweene the Cherubims, called also the most holy place.

6 The nethermost gallerie *was* fiue cubites
broade, and the middlemost sixe cubites broade,
and the third seuen cubites broade: for hee made
[e] restes round about without the house, that *the
beames* shoulde not be fastened in the walles of
the house.

e Which were certaine stones comming out of the wall, as staies for the beames to rest vpon.

7 And when the house was built, it was built
of stone perfite, *before* it was brought, so that
there was neither hammer, nor axe, nor any toole
of yron heard in the house, while it was in buil-
ding.

8 The doore of the middle ‖ chamber was in
the right side of the house, & men went vp with
winding stayres into the middlemost, and out of
the middlemost into the the third.

‖ Or, gallerie.

9 So he built the [f] house and finished it, and
sieled the house being vawted with sieling of ce-
dar trees.

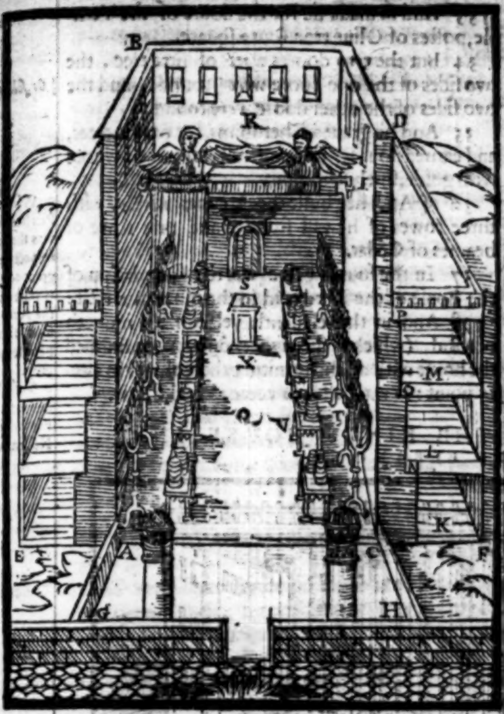
f In Exodus it is called the Tabernacle: and the Temple is there called the sanctuarie, and the Oracle the most holy place.

10 And he built the galleries vpon all the *wall*
of the house of fiue cubites height, and they were
ioyned to the house with beames of cedar.

11 And the worde of the Lorde came to Salo-
mon, saying,

12 Concerning this house which thou buildest,
if thou wilt walke in mine ordinances, & execute
my iudgements, & keepe all my commandements,

THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the Temple, without setting foorth the wall that is before it, is that the order of those things that are within, might be seene more liuely. A B. The length of the Temple of three score cubites. A C. The breadth of twentie cubites within, and not measuring the thicknesse of the walles. This also was the length of the porch without the Temple. C D. The height of thirtie cubites. E F. The chambers of the Priestes, which compassed about the Temple on three sides, South, West and North, and were of three heights. G H. The breadth of the porch, ten cubites. I. The windowes of the Temple. K. The first chamber was fiue cubites broad. L. The second sixe. M. The third seuen. N O P. The restes are stayes of the wall, which bare vp the postes that did separate chamber from chamber. Q. The holy place. R. The holiest of all, where the Arke of the couenant was. S. The gate to enter into the most holy place. T. The fiue candlestickes on euery side of the Temple. V. The ten tables on both sides for the shewbread. X. The incense altar.

to walke in them, then will I performe vnto thee
my promes, * which I promised to Dauid thy father.
13 And I will g dwell among the children of
Israel, and will not forsake my people Israel.
14 So Salomon built the house & finished it,
15 And built the walles of the house within,
with boards of Cedar tree from the pauement of
the house vnto h the walles of the sieling, and within
he couered them with wood, and couered the
floore of the house with planks of firre.
16 And he built twentie cubites in the sides of
the house with boards of Cedar, from the floore to
the walles, and he prepared *a place* within it for the
oracle, *euen* the most holy place.
17 But the i house, that is, the Temple before
it, was fourtie cubites *long*.
18 And the Cedar of the house within was
carued with || knops, and grauen with floures: all
was Cedar, *so that* no stone was seene.
19 ¶ Also he prepared the place of the oracle
in the mids of the k house within, to set the Arke
of the couenant of the Lord there.
20 And the place of the oracle within *was*
twentie cubites long, and twentie cubites broad,
and twentie cubites hie, and hee couered it with
pure golde, and couered the altar with Cedar.

* 2.Sam.7.13.

g According as he promised vnto Moses, Exo.25.22.

h Meaning, vnto the roofe, which was also sieled.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

|| Or, wilde cucumbers.

k That is, in the most inward place of the house.

21 So Salomon couered the house within with
pure golde: and he † shut the place of the oracle
with chaines of golde, and couered it with golde.
22 And he ouerlayde all the house with golde,
vntill all the house was made perfite. also he couered
the l whole altar, that was before the oracle,
with golde.
23 And within the oracle he made two Cherubims
of || Oliue tree, ten cubites hie.
24 The wing also of the one Cherub *was* fiue
cubites, and the wing of the other Cherub *was* fiue
cubites: from the vttermost part of *one* of his
wings vnto the vttermost part of the *other* of his
wings, *were* ten cubites.
25 Also the other Cherub was of ten cubites:
both the Cherubims were of one measure and one
sise.

† Ebr. he drewe through chaines of golde before.

l Meaning, the altar of incense, Exod.30.1.

|| Or, Pine tree.

THE TEMPLE COVERED.

WEST.

SOVTH.

NORTH.

EAST.

This figure representeth the great court separated into three partes, whose separation was made of three orders of hewen stone, and out of Cedar boards.

A. The court of the Priestes next to the porch, called the inner court, for it was nearer the Temple then was the peoples. B. The altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was twentie cubites, and the breadth as much, and ten in height. C. Ten lauers, 2. Chron. 4. 6. D. The sea, 2. Chron. 4. 2. E. The court of the people, 2. Chron. 4. 9. and 6. 12. which is called the great porch, and in Actes 3. 11. the porch of Salomon. This court is often taken in the Scriptures of the Newe Testament for the Temple, Matth. 21. 23. Actes 3. 2. 3 for the people did not passe vp further, but did worship in this court. This is the place wherein Christ and his Apostles vsed to preach, and whence Christ did cast the buyers and sellers. F. A stage of brasse whereon Salomon prayed, that he might bee better seene and heard of the people. It was fiue cubites long, fiue broad, and in height three, 2. Chron. 6. 13. G. A gate on the East, called the gate of Sur, or Seir, 2. King. 11. 6. and the gate of the foundation, 2. Chron. 23. 5. It is also called beautifull, Actes 3. 2. for the Prince did onely enter in thereat, and not the people, Ezek. 44. 3. for the people entred in by the North gate and the South, Ezek. 46. 9.

26 For the height of the one Cherub *was* ten
cubites, and so *was* the other Cherub.
27 And he put the Cherubims within the inner
house, * and the Cherubims stretched out
their wings, so that the wing of the one touched
the

* Exod.25.20.

the one wall, and the wing of the other Cherub
touched the other wall: and their *other* wings touched one another in the middes of the house.

28 And hee [m] ouerlaied the Cherubims with
golde.

29 And he carued all the walles of the house
rounde about with grauen figures of Cherubims
and of Palme trees, and grauen flowres within and
without.

30 And the floore of the house hee couered
with golde within and without.

31 And in the entring of the oracle hee made
two doores of Oliue tree: *and* the vpper post *and*
side postes *were* fiue square.

32 The two doores also *were* of Oliue tree, and
he graued them with grauing of Cherubims and
Palme trees, and grauen floures, and couered them
with golde, and laied [n] thinne golde vpon the Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue tree foure square.

34 But the two doores *were* of firre tree, the
two sides of the one doore *were* ‖ rounde, and the
two sides of the other doore *were* round.

35 And he graued Cherubims, & palme trees,
and carued floures, and couered the carued worke
with golde, finely wrought.

36 ¶ And hee built the [o] court within with
three rowes of hewed stone, and one rowe of
beames of Cedar.

37 In the fourth yeere was the foundation of
the house of the Lord layd in the moneth of Zif:

38 And in the eleuenth yeere in the moneth
of [p] Bul, (which is the eight moneth) hee finished
the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

m For the other which Moses made of beaten gold, were taken away with the other Iewels by their enemies, whome God permitted diuers times to ouercome them for their great sinnes.

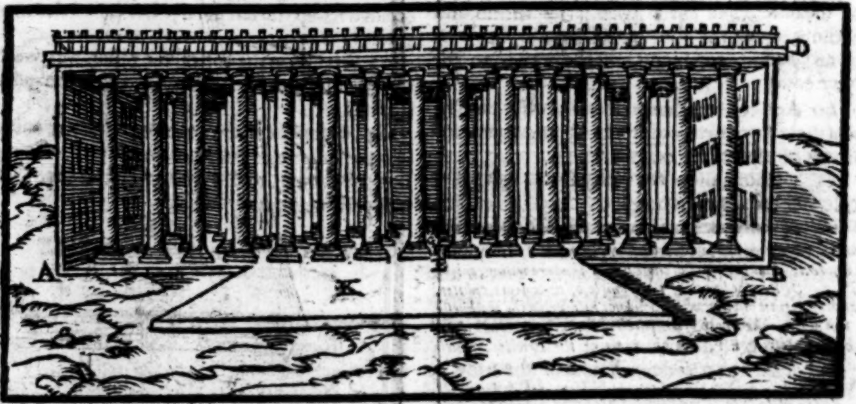
n So that the fashion of the carued worke might still appeare.

‖ Or, folding.

o Where the Priestes were, and was thus called in respect of the great court, which is called, Act. 3. 11. the porch of Salomon, where the people vsed to pray.

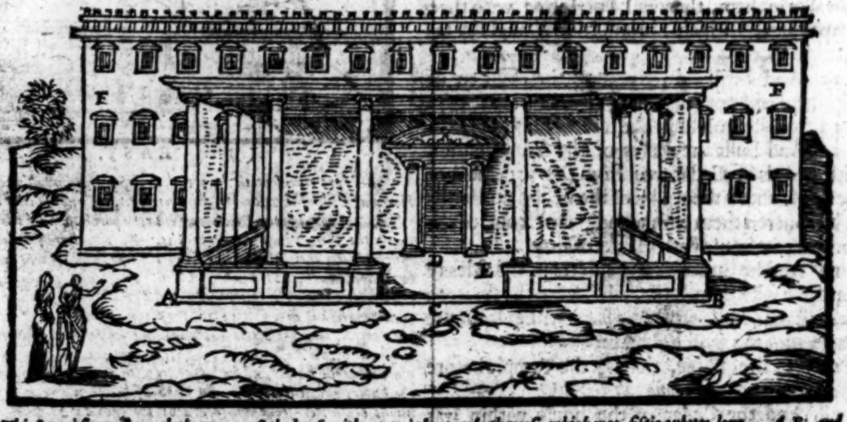
p Which containeth part of October and part of Nouember.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A. B. The length of an hundreth cubites. B. C. The breadth of fiftie. B. D. The height of thirtie. E. F. G. H. The foure rowes of pillars. I. The three rowes of windowes. K. The porch or gallerie before the house.

THE SECOND FIGVRE OF THE SAME HOVSE.



This second figure sheweth the maner of the house without, and the porch thereof, which was fiftie cubites long, A. B. and thirtie broad, C. D. The pauement, E. The windowes F.

CHAP. VII.

1 The building of the house of Salomon. 15 The excellent workemanship of Hiram in the pieces which hee made for the Temple.

BVt Salomon was building his owne house
* thirteene yeeres, and [a] finished all his
house.

2 He built also an house [b] *called* the forest of
Lebanon, an hundreth cubites long, and fiftie cubites broad, and thirtie cubites hie, vpon foure
rowes of Cedar pillars, and Cedar beames *were*
layed vpon the pillars.

3 And it was couered aboue with Cedar vpon

* Chap. 9. 10.

a After he had built the Temple.

b For the beautie of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in sommer for pleasure and recreation.

the beames, that lay on the fourtie & fiue pillars,
fifteene in a rowe.
4 And the windowes *were* in three rowes,and
windowe *was* c against windowe in three rankes.
5 And all the doores, and the side postes *with*
the windowes were foure square, and window was
ouer against windowe in three rankes.
6 And he made a porch of pillars fiftie cubites
long, and thirtie cubites broade, and the porch
was before d them, *euen* before them *were* thirtie
pillars.
7 ¶ Then hee made a porch e for the throne,
where he iudged, *euen* a porch of iudgement,and
it was sieled with cedar from pauement to paue-
ment.
8 And in his house where hee dwelt, *was* an
other hall more inward then the porch which was
of the same worke. Also Salomon made an house
for Pharaohs daughter (* whom he had taken to
wife) like vnto this porch.
9 All these were ‖ of costly stones, hewed
by measure, *and* sawed with sawes within and
without, from the foundation vnto f the *stones*
of an ‖ hand breadth, and on the outside to the
great court.
10 And the foundation *was* of costly stones,
and great stones, *euen* of stones of ten cubites,and
stones of eight cubites.
11 g Aboue also *were* costly stones squared by
rule,and *boardes* of cedar.
12 ¶ And the great court rounde about *was*
with three rowes of hewed stones, & a row of ce-
dar beames: h so *was it* to the inner court of the
house of the Lord,and to the porch of the house.
13 ¶ Then King Salomon sent, and fet *one*
Hiram out of ‖ Tyrus.
14 Hee was a widowes sonne of the tribe of
Naphtali, his father being a man of Tyrus,*and*
wrought in brasse: i he was full of wisedome, and
vnderstanding, and knowledge to worke all ma-
ner of worke in brasse: who came to King Salo-
mon,and wrought all his worke.
15 ¶ For he cast two pillars of brasse:the height
of a pillar was eighteene cubites, and a threed of
twelue cubites did compasse † either of the pillars.

c There were as many, & like proportion on the one side as on the other, and at euery end euen three in a rowe one aboue another.
d Before the pillars of the house.
e For his house, which was at Ierusalem.
* Chap.3.1.
‖ Or, precious.
f Which were restes and stayes for the beames to lye vpon.
‖ Or, spanne.
g From the foundation vpward.
h As the Lordes house was built, so was this: onely the great court of Salomons house was vncouered.
‖ Or, Zor.
i Thus when God will haue his glory set forth, he raiseth vp men and giueth them excellent gifts for the accomplishment of the same, Exod. 31.2.3.
† Ebr. the second.

THE FORME OF THE PILLAR.

A B. The height of a pillar eighteene cubites: the compasse of a pillar was twelue cubites. D E. The height of the chapiter or round ball vpon the pillar of fiue cubits height. F. In the middes were two rowes of pomegranates: the rest is the networke & floure deluces or roses.

16 And hee made two ‖ chapiters of molten
brasse to set on the tops of the pillars: the height
of one of the chapiters *was* fiue cubites, and the
height of the other chapiter *was* fiue cubites.
17 He made grates like networke, and ‖ wre-
then worke like chaynes for the chapiters that
were on the top of the pillars, *euen* seuen for the
one chapiter,and seuen for the other chapiter.
18 So hee made the pillars and two rowes of
pomegranates round about in the one grate to co-
uer the chapiters that were vpon the top.And thus
did he for the other chapiter.
19 And the chapiters that were on the toppe
of the pillars *were* after k lilye worke in the porch,
foure cubites.
20 And the chapiters vpon the two pillars *had*
also aboue, ‖ ouer against the belly ‖ within the
networke *pomegranates*: for two hundreth pome-
granates were in the *two* rankes about vpon † ei-
ther of the chapiters.
21 And he set vp the pillars in the l porche of
the Temple. And when he had set vp the right pil-
lar,he called the name thereof m Iachin: & when
hee had set vp the left pillar, hee called the name
thereof n Boaz.
22 And vpon the top of the pillars *was* worke
of lilyes: so was the workemanship of the pillars
finished.
23 ¶ And he made a molten o sea ten cubites
wide from brim to brim, round in compasse, and
fiue cubites hie, and a line of thirtie cubites did
compasse it about.

‖ Or, cordes like chaines.
k As was seene commonly wrought in costly porches.
‖ Or, round about the middes.
‖ Or, beyond.
† Ebr. the second.
l Which was in the inner court betweene the Temple and the oracle.
m That is, he will stablish, to wit, his promise toward this house.
n That is, in strength: meaning, the power thereof shall continue.
o So called for the hugenesse of the vessell.

THE SEA, OR GREAT CALDRON.

A B Ten cubites from one side to the other. C D The height of fiue cubites. E F This vessell was in compasse thirtie cubites. G The two rowes, which compassed the vessell about,and were garnished with bulles heads,wherein were pipes to auoyde the water.

24 And vnder the brimme of it *were* knoppes
like wilde cucumers compassing it round about,
ten in one cubite, compassing the sea * round a-
bout: and the two rowes of knoppes were cast,
when it was molten.
25 It stoode on twelue bulles, three looking
towarde the North, and three toward the West,
and three toward the South, and three toward the
East: and the sea *stoode* aboue vpon them, and all
their hinder partes were inward.
26 It was ‖ an hand bredth thicke, & the brim
thereof was like the worke of the brim of a cup w
floures of lilyes: it conteined two thousand p Baths.

* 2.Chron.4.3.
‖ Or, a spanne.
p Bath and Ephah seeme to be both one measure, Ezek.45.11. euery Bath conteined about ten pottels.

27 ¶ And he made tenne bases of brasse, one
base *was* foure cubites long, and foure cubites
broade, and three cubites hie.
28 ¶ And the worke of the bases was on this
maner, They had borders, and the borders *were*
betweene the ledges:
29 And on the borders that were betweene
the ledges, were lyons, bulles and Cherubims:
and vpon the ledges there was a base aboue: and
beneath the lyons and bulles, were additions made
of thinne worke.
30 And euery base had foure brasen wheeles,
and plates of brasse: and the foure corners had
† Vndersetters: vnder the caldron were vnderset- † *Ebr. shoulders.*
ters molten at the side of euery addition.
31 And q the mouth of it *was* within the cha-
piter and aboue *to measure* by the cubite: for the
mouth thereof *was* round made like a base, and
it was a cubite and halfe a cubite: and also vpon
the mouth thereof *were* grauen workes, whose
borders *were* foure square, *and* not round.

q The mouth of the great base or frame entred into the chapiter, or pillar that bare vp the caldron.

32 And vnder the borders *were* foure wheeles,
and the axeltrees of the wheeles *ioyned* to the
base: and the height of a wheele *was* a cubite and
halfe a cubite.
33 And the facion of the wheeles was like the
facion of a charet wheele, their axeltrees, and
their naues and their ‖ felloes, and their spokes ‖ *Or, ringes.*
were all molten.
34 And foure vndersetters *were* vpon the
foure corners of one base: *and* the vndersetters
thereof were of the base *it selfe.*
35 And in the toppe of the base was a rounde
r compasse of halfe a cubite hie round about: and
vpon the toppe of the base the ledges thereof and
the borders thereof *were* of the same.

r Which was called the pillar, chapiter, or small base, wherein the caldron stoode.

36 And vpon the tables of the ledges thereof,
and on the borders thereof hee did graue Che-
rubims, lions and palmetrees, on the side of euery
one, and additions round about.
37 Thus made he the tenne bases, *They* had all
one casting, one measure, *and* one syse.
38 ¶ Then made he s ten caldrons of brasse,
one caldron conteined fourtie Baths: and euery
caldron *was* foure cubites, one caldron *was* vpon
one base throughout the ten bases.

s To keepe waters for the vse of the sacrifices.

39 And he set the bases, fiue on the right side
of the house, & fiue on the left side of the house.
And he set the sea on the right side of the t house
Eastward toward the South.

t To wit, of the Temple or Sanctuarie.

40 ¶ And Hiram made caldrons, and besomes,
& basens, & Hiram finished all the worke that he
made to King Salomon for the house of the Lord:
41 To wit, two pillars and *two* bowles of the
chapiters that were on the toppe of the two pil-
lars, and two grates to couer the two bowles of
the chapiters which were vpon the toppe of the
pillars,
42 And foure hundreth pomegranates for the
two grates, euen two rowes of pomegranates for
euery grate to couer the two bowles of the chapi-
ters, that were vpon the pillars,
43 And the ten bases, and ten caldrons vpon
the bases,
44 And the sea, and twelue bulles vnder that
sea,
45 And pottes, and besomes and basens: and all
these vessels, which u Hiram made to King Salo-
mon for the house of the Lorde, were of shining
brasse.

u By this name also Hiram the King of Tyrus was called.

THE FORME OF THE CALDRONS.

A B The base whereupon stood the caldrons which was foure cubites long. B C Foure cubites broade. A D Three cubites high. E The imbossement and figures of Lyons, Bulles, Cherubims. F The border of workemanship folding to and fro. G The foure wheeles, which had a cubite and and an halfe of height. H The foure stayes or vpholders, which were vpon the base whereupon the caldron stoode, I The Caldron.

46 In the plaine of Iorden did the King cast
them in ‖ clay betweene Succoth and Zarthan. ‖ *Or, thicke earth.*
47 And Salomon left *to weigh* all the vessels
because of the exceeding aboundance, neither
could the weight of the brasse be counted.
48 So Salomon made all the vessels that per-
teined vnto the house of the Lorde, the x golden
altar, and the golden table, whereon the shew-
bread was,

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

49 And the candlestickes, fiue at the right
side, and fiue at the left, before the oracle of pure
golde, and the flowres, and the lampes, and the
snuffers of golde,
50 And the bowles, y and the hookes, and
the basens, and the spoones, and the ashpannes
of pure golde, and the hinges of golde for the
doores of the house within, *euen* for the most ho-
ly place, *and* for the doores of the house, *to wit,*
of the Temple.

y Some take this for some instrument of musicke.

51 So was finished all the worke that King
Salomon made for the house of the Lord, and Sa-
lomon brought in the things which * Dauid his * 2.Chron.5.1.
father had dedicated: the siluer and the golde and
the vessels, *and* layed them among the treasures of
the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloude filleth the Temple. 14 The King blesseth the people.

THen * King Salomon assembled the Elders * 2.Chron.5.2.
of Israel, euen all the heads of the tribes, the
chiefe fathers of the children of Israel vnto † him † *Ebr. Salomon.*
in Ierusalem, for to a bring vp the Arke of the co-
uenant of the Lord from the citie of Dauid, which
is Zion.

a For Dauid brought it from Obed-edom and placed it in the Tabernacle which he had made for it, 2.Sam.6.17.

2 And all the men of Israel assembled vnto
King Salomon at the feast in the moneth of b E-
thanim, which is the seuenth moneth.

b Conteining part of Septēber, & part of October, in the which month they held three solemne feasts, Nom.29.

3 And all the Elders of Israel came and the
Priestes tooke the Arke,

4 They

4 They bare the Arke of the Lorde, and they
bare the Tabernacle of the Congregation, and all
the holy vessels that were in the Tabernacle: those
did the Priestes and Leuites bring vp.
5 And King Salomon and all the Congrega-
tion of Israel, that were assembled vnto him, *were*
with him before the Arke, offering sheepe and
beeues, which could not be tolde, nor nombred
for multitude.

c That is, the Kohathites, Nom. 4. 5.

6 So the [c] Priestes brought the Arke of the
couenant of the Lorde vnto his place, into the
oracle of the house, into the most holy place, euen
vnder the wings of the Cherubims.
7 For y^e Cherubims stretched out their wings
ouer the place of the Arke, and the Cherubims
couered the Arke, and the barres thereof aboue.
8 And they [d] drewe out the barres, that the
endes of the barres might appeare out of the
Sanctuarie before the oracle, but they were not
seene without: and there they are vnto this day.
9 Nothing *was* in the Arke [e] saue the two ta-
bles of stone which Moses had put there at Ho-
reb, where the Lorde made a couenant with the
children of Israel, when he brought them out of
the land of Egypt.

d They drewe them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25. 15.

e For it is like that the enemies when they had the Arke in their hands, tooke away the rodde of Aaron and the pot with Man.

10 And when the Priestes were come out of
the Sanctuarie, the * cloude filled the house of the
Lorde,

* Exod. 40. 34.

11 So that the Priestes could not stand to mi-
nister, because of the cloude: for the glory of the
Lorde had filled the house of the Lorde.
12 Then spake Salomon, The Lord * said, that
he would dwell in the darke cloude.

* 2. Chron. 6. 1.

13 I haue built thee an house to dwell in, an
habitation for thee to abide in for [f] euer.

f He spake according to the tenour of Gods promes, which was conditionally, that they should serue him aright.

14 ¶ And the King turned his face, and bles-
sed all the Congregation of Israel: for all the
Congregation of Israel stoode *there*.
15 And he sayd, Blessed be the Lord God of Is-
rael, who spake with his mouth vnto Dauid my
father, and hath with his hand fulfilled it, saying,
16 Since the day that I brought my people
Israel out of Egypt, I chose no citie of all the
tribes of Israel, to builde an house that my Name
might be there: but I haue chosen * Dauid to be
ouer my people Israel.

* 1. Sam. 7. 8.

17 And it was in the heart of Dauid my father
to build an house to the Name of the Lorde God
of Israel.
18 And the Lorde sayd vnto Dauid my father,
Where as it was in thine heart to build an house
vnto my Name, thou diddest well, that thou wast
so minded:
19 Neuerthelesse thou shalt not builde the
house, but thy sonne that shall come out of thy
loynes, he shall build the house vnto my Name.
20 And the Lord hath made † good his worde
that he spake: and I am risen vp in the roume of
Dauid my father, and sit on the throne of Israel, as
the Lorde promised, and haue built the house for
the Name of the Lord God of Israel.

† Ebr. confirmed.

21 And I haue prepared therein a place for the
Arke, wherein is the [g] couenant of the Lord which
he made with our fathers, when he brought them
out of the land of Egypt.

g The two tables wherein the articles of the couenant were written.

* 2. Chron. 6. 13.

22 ¶ Then Salomon stoode before * the al-
tar of the Lord in the sight of all the Congregati-
on of Israel, and stretched out his handes towarde
heauen,
23 And sayde, * O Lord God of Israel, there is

* 2. Mac. 2. 8.

no God like thee in heauen aboue, or in the earth
beneath, thou that keepest couenant and mercie
with thy seruants that walke before thee with [h] all
their heart,

h Vnfainedly and without all hypocrisie.

24 Thou that hast kept with thy seruant Da-
uid my father, that thou hast promised him: for
thou spakest with thy mouth and hast fulfilled it
with thine hand, as appeareth this day.
25 Therefore now, Lord God of Israel, keepe
with thy seruant Dauid my father that thou hast
promised him, saying, * Thou shalt not want a
man in my sight to sit vpon the throne of Israel: so
that thy children take heede to their way, that they
walke before me, as thou hast walked in my sight.

* Chap. 2. 4.

26 And nowe, O God of Israel, I pray thee, let
thy worde be verified, which thou spakest vnto
thy seruant Dauid my father.
27 [i] Is it true in deede that God will dwell on
the earth? beholde, the heauens, and the hea-
uens of heauens are not able to conteine thee:
howe much more *vnable* is this house that I haue
built?

i He is rauished with the admiration of Gods mercies, who being incomprehensible and Lord ouer all, will become familiar with men.

28 But haue thou respect vnto the prayer of
thy seruant, and to his supplication, O Lorde, my
God, to heare the crye and prayer which thy ser-
uant prayeth before thee this day:
29 That thine eyes may be open toward this
house, night and day, *euen* towarde the place
whereof thou hast said, * My Name shall be there:
that thou mayest hearken vnto the prayer which
thy seruant prayeth in this place.

* Deut. 12. 18.

30 Heare thou therefore the supplication of
thy seruant, and of thy people Israel, which pray
in this place, and heare thou ‖ in the place of thine
habitation, *euen* in heauen, and when thou hearest,
haue mercie.

‖ Or, from.

31 ¶ When a man shall trespasse against his
neighbour, and [k] he lay vpon him an othe to cause
him to sweare, and † the swearer shall come before
thine altar in this house,
32 Then heare thou in heauen, and [l] doe and
iudge thy seruants, that thou condemne the wic-
ked to bring his way vpon his head, and iustifie
the righteous, to giue him according to his righ-
teousnesse.

k To wit, the iudge, or neighbour.

† Ebr. the othe.

l That is, make it knowen.

33 ¶ When thy people Israel shall be ouer-
throwen before the enemie, because they haue
sinned against thee, and turne againe to thee, and
[m] confesse thy Name, and pray and make suppli-
cation vnto thee in this house,
34 Then heare thou in heauen, and be merci-
full vnto the sinne of thy people Israel, and bring
them againe vnto the land, which thou gauest
vnto their fathers.

m Acknowledge thy iust iudgement, and prayse thee.

35 ¶ When heauen shalbe [n] shut vp, and there
shalbe no raine because they haue sinned against
thee, and shall pray in this place, and confesse
thy Name, and turne from their sinne, when thou
doest afflict them,

n So that there be a drought to destroy the fruites of the land.

36 Then heare thou in heauen, and pardon
the sinne of thy seruants and of thy people Israel
(when thou hast taught them the good way where-
in they may walke) and giue raine vpon the land
that thou hast giuen to thy people to inherite.
37 ¶ When there shalbe famine in the land,
when there shalbe pestilence, when there shall be
blasting, mildewe, grashopper *or* caterpiller, when
their enemie shall besiege them in the † cities of
their land, *or* any plague, *or* any sickenesse,
38 *Then* what prayer, *and* supplication so euer

† Ebr. in the land of their gates.

shalbe

shalbe made of any man *or* of all thy people Israel, when euery one shall knowe the plague in his
owne [o] heart, and stretch foorth his handes in this
house,

o For such are most meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his wayes, as thou
knowest his heart, (for thou only knowest the
hearts of all the children of men)
40 That they may feare thee as long as they
liue in ÿ land, which thou gauest vnto our fathers.
41 Moreouer as touching the [p] stranger that is
not of thy people Israel, who shall come out of a
farre countrey for thy Names sake,

p Hee meaneth such as should be turned from their idolatrie to serue the true God.

42 (When they shal heare of thy great Name,
and of thy mightie hand, and of thy stretched out
arme) and shall come and pray in this house,
43 Heare thou in heauen thy dwelling place,
and doe according to all that the stranger calleth
for vnto thee: that all the people of the earth may
know thy Name, and feare thee, as doe thy people
Israel: and that they may know, that thy [q] Name
is called vpon in this house which I haue built.

q That this is the true religion wherewith thou wilt be worshipped.

44 ¶ When thy people shall goe out to battel
against their enemie by the way that thou shalt
sende them, and shall pray vnto the Lorde * *towarde* the way of the citie which thou hast chosen, and *toward* the house which I haue built for
thy Name,

* Dan.6.10.

45 Heare thou then in heauen their prayer and
their supplication, and || iudge their cause.

|| Or, maintaine their right.

46 If they sinne against thee, (* for there is
no man that sinneth not) and thou be angry with
them, and deliuer them vnto the enemies, so that
they cary them away prisoners vnto the land of
the enemies, either farre or neere,

* 2.Chron.6.36. eccles.7.22. 1.iohn 1.8.10.

47 Yet || if they turne againe vnto their heart
in the land (to the which they be caried away captiues) and returne and pray vnto thee [r] in the land
of them that caried them away captiues, saying,
We haue sinned, we haue transgressed, and done
wickedly,

|| Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he secludeth not them, that being let with necessitie call vpon him in other places.

48 If they turne againe vnto thee with all
their heart, and with all their soule in the land of
their enemies, which led them away captiues, and
pray vnto thee *towarde* [s] the way of their lande,
which thou gauest vnto their fathers, *and toward*
the citie which thou hast chosen, and the house,
which I haue built for thy Name,

s As Daniel did, Dan.6.10.

49 Then heare thou their prayer and their
supplication in heauen thy dwelling place, and
|| iudge their cause,

|| Or, auenge their wrong.

50 And be mercifull vnto thy people that haue
sinned against thee, and vnto all their iniquities
(wherein they haue transgressed against thee) and
cause that they, which led them away captiues,
may [t] haue pitie and compassion on them:

t He vnderstoode by faith, that God of enemies would make friendes vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from
the middes of the yron fornace.
52 Let thine eyes be open vnto the prayer of
thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call
for vnto thee.
53 For thou diddest separate them to thee from
among all the people of the earth for an inheritance, as thou saydest by the hand of Moses thy
seruant, when thou broughtest our fathers * out
of Egypt, O Lord God.

* Exod.19.5.

54 And when Salomon had made an ende of
praying all this [u] prayer and supplication vnto
the Lorde, hee arose from before the altar of the
Lord, from kneeling on his knees, and stretching
of his hands to heauen,

u Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

55 And stoode and blessed all the Congregation of Israel, with a loude voyce, saying,
56 Blessed be the Lorde that hath giuen rest
vnto his people Israel, according to all that hee
promised: there hath not failed one worde of all
his good promise which he promised by the hand
of Moses his seruant.
57 The Lorde our God be with vs, as he was
with our fathers, that hee forsake vs not, neither
leaue vs,
58 That hee may [x] bow our hearts vnto him,
that we may walke in all his wayes, and keepe his
commandements, and his statutes, and his lawes,
which he commanded our fathers.

x He concludeth that man of himselfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercie.

59 And these my wordes, which I haue prayed before the Lorde, be neere vnto the Lorde our
God day and night, that hee defende the cause of
his seruant, and the cause of his people Israel † alway as the matter requireth,

† Ebr. the thing of a day in his day.

60 That all the people of the earth may know,
that the Lord is God, *and* none other.
61 Let your heart therefore be perfit with the
Lorde our God to walke in his statutes, and to
keepe his commandements, as this day.
62 ¶ * Then the King and all Israel with him
offered sacrifice before the Lorde.

* 2.Chron.7.4.

63 And Salomon offered a sacrifice of peace
offerings which he offered vnto the Lorde, *to wit*,
two and twentie thousand beeues, and an hundreth and twentie thousande sheepe: so the King
and all the children of Israel dedicated the [y] house
of the Lorde.

y Before the oracle, where the Arke was.

64 The same day did the King halowe the
middle of the court, that was before the house
of the Lorde: for there he made burnt offerings,
and the meate offerings, and the fat of the peace
offerings, because the * brasen altar that was before the Lorde, was too litle to receiue the burnt
offerings, and the meate offerings, and the fat of
the peace offerings.

* 2.Chron.7.7.

65 And Salomon made at that time a feast and
all Israel with him, a very great Congregation,
euen from the entring in of [z] Hamath vnto the riuer of Egypt, before the Lorde our God, [a] seuen
dayes and seuen dayes, *euen* fourteene dayes.

z That is, from North to South meaning all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

66 And the eight day he sent the people away:
and they † thanked the King and went vnto their
tentes ioyous and with glad heart, because of all
the goodnesse that the Lorde had done for Dauid
his seruant, and for Israel his people.

† Ebr. blessed.

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth foorth a nauie for golde.

When * Salomon had finished the building
of the house of the Lord, & the Kings palace, & all that Salomon desired & minded to doe,

* 2.Chron.7.11.

2 Then the Lorde appeared vnto Salomon
the second time, as hee * appeared vnto him at
Gibeon.

* Chap.3.5.

3 And the Lord sayd vnto him, I haue heard
thy prayer and thy supplication, that thou hast
made before mee: I haue halowed this house
(which thou hast built) to * put my Name there
for euer, and mine eyes, and mine heart shall be
there perpetually.

* Chap.8.29. deut.12.11.

4 And [a] if thou wilt walke before me (as Da-
uid thy father walked in purenesse of heart and in
righteousnesse) to doe according to all that I haue
commanded thee, *and* keepe my statutes, and my
iudgements,
5 Then will I stablish the throne of thy king-
dome vpon Israel for euer, as I promised to Da-
uid thy father, saying, * Thou shalt not want a
man vpon the throne of Israel.
6 *But* if ye and your children turne away from
me, and will [b] not keepe my commandements,
and my statutes (which I haue set before you) but
goe and serue other gods, and worship them,
7 Then will I cut off Israel from the lande,
which I haue giuen them, and the house which I
haue halowed * for my Name, will I cast out of
my sight, and Israel shalbe a [c] prouerbe, and a
common talke among all people.
8 Euen this hie house shall bee *so*: euery one
that passeth by it, shall be astonied, and shall hisse,
and they shall say, *Why hath the Lord done thus
vnto this land, and to this house?
9 And they shall answere, Because they for-
sooke the Lord their God, which brought their
fathers out of the land of Egypt, and haue taken
hold vpon other gods, and haue worshipped them,
and serued them, therefore hath the Lord brought
vpon them all this euill.
10 * And at the ende of twentie yeeres, when
Salomon had builded the two houses, the house
of the Lord, and the Kings palace,
11 (*For the which* Hiram the King of ‖ Tyrus
had brought to Salomon timber of cedar, and
firre trees, and golde, and whatsoeuer he desired)
then King Salomon gaue to Hiram twentie cities
in the land of ‖ Galil.
12 And Hiram came out from Tyrus to see
the cities which Salomon had giuen him, and they
pleased him not.
13 Therefore he sayde, What cities are these
which thou hast giuen me my brother? And hee
called them the land of ‖ Cabul vnto this day.
14 And Hiram had sent the King [d] sixe score
[e] talents of golde.
15 ¶ And this is the cause of the tribute why
King Salomon raised tribute, *to wit*, to builde the
house of the Lord, & his owne house, and [f] Millo,
and the wal of Ierusalem, & Hazor, and Megiddo,
and Gezer.
16 Pharaoh King of Egypt had come vp, and
taken Gezer, and burnt it with fire, and slewe the
Canaanites, that dwelt in the citie, and gaue it for
a present vnto his daughter Salomons wife.
17 (Therefore Salomon built Gezer and
Beth-horon the nether,
18 And Baalath and Tamor in the wildernesse
of the land,
19 And all the cities [g] of store, that Salomon
had, euen cities for charets, and cities for horse-
men, and *all* that Salomon desired and woulde
builde in Ierusalem, and in Lebanon and in all the
land of his dominion)
20 All the people that were [h] left of the Amo-
rites, Hittites, Perizzites, Hiuites, and Iebusites,
which were not of the children of Israel:
21 *To wit*, their children that were left after
them in the land, whome the children of Israel
were not able to destroy, those did Salomon make
tributaries vnto this day.
22 But of the children of Israel did Salomon
*make no bondmen: but they were men of warre
and his seruants, and his princes, and his captaines,
and rulers of his charets and his horsemen.
23 These were the princes of the officers, that
were ouer Salomons worke: *euen* [i] fiue hundreth
and fiftie, and they ruled the people that wrought
in the worke.
24 ¶ And Pharaohs daughter came vp from
the citie of Dauid vnto the house which *Salomon*
had built for her: then did he build Millo.
25 And thrise a yeere did Salomon offer burnt
offrings and peace offerings vpon the altar which
he built vnto the Lord: and he burnt incense vp-
on *the altar*, that was before the Lord, when he
had finished the house.
26 ¶ Also King Salomon made a nauie of ships
in Ezeon-geber, which is beside Eloth, and the
brinke of the red Sea, in the land of Edom.
27 And Hiram sent with the nauie his seruants,
that were mariners, and had knowledge of the sea,
with the seruants of Salomon.
28 And they came to Ophir and fette from
thence [k] foure hundreth and twentie talents of
golde, and brought it to King Salomon.

a If thou walke in my feare, and withdraw thy selfe from the common maner of men which followe their sensualitie.
*2.Sam.7.12. 1.chro.22.10.
b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.
*Iere.7.14.
c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefites.
*Deut.29.24. iere.22.8.
*2.Chro.8.1.
‖ Or, Zor.
‖ Or, Galile.
‖ Or, dirtie or barren.
d For his tribute toward the building.
e The common talent was about threescore pounde weight.
f Millo was as the towne house or place of assemblie which was open aboue.
g Cities for his munitions of warre.
h These were as bondmen and payed what was required, either labour or money.
*Leuit.25.39.
i The ouerseers of Salomons workes, were deuided into three partes: the first conteined 3300, the second 300, and the third 250, which were Israelites: so here are conteined the two last partes, which make 550. looke more, 2.Chro.8.10.
k In the 2.Chron 8.18. is made mention of thirtie more, which seeme to haue bene employed for their charges.

CHAP. X.

1 The Queene of Saba commeth to heare the wisedome of Salomon. 18 His royall throne. 23 His power and magnificence.

1 AND the *Queene of [a] Sheba hearing the fame
of Salomon (concerning the Name of the
Lord) came to proue him with hard questions.
2 And she came to Ierusalem with a very great
traine, *and* camels that bare sweete odours, and
golde exceeding much, and precious stones: and
shee came to Salomon, and communed with him
of all that was in her heart.
3 And Salomon declared vnto her all her
questions: nothing was hid from the King, which
hee expounded not vnto her.
4 Then the Queene of Sheba sawe all Salo-
mons wisedome, and the house that he had built,
5 And the [b] meate of his table, and the sitting
of his seruants, and the order of his ministers, and
their apparell, and his drinking vessels, and his
burnt offrings, that he offred in the house of the
Lord, and † she was greatly astonied.
6 And shee sayde vnto the King, It was a true
worde that I heard in mine owne land of thy
sayings, and of thy wisedome.
7 Howbeit I beleeued not this report till I
came, & had seene it with mine eyes: but lo, the one
halfe was not tolde me: *for* thou hast more wise-
dome and prosperitie, then I haue heard by report.
8 Happy are thy men, happy are these thy ser-
uants, which stand euer before thee, and heare thy
[c] wisedome.
9 Blessed be the Lord thy God, which [d] loued
thee, to set thee on the throne of Israel, because
the Lord loued Israel for euer and made thee King
to doe [e] equitie and righteousnesse.
10 And she gaue the King sixe score talents of
golde, and of sweete odours exceeding much, and
precious stones. There came no more such aboun-
dance of sweete odours, as the Queene of Sheba
gaue to King Salomon.
11 The nauie also of Hiram (that caried gold
from Ophir) brought likewise great plentie of
*Almuggim trees from Ophir and precious stones.
12 And the King made of the Almuggim trees
pillars for the house of the Lord, and for the Kings
palace,

*2.Chro.9.1. matt.12.42. luke 11.31.
a Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an yland of Nilus.
b That is, the whole order, and trade of his house.
† Ebr. there was no more spirit in her.
c But much more happie are they, which heare the wisedome of God reueiled in his word.
d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.
e This is the cause, why Kings are appoynted.
*2.Chro.9.10.

palace, and made harpes and psalteries for singers.
There came no more such Almuggim trees, nor
were any more seene vnto this day.
13 And King Salomon gaue vnto the Queene
of Sheba, whatsoeuer she would aske, besides that,
which Salomon gaue her † of his kingly liberali-
tie: so shee returned and went to her owne coun-
trey, *both* shee, and her seruants.

† Ebr. by the hand of the King.

14 ¶ Also the weight of golde, that came to
Salomon in one yeere, was sixe hundreth three
score and * sixe talents of gold,

* Exod.25.39.

15 Besides that *he had* of marchant men and
of the marchandises of them that solde spices, and
of all the Kings of Arabia, and of the princes of
the f countrey.

f To wit, of Arabia, which for the great abundance of all things, was called Happie.

16 And King Salomon made two hundreth
targets of beaten golde, sixe hundreth *shekels* of
gold went to a target:
17 And three hundreth shieldes of beaten
golde, three pound of golde went to one shielde:
and the King put them in the * house of the wood
of Lebanon.

* Chap.7.2.

18 ¶ Then the King made a great throne of
yuorie, and couered it with the best golde.

THE ROYAL THRONE OF SALOMON.

19 And the throne had sixe steps, and the top
of the throne *was* round behinde, and there were
g stayes on either side on the place of the throne,
and two lions standing by the stayes.

g As the chaire bowes, or places to leane vpon.

20 And there stoode twelue lions on the sixe
steps on either side: there was not the like made
in any kingdome.
21 And all King Salomons drinking vessels
were of golde, and all the vessels of the house of
the wood of Lebanon *were* of pure golde, none
were of siluer: *for* it was nothing esteemed in the
dayes of Salomon.
22 For the King had on the sea the nauie of
Tharshish with the nauie of Hiram: once in three
yeere came the nauie of h Tharshish and brought
golde and siluer, yuorie, and apes and peacockes.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

23 So King Salomon exceeded all the Kings
of the earth both in riches and wisedome.
24 And all the worlde sought to see Salomon,
to heare his wisedome, which God had put in his
heart.
25 And they brought euery man his present,
vessels of siluer, and vessels of golde, and raiment,
and armour, and sweete odours, horses and mules,
from yeere to yeere.
26 Then Salomon gathered together * cha-
rets and horsemen: and hee had a thousand and
foure hundreth charets, and twelue thousande
horsemen, whome hee placed in the charet cities,
and with the King at Ierusalem.

* 2.Chron.1.14.

27 And the King ‖ gaue siluer in Ierusalem as
stones, and gaue cedars as the wilde figtrees that
growe abundantly in the plaine.

‖ Or, he made siluer as plenteous as stones.

28 Also Salomon had horses brought out of
Egypt, and fine linen: ‖ the Kings marchants re-
ceiued the linen for a price.

‖ Or, for the companie of the Kings marchants did receiue a number at a price.

29 There came vp and went out of Egypt *some*
charet, *worth* sixe hundreth *shekels* of siluer: that
is, one horse, an hundreth and fiftie, and thus they
brought *horses* to all the Kings of the Hittites and
to the Kings of Aram by their † meanes.

† Ebr. hands.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth vp aduersaries against him. 43 He dieth.

BVt King Salomon loued * many a outlandish
women: both the daughter of Pharaoh, *and*
the women of Moab, Ammon, Edom, Zidon and
Heth,

* Deut.17.17. ecclus.47.19.
a Which were idolaters.

2 Of the nations, whereof the Lord had sayd
vnto the children of Israel, * Goe not yee in to
them, nor let them come in to you: *for* surely they
will turne your hearts after their gods, to them,
I say, did Salomon ioyne in loue.

* Exod.34.16.

3 And he had seuen hundreth wiues, *that were*
‖ princesses, and three hundreth b concubines, and
his wiues turned away his heart.

‖ Or, Queenes.
b To whome apperteined no dowrie.

4 For when Salomon was olde, his wiues tur-
ned his heart after other gods, so that his heart was
not c perfect with the Lorde his God, as *was* the
heart of Dauid his father.

c He serued not God with a pure heart.

5 For Salomon followed * Ashtaroth the god
of the Zidonians, and d Milcom the abomination
of the Ammonites.

* Iudg.2.13.
d Who was also called Molech, verse 7, reade 2. Kings 23.10.

6 So Salomon wrought wickednesse in the
sight of the Lorde, but continued not to followe
the Lord, as *did* Dauid his father.
7 Then did Salomon builde an hie place for
Chemosh the e abomination of Moab, in the
mountaine that is ouer against Ierusalem, and
vnto Molech the abomination of the children of
Ammon.

e Thus the Scripture termeth whatsoeuer man doth reuerence and serue as God.

8 And so did hee for all his outlandish wiues,
which burnt incense and offred vnto their gods.
9 Therefore the Lord was angrie with Salo-
mon, because hee had turned his heart from the
Lorde God of Israel, * which had appeared vnto
him twise,

* Chap.3.5. & 9.

10 And had giuen him a * charge concerning
this thing, that he should not followe other gods:
but hee kept not that, which the Lorde had com-
manded him.

* Chap.6.12.

11 Wherefore the Lord sayde vnto Salomon,
Forasmuch as f this is done of thee, and thou hast
not kept my couenant, and my statutes (which I
commanded thee) * I will surely rent the king-
dome from thee, and will giue it to thy seruant.

f That thou hast forsaken me and worshipped idols.
* Chap.12.15.

12 Notwithstanding in thy dayes I will not
doe it, because of Dauid thy father, but I will rent
it out of the hand of thy sonne:
13 Howbeit I will not rent all the Kingdome,
but will giue one g tribe to thy sonne, because of
Dauid

g Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe.

Dauid my seruant, & because of Ierusalem which
I haue chosen.
14 ¶ Then the Lorde stirred vp an aduersarie
vnto Salomon, *euen* Hadad the Edomite, of the
Kings [h] seede, which was in Edom.
15 * For when Dauid was in Edom, and Ioab
the captaine of the hoste had smitten all the males
in Edom, & was gone vp to bury the [i] slaine,
16 (For sixe monethes did Ioab remaine there,
and all Israel, till he had destroyed all the males
in Edom)
17 Then this Hadad [k] fled and certaine other
Edomites of his fathers seruants with him, to goe
into Egypt, Hadad being yet a litle childe.
18 And they arose out of Midian, and came to
Paran, and tooke men with them out of Paran,
and came to Egypt vnto Pharaoh King of Egypt,
which gaue him an house, and appointed him vi-
tailes, and gaue him lande.
19 So Hadad [l] found great fauour in the sight
of Pharaoh, and he gaue him to wife the sister of
his owne wife, *euen* the sister of Tahpenes the
Queene.
20 And the sister of Tahpenes bare him Genu-
bath his sonne, whom Tahpenes wayned in Pha-
raohs house: & Genubath was in Pharaohs house
among the sonnes of Pharaoh.
21 And when Hadad heard in Egypt, that Da-
uid slept with his fathers, and that Ioab the cap-
taine of the hoste was dead, Hadad sayde to Pha-
raoh, Let me depart, that I may goe to mine
owne countrey.
22 But Pharaoh saide vnto him, What hast
thou lacked with me, that thou wouldest thus go
to thine owne countrey? And he answered, No-
thing, but in any wise let me goe.
23 ¶ * And God stirred him vp *another* ad-
uersarie, Rezon the sonne of Eliada, which [m] fled
from his lorde Hadadezer King of Zobah.
24 And he gathered men vnto him, and had
bene captaine ouer the company, when Dauid
slew them. And they went to Damascus, & dwelt
there, [n] and they made him King in Damascus.
25 Therefore was he an aduersarie to Israel all
the daies of Salomon: besides the euil that Hadad
did, he also abhorred Israel, & reigned ouer Aram.
26 ¶ * And Ieroboam the sonne of Nebat an
Ephrathite of Zereda Salomons seruant (whose
mother was called Zeruah a widowe) lift vp his
hand against the King.
27 And this was the cause that he lift vp *his*
hande against the King, *When* Salomon built
Millo, he repared the broken places of the citie of
Dauid his father.
28 And this man Ieroboam was a man of
strength and courage, and Salomon seeing that
the yong man was meete for the worke, he made
him [o] ouerseer of all the labour of the house of
Ioseph.
29 And at that time, when Ieroboam went
out of Ierusalem, the Prophet Ahiiah the Shilo-
nite found him in the way, hauing a newe gar-
ment on him, and they two were alone in the field.
30 Then Ahiiah caught the new garment that
was on him, and [p] rent it in twelue pieces,
31 And said to Ieroboam, Take vnto thee ten
pieces: for thus saith the Lorde God of Israel, Be-
holde, I will rent the kingdome out of the hands
of Salomon, and will giue ten tribes to thee.
32 But he shall haue one tribe for my seruant

h Of the King of Edoms stocke.
* 2.Sam.8.14.
i Of the Edomites.
k Thus God reserued this idolater to be a scourge to punish his peoples faute.
l God brought him to honour that his power might be more able to compasse his enterprises against Salomons house.
* 2.Sam.8.3.
m When Dauid had discomfited Hadadezer and his armie.
n To wit, the men whome he had gathered vnto him.
* 2.Chron.13.6.
o He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.
p By these visible signes the prophets would more deepely print their message into their hearts, to whome they were sent.

Dauids sake, and for Ierusalem the citie, which I
haue chosen out of all the tribes of Israel.
33 Because they haue forsaken me, and haue
worshipped Ashtaroth the god of the Zidonians,
and Chemosh the god of the Moabites, and Mil-
com the god of the Ammonites, and haue not
walked in my wayes (to ‖ do right in mine eyes, &
my statutes, & my lawes) as *did* Dauid his father.
34 But I wil not take the whole kingdome out
of his hande, for I will make him prince all his life
long for Dauid my seruants sake, whome I haue
chosen, *and* who kept my commaundements and
my statutes.
35 * But I will take the kingdome out of his
sonnes hand, and will giue it vnto thee, *euen* the
ten tribes.
36 And vnto his sonne will I giue one tribe,
that Dauid my seruant may haue a [q] light alway
before me in Ierusalem the citie, which I haue
chosen me, to put my Name there.
37 And I will take thee, and thou shalt reigne,
† euen as thine heart desireth, and shalt be King
ouer Israel.
38 And if thou hearken vnto all that I com-
mande thee, and wilt walke in my wayes, and doe
right in my sight, to keepe my statutes and my
commandements, as Dauid my seruant did, then
will I be with thee, and build thee a sure house, as
I built vnto Dauid, and wil giue Israel vnto thee.
39 And I will [r] for this afflict the seede of Da-
uid, [s] but not for euer.
40 ¶ Salomon sought therefore to kill Iero-
boam, and Ieroboam arose, and fled into Egypt
vnto Shishak King of Egypt, and was in Egypt
vntill the death of Salomon.
41 And the rest of the words of Salomon, and
all that he did, and his wisedome, are they not
written in the [t] booke of the actes of Salomon?
42 The time that Salomon reigned in Ierusa-
lem ouer all Israel, was * fourtie yeere.
43 And Salomon slept with his fathers and
was buried in the citie of Dauid his father: and
Rehoboam his sonne reigned in his steade.

‖ Or, to doe that, that pleaseth me.
* Chap.12.15.
q He hath respect vnto the Messiah, which should be the bright starre that should shine through all the worlde.
† Ebr. in all that thy soule.
r For this idolatrie that Salomon hath committed.
s For the whole spirituall kingdome was restored in Messiah.
t Which booke, as is thought, was lost in their captiuitie.
* 2.Chron.9.30.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 8 He refuseth the counsell of the Ancient. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

AND * Rehoboam went to Shechem: for al Is-
rael were come to Shechē, to make him king.
2 And whē Ieroboam ẏ sonne of Nebat heard
of it (who was yet in Egypt, * whither Ieroboam
had fled from king Salomon, & ‖ dwelt in Egypt)
3 Then they sent and called him: and Ierobo-
am and all the Congregation of Israel came, and
spake vnto Rehoboam, saying,
4 Thy father made our * yoke grieuous: now
therefore make thou the grieuous seruitude of thy
father, and his sore yoke which he put vpon vs,
[a] lighter, and we will serue thee.
5 And he said vnto them, Depart yet for three
dayes, then come againe to mee. And the people
departed.
6 And King Rehoboam tooke counsell with
the olde men that ‖ had stande before Salomon
his father, while hee yet liued, and sayde. What
counsell giue yee, that I may make an answere to
this people?
7 And they spake vnto him, saying, If thou be
a [b] seruant vnto this people this day, and serue
them,

* 2.Chron.10.1.
* Chap.11.40.
‖ Or, yet returned from Egypt.
* Chap.4.7.
a Oppresse vs not with so great charges which we are not able to susteine.
‖ Or, had leue of his ancient counsellers.
b They shewed him that there was no way to winne the peoples hearts but to grant them their iust petition.

them, and answere them, and speake kinde wordes
to them, they will be thy seruants for euer.
8 But hee forsooke the counsell that the olde
men had giuen him, and asked counsell of the
yong men that had bene brought vp with him,
and waited on him.
9 And hee sayd vnto them, [c] What counsell
giue ye, that we may answere this people, which
haue spoken to me, saying, Make thy yoke, which
thy father did put vpon vs, lighter?
10 Then the yong men that were brought vp
with him, spake vnto him, saying, Thus shalt thou
say vnto this people, that haue spoken vnto thee,
and said, Thy father hath made our yoke heauie,
but make thou it lighter vnto vs: *euen* thus shalt
thou say vnto them, My || least part shalbe [d] bigger
then my fathers loynes.
11 Nowe where as my father did burden you
with a grieuous yoke, I will yet make your yoke
heauier: my father hath chastised you with rods,
but I will correct you with || scourges.
12 ¶ Then Ieroboam and all the people came
to Rehoboam the third day, as the king had [e] ap-
pointed, saying, Come to me againe the third day.
13 And the king answered the people sharply,
and left the olde mens counsell that they gaue
him,
14 And spake to them after the counsell of
the yong men, saying, My father made your yoke
grieuous, and I will make your yoke more grie-
uous: my father hath chastised you with rods, but
I will correct you with scourges.
15 And the King hearkened not vnto the
people: for || it was the ordinance of the Lorde,
that he might perfourme his saying, which the
Lorde had spoken by * Ahiiah the Shilonite vnto
Ieroboam the sonne of Nebat.
16 So when all Israel sawe that the King re-
garded them not, the people answered the King
thus, saying, What portion haue we in [f] Dauid?
wee haue none inheritance in the sonne of Ishai.
To your tents, O Israel: nowe see to thine owne
house, Dauid. So Israel departed vnto their tents.
17 Howbeit ouer the children of Israel, which
dwelt in the cities of Iudah, did Rehoboam
reigne still.
18 ¶ Nowe the King Rehoboam sent Ado-
ram the receiuer of the tribute, and all Israel sto-
ned him to death: then King Rehoboam † made
speede to get him vp to his charet, to flee to Ie-
rusalem.
19 And Israel rebelled against the house [g] of
Dauid vnto this day.
20 ¶ And when all Israel had heard that Ie-
roboam was come againe, they sent and called
him to the assemblie, and made him King ouer
all Israel: none followed the house of Dauid, but
the tribe of Iudah * onely.
21 And when Rehoboam was come to Ieru-
salem, he [h] gathered all the house of Iudah with
the tribe of Beniamin an hundreth and foure
score thousand of chosen men (which were good
warriours) to fight against the house of Israel, and
to bring the kingdome againe to Rehoboam the
sonne of Salomon.
22 * But the worde of God came vnto She-
maiah the [i] man of God, saying,
23 Speake vnto Rehoboam the sonne of Sa-
lomon King of Iudah, and vnto all the house of
Iudah and Beniamin, and the remnant of the
people, saying,
24 Thus sayth the [k] Lord, Ye shall not go vp,
nor fight against your brethren the children of Is-
rael: returne euery man to his house: for this thing
is done by me. They obeyed therefore the worde
of the Lorde and returned, and departed according
to the worde of the Lorde.
25 ¶ Then Ieroboam built Shechem in mount
Ephraim, and dwelt therein, & went from thence,
and built Penuel.
26 And Ieroboam thought in his heart, Nowe
shall the kingdome returne to the house of
Dauid.
27 If this people goe vp and doe sacrifice in
the house of the Lorde [l] at Ierusalem, then shall
the heart of this people turne againe vnto their
lorde, *euen* to Rehoboam King of Iudah: so shall
they kill mee and goe againe to Rehoboam King
of Iudah.
28 Whereupon the King tooke counsell, and
made two calues of golde, and sayde vnto them,
[m] It is too much for you to goe vp to Ierusalem:
beholde, O Israel, thy gods which brought thee
vp out of the land of Egypt.
29 And he set the one in Beth-el, and the o-
ther set he in Dan.
30 And this thing turned to sinne: for the
people went (because of the one) euen to Dan.
31 Also he made an [n] house of hie places, and
made Priestes of the lowest of the people, which
were not of the sonnes of Leui.
32 And Ieroboam made a feast the [o] fifteenth
day of the eight moneth, like vnto the feast that
is in Iudah, and offered on the altar. So did hee in
Beth-el and offered vnto the calues that hee had
made: and hee placed in Beth-el the Priestes of
the hie places, which he had made.
33 And he offered vpon the altar, which hee
had made in Beth-el, in the fifteenth day of the
eight moneth, *euen* in the moneth which hee had
forged of his owne heart) and made a solemne
feast vnto the children of Israel: and hee went vp
to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand dryeth vp. 15 The Prophet is seduced, 24 And is killed of a lyon. 33 The obstinacie of Ieroboam.

AND beholde, there came [a] a man of God out
of Iudah (by the commaundement of the
Lorde) vnto [b] Beth-el, and Ieroboam stoode by
the altar to offer incense.
2 And he cryed against the altar by the com-
mandement of the Lorde, and sayd, O altar, altar,
thus saith the Lord, Beholde, a childe shalbe borne
vnto the house of Dauid, * Iosiah by name, and
vpon thee shall he sacrifice the Priestes of the hie
places that burne incense vpon thee, and they shall
burne mens bones vpon thee.
3 And he gaue a signe the same time, saying,
This is the [c] signe, that the Lorde hath spoken,
Beholde, the altar shal rent, and the ashes that are
vpon it, shall || fall out.
4 And when the King had heard the saying
of the man of God, which hee had cryed against
the altar in Beth-el, Ieroboam stretched out his
hande from the altar, saying, [d] Lay holde on
him: but his hand which hee put foorth against
him, dryed vp, and hee could not pull it in againe
to him.
5 The altar also claue asunder, and the ashes
fell

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c There is nothing harder for them, that are in authoritie, then to bridle their affections, and followe good counsell.

|| Or, litle finger.

d I am much more able to keepe you in subiection then my father was.

|| Or, scorpions.

e The people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion.

|| Or, the Lord was the cause.

* Chap.11.31.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile wordes declare.

† Ebr. strengthened himselfe.

g By the iust iudgement of God for Salomons sinnes.

* Chap.11.13.

h For as yet hee perceiued not that the Lord had so appointed it.

* 2.Chron.11.2.

i That is, the Prophet.

k Who of his iudgement will punish the trespasser, and of his mercie spare the innocent people.

l He feared lest his people should haue by this meanes bene entised to rebell against him.

m So craftie are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple, where altars were built for idolatrie.

o Because hee would the more binde the peoples deuotion to his idolatrie, he made a newe holy day, besides those that the Lorde had appointed in the Lawe.

a That is, a Prophet.

b Not that that was called Luz in Beniamin, but another of that name.

* 2.Kings 23.17.

c By this signe ye shall knowe that the Lorde hath sent me.

|| Or, be poured out.

d The wicked rage against the Prophets of God when they declare them Gods iudgements.

†Ebr. mouth.

fell out from the altar, according to the signe, which the man of God had giuen by the † commandement of the Lord.

6 Then the King answered and sayd vnto the man of God, e I beseech thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

e Though the wicked humble themselues for a time, when they feele Gods iudgements, yet after they returne to their olde malice, and declare that they are but vile hypocrites.

7 Then the King sayde vnto the man of God, Come home with me, that thou mayest || dyne, and I will giue thee a reward.

||Or, take sustenance.

8 But the man of God said vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so || was it charged me by the word of the Lord, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

||Or, he charged me: to wit, an Angel.

f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

10 So he went another way and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and tolde him all the works, that the man of God had done that day in Beth-el, and the wordes which he had spoken vnto the King, tolde they their father.

12 And their father sayde vnto them, What way went he? and his sonnes † shewed him what way the man of God went, which came from Iudah.

†Ebr. looked.

13 And hee saide vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he sayde vnto him, Art thou the man of God that camest from Iudah? And he said, † Yea.

†Ebr. I am.

15 Then he said vnto him, g Come home with me, and eate bread.

g This he did of a simple minde, thinking it his duetie to declare friendship to a Prophet.

16 But he answered, I may not returne with thee, nor goe in with thee, neither wil I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, *saying*, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an h Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: *but* he lyed vnto him.

h His fault is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

19 So hee went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus sayeth the Lord, i Because thou hast disobeyed the mouth of the Lorde, and hast not kept the commaundement which the Lord thy God commanded thee,

i God would reprooue his follie by him, who was the occasion to bring him into errour.

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread & drunke, he sadled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, k a lion met him by the way, and slewe him, and his body was cast in the way, and the asse stoode thereby: the lion stood by the corps also.

k By this fearefull example, God setteth forth, howe dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lion standing by the corps: and they came and told it in the towne where the olde Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee sayde, It is the man of God, who hath bene disobedient vnto the commandement of the Lorde: therefore the Lorde hath deliuered him vnto the lion, which hath rent him and slaine him, according to the worde of the Lorde, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Sadle me the asse. And they sadled him.

28 And hee went and founde his body cast in the way, and the asse and the lion stoode by the corps: and the lion had l not eaten the body, nor torne the asse.

l To declare that this was onely the iudgement of God: for if the lion had done it for hunger, he would also haue deuoured the body.

29 And the Prophet tooke vp the body of the man of God, and laid it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And hee layde his bodie in his m owne graue, and they lamented ouer him, *saying*, Alas, my brother.

m Which he had prepared for himselfe.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, burie ye mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 *Howbeit* after this, Ieroboam n conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priestes of the hie places. Who would, might † consecrate himselfe, and be of the Priests of the hie places.

n So the wicked profite not by Gods threatnings, but go backeward and become worse and worse, 2.Tim.3.13.

†Ebr. fill his hand.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIII.

1 Ieroboam sendeth his wife disguised to Ahiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiiah the sonne of Ieroboam fell sicke.

2 And Ieroboam saide vnto his wife, Vp, I pray thee, a and disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiiah the Prophet, which tolde mee * that I shoulde bee King ouer this people,

a His owne conscience bare him witnesse, that the Prophet of God would not satisfie his affections which was a wicked man.

*Chap.11.31.

3 And take † with b thee tenne loaues and || craknels, and a bottell of honie, and goe to him: hee shall tell thee what shall become of the yong man.

†Ebr. in thine hand.

b According to the custome when they went to aske counsell of Prophets, 1.Sam.9.7.

||Or, wafers.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his † sight was decayed for his age.

†Ebr. eyes stoode.

5 Then the Lord sayd vnto Ahiiah, Beholde, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: *for* when shee commeth

in,shee shall feine her selfe *to be* c another.
6 Therefore when Ahiiah heard the sound of
her feete as shee came in at the doore, hee sayde,
Come in,thou d wife of Ieroboam: why feinest
thou thus thy selfe to be another? I am sent to
thee *with* heauie tidings.
7 Goe, tell Ieroboam,Thus saith the Lord God
of Israel, Forasmuch as I haue exalted e thee from
among the people, and haue made thee prince
ouer my people Israel,
8 And haue rent the kingdome away from the
house of Dauid, and haue giuen it thee, and thou
hast not bene as my seruant Dauid, which kept
my commandements, and followed me with all
his heart, and did onely that which was right in
mine eyes,
9 But hast done euil aboue all that were before
thee(for thou hast gone & made thee other gods,
and f molten images,to prouoke me,and hast cast
me behinde thy backe)
10 Therefore beholde, I will bring euill vpon
the house of Ieroboam, and will cut off from Ie-
roboam him that * g pisseth against the wall, as-
well him that h is shut vp, as him that is left in Is-
rael, and will sweepe away the remnant of the
house of Ieroboam, as a man sweepeth away
doung,till it be all gone.
11 The dogges shall eate him of Ieroboams
stocke that dyeth in the citie, and the foules of
the aire shall eate him that dyeth in the fielde:
i for the Lord hath said it.
12 Vp therefore and get thee to thine house:
for when thy feete enter into the citie, the childe
shall die.
13 And all Israel shall mourne for him,and bu-
rie him: for he onely of Ieroboam shall come to
the graue, because in him there is founde k some
goodnesse towarde the Lord God of Israel in the
house of Ieroboam.
14 Moreouer, the Lord shall stirre him vp a
King ouer Israel, which shall destroy the house of
Ieroboam in that day: l what? yea,euen nowe.
15 For the Lord shall smite Israel, as when a
reede is shaken in the water, and he shall weede
Israel out of this good land,which he gaue to their
fathers,and shall scatter them beyond the m Riuer,
because they haue made them groues, prouoking
the Lord to anger.
16 And he shall giue Israel vp, because of the
sinnes of Ieroboam, who did sinne, and n made
Israel to sinne.
17 ¶ And Ieroboams wife arose, and depar-
ted, and came to Tirzah, and when shee came to
the threshold of the house,the yong man dyed,
18 And they buried him,and all Israel lamen-
ted him,according to the word of the Lord,which
hee spake by the hand of his seruant Ahiiah the
Prophet.
19 And the rest of Ieroboams actes, howe he
warred, and howe hee reigned, beholde, they are
written in the booke of the Chronicles of the
Kings of Israel.
20 And the dayes which Ieroboam reigned,
were two and twentie yeere: and he o slept with
his fathers, and Nadab his sonne reigned in his
steade.
21 ¶ Also Rehoboam the sonne of Salomon
reigned in Iudah. Rehoboam was one and fourtie
yeere old,when he began to reigne,and reigned se-
uenteene p yeere in Ierusalem, the citie which the

c Then the wife of Ieroboam.
d For God oft times discloseth vnto his the craft and subtiltie of the wicked.
e Which wast but a seruant.
f To wit, two calues.
* Chap.21.21. and 2.king.9.8.
g Euery male euen to the dogs, 1.Sam.25.22.
h As well him that is in the strong holde,as him that is abroad.
i They shall lacke the honour of buriall in token of Gods malediction.
k In the middes of the wicked, God hath some,on whom he doth bestow his mercies.
l The Lord will begin to destroy it out of hand.
m Meaning, Euphrates.
n The people shall not be excused,when they doe euill at the commandement of their gouernours.
o The Lord smote him that he died, 2.Chron.13.20.
p And died before Ieroboam about 4 yeeres.

Lord did chuse out of all the tribes of Israel,to put
his Name there: and his mothers name was Naa-
mah an Ammonite.
22 And Iudah wrought wickednesse in the
sight of the Lorde: and they prouoked him more
with their sinnes, which they had committed,
||then all that which their fathers had done.
23 For they also made them hie places, and
images, and groues on euery hie hill, and vnder
euery greene tree.
24 There were also Sodomites q in the land,
they did according to all the abominations of the
nations, which the Lord had cast out before the
children of Israel.
25 ¶ And in the fift yere of King Rehoboam,
Shishak King of Egypt came vp against Ierusalem,
26 And tooke the treasures of the house of the
Lord, and the treasures of the Kings house, and
tooke away all: also he caried away all the shields
of golde * which Salomon had made.
27 And King Rehoboam made for them bra-
sen shieldes,and committed them vnto the handes
of the chiefe of the garde, which wayted at the
doore of the Kings house.
28 And when the King went into the house
of the Lord,the gard bare them,and brought them
againe into the gard chamber.
29 And the rest of the actes of Rehoboam,
and all that he did, are they not written in r the
booke of the Chronicles of the Kings of Iudah?
30 And there was warre betweene Rehoboam
and Ieroboam s continually.
31 And Rehoboam slept with his fathers, and
was buried with his fathers in the citie of Dauid.
his mothers name *was* Naamah an t Ammonite.
And Abiiam his sonne reigned in his stead.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Asa succeedeth in his roume. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

AND in the eighteenth yeere of King *Ierobo-
am the sonne of Nebat, reigned Abiiam o-
uer Iudah.
2 Three yeere reigned he in Ierusalem, and
his mothers name *was* Maachah the daughter of
a Abishalom.
3 And hee walked in all the sinnes of his fa-
ther, which he had done before him: and his
heart was not perfite with the Lord his God as the
heart of Dauid his father.
4 But for Dauids sake did the Lord his God
giue him a b light in Ierusalem, and set vp his
sonne after him, and established Ierusalem,
5 Because Dauid did that which was right in
the sight of the Lord, and turned from nothing
that he commanded him,all the dayes of his life,
* saue onely in the matter of Vriah the Hittite.
6 And there was warre betweene Rehoboam
and Ieroboam as long as he liued.
7 The rest also of the actes of Abiiam, and all
that hee did, are they not written in the * booke
of the Chronicles of the Kings of Iudah? there
was also warre betweene Abiiam,and Ieroboam.
8 And Abiiam slept with his fathers, and they
buried him in the citie of Dauid: and Asa his
sonne reigned in his steade.
9 ¶ * And in the twentie yeere of Ieroboam
King of Israel, reigned Asa ouer Iudah.
10 Hee reigned in Ierusalem one and fourtie
yeere,

|| Or, besides all that their fathers had done by their sinnes.
q Where idolatrie reigneth, all horrible vices are committed,til at length Gods iust iudgement destroy them vtterly.
* Chap.10.16.
r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2.Chro.12.15.
s That is, all the dayes of Rehoboams life.
t Whose idolatrie Rehoboam her sonne followed.
* 2.Chro.13.1.
a Some thinke that this was Absalom Salomons sonne.
b Meaning,a sonne to reigne ouer Iudah.
* 2.Sam.11.4. and 12.9.
* 2.Chron.13.2.
* 2.Chron.14.1.

c That is, his grandmother, as Dauid is oft times called father of them, whose grand father he was.

yeere, and his c mothers name *was* Maachah, the
daughter of Abishalom.
11 And Asa did right in the eies of the Lorde,
as *did* Dauid his father.
12 And he tooke away the Sodomites out of
the lande, and put away all the idoles that his fa-
thers had made.
13 And he d put downe*Maachah his mother
also from her estate, because she had made an idole
in a groue: and Asa destroied her idoles, and burnt
them by the brooke Kidron.
14 But they put not downe the hie places. Ne-
uertheles Asas heart was e vpright with the Lorde
all his daies.
15 Also he brought in the holie vessels of his
father, and the things that he had dedicated vnto
the house of the Lord, siluer, and golde, and vessels.
16 ¶ And there was warre betweene Asa and
Baasha King of Israel all their daies.
17 Then Baasha king of Israel went vp against
Iudah, and built f Ramah, so that he woulde let
none goe out or in to Asa king of Iudah.
18 Then Asa tooke all the siluer and the golde
that was left in the treasures of the house of the
Lord, and the treasures of the Kings house, and de-
liuered them into the handes of his seruantes, and
King Asa sent them to * Ben-hadad the sonne of
Tabrimon, the sonne of Hezion king of || Aram
that dwelt at Damascus, saying,
19 *There is* a couenant betweene me and thee,
and betweene my father and thy father: behold, I
haue sent vnto thee a present of siluer and golde:
come, breake thy couenant with Baasha King of
Israel, that he may g depart from me.
20 So Ben-hadad hearkened vnto King Asa,
and sent the captaines of the hosts, which he had,
against the cities of Israel, and smote Iion, & Dan,
and Abel-beth maachah, and all Cinneroth, with
all the land of Naphtali.
21 And when Baasha heard thereof, hee left
building of Ramah, and dwelt in Tirzah.
22 Then king Asa || assembled al Iudah, † none
excepted, and they tooke the stones of Ramah,
and the timber thereof, wherewith Baasha had
built, and King Asa built with them Geba of Ben-
iamin and Mizpah.
23 And the rest of all the actes of Asa, and all
his might, & all that he did, and the cities which he
built, are they not written in the booke of the
Chronicles of the Kings of Iudah? but in his olde
age he was diseased in his h feete.
24 And Asa slept with his fathers, and was bu-
ried with his fathers in the citie of Dauid his i fa-
ther. And Iehoshaphat his sonne reigned in his
steade.
25 And Nadab the sonne of Ieroboam began
to reigne ouer Israel the second yeere of Asa king
of Iudah, and reigned ouer Israel two yeere.
26 And he did euill in the sight of the Lorde,
walking in the way of his father, and in his sinne
wherewith he made Israel to sinne.
27 And Baasha the sonne of Ahijah of ẏ house
of Issachar conspired against him, and Baasha slue
him at Gibbethon, which belonged to the Phili-
stims: for Nadab and all Israel laide siege to Gib-
bethon.
28 Euen in the third yeere of Asa King of Iu-
dah did Baasha slay him, and reigned in his steade.
29 And when he was King, hee k smote all the
house of Ieroboam, hee left none aliue to Ierobo-

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God & become idolaters, but must be punished.

* 2.Chron.15.16.

e For in that that he suffred them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, lest they should follow Asa.

* 2.Chron.16.2.

|| Or, Syria.

g And vexe me no longer.

|| Or, make a proclamation.

† Ebr. none innocent.

h He had the goute and put his trust rather in physicions then in the Lord, 2.Chro.16.12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wickednes of another.

am, vntill he had destroied him, according to the
* word of the Lord which he spake by his seruant
Ahijah the Shilonite,
30 Because of the sinnes of Ieroboam which
he committed, and wherewith hee made Israel to
sinne, by his l prouocation, wherewith he prouo-
ked the Lord God of Israel.
31 And the residue of the actes of Nadab, and
all that he did, are they not written in the booke of
the Chronicles of the kings of Israel?
32 And there was warre betweene Asa and Ba-
asha king of Israel, all their daies.
33 In the third yeere of Asa King of Iudah, be-
gan Baasha the sonne of Ahijah to reigne ouer all
Israel in m Tirzah, *and reigned* foure and twentie
yeeres.
34 And he did euill in the sight of the Lorde,
walking in the way of Ieroboam, and in his sinne,
wherewith he made Israel to sinne.

* Chap.14.10.

l By causing the people to commit idolatrie with his calues, & so prouoking God to anger.

m Which was the place where the kings of Israel remained.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built againe.

THen the worde of the Lorde came to Iehu the
sonne of Hanani against Baasha, saying,
2 a Forasmuch as I exalted thee out of the
dust, and made thee captaine ouer my people Isra-
el, and thou hast walked in the way of Ieroboam,
and hast made my people Israel to sinne, to pro-
uoke me with their sinnes,
3 Beholde, I will take away the posteritie of
Baasha, and the posteritie of his house, and will
make b thine house like the * house of Ieroboam,
the sonne of Nebat.
4 * He that dieth of Baashas *stocke* in the ci-
tie, him shall the dogs eate: and that man of him
which dieth in the fieldes, shall the foules of the
aire eate.
5 And the rest of the actes of Baasha, and what
he did, and his || power, are they not written in the
booke of the * Chronicles of the kings of Israel?
6 So Baasha slept with his fathers, and was bu-
ried in Tirzah, and Elah his sonne reigned in his
steade.
7 And c also by the hand of Iehu the sonne of
Hanani the Prophet, came the worde of the Lorde
to Baasha, and to his house, that he should be like
the house of Ieroboam, euen for all the wickednes
that he did in the sight of the Lord, in prouoking
him with the worke of his handes, and because he
killed d him.
8 ¶ In the sixe and twentie yeere of Asa king
of Iudah, began Elah ẏ sonne of Baasha to reigne
ouer Israel in Tirzah, *and reigned* two yeere.
9 And his seruant Zimri, captaine of halfe his
charets, conspired against him, as he was in Tirzah
e drinking, till he was drunken in the house of Arza
steward of his house in Tirzah.
10 And Zimri came and smote him, and killed
him, in the seuen and twentie yeere of Asa king of
Iudah, and reigned in his steade.
11 ¶ And when hee was King, and sate on his
throne, he slew all the house of Baasha, not leauing
thereof one to pisse against a wall, neither of his
kinsfolkes, nor of his friends.
12 So did Zimri destroy all the house of Baa-
sha, according to the word of the Lorde which he
spake against Baasha by the hande of Iehu the
f Prophet,
13 For all the sinnes of Baasha, and sinnes of
Elah his sonne, which they sinned, and made Israel
to

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning the house of Baasha.

* Chap.15.29.

* Chap.14.11.

|| Or, valiantnesse.

* 2.Chron.16.1.

c That is the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

to sinne, and prouoked the Lorde God of Israel
with their vanities.
14 And the rest of the actes of Elah, & all that
he did, are they not written in the booke of the
Chronicles of the Kings of Israel?
15 ¶ In the seuen and twentie yeere of Asa
King of Iudah did Zimri reigne seuen dayes in
Tirzah, & the people was then in campe g against
Gibbethon, which *belonged* to the Philistims.

g The siege had continued frõ the time of Nadab Ieroboams sonne.

16 And the people of the hoste heard say, Zimri
hath conspired, and hath *also slayne the King.
Wherefore all Israel made Omri the captaine of
the hoste, king ouer Israel that same day *euen* in
the hoste.
17 Then Omri went vp from Gibbethon, and
all Israel with him, and they besieged h Tirzah.

h Where Zimri kept himselfe in holde.

18 And when Zimri saw, that the citie was ta-
ken, he went into the palace of the Kings house,
and † burnt himselfe, and the Kings house with
fire, *and* so dyed,

†*Ebr. burnt the Kings house vpon him.*

19 For his sinnes which hee sinned, in doing
that which is euill in the sight of the Lord, in wal-
king in the way of Ieroboam, and in his sinnes
which he did, causing Israel to sinne.
20 And the rest of the actes of Zimri, and his
treason that hee wrought, are they not written
in the booke of the Chronicles of the Kinges of
Israel?
21 Then were the people of Israel deuided in-
to two partes: *for* i halfe the people followed
Tibni the sonne of Ginath to make him King, and
the other halfe followed Omri.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

22 But the people that folowed Omri, preuay-
led against the people that followed Tibni the
sonne of Ginath: so Tibni dyed, & Omri reigned.
23 In the one and thirtie yeere of Asa King of
Iudah began Omri to reigne ouer Israel, *& reigned*
twelue yeere. Sixe yeere reigned he in Tirzah.
24 And hee bought the mountaine ‖ Samaria
of one Shemer for two talents of siluer, and built
in the mountaine and called the name of the citie,
which he buylt, after the name of Shemer lord of
the mountaine, Samaria.

‖*Or, Shomeron.*

25 But Omri did euil in the eyes of the Lord,
and did k worse then all that were before him.
26 For he walked in all the way of Ieroboam
the sonne of Nebat, & in his sinnes wherewith hee
made Israel to sinne in prouoking the Lord God
of Israel with their vanities.

k For such is the nature of Idolatry, that the superstitiõ thereof doth daily encrease, and the elder it is, ẏ more abominable it is before God and his Church.

27 And the rest of the actes of Omri, that hee
did, and his strength that hee shewed, are they not
written in the booke of the Chronicles of the
Kings of Israel?
28 And Omri slept with his fathers, and was
buryed in l Samaria: and Ahab his sonne reigned
in his stead.

l Hee was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

29 Nowe Ahab the sonne of Omri began to
reigne ouer Israel, in the eyght & thirtie yeere of
Asa king of Iudah: and Ahab the sonne of Omri
reigned ouer Israel in Samaria two & twenty yere.
30 And Ahab the sonne of Omri did worse in
ẏ sight of the Lord then all that were before him.
31 For was it a light thing for him to walke in
the sinnes of Ieroboam the sonne of Nebat, ex-
cept hee tooke Iezebel also the daughter of Eth-
baal King of the Zidonians to m wife and went and
serued Baal, and worshipped him?

m By whose meanes he fell to all wicked and strange idolatry, & cruell persecution.

32 Also hee reared vp an altar to Baal in the
house of Baal, which he had buylt in Samaria.
33 And Ahab made a groue, & Ahab procee-
ded, & did prouoke the Lorde God of Israel more
then all the kings of Israel that were before him.
34 In his dayes did Hiel the Bethelite buylde
n Iericho: he layed the foundation thereof in Abi-
ram his eldest sonne, and set vp the gates thereof
in his yongest sonne Segub, according to the word
of the Lorde which he spake †by Iosuua the sonne
of Nun.

n Reade Iosh. 6, 26.

†*Ebr. by the hand of Iosuua.*

CHAP. XVII.

1 *Eliiah forewarneth of the famine to come.* 4 *He is fed of rauens.* 9 *He is sent to Zarephath, where he restoreth his hostesse sonne to life.*

AND Eliiah the Tishbite one of the inhabitants
of Gilead sayde vnto Ahab, * As the Lorde
God of Israel liueth, before whom I a stand, there
shall bee neither dewe nor rayne these yeeres, but
b according to my worde.

*Ecclus. 48, 3. iam. 5, 16, 17.
a That is, whom I serue.
b But as I shall declare by Gods reuelation.

2 And the worde of the Lord came vnto him,
saying,
3 Goe hence, and turne thee Eastwarde, and
hide thy selfe in the ‖ riuer Cherith, that is ouer a-
gainst Iorden,

‖*Or, brooke.*

4 And thou shalt drinke of the riuer: and I
haue commanded the c rauens to feede thee there.

c To strengthen his faith against persecution, God promiseth to feede him miraculously.

5 So he went & did according vnto the word
of the Lord: for he went, and remained by the ri-
uer Cherith that is ouer against Iorden.
6 And the rauens brought him bread & flesh
in the morning, and bread & flesh in the euening,
and he dranke of the riuer.
7 And after a while the riuer dryed vp, be-
cause there fell no rayne vpon the earth.
8 ¶ And the d worde of the Lorde came vnto
him, saying,
9 * Vp, & get thee to Zarephath, which is in
Zidon, and remaine there: beholde, I haue com-
manded a widow there to sustaine thee.

d As the troubles of the Saintes of God are many, so his mercy is euer at hand to deliuer them.
*Luke 4, 25, 26.

10 So he arose & went to Zarephath: & when
he came to the gate of the citie, beholde, the wi-
dowe was there e gathering stickes: and he called
her, and sayde, Bring me, I pray thee, a litle water
in a vessel, that I may drinke.
11 And as she was going to fet it, he called to
her, and sayde, Bring me, I pray thee, a morsell of
bread in thine hand.

e All this was to strengthē the faith of Eliiah, to the intent that hee should looke vpon nothing worldly, but only trust on Gods prouidence.

12 And shee sayde, As the Lorde thy God li-
ueth, I haue not a cake, but euen an handfull of
meale in a barrel, and a litle oyle in a cruse: and
behold, I am gathering † a fewe stickes for to goe
in, and dresse it for me and my sonne, that we may
eate it, and f dye.

†*Ebr. two.*

f For there is no hope of any more sustenance.

13 And Eliiah said vnto her, Feare not, come,
do as thou hast sayde, but make me thereof a litle
cake first of all, and bring it vnto mee, and after-
ward make for thee, and thy sonne.
14 For thus saith the Lorde God of Israel, g The
meale in the barrel shal not be wasted, neither shal
the oyle in the cruse be diminished, vnto the time
that the Lord send rayne vpon the earth.

g God receiueth no benefite for the vse of his, but he promiseth a most ample recõpence for the same.

15 So she went, and did as Eliiah sayd, and shee
did eate: so did hee and her house h for a certaine
time.

h That is, till hee had raine & foode on the earth.

16 The barrell of the meale wasted not, nor
the oyle was spent out of the cruse, according to
the worde of the Lorde, which hee spake by the
hand of Eliiah.
17 ¶ And after these things, the sonne of the
wife of the house fell sicke, and his sicknesse was so
sore, ‖ that there was no i breath left in him.

‖*Or, that he dyed.*
i God would trie whether shee had learned by his mercifull prouidence to make him her onely stay and comfort.

18 And she said vnto Eliiah, What haue I to do
with

with thee, O thou man of God? art thou come
vnto me to call my ſinne to remembrance, and to
ſlay my ſonne?
19 And he ſaid vnto her, Giue me thy ſonne.
and he tooke him out of her boſome, and caried
him vp into a chamber, where he abode, and laide
him vpon his owne bed.
20 Then he called vnto the Lorde, and ſayde,
O Lorde my God, haſt thou [k] puniſhed alſo this
widowe, with whome I ſoiourne, by killing her
ſonne?
21 And he ſtretched himſelſe vpon the childe
three times, and called vnto the Lord, and ſayde,
O Lord my God, I pray thee, let this childes ſoule
come into him againe.
22 Then the Lord heard the voyce of Eliiah,
and the ſoule of the childe came into him againe,
and he reuiued.
23 And Eliiah tooke the childe, and brought
him downe out of the chamber into the houſe,
and deliuered him vnto his mother, and Eliiah
ſayd, Beholde, thy ſonne liueth.
24 And the woman ſaide vnto Eliiah, Nowe
[l] I knowe that thou art a man of God, and that
the word of the Lord in thy mouth is true.

k He was afraid leſt Gods Name ſhould haue bene blaſphemed and his miniſters contemned, except he ſhould haue continued his mercies, as he had begum them, ſpecially while he there remained.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 *Eliiah is ſent to Ahab.* 13 *Obadiah hideth an hundreth Prophets.* 40 *Eliiah killeth all Baals prophets.* 45 *Hee obteineth rayne.*

AFter many dayes, the word of the Lord came
to Eliiah, in the [a] third yeere, ſaying, Goe,
ſhewe thy ſelſe vnto Ahab, and I will ſende rayne
vpon the earth.
2 And Eliiah went to ſhewe himſelſe vnto A-
hab, and *there was* a great famine in Samaria.
3 And Ahab called Obadiah the gouernour
of his houſe: (and Obadiah [b] feared GOD
greatly:
4 For when Iezebel deſtroyed the Prophets
of the Lorde, Obadiah tooke an hundreth Pro-
phets, and hid them, by fiftie in a caue, and he fed
them with bread and water.)
5 And Ahab ſayde vnto Obadiah, Goe into
the land, vnto all the fountaines of water, and vn-
to all the riuers, if ſo be that we may finde graſſe
to ſaue the horſes and the mules aliue, leſt we de-
priue *the lande* of the beaſtes.
6 And ſo they deuided the lande betweene
them to walke thorowe it. Ahab went one way by
him ſelfe, and Obadiah went another way by him
ſelfe.
7 ¶ And as Obadiah was in the way, beholde,
Eliiah [c] met him: and he knew him, and fell on his
face, and ſaid, Art not thou my lord Eliiah?
8 And he anſwered him, Yea, goe tel thy lord,
Behold, Eliiah *is here.*
9 And he ſaid, What haue I ſinned, that thou
wouldeſt deliuer thy ſeruant into the hande of A-
hab, to ſlay me?
10 As the Lord thy God liueth, there is no na-
tion or kingdome, whither my lorde hath not ſent
to ſeeke thee: and when they ſaid, He is not here,
he tooke an othe of the kingdome and nation, if
they had not found thee.
11 And now thou ſayeſt, Goe, tell thy lorde,
Beholde, Eliiah *is here.*
12 And when I am gone from thee, the Spirite
of the Lorde ſhall cary thee into ſome place that I
doe not know: ſo when I come and tell Ahab, if
he cannot finde thee, then will he kill me: But I
thy ſeruant [d] feare the Lord from my youth.
13 Was it not tolde my lorde, what I did when
Iezebel ſlew the Prophets of the Lord, how I hid
an hundreth men of the Lordes Prophets by fifties
in a caue, and fed them with bread and water?
14 And now thou ſayeſt, Goe, tell thy lord, Be-
hold, Eliiah *is here,* that he may ſlay me.
15 And Eliiah ſaide, As the Lorde of hoſtes li-
ueth, before whome I ſtande, I will ſurely ſhewe
[e] my ſelfe vnto him this day.
16 ¶ So Obadiah went to meete Ahab, and told
him: And Ahab went to meete Eliiah.
17 And when Ahab ſaw Eliiah, Ahab ſaid vnto
him, Art thou he that troubleth Iſrael?
18 And hee anſwered, I haue not troubled Iſ-
rael, but [f] thou, and thy fathers houſe, in that yee
haue forſaken the commaundements of the Lord,
and thou haſt followed Baalim.
19 Nowe therefore ſende, and gather to me all
Iſrael vnto mount Carmel, and the prophets of
Baal foure hundreth and fiftie, and the prophets
of the groues foure hundreth, which eate at Ie-
zebels table.
20 ¶ So Ahab ſent vnto all the children of
Iſrael, and gathered the prophets together vnto
mount Carmel.
21 And Eliiah came vnto all the people, and
ſaid, Howe long [g] halt ye betweene two opinions?
If the Lord be God, followe him: but if Baal be
he, then goe after him. And the people anſwered
him not a word.
22 Then ſaide Eliiah vnto the people, I onely
remaine a Prophet of the Lorde: but Baals pro-
phets are foure hundreth and fiftie men.
23 Let them therefore giue vs two bullockes,
and let them chuſe the one, and cut him in pieces,
and lay him on the wood, but put no fire *vnder,*
and I will prepare the other bullocke, and lay him
on the wood, and will put no fire *vnder.*
24 Then call ye on the name of your god, and
I will call on the name of the Lorde: and then
the God that anſwereth [h] by fire, let him be God.
And all the people anſwered, and ſayde, It is well
ſpoken.
25 And Eliiah ſaid vnto the prophets of Baal,
Chuſe you a bullocke, and prepare him firſt, (for
ye are many) and call on the name of your gods,
but put no fire *vnder.*
26 So they tooke the one bullocke, that was
giuen them, and they prepared it, and called on
the name of Baal, from morning to noone, ſay-
ing, O Baal, heare vs: but there was no voyce, nor
any to anſwere: and they [i] leapt vpon the altar
that was made.
27 And at noone Eliiah mocked them, & ſaid,
Crye loude: for he is a [k] god: either he talketh or
purſueth *his enemies,* or is in his iourney, or it
may be that he ſleepeth, and muſt be [l] awaked.
28 And they cryed loude, and cut them ſelues
as their maner was, with kniues and launcers, till
the blood guſhed out vpon them.
29 And when midday was paſſed, and they had
prophecied vntill the offring of the *euening* ſacri-
fice, there was neither voyce, nor one to anſwere,
nor any that regarded.
30 And Eliiah ſaid vnto all the people, Come
to me. And all the people came to him. And hee
repayred the altar of the Lorde that was broken
downe.
31 And Eliiah tooke twelue ſtones, according

a After that he departed from the riuer Cherith.

b God had begunne to worke his feare in his heart, but had not yet brought him to that knowledge, which is alſo requiſite of the godly: that is, to profeſſe his Name openly.

c God pitieth oft times the wicked for ye godlies ſake, and cauſeth Eliiah to meete with Obadiah, that the benefite might be knowen to bee granted for Gods childrens ſake.

d I am none of the wicked perſecuters, that thou ſhouldeſt procure vnto me ſuch diſpleaſure, but ſerue God and fauour his children.

e By my preſence I will declare that thou haſt tolde him the trueth.

f The true miniſters of God ought not onely not to ſuffer the trueth to be vniuſtly ſlandered, but to reproue boldly the wicked ſlanderers without reſpect of perſon.

g Be conſtant in religion, & make it not as a thing indifferent whether ye folow God or Baal, or whether ye ſerue God wholy or in part, Zeph.1.5.

h By ſending downe fire from heauen to burne the ſacrifice.

i As men rauiſhed with ſome ſtrange ſpirit.

k You eſteeme him as a god.

l Hee mocketh their beaſtly madneſſe, which thinke that by any inſtāce or ſute the dead and vile idoles can helpe their worſhippers in their neceſſities.

to the nomber of the tribes of the sonnes of Iaa-
kob, (vnto whome the word of the Lord came,
saying, * Israel shalbe thy name)
32 And with the stoneshe built an altar in the
Name of the Lord : and he made a ditch round a-
bout the altar, as great as would conteine two
† measures of seede.
33 And hee put the wood in order, and hewed
the bullocke in pieces, and laid him on the wood,
34 And said, Fill foure barrels with water, and
powre it vpon the burnt offring and on the wood.
Againe he said, Doe so againe. And they did so the
second time. And he sayde, Doe it the third time.
And they did it the third time.
35 And the water ran rounde about the altar:
and he m filled the ditch with water also.
36 And when they shoulde offer the *euening*
sacrifice, Eliiah the Prophet came, and sayde, Lord
God of Abraham, Izhak and of Israel, let it be
knowen this day, that thou art the God of Israel,
and that I am thy seruant, and that I haue done
all these things at thy commandement.
37 Heare me, O Lorde, heare me, and let this
people knowe that thou art the Lorde God, and
that thou hast turned their heart againe n at the
last.
38 Then the fire of the Lorde fell, and consu-
med the burnt offring, and the wood, and the
stones, and the dust, and licked vp the water that
was in the ditch.
39 And when all the people sawe it, they fell
on their faces, and sayde, The Lord is God, the
Lord is God.
40 And Eliiah saide vnto them, Take the pro-
phets of Baal, let not o a man of them escape.
and they tooke them, and Eliiah brought them to
the brooke Kishon, and slewe them there.
41 ¶ And Eliiah sayde vnto Ahab, Get thee
vp, eate and drinke, for *there is* a sounde of much
raine.
42 So Ahab went vp to eate and to drinke,
and Eliiah went vp to the top of Carmel: and he
crouched vpon the earth, & put his face betweene
his knees,
43 And sayde to his seruant, Goe vp now and
looke towarde the way of the Sea. And he went
vp, and looked, and saide, There is nothing. Againe
he said, Goe againe p seuen times.
44 And at the seuenth time he saide, Beholde,
there ariseth a litle cloude out of the sea like a
mans hand. Then he said, Vp, and say vnto Ahab,
Make ready *thy charet*, and get thee downe, that
the raine stay thee not.
45 And || in the meane while the heauen was
blacke with cloudes and winde, and there was a
great raine. Then Ahab went vp and came to Iz-
reel.
46 And the hand of the Lorde was on Eliiah,
and he girded vp his loynes, and ran q before Ahab
till he came to Izreel.

* Gen.32.28. 2.king.17.34.

† Ebr. Seas, which some thinke conteine about three pottels and a third part a piece.

m Hereby he declared the excellent power of God, who contrary to nature coulde make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the only God.

n Though God suffer his to runne in blindnesse and errour for a time, yet at the length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power and destroy the idolaters his enemies.

p As Gods spirite mooued him to pray, so was he strengthened by the same, that he did not faint, but continued still til he had obtained.

|| Or, here and there.

q He was so strengthened with Gods spirite, that he ran faster then the charet was able to runne.

CHAP. XIX.

5 Eliiah fleeing from Iezebel, is nourished by the Angell of God. 15 Hee is commaunded to anoynt Hazael, Iehu, and Elisha.

NOwe Ahab tolde Iezebel all that Eliiah had
done, and howe hee had slaine all the a Pro-
phets with the sword.
2 Then Iezebel sent a messenger vnto Eliiah,
saying, b The gods doe so to me and more also, if
I make not thy life like one of their liues by to
morowe this time.
3 ¶ When he sawe that, hee arose, and went
|| for his life, and came to Beer-sheba, which is in
Iudah, and left his seruant there.
4 But he went a daies iourney into the wilder-
nesse, and came and sate downe vnder a Iuniper
tree, and desired that he might die, and saide, It is
nowe ynough : O Lord, c take my soule, for I am
no better then my fathers.
5 And as hee lay and slept vnder the Iuniper
tree, behold now, an Angel touched him, and saide
vnto him, Vp, *and* eate.
6 And when he looked about, behold, there
was a cake baken on the coales, and a pot of water
at his head : so he did eate and drinke, and returned
and slept.
7 And the Angel of the Lorde came againe
the second time, and touched him, and sayde, Vp,
and eate : for d thou hast a great iourney.
8 ¶ Then he arose, and did eate and drinke,
and walked in the strength of that meate fourtie
dayes and fourtie nights, vnto Horeb the mount of
God.
9 And there he entred into a caue, and lodged
there: and beholde, the Lorde spake to him, and
sayd vnto him, What doest thou here, Eliiah?
10 And he answered, I haue e bene very ie-
lous for the Lord God of hostes : for the children
of Israel haue forsaken thy couenant, broken
downe thine altars, and slaine thy Prophets with
the sword, * and I onely am left, and they seeke
my life to take it away.
11 And he sayde, Come out, and stand vpon
the mount before the Lorde. And beholde, the
Lord went by, and a mightie strong winde rent
the mountaines, and brake the rockes before the
Lorde: *but* the Lord was f not in the winde : and
after the winde *came* an earthquake : *but* the Lord
was not in the earthquake :
12 And after the earthquake *came* fire : *but*
the Lorde was not in the fire : and after the fire
came a still and soft voyce.
13 And when Eliiah heard it, hee couered his
face with his mantel, and went out, and stoode in
the entring of the caue, and beholde, *there came* a
voyce vnto him, and sayd, What doest thou here,
Eliiah?
14 And he answered, I haue bene very ielous
for the Lorde God of hostes, g because the chil-
dren of Israel haue forsaken thy couenant, cast
downe thine altars, and slayne thy Prophets with
the sworde, and I onely am left, and they seeke my
life to take it away.
15 And the Lord sayd vnto him, Goe, returne
by the wildernes vnto Damascus, and when thou
commest *there*, anoint Hazael King ouer || Aram.
16 And Iehu the sonne of Nimshi shalt thou
anoynt King ouer Israel : and Elisha the sonne of
Shaphat of Abel Meholah shalt thou anoynt to
be Prophet in thy roume.
17 And * him that escapeth from the sworde
of Hazael, shall Iehu slay : and him that escapeth
from the sworde of Iehu, shall Elisha slay.
18 Yet will * I leaue seuen thousand in Israel,
euen h all the knees that haue not bowed vnto
Baal, and euery mouth that hath not kissed him.
19 ¶ So he departed thence, and found Elisha
the sonne of Shaphat who was plowing w twelue
yoke of oxen before him, and was with the
twelft : and Eliiah went towards him, and cast his
mantel

a To wit, of Baal.

b Though ÿ wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

|| Or, whither his minde led him.

c So hard a thing it is to bridle our impatiencie in affliction, that the Saintes could not ouercome the same.

d He declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.

e He complayneth, that the more zealous that hee shewed himselfe to maintaine Gods glory, the more cruelly was hee persecuted.

* Rom.11.3.

f For the nature of man is not able to come neere vnto God, if hee should appeare in his strength and full maiestie, and therefore of his mercie he submitteth himselfe to our capacitie.

g We ought not to depend on the multitude in maintaining Gods glory, but because our duety so requireth, we ought to do it.

|| Or, Syria.

* 2 King.9.1.3. eeclus.48.8.

* Rom.11.4.

h He declareth that wicked dissemblers and idolaters are not his.

mantel vpon him.
20 And he left the oxen, and ranne after Eliiah,
and sayde, i Let mee, I pray thee, kisse my father
and my mother, and then I will follow thee. Who
answered him, Go, returne: for what haue I done
to thee?
21 And when he went backe againe from him,
he tooke a couple of oxen, and slewe them, and
sod their flesh with the k instruments of the oxen,
and gaue vnto the people, and they did eate: then
he arose and went after Eliiah, and ministred vn-
to him.

i Though this naturall affection is not to be contemned, yet it ought not to moue vs when God calleth vs to serue him.

k He would not stay till wood was brought, so great was his desire to follow his vocatiō.

CHAP. XX.

1 Samaria is besieged. 13 The Lorde promiseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.

THen Ben-hadad the King of || Aram assem-
bled all his armie, and two and thirtie a Kings
with him, with horses, and charets, and went vp
and besieged || Samaria, and fought against it.
2 And hee sent messengers to Ahab King of
Israel, into the citie,
3 And sayd vnto him, Thus sayth Ben-hadad,
Thy siluer & thy golde is mine: also thy women,
and thy fayre children are mine.
4 And the King of Israel answered, and sayd,
My lorde King, according to thy saying, b I am
thine, and all that I haue.
5 And when the messengers came againe,
they said, Thus commandeth Ben-hadad, & saith,
When I shal send vnto thee, and command, thou
shalt deliuer me thy siluer and thy golde, and thy
women, and thy children,
6 c Or els I will sende my seruants vnto thee
by to morow this time: and they shal search thine
house, & the houses of thy seruants: and whatsoe-
uer is pleasant in thine eyes, they shall take it in
their handes, and bring it away.
7 Then the King of Israel sent for all the El-
ders of the land, & sayd, Take heede, I pray you,
and see how he seeketh mischiefe: for he sent vnto
me for my wiues, and for my children, and for
my siluer, and for my golde, and I denyed him
not.
8 And all the Elders, and all the people sayde
to him, Hearken d not vnto him, nor consent.
9 Wherefore hee sayde vnto the messengers
of Ben-hadad, Tell my lorde the King, All that
thou diddest sende for to thy seruant at the first
time, that I will doe, but this thing I may not do.
And the messengers departed, and brought him an
answere.
10 And Ben-hadad sent vnto him, and sayde,
The gods do so to me and more also, if the e dust
of Samaria be ynough to all the people that fol-
low me, for euery man an handfull.
11 And the King of Israel answered, and sayd,
Tel *him*, Let not him that girdeth *his harneis*, boast
himselfe, as he that f putteth it off.
12 And when he heard that tidings, as hee was
with the Kings drinking in the pauilions, he sayd
vnto his seruants, || Bring forth *your engines*. and
they set them against the citie.
13 ¶ And beholde, there came a Prophet
vnto Ahab King of Israel, saying, Thus sayeth
the Lorde, Hast thou seene all his great multi-
tude? beholde, I will deliuer it into thine hande
this day, that thou mayest knowe, g that I am the
Lorde.
14 And Ahab sayd, By whome? And he sayde,

||Or, Syria.

a That is, gouernours, and rulers of prouinces.

||Or, Shomeron.

b I am content to obey and pay tribute.

c He would not accept this answere, except he did out of hande deliuer whatsoeuer he shoulde aske: for he sought an occasion, howe to make warre against him.

d They thought it their dueties rather to vtter their liues, then to grant to that thing which was not lawful, onely to satisfie the lust of a tyrant.

e Much lesse shall there be found any pray, that is worth any thing, when they shalbe so many.

f Boast not before the victorie be gotten.

||Or, put your selues in order.

g Before God went about with signes & miracles to pul Ahab from his impietie, and now againe with wōderful victories

Thus sayth the Lorde, By the seruants of the prin-
ces of the prouinces. He sayde againe, Who shall
order the battel? And he answered, Thou.
15 ¶ Then hee nombred the seruantes of the
princes of the prouinces, and they were two hun-
dreth, two and thirtie: and after them hee nom-
bred the whole people of all the children of Isra-
el, *euen* seuen thousand.
16 And they went out at noone: but Ben-ha-
dad did drinke till hee was drunken in the tentes,
both he and the Kings: *for* two and thirtie Kings
helped him.
17 So the h seruants of the princes of the pro-
uinces went out first: and Ben-hadad sent out, and
they shewed him, saying, There are men come out
of Samaria.
18 And he sayde, Whether they be come out
for peace, take them aliue: or whether they bee
come out to fight, take them yet aliue.
19 So they came out of the citie, *to wit*, the
seruants of the princes of the prouinces, and the
hoste which followed them.
20 And they slew euery one his † enemie: and
the || Aramites fled, and Israel pursued them: but
Ben-hadad the King of Aram escaped on an horse
with *his* i horsemen.
21 And the King of Israel went out, & smote
the horses and charets, and with a great slaughter
slew he the Aramites.
22 (For there had come a Prophet to the King
of Israel, and had sayd vnto him, Goe, be of good
courage, and consider, and take heede what thou
doest: for when the yeere is gone about, the King
of Aram will come vp against thee)
23 ¶ Then the seruants of the King of Aram
said vnto him, Their k gods are gods of the moun-
taines, and therefore they ouercame vs: but let vs
fight against them in the playne, and doubtlesse we
shall ouercome them.
24 And this doe, Take the Kings away, euery
one out of his place, & place captaines for them,
25 And nomber thy selfe an armie, like the
armie that thou hast lost, with such horses, & such
charets, & we wil fight against them in the plaine,
and doubtlesse we shall ouercome them: and he
hearkened vnto their voyce, and did so.
26 And after the yeere was gone about, Ben-
hadad nombred the Aramites, and went vp to A-
phek to fight against Israel.
27 And the children of Israel were nombred,
and were all l assembled and went against them,
and the children of Israel pitched before them,
like two litle flockes of kiddes: but the Aramites
filled the countrey.
28 And there came a man of God, and spake
vnto the King of Israel, saying, Thus sayeth the
Lord, Because the Aramites haue sayde, The Lorde
is the God of the mountaines, and not God of
the valleis, therfore wil I deliuer all this great mul-
titude into thine hand, and ye shall know that m I
am the Lord.
29 And they pitched one ouer against the o-
ther seuen dayes, & in the seuenth day the battell
was ioyned: and the children of Israel slewe of the
Aramites an hundreth thousand footemen in one
day.
30 But the rest fled to Aphek into the citie: &
there fell a wall vpon seuen and twentie thousand
men that were left: and Ben-hadad fled into the
citie, and came into † a secret chamber.

h That is, yong men trained in the seruice of Princes.

† Ebr. man.

|| Or, Syrians.

i With them that were appointed for the preseruatiō of his person.

k Thus the wicked blaspheme God in their furie, whom notwithstāding he suffereth not vnpunished.

l All they, which were in the battel of the former yere, vers. 15.

m Who am of like power in the valley, as I am on the hils, and can aswel destroy a multitude with few as with many.

† Ebr. from chamber, to chamber.

31 ¶And his seruants sayd vnto him, Beholde
nowe, wee haue heard say that the Kings of the
house of Israel are mercifull Kings: we pray thee,
let vs put sackecloth about our n loynes, & ropes
about our heads,and goe out to the King of Israel:
it may be that he will saue thy life.

n In signe of submission,& that we haue deserued death,if he will punish vs with rigour.

32 Then they gyrded sackecloth about their
loynes, & *put* ropes about their heads, and came
to the King of Israel, and sayd, Thy seruant Ben-
hadad sayth, I pray thee,let me liue: and he sayd,
Is he yet aliue?he is my brother.
33 Now the men tooke diligent heede,||if they
could catch *any thing* of him, and made haste, and
sayd, Thy brother o Ben-hadad. And he sayd, Go,
bring him. So Ben-hadad came out vnto him,and
he caused him to come vp vnto the chariot.

||Or,and caught it of him.
o He is aliue.

34 And *Ben-hadad* sayde vnto him, The cities
which my father tooke from thy father, I will re-
store, & thou shalt make streetes for thee in p Da-
mascus,as my father did in Samaria. Then *said A-
hab*, I will let thee goe with this couenant. So hee
made a couenant with him, and let him goe.

p Thou shalt appoint in my chiefe citie what thou wilt,and I will obey thee.

35 ¶Then a certaine man of the ||children of
the Prophets sayd vnto his neighbour by the com-
mandement of the Lord, q Smite me, I pray thee.
But the man refused to smite him.

||Or, of the disciples.
q By this external signe he woulde more liuely touch the kings heart.

36 Then sayd he vnto him, Because thou hast
not obeyed the voyce of the Lorde, beholde, as
soone as thou art departed from mee, a lyon shall
r slay thee. So when he was departed from him, a
lyon found him and slew him.

r Because thou hast transgressed the cōmandement of the Lord.

37 Then hee founde another man, and sayde,
Smite mee, I pray thee. And the man smote him,
and in smiting wounded *him*.
38 So the Prophet departed, & wayted for the
King by the way,and disguised himselfe with ashes
vpon his face.
39 And when the King came by,hee cried vn-
to the King, and said, s Thy seruant went into the
middes of the battel: and beholde, there went a-
way a man,whom *another* man brought vnto me,
and sayd, Keepe this man: if he be lost, and want,
thy life shall go for his life,or els thou shalt pay a
talent of siluer.

s By this parable he maketh Ahab cōdemne himselfe, who made a couenant with Gods enemie, & let him escape,whom God had appointed to be slayne.

40 And as thy seruant had here and there to
do,he was gone: And the King of Israel said vnto
him, So shall thy iudgement be: thou hast giuen
sentence.
41 And hee hasted, and tooke the ashes away
from his face: and the King of Israel knewe him
that he was of the Prophets.
42 And he said vnto him, Thus saith the Lord,
* Because thou hast let goe out of *thine* handes a
man whom I appoynted to dye, thy life shall goe
for his life,and thy people for his people.

*Chap.22.38.

43 And the King of Israel went to his house
heauie and in dipleasure,and came to ||Samaria.

||Or, Shomeron.

CHAP. XXI.

1 Iezebel commandeth to kill Naboth, for the vineyarde that hee refused to sell to Ahab. 19 Eliiah reproueth Ahab, and he repenteth.

AFter ||these things Naboth the Izreelite had
a vineyarde in Izreel, hard by the palace of
Ahab King of Samaria.
2 And Ahab spake vnto Naboth, saying,
a Giue me thy vineyarde, that I may make mee a
garden of herbes thereof, because it is neere by
mine house: and I will giue thee for it a better
vineyard then it is: *or* if it please thee, I will giue
thee the worth of it in money.

||Or,at this time.
a Though Ahabs tyrannie be condemned by the holy Spirit,yet he was not so rigorous that he would take from another man his right without full recompence.

3 And Naboth said to Ahab, The Lord keepe
me from giuing the inheritance of my father vn-
to thee.
4 Then Ahab came into his house heauie and
in displeasure, because of the word which Naboth
the Izreelite had spoken vnto him. for hee had
sayde, I will not giue thee the inheritance of my
fathers, and he lay b vpon his bed, and turned his
face and would eate no bread.

b Thus the wicked consider not what is iust and lawfull,but fret inwardly,when they can not haue their inordinate appetites satisfied.

5 Then Iezebel his wife came to him & said
vnto him, Why is thy spirit so sad that thou eatest
no bread?
6 And he saide vnto her, Because I spake vnto
Naboth the Izreelite, & sayd vnto him, Giue me
thy vineyard for money, or if it please thee, I will
giue thee *another* vineyard for it: but he answered,
I wil not giue thee my vineyard.
7 Then Iezebel his wife sayde vnto him,
c Doest thou nowe gouerne the kingdome of Is-
rael? vp, eate bread, & † be of good cheere, I will
giue thee the vineyard of Naboth the Izreelite.

c As though she said,thou knowest not what it is to reigne. Command and intreate not.
†Ebr. let thine heart be merrie.

8 ¶So she wrote letters in Ahabs name, and
sealed them with his seale, and sent the letters vnto
the Elders, and to the nobles that were in his citie
dwelling with Naboth.
9 And shee wrote in the letters, saying, Pro-
claime a d fast, and set Naboth among the chiefe
of the people,

d For then they vsed to enquire of mens faultes,for none could fast truely that were notorious sinners.

10 And set two wicked men before him, & let
them witnesse against him, saying, Thou diddest
blaspheme God and the King: then cary him out,
and stone him that he may dye.
11 And the e men of his citie, *euen* the Elders
& gouernours, which dwelt in his citie, did as Ie-
zebel had sent vnto them: as it was written in the
letters,which she had sent vnto them.
12 They proclaimed a fast, and set Naboth a-
mong the chiefe of the people,
13 And there came two wicked men, and sate
before him: and the wicked men witnessed against
Naboth in the presence of the people, saying,
Naboth did † blaspheme God and the King. Then
they caried him away out of the citie, and stoned
him with stones,that he dyed.

e Thus ẏ worldlings contrary to Gods commandement,who willeth not to consent to the shedding of innocẽt blood,obey rather the wicked cōmandements of princes then the iust lawes of God.
†Ebr. blesse.

14 Then they sent to Iezebel, saying, Naboth
is stoned and is dead.
15 ¶ And when Iezebel heard that Naboth
was stoned and was dead, Iezebel sayde to Ahab,
f Vp, *and* take possession of the vineyarde of Na-
both the Izreelite, which he refused to giue thee
for money: for Naboth is not aliue,but is dead.

f This example of monstruous crueltie the holy Ghost leaueth to vs,to the intent that we should abhorre all tyrannie,& specially in them,whom nature and kinde should moue to be pitifull & inclined to mercy.

16 And when Ahab heard that Naboth was
dead,he rose to goe downe to the vineyard of Na-
both the Izreelite,to take possession of it.
17 ¶And the word of the Lord came vnto E-
lijah the Tishbite,saying,
18 Arise, goe downe to meete Ahab King of
Israel, which is in Samaria. loe, *he is* in the vine-
yard of Naboth, whither he is gone downe to take
possession of it.
19 Therefore shalt thou say vnto him, Thus
sayth the Lord, g Hast thou killed, and also gotten
possession? And thou shalt speake vnto him, say-
ing, Thus saith the Lord, h In the place where dogs
licked the blood of Naboth, shal dogs licke euen
thy blood also.

g Doest thou thinke to haue any aduantage by murthering of an innocent?
h This was fulfilled in Ioram his sonne,as 2.King. 9.25,26.

20 And Ahab sayd to Elijah, Hast thou founde
mee, O mine enemie? And hee answered,I haue
found *thee*: for thou hast solde thy selfe to worke
wickednes in the sight of the Lord.

21 *Beholde,

21 *Beholde, I wjll bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * pisseth against the wall, as well him that is * shut vp, as him that is left in Israel,

22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahiiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23 And also of Iezebel spake the Lorde, saying, * The dogs shall eate Iezebel; ‖ by the wall of Izreel.

24 The dogs shall eate him of Ahabs *stocke*, that dyeth in the citie: and him that dyeth in the fieldes, shall the foules of the ayre eate.

25 (But there was none like Ahab, who did i sell himselfe, to worke wickednesse in the sight of the Lord: whom Iezebel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whome the Lord cast out before the children of Israel.)

27 Nowe when Ahab heard those wordes, hee rent his clothes, & put sackecloth vpon † him and fasted, and lay in sackecloth and went k softly.

28 And the word of the Lord came to Eliiah the Tishbite, saying,

29 Seest thou howe Ahab is humbled before me? because he submitteth himselfe before mee, I will not bring that euill in his dayes, *but* in his l sonnes dayes will I bring euill vpon his house.

*Chap.24.10. 2.King.9.8.
*1.Sam.25.22.
*Chap.14.10.
*Chap.15.29.
*Chap.16.3.
*2.King.9.33,36.
‖Or, fortresse, or possession.
i By the wicked counsell of his wife he became a vile idolater and cruel murtherer, as one that gaue himselfe wholy to serue sinne.
†Ebr. his flesh.
k In token of mourning, or as some reade, bare footed.
l Meaning, in Iorams time, 2.King. 9.26.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah sheweth the King what shall be the successe of their enterprise. 24 Zidkiiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 and Ioram his sonne.

AND * they continued a three yeere without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the King of Iudah b come downe to the King of Israel.

3 (Then the King of Israel saide vnto his seruants, Knowe yee not that c Ramoth Gilead was ours? and we stay, and take it not out of the hand of the King of Aram?)

4 And he sayde vnto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat sayde vnto the King of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat sayde vnto the King of Israel, e Aske counsaile, I pray thee, of the Lorde to day.

6 Then the King of Israel gathered the f prophets vpon a foure hundreth men, and saide vnto them, Shall I go against Ramoth Gilead to battel, or shall I let it alone? And they sayd, Go vp: for the Lord shall deliuer it into the hands of the King.

7 And Iehoshaphat saide, Is there here neuer a Prophet of the g Lorde more, that wee might inquire of him?

8 And the King of Israel saide vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whome we may aske counsel of the Lord, but h I hate him: for he doeth not prophecie good vnto me, but euill. And Iehoshaphat sayd, Let not the King say so.

*2.Chron.18.1,2.
a Benhadad the King of Syria and Ahab made a peace, which endured three yeeres.
b To see and visite him.
c The Kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore hee thought not himselfe bounde thereby to restore it.
d I am ready to ioyne and goe with thee, and all mine is at thy commandement.
e He seemed that he would not goe to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey.
f Meaning, the false prophets, which were flatterers & serued for lucre, whome Iezebel had assembled and kept after the death of those whome Elias slewe.
g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.
h Whereby wee see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them.

9 Then the King of Israel called an i Eunuche, and sayde, Call quickely Michaiah the sonne of Imlah.

10 And the King of Israel and Iehoshaphat the King of Iudah sate either *of them* on his throne in their k apparell in the voyd place at the entring in of the gate of Samaria, and all the prophets prophecied before them.

11 And Zidkiiah the sonne of Chenaanah made him l hornes of yron, and sayde, Thus sayth the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the Kings hand.

13 ¶ And the messenger that was gone to call Michaiah spake vnto him, saying, Beholde nowe, the wordes of the prophets *declare* good vnto the King with † m one accorde: let thy worde therefore, I pray thee, bee like the worde of one of them, and speake thou good.

14 And Michaiah saide, As the Lorde liueth, whatsoeuer the Lorde sayth vnto me, that will I speake.

15 ¶ So he came to the King, & the King said vnto him, Michaiah, shall we goe against Ramoth Gilead to battell, or shall wee leaue off? And hee answered him, n Goe vp, and prosper: and the Lord shall deliuer it into the hand of the King.

16 And the King said vnto him, How oft shall I charge thee, that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he said, I sawe all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lorde sayde, o These haue no master, let euery man returne vnto his house in peace.

18 (And the King of Israel saide vnto Iehoshaphat, Did I not tell thee, that he woulde prophecie no good vnto me, but euill?)

19 Againe he said, Heare thou therefore the worde of the Lord. I sawe the Lorde sit on his throne, and all the p hoste of heauen stood about him on his right hand and on his left hand.

20 And the Lord sayd, Who shall ‖ entise Ahab that he may go and fall at Ramoth Gilead? And one said on this maner, and another sayd on that maner.

21 Then there came forth a spirit, and q stood before the Lord, and sayd, I will entise him. And the Lord sayd vnto him, Wherewith?

22 And he sayd, I will goe out, and be a r false spirit in the mouth of all his prophets. Then hee sayd, Thou shalt entise *him*, and shalt also preuaile: goe forth, and doe so.

23 Now therefore beholde, the Lord hath put a lying spirite in the mouth of all these thy prophets, and the Lorde hath appointed euill against thee.

24 Then Zidkiiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke and sayd, * s When went the Spirite of the Lord from me, to speake vnto thee?

25 And Michaiah said, Beholde, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the King of Israel sayde, Take Michaiah, and cary him vnto Amon the gouernour of the citie, and vnto Ioash the Kings sonne,

27 And say, Thus saith the King, Put this man in

i Reade Gene. 37.36.
k In their kingly apparel.
l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa.20.2. Iere.7.2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.
†Ebr. mouth.
m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.
n He speaketh this in derision, because the king attributed so much to the false prophets, meaning that by experience he should trie that they were but flatterers.
o It is better they returne home, then to be punished & scattered, because they take warre in hand without Gods counsell and approbation.
p Meaning, his Angels.
‖Or, perswade and deceiue.
q Heere we see that though the deuill be euer readie to bring vs to destruction, yet he hath no further power then God giueth him.
r I will cause all his prophets to tell lies.
*2.Chron.18.23.
s Thus the wicked would seeme that none were in the fauour of God but they, and that God hath giuen his graces to none so much as to them.

t Let him be pined away with hunger, and be fed with a small portion of bread and water.
u That when ye shall see these things come to passe, yee may giue God the glory and know that I am his true Prophet.

in the prison house, and feed him with bread of affliction, and with water of affliction, vntill I returne in peace.
28 And Michaiah saide, If thou returne in peace, the Lorde hath not spoken by me. And he said, u Hearken all ye people.
29 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.
30 And the King of Israel sayde to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the King of Israel changed himselfe, and went into the battel.
31 And the King of Aram commanded his two and thirtie captaines ouer his charets, saying, Fight neither with small, nor great, saue onely against the King of Israel.
32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the King of Israel, and they turned to fight against him: and Iehoshaphat x cryed.

x That is, to the Lord for helpe.

33 And when the captaines of the charets saw that he was not the King of Israel, they turned backe from him.
34 Then a *certaine* man drewe a bowe ‖ mightily and smote the King of Israel betweene the ioyntes † of his brigandine. Wherefore he sayde vnto his charet man, Turne thine hand and carie me out of the hoste: for I am † hurt.

‖ *Or, in his simplicitie and ignorantly.*
† *Ebr. and betweene the brigandine.*
† *Ebr. sicke.*

35 And the battell encreased that day, and the y King stoode still in his charet against the Aramites, and died at euen: and the blood ranne out of the wound into the middes of the charet.

y To wit, Ahab King of Israel.

36 And there went a proclamation thorowout the z hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

z Of the Israelites.

37 So the King died, and was brought to Samaria, and they buried the King in Samaria.
38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and ‖ they washed his armour) according * vnto the word of the Lord which he spake.

‖ *Or, the harlots washed it.*
* *Chap. 21. 19.*

39 Concerning the rest of the actes of Ahab and all that he did, and the yuorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the Kings of Israel?
40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.
41 ¶ * And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab King of Israel.

* 2. Chro. 20. 31.

42 Iehoshaphat was fiue and thirtie yeere old, when hee beganne to reigne, and reigned fiue and twentie yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.
43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lorde. Neuerthelesse a the hie places were not taken away: *for* the people offred still and burnt incense in the hie places.

a Meaning that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as they did before the Temple was built.

44 And Iehoshaphat made peace with the King of Israel.
45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the Kings of Iudah?
46 And the Sodomites, which remayned in the dayes of his father Asa, hee put cleane out of the lande.
47 There was then no King in Edom: the b deputie was King.

b In the time of this King, Idumea was subiect to Iudah and was gouerned by whom they of Iudah appoynted.

48 Iehoshaphat made shippes of c Tharshish to sayle to d Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

c By Tharshish the Scripture meaneth Cilicia and all the Sea called Mediterraneum.
d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for golde.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruantes goe with thy seruants in the ships. But Iehoshaphat would not.
50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.
51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat King of Iudah, and reigned two yeeres ouer Israel.
52 But he did euill in the sight of the Lorde, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.
53 For hee serued Baal and worshipped him, and prouoked the Lorde God of Israell vnto wrath, ‖ according vnto all that his father had done.

‖ *Or, in all points as his father did.*

THE SECOND BOOKE OF THE KINGS.

THE ARGVMENT.

This seconde booke conteineth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Jehoshaphat vnto Zedechia, who for contemning the Lordes commandement by his Prophets, and neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, saue his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets and imbrace his word: and contrarwise, of his plagues towards those common weales which neglect his ministers, and doe not obey his commandements.

CHAP.

CHAP. I.

2 Ahaziah by a fall falleth sicke, and consulteth with Baal-zebub. 3 Hee is reprooued by Eliiah. 10 The captaines ouer fiftie were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.

THen Moab rebelled against Israel
after the death of Ahab:
2 And [a] Ahaziah fell thorow
the lattesse windowe in his vpper
chamber which was in Samaria:
so he was sicke: then he sent mes-
sengers, to whome he sayde, Goe, *and* enquire of
[b] Baal-zebub the God of Ekron, if I shall reco-
uer of this my disease.
3 Then the Angel of the Lord sayd to Eliiah
the Tishbite, Arise, *and* goe vp to meete the mes-
sengers of the King of Samaria, and say vnto
them, [c] Is it not because there is no God in Isra-
el, that ye goe to enquire of Baal-zebub the god
of Ekron?
4 Wherefore thus sayeth the Lorde, Thou
shalt not come downe from the bed on which
thou art gone vp, but shalt die the death. So Eli-
iah departed.
5 And the messengers returned vnto him, to
whom he said, Why are ye nowe returned?
6 And they answered him, There came a man
and met vs, and sayde vnto vs, Goe, *and* returne
vnto the King which sent you, and say vnto him,
Thus saith the Lord, [d] Is it not because there is
no God in Israel, that thou sendest to enquire of
Baal-zebub the God of Ekron? Therefore thou
shalt not come downe from the bed, on which
thou art gone vp, but shalt die the death.
7 And he sayd vnto them, What maner of
man was he which came and met you, and tolde
you these wordes?
8 And they sayde vnto him, He was an [e] hai-
rie man, and girded with a girdle of lether a-
bout his loynes. Then sayde hee, It is Eliiah the
Tishbite.
9 Therefore *the King* sent vnto him a cap-
taine ouer fiftie with his fiftie *men*, who went vp
vnto him: *for* beholde, hee sate on the toppe [f] of
a mountaine, and he sayde vnto him, O man of
God, the King hath commanded *that* thou come
downe.
10 But Eliiah answered, and sayde to the cap-
taine ouer the fiftie, If that I be a man of God,
let fire come downe from the heauen, and deuoure
thee and thy fiftie. [g] So fire came downe from the
heauen and deuoured him and his fiftie.
11 Againe also he sent vnto him another cap-
taine ouer fiftie, with his fiftie. Who spake, and
saide vnto him, [h] O man of God, thus the King
commandeth, Come downe quickely.
12 But Eliiah answered, and sayde vnto them,
[i] If I be a man of God, let fire come downe from
the heauen, and deuoure thee and thy fiftie. So fire
came downe from the heauen, and deuoured him
and his fiftie.
13 ¶ Yet againe hee sent the third captaine
ouer fiftie with his fiftie. And the third captaine
ouer fiftie went vp, and came, and fell on his
knees before Eliiah, and besought him, and sayd
vnto him, O man of God, I pray thee, let my [k] life
and the life of these thy fiftie seruants be [l] preci-
ous in thy sight.
14 Beholde, there came fire downe from the
heauen, and deuoured the two former captaines

a So that he was punished for his idolatrie after two sortes: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house, to giue light beneath.
b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of flyes, thinking that he could preserue them from the biting of flyes: or els he was so called, because flyes were ingendred in great abundance of the blood of the sacrifices that were offred to that idole.
c He sheweth that idolaters haue not the true God, for els they would seeke to none but to him alone.
d Ignorance is the mother of error and idolatry.
e Some thinke that this is meant of his garments which were rough and made of haire.
f To wit, Carmel.
g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.
h He spake this in mockerie, and therefore prouoked Gods wrath so much the more.
i Meaning, that God would shew by effect, whether he was a true Prophet or not.
k Which humble my selfe before God and his seruant.
l That is, spare my life and let me not die as the other two.

ouer fiftie with their fifties: therefore let my life
nowe be precious in thy sight.
15 And the Angel of the Lord saide vnto Eli-
iah, Goe downe with him, be [m] not afraide of his
presence. So he arose, and went downe with him
vnto the King.
16 And he sayde vnto him, Thus sayeth the
Lorde, Because thou hast sent messengers to en-
quire of Baal-zebub the god of Ekron, (was it
not because there was no God in Israel to inquire
of his worde?) therefore thou shalt not come
downe off the bed, on which thou art gone vp,
but shalt die the death.
17 So he dyed according to the worde of the
Lord which Eliiah had spoken. And [n] Iehoram
began to reigne in his steade in the seconde yeere
of Iehoram the sonne of Iehoshaphat King of
Iudah, because he had no sonne.
18 Concerning the rest of the actes of Ahazi-
ah, that he did, are they not written in the booke
of the Chronicles of the Kings of Israel?

CHAP. II.

8 Eliiah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke and deuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

ANd when the Lord would take vp Eliiah into
heauen by a whirle winde, Eliiah went with
Elisha from [a] Gilgal.
2 Then Eliiah saide to Elisha, Tarie heare, I
pray thee: for the Lord hath sent me to Beth-el.
But Elisha said, As the Lord liueth, & as thy soule
liueth, I will not leaue thee. So they came downe
to Beth-el.
3 And the [b] children of the Prophets that
were at Beth-el, came out to Elisha, and said vnto
him, Knowest thou that the Lorde will take thy
master from [c] thine head this day? And he sayde,
Yea, I [d] knowe it: holde ye your peace.
4 Againe Elisha sayde vnto him, Elisha, tarie
here, I pray thee: for the Lorde hath sent me to
Iericho. But he sayde, As the Lorde liueth, and as
thy soule liueth, I will not leaue thee. So they
came to Iericho.
5 And the children of the Prophets that
were at [e] Iericho, came to Elisha, and sayde vnto
him, Knowest thou that the Lorde will take thy
master from thine head this day? And hee sayde,
Yea, I knowe it: holde ye your peace.
6 Moreouer Eliiah sayde vnto him, Tarie, I
pray thee, heere: for the Lorde hath sent me to
Iorden. But he sayde, As the Lorde liueth, and as
thy soule liueth, I will not leaue thee. So they
went both *together*.
7 And fiftie men of the sonnes of the Pro-
phets went and stoode on the other side a farre
off, and they two stoode by Iorden.
8 ¶ Then Eliiah tooke his cloke, and wrapt
it together, and smote the [f] waters, and they were
deuided hither and thither, and they twaine went
ouer on the dry land.
9 Nowe when they were passed ouer, Eliiah
sayde vnto Elisha, Aske what I shall doe for thee
before I be taken from thee. And Elisha sayde, I
pray thee, let thy Spirit [g] be double vpon me.
10 And hee sayde, Thou hast asked an hard
thing: *yet* if thou see me when I am taken from
thee, thou shalt haue it so: and if not, it shal not be.
11 And as they went walking and talking,
beholde, there *appeared* a charet of fire, and hor-
ses

m Thus the Lord giueth boldnesse to his that they feare not the threatnings of tyrants, which otherwise of themselues are afraide to doe Gods message.
n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17. yeere of his reigne: and in the 18. yeere, which was the 2. yeere of his sonne, Iehoram the sonne of Ahab reigned in Israel: and in the 5. yeere of this Iehoram, Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

a Which was that place, where the children of Israel were circumcised after they came ouer Iorden, and had bene fourtie yeeres in the wildernes, as Iosh. 5. 9.
b So called because they are begotten as it were anewe by the heauenly doctrine.
c That is, from being any more thine head: for to be as the head, is to be the master, as to be at the feete, is to be a scholer.
d For the Lord had reuealed it vnto him.
e Not onely at Beth-el, but at Iericho and other places were there Prophets, which had scholers, whom they instructed & brought vp in the true feare of God.
f To wit, of Iorden.
g Let thy Spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy spirit being deuided into three partes, let me haue two.

*Ecclus.48.9. 1.mac.2.58.

h Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

ots of fire, and did separate them twaine: * So Eli-
iah went vp by a whirle winde into h heauen.
12 And Elisha saw it, and he cryed, My father,
my father, the charet of Israel, and the horsemen
thereof: and he sawe him no more: and he tooke
his *owne* clothes, and rent them in two pieces.
13 ¶ Hee tooke vp also the cloke of Eliiah
that fell from him, and returned, and stoode by
the banke of Iorden.
14 After, hee tooke the cloke of Eliiah, that
fell from him, and smote the waters, and sayde,
Where is the Lord God of Eliiah? And so hee al-
so, after hee had striken the waters, so that they
were diuided this way and that way, went ouer,
euen Elisha.
15 And when the children of the Prophets,
which were at Iericho, saw him on the other side,
they sayde, i The Spirite of Eliiah doeth rest on
Elisha: and they came to meete him, and fell to
the ground before him,

i The Spirite of prophecy is giuen to him, as it was to Eliiah.

16 And said vnto him, Beholde nowe, there be
with thy seruants fiftie strong men: let them goe,
we pray thee, and seeke thy k master, if so be the
Spirite of the Lord hath taken him vp, & cast him
vpon some mountaine, or into some valley. But
he said, l Ye shall not send.

k Meaning, Eliiah: for they thought his bodie had bene cast in some mountaine.

l Because the fact was extraordinarie, they douted where he was become, but Elisha was assured that he was taken vp to God.

17 Yet they were instant vpon him, till he was
ashamed: wherefore he said, Send. So they sent
fiftie men, which sought three dayes, but founde
him not.
18 Therefore they returned to him, (for he ta-
ried at Iericho) and he said vnto them, Did not I
say vnto you, Goe not?
19 ¶ And the men of the citie saide vnto Eli-
sha, Beholde, we pray thee: the situation of this
citie is pleasant, as thou, my lorde, seest, but the
water *is* naught, and the ground || baren.

|| Or, killeth the inhabitants.

20 Then he saide, Bring me a new cruse, & put
salt therein. And they brought it to him.
21 And he went vnto the spring of the waters,
and cast there m the salt, and saide, Thus saith
the Lorde, I haue healed this water: death shall
no more come thereof, neither barrennesse *to the
ground*.

m Thus God gaue him power, euen contrary to nature, to make that water profitable for mans vse, which before was hurtfull.

22 So the waters were healed vntill this day,
according to the worde of Elisha which hee had
spoken.
23 ¶ And hee went vp from thence vnto
Beth-el. And as hee was going vp the way, litle
children came out of the citie, and mocked him
and saide vnto him, Come vp, thou balde head,
come vp, thou balde head.
24 And he turned backe, & looked on them,
and n cursed them in the name of the Lord. And
two beares came out of the forest, and tare in pie-
ces two and fourtie children of them.
25 So he went from thence to mount Carmel,
and from thence he returned to Samaria.

n Perceiuing their malicious heart against the lord and his word, he desireth God to take vengeance of that iniurie done vnto him.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat goe to warre against Moab, which rebelled. 13. Elisha reproueth him, 17 and giueth their hoste water. 24 The Moabites are ouercome. 27 Their King sacrificeth his sonne.

Nowe Iehoram the sonne of Ahab beganne
to reigne ouer Israel in Samaria, the a eigh-
teenth yeere of Iehoshaphat King of Iudah, and
reigned twelue yeeres.
2 And hee wrought euill in the sight of the
Lorde, but not like his father nor like his mother:
for hee tooke away the image of Baal that his fa-
ther had made.

a Reade the annotation in the first chapter and seuenteenth verse.

3 Neuerthelesse, he claued vnto b the sinnes
of Ieroboam, the sonne of Nebat, which made
Israel to sinne, *and* departed not therefrom.

b He sacrificed to the golden calues, that Ieroboam had made.

4 ¶ Then c Mesha King of Moab had store
of sheepe, and rendred vnto the King of Israel an
hundreth thousand lambes, and an hundreth thou-
sand rammes with the wooll.

c This was done after that David had made the Moabites tributaries to his successours.

5 But, when Ahab was dead, the King of Mo-
ab rebelled against the King of Israel.
6 Therefore King Iehoram went out of Sa-
maria the same season, and numbred all Israel,
7 And went, and sent to Iehoshaphat King
of Iudah, saying, The King of Moab hath rebel-
led against me: wilt thou goe with me to battell
against Moab? And hee answered, I will goe vp:
for d I am, as thou art, my people, as thy people,
and mine horses, as thine horses.

d Reade 1.King. 22.4.

8 Then said he, What way shall wee goe vp?
And he answered, The way of the wildernesse of
Edom.
9 ¶ So went the King of Israel & the King of
Iudah, and the e King of Edom, and when they
had compassed the way seuen dayes, they had no
water for the hoste, nor for the cattell that † fol-
lowed them.

e Meaning the viceroy or lieutenant of the King of Iudah, reade 1.King.22.47.

† Ebr. that were at their feete.

10 Therefore the King of Israel sayde, Alas,
that the Lorde hath called these three Kinges, to
giue them into the hand of Moab.
11 But Iehoshaphat saide, Is there not here a
Prophet of the Lorde, that wee may inquire of
the Lorde by him? And one of the King of Isra-
els seruants answered, and said, Heere is Elisha the
sonne of Shaphat, which f powred water on the
hands of Eliiah.

f That is, who was his seruant.

12 Then Iehoshaphat saide, g The worde of
the Lord is with him. Therefore the King of Isra-
el, and Iehoshaphat, and the King of Edom went
downe to him.

g He is able to instruct vs what is Gods will in this point.

13 And Elisha sayde vnto the King of Israel,
h What haue I to doe with thee? get thee to the
prophets of thy father and to the prophets of thy
mother. And the King of Israel saide vnto him,
i Nay: for the Lord hath called these three Kings,
to giue them into the hand of Moab.

h He knewe that this wicked King would haue but vsed his counsell to serue his turne, and therefore he disdained to answere him.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie & feare of the present danger.

14 Then Elisha said, As the Lord of hostes li-
ueth, in whose sight I stande, if it were not, that
I regarde the presence of Iehoshaphat the King
of Iudah, I would k not haue looked toward thee,
nor seene thee.

k God suffereth his word to be declared to the wicked, because of the godly that are among them.

15 But nowe bring me a minstrell. And when
the minstrell l played, the hand of the Lord came
vpon him.

l He sang songs to Gods glorie, & so stirred vp the Prophets heart to prophecie.

16 And he saide, Thus saith the Lorde, Make
this valley full of ditches.
17 For thus saith the Lorde, Yee shall neither
see winde nor see raine, yet the valley shall be fil-
led with water, that yee may drinke, *both* yee and
your cattell, and your beasts.
18 But this is a m small thing in the sight of
the Lorde: for hee will giue Moab into your
hand.

m He will not only miraculously giue you waters, but your enemies also into your hand.

19 And ye shall smite euery strong towne and
euery chiefe citie, and shall fell euery faire tree, &
shall stoppe all the fountaines of water, & n marre
euery good field with stones.

n Though God bestow his benefites for a time vpon his enemies, yet he hath his [illegible], when he will take them away, to the intent they might see his vengeance, which is prepared against them.

20 And in the morning when the meat offring
was offred, beholde, there came water by the way
of Edom: and the countrey was filled with water.
21 And when all the Moabites heard that the

Kings were come vp to fight against them, they
gathered all that was able † to put on harnesse, and
vpward, and stoode in their border.
22 And they rose earely in the morning, when
the sunne arose vpon the water, and the Moabites
sawe the water ouer against them, as red as blood.
23 And they sayde, ° This is blood: the Kings
are surely slaine, and one hath smitten another:
now therefore, Moab, to the spoyle.
24 And when they came to the host of Israel,
the Israelites arose vp, and smote the Moabites,
so that they fled before them, but they p inuaded
them, and smote Moab.
25 And they destroyed the cities: and on all
the good fielde euery man cast his stone, and fil-
led them, and they stopt all the fountaines of wa-
ter, and felled all the good trees: onely in q Kir-
haraseth left they the stones thereof: howbeit
they went about it with slings, and smote it.
26 And when the King of Moab saw that the
battel was too sore for him, he tooke with him se-
uen hundreth men that drew the sword, to breake
through vnto ÿ King of Edom: but they could not.
27 Then he tooke his eldest sonne, that should
haue reigned in his steade, and r offered him for a
burnt offering vpon the wall: so that Israel was
sore grieued, and they departed from him, and
returned to their countrey.

† Ebr. to gird him-selfe with a girdle.
o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.
r Some referre it to the King of Edoms sonne, whom they say hee had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offred to his gods to pacifie them, which barbarous crueltie mooued the Israelites hearts of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 He obtaineth for the Shunammite a sonne at Gods hand. 18 Who dying, 32 he rayseth him vp againe. 40 Hee maketh sweete the pottage. 42 And multiplieth the loaues.

AND one of the wiues a of the sonnes of the
Prophets cryed vnto Elisha, saying, Thy ser-
uant mine husband is dead, and thou knowest,
that thy seruant did b feare the Lord: and the cre-
ditour is come to take my two sonnes to bee his
c bondmen.
2 Then Elisha said vnto her, What shall I doe
for thee? tell mee, what hast thou at home? And
she sayd, Thine handmaid hath nothing at home,
saue a d pitcher of oyle.
3 And hee sayd, Goe, and borowe thee vessels
abroade of all thy neighbours, emptie vessels, and
spare not.
4 And when thou art come in, thou shalt shut
the doore vpon thee and vpon thy sonnes, and
powre out into e all those vessels, and set aside
those that are full.
5 So shee departed from him, and shut the
doore vpon her, and vpon her sonnes. And they
brought to her, and she powred out.
6 And when the vessels were full, shee sayde
vnto her sonne, Bring me yet a vessell. And hee
sayde vnto her, There is no moe vessels. And the
oyle f ceased.
7 Then shee came and tolde the man of God.
And he sayd, Goe, and sell the oyle, and pay them
that thou art in debt vnto, and liue thou and thy
children of the g rest.
8 ¶ And on a time Elisha came to Shunem,
and there a woman of great estimation constrai-
ned him to eate bread: and as he passed by, he tur-
ned in thither to eate bread.
9 And shee sayde vnto her husband, Beholde,
I know now, that this is an holy man of God that
passeth by vs continually.
10 Let vs make h him a little chamber, I pray
thee, with walles, & let vs set him there a bed, and

a Read Chap. 2.3.
b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffereth his many times to be brought to extreme necessitie, before he succour them, that afterward they may the more praise his mercie.
e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his seruants, their wiues and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that his debts should be payed, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of ÿ house, that he might more commodiously giue himselfe to studie and prayers.

a table, and a stoole, and a candlesticke, that he
may turne in thither when he commeth to vs.
11 ¶ And on a day, hee came thither and tur-
ned into the chamber, and lay therein,
12 And sayde to Gehazi his seruant, Call this
Shunammite: and when he called her, shee stoode
before him.
13 Then he sayd vnto him, Say vnto her now,
Beholde, thou hast had all this great care for vs,
i what shall wee doe for thee? Is there any thing
to be spoken for thee to the King or to the cap-
taine of the hoste? And shee answered, I k dwell
among mine owne people.
14 Againe he sayde, What is then to bee done
for her? Then Gehazi answered, In deede she hath
l no sonne, and her husband is olde.
15 Then saide he, Call her. And he called her,
and she stoode in the doore.
16 And he sayde, *At this time appoynted, ac-
cording to the time of life, thou shalt embrace a
sonne. And she saide, Oh my Lord, thou man of
God, doe not lye vnto thine handmaid.
17 So the woman conceiued, and bare a sonne
at that same season, according to the time of life,
that Elisha had said vnto her.
18 ¶ And when the childe was growen, it fell
on a day, that he went out to his father, and to the
reapers.
19 And he sayde vnto his father, m Mine head,
mine head. Who saide to his seruant, Beare him to
his mother.
20 And hee tooke him and brought him to his
mother, and hee sate on her knees till noone, and
dyed.
21 Then shee went vp, and layed him on the
bed of the man of God, and shut the doore vpon
him, and went out.
22 ¶ Then she called to her husband, and said,
Send with me, I pray thee, one of the yong men
and one of the asses: for I will haste to the man
of God, and come againe.
23 And he sayde, Wherefore wilt thou goe to
him to day? it is neither n newe moone nor Sab-
bath day. And she answered, † All shall be well.
24 Then shee sadled an asse, and sayde to her
seruant, Driue, and goe forward: stay not for mee
to get vp, except I bid thee.
25 ¶ So she went, and came vnto the man of
God to mount Carmel. And when the man of
God sawe her ‖ ouer against him, hee sayde to Ge-
hazi his seruant, Behold, the Shunammite.
26 Runne nowe, I say, to meete her, and say
vnto her, Art thou in health? is thine husband in
health? and is thy childe in health? And she answe-
red, We are in health.
27 And when she came to the man of God vn-
to the mountaine, she ° caught him by his feete:
and Gehazi went to her, to thrust her away: but
the man of God said, Let her alone: for her soule
is † vexed within her, and the Lord hath hid it
from me, and hath not tolde it me.
28 Then she saide, Did I desire a sonne of my
lord? did I not say, Deceiue me not?
29 Then he sayde to Gehazi, Gird thy loynes,
and take my staffe in thine hand, and goe thy way:
p if thou meete any, salute him not: and if any
salute thee, answere him not: and lay my staffe
vpon the face of the childe.
30 And the mother of the childe saide, As the
Lord liueth, and as thy soule liueth, I will not
leaue

i Thus the seruants of God are not vnthankefull for the benefites they receiue.
k I am content with that that God hath sent me, and can want nothing that one can doe for another.
l Which then was a reproch, and therfore he would that his master should pray to God for her, that she might be fruitefull.
*Gen. 18.10.
m His head was sore, and therefore he cried thus.
n For at such times the people were wont to resort to the Prophets for doctrine and consolation.
† Ebr. peace.
‖ Or, farre off.
o In token of humilitie and ioy that she had met with him.
† Ebr. her soule is in bitternesse.
p Make such speede that nothing may let thee in the way, Luke 10.4.

leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had layed the staffe vpon the face of the child, but hee neither spake nor heard: wherefore he returned to meete him, and tolde him, saying, The childe is not waken.

32 ¶ Then came Elisha into the house, and beholde, the childe was dead, and layde vpon his bedde.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and q lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

q The like did Eliiah to the widowes sonne at Sarephta, 1.King. 17.21. and S.Paul Act 20.10. signifying the care that ought to be in them, that beare the word of God and are distributers of the spiritual life.

35 And he went *from him*, and walked vp and downe in the house, and went vp and spred himselfe vpon him: then the childe neesed r seuen times, and opened his eyes.

r Meaning, oftentimes.

36 Then he called Gehazi, and sayd, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And shee came, and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine *was* in the s land, and the children of the Prophets dwelt with him. And he sayde vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

s That is, in the land of Israel.

39 And one went out into the fielde, to gather herbes, and founde *as it were* a wilde vine, and gathered thereof t wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knewe it not.

t Which the Apoticaries call coloquintida, and is most vehement and dangerous in purging.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and sayde, O thou man of God, u death *is* in the pot: and they could not eate *thereof*.

u They feared that they were poysoned, because of the bitternesse.

41 Then he saide, Bring meale. And he cast it into the potte, and sayde, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruites, *euen* twentie loaues of barley, and full eares of corne in the huske. And he sayde, Giue vnto the people, that they may eate.

43 And his seruant answered, Howe shoulde I set this before an hundreth men? He sayde againe, Giue it vnto the people, that they may eate: for thus saith the Lorde, They shall eate, and there x shall remaine.

x It is not the quantitie of bread that satisfieth, but the blessing that God giueth.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his giftes. 27 Gehazi is striken with leprosie, because he tooke money and rayment of Naaman.

NOwe was there one Naaman captaine of the hoste of the King of Aram, a great man, and honourable in the sight of his lorde, because that by him the Lord had a deliuered the Aramites. He also was a mightie man *and* valiant, *but* a leper.

a Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their countrey.

2 And the Aramites had gone out by bands, and had taken a litle mayde of the land of Israel, and shee † serued Naamans wife.

† *Ebr. she was before.*

3 And she sayd vnto her mistres, Woulde God my lord *were* with the b Prophet that is in Samaria, he would soone deliuer him of his leprosie.

b Meaning, Elisha.

4 And c he went in, and tolde his lorde, saying, Thus and thus saith the maide that is of the land of Israel.

c That is, Naaman tolde it to the King of Syria.

5 And the King of Aram sayde, Goe thy way thither, and I will send a letter vnto the King of Israel. And he departed, and d tooke † with him ten talents of siluer, and sixe thousande *pieces* of gold, and ten change of rayments,

d To giue this as a present to the Prophet.
† *Ebr. in his hand.*

6 And brought the letter to the King of Israel to this effect, Nowe when this letter is come vnto thee, vnderstande, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the King of Israel had read the letter, hee rent his clothes, and sayd, Am I God, to kill and to giue life, that he doth send to mee, that I should heale a man from his leprosie? wherfore consider, I pray you, and see howe he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the King of Israel had rent his clothes, hee sent vnto the King, saying, e Wherefore hast thou rent thy clothes? Let him come nowe to me, and he shall knowe that there is a Prophet in Israel.

e The Prophet rebuketh the king because he did not consider that God was true in his promes, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whome other should haue recourse for comfort.

9 ¶ Then Naaman came with his horses, and with his charets, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Go and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be clensed.

11 But Naaman was f wroth and went away, and sayde, Beholde, I thought with my selfe, Hee will surely come out, and stande, and call on the Name of the Lord his God and put his hand on the place, and heale the leprosie.

f Mans reason murmureth, when it considereth onely the signes and outward things, and hath not regard to the word of God, which is there conteined.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and bee cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and sayd, g Father, *if* the Prophet had commaunded thee a great thing, wouldest thou not haue done it? howe much rather then, when he saith to thee, Wash and be cleane?

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants, must be affectioned as toward their children.

14 Then went hee downe, and * washed him selfe seuen times in Iorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a litle child, & he was cleane.

* *Luke 4.27.*

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and stoode before him, and sayd, Behold now, I know that *there is* no God in all the world but in Israel: nowe therefore, I pray thee, take a † reward of thy seruant.

† *Ebr. blessing.*

16 For hee sayde, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, h but he refused.

h So the Lord commandeth that they that receiue freely shoulde giue also freely.

17 Moreouer Naaman sayde, Shall there not bee giuen to thy seruant two mules loade of this earth? for thy seruant will henceforth offer neither burnt sacrifice nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lorde be mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I doe bowe downe, *I say*, in the

i He feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, least others by his example might fall to idolatrie: for as for his owne part he confesseth that hee wil neuer serue any but the true God.

the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whome he sayde, [k] Goe in peace. So he departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God sayde, Beholde, my master hath spared This Aramite Naaman, receiuing not those things at his hand that he brought: as the Lorde liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, [l] hee light downe from the charet to meete him, and sayd, Is all well?

22 And he answereed, All is well: my master hath sent me, saying, Behold, there be come to me, euen nowe from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, & two change of garments.

23 And Naaman sayde, Yea, take two talents: and he compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to the ‖ towre, he tooke them out of their handes, and layde them in the house, & sent away the men: and [m] they departed.

25 ¶ Then hee went in, and stoode before his master. And Elisha sayd vnto him, Whence *commest thou*, Gehazi? And he sayd, Thy seruant went no whither.

26 But he sayde vnto him, [n] Went not mine heart *with thee* when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyardes, and sheepe, and oxen, and men seruants, and mayde seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and [p] to thy seede for euer. And he went out from his presence a leper *white* as snowe.

CHAP. VI.

6 Elisha maketh yron to swimme about the water. 8 He discloseth the King of Syrias counsell to the King of Israel. 19 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

AND the children of the Prophets sayde vnto Elisha, Beholde, we pray thee, the place where we dwell with thee, is too litle for vs.

2 Let vs nowe goe to Iorden, that wee may take thence euery man a [a] beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to go with thy seruants. And he answered, I will goe.

4 So he went with them, & when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the ‖ yron fell into the water: then he cryed, and sayd, Alas master, it was but borowed.

6 And the man of God sayde, Where fell it? And hee shewed him the place. Then hee cut downe *a piece* of wood, and cast in thither, and he caused the yron to [b] swimme.

7 Then he sayde, Take it vp to thee. And hee stretched out his hand, and tooke it.

8 ¶ Then the King of Aram warred against Israel, and tooke counsell with his seruants, and said, In [c] such and such a place *shalbe* my campe.

9 Therefore the man of God sent vnto the King of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the King of Israel sent to the place which the man of God tolde him, and warned him of, and [d] saued himselfe from thence, not once, nor twise.

11 And the heart of the King of Aram was troubled for this thing: therefore hee called his seruants and sayd vnto them, Will yee not shewe me, which of vs *bewrayeth our counsell* to the King of Israel?

12 Then one of his seruants sayde, None, my lorde, O King, but Elisha the Prophet that is in Israel, telleth the King of Israel, *euen* the wordes that thou speakest in thy [e] priuie chamber.

13 And he said, Goe, and espie where he is, that I may sende and fetch him. And one tolde him, saying, Beholde, *he is* in Dothan.

14 ¶ So hee sent thither horses, and charets, and a [f] mightie hoste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose earely to goe out, beholde, an hoste compassed the citie with horses and charets. Then his seruant sayde vnto him, Alas master, howe shall wee doe?

16 And hee answered, [g] Feare not: * for they that be with vs, are moe then they that be with them.

17 Then Elisha prayed, and sayde, Lorde, I beseech thee, open his eyes, [h] that hee may see. And the Lorde opened the eyes of the seruant, and hee looked, and beholde, the mountaine was full of horses and charets of fire round about Elisha.

18 So [i] they came downe to him, but Elisha prayed vnto the Lord, and sayd, Smite this people, I pray thee with blindnesse. And hee smote them with blindnes, according to the worde of Elisha.

19 And Elisha sayd vnto them, This is not the way, neither is this the citie: followe mee, and I will leade you to the man whome yee seeke. But he ledde [k] them to Samaria.

20 And when they were come to Samaria, Elisha said, Lorde, open their eyes that they may see. And the Lorde opened their eyes, and they sawe, and beholde, *they were* in the mids of Samaria.

21 And the King of Israel sayde vnto Elisha when hee sawe them, [l] My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sworde, and with thy bowe? *but* set bread and water before them, that they may eate and drinke and goe to their master.

23 And he made great preparation for them: and when they had eaten & drunken, he sent them away: and they went to their master. So the bands of Aram came [m] no more into the land of Israel.

24 But afterwarde Ben hadad King of Aram gathered all his hoste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at foure score *pieces* of siluer, and the fourth part of a kab of doues [n] doung at fiue *pieces* of siluer.

26 And as the King of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O King.

27 And he said, *Seeing* the Lord dooth not succour

k The Prophet did not approoue his acte, but after the common maner of speach hee biddeth him farewell.

l Declaring thereby what honour and affection hee bare to the Prophet his master.

‖ Or, *fortresse, or secret place.*

m Naamans seruants.

n Was not I present with thee in spirite?

o That is, money to bye possessions with, meaning, that it is detestable in y^e seruants of God to haue couetous mindes.

p To be an example to al such, as by whose couetousnesse Gods worde might be slandered

a Or a piece of wood fit to build with.

‖ *Or, the axe head.*

b God wrought this miraculously to confirme the autoritie of Elisha, to whom he had giuen such aboundance of his Spirit.

c Meaning that he would lie in ambush and take the Israelites at vnwares.

d The wicked conspire nothing so craftily, but God can reueile it to his seruants and cause their counsel to be disclosed.

e There is nothing so secret that thou canst goe about, but he knoweth it, and discouereth it vnto his King.

f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer dout and thinke they are neuer able to prepare power ynough, though it be but against one or a fewe.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

* 2. Chron. 32.7.

h That he may beholde how thou hast prepared an armie to assiste vs.

i Meaning, the Syrians his enemies, which came downe, thinking themselues sure of him.

k Thus he did being led by the Spirit of God, and not because he sought his owne reuengeance, but onely to set forth the gloria of God.

l The wicked vse reuerent and graue wordes towards the seruants of God, when they thinke to haue any commoditie by them, though in their heart they can not abide them.

m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bin ouercome in battell: for they returned no more at that time to fight against Israel in that kings dayes.

n The Ebrewe worde is, that they burned it in the siege for lacke of wood.

o Meaning, any kinde of vitaile, in corne and wine, &c.

cour thee, howe shoulde I helpe thee with the
o barne, or with the wine presse?
28 Also the King sayd vnto her, What ayleth
thee? And she answered, This woman sayd vnto
me, Giue thy sonne, that we may eate him to day,
and we will eate my sonne to morowe.

*Deut. 28, 53, 57.

29 *So we sod my sonne, and did eate him: and
I sayd to her the day after, Giue thy sonne, that
we may eate him, but she hath hid her sonne.
30 And when the King had heard the wordes
of the woman, he rent his clothes (and as he went
vpon the wall, the people looked, and beholde, he
had sackecloth ‖ within p vpon his flesh)
31 And he sayd, God doe so to mee and more
also, if the head of Elisha the sonne of Shaphat
shall stand on him this day.
32 (Nowe Elisha sate in his house, and the El-
ders sate with him.) And *the King* sent a man be-
fore him: *but* before the messenger came to him,
hee sayd to the Elders, See ye not how this q mur-
therers sonne hath sent to take away mine head?
take heede when the messenger commeth, *and*
shut the doore and handle him roughly at the
doore: is not the sounde of his masters feete be-
hinde him?
33 While he yet talked with them, beholde,
the messenger came downe vnto him, and sayde,
Beholde, this euill commeth of the Lord: r should
I attende on the Lord any longer?

‖ Or, vnder his clothes.

p Thus hypocrites, when they feele Gods iudgements, thinke to please him with outwarde ceremonies, whome in prosperitie they wil not knowe.

q Meaning, Iehoram Ahabs sonne who killed the Prophets and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

CHAP. VII.

1 Elisha prophecieth plentie of vitails and other things to Samaria. 6 The Syrians runne away, and haue no man folowing them. 17 The prince that would not beleeue the worde of Elisha is troden to death.

THen Elisha sayde, Heare ye the worde of the
Lorde: thus sayth the Lord, a To morow this
time a measure of fine floure *shalbe* solde for a she-
kel, and two measures of barley for a shekel in the
gate of Samaria.
2 Then a prince, on whose hande the King
b leaned, answered the man of God, and sayde,
Though the Lorde would make c windowes in
the heauen, could this thing come to passe? And
he sayd, Beholde, thou shalt see it with thine eyes,
but thou shalt not d eate thereof.
3 Nowe there were foure leprous men at the
e entring in of the gate: and they sayd one to an
other, Why sit we here vntill we die?
4 If we say, We will enter into the citie, the
famine is in the citie, and we shall die there: and
if we sit here, we dye also. Nowe therefore come,
and let vs fall into the campe of the Aramites: if
they saue our liues, we shall liue: and if they kill
vs, we are but dead.
5 So they rose vp in the twilight, to goe to
the campe of the Aramites: and when they were
come to the vtmost part of the campe of the A-
ramites, loe, there was no man there.
6 For the Lorde had caused the campe of the
Aramites to heare a f noyse of charets and a noyse
of horses, *and* a noyse of a great armie, so that they
sayde one to another, Beholde, the King of
Israel hath hired against vs the Kings of the Hit-
tites, and the Kings of the Egyptians to come
vpon vs.
7 Wherefore they arose, and fled in the twi-
light, and left their tentes and their horses, and
their asses, *euen* the campe as it was, and g fledde
for their liues.

a The godly are euer assured of Gods helpe in their necessities, but the times and houres are onely reueiled by Gods Spirit.

b To whome the king gaue ye charge and ouersight of things, as verse 17.

c He mocketh at ye Prophets words, saying, that if God rayned downe corne from heauē, yet this could not come to passe.

d Thy infidelitie shalbe punished herein when thou shalt see this miracle and yet not be partaker thereof.

e For it was commanded in the law that they shoulde dwell apart and not among their brethren, Leu. 13. 46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many: for he can scatter them with a small noyse or shaking of a leafe.

g The wicked neede no greater enemie then their owne conscience to pursue them.

8 And when these lepers came to the vtmost
part of the campe, they entred into one tent, and
did eate and drinke, and caried thence siluer and
golde, and raiment, and went and hid it: after they
returned, and entred into another tent, and ca-
ried thence *also*, and went and hid it.
9 Then sayde one to another, Wee doe not
well: this day is a day of good tidings, and wee
holde our peace. if wee tary till day light, some
‖ mischiefe will come vpon vs. Nowe therefore,
come, let vs goe, and tell the Kings housholde.
10 So they came and called vnto the porters
of the citie, and tolde them, saying, We came to
the campe of the Aramites, and loe, there was no
man there, neither voyce of man, but horses tyed
and asses tyed: and the tentes *are* as they were.
11 And the porters cryed and declared to the
Kings house within.
12 Then the King arose in the night, and sayd
vnto his seruants, h I will shewe nowe, what the
Aramites haue done vnto vs. They know that we
are affamished, therefore they are gone out of the
campe to hide themselues in the fielde, saying,
When they come out of the citie, wee shall catch
them aliue, and get into the citie.
13 And one of his seruants answered, and sayd,
Let men take now fiue of the horses that remaine,
and are left in the *citie*, beholde, they are euen as
all the i multitude of Israel that are left therein:
beholde, *I say*, they are as the multitude of the Is-
raelites that are consumed) and we wil send to see.
14 So they tooke ‖ two charets of horses, and
the King sent after the hoste of the Aramites, say-
ing, Goe and see.
15 And they went after them vnto Iorden,
and loe, all the way was full of clothes and vessels
which the Aramites had cast from them in their
haste: & the messengers returned, & told the King.
16 Then the people went out and spoyled the
campe of the Aramites: so a measure of fine floure
was at a shekel, and two measures of barley at a
shekel k according to the worde of the Lorde.
17 And the King gaue the prince (on whose
hand hee leaned) the charge of the gate, and the
people l trode vpon him in the gate, and he dy-
ed, as the man of God had sayde, which spake it,
when the King came downe to him.
18 And it came to passe, as the man of God
had spoken to the King, saying, Two measures of
barly at a shekel, and a measure of fine floure
shall be at a shekel, to morowe about this time in
the gate of Samaria.
19 But the prince had answered the man of
God, and sayde, Though the Lorde woulde make
windowes in the heauen, coulde it come so to
passe? And he sayd, Beholde, thou shalt see it with
thine eyes, but thou shalt not eate thereof.
20 And so it came vnto him: for the people
trode vpon him in the gate, and he dyed.

‖ Or, we shall be punished for our fault.

h He mistrusted the Prophets wordes, and therefore could beleue nothing, as they which are more politike then godly euer cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

‖ Or, two horses of the charets, which were accustomed to drawe in the charets.

k Which hee spake by the mouth of Elisha, verse 1.

l As the people preased out of the gate to runne to the Syrians tents where they had heard was meate, and great spoyle left.

CHAP. VIII.

1 Elisha prophecieth vnto the Shunammite the dearth of seuen yeeres. 12 Hee prophecieth to Hazael that he shall be King of Syria. 15 Hee reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Iehoram.

THen spake Elisha vnto the woman, * whose
sonne he had restored to life, saying, Vp, and
goe, thou, and thine house, and soiourne where
thou a canst soiourne: for the Lorde hath called
for a famine, and it commeth also vpon the land
seuen yeeres.

*Chap. 4. 35.

a Where thou canst finde a commodious place to dwell, where as is plentie.

2 And

2 And the woman arose, and did after the say-
ing of the man of God, and went both shee and
her housholde and soiourned in the lande of the
Philistims seuen yeeres.
3 ¶ And at the seuen yeeres ende, the woman
returned out of the land of the Philistims, and
went out b to call vpon the King for her house
and for her land.
4 And the King talked with Gehazi the ser-
uant of the man of God, saying, Tell me, I pray
thee, all the great actes that Elisha hath done.
5 And as he tolde c the King, howe he had re-
stored one dead to life, beholde, the woman, whose
sonne he had raised to life, called vpon the King
for her house and for her land. Then Gehazi said,
My Lord, O King, this is the woman, and this is
her sonne, whome Elisha restored to life.
6 And when the King asked the woman, shee
told him: so the King appoynted her an Eunuch,
saying, Restore thou all that are hers, and all the
d fruites of *her* landes since the day shee left the
land, euen vntill this time.
7 ¶ Then Elisha came to Damascus, and Ben-
hadad the King of Aram was sicke, and one tolde
him, saying, The man of God is come hither.
8 And the king sayd vnto Hazael, Take a pre-
sent in thine hand, and go meete the man of God,
that thou mayest inquire of the Lorde by him,
saying, Shall I recouer of this disease?
9 ¶ So Hazael went to meete him, and tooke
the present in his hand, and of euery e good thing
of Damascus, *euen* the burden of fourtie camels,
and came and stoode before him, and sayde, Thy
sonne Ben-hadad King of Aram hath sent me to
thee, saying, Shall I recouer of this disease?
10 And Elisha sayde to him, Goe, *and* say vnto
him, Thou shalt f recouer: howbeit the Lord hath
shewed me, that he shall surely dye.
11 And hee looked vpon him stedfastly, till
Hazael was ashamed, and the man of God wept.
12 And Hazael sayde, Why weepeth my lord?
And he answered, Because I knowe the euill that
thou shalt doe vnto the children of Israel: *for* their
strong cities shalt thou set on fire, and their yong
men shalt thou slay with the sworde, and shalt
dash their infants *against the stones*, and rent in
pieces their women with childe.
13 Then Hazael sayd, What? is thy seruant g a
dogge, that I should doe this great thing? And Eli-
sha answered, The Lord hath shewed me, that thou
shalt be King of Aram.
14 ¶ So he departed from Elisha, and came to
his master, who said to him, What saide Elisha to
thee? And hee answered, He tolde mee that thou
shouldest recouer.
15 And on the morow he tooke a thicke cloth
and dipt it in water, and h spread it on his face, and
he dyed: and Hazael reigned in his stead.
16 ¶ *Nowe in the first yeere of Ioram the
sonne of Ahab King of Israel, and of Iehoshaphat
King of Iudah, i Iehoram the sonne of Iehosha-
phat King of Iudah began k to reigne.
17 He was two and thirtie yeere olde, when he
began to reigne: and hee reigned eight yeere in
Ierusalem.
18 And hee walked in the wayes of the Kings
of Israel, as did the house of Ahab: for the l daugh-
ter of Ahab was his wife, and hee did euill in the
sight of the Lord.
19 Yet the Lord would not destroy Iudah, for
Dauid his seruants sake, * as he had promised him
to giue him a light, *and* to his children for euer.
20 ¶ In those dayes Edom m rebelled from
vnder the hand of Iudah, and made a King ouer
themselues.
21 Therefore Ioram went to Zair, and all his
charets with him, and he arose by night, and smote
the Edomites which were about him with the cap-
taines of the charets, and the people fled into their
tents.
22 So Edom rebelled from vnder the hand of
Iudah vnto this day. then n Libnah rebelled at
that same time.
23 Concerning the rest of the actes of Ioram
and all that hee did, are they not written in the
booke of the Chronicles of the Kings of Iudah?
24 And Ioram slept with his fathers, and was
buried with his fathers in the citie of Dauid And
* Ahaziah his sonne reigned in his steade.
25 ¶ In the twelft yeere of Ioram the sonne of
Ahab King of Israel did Ahaziah the sonne of
Iehoram King of Iudah begin to reigne.
26 o Two and twentie yeere olde was Ahazi-
ah when he began to reigne, and hee reigned one
yeere in Ierusalem, and his mothers name *was* A-
thaliah the daughter of Omri King of Israel.
27 And he walked in the way of the house of
Ahab, and did euill in the sight of the Lord, like
the house of Ahab: for he was the sonne in lawe
of the house of Ahab.
28 And he went with Ioram the sonne of A-
hab to warre against Hazael King of Aram in
p Ramoth Gilead, and the Aramites smote Ioram.
29 And King Ioram returned to be healed in
q Izreel of the wounds which the Aramites had gi-
uen him at Ramah, when he fought against Hazael
King of Aram. And Ahaziah the sonne of Ieho-
ram King of Iudah went downe to see Ioram the
sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Iehu is made King of Israel, 24 And killeth Iehoram the King thereof. 27 And Ahaziah, otherwise called Ochozias, the King of Iudah, 33 And causeth Iezebel to bee cast downe out of a windowe, and the dogges did eate her.

THen Elisha the Prophet called one of the chil-
dren of the Prophets, and sayde vnto him,
* a Gird thy loynes and take this boxe of oyle in
thine hand and get thee to Ramoth Gilead.
2 And when thou commest thither, looke
where *is* Iehu the sonne of Iehoshaphat, the sonne
of Nimshi, and goe, and make him arise vp from
among his brethren, and leade him † to a secret
chamber.
3 Then take the boxe of oyle and powre it
on his head, and say, Thus sayeth the Lorde, I haue
anointed thee for King ouer Israel. then open the
doore, and flee without any tarying.
4 So the seruant of the Prophet gate him vp to
Ramoth Gilead.
5 And when he came in, behold, the captaines
of the armie were sitting. And he sayde, I haue a
message to thee, O captaine. And Iehu sayde, Vn-
to which of all vs? And he answered, To thee, O
captaine.
6 And he arose, and went into the house, and
hee powred the oyle on his head and sayde vnto
him, Thus sayth the Lorde God of Israel, I haue
b anoynted thee *for* King ouer the people of the
Lord, *euen* ouer Israel.
7 And thou shalt smite the house of Ahab
thy

b That is, to com- plaine on them which had taken her possessions while she was absent.

c Gods wonderful prouidence appeareth in this that he caused the King to be desirous to heare of him, whome before he contemned, and also hereby prepared an entrance to the poore widowes sute.

d The King caused that to be iustly restored which was wrongfully holden from her.

e Of all the chiefest and precious things of the countrey.

f Meaning, that hee should recouer of this disease: but he knewe that this messenger Hazael shoulde slay him to obtaine the kingdome.

g That I should be without all humanitie and pitie.

h Vnder pretence to refresh or ease him, he stifled him with this cloth.

* 2.Chron.21.4.

i Read Chap.1.17.

k He was confirmed in his kingdome after his fathers death.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

* 2.Sam.7.13.

m Which had bene subiect from Dauids time vntill this time of Iehoram.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21.13. and after turned from King Iehoram, because of his idolatrie.

* 1.Chro.22.1.

o Which is to be vnderstand, that he was made King, when his father reigned, but after his fathers death he was confirmed King, when he was fourtie two yeere olde, as 2.Chron.22.2.

p Which was a citie in the tribe of Gad beyond Iorden.

q This is a citie belonging to the tribe of Issachar.

* 1.King.19.16,17.

a Prepare thy selfe to goe diligently about thy businesse: for in those countries they vsed long garments which they tucked vp, when they went about earnest businesse.

† Ebr. from chamber to chamber.

b This anoynting was for Kings, Priests and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

thy master, that I may auenge the blood of my
seruants the Prophets, and the blood of all the ser-
uants of the Lord * of the hand of Iezebel.

*1.King.21.15,25.

8 For the whole house of Ahab shalbe destroy-
ed: and * I will cut off from Ahab, him that ma-
keth water against the wall, as well him that is
shut vp, as him that is left in Israel.

*1.King.14.10. and 21.21.

9 And I will make the house of Ahab like the
house * of Ieroboam the sonne of Nebat, and like
the house * of Baasha the sonne of Ahiiah.

*1.King.14.10. and 21.22.
*1.King.16.3,11.

10 And the dogges shall eate Iezebel in the
fielde of Izreel, and there shalbe none to burie
her. And he opened the doore, and fled.
11 ¶ Then Iehu came out to the c seruants of
his lord. And one sayd vnto him, Is all well? where-
fore came this d madde fellowe to thee? And hee
sayde vnto them, Ye knowe the man, and what his
talke was.

c That is, the rest of the armie, whome he called before, his brethren, verse 2.
d In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God (yea they called the sonne of God a deceiuer, and said he had the deuill:) therefore they ought not to be discouraged.

12 And they sayde, It is false, tell vs it nowe.
Then he sayde, Thus and thus spake he to me, say-
ing, Thus saith the Lord, I haue anoynted thee for
King ouer Israel.
13 Then they made haste, and tooke euery
man his garment, and put it vnder him on the top
of the staires, and blewe the trumpet, saying, Iehu
is King.
14 So Iehu the sonne of Iehoshaphat the sonne
of Nimshi conspired against Ioram: (Now Ioram
kept Ramoth Gilead, hee and all Israel, because of
Hazael King of Aram.

*Chap.8.29.

15 And * King Ioram returned to bee healed
in Izreel of the woundes, which the Aramites had
giuen him, when he fought with Hazael King of
Aram) and Iehu sayde, If it be your mindes, let no
man depart and escape out of the citie, to goe and
tell in Izreel.
16 So Iehu gate vp into a charet, and went to
Izreel: for Ioram lay there, and e Ahaziah King
of Iudah was come downe to see Ioram.

e God had thus ordeined, as is read, 2.Chro.22.7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger.
|| Or, followe me.

17 And the watchman that stood in the towre
in Izreel spyed the companie of Iehu as he came,
and said, I see a company. And Iehoram said, Take
a horseman and send to meete them, that he may
say, Is it peace?
18 So there went one on horsebacke to meete
him, and sayde, Thus saith the King, Is it peace?
And Iehu said, What hast thou to doe with peace?
|| Turne behinde me. And the watchman tolde,
saying, The messenger came to them, but he com-
meth not againe.
19 Then hee sent out another on horsebacke,
which came to them, and sayde, Thus saith the
King, Is it peace? And Iehu answered, What hast
thou to doe with peace? turne behinde me.
20 And the watchman tolde, saying, He came
to them also, but commeth not againe, and the
marching is like the marching of Iehu the sonne
of Nimshi: for he marcheth f furiously.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehoram sayd, Make ready: and his
charet was made ready. And Iehoram King of Is-
rael and Ahaziah King of Iudah went out either
of them in his charet against Iehu, and met him
in the fielde of Naboth the Izreelite.
22 And when Iehoram sawe Iehu, he sayde, Is
it peace, Iehu? And he answered, What g peace?
whiles the whoredomes of thy mother Iezebel,
and her witchcraftes are yet in great nomber?

g Meaning, that forasmuch as God is their enemie because of their sinnes, that he will euer stirre vp some to reuenge his cause.

23 Then Iehoram turned his hand, and fled,
and said to Ahaziah, O Ahaziah, there is treason.
24 But Iehu tooke a bowe in his hande, and
smote Iehoram betweene the shoulders, that the
arrowe went through his heart: and he fell downe
in his charet.
25 Then said Iehu to Bidkar a captaine, Take,
and cast him in some place of the fielde of Na-
both the Izreelite: for I remember that when I
and thou rode together after Ahab his father, the
Lord || layed this burden vpon him.
26 *Surely I haue seene yesterday the blood of
Naboth, and the blood of his h sonnes, saide the
Lord, and I will render it thee in this fielde, saith
the Lorde: nowe therefore take and cast him in
the fielde according to the word of the Lord.

|| Or, spake this prophecie against him.
*1.King.21.29.
h By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for els his children might haue claimed possession.

27 But when Ahaziah the King of Iudah saw
this, he fled by the way of the garden house: And
Iehu pursued after him, and sayde, Smite him also
in the charet: and they smote him in the going vp
to Gur, which is by Ibleam. And he fled to i Me-
giddo, and there died.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

28 And his seruants caried him in a charet to
Ierusalem, and buried him in his sepulchre with
his fathers in the citie of Dauid.
29 ¶ And in the k eleuenth yeere of Ioram the
sonne of Ahab, began Ahaziah to reigne ouer
Iudah.

k That is, eleuen whole yeeres: for chap. 8.25. before, when he said that he began to reigne the twelft yeere of Ioram, he taketh part of the yeere for the whole.

30 And when Iehu was come to Izreel, Ieze-
bel heard of it, and painted her face, and tired her
head, and l looked out at a windowe.
31 And as Iehu entred at the gate, she sayde,
Had m Zimri peace, which slewe his master?
32 And he lift vp his eyes to the windowe, and
sayd, Who is on my side, who? Then two or three
of her || Eunuches looked vnto him.
33 And he sayde, Cast her downe: and they
cast her downe, n and hee sprinkled of her blood
vpon the wall, and vpon the horses, and he trode
her vnder foote.

l Being of an hautie and cruel nature, she would still reteine her princely state and dignitie.
m As though she would say, Can any traitour or any that riseth against his superior, haue good successe? read 1.King.16.10.
|| Or, chiefe seruants.
n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle & example of Gods iudgements to al tirants.

34 And when he was come in, he did eate and
drinke, and sayde, Visite nowe yonder cursed wo-
man, and burie her: for she is a o Kings daughter.
35 And they went to burie her, but they found
no more of her, then the skull and the feete, and
the palmes of her hands.
36 Wherefore they came againe and tolde
him. And he sayde, This is the word of the Lord,
which he spake † by his seruant Eliiah the Tish-
bite, saying, *In the fielde of Izreel shall the dogs
eate the flesh of Iezebel.
37 And the carkeis of Iezebel shalbe as doung
vpon the ground in the fielde of Izreel, so that
none shall say, p This is Iezebel.

o To wit, of the King of Zidon, 1.King.16.31.
† Ebr. by the hand of.
*1.King.21.23.
p Thus Gods iudgements appeare euen in this world against them that suppresse his worde and persecute his seruants.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to bee slaine. 14 And after that fourtie and two of Ahaziahs brethren. 25 He killeth also all the Priestes of Baal. 35 After his death his sonne reigneth in his steade.

AHab had nowe seuentie a sonnes in Samaria.
And Iehu wrote letters, and sent to Samaria
vnto the rulers of Izreel, and to the Elders, and
to the bringers vp of Ahabs children, to this effect,

a The Scripture vseth to call them sonnes, which are either children or nephewes.

2 Now when this letter commeth to you, (for
yee haue with you your masters sonnes, yee haue
with you both charets and horses, and a defenced
citie, and armour)
3 Consider therefore which of your masters
sonnes is best and most meete, and b set him on his
fathers throne, and fight for your masters house.
4 But they were exceedingly afraid, and saide,
Behold, two Kings coulde not stand before him,
how shall we then stand?

b He wrote this, to prooue them whether they would take his part or no.

5 And

5 And he that was gouernour of *Ahabs* house,
and he that ruled the citie, and the Elders,and the
bringers vp of the children sent to Iehu, saying,
Wee are thy seruantes, and will doe all that thou
shalt bid vs: we will make no King: do what see-
meth good to thee.
6 ¶Then hee wrote another letter to them,
saying, If ye be mine, & wil obey my voyce, [c]take
the heads of the men *that are* your masters sonnes,
and come to me to Izreel by to morowe this time.
(Nowe the Kings sonnes, *euen* seuentie persons
were w^t^ the great men of the citie, which brought
them vp)

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

7 And when the letter came to them, they
tooke the Kings sonnes, and slewe the seuentie
persons,and layde their heads in baskets, and sent
them vnto him to Izreel.
8 ¶Then there came a messenger and tolde
him, saying, They haue brought the heads of the
Kings sonnes. And he sayd, Let them lay them on
two heapes at the entring in of the gate vntil the
morning.
9 And when it was day, he went out,& stood
and sayd to all the people, Ye be [d]righteous : be-
hold, I conspired against my master, and slew him:
but who slewe all these?
10 Knowe nowe that there shal fall vnto the
earth nothing of the word of the Lord, which the
Lord spake concerning the house of Ahab: for the
Lorde hath brought to passe the things that hee
spake †by his seruant *Eliiah.
11 So Iehu slew al that remained of the house
of Ahab in Izreel,and al that were great with him,
and his familiars and his [e]priestes, so that hee let
none of his remaine.

d Ye can not iustly condemne me for ŷ Kings death, seeing yee haue done the like to his posteritie: for the Lord commanded me,& moued you to execute this his iudgemēt.
† Ebr. by the hand of.
*1.King.21.29.
e Meaning,which were the idolatrous priests.

12 ¶And hee arose, and departed and came to
Samaria. *And* as Iehu was in the way by an house
where the shepheards did shere,
13 He met with the brethren of Ahaziah king
of Iudah,and sayde,Who are ye? And they answe-
red, Wee are the brethren of Ahaziah, and goe
downe to salute the children of the King and the
children of the Queene.
14 And hee sayde, Take them aliue. And they
tooke them aliue,and slew them at the well beside
the house where the sheepe are shorne, *euen* two
and fourtie men,and he [f]left not one of them.
15 ¶And when hee was departed thence, hee
mette with Iehonadab the sonne of Rechab com-
ming to meete him, and hee [g]‖blessed him, and
sayde to him, Is thine heart vpright, as mine heart
is towarde thine? And Iehonadab answered, Yea,
doubtlesse. *Then* giue me thine hande. And when
hee had giuen him his hande, he tooke him vp to
him into the charet.
16 And hee sayde, Come with me, and see the
zeale that I haue for the Lorde: so they made him
ride in his charet.
17 And when he came to Samaria, hee slew all
that remained vnto Ahab in Samaria, till hee had
destroyed him,according to the word of the Lord,
which he spake to Eliiah.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.
g For he feared God & lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ieremie 35.2.
‖ Or, praised God for him.

18 Then Iehu assembled all the people, and
sayd vnto them, Ahab serued [h]Baal a litle, *but* Ie-
hu shal serue him much more.
19 Now therfore call vnto me all the prophets
of Baal,all his seruants,and al his priests, & let not
a man bee lacking : for I haue a great sacrifice for
Baal.whosoeuer is lacking,he shal not liue. But Ie-
hu did it by a subtiltie to destroy ŷ seruants of Baal.

h Here Baal is taken for Ashtaroth the idole of the Sidonians,which Iezebel caused to be worshipped ; as it also so vsed, 1.King.16.31,and 32.

20 And Iehu sayde, †Proclaime a solemne as-
semblie for Baal. And they proclaimed it.
21 So Iehu sent vnto all Israel, and all the ser-
uants of Baal came, and there was not a man left
that came not. And they came into the house of
Baal, and the house of Baal was full from ende to
ende.
22 Then he sayd vnto him that had the charge
of the vestrie, Bring forth vestments for all the ser-
uants of Baal. And he brought thē out vestments.
23 And when Iehu went, and Iehonadab the
sonne of Rechab into the house of Baal, hee sayde
vnto the seruants of Baal, Searche diligently, and
looke, lest there be here with you *any* of the [i]ser-
uants of the Lord,but the seruants of Baal only.
24 And when they went in to make sacrifice
and burnt offering, Iehu appoynted foure score
men without, and sayd, If any of the men whome
I haue brought into your handes,escape,‖his soule
shalbe for his soule.

† Ebr. sanctifie.
i Thus God would haue his seruants preserued, and idolaters destroyed:as in his law he giueth expresse commandement,Deut.13.
‖ Or, he shall die for him.

25 And when hee had made an ende of the
burnt offring, Iehu sayde to the garde, and to the
captaines, Goe in, slay them, let not a man come
out. And they smote them with the edge of the
sworde.And the garde,and the captaines cast them
out,and went vnto the [k]citie, *where was* the tem-
ple of Baal.
26 And they brought out the images of the
temple of Baal,and burnt them.
27 And they destroyed the image of Baal, and
threwe downe the house of Baal,and made a iakes
of it vnto this day.
28 So Iehu destroyed Baal out of Israel.
29 But from the sinnes of Ieroboam the sonne
of Nebat which made Israel to sinne, Iehu depar-
ted not from them, *neither from* the golden calues
that were in Beth-el and that were in Dan.

k Which citie was neere to Samaria.

30 ¶And the Lorde sayde vnto Iehu, Because
thou hast diligently executed that which was right
in mine eyes, *and* hast done vnto the house of A-
hab according to all things that were in mine
heart, *therefore* shall thy [l]sonnes vnto the fourth
generation sit on the throne of Israel.
31 But Iehu regarded not to walke in the lawe
of the Lorde God of Israel with all his heart : *for*
hee departed not from the sinnes of Ieroboam,
which made Israel to sinne.
32 In those dayes the Lorde began to ‖lothe
Israel, and Hazael smote them in all the coastes of
Israel,

l Thus God approueth & rewardeth his zeale,in executing Gods iudgement,albeit his wickednes was afterward punished.
‖ Or, to cut them off.

33 From Iorden Eastward, *euen* all the land of
Gilead,the Gadites,and the Reubenites,and them
that were of Manasseh, from Aroer (which is by
the riuer Arnon)and Gilead and Bashan.
34 Concerning the rest of the actes of Iehu,and
all that hee did,and all his valiant deedes, are they
not written in the booke of the Chronicles of the
Kings of Israel?
35 And Iehu slept with his fathers, and they
buryed him in Samaria, and Iehoahaz his sonne
reigned in his stead.
36 And the time that Iehu reigned ouer Israel
in Samaria is eight and twentie yeeres.

CHAP. XI.

1 Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed King. 15 Iehoiada causeth Athaliah to be slaine. 17 He maketh a couenant betweene God and the people. 18 Baal and his priestes are destroyed.

Then *Athaliah the mother of Ahaziah when
she saw that her sonne was dead,she arose,and

*2.Chro.22.10.

destroyed all the a Kings seede.
2 But Iehosheba the daughter of King Ioram,
and sister to Ahaziah b tooke Ioash the sonne of
Ahaziah, and stale him from among the Kings
sonnes that shoulde bee slaine, *both* him and his
nource, *keeping them* in the c bed chamber, & they
hid him from Athaliah, so that he was not slaine.
3 And hee was with her hid in the house of
the Lord sixe yeere, and Athaliah did reigne ouer
the land.
4 ¶ * And the seuenth yeere d Iehoiada sent
& tooke the captaines ouer hundreths, with *other*
captaines and them of the garde and caused them
to come vnto him into the house of the Lord, and
made a couenant with them, and tooke an othe of
them in the house of the Lorde, and shewed them
the Kings sonne.
5 And he commanded them, saying, This is
it that ye must doe, The third part of e you, that
commeth on the Sabbath, shall f warde towarde
the Kings house:
6 And *another* thirde part in the gate of g Sur:
and *another* thirde part in the gate behinde them
of the garde: and yee shall keepe watche ‖ in the
house of Massah.
7 And two parts of you, *that is*, all that h goe
out on the Sabbath day, shall keepe the watch of
the house of the Lord about the King.
8 And yee shall compasse the King rounde a-
bout, euery man with his weapon in his hand, and
whosoeuer commeth within the ranges, let him
be slayne: be you with the King, as hee goeth out
and in.
9 ¶ And the captaines of the hundreths did
according to all that Iehoiada the Priest comman-
ded, and they tooke euery man his men that en-
tred in *to their charge* on the i Sabbath with them
that went out *of it* on the Sabbath, and came to
Iehoiada the Priest.
10 k And the Priest gaue to the captaines of
hundreths the speares and the shieldes that were
King Dauids, & were in the house of the Lord.
11 And the garde stoode, euery man with his
weapon in his hande, from the right side of the
house to the left side, about the altar and about
the house, round about the King.
12 Then hee brought out l the Kings sonne,
and put the crowne vpon him and *gaue him* m the
Testimonie, and they made him King: also they
anoynted him, and clapt their handes, and sayde,
God saue the King.
13 ¶ And when Athaliah heard the noyse of
the running of the people, she came in to the peo-
ple in the house of the Lord.
14 And when shee looked, beholde, the King
stoode by a n pillar, as the maner was, and the prin-
ces and the trumpetters by the King, and all the
people of the land reioyced, and blew with trum-
pets. Then Athaliah rent her clothes, and cryed,
Treason, treason.
15 But Iehoiada the Priest commaunded the
captaines of the hundreths that had the rule of the
hoste, and sayd vnto them, Haue her ‖ forth of the
ranges, and he that o followeth her, let him die by
the sworde: for the Priest had sayd, Let her not be
slaine in the house of the Lord.
16 Then they laid hands on her, and shee went
by the way, by the which the horses goe to the
house of the King, and there was she slaine.
17 And Iehoiada made a couenant betweene
the Lord, and p the King and the people, that they
should bee the Lordes people: likewise betweene
the q King and the people.
18 Then all the people of the lande went into
the house of Baal, and destroyed it with his altars,
and his images brake they downe couragiously,
and slewe Mattan the Priest of Baal before the
r altars: and the s Priest set a garde ouer the house
of the Lord.
19 Then he tooke the captaines of hundreths,
and the *other* captaines, and the garde, and all the
people of the lande: and they brought the King
from the house of the Lord, and came by the way
of the gate of the garde to the Kings house: and
he sate him downe on the throne of the Kings.
20 And all the people of the land reioyced, &
the citie was in quiet: t for they had slaine Atha-
liah with the sworde beside the Kings house.
21 Seuen yeere olde was Iehoash when he be-
gan to reigne.

a Meaning all the posteritie of Iehoshaphat, to whom the kingdome appertained: thus God vsed the crueltie of this woman to destroy the whole familie of Ahab.
b The Lord promised to mainteine the familie of Dauid, and not to quench the light thereof: therefore he moued ẏ heart of Iehosheba to preserue him.
c Where the Priestes did lye.
* 2.Chro.23.13.
d The chiefe Priest Iehoshebas husband.
e Of the Leuites, which had charge of the keeping of the Temple and kept watch by course.
f That none should come vpon them, while they were crowning the King.
g Called the East gate of the Temple, 2.Chro.23.5.
‖ *Or, that none breake his order.*
h Whose charge is ended.
i Reade vers. 5. and 7.
k To wit, Iehoiada.
l That is, Ioash, which had bene kept secret sixe yeeres.
m Meaning, the Law of God, which is his chiefe charge, & whereby only his throne is established.
n Where the kings place was in the Temple.
‖ *Or, out of the Temple.*
o To take her part.
p That both the King & the people should mainteine the true worship of God, & destroy all idolatrie.
q That he should gouerne and they obey in the feare of God.
r Euen in ẏ place where he had blasphemed God and thought to haue bene holpen by his idole, there God powred his vengeance vpon him.
s To wit, Iehoiada.
t Which by her cruelty & persecution had vexed the whole land before.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He stayeth the King of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

IN * the seuenth yeere of Iehu Iehoash began to
reigne, and reigned fourty yeeres in Ierusalem,
and his mothers name was Zibiah of Beer-sheba.
2 And Iehoash did that which was good in the
sight of the Lord all his time that a Iehoiada the
Priest taught him.
3 But b the hie places were not taken away:
for the people offred yet and burnt incense in the
hie places.
4 ¶ And Iehoash sayde to the Priestes, All the
siluer of dedicate things that bee brought to the
house of the Lord, *that is*, the money of them that
are vnder the c count, the money that euery man is
set at, *and* all the money that one offereth willing-
ly, and bringeth into the house of the Lorde,
5 Let the Priestes take it to them, euery man
of his acquaintance: and they shal repaire the d bro-
ken places of the house, wheresoeuer any decay is
founde.
6 ¶ Yet in the three and twentieth yeere of
King Iehoash the Priestes had not mended that
which was decayed in the Temple.
7 Then King Iehoash called for Iehoiada the
Priest, and the *other* Priestes, and sayd vnto them,
Why repaire ye not the ruines of the Temple? now
therfore e receiue no more money of your acquain-
tance, except yee deliuer it to *repaire* the ruines of
the Temple.
8 So the Priestes consented to receiue no more
money of the people, neither to repaire the decay-
ed places of the Temple.
9 Then Iehoiada the Priest tooke a chest and
bored an hole in the lid of it, and set it beside the
altar, on the f right side, as euery man commeth in-
to the Temple of the Lorde. And the Priestes that
kept the ‖ doore, put therein al the money that was
brought into the house of the Lord.
10 And when they sawe there was much mo-
ney in the chest, the Kinges Secretarie came vp
and the hie Priest, and put it vp after that they had
tolde the money that was founde in the house of
the Lord,
11 And they gaue the money made readie in-
to the handes of them, g that vndertooke the
worke, *and* that had the ouersight of the house of
the Lord: and they payed it out to the carpenters
and

* 2.Chron.24.1.
a So long as rulers giue eare to the true ministers of God, they prosper.
b So hard a thing it is for them, that are in authoritie, to be brought to the perfite obedience of God.
c That is, the money of redemption, Exo.30.12. also the money which the Priest valued the vowes at, Leuit. 27.2. and their free liberalitie.
d For the Temple which was built an hundreth fiftie & fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednes of the idolaters.
e He taketh from them the ordering of the money, because of their negligence.
f That is, on the Southside.
‖ *Or, vessel.*
g For the King had appointed other which were meete for that purpose, Chr.24.[illegible]

and buillers that wrought vpon the house of the Lord,

12 And to the masons and hewers of stone, and to bye timber and hewed stone, to repaire that was decayed in the house of the Lorde, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was [b] not made for the house of the Lord bowles of siluer, instruments of musicke, basons, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repayred therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offring, and the money of the sinne offrings was not brought into the house of the Lord: *for* it was the Priests.

17 ¶ Then came vp Hazael King of Aram, and fought against Gath and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash King of Iudah tooke all the [i] halowed things that Iehoshaphat, and Iehoram, and Ahaziah his fathers Kings of Iudah had dedicated, and that he himselfe had dedicated, and all the golde that was founde in the treasures of the house of the Lord and in the Kings house, and sent it to Hazael King of Aram, and he departed from Ierusalem.

19 Concerning the rest of the acts of Ioash and all that hee did, are they not written in the booke of the Chronicles of the King of Iudah?

20 ¶ And his seruants arose and wrought treason, and [k] slewe Ioash in the house of [l] Millo, when he came downe to Silla.

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and he dyed: and they buried him with his fathers in the citie of Dauid. And Amaziah his sone reigned in his stead.

b For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the King, who caused these afterward to be made, 2.Chron. 24.14.

i After the death of Iehoiada Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him whom he pacified with the treasures of the Temple: for God would not be serued with those gifts, seeing the Kings heart was wicked.

k Because he had put Zacharie the sonne of Iehoiada to death, 2.Chron. 24.25.

l Reade 2.Sam 5.9.

‖ Or, Iozabar.

CHAP XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the handes of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his steade. 20 Elisha dyeth. 24 Hazael dyeth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah King of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, *and he reigned* seuenteene yeere.

2 And hee did euill in the sight of the Lorde, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sinne, *and* departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael King of Aram, and into the hand of Ben-hadad the sonne of Hazael, all [b] *his* dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the King of Aram troubled them.

5 (And the Lorde gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel [d] dwelt in their tents as †before time.

6 Neuerthelesse they departed not from the sinnes of the house of Ieroboam which made Israel sinne, *but* walked in them. euen the [e] groue also remayned still in Samaria)

7 For hee had left of the people to Iehoahaz but fiftie horsemen, and tenne charets, and tenne thousand footemen, because the King [f] of Aram had destroyed them, and made them like dust beaten to pouder.

8 Concerning the rest of the actes of Iehoahaz and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his steade.

10 ¶ In the seuen and thirtieth yeere of Ioash King [g] of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, *and reigned* sixteene yeere,

11 And did euill in the sight of the Lorde: *for* hee departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioash and all that hee did, and his valiant deedes, *and* how he fought against Amaziah King of Iudah, are they not written in the booke of the Chronicles of the Kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the Kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof he died, Ioash the King of Israel came downe vnto him, and wept vpon his face, and said, [h] O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha sayde vnto him, Take a bowe and arrowes. And hee tooke vnto him bowe and arrowes.

16 And hee sayde to the King of Israel, Put thine hand vpon the bowe. And hee put his hand vpon it. And Elisha put his hands vpon the Kings hands,

17 And saide, Open the windowe [i] Eastward. And when he had opened it, Elisha said, Shoote. And he shot. And he said, *Beholde* the arrowe of the Lordes deliuerance and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe he said, Take the arrowes. And he tooke them. And he sayde vnto the King of Israel, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was [k] angrie with him, and sayde, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And *certaine* bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, beholde, they saw the souldiers: therfore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * he [l] reuiued and stood vpon his feet.

22 ¶ But Hazael King of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lorde had mercie on them & pitied them, and had respect vnto them because of his couenant with Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he them

a By worshipping the calues, which Ieroboam did erect in Israel.

b While Iehoahaz liued.

c To wit, Ioash the sonne of Iehoahaz.

d Safely & without danger.

† Ebr. as yesterday and before yesterday.

e Wherein they did commit their idolatrie, and which the Lorde had commanded to be destroyed, Deut. 16.21.

f That is, Hazael and Ben-hadad his sonne, as vers. 3. Reade of Hazael, Chap. 8.12.

g His chiefe purpose is to describe the kingdome of Iudah and how God performed his promes made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had now degenerate, yet God both by sending them sundry Prophets & diuers punishments did call them vnto him againe.

h Thus they vsed to call the Prophets and seruants of God by whom God blessed his people as Chap. 2.12. meaning that by their prayers they did more prosper their countrey, then by force of armes.

i That is, toward Syria, so that he did not onely prophesie with wordes, but also confirmed him by these signes that he shoulde haue the victory.

k Because he seemed content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and to destroy them vtterly.

* Ecclus. 48.14.

l By this miracle God confirmed the authoritie of Elisha whose doctrine in his life they contemned, that at this sight they might returne and imbrace the same doctrine.

them from him as [m] yet.
24 So Hazael the King of Aram dyed: and
Ben-hadad his sonne reigned in his stead.
25 Therefore Iehoash the sonne of Iehoahaz
returned, and tooke out of the hand of Ben-ha-
dad the sonne of Hazael the cities which hee had
taken away by warre out of the hand of Iehoa-
haz his father: *for* three times did Ioash beate
him, and restored the cities vnto Israel.

m That is, vntill their sinnes were come to a full measure, and there was no more hope of amendment.

CHAP. XIIII.

1 Amaziah the King of Judah putteth to death them that slewe his father, 7 And after smiteth Edom. 15 Ioash dyeth, and Ieroboam his sonne succeedeth him, 29 And after him reigneth Zachariah.

THe second yeere of Ioash sonne of Iehoahaz
King of Israel reigned * Amaziah the sonne
of Ioash King of Iudah.
2 Hee was fiue and twentie yeere olde when
he began to reigne, and reigned nine and twen-
tie yeere in Ierusalem, and his mothers name *was*
Iehoadan of Ierusalem.
3 And hee did [a] vprightly in the sight of the
Lord, yet not like Dauid his father, *but* did accor-
ding to all that Ioash his father had done.
4 Notwithstanding the hie places were not
taken away: *for* as yet the people did sacrifice and
burnt incense in the hie places.
5 ¶ And when the kingdome was confirmed
in his hand, he slewe his seruants which had * kil-
led the King his father.
6 But the children of those that did slay *him*,
he [b] slewe not, according vnto that that is writ-
ten in the booke of the Lawe of Moses, wherein
the Lord commanded, saying, * The fathers shall
not be put to death for the children, nor the chil-
dren put to death for the fathers: but euery man
shall be put to death for his owne sinne.
7 Hee slewe *also* of [c] Edom in the valley of
salt ten thousand, and tooke ‖ *the citie* of Sela by
warre, and called the name thereof Ioktheel vn-
to this day.
8 ¶ Then Amaziah sent messengers to Ieho-
ash the sonne of Iehoahaz, sonne of Iehu King of
Israel, saying, Come, [d] let vs see one another in
the face.
9 Then Iehoash the King of Israel sent to A-
maziah King of Iudah, saying, The thistle that is
in Lebanon, sent to the [e] cedar that is in Leba-
non, saying, Giue thy daughter to my sonne to
wife: and the wild beast that was in Lebanon, went
and trode downe the thistle.
10 *Because* thou hast smitten Edom, thine
heart hath made thee proud: [f] bragge of glory, &
tary at home. why doest thou prouoke to *thine*
hurt, that thou shouldest fall, & Iudah with thee?
11 But Amaziah woulde not heare: therefore
Iehoash King of Israel went vp: and he and Ama-
ziah King of Iudah sawe one another in the face
at Beth-shemesh which is in Iudah.
12 And Iudah was put to the worse before Is-
rael, and they fled euery man to their tents.
13 But Iehoash King of Israel tooke Amaziah
King of Iudah, the sonne of Iehoash the sonne of
Ahaziah, at Beth-shemesh, and ‖ came to Ierusa-
lem, and brake downe the wall of Ierusalem from
the gate of Ephraim to the corner gate, foure hun-
dreth cubites.
14 And hee tooke all the golde and siluer, and
all the vessels that were found in the house of the
Lord, and in the treasures of the Kings house, and

*2.Chro.25.1.

a In the beginning of his reigne he seemed to haue an outward shewe of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans.
*Chap.12.20.

b Because they neither consented nor were partakers with their fathers in that act.
*Deut.24.16. ezek.18.20.

c For the Idumeans, whom Dauid had brought to subiection, did rebell in the time of Iehoram sonne of Iehoshaphat.
‖ Or, the towre, or, rocke, 2.Chro.25.12.
d Let vs fight hand to hand and trie it by battell, and to destroy one anothers cities.
e By this parable Iehoash compareth him selfe to a cedar tree because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because hee ruled but ouer two tribes, and the wilde beasts are Iehoashs souldiers that spoyled the cities of Iudah.
f Bragge of thy victorie so that thou tary at home and anoy me not.
‖ Or, brought him.

the children that were in [g] hostage, and returned
to Samaria.
15 Concerning the rest of the acts of Iehoash
which he did and his valiant deedes, and how hee
fought with Amaziah King of Iudah, are they
not written in the booke of the Chronicles of the
Kings of Israel?
16 And Iehoash slept with his fathers, and was
buried at Samaria among the Kings of Israel: and
Ieroboam his sonne reigned in his stead.
17 ¶ And Amaziah the sonne of Ioash King
of Iudah, liued after the death of Iehoash sonne
of Iehoahaz King of Israel fifteene yeere.
18 Concerning the rest of the actes of Ama-
ziah, are they not written in the booke of the
Chronicles of the Kings of Iudah?
19 But they * wrought treason against him in
Ierusalem, and he fled to [h] Lachish, but they sent
after him to Lachish, and slewe him there.
20 And they brought him on horses, and hee
was buried at Ierusalem with his fathers in the ci-
tie of Dauid.
21 Then all the people of Iudah tooke [i] A-
zariah which was sixteene yeere olde, and made
him King for his father Amaziah.
22 He built [k] Elath, and restored it to Iudah,
after that the King slept with his fathers.
23 ¶ In the fifteenth yeere of Amaziah the
sonne of Ioash King of Iudah, was Ieroboam the
sonne of Ioash made King ouer Israel in Samaria,
and reigned one and fourtie yeere.
24 And hee did euill in the sight of the Lord:
for he departed not from all the [l] sinnes of Iero-
boam the sonne of Nebat, which made Israel to
sinne.
25 Hee restored the coast of Israel, from the
entring of Hamath, vnto the Sea of the wilder-
nesse, according to the worde of the Lorde God
of Israel, which hee spake † by his seruant Ionah
the sonne of Amittai the Prophet, which was of
Gath Hepher.
26 For the Lord saw the exceeding bitter af-
fliction of Israel, so that there was none [m] shutte
vp, nor any left, neither yet any that coulde helpe
Israel:
27 Yet the Lord † had not decreed to put out
the name of Israel from vnder the heauen: there-
fore he preserued them by the hand of Ieroboam
the sonne of Ioash.
28 Concerning the rest of the actes of Iero-
boam, and all that he did, and his valiant deedes,
and how he fought, and how he restored Damas-
cus, and [n] Hamath to Iudah in Israel, are they not
written in the booke of the Chronicles of the
Kings of Israel?
29 So Ieroboam slept with his fathers, *euen*
with the Kinges of Israel, and Zachariah his sonne
reigned in his stead.

CHAP. XV.

1 Azariah the King of Iudah becommeth a leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

IN the † seuen and twentieth yeere of Ieroboam
King of Israel, began Azariah, sonne of Amazi-
ah King of Iudah to reigne.
2 Sixteene yeere olde was he, when hee was
made King, and hee reigned two and fiftie yeere
in Ierusalem: and his mothers name was Iecholi-
ah of Ierusalem.
3 And hee did [a] vprightly in the sight of the
Lord,

g That is, which the Israelites had giuen them of Iudah for an assurance of peace.

*2.Chron.25.27.
h Which citie Roboam built in Iudah for a fortresse, 2.Chro.11.9.

i Who is also called Vzziah, 2.Chro.26.1.

k Which is also called Elanon or Eloth.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mens hands, therfore the Scripture doth oft times repeat it in the reproch of all idolaters.
† Ebr. by the hand of.
m Reade 1.King.14.10.
† Ebr. had not spoken.

n Which was also called Antiochia of Syria, or Riblah.

† Ebr. in the twentieth yere and seuenth yeere.

a So long as he gaue eare to Zachariah the Prophet.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: *for* the people yet offered, and burned incense in the hie places.

5 And the Lord [b] smote the King: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, *and* [c] iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, and they buryed him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eyght and thirtieth yeere of Azariah King of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe [d] moneths,

9 And did euill in the sight of the Lord, as did his fathers: *for* hee departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and [e] killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth *generation* after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, & smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the acts of Shallum, and the treason which hee wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed [f] Tiphsah, and all that were therein, and the coastes thereof from Tirzah, because they opened not to him, and he smote it, & ript vp all their women with childe.

17 The nine and thirtieth yeere of Azariah King of Iudah, beganne Menahem the sonne of Gadi to reigne ouer Israel, *and reigned* ten yeeres in Samaria.

18 And hee did euill in the sight of the Lorde, and departed not al his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the [g] land: and Menahem gaue Pul a thousand [h] talents of siluer, that his hande might bee with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance shoulde giue the King of Asshur fiftie shekels of siluer a piece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and al that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, *and reigned* two yere.

24 And hee did euill in the sight of the Lorde: *for* hee departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with [i] Argob & Arieh, and with him fiftie men of the Gileadites: so he killed him, and reigned in his steade.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

27 ¶ In the two and fiftieth yere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, *and reigned* twentie yeere.

28 And he did euill in the sight of the Lord: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel [k] came Tiglath Pileser king of Asshur, and tooke Iion, and Abel, Beth-maachah, and Ianoah, and Kedesh, and Hazor, and Gilead, and Galilah, *&* all the land of Naphtali, and caryed them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slewe him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ * In the second yere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of ‖ Vzziah King of Iudah to reigne.

33 Fiue and twentie yeere olde was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lorde: he did according [l] to all that his father Vzziah had done.

35 But the hie places were not put away: *for* the people yet offered and burnt incense in the hie places: he buylt the hyest gate of the house of the Lorde.

36 Concerning the rest of the acts of Iotham, & al that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] those dayes the Lord began to send against Iudah Rezin the king of Aram, and [n] Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his steade.

CHAP. XVI.

3 Ahaz King of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken & Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

THE seuenteenth yeere of Pekah the sonne of Remaliah, [a] Ahaz the sonne of Iotham King of Iudah began to reigne.

2 Twentie yeere olde was Ahaz, when hee began to reigne, and he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel,

b His father and grandfather were slaine by their subiects & seruants, & he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2.Chro.26.21.

c As viceroy, or deputie to his father.

d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

e Zacharias was the last in Israel, that had the kingdome, by succession, saue onely Pekahiah the sonne of Menahem, who reigned but two yeeres.

* Chap.10.30.

f Which was a citie of Israel that would not receiue him to be King.

g That is, of Israel.

h In steade of seeking helpe of God, he went about by money to purchase ÿ fauour of this King being an infidel, & therefore God forsooke him, & Pul soone afterward brake promes, destroyed his countrey and led his people away captiue.

i Which were of the same conspiracie.

k For God stirred vp Pul & Tiglath Pileser against Israel for their sinnes, 1.Chro.5.26.

* 2.Chro.27.1.

‖ Or, Azariah.

l He sheweth this his vprightnes was not such, but that he had many and great faultes.

m After the death of Iotham.

n Which slewe of Iudah in one day sixe score thousand fighting men, 2.Chro.28.6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, & of him wicked Manasseh, saue that God in the ende shewed him mercie. Thus we see howe vncertaine it is to depend on the dignitie of our fathers.

yea,

yea, and made his sonne to [b] go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offred and burnt incense in the hie places & on the hilles, & vnder euery greene tree.

5 *Then Rezin king of Aram and Pekah sonne of Remaliah King of Israel came vp to Ierusalem, to fight: and they besieged Ahaz, but could not ouercome [c] him.

6 At the same time Rezin king of Aram restored [d] Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent [e] messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant & thy sonne: come vp, and deliuer me out of the hand of the king of Aram, and out of the hande of the King of Israel which rise vp against me.

8 And Ahaz tooke the siluer and the golde that was founde in the [f] house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Asshur.

9 And the King of Asshur consented vnto him: and the King of Asshur went vp against Damascus, and when hee had taken it, hee caryed the people away to Kir, and slew Rezin.

10 And King Ahaz went vnto Damascus to meete Tiglath Pileser King of Asshur: and when King Ahaz saw the altar that was at Damascus, he sent to Vriiah the Priest the paterne of the altar, and the facion of it, and all the workemanshippe thereof.

11 And Vriiah the Priest made an altar [g] in all poyntes like to that which King Ahaz had sent from Damascus, so did Vriiah the Priest against King Ahaz came from Damascus.

12 So when the King was come from Damascus, the King sawe the altar: and the King drewe neere to the altar and offered [h] thereon.

13 And hee burnt his burnt offering, and his meate offring, and powred his drinke offring, and sprinkled the blood of his peace offrings besides the altar.

14 And set it by the brasen altar which was before the Lorde, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the [i] North side of the altar.

15 And King Ahaz commaunded Vriiah the Priest, and sayde, Vpon the great altar set on fire in the morning the burnt offring, and in the euen the meate offring, and the Kings burnt offring and his meate offering, with the burnt offring of all the people of the lande, and their meate offring, and their drinke offrings: and powre thereby all the blood of the burnt offring, and all the blood of the sacrifice, and the [k] brasen altar shalbe for me to inquire *of God*.

16 And Vriiah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the [l] vaile for the Sabbath (that they had made in the house) and the Kings entrie without turned he to the house of the Lorde, [m] because of the King of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 And Ahaz slept with his fathers, and was buryed with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his steade.

b That is, offred him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18. 21. deut. 18. 10.

* Isa. 7. 1.

c For the Lord preserued the citie & his people for his promes sake made to Dauid.

d Which citie Azariah had taken from the Aramites and fortified it, Chap. 14. 22.

e Contrary to the admonition of the Prophet Isai, Isa. 7. 4.

f Thus he spared not to spoyle the Temple of God to haue succour of men, & would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

g We see that there is no prince so wicked, but hee shall find flatterers & false ministers to serue his turne.

h Either offrings for peace or prosperitie, or of thākesgiuing, as Leui. 3. 1 or els meaning the morning and euening offring, Exo. 29. 38. nom. 28. 3: & thus he cōtemned the meanes & the altar which God had commanded by Salomon, to serue God after his owne fantasie.

i That is, at the right hand as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement & ordinance of God.

l Or, tent, wherein they lay on the Sabbath which had serued their weeke in the Temple, and so departed home.

m Either to flatter ỹ king of Assyria, when he should thus see him chāge the ordinance of God, or els ỹ the Temple might be a refuge for him if the king should suddenly assayle his house.

CHAP. XVII.

3 Hoshea King of Israel is taken, 6 And he and all his realme brought to the Assyrians, 18 for their idolatrie. 25 Lions destroy the Assyrians that dwell in Samaria. 29 Euery one worshippeth the god of his nation, 35 Contrary to the commandement of God.

IN the twelft yeere of Ahaz King of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, *and reigned* nine yeeres.

2 And hee did euill in the sight of the Lorde, [a] but not as the Kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the King of Asshur founde treason in Hoshea: for he had sent messengers to So King of Egypt, and brought no present vnto the King of Asshur, [b] as *he had done* yeerely: therfore the king of Asshur shut him vp, and put him in prison.

5 Then the king of Asshur came vp throughout all the land, and went against Samaria, and besieged it three yeere.

6 ¶ *In the ninth yeere of Hoshea, the King of Asshur tooke Samaria, and caryed Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [c] Medes.

7 For when the children of Israel [d] sinned against the Lorde their God, which had brought them out of the land of Egypt, frō vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the facions of the Heathen, whom the Lord had cast out before the children of Israel, & *after the maners* of the Kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpright before the Lorde their God, and throughout all their cities had built hie places, *both* from the tower [e] of the watch, to the defensed citie,

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lorde had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lorde had sayd vnto them, *Ye shal do no such thing.

13 Notwithstanding the Lorde testified to Israel, and to Iudah †by all the Prophets, and by all the Seers, saying, *Turne from your euill wayes, and keepe my commaundements *and* my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuerthelesse they would not obey, *but hardened their neckes, like to the neckes of their [f] fathers, that did not beleeue in the Lorde their God.

15 And they refused his statutes and his couenant, that he made with their fathers, and his testimonies (wherewith hee witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were rounde about them: concerning whome the Lorde had charged them, that they should not do like them.

a Though he inuented no newe idolatrie or impietie as others did, yet he sought for helpe at the Egyptians which God had forbidden.

b For he had payde tribute for the space of eight yeere.

* Chap. 18. 10.

c For at this time the Medes & Persians were subiect to the Assyrians.

d He setteth forth at length the cause of this great plague and perpetual captiuitie, to admonish all people and nations to cleaue to ỹ Lord God, & only worship him for feare of like iudgement.

e Meaning, throughout all their borders.

* Deut. 4. 19.

† Ebr. by the hand of

* Iere. 18. 11. & 25. 5. & 35. 15.

* Deut. 31. 27.

f So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

16 Finally

16 Finally they left all the commaundements
of the Lord their God, and made them molten
images, *euen two calues, and made a groue, and
worshipped all the g hoste of heauen, and serued
Baal.
17 And they made their sonnes and their
daughters h passe thorowe the fire, and vsed
witchcraft and inchantments, yea, i solde them-
selues to doe euill in the sight of the Lord, to an-
ger him.
18 Therefore the Lorde was exceeding wroth
with Israel, and put them out of his sight, *and*
none was left but the tribe of Iudah k onely.
19 Yet Iudah kept not the commaundements
of the Lord their God, but walked according to
the facion of Israel, which they vsed.
20 Therefore the Lorde cast off all the seede
of Israel, and afflicted them, and deliuered them
into the handes of spoylers, vntill hee had cast
them out of his l sight.
21 m For he cut off Israel from the house of
Dauid, and they made Ieroboam the sonne of
Nebat King: and Ieroboam drewe Israel away
from following the Lord, and made them sinne a
great sinne.
22 For the children of Israel walked in all the
sinnes of Ieroboam, which he did, *and* departed
not therefrom,
23 Vntill the Lord put Israel away out of his
sight, as he had sayd †by all his seruants the *Pro-
phets, and caryed Israel away out of their land to
Asshur vnto this day.
24 And the King of Asshur brought folke
from Babel, and from n Cuthah, and from Aua,
and from Hamath, and from Sepharuaim, and pla-
ced them in the cities of Samaria in steade of the
children of Israel: so they possessed Samaria, and
dwelt in the cities thereof.
25 ¶ And at the beginning of their dwelling
there, they o feared not the Lord: therefore the
Lord sent Lions among them, which slewe them.
26 Wherefore they spake to the King of As-
shur, saying, The nations which thou hast remo-
ued, and placed in the cities of Samaria, knowe
not the maner of the God of the land: therefore
he hath sent lions among them, and beholde, they
slay them, because they knowe not the maner of
the God of the land.
27 Then the King of Asshur commaunded,
saying, Carie thither one of the Priestes whome
yee brought thence, and let him goe and dwell
there, and teache them the maner of the God p of
the countrey.
28 So one of the Priestes, which they had ca-
ried from Samaria, came and dwelt in Beth-el,
and taught them howe they shoulde feare the
Lorde.
29 Howbeit euery nation made their gods, and
put them in the houses of the hie places, which
the Samaritanes had made, euery nation in their
cities, wherein they dwelt.
30 For the men of Babel made q Succoth-Be-
noth: and the men of Cuth made Nergal, and the
men of Hamath made Ashima,
31 And the Auims made Nibhaz, and Tartak:
and the Sepharuims burnt their children in the fire
to Adrammelech, and Anammelech the gods of
Sepharuaim.
32 Thus they feared the Lorde, and appoyn-
ted out Priestes out of them selues for the hie

*Exod.32.8. 1.king.12.28.
g That is, the sunne, the moone and starres, Deut. 4.19.
h Reade Chap. 16.3.
i Reade of this phrase, 1.King. 21.20.and 25.
k No whole tribe was left but Iudah: and they of Beniamin and Leui, which remained were counted with Iudah.
l Out of the land where he shewed the greatest tokens of his presence and fauour.
m That is, God cut off the tenne tribes, 1.King. 11.16,31.
† Ebr. by the hand of.
*Ier.25.9.
n Of these people came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4.9.
o That is, they serued him not: therefore, lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mightie power among them by this strange punishment.
p That is, howe to worship him: thus the wicked rather then to lose their commodities, will change to all religions.
q Meaning, that euery countrey serued that idole, which was most esteemed in that place whence they came.

places, who prepared for them *sacrifices* in the hou-
ses of the hie places.
33 *They r feared the Lord, but serued their
gods after the maner of the nations whome they
caryed thence.
34 Vnto this day they doe after the olde ma-
ner: they neyther feare God, neyther doe after
s their ordinances, nor after their customes, nor
after the Lawe, nor after the commaundement,
which the Lord commanded the children of Iaa-
kob, *whome he named Israel,
35 And with whom the Lorde had made a co-
uenant, and charged them, saying, *Feare none
other gods, nor bowe your selues to them, nor
serue them, nor sacrifice to them:
36 But feare the Lord which brought you out
of the lande of Egypt with great power, and a
stretched out arme: him feare yee, and worshippe
him, and sacrifice to him.
37 Also keepe yee diligently the statutes and
the ordinances, and the Lawe, and the comman-
dement, which he wrote for you, that ye do them
continually, and feare not other gods.
38 And forget not the couenant that I haue
made with you, neither feare ye other gods,
39 But feare the Lord your God, and he will
deliuer you out of the handes of all your ene-
mies.
40 Howbeit they obeyed not, but did after
their olde custome.
41 So these t nations feared the Lord, and ser-
ued their images *also*: so *did* their children, and
their childrens children: as did their fathers, *so* doe
they vnto this day.

CHAP. XVIII.

4 Hezekiah King of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Saneherib.

NOw in the third yeere of Hoshea, sonne of E-
lah King of Israel, *Hezekiah the sonne of
Ahaz King of Iudah began to reigne.
2 He was fiue and twentie yeere olde when
he began to reigne, and reigned nine and twentie
yeere in Ierusalem. His mothers name also was
Abi the daughter of Zachariah,
3 And he did a vprightly in the sight of the
Lorde, according to all that Dauid his father had
done.
4 He tooke away the hie places, and brake
the images, and cut downe the groues, and brake
in pieces the * brasen serpent that Moses had
made: for vnto those dayes the children of Israel
did burne incense to it, and hee called it b Ne-
hushtan.
5 He trusted in the Lorde God of Israel: so
that after him was none like him among all the
Kings of Iudah, neither were there any such be-
fore him.
6 For he claue to the Lord, *and* departed not
from him, but kept his commaundements, which
the Lord had commanded Moses.
7 So the Lord was with him, *and* he prospered
in all things, which he tooke in hand: also he re-
belled against the King of Asshur, and serued him
not.
8 Hee smote the Philistims vnto Azzah, and
the coastes thereof, c from the watch towre vnto
the defensed citie.
9 ¶ *And in the fourth yeere of King Heze-
kiah, (which was the seuenth yeere of Hoshea

*Ezek.20.39. zeph. 1.5.
r That is, they had a certaine knowledge of God and feared him because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God and idols: but this is not to feare God, as appeareth vers. 34.
s He meaneth this by the Israelites, to whome God had giuen his commandements.
*Gen.32.28. 1.king.18.31.
*Iudg.6.10. Iere.10.2.
t That is, these strangers which were sent into Samaria by the Assyrians.
*2.Chron.28.27. and 29.1.
a Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise sake was mercifull vnto the throne of Dauid; and yet by his iudgement toward the other, prouoked them to repentance.
*Nom.21.8,9.
b That is, a piece of brasse: thus he calleth the serpent by contempt, which notwithstanding was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatrie, this good King destroyed it, not thinking it worthie to be called a serpent, but a piece of brasse.
c Reade chap. 17.9.
*Chap.17.3.

sonne of Elah King of Israel) Shalmaneser King
of Asshur came vp against Samaria, & besieged it.
10 And after three yeeres they tooke it, *euen*
in the sixt yeere of Hezekiah: that is, * the nineth
yeere of Hoshea King of Israel was Samaria
taken.
11 Then the King of Asshur did carie away
Israel vnto Asshur, and put them in Halah and in
Habor, *by* the riuer of Gozan, and in the cities of
the Medes,
12 Because they woulde not obey the voyce
of the Lorde their God, but transgressed his co-
uenant: *that is,* all that Moses the seruant of the
Lord had commanded, and woulde neither obey
nor doe them.
13 ¶ * Moreouer, in the fourteenth yeere of
King Hezekiah, Sanherib King of Asshur came
vp against all the strong cities of Iudah, and tooke
them.
14 Then Hezekiah King of Iudah sent vnto
the King of Asshur to Lachish, saying, [d] I haue
offended: depart from mee, *and* what thou layest
vpon me, I will beare it. And the King of Asshur
appoynted vnto Hezekiah King of Iudah three
hundreth talents of siluer, and thirtie talents of
golde.
15 Therefore Hezekiah gaue all the siluer
that was found in the house of the Lord, and in
the treasures of the Kings house.
16 At the same season did Hezekiah pull off
the plates of the doores of the Temple of the
Lord, and the pillars (which the sayd Hezekiah
King of Iudah had couered ouer) and gaue them
to the King of Asshur.
17 ¶ And the King of Asshur sent [e] Tartan,
and Rab-saris, and Rabshakeh from Lachish to
King Hezekiah with a great hoste against Ieru-
salem. And they went vp, and came to Ierusalem,
and when they were come vp, they stoode by the
conduite of the vpper poole, which is by the path
of the fullers field,
18 And called to the King. Then came out to
them Eliakim the sonne of Hilkiah, which was
steward of the house, and Shebnah the chancel-
ler, and Ioah the sonne of Asaph the || Recorder.
19 And Rabshakeh sayde vnto them, Tell ye
Hezekiah, I pray you, Thus sayth the great King,
euen the great King of Asshur, What confidence
is this wherein thou trustest?
20 Thou thinkest, Surely I haue † eloquence,
[f] *but* counsell and strength *are* for the warre. On
whome then doest thou trust, that thou rebellest
against me?
21 Lo, thou trustest nowe in this broken staffe
of reede, *to wit,* on [g] Egypt, on which if a man
leane, it will goe into his hand, and pearce it: so *is*
Pharaoh king of Egypt vnto all that trust on him.
22 But if ye say vnto me, We trust in the Lord
our God, is not that hee whose hie places, and
whose altars Hezekiah hath [h] taken away, and hath
sayd to Iudah and Ierusalem, Ye shall worship be-
fore this altar in Ierusalem?
23 Now therefore giue [i] hostages to my lorde
the King of Asshur, and I will giue thee two thou-
sande horses, if thou bee able to set riders vpon
them.
24 For howe canst thou despise any captaine
of the least of my masters seruantes, and put thy
trust on Egypt for charets and horsemen?
25 Am I nowe come vp without the [k] Lord to

* Chap. 17.6.

* 2. Chron. 32.1. isa. 36.1. ecclus. 48.18, 19.

d As his zeale was before prayied, so his weakenesse is here set forth, that none should glorie in himselfe.

e After certaine yeeres when Hezekiah ceased to send the tribute appoynted by the King of the Assyrians, he sent his captaines and armie against him.

|| Or, writer of Chronicles, or secretarie.

† Ebr. talke of the lippes.

f Thou thinkest that wordes will serue to perswade thy people or to mooue my master.

g Egypt shall not onely be able not to succour thee, but shalbe an hurt vnto thee.

h Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed.

i Meaning that it was best for him to yeelde to the King of Assyria, because his power was so small that he had not men to furnish two thousande horses.

k The wicked alwayes in their prosperitie flatter them selues, that God doeth fauour them. Thus hee speaketh to feare Hezekiah, that by resisting him, he should resist God.

this place, to destroy it? the Lord sayd to me, Goe
vp against this land, and destroy it.
26 Then Eliakim the sonne of Hilkiah, and
Shebnah, and Ioah saide vnto Rabshakeh, Speake
I pray thee, to thy seruants in the || Aramites lan-
guage, for wee vnderstand it, and talke not with vs
in the Iewes tongue, in the audience of the people
that are on the wall.
27 But Rabshakeh saide vnto them, Hath my
master sent me to thy master and to thee to speake
these words, and not to the men which sit on the
wall, that they may eate their owne doung, and
drinke † their owne pisse with you?
28 So Rabshakeh stoode and cryed with a
loude voyce in the Iewes language, and spake, say-
ing, Heare the wordes of the great King, of the
king of Asshur.
29 Thus sayth the King, Let not Hezekiah de-
ceiue you: for hee shall not be able to deliuer you
|| out of mine hand.
30 Neither let Hezekiah make you to trust in
the Lord, saying, The Lorde will surely deliuer vs,
and this citie shal not be giuen ouer into the hand
of the king of Asshur.
31 Hearken not vnto Hezekiah: for thus saith
the King of Asshur, Make † appointment with
me, and come out to mee, that euery man may
eate of his owne vine, and euery man of his owne
figge tree, and drinke euery man of the water of
his owne well,
32 Till [l] I come, and bring you to a land like
your owne land, *euen* a land of wheate and wine,
a land of bread and vineyardes, a land of oliues
oyle, and hony, that ye may liue and not die: and
obey not Hezekiah, for he deceiueth you, saying,
The Lord will deliuer vs.
33 Hath any of the gods of the nations deli-
uered his lande out of the hand of the King of
Asshur?
34 Where is the god of Hamath, and of Ar-
pad? where is the god of Sepharuaim, Heua and
Iuah? howe haue they deliuered Samaria out of
mine hand?
35 Who are they among all the gods of the
nations, that haue deliuered their lande out of
mine hand, that the [m] Lord should deliuer Ierusa-
lem out of mine hand?
36 But the people helde their peace and an-
swered him not a worde: for the Kings comman-
dement was, saying, Answere ye him not.
37 Then Eliakim, the sonne of Hilkiah which
was steward of the house, and Shebnah the chan-
celler, and Ioah the sonne of Asah the recorder
came to Hezekiah with their clothes rent, and
tolde him the wordes of Rabshakeh.

|| Or, Syrians.

† Ebr. the water of their feete.

|| Or, by his hand.

† Ebr. blessing: meaning the condition of peace.

l He maketh himselfe so sure, that he wil not graunt them truce, except they render them selues to him to be led away captiues.

m This is an execrable blasphemie against the true God, to make him equall with the idoles of other nations: therefore God did most sharply punish it.

CHAP. XIX.

6 God promiseth by Isaiah victorie to Hezekiah. 35 The Angell of the Lorde killeth an hundreth and fourescore and fiue thousand men of the Assyrians. 37 Sanherib is killed of his owne sonnes.

AND * when King Hezekiah heard it, hee rent
his clothes and put on sackecloth, and came
into the house of the Lord,
2 And sent Eliakim which was the stewarde
of the house, and Shebnah the chanceller, and the
Elders of the Priestes clothed in sackecloth [a] to
Isaiah the Prophet the sonne of Amoz.
3 And they sayd vnto him, Thus sayth Heze-
kiah, This day is a day of tribulation and of re-
buke, & blasphemie: for the children are come to
b the

* Isa. 37.1.

a To heare some newe prophecie, and to haue comfort of him.

b The dangers are so great that wee can neither auenge this blasphemie, nor helpe our selues, no more then a woman in her trauaile.
c Meaning, for Ierusalem which onely remained of all the cities of Iudah.

d The Lord can with one blast blowe away all the strength of man and turne it into dust.

e That is, Sanecherib.
‖Or, blacke Mores.
f For the Kings of Ethiopia and Egypt ioyned together against the King of Assyria because of the oppression of other countreys.
g The more neere that the wicked are to their destruction, the more they blaspheme.

h Before the Arke of the couenant.
i Hee sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lorde by earnest prayer.
k Shewe by effect that thou wilt not suffer thy name to be blasphemed.
l By this title he discerneth God from all idoles and false gods.

m He sheweth for what ende the faithfull desire of God to be deliuered: to wit, that he may be gloried by their deliuerance.
n Because as yet Ierusalem had not bene taken by the enemie, therefore he calleth her virgine.

b the birth, and there is no strength to bring
foorth.
4 If so be the Lorde thy God hath heard all
the wordes of Rabshakeh, whome the King of
Asshur his master hath sent to raile on the liuing
God, and to reproch him with wordes which the
Lorde thy God hath heard, then lift thou vp *thy*
prayer for the c remnant that are left.
5 ¶ So the seruants of King Hezekiah came
to Isaiah.
6 And Isaiah sayd vnto them, So shall ye say
to your master, Thus sayth the Lorde, Be not a-
fraide of the words which thou hast heard, where-
with the seruants of the King of Asshur haue blas-
phemed me.
7 Beholde, I will sende a blast d vpon him,
and hee shall heare a noyse, and returne to his
owne land: and I will cause him to fall by the
sworde in his owne land.
8 ¶ So Rabshakeh returned, and found the
King of Asshur fighting against Libnah: for hee
had heard that he was departed from Lachish.
9 e He heard also men say of Tirhakah King
of ‖Ethiopia, f Beholde, hee is come out to fight
against thee: he therefore departed and sent *other*
messengers vnto Hezekiah, saying,
10 Thus shall yee speake to Hezekiah King
of Iudah, and say, Let not thy g God deceiue
thee in whome thou trustest, saying, Ierusalem
shall not be deliuered into the hand of the King
of Asshur.
11 Beholde, thou hast heard what the Kings
of Asshur haue done to all landes, how they haue
destroyed them: and shalt thou be deliuered?
12 Haue the gods of the Heathen deliuered
them which my fathers haue destroyed? *as* Go-
zan, and Haran, and Rezeph, and the children of
Eden, which were in Thelasar?
13 Where is the King of Hamath, & the King
of Arpad, and the King of the citie of Sephar-
uaim, Hena and Iuah?
14 ¶ So Hezekiah receiued the letter of the
hand of the messengers, and read it: and Heze-
kiah went vp into the house of the Lorde, and
Hezekiah spread it before the h Lord.
15 And Hezekiah i prayed before the Lorde,
and sayde, O Lorde God of Israel, which dwellest
betweene the Cherubims, thou art very God a-
lone ouer all the kingdomes of the earth: thou
hast made the heauen and the earth.
16 Lord, k bow downe thine eare, and heare:
Lorde open thine eyes and beholde, and heare the
wordes of Sanecherib, who hath sent to blaspheme
the l liuing God.
17 Trueth it is, Lord, that the Kings of Asshur
haue destroyed the nations and their lands,
18 And haue set fire on other gods: for they
were no gods, but the worke of mans hands, *euen*
wood and stone: therefore they destroyed them.
19 Nowe therefore, O Lord our God, I be-
seech thee, saue thou vs out of his hand, that all
the m kingdomes of the earth may knowe, that
thou, O Lord, art onely God.
20 ¶ Then Isaiah the sonne of Amoz sent to
Hezekiah, saying, Thus sayth the Lord God of Is-
rael, I haue heard that which thou hast prayed
me, concerning Sanecherib King of Asshur.
21 This is the worde that the Lord hath spo-
ken against him, O n Virgine, daughter of Zion,
he hath despised thee, *and* laughed thee to scorne:
O daughter of Ierusalem, hee hath shaken his
head at thee.
22 Whom hast thou railed on? and whome
hast thou blasphemed? and against whome hast
thou exalted thy voyce, and lifted vp thine eyes
on hie? *euen* o against the Holie one of Israel.
23 By thy messengers thou hast railed on the
Lorde, and said, By the multitude of my charets I
am come vp to the toppe of the mountaines, by
the sides of Lebanon, and will cut downe the hie
cedars thereof, *and* the faire firre trees thereof,
and I will goe into the p lodging of his borders,
and into the forest of ‖ his Carmel.
24 I haue digged, and drunke the waters of
others, and with the plant of my feete haue I dried
all the ‖ floods closed in.
25 Hast thou not heard, howe I haue of olde
time made it, and haue formed it long agoe? q and
should I nowe bring it, that it should be destroy-
ed, *& laid* on ruinous heapes, *as* cities defensed?
26 Whose r inhabitants haue small power, *and*
are afraid, and confounded: they are like the grasse
of the field, and greene herbe, *or* grasse on ẏ house
toppes, or as corne blasted before it growen.
27 I knowe thy dwelling, yea, thy going out,
and thy comming in, and thy furie against me.
28 And because thou ragest against me, and
thy tumult is come vp to mine eares, I will put
mine s hooke in thy nostrels, and my bridle in thy
lippes, and will bring thee backe againe the same
way thou camest.
29 And this shalbe a t signe vnto thee, *O He-
zekiah*, Thou shalt eate this yeere such things as
growe of themselues, and the next yeere such as
growe without sowing, and the third yeere sowe
ye and reape, and plant vineyardes, and eate the
fruites thereof.
30 And the remnant that is escaped of the
house of Iudah, shall againe take u roote downe-
warde, and beare fruite vpwarde.
31 For out of Ierusalem shall goe a remnant,
and some that shall escape out of mount Zion:
the x zeale of the Lorde of hostes shall doe this.
32 Wherefore thus sayth the Lorde, concer-
ning the King of Asshur, He shall not enter into
this citie, nor shoote an arrowe there, nor come
before it with shield, nor cast a mount against it:
33 *But* he shall returne the way he came, and
shall not come into this citie, sayth the Lorde.
34 For I will defende this citie to saue it for
mine owne sake, and for Dauid my seruants sake.
35 ¶ * And the same night the Angell of the
Lorde went out and smote in the campe of As-
shur an hundreth fourescore and fiue thousande:
so when they rose earely in the morning, beholde,
they were all dead corpses.
26 So Sanecherib King of Asshur departed, and
went his way, and returned, and dwelt in Nineueh.
27 And as he was in the Temple worshipping
Nisroch his god, Adramelech and Sharezer his
sonnes y slewe him with the sworde: and they
escaped into the land of Ararat, and Esarhaddon
his sonne reigned in his steade.

o God counteth the iniurie done to him, and will reuenge it, which is done to any of his Saints.
p Meaning, Ierusalem, which Isaiah calleth the height of his borders, to wit, Iudah, Isa. 37.24.
‖Or, pleasant countrey.
‖Or, the waters of cities besieged.
q He declareth that forasmuch as he is the authour and beginning of his Church, he will neuer suffer it vtterly to bee destroyed, as other cities, and kingdomes.
r Thus he describeth the wicked, which for a time florish, and afterward fade and decay like flowers.
s I will bridle thy rage & turne thee to and fro as pleaseth me.
t God did not onely promise him the victorie, but giueth him a signe to confirme his fayth.
u The Lord will multiplie in great nomber that small remnant of Iudah that is escaped.
x The loue that God beareth toward his Church shal ouercome the counsels and enterprises of men.
*Isa. 37.36. tob. 1.21. ecclus. 48.24. 1. mac. 7.41. 2. mac. 8.19.
y This was the iust iudgement of God for his blasphemie, that he shoulde be slaine before the idole, whome he preferred to the liuing God, and by them, by whome he ought by nature to haue bene defended.

C H A P. XX.

1 Hezekiah is sicke, and receiueth the signe of his health. 12 Hee receiueth rewardes of Berodach, 13 Sheweth his treasures, and is reprehended of Isaiah. 21 Hee dyeth, and Manasseh his sonne reigned in his steade.

About that time * was Hezekiah sicke vnto
death: and the Prophet Isaiah the sonne of

*2. Chron. 32.24. isa. 38.1.

Amoz

Amoz came to him, and said vnto him, Thus saith
the Lorde, Put thine house in an order: for thou
shalt die, and not liue.
2 Then he turned his face to the a wall, and
prayed to the Lord, saying,
3 I beseech thee, O Lorde, remember nowe,
howe I haue walked before thee in trueth & with
a b perfite heart, & haue done that which is good
in thy sight: and Hezekiah c wept sore.
4 ¶ And afore Isaiah was gone out into the
middle of the court, the worde of the Lord came
to him, saying,
5 Turne againe, and tell Hezekiah the cap-
taine of my people, Thus saith the Lorde God of
Dauid thy father, I haue heard thy d prayer, *and*
seene thy teares: behold, I haue healed thee, *and* ye
third day thou shalt go vp to ye e house of ye Lord,
6 And I wil adde vnto thy dayes fiftene yere,
and will deliuer thee and this citie out of the hand
of the King of Asshur, and will defende this citie
for mine owne sake, & for Dauid my seruants sake.
7 Then Isaiah sayde, Take a f lumpe of drie
figges. And they tooke it, and layed it on the
boile, and he recouered.
8 ¶ For Hezekiah had sayde vnto Isaiah,
What *shalbe* the signe that the Lorde will heale
mee, and that I shall goe vp into the house of the
Lord the third day?
9 And Isaiah answered, This signe shalt thou
haue of the Lorde, that the Lorde will doe that he
hath spoken, *Wilt thou* that the shadowe goe for-
ward ten degrees, or * go backe ten degrees?
10 And Hezekiah answered, It is a light thing
for the shadowe to passe forward ten degrees: not
so *then*, but let the shadow g go backe ten degrees.
11 And Isaiah the Prophet called vnto the
Lord, and he brought againe the shadowe ten de-
grees backe by the degrees whereby it had gone
downe in the h diall of Ahaz.
12 ¶ *The same season Berodach Baladan the
sonne of Baladan King of Babel, sent letters and a
i present to Hezekiah: for he had heard how that
Hezekiah was sicke.
13 And Hezekiah heard them, and shewed
them all his treasure house, *to wit*, the siluer, and
the golde, and the spices, and the precious oynt-
ment, and all the house of his armour, and all that
was founde in his treasures: there was nothing in
his house, and in all his k realme, that Hezekiah
shewed them not.
14 Then Isaiah the Prophet came vnto King
Hezekiah, and sayde vnto him, What sayde these
men? and from whence came they to thee? And
Hezekiah said, They be come from a farre coun-
trey, *euen* from Babel.
15 Then saide hee, What haue they seene in
thine house? And Hezekiah answered, All that
is in mine house haue they seene: there is nothing
among my treasures, that I haue not shewed the.
16 And Isaiah said vnto Hezekiah, Heare the
word of the Lord.
17 Beholde, the dayes come, that all that
is in thine house, and what so euer thy fathers
haue layed vp in store vnto this day, * shall bee
caried into Babel: Nothing shall be left, saith the
Lord.
18 And of thy sonnes, that shall proceede out
of thee, *and* which thou shalt beget, shall they take
away, & they shalbe eunuches in the palace of the
King of Babel.
19 Then Hezekiah said vnto Isaiah, The word
of the Lord which thou hast l spoken, is good: for
said he, Shall it not *be good*, if m peace and truth be
in my dayes?
20 Concerning the rest of the actes of Heze-
kiah, and all his valiant deeds, and how he made a
poole, and a conduit, and brought water into the
citie, are they not written in the booke of the
Chronicles of the Kings of Judah?
21 And Hezekiah slept with his fathers: and
Manasseh his sonne reigned in his stead.

a That his minde might not be troubled.

b Meaning, without all hypocrisie.

c Not so much for his owne death, as for feare that idolatrie should be restored, which he had destroyed, and so Gods Name be dishonoured.

d Because of his vnfained repentance and prayer God turned away his wrath.

e To giue thanks for thy deliuerance.

f He declareth that albeit God can heale without other medicines, yet he sheweth that he will not haue these inferior meanes contemned.

*Ecclus.48.24.

g Let the sunne go so many degrees backe that the houres may be so many the fewer in the Kings diall.

h Which diall was set in the top of the staires that Ahaz had made.

*Isa.39.1.

i Mooued with the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemie to Saneherib his enemie which was now destroyed.

k Being moued with ambition and vaine glory, and also because he seemed to reioice in the friendship of him that was Gods enemie and an infidell.

*Chap.24.13. and 25.13. Ierem.27.19.

l He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to the word.

m Seeing that God hath shewed me this fauour to graunt me quietnesse during my life: for he was afraid least the enemies should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great crueltie. 18 He dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Josiah.

Manasseh * was twelue yeeres olde when hee
beganne to reigne, and reigned fiftie and fiue
yeeres in Ierusalem: his mothers name also was
Hephzi-bah.
2 And hee did euill in the sight of the Lorde
after the abomination of the heathen, whom the
* Lord had cast out before the children of Israel.
3 For he went backe and built the hie places,
* which Hezekiah his father had destroyed: and
he erected vp altars for Baal, and made a groue, as
did Ahab King of Israel, & worshipped all the host
of heauen and serued them.
4 Also hee * built altars in the house of the
Lord, of the which the Lord said, * In Ierusalem
will I put my Name.
5 And he built altars for all the host of ye hea-
uen in the two courts of the house of the Lord.
6 And he caused his sonnes a to passe through
the fire, and gaue himselfe to witchcraft and sorce-
rie, and hee vsed them that had familiar spirits and
were soothsayers, and did much euill in the sight
of the Lord to anger him.
7 And hee set the image of the groue, that he
had made, in the house, whereof the Lord had said
to Dauid & to Salomon his sonne, * In this house
and in Ierusalem, which I haue chosen out of all
the tribes of Israel, will I put my Name for euer.
8 Neither will I make the feete of Israel
mooue any more out of the lande, which I gaue
their fathers: so that they will b obserue and do all
that I haue commaunded them, *and* according to
all the Lawe that my seruant Moses commaunded
them.
9 Yet they obeyed not, but Manasseh ledde
them out of the way, to doe more wickedly then
did the heathen people, whom the Lord destroyed
before the children of Israel.
10 Therefore the Lorde spake by his seruants
the Prophets, saying,
11 * Because that Manasseh King of Iudah
hath done such abominations, and hath wrought
more wickedly then all that the Amorites (which
were before him) did, and hath made Iudah sinne
also with his idoles,
12 Therefore thus saith the Lord God of Isra-
el, Beholde, I will bring an euill vpon Ierusalem &
Iudah, that who so heareth of it, both his * eares
shall c tingle.
13 And I will stretch ouer Ierusalem the
line d of Samaria, and the plummet of the house
of Ahab: and I will wipe Ierusalem, as a man wi-
peth a dish, which he wipeth, and turneth it vpside
downe.

*2.Chron.33.1.

*Deut.18.9.

*Chap.18.4.

*Ierem.32.34.

*2.Sam.7.13.

a Reade Chap.16.3.

*1.King.8.29. and 9.3. chap.23.27.

b Therefore seing they obeyed not the commandement of God, they were iustly cast foorth of that land which they had but on condition.

*Ierem.15.4.

*1.Sam.3.11.

c Meaning that whosoeuer shall heare of this great plague, shalbe astonished.

d As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

14 And

14 And I will forsake the * remnant of mine
inheritance, and deliuer them into the hand of
their enemies, and they shalbe robbed and spoyled
of all their aduersaries,
15 Because they haue done euill in my sight,
and haue prouoked me to anger, since the time
their fathers came out of Egypt vntill this day.
16 Moreouer Manasseh shed f innocent blood
exceeding much, till hee replenished Ierusalem
from corner to corner, beside his sinne wherewith
hee made Iudah to sinne, and to doe euill in the
sight of the Lord.
17 Concerning the rest of the actes of Manas-
seh, and all that he did, and his sinne that he sin-
ned, are they not written in the booke of the
Chronicles of the Kings of Iudah?
18 And Manasseh slept with his fathers, and
was buried in the garden of his owne house, *euen*
in the garden of Vzza: and Amon his sonne reig-
ned in his steade.
19 ¶ *Amon was two and twentie yeere old,
when hee began to reigne, and hee reigned two
yeere in Ierusalem: his mothers name also was
Meshullemeth the daughter of Haruz of Iotbah.
20 And he did euill in the sight of the Lord, as
his father Manasseh did.
21 For he walked in all the way that his father
walked in, and serued the idoles that his father ser-
ued, and worshipped them.
22 And he forsooke the Lord God of his fa-
thers, and walked not in the g way of the Lord.
23 And the seruants of Amon conspired a-
gainst him, and slewe the King in his owne house.
24 And the people of the land slewe all them
that had conspired against King Amon, and the
people made Iosiah his sonne King in his stead.
25 Concerning the rest of the actes of Amon,
which he did, are they not written in the booke
of the Chronicles of the Kings of Iudah?
26 And ‖ they buried him in his sepulchre in
the garden of Vzza: and Iosiah his sonne reigned
in his stead.

e Meaning, Iudah and Beniamin, which were hardly left of the rest of the tribes.

f The Ebrewes write that he slew Isaiah the Prophet, who was his father in Lawe.

*2.Chro.33.20,21.

g That is, according to his commandements.

‖Or, hee buried him: to wit, Iosiah his sonne.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah. 12 Who sendeth to Huldah the prophetesse to inquire the Lords will.

IOsiah was * eight yeere olde when he began to
reigne, and hee reigned one and thirtie yeere in
Ierusalem. His mothers name also was Iedidah the
daughter of Adaiah of Bozcath.
2 And hee did vprightly in the sight of the
Lord, and a walked in all the wayes of Dauid his
father, and bowed neither to the right hand, nor
to the left.
3 ¶ And in the eighteenth yeere of King Io-
siah, the King sent Shaphan the sonne of Azaliah
the sonne of Meshullam the chanceller to the
house of the Lord, saying,
4 Goe vp to Hilkiah the high Priest, that he
may ‖ summe the siluer which is brought into the
house of the Lorde, which the keepers of the
‖ b doore haue gathered of the people.
5 And let them c deliuer it into the hand of
them that doe the worke, *and* haue the ouersight
of the house of the Lord: let them giue it to them
that worke in the house of the Lorde, to repaire
the decayed places of the house:
6 *To wit,* vnto the artificers and carpenters and
masons, and to bye timber, and hewed stone to
repayre the house.

*2.Chron.34.1.

a His zeale was prophecied of, and his name mencioned by Iaddo the Prophet, more then three hundreth yeeres before, 1.King.13.2. and being but eight yeere olde, he sought the God of his father Dauid, 2.Chron.34.3.

‖Or, coyne, as verse 9.

‖Or, vessell.

b Certaine of the Priests were appoynted to this office, as Chap. 12.9.

c From the time of Ioash for the space of 224. yeres the temple remained without reparation through the negligence of the priests, this declareth, that they that haue a charge, and execute it not, ought to haue it taken from them.

7 Howbeit, let no reckoning bee made with
them of the money, that is deliuered into their
hand: for they deale d faithfully.
8 And Hilkiah the high Priest sayde vnto
Shaphan the chanceller, I haue found the e booke
of the Lawe in the house of the Lorde: and
Hilkiah gaue the booke to Shaphan, and hee
read it.
9 So Shaphan the chanceller came to the King,
and brought him word againe, and sayde, Thy ser-
uants haue † gathered the money, that was found
in the house, and haue deliuered it vnto the hands
of them that doe the worke, *and* haue the ouer-
sight of the house of the Lord.
10 Also Shaphan the chanceller shewed the
King, saying, Hilkiah the Priest hath deliuered me
a booke. And Shaphan read it before the King.
11 And when the King had heard the wordes
of the booke of the Law, he rent his clothes.
12 Therefore the King commanded Hilkiah
the Priest, and Ahikam the sonne of Shaphan, and
Achbor the sonne of Michaiah, and Shaphan the
chanceller, and Asahiah the Kings seruant, saying,
13 Goe ye *and* f inquire of the Lord for me, and
for the people, and for all Iudah concerning the
wordes of this booke that is founde: for great is
the wrath of the Lord that is kindled against vs,
because our fathers haue not obeyed the wordes
of this booke, to doe according vnto all that
which is written therein for vs.
14 ¶ So Hilkiah the Priest and Ahikam, and
Achbor & Shaphan, and Asahiah went vnto Hul-
dah the Prophetesse the wife of Shallum, the
sonne of Tikuah, the sonne of Harhas keeper of
the wardrobe: (and she dwelt in Ierusalem in the
g colledge) and they communed with her.
15 And shee answered them, Thus sayth the
Lord God of Israel, Tell the man that sent you
to me,
16 Thus saith the Lord, Beholde, I will bring
euill vpon this place, and on the inhabitants there-
of, *euen* all the wordes of the booke which the
King of Iudah hath read,
17 Because they haue forsaken mee, and haue
burnt incense vnto other gods, to anger me with al
the h works of their hands: my wrath also shalbe
kindled against this place & shal not be quenched.
18 But to the King of Iudah, who sent you to
inquire of the Lord, so shall ye say vnto him, Thus
sayeth the Lorde God of Israel, The wordes that
thou hast heard, *shall come to passe.*
19 *But* because thine heart did i melt, & thou
hast humbled thy selfe before the Lorde, when
thou heardest what I spake against this place, and
against the inhabitants of the same, *to wit,* that it
should be destroyed and accursed, and hast rent
thy clothes, and wept before me, I haue also heard
it, saith the Lord.
20 Beholde therfore, I will gather thee to thy
fathers, & thou shalt be put in thy graue in k peace,
and thine eyes shall not see all the euill, which I
will bring vpon this place. Thus they brought the
King word againe.

d So God prouided him of faithfull seruants, seeing hee went about so zealously to set foorth the worke of God.

e This was the copie that Moses left them, as appeareth, 2.Chro 34.14. which either by the negligence of the Priests had bene lost, or els by the wickednesse of idolatrous kings had bene abolished.

†Ebr. melted.

f Meaning, to some Prophet whom God reuealeth the knowledge of things vnto, as Isa. 21.1. though at other times they inquired the Lord by Vrim and Thummim.

g Or, the house of doctrine which was neere to the Temple, & where the learned assembled to entreate the Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that doe not repent, are sayde to harden their heart, Psal.95.8.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

CHAP. XXIII.

1 Iosiah readeth the Lawe before the people. 3 Hee maketh a couenant with the Lorde. 4 Hee putteth downe the idols, after hee had killed their Priestes. 22 Hee keepeth Passeouer. 24 Hee destroyeth the coniurers. 29 Hee was killed in Megiddo. 30 And his sonne Iehoahaz reigneth in his stead. 33 After hee was taken, his sonne Iehoiakim was made King.

Then

THen * the King [a] sent, and there gathered
vnto him all the Elders of Iudah and of
Ierusalem.
2 And the King went vp into the house of the
Lord, with all the men of Iudah and all the inha-
bitants of Ierusalem with him, and the Priests and
Prophets, and all the people both small and great:
and hee read in their eares all the wordes of the
booke of the couenant, which was founde in the
house of the Lord.
3 And the King stood by [b] the pillar, and made
a [c] couenant before the Lorde, that they shoulde
walke after the Lord, and keepe his commaunde-
ments, and his testimonies, and his statutes with
all *their* heart, and with all *their* soule, that they
might accomplish the wordes of this couenant
written in this booke. And all the people stood to
the couenant.
4 Then the King commanded Hilkiah the hie
Priest and the [d] priestes of the second order, and
the keepers of the doore, to bring out of the Tem-
ple of the Lord all the vessels that were made for
Baal, and for the groue, and for all the hoste of
heauen, and he burnt them without Ierusalem in
the fieldes of Kedron, and caried [e] the pouder of
them into Beth-el.
5 And he put downe the [f] Chemarims, whom
the Kings of Iudah had founded to burne incense
in the hie places, *and* in the cities of Iudah, and
about Ierusalem, and also them that burnt incense
vnto Baal, to the sunne and to the moone, and to
the planets, and to all the hoste of heauen.
6 And hee brought out the [g] groue from the
Temple of the Lord without Ierusalem vnto the
valley of Kedron, and burnt it in the valley Ke-
dron, and stampt it to pouder, and cast the dust
thereof vpon the [h] graues of the children of the
people.
7 And he brake downe the houses of the So-
domites, that were in the house of the Lord, where
the women woue hangings for the groue.
8 Also he brought all the priests out of the ci-
ties of Iudah, and defiled the hie places where the
Priestes had burnt incense, *euen* from Geba to
Beer-sheba, and destroyed the hie places of the
gates, that were in the entring in of the gate of
Ioshua the gouernour of the citie, which was at
the left hand of the gate of the citie.
9 Neuerthelesse the Priestes of the hie places
[i] came not vp to the altar of the Lord in Ierusa-
lem, saue onely they did eate of the vnleauened
bread among their brethren.
10 He defiled also [k] Topheth, which was in the
valley of the children of Hinnom, that no man
shoulde make his sonne or his daughter to passe
through the fire to Molech.
11 Hee put downe also the [l] horses that the
Kings of Iudah had giuen to the sunne at the en-
tring in of the house of the Lord, by the cham-
ber of Nethan-melech the eunuch, which was
ruler of the suburbes, and burnt the charets of the
sunne with fire.
12 And the altars that were on the top of the
chamber of Ahaz, which the Kings of Iudah had
made, and the altars which Manasseh had made
in the two courts of the house of the Lord did the
King breake downe, and hasted thence, and cast
the dust of them in the ‖ brooke Kedron.
13 Moreouer the King defiled the hie places
that were before Ierusalem and on the right

* 2.Chron.34.30.
a Because he sawe the great plagues of God that were threatned, he knew no more speedie way to auoid them, then to turne to God by repentance, which can not come but of faith, and faith by hearing of the word of God.
b Where the King had his place, Chap.11.14.
c As Ioshua did, Iosh.24.22,25.
d Meaning, them which were next in dignitie to the hie Priest.
e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.
f Meaning, the Priests of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idoles.
g He remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Deut.16.21. or as some reade, the similitude of a groue which was hanged in the Temple.
h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.
i Because that those that had forsaken the Lord to serue idoles, were not meete to minister in ẏ seruice of the Lord for the instruction of others.
k Which was a valley neere to Ierusalem, and signifieth a tabret, because they smote on ẏ tabret while their children were burning, that their cry should not be heard, Leuit.18.21. where after Iosiah commanded carions to be cast in contempt thereof.
l The idolatrous Kings had dedicate horses and charets to the sunne, either to carie the Image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.
‖ Or, valley.

hand of the [m] mount of corruption (which * Sa-
lomon the King of Israel had built for Ashtoreth
the idole of the Zidonians, and for Chemosh the
idole of the Moabites, and for Milchom the abo-
mination of the children of Ammon)
14 And he brake the images in pieces, and cut
downe the groues and filled their places with the
bones of men.
15 Furthermore [n] the altar that was at Beth-el,
and the hie place made by Ieroboam the sonne of
Nebat, which made Israel to sinne, both this altar
and also the hie place, brake he downe, and burnt
the hie place, *and* stampt it to pouder and burnt
the groue.
16 And as Iosiah turned himselfe, he spied the
graues, that were in the mount, and sent and tooke
the bones out of the graues, and burnt them vpon
the altar and polluted it, according to the word of
the Lorde, that the [o] man of God proclaimed,
which cryed the same wordes.
17 Then he sayde, What title is that which
I see? And the men of the citie sayd vnto him, *It is*
the sepulchre of the man of God, which came
from Iudah, and tolde these things that thou hast
done to the altar of Beth-el.
18 Then sayde he, Let him alone: let none re-
mooue his bones. So his bones were saued with the
bones of the [p] Prophet that came from Samaria.
19 Iosiah also tooke away all the houses of
the hie places, which were in the cities of Samaria,
which the Kings of Israel had made to anger *the*
Lord, and did to them according to all the factes
that he had done in Beth-el.
20 And he sacrificed all the Priestes of the hie
places that were there vpon the altars, and burnt
mens bones vpon them, and returned to Ierusalem.
21 ¶ Then the king commanded all the peo-
ple, saying, * Keepe the passeouer vnto the Lord
your God, * as it is written in the booke of this
couenant.
22 And there was no Passeouer holden [q] like
that from the dayes of the Iudges that iudged Is-
rael, nor in all the dayes of the Kings of Israel, and
of this Kings of Iudah,
23 And in the eighteenth yeere of King Iosiah
was this Passeouer celebrated vnto the Lord in Ie-
rusalem.
24 Iosiah also tooke away them that had fa-
miliar spirits, and the soothsayers, and the images,
and the idoles, and all the abominations that were
espied in the land of Iudah and in Ierusalem, to
performe the wordes of the * Lawe, which were
written in the booke that Hilkiah the Priest
found in the house of the Lord.
25 Like vnto him was there no King before
him, that turned to the Lord with all his heart, and
with all his soule, and with all his might accor-
ding to all the Lawe of Moses, neither after him
arose there any like him.
26 Notwithstanding the Lord turned not from
the [r] fiercenesse of his great wrath wherewith he
was angry against Iudah, because of all the prouo-
cations wherewith Manasseh had prouoked him.
27 Therefore the Lorde sayde, I will put Iu-
dah also out of my sight, as I haue put away Isra-
el, and will cast off this citie Ierusalem, which I
haue chosen, and the house whereof I said, * My
name shall be there.
28 Concerning the rest of the actes of Iosiah,
and all that he did, are they not written in the
booke

m That was the mount of oliues, so called, because it was full of idoles.
* 1.King.11.7.
n Which Ieroboam had built in Israel, 1.King.12.28,29.
o According to the prophecie of Iaddo, 1.King.13.2.
p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, which were both two, buried in one graue, 1.king.13.31.
* 2.Chro.35.1. 1.esd.1.1.
* Exod.12.3. deut.16.2.
q For the multitude and zeale of the people, with the great preparation.
* Leuit.20.27. deut.18.11.
r Because of the wicked heart of the people, which would not turne vnto him by repentance.
* 1.King.8.29. and 9.3. chap.21.7.

booke of the Chronicles of the Kings of Iudah?
29 ¶ * In his dayes Pharaoh Nechoh King of
Egypt went vp against the King of Asshur to the
riuer Perath. And King Iosiah [f] went against him,
whome when *Pharaoh* sawe, hee slew him at Me-
giddo.
30 Then his seruantes caryed him deade from
Megiddo, and brought him to Ierusalem, and bu-
ried him in his owne sepulchre. And the people
of the lande tooke Iehoahaz the sonne of Iosiah,
and anointed him, and made him King in his fa-
thers stead.
31 * Iehoahaz *was* three and twentie yeere
olde when hee beganne to reigne, and reigned
three moneths in Ierusalem. His mothers name
also was Hamutal the daughter of Ieremiah of
Libnah.
32 And he did euill in the sight of the Lorde,
according to all that his [t] fathers had done.
33 And Pharaoh Nechoh put him in bondes
[u] at Riblah in the lande of Hamath, || while hee
reigned in Ierusalem, and put the lande to a tri-
bute of an hundreth talents of siluer, and a talent
of golde.
34 ¶ And Pharaoh Nechoh made Eliakim the
sonne of Iosiah King in stead of Iosiah his father,
and turned his name to Iehoiakim, and tooke Ie-
hoahaz away, which when he came to Egypt, di-
ed there.
35 And Iehoiakim gaue the siluer and the
golde to Pharaoh, and taxed the land to giue the
money, according to the commandement of Pha-
raoh: hee leuied of euery man of the people of
the lande, according to his value, siluer and golde
to giue vnto Pharaoh Nechoh.
36 Iehoiakim was fiue & twentie yeeres olde,
when he began to reigne, and he reigned eleuen
yeeres in Ierusalem. His mothers name also was
Zebudah the daughter of Pedaiah of Rumah.
37 And hee did euill in the sight of the Lorde,
according to all that his fathers had done.

2.Chron.35.20.

f Because he passed thorow his countrey, he feared lest he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, & therefore was slaine.

2.Chron.36.1,2.

t Meaning, the wicked Kings before.

u Which was Antiochia in Syria, called also Hamath.

|| *Or, that he should not reigne.*

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee and his people are caried vnto Babylon. 17 Zedekiah is made king.

IN his [a] dayes came Nebuchad-nezzar King of
Babel vp, and Iehoiakim became his seruaunt
three yeere: afterwarde he turned, and rebelled
against him.
2 And the Lord sent against him bands of the
Chaldees, and bands of the Aramites, and bands of
the Moabites, and bandes of the Ammonites, and
he sent them against Iudah to destroy it, * accor-
ding to the word of the Lord, which he spake by
his seruants the Prophets.
3 Surely by the [b] commaundement of the
Lorde came this vpon Iudah, that hee might put
them out of his sight for the sinnes of Manasseh,
according to all that he did,
4 And for the innocent blood that he shed,
(for hee filled Ierusalem with innocent blood)
therefore the Lord would not pardon it.
5 Concerning the rest of the actes of Iehoi-
akim, and all that hee did, are they not written
in the booke of the Chronicles of the Kinges of
Iudah?
6 So Iehoiakim [c] slept with his fathers, and
Iehoiachin his sonne reigned in his stead.
7 ¶ And the King of Egypt came no more
out of his lande: for the King of Babel had taken
from the riuer of Egypt, vnto the riuer || Perath,
all that perteined to the King of Egypt.
8 ¶ Iehoiachin *was* eighteene yeres old, when
hee beganne to reigne, and reigned in Ierusalem
three moneths. His mothers name also *was* Ne-
hushta, the daughter of Elnathan of Ierusalem.
9 And he did euill in the sight of the Lord ac-
cording to all that his father had done.
10 * In that time came the seruants of Nebu-
chad-nezzar king of Babel vp against Ierusalem:
so the citie was besieged.
11 And Nebuchad-nezzar King of Babel
came against the citie, and his seruantes did be-
siege it.
12 Then Iehoiachin the king of Iudah [d] came
out against the King of Babel, he, and his mother
and his seruants, and his princes, & his eunuches:
& the King of Babel tooke him in the eight yere
[e] of his reigne.
13 * And hee caried out thence all the trea-
sures of the house of the Lord, and the treasures of
the Kings house, and brake all the vessels of gold,
which Salomon King of Israel had made in the
Temple of the Lord, as the Lord had said.
14 And he caried away all Ierusalem, and all
the princes, and all the strong men of warre, *euen*
ten thousande into captiuitie, and all the worke-
men, and cunning men: so none remained sauing
the poore people of the land.
15 * And hee caried away Iehoiachin into Ba-
bel, and the Kings mother, and the Kings wiues,
and his eunuches, and the mightie of the lande
caried hee away into captiuitie from Ierusalem to
Babel,
16 And all the men of warre, *euen* seuen thou-
sand, and carpenters, and lockesmithes a thousand:
all that were strong & apt for warre, did the King
of Babel bring to Babel captiues.
17 ¶ * And the King of Babel made Matta-
niah his vncle King in his stead, and changed his
name to Zedekiah.
18 Zedekiah was one and twentie yeere olde,
when he began to reigne, and hee reigned eleuen
yeeres in Ierusalem. His mothers name also was
Hamutal the daughter of Ieremiah of Libnah.
19 And he did euill in the sight of the Lord,
according to all that Iehoiakim had done.
20 Therefore certainly the wrath of the Lord
was against Ierusalem and Iudah vntill hee cast
them out of his [f] sight. And Zedekiah rebelled a-
gainst the King of Babel.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan.1.1.

*Chap.20.17. and 23.27.

b Though God vse these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: reade Iere.22.19.

|| *Or, Euphrates.*

*Dan.1.1.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the King of Babylon.

*Chap.20.17. *Isa.39.6.*

*2.Chron.36.10. *Esther.2.6.*

*Ierem.37.1. and 52.1.

f Out of Ierusalem and Iudah into Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

ANd * in the [a] ninth yeere of his reigne, the
[b] tenth *moneth and* tenth day of the moneth
Nebuchad-nezzar King of Babel came, he, and all
his host against Ierusalem, and pitched against it,
and they built || forts against it round about it.
2 So the citie was besieged vnto the eleuenth
yeere of King Zedekiah.
3 And the ninth *day* of the moneth the fa-
mine was [c] sore in the citie, so that there was no
bread for the people of the land.
4 Then the citie was broken vp, and all the
men of warre *fled* by night, by the way of the
[d] gate, *which is* betweene two walles that was
by

*Ierem.39.1. and 52.4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuarie.

|| *Or, a mount.*

c In so much that the mothers did eate their children, Lament.4.10.

d Which was a posterne doore or some secret gate to issue out at.

by the Kings garden: nowe the Caldees *were* by
the citie round about: *and the King* went by the
way of the wildernesse.
5 But the armie of the Caldees pursued after
the King,* and tooke him in the desertes of Ieri-
cho,and all his hoste was scattered from him.
6 Then they tooke the King,and caried him
vp to the King of Babel to Riblah, where they
e gaue iudgement vpon him.
7 And they slewe the sonnes of Zedekiah be-
fore his eyes, and put out the eyes of Zedekiah,
and bounde him in chaines, and caried him to
Babel.
8 ¶ And in the fift moneth, & f seuenth *day*
of the moneth, which was the nineteenth yeere of
King Nebuchad-nezzar King of Babel, came Ne-
buzar-adan ‖chiefe stewarde *and* seruaunt of the
King of Babel,to Ierusalem,
9 And burnt the house of the Lorde, and the
Kings house, and all the houses of Ierusalem, and
all the great houses burnt he with fire.
10 And all the armie of the Caldees that were
with the chiefe stewarde, brake downe the walles
of Ierusalem round about.
11 And the rest of the people that were left in
the citie, and those that were fled and g fallen to
the King of Babel,with the remnant of the multi-
tude,did Nebuzar-adan chiefe steward cary away
captiue.
12 But the chiefe steward left of the poore of
the land to dresse the vines,and to till the land.
13 * Also the pillars of brasse that were in the
house of the Lorde, and the bases, and the brasen
Sea that was in the house of the Lorde, did the
Caldees breake, and caried the brasse of them to
Babel.
14 The pots h also and the besomes, and the
instruments of musike, and the incense dishes,and
al the vessels of brasse that they ministred in,tooke
they away.
15 And the ash pannes, and the basens, *and*
all that was of golde,and that was of siluer, tooke
the chiefe steward away,
16 With the two pillars, one Sea and the ba-
ses, which Salomon had made for the house of
the Lorde: the brasse of all these vessels was with-
out weight.
17 * The height of the one pillar was eigh-
teene cubites,and the chapiter thereon *was* brasse,
and the height of the chapiter *was* with networke
three cubites, and pomegranates vpon the cha-
piter rounde about, all of brasse: and likewise *was*
the second pillar with the networke.
18 And the chiefe steward tooke Seraiah the
chiefe Priest, and Zephaniah the i seconde Priest,
and the three keepers of the doore.
19 And out of the citie hee tooke an Eunuch
that had the ouersight of the men of warre, and
k fiue men of them that were in the Kinges pre-
sence, which were founde in the citie, and Sopher
captaine of the hoste, who mustred the people of
the land, and threescore men of the people of the
land,that were found in the citie.
20 And Nebuzar-adan the chiefe stewarde
tooke them, and brought them to the King of
Babel to Riblah.
21 And the King of Babel smote them,& slew
them at Riblah in the land of Hamath. So Iudah
was caried away captiue out of his owne land.
22 * Howbeit there remained people in the
land of Iudah, whom Nebuchad-nezzar King of
Babel left, and made Gedaliah the sonne of Ahi-
kam the sonne of Shaphan ruler ouer them.
23 Then when all the captaines of the host &
their men heard, that the king of Babel had made
Gedaliah gouernour, they came to Gedaliah to
Mizpah,to wit, Ishmael the sonne of Nethaniah,
and Iohanan the sonne of Kareah, and Seraiah the
sonne of Tanhumeth the Netophathite, & Iaaza-
niah the sonne of Maachathi, they and their men.
24 And Gedaliah l sware to them, and to their
men, and said vnto them, Feare not to be the ser-
uants of the Caldees: dwell in the land,and serue
the King of Babel,and ye shalbe well.
25 * But in the seuenth moneth Ishmael the
sonne of Nethaniah the sonne of Elishama of the
Kings seede, came, and ten men with him, and
smote Gedaliah,& he died,& so did he the Iewes,
and the Caldees that were with him at Mizpah.
26 Then all the people both small & great,and
the captaines of the armie arose,and came to m E-
gypt: for they were afraid of the Caldees.
27 Notwithstanding in the seuen and thir-
tieth yeere after n Iehoiachin King of Iudah was
caried away in the twelft moneth *and* the seuen
and twentieth *day* of the moneth, Euil-merodach
King of Babel in the yere that he began to reigne,
did lift vp the head of Iehoiachin King of Iudah
out of the prison,
28 And spake kindly to him, and set his throne
aboue the throne of the Kings that were with him
in Babel,
29 And changed his prison garments: and he
did continually eate bread before him, all the
dayes of his life.
30 And his o portion *was* a continuall portion
giuen him by the King, euery day a certaine, all
the dayes of his life.

e Or condemned him for his periurie and treason, 2.Chron.36.13.

f Ieremie writeth Chap.52.12.the tenth day,because the fire continued from the seuenth day,to the tenth.

‖ *Or, Captaine of the garde.*

g While the siege endured.

*Chap.20.17. *ierem*.27.19,20.

h Of these reade Exod.27.3.

*1.*King*.7.15. *ierem*.52.21. 2.*chron*.3.15.

i That is,one appointed to succede in the hie priests roome,if he were sicke or else otherwise letted.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

**Ierem*.40.5.9.

l That is,he did exhort them in the Name of the Lord according to Ieremies counsell,to submit them selues to Nebuchad-nezzar,seeing it was the reueiled will of the Lord.

**Ierem*.41.1.

m Contrarie to Ieremies counsell, Ierem 40.41.and 42.43.chapters.

n Thus long was he,his wife and his children in Babylon,whome Nebuchad-nezzars sonne,after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

o Meaning,that he had an ordinarie in the court.

THE FIRST BOOKE OF

the † Chronicles, or ‖ Paralipomenon.

† *Ebr. words of dayes.*

‖ *Or, of things omitted, to wit, in the bookes of the Kings.*

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those books of Chronicles, which are so oft mentioned in the books of the Kings of Judah & Jsrael, which did at large set forth the storie of both the kingdoms, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes, both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thanks to the Lord.

CHAP.

CHAP. I.

1 The genealogie of Adam and Noah vntill Abraham. 27 And from Abraham to Esau. 33 His children. 43 Kings and dukes came of him.

ADam, a Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methushelah, Lamech,
4 Noah, b Shem, Ham, & Iapheth.
5 ¶ * The sonnes of Iapheth
were Gomer, and Magog, and Madai, and Iauan,
and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and
|| Iphath and Togarmah.
7 Also the sonnes of Iauan, Elishah & Tarshishah, Kittim, and || Dodanim.
8 ¶ The sonnes of Ham *were* Cush, and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Siba and Hauilah,
and Sabta, and Raamah, and Sabtecha. Also the
sonnes of Raamah *were* Sheba and Dedan.
10 And Cush begat c Nimrod, who began to
be mightie in the earth.
11 And Mizraim begate Ludim and Anamim,
Lehabim, and Naphtuhim:
12 Pathrusim also, and Casluhim, of whome
came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first borne,
and Heth,
14 And the Iebusite, and the Amorite, and the
Girgashite,
15 And the Hiuuite, and the Arkite, and the
Simite,
16 And the Aruadite, and the Zemarite, and
the Hamathite.
17 ¶ * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and d Aram, and
Vz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate e Eber.
19 Vnto Eber also were borne two sonnes: the
name of the one *was* Peleg, for in his daies was the
earth deuided: and his brothers name *was* Ioktan.
20 Then Ioktan begate Almodad and Sheleph, and Hazermaueth and Ierah,
21 And Hadoram and Vzal and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah and Iobab: all
these were the sonnes of Ioktan.
24 f Shem, g Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham *were* Izhak, and
Ishmael.
29 These are their generations. * The eldest
sonne of Ishmael *was* Nebaioth, and Kedar, and
Adbeel, and Mibsam.
30 Mishma, and Dumah, Massa, || Hadad, and
Tema,
31 Ietur, Naphish and Kedemah: these are the
sonnes of Ishmael.
32 ¶ And Keturah Abrahams h concubine bare
sonnes, Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of
Iokshan, Sheba, and Dedan.
33 And the sonnes of Midian *were* Ephah, and
Ephar, and Henoch, and Abida, and Eldaah: * All
these are the sonnes of Keturah.
34 And * Abraham begate Izhak: the sonnes
of Izhak, Esau and Israel.
35 ¶ The sonnes of Esau were i * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar, || Zephi, and Gatam, Kenaz, and k Timna, and
Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.
38 And the sonnes of l Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer,
and Dishan.
39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.
40 The sonnes of Shobal *were* Alian, and Manahath, and Ebal, Shephi, and Onam. And the
sonnes of Zibeon, Aiah and Anah.
41 The sonne of Anah *was* Dishon. And the
sonnes of Dishon, Amran, and Eshban, and Ithran,
and Cheran.
42 The sonnes of Ezer *were* Bilhan, and Zaauan, *and* Iaakan. The sonnes of Dishon *were* Vz,
and Aran.
43 ¶ And these were the m Kings that reigned
in the land of Edom, before a King reigned ouer
the children of Israel, *to wit*, Bela the sonne of
Beor, and the name of his citie *was* Dinhabah.
44 Then Bela died, and Iobab the sonne of
Zerah of n Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of the
land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the
sonne of Bedad which smote Midian in the fielde
of Moab, reigned in his stead, and the name of his
citie *was* Auith.
47 So Hadad dyed, and Samlah of Mashrecah
reigned in his stead.
48 And Samlah dyed, and Shaul of Rehoboth
by the Riuer reigned in his stead.
49 And when Shaul was dead, Baal-hanan the
sonne of Achbor reigned in his stead.
50 And Baal-hanan dyed, and Hadad reigned
in his stead, and the name of his citie *was* || Pai, and
his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad dyed also, and there were dukes in
Edom, duke Timna, duke || Aliah, duke Ietheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the
dukes of Edom.

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.
b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham, and Iapheth.
* Gene. 10. 2.
|| Or, Riphath.
|| Or, Rodanim.
c Who did first lift vp himselfe aboue others, Gen. 10. 8.
* Gen. 10. 21. and 11. 10.
d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.
e Of him came the Ebrewes which were afterward called Israelites of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.
f He repeateth Shem againe, because he would come to the stocke of Abraham.
g Who came of Shem, and of him Shelah.
* Gen. 11. 26. & 17. 5. and 21. 2.
* Gen. 25. 13.
|| Or, Hadar.
h Read Gen. 25. 4.
* Gen. 25. 4.
* Gen. 21. 3.
i These were borne of three diuers mothers, reade Gen. 36. 4.
* Gen. 36. 9.
|| Or, Zepho.
k Which was Eliphaz concubine, reade Gen. 36. 12.
l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.
m He maketh mention of the Kings that came of Esau, according to Gods promes made to Abraham concerning him, that kings shoulde come of him. These 8. Kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.
n Which was the principall citie of the Edomites.
|| Or, Pau.
|| Or, Aluah.

CHAP. II.

1 The genealogie of Iudah vnto Ishai the father of Dauid.

THese are the sonnes of Israel, * Reuben, Simeon, Leui and Iudah, Isshachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad,
and Asher.
3 * The sonnes of a Iudah, Er, and Onan, and
Shelah. these three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne
of Iudah was euill in the sight of the Lord, and
he slewe him.
4 * And Thamar his daughter in law bare him
Pharez, and Zerah: *so* all the sonnes of Iudah were
fiue.
5 * The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah *were* || Zimri, and
b Ethan, and Heman, and Calcol, and Dara, which
were fiue in all.
7 And the sonne of Carmi, || * Achar that
troubled

* Gen. 29. 32. & 30. 5. and 35. 18.
* Gen. 38. 3. and 46. 12. chap. 4. 1.
a Though Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.
* Gen. 38. 29. matth. 1. 3.
* Ruth 4. 18.
|| Or, Zabdi.
b Of these, reade 1. King. 4. 31.
|| Or, Achan.
* Iosh. 7. 1.

troubled Israel, transgressing in the thing excom-
municate.
8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne
vnto him, Ierahmeel, and [c] Ram and Chelubai.
10 And Ram begate Aminadab, and Ami-
nadab begate Nahshon [d] prince of the children of
Iudah,
11 And Nahshon begate Salma, and Salma be-
gate Boaz,
12 And Boaz begate Obed, and Obed begate
‖ Ishai,
13 * And Ishai begate his eldest sonne Eliab,
and Abinadab the second, and ‖ Shimma the third,
14 Nathaneel the fourth, and Raddai the fift,
15 Ozem the sixt, *and* Dauid the seuenth.
16 Whose sisters *were* Zeruiah and Abigail.
And the sonnes of Zeruiah, Abishai, and Ioab, and
Asahel.
17 And Abigail bare Amasa: and the father
of Amasa *was* Iether an Ishmeelite.
18 ¶ And [e] Caleb the sonne of Hezron be-
gate Ierioth of Azubah *his* wife, and her sonnes
are these, Iesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke
vnto him Ephrath, which bare him Hur.
20 * And Hur begate Vri, and Vri begate Be-
zaleel.
21 And afterward came Hezron to the daugh-
ter of Machir the father of [f] Gilead, and tooke
her when hee was threescore yeere olde, and shee
bare him Segub.
22 And Segub begate Iair, which had three
and twentie cities in the land of Gilead.
23 And Geshur with Aram tooke the townes
of Iair [g] from them, *and* Kenath and the townes
thereof, *euen* threescore cities. All these were the
sonnes of Machir the father of Gilead.
24 And after that Hezron was dead at [h] Ca-
leb Ephratah, then Abiah Hezrons wife bare him
also Ashur the [i] father of Tekoa.
25 And the sonnes of Ierahmeel the eldest
sonne of Hezron were Ram the eldest, then Bu-
nah, and Oren and Ozen *and* Ahiiah.
26 Also Ierahmeel had another wife named
Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne
of Ierahmeel were Maaz, and Iamin and Ekar.
28 And the sonnes of Onam were Shammai
and Iada. And the sonnes of Shammai, Nadab and
Abishur.
29 And the name of the wife of Abishur *was*
called Abiahil, and shee bare him Ahban and
Molid.
30 The sonnes also of Nadab *were* Seled and
Appaim: but Seled died without children.
31 And the sonne of Appaim *was* Ishi, and
the sonne of Ishi, Sheshan, and the sonne of She-
shan, [k] Ahlai.
32 And the sonnes of Iada the brother of
Shammai *were* Iether and Ionathan: but Iether
dyed without children.
33 And the sonnes of Ionathan *were* Peleth
and Zaza. These were the sonnes of Ierahmeel.
34 And Sheshan had no sonnes, but daugh-
ters. And Sheshan had a seruant that was an E-
gyptian named Iarha.
35 And Sheshan gaue his daughter to Iarha
his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan
begate Zabad,
37 And Zabad begate Ephlal, and Ephlal be-
gate Obed,
38 And Obed begate Iehu, and Iehu begate
Azariah,
39 And Azariah begate Helez, and Helez be-
gate Eleasah,
40 And Eleasah begate Sisamai, and Sisamai
begate Shallum,
41 And Shallum begate Iekamiah, and Ieka-
miah begate Elishama.
42 Also the sonnes of Caleb the brother of
Ierahmeel, *were* Mesha his eldest sonne, which
was the [l] father of Ziph: and the sonnes of Ma-
reshah the father of Hebron.
43 And the sonnes of Hebron *were* Korah and
Tappuah, and Rekem and Shema.
44 And Shema begate Raham the father of
Iorkoam: and Rekeb begate Shammai.
45 The sonne also of Shammai *was* Maon: and
Moan *was* the father of Beth-zur.
46 And Ephah a [m] concubine of Caleb bare
Haran and Moza, and Gazez: Haran also begate
Gazez.
47 The sonnes of Iahdai *were* Regem, and Io-
tham, and Geshan, and Pelet, and Ephah, and
Shaaph.
48 Calebs concubine Maachah bare Sheber
and Tirhanah.
49 Shee bare also Shaaph, the father of Mad-
mannah, *and* Sheua the father of Machbenah, and
the father of Gibea. * And Achsah was Calebs
daughter.
50 ¶ These were the sonnes of Caleb the
sonne of Hur the eldest sonne of Ephrathah, Sho-
bal the father of Kiriath-iearim.
51 Salma the father of Beth-lehem, *and* Ha-
reph the father of Beth-gader.
52 And Shobal the father of Kiriath-iearim
had sonnes, and hee ‖ was the ouerseer of halfe
Hammenoth.
53 And the families of Kiriath-iearim *were* the
Ithrites, and the Puthites, and the Shumathites,
and the Mishraites. of them came the Zareathites,
and the Eshtaulites.
54 The sonne of Salma of Beth-lehem, and
the Netophathite, the [n] crownes of the house of
Ioab, and ‖ halfe the Manahthites *and* the Zorites.
55 And the families of the [o] Scribes dwelling
at Iabez, the Tirathites, the Shimmeathites, the
Shuchathites, which are the [p] Kenites, that came
of Hammath the father of the house of Rechab.

CHAP. III.

1 *The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.*

These also were the sonnes of [a] Dauid, which
were borne vnto him in Hebron: the eldest
Amnon of Ahinoam, the Izreelitesse: the second
[b] Daniel of Abigail the Carmelitesse:
2 The third, Absalom the sonne of Maachah
daughter of Talmai King of Geshur: the fourth
Adoniiah the sonne of Haggith:
3 The fift Shephatiah of Abital: the sixt Ithream
by Eglah his wife.
4 *These* sixe were borne vnto him in Hebron;
and there hee reigned seuen yeere and sixe mo-
neths: and in Ierusalem he reigned three and thir-
tie yeere.
5 And these foure were borne vnto him in Ie-
rusalem, Shimea, and Shobab, and Nathan, and
Salomon

c Whom Saint Matth. calleth Aram, Matth. 1.3.
d That is, chiefe of the familie.
‖ *Or, Iesse.*
* *1.Sam.16.19. and 17.12.*
‖ *Or, Shammah.*
e Who was called Chelubai the sonne of Hezron, vers. 9.
* *Exod.31.2.*
f Who was prince of mount Gilead, reade Nom. 32.40.
g That is, the Geshurites and Syrians tooke the townes from Iairs children.
h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.
i Meaning, the chiefe and Prince.
k Who dyed whiles his father was aliue, and therefore it is said, vers. 34. that Sheshan had no sonnes.
l That is, the chiefe gouernour or Prince of the Ziphims, because the prince ought to haue a fatherly care and affection toward his people.
m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of mariage, and her children did inherite: the concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.
* *Iosh.15.17.*
‖ *Or, he that saw the halfe, because the prince ought to ouersee his subiects.*
n Meaning the chiefe and principall.
‖ *Or, the Zorites, the halfe of the Manahthites.*
o Which were men learned, and expert in the lawe.
p Reade Nom. 10.29. and Iudg. 1.16.
a He returneth to the genealogie of Dauid, to shewe that Christ came of his stocke.
b Which 2.Sam. 3.3. is called Cheleab, borne of her that was Nabals wife the Carmelite.

c Called also Bathsheba the daughter of Eliam: so they gaue them diuers names.
d Elishama, or Elishua, 2.Sam.5.15. & Eliphelet dyed, and Dauid named those sonnes, which were next borne, by the same names: in ỷ booke of Kings his children are mẽtioned which were aliue, & here both they that were aliue and dead.

Salomon of c Bathshua the daughter of Ammiel.
6 Ibhar also, and d Elishama, and Eliphalet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Elishama, and Eliada, and Eliphelet,
nine *in nomber*.
9 *These are* all the sonnes of Dauid, besides
the sonnes of the concubines, and Thamar their
sister.
10 ¶ And Salomons sonne *was* Rehoboam,
whose sonne *was* Abiah, *and* Asa his sonne, *and*
Iehoshaphat his sonne,
11 *And* Ioram his sonne, *and* Ahaziah his
sonne, *and* Ioash his sonne,
12 *And* Amaziah his sonne, *and* Azariah his
sonne, *and* Iotham his sonne,
13 *And* Ahaz his sonne, *and* Hezekiah his
sonne, *and* Manasseh his sonne,
14 *And* Amon his sonne, *and* Iosiah his sonne.
15 ¶ And of the sonnes of Iosiah, the e eldest
was ‖ Iohanan, the seconde Iehoiakim, the thirde
Zedekiah, *and* the fourth Shallum.
16 And the sonnes of Iehoiakim *were* Ieconi-
ah his sonne, *and* Zedekiah his sonne.
17 And the sonnes of Ieconiah, Assir *and* She-
altiel his sonne:
18 Malchiram also and Pedaiah, and Shenazar,
Iecamiah, Hoshama, and Nedabiah.
19 And the sonnes of Pedaiah *were* f Zerub-
babel, and Shimei: and the sonnes of Zerubba-
bel *were* Meshullam, and Hananiah, and Shelo-
mith their sister,
20 And Hashubah, and Ohel, and Berechiah,
and Hazadiah, *and* Iushabheshed, fiue *in nomber*.
21 And the sonnes of Hananiah *were* Pelati-
ah, and Iesaiah: the sonnes of Rephaiah, the sonnes
of Arnan, the sonnes of Obadiah, the sonnes of
Shechaniah.
22 And the sonne of Shechaniah *was* Shema-
iah: and the sonnes of Shemaiah *were* Hattush
and Igeal, and Bariah, and Neariah, and Shaphat,
g sixe.
23 And the sonnes of Neariah *were* Elioenai,
and Hezekiiah, and Azrikam, three.
24 And the sonnes of Elioenai *were* Hodaiah,
and Eliashib, and Pelaiah, and Akkub, and Ioha-
nan, and Delaiah, and Anani, seuen.

e So called, because he was preferred to the dignitie royal before his brother Iehoiakim which was the elder.
‖ *Or, Iehoahaz, 2.King.23.30.*
f S. Matth. sayth that Zorobabel was sonne of Zalathiel, meaning that he was his nephew according to the Ebrew speach: for he was Pedaiahs sonne.
g So that Shemaiah was Shechaniahs natural sonne, and the other fiue his nephewes, and in all were sixe.

CHAP. IIII.

1 *The genealogie of the sonnes of Iudah,* 5 *Of Asher,* 9 *Of Iabez and his prayer,* 11 *Of Chelub,* 24 *And Simeon: their habitations,* 38 *And conquestes.*

The a sonnes of Iudah *were* *Pharez, Hezron,
and Carmi, and Hur, and Shobal.
2 And Reaiah the sonne of Shobal begat Ia-
hath, and Iahath begate Ahumai, and Lahad: these
are the families of the Zoreathites.
3 And these were of the father of Etam, Iz-
reel, and Ishma and Idbash: and the name of their
sister *was* Hazelelponi.
4 And Penuel *was* the father of Gedor, and
Ezer the father of Hushah: these are the sonnes
of Hur the b eldest sonne of Ephratah, the father
of Beth-lehem.
5 But Asher the father of Tekoa had two
wiues, Heleah, and Naarah.
6 And Naarah bare him Ahuzam, and He-
pher, and Temeni and Haashtari: these were the
sonnes of Naarah.
7 And the sonnes of Heleah *were* Zereth, Ie-
zohar and Ethnan.
8 Also Coz begate Anub, and Zobebah, and

a Meaning they came of Iudah, as nephewes & kinsmen: for only Pharez was his naturall sonne.
Gen.38.29. & 46.12. chap.2.4.
b The first borne of his mother, and not ỷ eldest sonne of his father.

the families of Aharhel the sonne of Harum.
9 But Iabez was more honourable then his
brethren: and his mother called his name c Iabez,
saying, Because I bare him in sorowe.
10 And Iabez called on the God of Israel,
saying, If thou wilt blesse mee in deede, and en-
large my coastes, and d *if* thine hand be with me,
and thou wilt cause mee *to be deliuered* from euill,
that I be not hurt. And God graunted the thing
that he asked.
11 ¶ And Chelub the brother of Shuah be-
gate Mehir, which was the father of Eshton.
12 And Eshton begate Beth-rapha, & Pascah,
and Tehinnah the father of the citie of Nahash:
these are the men of Rechah.
13 ¶ And the sonnes of Kenaz *were* Othniel
and Zeraiah, and the sonne of Othniel, Hathath.
14 And Meonothai begate Ophrah. And Se-
raiah begate Ioab the e father of the valley of
craftesmen: for they were craftesmen.
15 ¶ And the sonnes of Caleb the sonne of
f Iephunneh *were* Iru, Elah, and Naam. And the
sonne of Elah *was* Kenaz.
16 And the sonnes of Iehaleel *were* Ziph, and
Ziphah, Tiria, and Asareel.
17 And the sonnes of Ezrah *were* Iether and
Mered, and Epher, and Ialon, and he begate Mi-
riam, and Shammai, and Ishbah the father of Esh-
temoa.
18 Also his ‖ wife Iehudiiah bare Iered the fa-
ther of Gedor, and Heber the father of Socho, and
Iekuthiel the father of Zanoah: and these are the
sonnes of Bithiah the daughter of Pharaoh ‖ which
Mered tooke.
19 And the sonnes of the wife of Hodiah, the
sister of Naham the father of Keilah *were* the Gar-
mites, and Eshtemoa the Maachathite.
20 And the sonnes of Shimon *were* Amnon
and Rinnah, Ben-hanam & Tilon. And the sonnes
of Ishi *were* Zoheth, and Benzoheth.
21 ¶ * The sonnes of Shelah, the sonne of Iu-
dah *were* Er the father of Lecah, and Laadah the
father of Mareshah, and the families of the house-
holdes of them that wrought fine linnen in the
house of Ashbea.
22 And Iokim and the men of Chozeba and
Ioash, and Saraph, which had the dominion in
Moab, and ‖ Iashubi Lehem. *These* also are aunci-
ent things.
23 These were porters, and dwelt among plants
and hedges: g there they dwelt with the king for
his worke.
24 * The sonnes of Simeon *were* Nemuel, and
Iamin, Iarib, Zerah, *and* h Shaul.
25 Whose sonne *was* Shallum, *and* his sonne,
Mibsam, *and* his sonne Mishma.
26 And the sonnes of Mishma, Hamuel *was*
his sonne, Zacchur his sonne, *and* Shimei his
sonne.
27 And Shimei had sixteene sonnes, and sixe
daughters, but his brethren had not many children,
neither was all their familie like to the children of
Iudah in multitude.
28 And they dwelt at i Beersheba, & at Mola-
dah, and at Hazar Shual,
29 And at Bilhah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at
Ziklag,
31 And at Beth-marcaboth, and at Hazar Su-
sim, at Beth-birei, & at Shaaraim, these were their

c Otherwise called Othniel, Iudg.1.13.
d It is to be vnderstand, that then he would accomplish his vowe which he made.
e The lord of that valley where the artificers did worke.
f Called also Esrom.
‖ *Or, she bare, meaning, the second wife of Ezra.*
‖ *Or, of whome hee had Mered.*
Gen.38.1.3.7.
‖ *Or, of the inhabitants of Lehem.*
g They were King Dauids gardiners and serued him in his workes.
Gen.46.10. exod.6.15.
h His sonne Ohad is here omitted.
i These cities belonged to the tribe of Iudah, Iosh.19.2. and were giuen to the tribe of Simeon.

k Then Dauid restored them to the tribe of Iudah.

cities vnto the reigne of [k] Dauid.
32 And their townes were Etam, and Ain, Rim-
mon, and Tochen, and Ashan, fiue cities.
33 And all their townes that were rounde a-
bout these cities vnto Baal, These are their habi-
tations and the declaration of their genealogie.
34 And Meshobab, and Iamlech, and Ioshah
the sonne of Amashiah,
35 And Ioel and Iehu the sonne of Ioshibiah,
the sonne of Seraiah, the sonne of Asiel,
36 And Elionai, and Iaakobah, and Ieshohaiah,
and Asaiah, and Adiel, and Iesimiel, and Benaiah,
37 And Ziza the sonne of Shiphei, the sonne
of Allon, the sonne of Iedaiah, the sonne of Shim-
ri, the sonne of Shemaiah.
38 These were famous princes in their fami-
lies, and increased greatly their fathers houses.
39 And they [l] went to the entring in of Ge-
dor, euen vnto the East side of the valley, to seeke
pasture for their sheepe.
40 And they founde fat pasture and good, and
a wide lande, both quiet and fruitfull: for they of
Ham had dwelt there before.
41 And these described by name, came in the
dayes of Hezekiah king of Iudah, and smote their
tents, and the inhabitants that were founde there,
and destroyed them vtterly vnto this day, and
dwelt in their roume, because there was pasture
there for their sheepe.
42 And besides these, fiue hundreth men of
the sonnes of Simeon went to mount Seir, and
Pelatiah, and Neariah, and Rophaiah, and Vzziel
the sonnes of Ishi were their captaines,
43 And they smote the rest of Amalek that had
[m] escaped, and they dwelt there vnto this day.

l For the tribe of Simeon was so great in nomber, that in the time of Ezekiah they sought newe dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul and Dauid.

CHAP. V.

1 The birthright taken from Reuben & giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne
of Israel (for he was the eldest, *but had defi-
led his fathers bed, *therefore* his birthright was gi-
uen vnto the [a] sonnes of Ioseph the sonne of Is-
rael, so that the genealogie is not rekoned after
his birthright.
2 For Iudah preuailed aboue his brethren, and
of him *came* [b] the prince, but the birthright *was*
Iosephs)
3 *The sonnes of Reuben the eldest sonne of
Israel, *were* Hanoch & Pallu, Hezron and Carmi.
4 The sonnes of Ioel, Shemaiah his sonne, Gog
his sonne, *and* Shimei his sonne,
5 Michah his sonne, Reaiah his sonne, *and*
Baal his sonne,
6 Beerah his sonne: whome Tilgath Pilneeser
King of Asshur [c] caryed away: he was a prince of
the Reubenites.
7 And when his brethren in their families re-
koned the genealogie of their generations, Ieiel
and Zechariah *were* the chiefe,
8 And Bela the sonne of Azaz, the sonne of
Shema, the sonne of Ioel, which dwelt in [d] Aroer,
euen vnto Nebo and Baal-meon.
9 Also Eastwarde hee inhabited vnto the en-
tring in of the wildernes from the riuer ||Perath: for
they had much cattel in the land of Gilead.
10 And in the dayes of Saul they warred with
the [e] Hagarims, which fell by their hands: and
they dwelt in their tentes in all the East partes of
Gilead.

*Gen.35.22. and 49.4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefest of all the tribes according to Iaakobs prophecie, Gen. 49.8. and because Christ should come of him.

*Gen.46.9. exod 6.14. nomb.26.5.

c To wit, in the time of Vzziah King of Israel, 2.King.15.29.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

|| Or, Euphrates.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt ouer a-
gainst them in the land of Bashan, vnto Salchah.
12 Ioel *was* the chiefest, and Shapham the se-
cond, but Iaanai and Shaphat *were* in Bashan.
13 And their brethren of the house of their fa-
thers *were* Michael, and Meshullam, and Sheba,
and Sorai, and Iacan, and Zia, and Eber, seuen.
14 These are the children of Abihail, the sonne
of Huri, the sonne of Iaroah, the sonne of Gilead,
the sonne of Michael, the sonne of Ieshishai, the
sonne of Iahdo, the sonne of Buz.
15 Ahi the sonne of Abdiel, the sonne of Guni
was chiefe of the houshold of their fathers.
16 And they dwelt in Gilead in [f] Bashan, and
in the townes thereof, and in all the suburbes of
Sharon by their borders.
17 All these were rekoned by genealogies in
the dayes of Iotham King of Iudah, and in the
dayes of Ieroboam King of Israel.
18 ¶ The sonnes of Reuben and of Gad, and
of halfe the tribe of Manasseh of those that were
valiant men, able to beare shield and sworde, and
to draw a bowe, exercised in warre, were foure and
fourtie thousand, seuen hundreth and three score,
that went out to the warre.
19 And they made warre with the Hagarims,
with [g] Ietur, and Naphish, and Nodab.
20 And they were [h] holpen against them, and
the Hagarims were deliuered into their hande,
and all that were with them: for they cryed to
God in the battel, and hee heard them, because
they trusted in him.
21 And they led away their cattel, *euen* their
camels fiftie thousand, and two hundreth & fiftie
thousand sheepe, and two thousande asses, and of
† persons an hundreth thousand.
22 For many fel downe wounded, because the
warre *was* of God. And they dwelt in their steads
vntill the [i] captiuitie.
23 And the children of the halfe tribe of Ma-
nasseh dwelt in the land, from Baashan vnto [k] Baal
Hermon, and Senir, and vnto mount Hermon: *for*
they increased.
24 And these were the heads of the housholds
of their fathers, euen Epher and Ishi, and Eliel and
Azriel, and Ieremiah, and Hodauiah, and Iahdiel,
strong men, valiant *and* famous, heades of the
housholdes of their fathers.
25 But they transgressed against the God of
their fathers, and went a whoring after the gods of
the people of the lande, whome God had destroy-
ed before them.
26 And the God of Israel [l] stirred vp the spirit
of Pul king of Asshur, and the spirite of Tilgath
Pilneeser king of Asshur, and he caryed them a-
way: *euen* the Reubenites, and the Gadites, and the
halfe tribe of Manasseh, and brought them vnto
*Halah and Habor, and Hara, and to the riuer Go-
zan, vnto this day.

f Both the whole countrey and one peculiar city were called by this name Bashan.

g These twaine were the sonnes of Ishmael, Gen.25.15.

h To wit, by the Lord that gaue them the victory.

† Ebr. soules of men.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.

k Otherwise called Baal-gad.

l Thus God stirred vp the wicked, & vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

*2.King.18.11.

CHAP. VI.

1 The genealogie of the sonnes of Leui, 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54, 57 Their habitations.

THe sonnes of Leui *were* Gershon, Kohath, and
Merari.
2 *And the sonnes of Kohath, Amram, Iz-
har, and Hebron, and Vzziel.
3 And the children of Amram, Aaron, and
Moses and Miriam. And the sonnes of Aaron, *Na-
dab, and Abihu, and *Eleazar, and Ithamar.

*Gen.46.11. exod. 6.16. chap.23.12.

*Leuit.10.1.

*Nom.20.28.

4 Eleazar begate Phinehas. Phinehas begate Abishua,
5 And Abishua begate Bukki, and Bukki begate Vzzi,
6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth.
7 Meraioth begate Amariah, and Amariah begate Ahitub.
8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,
9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,
10 And Iohanan begate Azariah (it was he that was [b] Priest in the house that Salomon built in Ierusalem)
11 And Azariah begate Amariah, and Amariah begate Ahitub,
12 And Ahitub begate Zadok, and Zadok begate Shallum,
13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,
14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,
15 And [c] Iehozadak departed when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.
16 ¶ The sonnes of Leui *were* Gershom, Kohath and Merari.
17 And these bee the names of the sonnes of Gershom, Libni, and Shimei.
18 And the sonnes of Kohath *were* Amram, and Izhar, and Hebron and Vzziel.
19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui concerning their fathers.
20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,
21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.
22 The sonnes of Kohath, [d] Aminadab his sonne, * Korah his sonne, Assir his sonne,
23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,
24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,
25 And the sonnes of Elkanah, Amasai, and Ahimoth.
26 Elkanah. the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,
27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,
28 And the sonnes of Shemuel, the eldest [e] Vashni, then Abiah.
29 ¶ The sonnes of Merari *were* Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,
30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.
31 And these be they whome Dauid set for to sing in the house of the Lorde, after that the Arke had [f] rest.
32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with [g] singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.
33 And these ministred with their children of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,
34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,
35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,
36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,
37 The sonne of Tahath, the ‖ sonne of Assir the sonne of Ebiasaph, the sonne of Korah,
38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.
39 And his ‖ brother [h] Asaph stoode on his right hand: *and* Asaph was the sonne of Berechiah, the sonne of Shimea,
40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,
41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,
42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,
43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.
44 And their brethren the sonnes of Merari *were* on the left hand, *euen* Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,
45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,
47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.
48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the seruice of the Tabernacle of the house of God,
49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.
50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,
51 Bukki his sonne, Vzzi his sonne, Zerahiah his sonne,
52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,
53 Zadok his sonne, *and* Ahimaaz his sonne.
54 ¶ And these are the [l] dwelling places of them throughout their townes and coastes, *euen* of the sonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.
55 So they gaue them [n] Hebron in the lande of Iudah and the suburbes thereof rounde about it.
56 But the fielde of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.
57 And to the sonnes of Aaron they gaue the cities *of Iudah* for [o] refuge, *euen* Hebron and Libna with their suburbes, and Iattir, and Eshtemoa with their suburbs,
58 And [p] Hilen with her suburbes, *and* Debir with her suburbs,
59 And Ashan and her suburbes, and Bethshemesh and her suburbs:
60 ¶ And of the tribe of Beniamin, Geba and her suburbs, and [q] Alemeth with her suburbs, and Anathoth with her suburbes: all their cities *were* thirteene cities by their families.
61 And vnto the sonnes of [r] Kohath the remnant of the familie of the tribe, *euen* of the halfe tribe of the halfe of Manasseh, by lot ten cities.

a Which was his priest after that Abiathar was deposed, according to the prophecie of Eli the Priest, 1. Sam. 2.31,35.
b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2. Chr. 26.17,18.
c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25.18.
d Who seemeth to be called Izhar, Exod. 6.21.
* Nom. 16.1.
e Who is also called Ioel, 1. Sam. 8.2. & the 33. verse of this chapter.
f After it was brought to that place where the Temple shoulde be built, and was no more caried to and fro.
g Reade Exod. 27.21.
‖ Or, nephewe.
‖ Or, cousin.
h Meaning, the cousin of Heman, verse 33.
i The Leuites are called the singers brethren because they came of y^e same stocke.
k Reade Nomb. 4.
l Or, cities which were giuen to the Leuites.
m They were first appointed, and prepared for.
n Which was also called Kiriatharba, Gen. 23.2. Iosh. 21.11.
o That he that had killed a man might flee thereunto for succour till his cause were tried. Deut. 19.2.
p Which Ieshua calleth Holon, Iosh. 15.51. and 21.15.
q Or, Almon, Iosh. 21.18.
r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse 66.

62 And to the sonnes of Gershom according
to their families out of the tribe of Issachar, and
out of the tribe of Asher, and out of the tribe of
Naphtali, and out of the tribe of Manasseh in Ba-
shan, thirteene cities.
63 Vnto the sonnes of Merari according to
their families out of the tribe of Reuben, and out
of the tribe of Gad, and out of the tribe of Ze-
bulun, by lot twelue cities.
64 Thus the children of Israel gaue to the Le-
uites cities with their suburbes.
65 And they gaue by lot out of the tribe of
the children of Iudah, and out of the tribe of the
children of Simeon, and out of the tribe of the
children of Beniamin, these cities, which they cal-
led by *their* names.
66 And they of the families of the sonnes of
Kohath, had cities *and* their coastes out of the
tribe of Ephraim.

*Iosh.21.21.

67 * And they gaue vnto him cities of re-
fuge, Shechem in mount Ephraim, and her sub-
urbes, and Gezer and her suburbes,
68 Iokmeam also and her suburbes, and Beth-
horon with her suburbes,
69 And Aialon and her suburbes, and Gath
Rimmon and her suburbes,
70 And out of the halfe tribe of Manasseh,
|| Aner and her suburbes, and || Bileam and her
suburbes, for the families of the remnant of the
sonnes of Kohath.
71 Vnto the sonnes of f Gershom out of the
familie of the halfe tribe of Manasseh, Golan in
Bashan, and her suburbes, and || Ashtaroth with
her suburbes,
72 And out of the tribe of Issachar, || Kedesh
and her suburbes, Daberath and her suburbes,
73 || Ramoth also and her suburbes, and || A-
nem with her suburbes,
74 And out of the tribe of Asher, Mashal and
her suburbes, and Abdon and her suburbes,
75 And || Hukok and her suburbes, and Rehob
and her suburbes,
76 And out of the tribe of Naphtali, Kedesh
in Galilea and her suburbes, and || Hammon and
her suburbes, and || Kiriathaim and her suburbes.
77 Vnto the rest of the children of Merari
were giuen out of the tribe of Zebulun || Rimmon
and her suburbes, || Tabor and her suburbes,
78 And on the other side Iorden *by* Iericho, *euen*
on the Eastside of Iorden, out of the tribe of Reu-
ben, * Bezer in the wildernesse with her suburbes,
and Iahzah with her suburbes,
79 And Kedemoth with her suburbes, & Me-
phaath with her suburbes,
80 And out of the tribe of Gad Ramoth in
Gilead with her suburbes, and Mahanaim with her
suburbes,
81 And Heshbon with her suburbes, and Iaa-
zer with her suburbes.

|| Or, *Tanach, Iosh. 21.25.*
|| Or, *Gath-rimmon.*
f Who in the first verse is called also Gershon.
|| Or, *Beeshterah, Iosh. 21.27.*
|| Or, *Kishon, Iosh. 21.28.*
|| Or, *Iarmuth, Iosh. 21.29.*
|| Or, *Engannim, Iosh. 21.29.*
|| Or, *Helkah, Iosh. 21.31.*
|| Or, *Ammothdor, Iosh. 21.32.*
|| Or, *Kartan, Iosh. 21.32.*
|| Or, *Iokneam.*
|| Or, *Kartah, Iosh. 21.34.*
* *Iosh. 20.8. and 21.36.*

CHAP. VII.

1 *The genealogie of Issachar,* 6 *Beniamin,* 13 *Naphtali,* 14 *Manasseh,* 20 *Ephraim,* 30 *and Asher.*

AND the sonnes of Issachar *were* Tola and || Pu-
ah, a Iashub, and Shimron, foure.
2 And the sonnes of Tola, Vzzi, & Rephaiah,
and Ieriel, and Iahmai, and Iibsam, and Shemuel,
heads in the housholdes of their fathers. Of Tola
were valiant men of warre in their generations,
b whose nomber *was* in the dayes of Dauid two and
twentie thousand, and sixe hundreth.

|| Or, *Phuuah.*
a Who also is called Iob, Gen. 46.13.
b That is, their nomber was found thus great when Dauid nombred the people, 2.Sam. 24.1.

3 And the sonne of Vzzi *was* Izrahaiah, and
the sonnes of Izrahaiah, Michael, and Obadiah,
and Ioel, and Ishiah, c fiue men all princes.
4 And with them in their generations after
the houshold of their fathers *were* bandes of men
of warre for battel sixe and thirtie thousand: for
they had many wiues and children.
5 And their || brethren among all the fami-
lies of Issachar *were* valiant men of warre, rekoned
in all by their genealogies foure score and seuen
thousand.
6 ¶ The *sonnes* of Beniamin *were* Bela, and
Becher, and d Iediael, e three.
7 And the sonnes of Bela, Ezbon, and Vzzi,
and Vzziel, & Ierimoth, and Iri, fiue heads of the
housholds of their fathers, valiant men of warre,
and were rekoned by their genealogies, two and
twentie thousand and thirtie and foure.
8 And the sonnes of Becher, Zemirah, and
Ioash, and Eliezer, and Elioenai, and Omri, and
Ierimoth, and Abiah, and Anathoth, and Alameth:
all these were the sonnes of Becher.
9 And they were nombred by their genea-
logies according to their generations, and the
chiefe of the houses of their fathers, valiant men
of warre, twenty thousand and two hundreth.
10 And the sonne of Iediael *was* Bilhan, and
the sonnes of Bilhan, Ieush, and Beniamin, and
Ehud, and Chenaanah, and Zethan, and Tharshish,
and Ahishahar.
11 All these were the sonnes of Iediael, chiefe
of the fathers, valiant men of warre, seuenteene
thousand and two hundreth, marching in battell
aray to the warre.
12 And Shuppim, & Huppim *were* the sonnes
of || Ir, *but* Hushim *was* the sonne f of || another.
13 ¶ The sonnes of Naphtali, Iahziel, & Guni,
and Iezer, & || Shallum g of the sonnes of Bilhah.
14 The sonne of Manasseh *was* Ashriel whom
shee bare vnto him, *but* his concubine of Aram
bare Machir the * father of Gilead.
15 And Machir tooke to wife *the sister* of
Huppim & Shuppim, and the name of their sister
was Maachah. And the name of the second *sonne*
was Zelophehad, and Zelophehad had daughters.
16 And Maachah the wife of Machir bare a
sonne, and called his name || Peresh, and the name
of his brother was Sheresh: and his sonnes *were*
Vlam and Rakem.
17 And the sonne of Vlam *was* Bedan. These
were the sonnes of Gilead the sonne of Machir, the
sonne of Manasseh.
18 And h his sister Molecheth bare Ishod, and
Abiezer, and Mahalah.
19 And the sonnes of Shemida *were* Ahian, &
Shechem, and Likhi, and Aniam.
20 ¶ The sonnes also of Ephraim *were* Shuthe-
lah, and Bered his sonne, and Tahath his sonne, and
his sonne Eladah, and Tahath his sonne,
21 And Zabad his sonne, and Shuthelah his
sonne, and Ezer, & Elead: and the men of i Gath
that were borne in the land, slewe them, because
they came downe to take away their cattell.
22 Therefore Ephraim their father mourned
many dayes, and his || brethren came to comfort
him.
23 And when hee went in to his wife, shee con-
ceiued, & bare him a sonne, and he called his name
Beriah, because affliction was in his house.
24 And his || daughter *was* Sherah, which built
Beth-horon

c Meaning, the foure sonnes, and the father.
|| Or, *kinsemen.*
d Called also Ashbel, Gen. 46. 21. Nom. 26.38.
e Which were the chiefe: for els there were seuen in all as appeareth Gen. 46.21.
|| Or, *Iri.*
f Meaning, that he was not the sonne of Beniamin but of Dan, Gen. 46.23.
|| Or, *of Aher.*
|| Or, *Shillem, Gen. 46.24.*
g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46.23.24.25.
* *Nom. 26.29.31. iosh. 17.1.*
|| Or, *Iezer, Nom. 26.30.*
h Meaning, the sister of Gilead.
i Which was one of the fiue principall cities of the Philistims, slew the Ephraimites.
|| Or, *kinsfolks.*
|| Or, *neece.*

Beth-horon the nether, and the vpper, and Vzzen
Sheerah.

k To wit, of Ephraim.

25 And Rephah *was* his [k] sonne, & Resheph,
and Telah his sonne, and Tahan his sonne,
26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,
27 Non his sonne, Iehoshua his sonne.
28 And their possessions and their habitations
were Beth-el, & the villages thereof, & Eastward
Naaran, and Westwarde Gezer with the villages
thereof, Shechem also and the villages thereof,
vnto ‖Azzah, and the villages thereof,

‖Or, Addah.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and
her villages, Megiddo and her villages, Dor and
her villages. In those dwelt the children of Ioseph
the sonne of Israel.
30 ¶ * The sonnes of Asher *were* Imnah, and
Isuah, & Ishuai, and Beriah, and Serah their sister.

*Gen.46.17.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.
32 And Heber begate Iaphlet, & Shomer, and
Hotham, and Shuah their sister.
33 And the sonnes of Iaphlet *were* Pasach, &
‖Bimhal, and Ashuath: these were the children of
Iaphlet.

‖Or, Bimhal.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.
35 And the sonnes of his brother Helem were
Zophah, and Iimna, and Shelesh and Amal.
36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,
37 Bezer and Hod, and Shamma, & Shilshah,
and Ithran, and Beera.
38 And the sonnes of Iether, Iephunneh, and
Pispa and Ara.
39 And the sonnes of Vlla, Harah, & Haniel,
and Rizia.
40 All these were the children of Asher, the
heads of their fathers houses, noble men, valiant
men of warre *and* chiefe princes, and they were
rekoned by their genealogies for warre and for
battell to the nomber of sixe and twentie thousand men.

CHAP. VIII.

1 *The sonnes of Beniamin,* 33 *And race of Saul.*

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

Beniamin also [a] begate Bela his eldest sonne,
Ashbel the second, and Aharah the third,
2 Nohah the fourth, and Rapha the fift.
3 And the sonnes of Bela were Addar, and
Gera, and Abihud,
4 And Abishua, and Naaman and Ahoah,
5 And Gera, and Shephuphan, and Huram.
6 ¶ And these are the sonnes of Ehud: these
were the chiefe fathers of those that inhabited
Geba: and [b] they were caried away captiues to
Monahath,

b Meaning, the inhabitants of the citie Geba.

7 And Naaman, and Ahiah, and Gera, he caryed them away captiues: and [c] he begate Vzza,
and Ahihud.

c To wit, Ehud.

8 And Shaharaim begate *certaine* in the coutrey of Moab, after he had sent [d] away Hushim
and Baara his wiues.

d After he had put away his two wiues.

9 He begate, I say, of Hodesh his wife, Iobab
and Zibia, and Mesha, and Malcham.
10 And Ieuz and Shachia and Mirma: these
were his sonnes, *and* chiefe fathers.
11 And of Hushim he begat Ahitub & Elpaal.
12 And the sonnes of Elpaal *were* Eber, and
Misham and Shamed (which built Ono, and Lod,
and the villages thereof)
13 And Beriah and Shema (which were the
chiefe fathers among the inhabitants of Aialon:
they draue away the inhabitants of Gath)
14 And Ahio, Shashak and Ierimoth,
15 And Sebadiah, and Arad, and Ader,
16 And Michael, & Ispah, & Ioha, the sonnes
of Beriah,
17 And Zebadiah, and Meshullam, and Hizki,
and Heber,
18 And Ishmerai and Izliah, and Iobab, the
sonnes of Elpaal,
19 Iakim also, and Zichri, and Sabdi,
20 And Elienai, and Zillethai, and Eliel,
21 And ‖ Adaiah, and Beraiah, & Shimrah the
sonnes of Shimei,

‖Or, Araiah.

22 And Ishpan, and Eber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, & Elam, and Antothiiah,
25 Iphedeiah & Penuel ẏ sonnes of Shashak,
26 And Shamsherai, and Shehariah, and Athaliah,
27 And Iaareshiah, and Eliah, and Zichri, the
sonnes of Ieroham.
28 These were the chiefe [e] fathers according
to their generations, *euen* princes, which dwelt in
Ierusalem.

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem.

29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

*Chap.9.35.

30 And his eldest sonne *was* Abdon, then Zur,
and Kish, and Baal, and Nadab,
31 And Gidor, and Ahio, and Zacher.
32 And Mikloth begate Shimeah: these also
dwelt with their brethren in Ierusalem, *euen* by
their brethren.
33 And [f] Ner begate Kish, & Kish begat Saul,
and Saul begate Ionathan, and Malchishua, and
Abinadab, and [g] Eshbaal.

f Who in the 1. Sam.9.1. is called Abiel.
g He is also named Ishbosheth, 2.Sam.2.8.

34 And the sonne of Ionathan *was* [h] Merib-baal, and Merib-baal begate Micah.

h He is likewise called Mephibosheth, 2.Sam.9.6.

35 And the sonnes of Micah *were* Pithon, and
Melech, and Tarea, and Ahaz.
36 And Ahaz begate Iehoadah, & Iehoadah
begate Alemeth, and Azmaueth, and Zimri, and
Zimri begate Moza,
37 And Moza begate Bineah, whose sonne
was Raphah, *and* his sonne Eleasah, *and* his sonne
Azel.
38 And Azel had sixe sonnes, whose names are
these, Azrikam, Bocheru and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the
sonnes of Azel.
39 And the sonnes of Eshek his brother *were*
Vlam his eldest sonne, Iehush the second, and Eliphelet the third.
40 And the sonnes of Vlam *were* valiant men
of warre which shot with the bow, and had many
sonnes and nephewes, an hundreth and fiftie: all
these were of the sonnes of Beniamin.

CHAP. IX.

1 *All Israel and Iudah nombred.* 10 *Of the Priestes and Leuites,* 11. 18 *And of their offices.*

Thus all Israel were nombred by their genealogies: and beholde, they are written in the
booke of the Kings of Israel & of Iudah, & they
were [a] caried away to Babel for their trāsgression.

a Hitherto hee hath described their genealogies before they went into captiuitie and now he describeth their historie after their returne.

2 ¶ And the chiefe inhabitants that dwelt in
their owne possessions, *and* in their owne cities,
euen Israel the Priestes, the Leuites, and the [b] Nethinims.

b Meaning, the Gibeonites, which serued in ẏ Téple, reade Iosh.9.23.

3 And in Ierusalem dwelt of the children of
Iudah,and of the children of Beniamin, & of the
children of Ephraim,and Manasseh.
4 Vthai the sonne of Amihud the sonne of
Omri,the sonne of Imri,the sonne of Bani: of the
children of Pharez,the sonne of Iudah.
5 And of Shiloni, Asaiah the eldest, and his
sonnes.
6 And the sonnes of Zerah, Ieuel, and their
brethren sixe hundreth and ninetie.
7 And of the sonnes of Beniamin, Sallu the
sonne of Meshullam, the sonne of Hodauiah, the
sonne of Hasenuah,
8 And Ibneiah the sonne of Ieroham,and E-
lah the sonne of Vzzi, the sonne of Michri, and
Meshullam the sonne of Shephatiah, the sonne of
Reuel,the sonne of Ibniiah.
9 And their brethren according to their ge-
nerations nine hundreth, fiftie and sixe: all these
men were ‖chiefe fathers in the housholdes of
their fathers.
10 ¶ And of the Priests, Iedaiah, and Iehoia-
rib,and Iachin,
11 And Azariah the sonne of Hilkiah, ẏ sonne
of Meshullam, the sonne of Zadok, the sonne of
Meraioth, the sonne of Ahitub the [c] chiefe of the
house of God,
12 And Adaiah the sonne of Ieroham, ẏ sonne
of Pashhur, the sonne of Malchiiah,and Maasai
the sonne of Adiel, the sonne of Iahzerah, the
sonne of Meshullam, the sonne of Meshillemith,
the sonne of Immer.
13 And their brethren the chiefe of the house-
holds of their fathers a thousand, seuen hundreth
& three score valiant men, for the [d] worke of the
seruice of the house of God.
14 ¶ And of the Leuites, Shemaiah the sonne
of Hasshub, the sonne of Azrikam, the sonne of
Hashabiah of the sonnes of Merari,
15 And Bakbakkar, Heresh & Galal, & Mat-
taniah the sonne of Micha, the sonne of Zichri,
the sonne of Asaph,
16 And Obadiah the sonne of Shemaiah, the
sonne of Galal, the sonne of Ieduthun, and Bere-
chiah,the sonne of Asa,the sonne of Elkanah,that
dwelt in the villages of the Netophathites.
17 ¶ And the porters were Shallum, and Ak-
kub,and Talmon,and Ahiman,& their brethren:
Shallum *was* the chiefe.
18 For they were porters to this time by com-
panies of the children of Leui vnto the [e] Kings
gate Eastward.
19 And Shallum the sonne of Kore the sonne
of Ebiasaph the sonne of Korah, and his brethren
the Korathites (of the house of their father) *were*
ouer the worke, *and* office to keepe the gates of
the [f] Tabernacle: so their families *were* ouer the
hoste of the Lord,keeping the entrie.
20 And Phinehas ẏ sonne of Eleazar was their
guide,and the Lord *was* with him.
21 Zechariah the sonne of Meshelemiah *was*
the porter of the doore of the Tabernacle of the
Congregation.
22 All these were chosen for porters of the
gates, two hundreth & twelue, which were nom-
bred according to their genealogies by their
townes. Dauid established these and Samuel the
Seer ‖ in their perpetuall office.
23 So they & their children had the ouersight
of the gates of the house of the Lord, euen of the
house of the Tabernacle by wardes.
24 The porters were in foure quarters East-
ward,Westward,Northward and Southward.
25 And their brethren, *which were* in their
townes, came at [g] seuen dayes from time to time
with them.
26 For these foure chiefe porters were in per-
petuall office,and were of the Leuites, and had
charge of the ‖ chambers, and of the treasures in
the house of God.
27 And they lay rounde about the house of
God,because the charge *was* theirs, and they cau-
sed it to be opened euery morning.
28 And certaine of them had the rule of the
ministring vessels: for they brought them in by
tale,and brought them out by tale.
29 Some of them also were appoynted ouer
the instrumentes, and ouer all the vessels of the
Sanctuarie, & of the [h] floure, & the wine,and the
oyle,and the incense,and the sweete odours.
30 And certaine of the sonnes of the Priestes
made oyntments of sweete odours.
31 And Mattithiah one of the Leuites which
was the eldest sonne of Shallum the Korhite, had
the charge of the things that were made in the
frying panne.
32 And other of their brethren the sonnes of
Kohath had the ouersight of the * shewbread to
prepare it euery Sabbath.
33 And these are the singers,the chiefe fathers
of the Leuites,*which dwelt* in the chambers, [i] and
had none other charge:for they had to do in that
businesse day and night.
34 These were the chiefe fathers of the Leuites
according to their generations, and the principall
which dwelt at Ierusalem.
35 * And in Gibeon dwelt ‖ ẏ father of Gibe-
on,Ieiel,& the name of his wife *was* Maachah.
36 And his eldest sonne *was* Abdon,then Zur,
and Kish,and Baal,and Ner,and Nadab,
37 And Gedor,and Ahio,and Zechariah, and
Mikloth.
38 And Mikloth begate Shimeam: they also
dwelt with their brethren at Ierusalem, *euen* by
their brethren.
39 And * Ner begate Kish, and Kish begate
Saul, and Saul begate Ionathan and Malchishua,
and Abinadab and Eshbaal.
40 And the sonne of Ionathan *was* Merib-
baal: and Merib-baal begate Micah.
41 And the sonnes of Micah *were* Pithon,and
Melech and Tahrea.
42 And Ahaz begate [k] Iarah,and Iarah begat
Alemeth, and Azmaueth, and Zimri, and Zimri
begate Moza.
43 And Moza begate Binea,whose sonne *was*
Rephaiah,& his sonne *was* Eleasah, *and* his sonne
Azel.
44 And Azel had sixe sonnes, whose names
are these, Azrikam,Bocheru,and Ismael,& Shea-
riah,and Obadiah,& Hanan: these are the sonnes
of Azel.

CHAP. X.

1 The battel of Saul against the Philistims, 4 In which he dieth, 6 And his sonnes also. 13 The cause of Sauls death.

THen * the Philistims fought against Israel: &
the men of Israel fled before the Philistims,
and fell downe slaine in mount Gilboa.
2 And the Philistims pursued after Saul and
after his sonnes,& the Philistims smote Ionathan,
and

‖ Or, chiefe of the families.

c That is, he was the hie Priest.

d To serue in the Temple, euery one according to his office.

e So called because the King came into the Temple thereby, and not the common people.

f Their charge was, that none should enter into those places, which were only appointed for the Priests to minister in.

‖ Or, for their fidelitie.

g They serued weekely, as Exo. 4.10.

‖ Or, opening of the doores.

h Whereof the meate offring was made, Leuit 2.1.

* Exod.25.30.

i But were continually occupied in singing praises to God.

* Chap.8.29.

‖ Or, Abigibeon.

* 1.Sam.14.51. chap.8.33.

k Who was also called Iehoadah, Chap.8.36.

* 1.Sam.31.1.

and Abinadab, & Malchishua the sonnes of Saul.
3 And the battell was sore against Saul, and
the archers † hit him, and he was wounded of the
† Ebr. found.
archers.
4 Then sayde Saul to his armour bearer,
Drawe out thy sworde, and thrust mee thorowe
therewith, lest these vncircumcised come and
mocke at me: but his armour bearer would not,
for he was sore afraid: therefore Saul tooke the
sword and fell vpon it.
5 And when his armour bearer saw that Saul
was dead, hee fell likewise vpon the sword, and
died.
6 So Saul died and his three sonnes, and all
his house, they died together.
7 And when all the men of Israel that were
in the valley, sawe how they fledde, and that Saul
and his sonnes were dead, they forsooke their ci-
ties, and fled away, and the Philistims came, and
dwelt in them.
8 And on the morrowe when the Philistims
came to spoyle them that were slaine, they found
Saul and his sonnes † lying in mount Gilboa.
† Ebr. fallen.
9 And when they had stript him, they tooke
his head and his armour, and sent them into the
land of the Philistims round about, to publish it
vnto their idoles, and to the people.
10 And they layd vp his armour in the house
of their god, and set vp his head in the house of
a Dagon.
a Which was the idole of the Philistims, and from the bellie downewarde had the forme of a fish, and vpward of a man.
11 ¶ When all they of Iabesh Gilead heard
all that the Philistims had done to Saul,
12 Then they arose (all the valiant men) and
tooke the body of Saul, and the bodies of his
sonnes, and brought them to Iabesh, and buried
the bones of them vnder an oke in Iabesh, and
fasted seuen dayes.
13 So Saul died for his transgression, that he
committed against the Lord, * euen against the
* 1. Sam. 15. 23.
word of the Lord, which he kept not, and in that
he sought & asked counsel of a || * familiar spirit,
|| Or, witch, and sorceresse.
* 1. Sam. 28. 8.
14 And asked not of the Lord: therefore hee
slew him, and turned the kingdome vnto Dauid
the sonne of Ishai.

CHAP. XI.

1 After the death of Saul is Dauid anoynted in Hebron. 5 The Iebusites rebell against Dauid, from whome hee taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

THen * all Israel a gathered themselues to Da-
* 2. Sam. 5. 1.
a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2. Sam. 5. 5.
uid vnto Hebron, saying, Beholde, we are thy
bones and thy flesh.
2 And in time past, euen when Saul was
King, thou leddest Israel out & in: and the Lord
thy God sayde vnto thee, Thou shalt feede my
people Israel, and thou shalt be captaine ouer my
people Israel.
3 So came all the Elders of Israel to the King
to Hebron, & Dauid made a couenant with them
in Hebron before the Lord. And they anoynted
Dauid King ouer Israel, * according to the word
* 1. Sam. 16. 13.
of the Lord by the hand of Samuel.
4 ¶ And Dauid and all Israel went to Ieru-
salem, which is Iebus, where *were* the Iebusites,
the inhabitants of the land.
5 And the inhabitants of Iebus said to Da-
uid, Thou shalt not come in hither. Neuerthelesse
Dauid tooke the tower of Zion, which is the citie
of Dauid.
6 And Dauid sayd, * Whosoeuer smiteth the
* 2. Sam. 5. 8.
Iebusites first, shalbe the chiefe and captaine. So
Ioab the sonne of Zeruiah went first vp, and was
captaine.
7 And Dauid dwelt in the tower: therefore
they called it the citie of Dauid.
8 * And he built the citie on euery side, from * 2. Sam. 5. 9.
Millo euen round about, and Ioab repayred the
rest of the citie.
9 And Dauid prospered, and grewe: for the
Lord of hosts *was* with him.
10 ¶ * These also are the chiefe of the valiant * 2. Sam. 23. 8.
men that were with Dauid, & ioyned their force
with him in his kingdome with al Israel, to make
him King ouer Israel, according to the worde of
the Lord.
11 And this is the number of the valiant men
whome Dauid had, Iashobeam the sonne of
Hachmoni, the b chiefe among thirtie: he lift vp
b Meaning, the most excellent and best esteemed for his valiantnes: some reade, the chiefe of the Princes.
his speare against three hundreth, *whom* hee slewe
at one time.
12 And after him *was* Elezar the sonne of
|| Dodo the Ahohite, which was one of the three
|| Or, his uncle.
valiant men.
13 He was with Dauid at Pas-dammim, and
there the Philistims were gathered together to
battell: and there was a parcell of ground full of
barley, and the people fled before the Philistims.
14 And they stood in the middes of the field,
c and saued it, and slewe the Philistims: so the
c This acte is referred to Shammah, 2. Sam. 23. 11. which seemeth was the chiefest of these.
Lord gaue a great victorie.
15 ¶ And three of the d thirtie captaines went
d That is, Elezar and his two companions.
to a rocke to Dauid, into the caue of Adullam.
And the armie of the Philistims camped in the
valley of Rephaim.
16 And when Dauid *was* in the hold, the Phi-
listims garison *was* at Beth-lehem.
17 And Dauid longed, and said, * Oh, that * 2. Sam. 23. 15.
one would giue me to drinke of the water of the
well of Beth-lehem that is at the gate.
18 Then these three brake thorowe the hoste
of the Philistims, and drewe water out of the well
of Beth-lehem that was by the gate, and tooke
it and brought it to Dauid: but Dauid would not
drinke of it, but powred it *for an oblation* to the
Lord,
19 And said, Let not my God suffer me to doe
this: shoulde I drinke the e blood of these mens
e That is, this water, for the which they ventured their blood.
liues? for they haue brought it with the ieopardie
of their liues: therefore he would not drinke it:
these things did these three mightie men.
20 ¶ And Abishai the brother of Ioab, he was
chiefe of the three, and he lift vp his speare against
three hundreth, *and* slew them, and had the name
among the three.
21 Among the three hee was more honoura-
ble then the two, and he was their captaine: * but * 2. Sam. 23. 19.
he attained not vnto the *first* three.
22 Benaiah the sonne of Iehoiada (the sonne
of a valiant man) which had done many actes,
and was of Kabzeel, hee slewe two || strong men || Or, lions.
of Moab: he went downe also and slewe a lion in
the middes of a pit in time of snowe.
23 And he slewe an Egyptian, a man of great
stature, *euen* fiue cubites long, and in the Egypti-
ans hand *was* a speare like a weauers beame: and
he went downe to him with a staffe, and plucked
the speare out of the Egyptians hand, and slewe
him with his owne speare.
24 These things did Benaiah þ sonne of Ieho-
iada, & had the name among the three worthies.

f Meaning, those three which brought the water to Dauid.
*2.Sam.23.23.

25 Behold, he was honourable among thirtie,
but he attained not vnto the f *first* three. *And
Dauid made him of his counsell.
26 ¶ These also *were* valiant men of warre,
Asahel the brother of Ioab, Elhanan the sonne
of Dodo of Beth-lehem,

g Called also Shemmoah, 2. Sam.23.25.

27 g Shammoth the Harodite, Helez the Pelonite,
28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Antothite,

h He is also called Mebunnai, 2.Sam.23.27.

29 h Sibbecai the Husathite, Ilai the Ahohite,
30 Maharai the Netophathite, Heled ỹ sonne
of Baanah the Netophathite,
31 Ithai the sonne of Ribai of Gibeah of the
children of Beniamin, Benaiah the Pirathonite,
32 Hurai of the riuers of Gaash, Abiel the
Arbathite,
33 Azmaueth the Baharumite, Elihaba the
Shaalbonite,
34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shageh the Harite,
35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,
36 Hepher the Mecherathite, Ahiiah the Pelonite,
37 Hezro the Carmelite, Naarai the sonne of
Ezbai,
38 Ioel the brother of Nathan, Mibhar the
sonne of Haggeri,
39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne of
Zeruiah,
40 Ira the Ithrite, Garib the Ithrite,
41 Vriah the Hittite, Zabad the sonne of Ahlai,
42 Adina the sonne of Shiza the Reubenite,
a captaine of the Reubenites, and thirtie with
him,
43 Hanan the sonne of Maachah, and Ioshaphat the Mithnite,
44 Vzia the Ashterathite, Shama and Ieiel the
sonnes of Otham the Aroerite,
45 Iediael the sonne of Shimri, and Ioha his
brother the Tizite,
46 Eliel the Mahauite, and Ieribai and Ioshauiah the sonnes of Elnaam, and Ithmah the Moabite,
47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 Who they were that went with Dauid when hee fled from Saul. 14 Their valiantnesse. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.

a To take his part against Saul, who persecuted him.

These also are they that came to Dauid to
a Ziklag, while he was yet kept close, because
of Saul the sonne of Kish: and they were among
the valiant and helpers of the battell.
2 They were weaponed with bowes, & could
vse the right and the left hande with stones and
with arrowes *and* with bowes, *and were* of Sauls
b brethren, *euen* of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg. 20.16.

3 The chiefe *were* Ahiezer, and Ioash the
sonnes of Shemaah a Gibeathite, and Ieziel, and
Pelet the sonnes of Asmaueth, Berachah and Iehu
the Antothite,
4 And Ishmaiah the Gibeonite, a valiant
man among thirtie, and aboue the thirtie, and Ieremiah, and Iehaziel, and Iohanan, and Ioshabad the Gederathite,
5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,
6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iashobeam of Hakorehim,
7 And Ioelah, and Zebadiah, the sonnes of
Ieroham of || Gedor, ||Or, Geduá.
8 And of the Gadites there separated them
selues some vnto Dauid into the holde of the
wildernesse, valiant men of warre, *and* men of
armes, *and apt* for battell, which coulde handle
|| speare and shielde, and their faces *were like* the ||Or, buckler.
faces of c lyons, and *were* like the roes in the
mountaines in swiftnesse,

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the second, Eliab
the third,
10 || Mishmanah the fourth, Ieremiah the ||Or, Masmanah.
fift,
11 Attai the sixt, Eliel the seuenth,
12 Iohanan the eight, Elzabad the ninth,
13 Ieremiah the tenth, Macbannai the eleuenth.
14 These were the sonnes of Gad, captaines
of the hoste: one of the least *coulde resist* an hundreth, and the greatest a thousand.
15 These are they that went ouer Iorden in
the d first moneth when he had filled ouer all his
bankes, and put to flight all them of the valley,
toward the East and the West.

d Which the Ebrewes called Nisan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflowe his bankes, reade Iosh.3.15.

16 And there came of the children of Beniamin, and Iudah to the hold vnto Dauid,
17 And Dauid went out to meete them, and
answered and sayde vnto them, If yee be come
peaceably vnto me to helpe me, mine heart shall
be knit vnto you, but if you *come* to betray me
to mine aduersaries, *seeing* there is no wickednes
in mine handes, the God of our fathers beholde
it, and rebuke it.
18 And the e spirit came vpon Amasai, which
was the chiefe of thirtie, *and he said*, Thine *are
we*, Dauid, and with thee, O sonne of Ishai.
Peace, peace bee vnto thee, and peace bee vnto
thine helpers: for thy God helpeth thee. Then
Dauid receiued them, and made them captaines
of the garison.

e The spirit of boldnesse & courage moued him to speake thus.

19 ¶ And of Manasseh *some* fell to Dauid,
when he came with the Philistims against Saul
to battell, but they f helped them not: for the
Princes of the Philistims * by aduisement sent
him away, saying, He will fall to his master Saul
|| for our heads.

f They came onely to helpe Dauid and not to succour the Philistims, which were enemies to their countrey.
*1.Sam.29.4.
||Or, on the ieopardie of our heads.

20 As he went to Ziklag, there fell to him of
Manasseh, Adnah, and Iozabad, and Iediael, and
Michael, and Iozabad, and Elihu, and Ziltai,
heads of the thousands that were of Manasseh.
21 And they helped Dauid against g ỹ band:
for they were all valiant men and were captaines
in the hoste.

g To wit, of the Amalekites which had burned the citie Ziklag, 1.Sam. 30.1.9.

22 For at that time day by day there came to
Dauid to helpe him, vntill it was a great hoste,
like the hoste of h God.

h Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.

23 And these are the numbers of the captaines that were armed to battell, *and* came to
Dauid to Hebron to turne the kingdome of Saul
to him, according to the word of the Lord.
24 The children of Iudah that bare shield and
|| speare, *were* sixe thousand and eight hundreth ||Or, buckler.
armed to the warre.
25 Of the children of Simeon valiant men of
warre, seuen thousand and an hundreth.
26 Of the children of Leui foure thousande
and

and fixe hundreth.
27 And Iehoiada *was* the chiefe of them of
i Aaron: and with him three thousand and seuen
hundreth.

i Of the Leuites which came by descent of Aaron.

28 And Zadok a yong man very valiant, and
of his fathers housholde *came* two and twentie
captaines.
29 And of the children of Beniamin the bre-
thren of Saul three thousand: for a great part of
them vnto that time k kept the warde of the house
of Saul.

k That is, the greatest nomber tooke Sauls part.

30 And of the children of Ephraim twentie
thousand, and eight hundreth valiant men *and* fa-
mous men in the houshold of their fathers.
31 And of the halfe tribe of Manasseh eigh-
teene thousand, which were appointed by name
to come and make Dauid King.
32 And of the children of Issachar which
were men that had vnderstanding of the l times,
to knowe what Israel ought to doe: the heades
of them *were* two hundreth, & all their brethren
were at their commandement.

l Men of good experience, which knewe at all times what was to be done.

33 Of Zebulun that went out to battel, expert
in warre, *and* in all instruments of warre, fiftie
thousande || which could set the battell in aray:
they were not of † a double heart.

|| Or, set themselues in aray.
† Ebr. heart and heart.

34 And of Naphtali a thousand captaines, and
with them with shielde and speare seuen and thir-
tie thousande.
35 And of Dan expert in battell, eight and
twentie thousande, and fixe hundreth.
36 And of Asher that went out to the battell
and were trained in the *warres*, fourtie thousand.
37 And of the other side of Iorden of the
Reubenites, and of the Gadites, and of the halfe
tribe of Manasseh with all instruments of warre to
fight with, an hundreth and twentie thousand.
38 m All these men of warre || that could leade
an armie, came with || vpright heart to Hebron to
make Dauid King ouer all Israel: and all the
rest of Israel *was* of one accorde to make Dauid
King.

m So that his whole hoste were three hundreth twentie and two thousand, two hundreth twentie and two.
|| Or, fight in their aray.
|| Or, with a good courage.

39 And there they were with Dauid three
daies, eating and drinking: for their n brethren
had prepared for them.

n The rest of the Israelites.

40 Moreouer they that were neere them vn-
till Issachar, and Zebulun, and Naphtali brought
bread vpon asses, and on camels, and on mules,
and on oxen, *euen* meate, floure, figges, and rei-
sins, and wine and oile, and beeues and sheepe a-
bundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because he touched it.

AND Dauid counselled with the captaines of
thousands and of hundreths, *and* with all the
gouernours.
2 And Dauid saide to all the Congregation of
Israel, If it seeme good to you, and that it procee-
deth of the Lorde our God, we will sende to and
fro vnto our brethren, that are left in all the land
of Israel (for with them are the Priestes and the
Leuites in the cities *and* their suburbes) that they
may assemble themselues vnto vs.
3 And we will bring againe the a Arke of our
God to vs: for we sought not vnto it in the daies
of Saul.

a His first care was to restore religion, which had in Sauls daies bene corrupted and neglected.

4 And all the Congregation answered, Let
vs doe so: for the thing seemed good in the eies
of all the people.
5 ¶ * So Dauid gathered all Israel together
from || Shihor in Egypt, euen vnto the entring of
Hamath, to bring the Arke of God from b Kiri-
ath-iearim.

* 2.Sam.6.2.
|| Or, Nilus.
b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2.Sam.6.3.

6 And Dauid went vp and all Israel to || Baa-
lath, in Kiriath-iearim, that was in Iudah, to bring
vp from then thence Arke of God the Lord that
dwelleth betweene the Cherubims, where his
Name is called on.

|| Or, Baale, reade 2.Sam.6.2.

7 And they caried the Arke of God in a new
cart out of the house of Abinadab: and Vzza and
Ahio c guided the cart.

c The sonnes of Abinadab.

8 And Dauid and all Israel plaied before
d God with all *their* might, both with songes and
with harpes, and with violes, and with timbrels &
with cymbales and with trumpets.

d That is, before the Arke where God shewed him selfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the olde and newe Testament.

9 ¶ And when they came vnto the thres-
shing floore of e Chidon, Vzza put forth his hand
to holde the Arke, for the oxen did shake it.

e Called also Nachon, 2.Sam.6.6.

10 But the wrath of the Lord was kindled a-
gainst Vzza, and he smote him, because he laied
his hande vpon the Arke: so he died there f be-
fore God.

f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb.4.15. so that here all good intentions are condemned, except they be commanded by the worde of God.

11 And Dauid was angrie, because the Lorde
had made a breach in Vzza, and he called the
name of that place Perez-vzza vnto this day.
12 And Dauid feared God that day, saying,
Howe shall I bring in to me the Arke of God?
13 Therefore Dauid brought not the Arke to
him into the citie of Dauid, but caused it to turne
into the house of g Obed Edom the Gittite.

g Who was a Leuite, and called Gittite, because he had dwelt at Gath.

14 So the Arke of God remained in the house
of Obed Edom, *euen* in his house three moneths:
and the Lorde blessed the house of Obed Edom,
and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the King of † Tyrus mes-
sengers to Dauid, and Cedar trees, with ma-
sons and carpenters to builde him an house.

* 2.Sam.5.11.
† Ebr. Zor.

2 Therefore Dauid knewe that the Lord had
confirmed him King ouer Israel, *and* that his king-
dome was lift vp on hie, because of his a people
Israel.

a Because of Gods promes made to the people of Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusa-
lem, and Dauid begate moe sonnes and daugh-
ters.
4 And these are the names of the children
which he had at Ierusalem, Shammua, and Sho-
bab Nathan, and Salomon,
5 And Ibhar, and Elishua, and b Elpalet,
6 And Nogah, and Nepheg, and Iaphia,
7 And Elishama, and || Beeliada, and Elipha-
let.

b Elpalet and Nogah are not mentioned, 2.Sam.5.14. so there are but eleuen, and here thirteene.
|| Or, Eliada.

8 But when the Philistims heard that Dauid
was anointed King ouer Israel, all the Philistims
came vp to seeke Dauid. And when Dauid heard,
he went out against them.
9 And the Philistims came, and spred them
selues in the valley of Rephaim.
10 Then Dauid asked counsel at God, saying,
Shall I goe vp against the Philistims, and wilt
thou deliuer them into mine hande? And the
Lorde saide vnto him, Goe vp: for I will deliuer
them into thine hand.
11 So they came vp to Baal-perazim, and Da-
uid smote them there: and Dauid said, God hath
deuided

deuided mine enemies with mine hand, as waters are deuided: therefore they called the name of that place, [c] Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Againe the Philistims came & spread themselues in the valley.

14 And when Dauid asked againe counsell at God, God saide to him, Thou shalt not goe vp after them, *but* turne away from them, that thou maiest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noise of one going in the toppes of the mulberie trees, then goe out to battell: for God is gone foorth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commaunded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all landes: and the Lorde brought the feare of him vpon all nations.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioye. 29 Dauid dauncing before it, is despised of his wife Michal.

AND Dauid made him houses in the [a] citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid saide, * None ought to carie the Arke of God, but the Leuites: for the Lorde hath chosen them to beare the Arke of the Lorde, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the [b] Arke of the Lorde vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vriel the chiefe, and his ‖ brethren sixe score.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Ioel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sonnes of [c] Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priestes, and of the Leuites, Vriel, Asaiah and Ioel, Shemaiah, and Eliel, and Amminadab:

12 And he saide vnto them, Ye are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the *place* that I haue prepared for it.

13 For * because ye were not there at the first, the Lorde our God made a breach among vs: for we sought him not after *due* [f] order.

14 So the Priestes and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, * according to the worde of the Lorde.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint *certaine* of their brethren to sing with [g] instruments of musike, with violes and harpes, and cymbales, that they might make a sounde, and lift vp their voice with ioye.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the [h] second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph and Ethan *were* singers to make a sounde with cymbales of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah with violes on [i] Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon [k] Sheminith Ienazzeah.

22 But Chenaniah the chiefe of the Leuites had [l] the charge, bearing ŷ burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah and Iehoshaphat and Nethaneel and Amasai, and Zechariah, and Benaiah, and Eliezer the Priestes did blowe with trumpets before the Arke of God, and Obed Edom and Iehiah *were* porters [m] for the Arke.

25 * So Dauid and the Elders of Israel and the captaines of thousandes went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioye.

26 And because that God [n] helped the Leuites that bare the Arke of the couenant of the Lorde, they offered [o] seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers and Chenaniah that had the chiefe charge of the singers: and vpon Dauid *was* a linnen [p] Ephod.

28 Thus all Israel brought vp the Arke of the Lordes couenant with shouting and sounde of cornet, and with trumpets, and with cymbales, making a sound with violes and with harpes.

29 And when the Arke of the [q] couenant of the Lorde came into the citie of Dauid, Michal the daughter of Saul looked out at a windowe, and sawe King Dauid dauncing and playing, and * she despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordeineth Asaph and his brethren to minister before the Lorde. 8 He appointeth a notable Psalme to be sung in praise of the Lorde.

SO * they brought in the Arke of God, and set it in the middes of the Tabernacle that Dauid had pitched for it, and they offred burnt offrings and peace offrings before God.

2 And when Dauid had made an ende of offering the burnt offering and the peace offerings, he [a] blessed the people in the Name of the Lorde.

a That was in the place of the citie called Zion, 2. Sam. 5.7,9.
* Nom. 4.2,20.
b From the house of Obed Edom, 2. Sam. 6.10,12.
‖ Or, kinsemen.
c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6.18,22. & nomb. 3.30.
d The third sonne of Kohath, Exod. 6. 18.
e Prepare your selues, & be pure, absteine from all things whereby ye might be polluted, and so not able to come to the Tabernacle.
* Chap. 13.10.
f According as he hath appointed in the Lawe.
* Exod. 25.14,15.
g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.
h Which were inferior in dignitie.
i This was an instrument of musike, or a certaine tune, whereunto they accustomed to sing Psalmes.
k Which was the eight tune, ouer the which he that was most excellent had charge.
l To wit, to appoint Psalmes, and songs to them that sung.
m With Berechiah and Elkanah, verse 23.
* 2. Sam. 6.12.
n That is, gaue them strength to execute their office.
o Besides the bullocke and the fat beast, which Dauid offred at euery sixt pace, 2. Sam. 6. 13.
p Reade 2. Sam. 6. 14.
q It was so called because it put the Israelites in remembrance of the Lordes couenant made with them.
* 2. Sam. 6.16.
* 2. Sam. 6.17.
a He called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.

3 And hee dealt to euery one of Israel both
man and woman, to euery one a cake of bread,
and a piece of flesh, and a bottell of *wine*.
4 And hee appoynted certaine of the Leuites
to minister before the Arke of the Lord, and to
b rehearse and to thanke and praise the Lord God
of Israel:
5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mat-
tithiah, and Eliab, and Benaiah, and Obed Edom,
euen Ieiel with instruments, violes and harpes, and
Asaph to make a sound with cymbales,
6 *And* Benaiah and Iahaziel Priestes, with
trumpets continually before the Arke of the co-
uenant of God.
7 Then at that time Dauid did c appoynt at
the beginning to giue thankes to the Lord by the
hand of Asaph and his brethren.
8 * Praise the Lorde *and* call vpon his Name:
declare his d workes among the people.
9 Sing vnto him, sing praise vnto him, *and*
talke of all his e wonderfull workes.
10 Reioyce in his holy Name: let the hearts
of them that seeke the Lord reioyce.
11 Seeke the Lord and his strength: seeke his
face continually.
12 Remember his marueilous workes that hee
hath done, his wonders, and the f iudgements of
his mouth,
13 O seede of Israel his seruant, O the children
of Iaakob his g chosen.
14 Hee is the Lord our God: his iudgements
are throughout all the earth.
15 Remember his couenant for euer, *and* the
word, which he commanded to a thousand gene-
rations:
16 * Which hee made with Abraham, and his
othe to Izhak:
17 And hath confirmed it to Iaakob for a
Law, *and* to Israel for an euerlasting couenant,
18 Saying, To thee will I giue the land of Ca-
naan, the † lot of your inheritance.
19 When yee were h fewe in number, yea, a
very fewe, and strangers therein,
20 And walked about from nation to nation,
and from *one* kingdome to another people,
21 He suffered no man to do them wrong, but
rebuked i Kings for their sakes saying,
22 Touch not mine k anoynted, and doe my
l Prophets no harme.
23 * Sing vnto the Lord all the earth: declare
his saluation from day to day.
24 Declare his glory among the nations, and
his wonderfull workes among all people.
25 For the Lord *is* great and much to be prai-
sed, and he is to be feared aboue all gods.
26 For all the gods of the people *are* m idoles,
but the Lord made the heauens.
27 Praise and glory *are* before him: power and
beautie *are* in his place.
28 Giue vnto the Lord, ye families of the peo-
ple: giue vnto the Lord glory and power.
29 Giue vnto the Lord the glory of his Name:
bring an offring and come before him, *and* wor-
ship the Lord in the glorious Sanctuarie.
30 n Tremble yee before him, all the earth:
surely the world shalbe stable *and* not moue.
31 Let the o heauens reioyce, and let the earth
be glad, and let them say among the nations, The
Lord reigneth.

b To wit, Gods benefites toward his people.

c Dauid gaue them this Psalme to praise the Lord, signifying that in all our enterprises the Name of God ought to be praised and called vpon.

* Psal. 105.1. Isa. 12.4.

d Whereof this is the chiefest that he hath chosen himselfe a Church to call vpon his Name.

e Who of his wonderfull prouidence hath chosen a fewe of the stocke of Abraham to be his children.

f In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby that the promises of adoption only apperteineth to the Church.

* Gen. 22.16,17,18. luk. 1.73. heb. 6.17.

† Ebr. coard, whereby parcels of land were measured.

h Meaning, from the time that Abraham entred, vnto the time that Iaakob went into Egypt for famine.

i As Pharaoh and Abimelech.

k Mine elect people and them whome I haue sanctified.

l To whome God declared his word, and they declared it to their posteritie.

* Psal. 96.1.

m His strong faith appeareth herein, that though all the world woulde followe idoles, yet he would cleaue to the liuing God.

n Humble your selues vnder the mightie hand of God.

o He exhorteth the dumme creatures to reioyce with him in considering the greatnesse of the grace of God.

32 Let the sea roare, and all that therein is: Let
the fielde be ioyfull and all that is in it.
33 Let the trees of the wood then reioyce at
the presence of the Lorde: for he commeth to
p iudge the earth.
34 Prayse the Lorde, for hee is good, for his
mercie *endureth* for euer.
35 And say ye, Saue vs, O God, our saluation,
and gather vs, and deliuer vs from the heathen,
that we may praise thine holy Name, and q glo-
rie in thy praise.
36 Blessed *be* the Lord God of Israel for euer
and euer: and let all people say, r So be it, and
praise the Lord.
37 ¶ Then hee left there before the Arke of
the Lordes couenant Asaph and his brethren to
minister continually before the Arke, that which
was to be done euery day:
38 And Obed Edom and his brethren, three
score and eight: and Obed Edom the sonne of Ie-
duthun, and Hosah *were* porters.
39 And Zadok the Priest and his brethren the
Priestes *were* before the Tabernacle of the Lord,
in the hie place that was at Gibeon,
40 To offer burnt offrings vnto the Lord, vp-
on the burnt offring altar continually, in the mor-
ning and in the euening, euen according vnto all
that is written in the lawe of the Lord, which he
commanded Israel.
41 And with s them were Heman, and Iedu-
thun, and the rest that were chosen (which were
appoynted by names) to praise the Lord, because
his mercie *endureth* for euer.
42 Euen with them *were* Heman & Ieduthun,
to make a sound with the cornets and with the
cymbales, with excellent instruments of musicke:
and the sonnes of Ieduthun were at the gate.
43 And all the people departed, euery man
to his house: and Dauid returned to t blesse his
house.

CHAP. XVII.

3 Dauid is forbidden to builde an house vnto the Lorde. 11 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes, 23 And prayeth vnto God.

NOwe * afterward when Dauid dwelt in his
house, he sayde to Nathan the Prophet, Be-
holde, I dwell in an house of a cedar trees, but the
Arke of the Lordes couenant remaineth vnder
b curtaines.
2 Then Nathan said to Dauid, Doe c all that
is in thine heart: for God is with thee.
3 And the same d night euen the word of God
came to Nathan, saying,
4 Goe, and tell Dauid my seruant, Thus saith
the Lorde, Thou shalt not builde me an house to
dwell in:
5 For I haue dwelt in no house, since the day
that I brought out the children of Israel vnto this
day, but I haue bene from e tent to tent, and from
habitation *to habitation*.
6 Wheresoeuer I haue f walked with all Isra-
el, spake I one word to any of the iudges of Israel
(whom I commanded to feede my people) say-
ing, Why haue ye not built me an house of cedar
trees?
7 Now therefore thus shalt thou say vnto my
seruant Dauid, Thus saith the Lord of hostes, I
tooke thee from the sheepecoat g *and* from fol-
lowing the sheepe, that thou shouldest be a prince
ouer my people Israel,

p To restore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these praises.

s With Zadok and the rest of the Priests.

t Declaring that after our duetie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, and instruct our families to praise his Name.

* 2. Sam. 7.2.

a Well built and faire.

b That is, in tents couered with skinnes.

c As yet God had not reueiled to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which remooued to and fro.

f Meaning, wheresoeuer his Arke went, which was a signe of his presence.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.

8 And

8 And I haue bene with thee whithersoeuer
thou hast walked, and haue destroyed all thine e-
nemies out of thy sight, and haue ‖ made thee a
name, like the name of the great men that are in
the earth.
9 (Also I will appoint a place for my people
Israel, and [h] will plant it, that they may dwell in
their place, and moue no more: neither shall the
† wicked people ‖ vexe them any more, as at the
beginning,
10 And since the time that I commaunded
iudges ouer my people Israel) And I will subdue all
thine enemies: therefore I say vnto thee, that the
Lord will [i] build thee an house.
11 And when thy dayes shalbe fulfilled to go
with thy fathers, then will I rayse vp thy seede af-
ter thee, which shalbe of thy sonnes, and will sta-
blish his kingdome.
12 He shall build me an house, and I will sta-
blish his throne for [k] euer.
13 I wil be his father, and he shalbe my sonne,
and I will not take my mercie away from him, as
I tooke it from him that was before [l] thee.
14 But I wil establish him in mine house, and
in my kingdome for euer, and his throne shall be
stablished for euer,
15 According to all these wordes, and accor-
ding to al this vision. So Nathan spake to Dauid.
16 ¶ And Dauid the King [m] went in and ‖ sate
before the Lord & said, Who am I, O Lord God,
and what is mine house, that thou hast brought
me [n] hitherto?
17 Yet thou esteeming this a small thing, O
God, hast also spoken concerning the house of
thy seruant for a great while, & hast regarded me
according to the estate of a man of [o] hie degree,
O Lord God.
18 What can Dauid *desire* more of thee for
the honour of thy seruant? for thou knowest thy
seruant.
19 O Lord, for thy seruants sake, euen accor-
ding to thine [p] heart hast thou done all this great
thing to declare all magnificence.
20 Lord, there *is* none like thee, neither *is there*
any God besides thee, according to all that wee
haue heard with our eares.
21 Moreouer what one nation in the earth *is*
like thy people Israel, whose God went to re-
deeme them *to be* his people, and to make thy
selfe a Name, *and to doe* great and terrible things
by casting out nations from before thy people,
whom thou hast deliuered out of Egypt?
22 For thou hast ordeined thy people Israel to
be thine owne people for euer, and thou Lord art
become their God.
23 Therefore nowe Lorde, let the thing that
thou hast spoken concerning thy seruant & con-
cerning his house, be confirmed for euer, and doe
as thou hast sayd,
24 And let thy name be stable and magnified
for euer, that it may be sayd, The Lorde of hostes,
God of Israel, *is* the God of [q] Israel, and let the
house of Dauid thy seruant bee stablished before
thee.
25 For thou, O my God, hast [r] reueiled vnto
the eare of thy seruant, that thou wilt builde him
an house: therefore thy seruant hath † bene bolde
to pray before thee.
26 Therefore nowe Lord (*for* thou art [s] God,
and hast spoken this goodnesse vnto thy seruant.)
27 Now therfore, it hath pleased thee to blesse
the house of thy seruant, that it may bee before
thee for euer: for thou, O Lord, hast blessed it, and
it shalbe blessed for euer.

‖ *Or, gotten thee fame.*

h Make them sure that they shall not remooue.

† *Ebr. sonnes of iniquitie.*

‖ *Or, consume.*

i Will giue thee great posteritie.

k That is, vnto the comming of Christ: for then these figures should cease.

l Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

‖ *Or, remained.*

n Meaning, to this kingly estate.

o Thou hast promised a kingdome that shall continue to me and my posteritie, and that Christ shall proceed of me.

p Freely, and according to the purpose of thy wil, without any deseruing.

q That is, hee sheweth himselfe in deede to bee their God, by deliuering them frō dangers, and preseruing them.

r Thou hast declared vnto me by Nathan the Prophet.

† *Ebr. hath found.*

s And canst not breake promes.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 And against Moab, 3 Zobah, 5 Aram, 12 And Edom.

AND after this, Dauid smote the Philistims, &
subdued them, and tooke [a] Gath, and the
villages thereof out of the hand of the Philistims.
2 And he smote Moab, and the Moabites be-
came Dauids seruants, and ‖ brought gifts.
3 ¶ And Dauid smote ‖ Hadarezer King of
Zobah vnto Hamath, as hee went to stablish his
border by the riuer ‖ Perath.
4 And Dauid tooke frō him a thousand cha-
rets, and seuen thousand horsemen, and twentie
thousand footemen, and * destroyed all the cha-
rets, but he reserued of them an hundreth charets.
5 ¶ Then came the Aramites of Damascus to
succour Hadarezer King of Zobah, but Dauid
slewe of the Aramites two and twentie thousand.
6 And Dauid put *a garison* in Aram of ‖ Da-
mascus, & the Aramites became Dauids seruants,
and brought giftes: and the Lorde [b] preserued
Dauid wheresoeuer he went.
7 And Dauid tooke the shieldes of gold that
were of the seruants of Hadarezer, and brought
them to Ierusalem.
8 And from [c] Tibhath, and from Chun (ci-
ties of Hadarezer) brought Dauid exceeding
much brasse, wherewith Salomon made the bra-
sen * Sea, and the pillars and the vessels of brasse.
9 ¶ Then Tou King of Hamath heard howe
Dauid had smitten all the hoste of Hadarezer
King of Zobah:
10 Therefore he sent [d] Hadoram his sonne to
King Dauid, to salute him, and to reioyce with
him, because he had fought against Hadarezer, &
beaten him (for Tou had warre with Hadarezer)
who brought all vessels of golde and siluer and
brasse.
11 ¶ And King Dauid did dedicate them vnto
the Lorde, with the siluer and golde that hee
brought from all the nations, from [e] Edom, and
from Moab, and from the children of Ammon,
and from the Philistims, and from Amalek.
12 ¶ And Abishai the sonne of Zeruiah smote
of Edom in the salt valley [f] eighteene thousand,
13 And he put a garison in Edom, and all the
Edomites became Dauids seruants: and the Lord
preserued Dauid wheresoeuer he went.
14 So Dauid reigned ouer all Israel, and execu-
ted iudgement and iustice to all his people.
15 And Ioab the sonne of Zeruiah was ouer
the hoste, and Iehoshaphat the sonne of Ahilud
recorder,
16 And Zadok the sonne of Abitub, and Abi-
melech the sonne of Abiathar *were* the Priests, &
‖ Shausha the Scribe,
17 * And Benaiah the sonne of Iehoiada was
ouer the [g] Cherethites and the Pelethites: and the
sonnes of Dauid *were* chiefe about the King.

a Which, 2. Sam. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.

‖ *Or, payed tribute.*

‖ *Or, Hadadezer.*

‖ *Or, Euphrates.*

* *2. Sam. 8.4.*

‖ *Or, Darmesek.*

b That is, in all things that he enterprised.

c Which, 2. Sam. 8.8. are called Betah and Berothai.

* *1. King. 7.23. iere. 52.20.*

d Called also Ioram, 2. Sam. 8.10.

e Because the Edomites and the Syrians ioyned their power together, it is said, 2. Sam. 8.12. that the Aramites were spoiled.

f Which is vnderstand that Ioab slewe twelue thousand as is in the title of the threescore Psal. and Abishai the rest.

‖ *Or, Seraiah.*

* *2. Sam. 8.17, 18.*

g Reade 2. Sam. 8. 18.

CHAP. XIX.

4 Hanun King of the children of Ammon doth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid, 15 And is ouercome.

AFter this also * Nahash the King of the chil-
1 dren of Ammon died, and his sonne reigned
in his stead.

* *2. Sam. 10.1.*

2 And

2 And Dauid said, I will shew kindnesse vnto
Hanun the sonne of Nahash, because his [a] father
shewed kindnesse vnto me. And Dauid sent mes-
sengers to comfort him for his father. So the ser-
uants of Dauid came into the land of the children
of Ammon to Hanun to comfort him.
3 And the princes of the children of Ammon
saide to Hanun, Thinkest thou that Dauid doeth
honour thy father, that hee hath sent comforters
vnto thee? Are not his seruaunts come to thee to
[b] search, to seeke and to spie out the land?
4 Wherefore Hanun tooke Dauids seruants,
and [c] shaued them, & cut off [d] their garments by
the halfe vnto the buttocks, and sent them away.
5 And there went *certaine* and tolde Dauid
concerning the men: and hee sent to meete them
(for the men were exceedingly ashamed) and the
King saide, Tarie at Iericho, vntill your beards be
growen: then returne.
6 ¶ When the children of Ammon saw that
they ‖ stanke in the sight of Dauid, then sent Ha-
nun and the children of Ammon a thousande ta-
lents of siluer to hire them charets and horsemen
out * of Aram Naharaim and out of Aram Maa-
chah, and out of [e] Zobah.
7 And they hired them two and thirtie thou-
sande charets, and the King of Maachah and his
people, which came and pitched before [f] Mede-
ba: and the children of Ammon gathered them-
selues together from their cities, and came to the
battell.
8 ¶ And when Dauid heard, he sent Ioab and
all the host of the valiant men.
9 And the children of Ammon came out, and
set their battell in aray at the gate of the city. And
the Kings that were come, were by themselues in
the field.
10 When Ioab sawe that the front of the bat-
tell was against him before and behinde, then he
chose out of all the choise of Israel, & set himselfe
in aray to meet the Aramites.
11 And the rest of the people hee deliuered
vnto the hande of Abishai his brother, and they
put them selues in aray against the children of
Ammon.
12 And he said, If Aram be too strong for me,
then thou shalt succour me: and if the children of
Ammon preuaile against thee, then I will succour
thee.
13 Be strong, and let vs shewe our selues vali-
ant for our [g] people, and for the cities of our God,
& let the Lord do that which is good in his owne
sight.
14 So Ioab and the people that was with him,
came neere before the Aramites vnto the battell,
and they fled before him.
15 And when the children of Ammon saw that
the Aramites fled, they fled also before Abishai his
brother, and entred into the citie: so Ioab came
to Ierusalem.
16 ¶ And when the Aramites sawe that they
were discomfited before Israel, they sent messen-
gers & caused the Aramites to come forth ẏ were
beyond the [h] riuer: and Shophach the captaine of
the host of Hadarezer *went* before them.
17 And when it was shewed Dauid, he gathe-
red all Israel, and went ouer Iorden, and came vn-
to them, and put himselfe in aray against them:
And when Dauid had put himselfe in battell aray
to meet the Aramites, they fought with him.

a Because Nahash receiued Dauid, and his companie, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malicious euer interpret the purpose of the godly in the worst sense.

c They shaued off the halfe of their beards, 2.Sam.10.4.

d To put them to shame and villenie, where as the ambassadors ought to haue beene honoured: and because the Iewes vsed to weare side garments and beards, they thus disfigured them to make them odious to others.

‖ Or, had made them selues to be abhorred of Dauid.

* 2.Sam.10.6,8.

e Which were fiue in all.

f Which was a citie of the tribe of Reuben beyond Iorden.

g He declareth, that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be couragious and commit the successe to God.

h That is, Euphrates.

18 But the Aramites fled before Israel, & Da-
uid destroyed of the Aramites [i] seuen thousande
charets, and fourtie thousand footmen, and killed
Shophach the captaine of the hoste.
19 And when the seruants of Hadarezer sawe
that they fell before Israel, they made peace with
Dauid, and serued him. And the Aramites woulde
no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their giants.

AND * when the yeere was expired, in the time
that Kings goe out *a warfare*, Ioab caried out
the strength of the armie, and destroyed the coun-
trey of the children of Ammon, and came and be-
sieged [a] Rabbah (but Dauid taried at Ierusalem)
and Ioab smote Rabbah and destroyed it.
2 * Then Dauid tooke the crowne of their
King from off his head, and found it the weight of
a [b] talent of golde, with precious stones in it: and
it was *set* on Dauids head, and hee brought away
the spoile of the citie exceeding much.
3 And hee caried away the people that were
in it, and cut them with sawes, and with harrowes
of yron, and with axes: euen thus did Dauid
with all the cities of the children of Ammon.
Then Dauid and all the people came againe to
Ierusalem.
4 ¶ * And after this also there arose warre at
‖ Gezer with the Philistims: then Sibbechai the
Hushathite slewe ‖ Sippai, of the children of ‖ Ha-
raphah, and they were subdued.
5 And there was yet *another* battell with the
Philistims: and Elhanan the sonne of Iair slewe
[c] Lahmi, the brother of Goliath the Gittite, whose
spearestaffe *was* like a weauers beame.
6 And yet againe there was a battell at Gath,
there was a man of a *great* stature, and his fingers
were by [d] sixes, *euen* foure and twentie, and was
also the sonne of Haraphah.
7 And when he reuiled Israel, Iehonathan the
sonne of Shimea Dauids brother did slay him.
8 These were borne vnto Haraphah at Gath,
and fell by the hand of Dauid, and by the handes
of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbred, 14 And there die seuentie thousand men of the pestilence.

AND [a] Satan stoode vp against Israel, and pro-
uoked Dauid to number Israel.
2 Therefore Dauid saide to Ioab, and to the
rulers of the people, Go, *and* number Israel from
[b] Beer-sheba euen to Dan, and bring it to me, that
I may know the number of them.
3 And Ioab answered, The Lord increase his
people an hundreth times so many as they be, O
my lord the King: are they not all my lords ser-
uants? wherefore doeth my lord require this thing?
why should he be a cause of [c] trespasse to Israel?
4 Neuerthelesse the Kings worde preuailed a-
gainst Ioab. And Ioab departed and went thorow
all Israel, and returned to Ierusalem.
5 And Ioab gaue the number *and* summe of
the people vnto Dauid: and all Israel were [d] ele-
uen hundreth thousande men that drewe sworde:
and Iudah was [e] foure hundreth and seuentie

i For this place reade 2.Sam.10.18.

* 2.Sam.11.1.

a Which was the chiefe citie of the Ammonites.

* 2.Sam.12.29,30.

b Which mounteth about the value of seuen thousand and seuentie crownes which is about threescore pound weight.

* 2.Sam.21.18.

‖ Or, Gob, 2.Sam.21.18.

‖ Or, Saph.

‖ Or, Raphaim, or, the giants.

c Reade 2.Sam.21.19.

d Meaning, that he had sixe a piece on hands and feete.

a He tempted Dauid in setting before his eyes his excellencie and glorie, his power and victories, reade 2.Sam.24.1.

b That is, from South to North.

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Ioab partly for griefe, and partly through negligence gathered not the whole summe as it is here declared. e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

thousande

thousand men that drew sword.
6 But the Leuites and Beniamin counted hee
not among them: for the Kings word was abomi-
nable to Ioab.
7 ¶ And God was displeased with this thing:
therefore he smote Israel.
8 Then Dauid saide vnto God, I haue sinned
greatly, because I haue done this thing: but now,
I beseeche thee, remooue the iniquitie of thy ser-
uant: for I haue done very foolishly.
9 And the Lord spake vnto Gad Dauids ‖Seer,
saying,
10 Goe and tell Dauid, saying, Thus saith the
Lord, I offer thee three things: choose thee one of
them, that I may doe it vnto thee.
11 So Gad came to Dauid, and said vnto him,
Thus saith the Lord, Take to thee
12 Either three yeres famine, or three moneths
to be destroyed before thine aduersaries, and the
sworde of thine enemies ‖ to take *thee*, or els the
sword of the Lord and pestilence in the land three
dayes, that the Angell of the Lorde may destroy
throughout all the coasts of Israel: now therefore
aduise thee, what word I shall bring againe to him
that sent me.
13 And Dauid said vnto Gad, I am in a won-
derfull strait. let me nowe fall into the hand of the
Lord: for his mercies *are* exceeding great, and let
me not fall into the hand of man.
14 So the Lord sent a pestilence in Israel, and
there fell of Israel seuentie thousand men.
15 ¶ And God sent the Angel into Ierusalem
to destroy it. And [f] as he was destroying, the Lord
beheld, and [g] repented of the euill and said to the
Angell that destroyed, It is now enough, let thine
hand cease. Then the Angell of the Lord stood by
the thresshing floore of ‖ Ornan the Iebusite.
16 And Dauid lift vp his eyes, and saw the An-
gel of the Lord stand betweene the earth and the
heauen with his sworde drawen in his hande *and*
stretched out toward Ierusalem. Then Dauid and
the Elders of Israel, which were clothed in sacke,
fell vpon their faces.
17 And Dauid said vnto God, Is it not I that
commanded to number the people? It is euen I
that haue sinned and haue committed euill, but
these sheepe what haue they done? O Lorde my
God, I beseech thee, let thine hand be on me and
on my fathers house, and not on [h] thy people for
their destruction.
18 ¶ Then the Angel of the Lord commanded
Gad to say to Dauid, that Dauid should goe vp, &
set vp an altar vnto the Lorde in the thresshing
floore of Ornan the Iebusite.
19 So Dauid went vp according to the saying
of Gad, which hee had spoken in the Name of the
Lord.
20 And Ornan turned about and saw the An-
gel, and his foure sonnes, *that were* with him, [i] hid
themselues, and Ornan thresshed wheat.
21 And as Dauid came to Ornan, Ornan loo-
ked and saw Dauid, and went out of the thresshing
floore, and bowed himselfe to Dauid with his face
to the ground.
22 And Dauid saide to Ornan, Giue mee the
place of *thy* thresshing floore, that I may builde
an [k] altar therein vnto the Lorde: giue it mee for
sufficient money, that the plague may be stayed
from the people.
23 Then Ornan saide vnto Dauid, Take it to
thee, and let my lord the King do that which see-
meth him good: loe, I giue thee bullockes for
burnt offringes, and thresshing instrumentes for
wood, and wheat for meate offring, I giue it all.
24 And King Dauid saide to Ornan, Not so:
but I will bye it for sufficient [l] money: for I will
not take that which is thine for the Lord, nor offer
burnt offrings without cost.
25 So Dauid gaue to Ornan for that place [m] sixe
hundreth shekels of golde by weight.
26 And Dauid built there an altar vnto the
Lorde, and offred burnt offringes, and peace of-
frings, and called vpon the Lorde, and he [n] an-
swered him by fire from heauen vpon the altar of
burnt offring.
27 And when the Lorde had spoken to the
Angel, hee put vp his sworde againe into his
sheath.
28 At that time when Dauid saw that the Lord
had heard him in the thresshing floore of Ornan
the Iebusite, then he sacrificed there.
29 (But the Tabernacle of the Lorde which
Moses had made in the wildernesse, and the altar
of burnt offring *were* at that season in the hie
place at Gibeon.
30 And Dauid could not goe before it to aske
counsell at God: for he was afraide of the sworde
of the Angel of the Lord.)

‖ Or, Prophet.

‖ Or, smite thee.

f Reade 2.Sam. 24.16.

g When God draweth backe his plagues, he seemeth to repent, reade Gene. 6.6.

‖ Or, Araunah.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

i If man hide him selfe at the sight of an Angell which is a creature, howe much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as vers. 18. for els it had bene abominable, except he had either Gods word, or reuelation.

l That is, as much as it is worth: for hauing inough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft and not acceptable to God.

m Reade 2.Sam. 24.24.

n God declared that he heard his request in that he sent downe fire from heauen: for els they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6.13. and came downe from heauen, Leuit. 9.24. as appeared by the punishment of Nadab and Abihu, Leuit. 10.1.

CHAP. XXII.

2 Dauid prepareth things necessarie for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Under the figure of Salomon Christ is promised.

AND Dauid saide, This is the [a] house of the
Lorde God, and this is the altar for the burnt
offring of Israel.
2 And Dauid commanded to gather together
the [b] strangers that were in the land of Israel, and
he set masons to hew aud polish stones to builde
the house of God.
3 Dauid also prepared [c] much yron for the
nayles of the doores *and* of the gates, and for
the ioyninges, aud abundance of brasse passing
weight,
4 And cedar trees without number: for the
Zidonians and they of Tyrus brought much cedar
wood to Dauid.
5 And Dauid saide, Salomon my sonne is
yoong and tender, and we must builde an house
for the Lorde, magnificall, excellent and of great
fame and dignitie throughout all countreyes. I
will *therefore* nowe prepare for him. So Dauid
prepared very much before his death.
6 Then he called Salomon his sonne, & char-
ged him to builde an house for the Lorde God of
Israel.
7 And Dauid said to Salomon, * My sonne, I
purposed with my selfe to builde an house to the
Name of the Lord my God,
8 But the word of the Lord came to me, say-
ing, * [d] Thou hast shed much blood, & hast made
great battels: thou shalt not builde an house vnto
my Name: for thou hast shed much blood vpon
the earth in my sight.
9 Beholde, a sonne is borne to thee, which
shalbe a man of rest, for I will giue him rest from
all his enemies rounde about: therefore his name
is Salomon: and I will sende peace and quietnesse
vpon Israel in his dayes.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwelt among the Iewes.

c To wit, which weighed fiftie shekels of golde, 2. Chron. 3.9.

* 2. Sam. 7.13.

* Chap. 28.3.

d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

2.Sam.7.13. 1.King.5.5.

10 * Hee shall builde an house for my Name,
and he shall be my sonne, and I will be his father,
and I will establish the throne of his kingdome
vpon Israel for euer.
11 Nowe *therefore* my sonne, the Lord shalbe
with thee, and thou shalt [e] prosper, and thou shalt
builde an house to the Lord thy God, as he hath
spoken of thee.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.

12 Onely the Lord giue thee [f] wisedome and
vnderstanding, and giue thee charge ouer Israel,
euen to keepe the Lawe of the Lord thy God.

f These are onely the meanes whereby Kings gouerne their subiects aright, and whereby the realmes doe prosper and florish.

13 Then thou shalt prosper, if thou take heede
to obserue the statutes and the iudgements which
the Lorde commaunded Moses for Israel: bee
strong and of good courage: feare not, neither
be afraid.
14 For beholde, according to my [g] pouertie
haue I prepared for the house of the Lord an hun-
dreth thousand talents of golde, and a thousande
thousand talents of siluer, and of brasse and of
yron passing weight: for there was abundance:
I haue also prepared timber and stone, and thou
mayest prouide more thereto.

g For Dauid was poore in respect of Salomon.

15 Moreouer thou hast workemen with thee
ynough, || hewers of stone, and workemen for
timber, and all men expert in euery worke.

|| Or, masons and carpenters.

16 Of golde, of siluer, *and* of brasse, and of
yron there is no nomber: [h] Vp *therefore*, and be
doing, and the Lord will be with thee.

h That is, goe about it quickely.

17 Dauid also commanded all the princes of
Israel to helpe Salomon his sonne, *saying*,
18 Is not the Lord your God with you, and
hath giuen you rest on euery side? for he hath
giuen the [i] inhabitants of the land into mine hand,
and the land is subdued before the Lord, and be-
fore his people.

i The nations round about.

19 Nowe set [k] your hearts and your soules to
seeke the Lord your God, and arise, and builde
the Sanctuarie of the Lorde God to bring the
Arke of the couenant of the Lord, and the holy
vessels of God into the house built for the Name
of the Lord.

k For els he knew that God would plague them, and not prosper their labours except they sought with all their hearts to set forth his glorie.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 3 He causeth the Leuites to be nombred, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moses.

1.King.1.30.

SO when Dauid was olde and full of dayes, *he
made Salomon his sonne King ouer Israel.
2 And hee gathered together all the princes
of Israel with the Priestes and the Leuites.
3 And the Leuites were nombred from the age
of thirtie yeere and aboue, and their nomber ac-
cording to their summe was eight and thirty thou-
sand men.
4 Of these foure and twentie thousand *were*
set to || aduance the worke of the house of the
Lord, and sixe thousand were ouerseers and iudges.

|| Or, to haue care ouer.

5 And foure thousand *were* porters, and foure
thousand praised the Lord with instruments which
† he made to praise *the Lord*.

† Ebr. I made, meaning Dauid.
*Chap.6.1.
*Exod.6.17.

6 * So Dauid deuided offices vnto them, *to*
wit, to the sonnes of Leui, to * Gershon, Kohath,
and Merari.
7 Of the Gershonites *were* || Laadan & Shimei.

|| Or, Libni, Chap.6.17.

8 The sonnes of Laadan, the chiefe *was* Iehiel,
and Zetham and Ioel, three.
9 The sonnes of Shimei, Shelomith, and Ha-
ziel, and Haram, three: these were the chiefe fa-
thers of Laadan.
10 Also the sonnes of Shimei *were* Iahath,
Zina, Ieush, and Beriah: these foure were the sonnes
of Shimei.
11 And Iahath was the chiefe, and || Zizah the
second, but Ieush and Beriah had not many
sonnes: therefore they were in the families of *their*
father, counted but as one.

|| Or, Zina.

12 ¶ The sonnes of Kohath *were* Amram, Iz-
har, Hebron and Vzziel, foure.
13 *The sonnes of Amram, Aaron and Mo-
ses: and Aaron was separated to [a] sanctifie the
most holy place, hee and his sonnes for euer to
burne incense before the Lord, to minister to him,
and to blesse in his Name for euer.

*Exod.2.2 and 6.20. heb.5.4.5.
a That is, to serue in the most holy place and to consecrate the holy things.

14 ¶ Moses also the man of God, *and* his
children were named with the [b] tribe of Leui.

b They were but of the order of the Leuites and not of the Priests, as Aarons sonnes.

15 The sonnes of Moses *were* Gershom, and
Eliezer,
16 Of the sonnes of * Gershom *was* Shebuel
the chiefe.

*Exod.2.22. and 18.3.

17 And the sonne of Eleezer *was* Rehabiah
the [c] chiefe: for Eliezer had none other sonnes:
but the sonnes of Rehabiah were very many.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Matth.1.25.

18 The sonne of Izhar *was* Shelomith ẏ chiefe.
19 The sonnes of Hebron *were* Ieriah the first,
Amariah the second, Iahaziel the third, and Ie-
kamiam the fourth.
20 The sonnes of Vzziel *were* Michah the first,
and Isshiah the second.
21 ¶ The sonnes of Merari *were* Mahli and
Mushi. The sonnes of Mahli, Eleazar and Kish.
22 And Eleazar dyed, and had no sonnes, but
daughters, and their [d] brethren the sonnes of Kish
tooke them.

d Meaning, their cousins.

23 The sonnes of Mushi *were* Mahli, and Eder,
and Ierimoth, three.
24 These were the sonnes of Leui according
to the house of their fathers, *euen* the chiefe fa-
thers according to their offices, according to the
nomber of names *and* their summe that did the
worke for the seruice of the house of the Lord
from the age of [e] twentie yeeres and aboue.

e Dauid did chose the Leuites twise, first at the age of thirtie, as verse 3. and againe afterward at 20. as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twentie yeere olde, and had none after fiftie, Nomb.4.3.

25 For Dauid sayde, The Lord God of Israel
hath giuen rest vnto his people, that they may
dwell in Ierusalem for euer.
26 And also the Leuites shall no more beare
the Tabernacle and all the vessels for the seruice
thereof.
27 Therefore according to the last wordes of
Dauid, the Leuites were nombred from twentie
yeere and aboue,
28 And their office *was* vnder the hand of the
sonnes of Aaron, for the seruice of the house of
the Lord in the courtes, and chambers, and in
the [f] purifying of all holy things and in the worke
of the seruice of the house of God,

f In washing and clensing all the holy vessels.

29 Both for the shewbread, and for the fine
floure, for the meate offring, and for the vnleaue-
ned cakes, and for the fryed things, and for that
which was roasted, and for all measures and cise,
30 And for to stand euery morning, to giue
thanks and to praise the Lord, likewise at euen,
31 And to offer all burnt offrings vnto the
Lorde, in the Sabbaths, in the moneths, and at
the appoynted times, according to the nomber
and according to their custome continually be-
fore the Lorde,
32 And that they should keepe the charge of
the Tabernacle of the Congregation, & the charge
of the holy place, and the charge of the sonnes

of

of Aaron their brethren in the seruice of the house of the Lorde.

CHAP. XXIIII.

Dauid assigneth offices to the sonnes of Aaron.

*Leuit.10.4,6. nom.3.4.& 26.60.

THese are also the *diuisions of the sonnes of Aaron: The sonnes of Aaron *were* Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died a before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

a Whiles their father yet liued.

3 And Dauid distributed them, euen Zadok of the || sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

|| Or, cousins.

4 And there were found moe of the sonnes of Eleazar by the † number of men, then of the sonnes of Ithamar: and they deuided them, *to wit*, among the sonnes of Eleazar, sixteene heads, according to the housholde of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eight.

† Ebr. heads.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers *of the house* of God *were* of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the scribe of the Leuites, wrote them before the King and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, & *before* the chiefe fathers of the Priestes and of the Leuites, one familie being reserued for Eleazar, and another reserued for Ithamar.

7 And the first b lot fell to Iehoiarib, and the second to Iedaiah,

b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiiah, the sixt to Miiamin,

10 The seuenth to Hakkoz, the eight to c Abiiah,

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfe to Iakim,

13 The thirteenth to Huppa, the fourteenth to Iesheb̄eab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twentie to Gamul,

18 The three and twentie to Delaiah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder d the hand of Aaron their father, as the Lord God of Israel had commanded him.

d By the dignitie that God gaue to Aaron.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, *was* Shubael, of the sonnes of Shubael, Iedeiah.

21 Of Rehabiah: *euen* of the sonnes of Rehabiah, the first Isshiiah.

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath.

23 And *his* sonnes Ieriah *the first*, Amariah the second, Iahaziel the third, *and* Iekameam the fourth.

24 The sonne of Vzziel *was* Michah, the sonne of Michah, *was* Shamir.

25 The brother of Michah *was* Isshiah, the sonne of Isshiah, Zechariah.

26 The sonnes of Merari, *were* Mahli and Mushi, the sonne of Iaaziiah *was* Beno.

27 The sonnes of Merari of Iaaziiah *were* Beno, and Shoham, and Zaccur and Ibri.

28 Of Mahli *came* Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish *was* Ierahmeel.

30 And the sonnes of e Mushi *were* Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after the houshold of their fathers.

e Which was the second sonne of Merari.

31 And these also cast f lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Leuites, *euen* the chiefe of the families against their yonger brethren.

f That is, euery one had the dignitie, which fell vnto him by lot.

CHAP. XXV.

The singers are appoynted, with their places and lottes.

SO Dauid and the captaines of the armie a separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who shoulde *sing* prophecies with harpes, with violes, and with cymbales, and their nomber was *euen* of the men for the office of their ministerie, *to wit*,

a The singers were deuided into 24 courses, so that euery course or order conteined twelue, and in all there were 288. as vers.7.

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph *were* vnder the hand of Asaph, *which sang* prophecies by the † commission of the King.

† Ebr. hands.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zeri, and Ieshaiah, Hashabiah and Mattithiah, b sixe, vnder the hands of their father: Ieduthun *sang* c prophecies with an harpe, for to giue thankes and to praise the Lord.

b Whereof one is not here nombred.

c Meaning, Psalmes and songs to praise God.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Ioshbekashah, Mallothi, Hothir, *and* Mahazioth.

5 All these were the sonnes of Heman, the Kings || Seer in the wordes of God to lift vp the || horne: and God gaue to Heman fourtene sonnes and three daughters.

|| Or, Prophet.

|| Or, power, meaning of the King.

6 All these were vnder the || hand of their father, singing in the house of the Lord with cymbales, violes and harpes, for the seruice of the house of God, and Asaph, and Ieduthun, and Heman *were* at the Kings † commandement.

|| Or, gouernment.

† Ebr. hand.

7 So was their nomber with their brethren that were instruct in ÿ songs of the Lord, *euen* of al that were cunning, two hundreth fourescore and eight.

8 And they cast lottes, d charge against *charge*, aswell e small as great, the cunning man as the scholer.

d Who should be in euery companie and course.

e Without respect to age or cunning.

9 And the first lot fell to f Ioseph *which was* of Asaph, the second, to Gedaliah, who with his brethren and his sonnes were twelue.

f So that he serued in the first turne, and the rest euery one as his turne followed orderly.

10 The third, to Zaccur, *he*, his sonnes and his brethren *were* twelue.

11 The fourth, to || Izri, *he*, his sonnes and his brethren twelue.

|| Or, the Zerim.

12 The fift, to Nethaniah, *he*, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, *he*, his sonnes and his brethren twelue.

14 The seuenth, to Iesharelah, *he*, his sonnes and his brethren twelue.

15 The eight, to Ieshaiah, *he*, his sonnes and his brethren twelue.

16 The

16 The ninth, to Mattaniah, *he*, his sonnes and
his brethren twelue.
17 The tenth, to Shimei, *he*, his sonnes and his
brethren twelue.
18 The eleuenth, to Azareel, *he*, his sonnes and
his brethren twelue.
19 The twelft, to Ashabiah, *he*, his sonnes and
his brethren twelue.
20 The thirteenth, to Shubael, *he*, his sonnes
and his brethren twelue.
21 The fourtenth, to Mattithiah, *he*, his sonnes
and his brethren twelue.
22 The fifteenth to Ierimoth, *he*, his sonnes and
his brethren twelue.
23 The sixteenth, to Hananiah, *he*, his sonnes
and his brethren twelue.
24 The seuenteenth, to Ioshbekashah, *he*, his
sonnes and his brethren twelue.
25 The eighteenth, to Hanani, *he*, his sonnes
and his brethren twelue.
26 The ninteenth, to Mallothi, *he*, his sonnes
and his brethren twelue.
27 The twentieth, to Eliathah, *he*, his sonnes
and his brethren twelue.
28 The one and twentieth, to Hothir, *he*, his
sonnes and his brethren twelue.
29 The two and twentieth, to Giddalti, *he*, his
sonnes and his brethren twelue.
30 The three and twentieth, to Mahazioth, *he*,
his sonnes and his brethren twelue.
31 The foure and twentieth, to Romamti-ezer,
he, his sonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordeined, euery man to the gate, which he should keepe, 20 And ouer the treasure.

Concerning the ‖ diuisions of the porters, of
the Korhites, Meshelemiah the sonne of Ko-
re of the sonnes of [a] Asaph.
2 And the sonnes of Meshelemiah, Zechariah
the eldest, Iediael the seconde, Zebadiah the third,
Iathniel the fourth,
3 Elam the fift, Iehohanan the sixt, *and* Elie-
hoenai the seuenth.
4 And the sonnes of Obed Edom, Shemaiah
the eldest, Iehozabad the second, Ioah the third,
and Sacar the fourth, and Nethaneel the fift,
5 Ammiel the sixt, Issachar the seuenth, Peul-
thai the eight: for God had [b] blessed him.
6 And to Shemaiah his sonne, were sonnes
borne, that [c] ruled in the house of their father, for
they were men of might.
7 The sonnes of Shemaiah *were* Othni, and
Rephael, and Obed, Elzabad *and* his brethren,
strong men: Elihu also, and Semachiah.
8 All these were of the ‖ sonnes of Obed E-
dom, they and their sonnes and their brethren
mightie and [d] strong to serue, *euen* three score and
two of Obed Edom.
9 And of Meshelemiah sonnes and brethren,
eighteene mightie men.
10 And of Hosah of the sonnes of Merari, the
sonnes *were* Shuri the chiefe, and (though he was
not the eldest, yet his father made him the chiefe)
11 Helkiah the second, Tebaliah the third, *and*
Zechariah the fourth: all the ‖ sonnes and the bre-
thren of Hosah *were* thirteene.
12 Of these *were* the ‖ diuisions of the porters
of the chiefe men, *hauing* the charge [e] against their
brethren, to serue in the house of the Lord.
13 And they cast lottes both small and great

‖ Or, *courses and turnes.*
a This Asaph was not the notable musition, but another of that name called also Ebiasaph, Chap. 6, 23, 37. & 9, 19. and also Iasaph.
b In giuing him many children.
c Or, like their fathers house, meaning, worthy men, and valiant.
‖ Or, *nephewes.*
d And meete to serue in the office of the portership.
‖ Or, *cousins.*
‖ Or *courses.*
e According to their turnes, aswel the one as the other.

for the house of their fathers, for euery gate.
14 And the lot on the Eastside fel to ‖ Shele-
miah: then they cast lottes for Zechariah his sonne
[f] a wise counseller, & his lot came out Northward:
15 To Obed Edom Southwarde, and to his
sonnes the house of [g] Asuppim:
16 To Shuppim and to Hosah Westwarde with
the gate [h] of Shallecheth by the paued streete that
goeth vpward, warde ouer against warde.
17 Eastward *were* sixe Leuites, *and* Northward
foure a day, *and* Southward foure a day, & toward
Asuppim [i] two *and* two.
18 In [k] Parbar towarde the West *were* foure by
the paued streete, and two in Parbar.
19 These are the diuisions of the porters of the
sonnes of Kore, and of the sonnes of Merari.
20 ¶ And of the Leuites. Ahiiah *was* ouer the
treasures of the house of God, and ouer the trea-
sures of the dedicate things.
21 Of the sonnes of Laadan the sonnes of the
Gershunnites *descending* of Laadan, the chiefe fa-
thers of Laadan *were* Gershunni *and* Iehieli.
22 The sonnes of Iehieli *were* Zethan and Ioel
his brother, *appoynted* ouer the treasures of the
house of the Lord.
23 Of the [l] Amramites, of the Izharites, of the
Hebronites *and* of the Ozielites.
24 And Shebuel the sonne of Gershom, the
sonne of Moses, a ruler ouer the treasures.
25 And of his ‖ brethren *which came* of Elie-
zer, was Rehabiah his sonne, & Ieshaiah his sonne,
and Ioram his sonne, and Zichri his sonne, & She-
lomith his sonne.
26 Which Shelomith and his brethren *were*
ouer al the treasures of the dedicate things, which
Dauid the King, and the chiefe fathers, the cap-
taines ouer thousands, and hundreths, and the cap-
taines of the armie had [m] dedicated.
27 (*For* of the battels and of the spoyles they
did dedicate to maintaine the house of the Lord)
28 And al that Samuel the Seer had dedicate,
and Saul the sonne of Kish and Abner the sonne
of Ner, & Ioab the sonne of Zeruiah, *and* whosoe-
uer had dedicate *any thing, it was* vnder the hand
of Shelomith, and his brethren.
29 Of the Izharites *was* Chenaniah and his
sonnes, for the busines [n] without ouer Israel, for
officers and for Iudges.
30 Of the Hebronites, Ashabiah and his bre-
thren, men of actiuitie, a thousande, and seuen
hundreth were officers for Israel beyonde Iorden
Westward, in all the busines of the Lord, and for
the seruice [o] of the King.
31 Among the Hebronites *was* Iediiah the
chiefest, euen the Hebronites by his generations
according to the families. And in the fourtieth
yere of the reigne of Dauid they were sought for:
and there were found among them men of of acti-
uitie at Iazer in Gilead.
32 And his [p] brethren men of actiuitie, two
thousand and seuen hundreth chiefe fathers, whom
King Dauid made rulers ouer the Reubenites, and
the Gadites, and the halfe tribe of Manasseh, for
euery matter *perteining* to [q] God, and for the
Kings busines.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

The children of Israel also after their nomber,
euen the chiefe fathers and captaines of thou-
sandes and of hundreths, and their officers that
serued

‖ Or, *Meshelemiah.*
f One expert and meete to keepe that gate.
g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.
h Whereat they vsed to cast out the filth of the citie.
i Meaning, two one day and two another.
k Which was an house wherein they kept the instruments of the Temple.
l These also had charge ouer the treasures.
‖ Or, *cousins.*
m According as the Lord commanded, Nom. 31, 28.
n Meaning, of things that were out of the citie.
o That is, for the kings house.
p To wit, the cousins of Iediiah.
q Both in spirituall and temporall things.

serued the King by diuers † courses, [a] which came
in and went out, moneth by moneth throughout
all the moneths of the yeere: in euery course *were*
foure and twentie thousand.
2 Ouer the first course for the first moneth
was Iashobeam the sonne of Zabdiel: and in his
course *were* foure and twentie thousand.
3 Of the sonnes of Peres *was* the chiefe o-
uer all the princes of the armies for the first mo-
neth.
4 And ouer the course of the second moneth
was Dodai, an Ahohite, and *this was* his course, &
Mikloth *was* [b] a captaine, and in his course *were*
foure and twentie thousand.
5 The captaine of the thirde hoste for the
third moneth *was* Benaiah the sonne of Iehoiada
the chiefe Priest: and in his course *were* foure and
twentie thousand.
6 This Benaiah was mightie among * thirtie
and aboue the thirtie, and in his course *was* Ami-
zabad his sonne.
7 The fourth for the fourth moneth *was* A-
sahel the brother of Ioab, and Zebadiah his sonne
after him: and in his course *were* foure and twen-
tie thousand.
8 The fift for the fift moneth *was* prince Sham-
huth the Izrahite: & in his course foure and twen-
tie thousand.
9 The sixt for the sixt moneth *was* Ira the
sonne of Ikkesh the Tekoite: and in his course
foure and twentie thousand.
10 The seuenth for the seuenth moneth *was*
Helez the Pelonite, of the sonnes of Ephraim: and
in his course foure and twentie thousand.
11 The eight for the eight moneth *was* Sib-
becai the Hushathite of the Zarhites: and in his
course foure and twentie thousand.
12 The ninth for the ninth moneth *was* Abi-
ezer the Anethothite of the sonnes of ‖Iemini: and
in his course foure and twentie thousand.
13 The tenth for the tenth moneth *was* Ma-
harai, the Netophathite of the Zarhites: and in his
course foure and twentie thousand.
14 The eleuenth for the eleuenth moneth *was*
Benaiah the Pirathonite of the sonnes of Ephra-
im: and in his course foure and twentie thousand.
15 The twelft for the twelft moneth *was* Hel-
dai the Netophathite, of Othniel: and in his course
foure and twentie thousand.
16 ¶ Moreouer [c] *the rulers* ouer the tribes of
Israel *were these*: ouer the Reubenites *was* ruler,
Eliezer the sonne of Zichri: ouer the Shimeonites,
Shephatiah the sonne of Maachah:
17 Ouer the Leuites, Hashabiah the sonne of
Kemuel: ouer *them* of Aharon, *and* Zadok:
18 Ouer Iudah, Elihu of the brethren of Da-
uid: ouer Issachar, Omri the sonne of Michael:
19 Ouer Zebulun, Ishmaiah the sonne of O-
badiah: ouer Naphtali, Ierimoth the sonne of
Azriel:
20 Ouer the sonnes of Ephraim, Hoshea the
sonne of Azazziah: ouer the halfe tribe of Manas-
seh, Ioel the sonne of Pedaiah:
21 Ouer the [d] *other* halfe of Manasseh in Gi-
lead, Iddo the sonne of Zechariah: ouer Beniamin,
Iaasiel the sonne of Abner:
22 Ouer Dan, Azariel the sonne of Ieroham.
these are the princes of the tribes of Israel.
23 ¶ But Dauid tooke not the nomber of them
from twentie yeere olde and vnder, because the
Lord had sayde that hee would increase Israel like
vnto the starres of the heauens.
24 And * Ioab the sonne of Zeruiah beganne
to nomber: but hee finished it not, [e] because
there came wrath for it against Israel, neither was
the nomber put into the [f] Chronicles of King
Dauid.
25 And ouer the Kings treasures *was* Azma-
ueth the sonne of Adiel: and ouer the treasures in
the fieldes, in the cities & in the villages and in the
towers *was* Iehonathan the sonne of Vzziah:
26 And ouer the workemen in the fielde that
tilled the ground, *was* Ezri the sonne of Chelub:
27 And ouer them that dressed the vines, *was*
Shimei the Ramathite: and ouer that which ap-
perteined to the vines, and ouer the store of the
wine *was* Sabdi the Shiphmite:
28 And ouer the oliue trees and mulberie trees
that were in the valleys, *was* Baal Hanan the Ge-
derite: and ouer the store of the oyle *was* Ioash:
29 And ouer the oxen that fed in Sharon, *was*
Shetrai the Sharonite: and ouer the oxen in the
valleyes *was* Shaphat the sonne of Adlai:
30 And ouer the camels *was* Obil the Ishma-
elite: and ouer the asses *was* Iehdeiah the Mero-
nothite:
31 And ouer the sheepe *was* Iaziz the Hage-
rite: all these were the rulers of the substance that
was King Dauids.
32 And Iehonathan Dauids vncle a man of
counsell and vnderstanding (for hee was a [g] scribe)
and Iehiel the sonne of Hachmoni *were* with the
Kings [h] sonnes.
33 And Ahitophel *was* the Kings counseller,
and Hushai the Archite the Kings friend.
34 And [i] after Ahitophel *was* Iehoiada the
sonne of Benaiah and Abiathar: and captaine of
the Kings armie *was* Ioab.

† Ebr. diuisions, or bands.
a Which executed their charge & office, which is meant by comming in & going out.
b That is, Dodais lieutenant.
* 2.Sam.23.20,22,23.
‖ Or, Beniamin.
c Meaning, besides these twelue captaines.
d Which is beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.
* Chap.21.7.
e And the commandement of the King was abominable to Ioab, Chap.21.6.
f The Ebrewes make both these bookes of Chronicles but one, & at this verse make the middes of the booke, as touching the nomber of verses.
g That is, a wise and learned in the word of God.
h To be their scholemasters and teachers.
i After that Ahitophel had hanged himselfe, 2.Sam.17.23. Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to builde the Temple, he willeth Salomon and the people to performe it. 8 Exhorting him to feare the Lord.

Nowe Dauid assembled all the princes of Is-
rael: the princes of the tribes, and the cap-
taines of the bandes that serued the King, and the
captaines of thousandes and the captaines of hun-
dreths, and the rulers of all the substance and pos-
session of the King, and of his sonnes, with the
‖eunuches, and the mightie, and all the men of
power, vnto Ierusalem.
2 And King Dauid stoode vp vpon his feete,
and saide, Heare ye me, my brethren and my peo-
ple: I purposed to haue buylt an house of [a] rest
for the Arke of the couenant of the Lord, and for
a * footestoole of our God, and haue made ready
for the building.
3 But God sayde vnto me, * Thou shalt not
builde an house for my Name, because thou hast
bene a man of warre, and hast shed blood.
4 Yet *as* the Lord God of Israel chose me be-
fore all the house of my father, to bee King ouer
Israel for euer (for in Iudah woulde hee chuse a
prince, and of the house of [b] Iudah is the house of
my father, and among the sonnes of my father he
delited in me to make me King ouer all Israel)
5 * So of all my sonnes (for the Lord hath gi-
uen me many sonnes) hee hath euen chosen Salo-
mon my sonne to sit vpon the throne of the king-
dome of the Lord ouer Israel.
6 And he sayd vnto mee, Salomon thy sonne,
be

‖ Or, chiefe seruants, Gen.37.36.
a Where the Arke should remaine & remoue no more to and fro.
* Psal.99.5.
* 2.Sam.7.5,13 chap.22.8.
b According to the prophesie of Iaakob, Gen.49.
* Wisd.9.7.

he shall builde mine house and my courtes: for I
haue chosen him to be my sonne, and I will be his
father.
7 I will stablish therefore his kingdome for
euer, if he endeuour himselfe to doe my comman-
dements, and my iudgements, as c this day.

c If he continue to keepe my law and depart not therefrom, as he doth hitherto.

8 Nowe therefore in the sight of all Israel the
Congregation of the Lord, and in the audience
of our God, keepe and seeke for all the comman-
dements of the Lord your God, that ye may pos-
sesse this d good land, and leaue it for an inhe-
ritance for your children after you e for euer.

d To wit, of Canaan.
e He declareth that nothing can separate them from the commoditie of this land, both for themselues and their posteritie, but their sinnes and iniquitie.

9 And thou, Salomon my sonne, knowe thou
the God of thy father, and serue him with a per-
fite heart, and with a willing minde: *For the
Lorde searcheth all hearts, and vnderstandeth
all the imaginations of thoughts: if thou seeke
him, he will be found of thee, but if thou forsake
him, he will cast thee off for euer.

*1.Sam.16.7 psal.7.9.iere.11.20. and 17.10. and 20.12.

10 Take heede now, for the Lord hath chosen
thee to builde f the house of the Sanctuarie: bee
strong *therefore*, and g doe it.

f Meaning, for his Arke.
g Put it in execution.

11 ¶ Then Dauid gaue to Salomon his sonne
the paterne of the porch and of the houses there-
of, and of the closets thereof, and of the galleries
thereof, and of the chambers thereof that are
within, and of the house of the merciseate,
12 And the paterne of all that † he had in his
minde for the courtes of the house of the Lord,
and for all the chambers rounde about, for the
treasures of the house of God, and for the trea-
sures of the dedicate things,

† Ebr. that were in his spirit with him.

13 And for the courses of the Priestes, and of
the Leuites, and for all the worke for the seruice
of the house of the Lorde, and for all the vessels
of the ministerie of the house of the Lord.
14 *He gaue* of golde by weight, for *the vessels*
of golde, for all the vessels of all maner of seruice,
and all the vessels of siluer by weight, for all ma-
ner vessels of all maner of seruice.
15 The weight also of golde for the h candle-
stickes, and gold for their lampes, with the weight
for euery candlesticke, and for the lampes thereof,
and for the candlestickes of siluer by the weight
of the candlesticke, and the lampes thereof, ac-
cording to the vse of euery candlesticke,

h That is, the ten candlestickes, 1.King.7.49.

16 And the weight of the gold for the tables
of shewbread, for euery table, and siluer for the ta-
bles of siluer,
17 And pure golde for the fleshhookes, and
the bowles, and || plates, and for basens, golde in
weight for euery basen, and for siluer basens, by
weight for euery basen,

|| Or, couerings.

18 And for the altar of incense, pure golde by
weight, and golde for the paterne of i the charet
of the Cherubs that spread themselues, and coue-
red the Arke of the couenant of the Lord:

i Meaning, of the merciseate which couered the Arke, which was called the charet because the Lord declared himselfe there.

19 All, *saide he*, by writing *sent* to me k by the
hand of the Lorde, *which* made me vnderstand all
the workemanship of the paterne.

k For all this was left in writing in the booke of the Law, Exod.25.40. which booke the King was bound to put in execution. Deut.17.19.

20 And Dauid said to Salomon his sonne, Bee
strong, and of a valiant courage and doe it: feare
not, nor bee afraide: for the Lorde God, *euen* my
God *is* with thee: hee will not leaue thee nor for-
sake thee till thou hast finished all the worke for
the seruice of the house of the Lorde.
21 Beholde also, the companies of the Priests,
and the Leuites for all the seruice of the house of
God, euen *they shall be* with thee for the whole
worke, l with euery free heart that is skilfull in any

l That is, euery one wil be ready to helpe thee with those gifts that God hath giuen him.

maner of seruice. The princes also and all the peo-
ple *will be* † wholy at thy commandement.

† Ebr. at all thy wordes.

CHAP. XXIX.

1 The offring of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lorde. 20 He exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dyeth, and Salomon his sonne reigneth in his stead.

Moreouer Dauid the King sayde vnto all the
Congregation, God hath chosen Salomon
mine onely sonne yong and tender, and the worke
is great: for this house *is* not for man, but for the
a Lord God.

a And therefore it ought to bee excellent in all poyntes.

2 Nowe I haue prepared with all my power
for the house of my God, golde for *vessels* of
golde, and siluer for *them* of siluer, and brasse for
things of brasse, yron for *things* of yron, and wood
for *things* of wood, and onix stones, and stones
to be set, and carbuncle stones and of diuers co-
lours, and all precious stones, and marble stones in
abundance.
3 Moreouer, because I haue b delite in the
house of my God, I haue of mine owne golde
and siluer, which I haue giuen to the house of my
God, beside all that I haue prepared for the house
of the Sanctuarie,

b His great zeale toward the furtherance of the Temple made him to spare no expenses, but to bestow his owne peculiar treasure.

4 Euen c three thousand talents of gold of the
golde of Ophir, and seuen thousand talents of fi-
ned siluer to ouerlay the walles of the houses.

c He sheweth what he had of his owne store for the Lords house.

5 The golde for the *things* of golde, and the
siluer for *things* of siluer, and for all the worke by
the handes of artificers: and who is d willing || to
fill his hand to day vnto the Lord?

d He was not onely liberall himselfe, but prouoked others to set foorth the worke of God.
|| Or, to offer.

6 So the princes of the families, and the prin-
ces of the tribes of Israel, and the captaines of
thousands and of hundreths, with the rulers of the
Kings worke, offred willingly,
7 And they gaue for the seruice of the house
of God fiue thousand talents of golde, & ten thou-
sand pieces, and ten thousand talents of siluer, and
eighteene thousand talents of brasse, and one hun-
dreth thousand talents of yron.
8 And they with whome *precious* stones were
e found, gaue them to the treasure of the house of
the Lord, by the hand of Iehiel the Gershunnite.

e Meaning, them that had any.

9 And the people reioyced when they offred
willingly: for they offred willingly vnto the Lord,
with a f perfite heart. And Dauid the King also
* reioyced with great ioy.

f That is, with a good courage and without hypocrisie.
*Psal.122.1.

10 Therefore Dauid blessed the Lorde before
all the Congregation, and Dauid saide, Blessed *be*
thou, O Lord God, of g Israel our father, for euer
and euer.

g Which didest reueile thy selfe to our father Iaakob.

11 Thine, O Lord, *is* greatnesse and power, &
glory, and victorie & praise: for all that is in hea-
uen and in earth *is thine*: thine is the kingdome,
O Lord, and thou excellest as head ouer all.
12 Both riches and honour *come* of thee, and
thou reignest ouer all, and in thine hand is power
and strength, and in thine hande it is to make
great, and to giue strength vnto all.
13 Now therefore our God, we thanke thee,
and praise thy glorious Name.
14 But who am I, and what is my people, that
we shoulde be able to offer willingly after this
sort? for all thinges h come of thee: and of thine
owne hand we haue giuen thee.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, and therefore must giue him the glorie.

15 For we are i strangers before thee, & soiour-
ners, like all our fathers: our dayes *are* like the sha-
dow vpon the earth, and there is none † abiding.
16 O Lorde our God, all this abundance that

i And therefore haue this land but lent to vs for a time.
† Ebr. waiting for them to returne.

*1.Sam.16.7. chap.28.9.

we haue prepared to builde thee an house for
thine holy Name, is of thine hand and all *is* thine.
17 I knowe also, my God, that thou * tryest
the heart, and hast pleasure in righteousnesse: I
haue offred willingly in the vprightnesse of mine
heart all these things: nowe also haue I seene thy
people which are found here, to offer vnto thee
willingly with ioy.
18 O Lord God of Abraham, Izhak and Is-
rael our fathers, keepe this for euer in the [k] pur-
pose, *and* the thoughts of the heart of thy peo-
ple, and prepare their hearts vnto thee.
19 And giue vnto Salomon my sonne a perfite
heart to keepe thy commandements, thy testi-
monies, and thy statutes, and to doe all things, and
to builde the house which I haue prepared.
20 ¶ And Dauid sayde to all the Congregati-
on, Nowe blesse the Lord your God. And all the
Congregation blessed the Lord God of their fa-
thers, and bowed downe their heads, and wor-
shipped the Lord and the [l] King.
21 And they offered sacrifices vnto the Lord,
and on the morowe after that day, they offered
burnt offerings vnto the Lord, *euen* a thousand
yong bullockes, a thousand rammes, *and* a thou-
sand sheepe, with their [m] drinke offrings, and sa-
crifices in abundance for all Israel.
22 And they did eate and drinke before the
Lord the same day with great ioy, and they made
Salomon the sonne of Dauid King the second
time, and anoynted him prince before the Lorde,
and Zadok for the hie Priest.
23 So Salomon sate on the [n] throne of the
Lord, as King in stead of Dauid his father, and
prospered: and all Israel obeyed him.
24 And all the princes and men of power,
and all the sonnes of King Dauid † submitted
themselues vnder King Salomon.
25 And the Lord magnified Salomon in dig-
nitie, in the sight of all Israel, and gaue him so
glorious a kingdome, as no King had before him
in Israel.
26 ¶ * Thus Dauid the sonne of Ishai reigned
ouer all Israel.
27 And the space that he reigned ouer Israel,
was fourtie yeere: seuen yeere reigned hee in He-
bron, and three and thirtie yeere reigned he in Ie-
rusalem:
28 And hee dyed in a good age, full of dayes,
riches and honour, and Salomon his sonne reig-
ned in his steade.
29 Concerning the actes of Dauid the King
first and last, behold, they are written in the booke
of Samuel the Seer, and in the booke of [o] Nathan
the Prophet, and in the booke of Gad the Seer,
30 With all his reigne and his power, and
[p] times that went ouer him, and ouer Israel and
ouer all the kingdomes of the earth.

k Continue them in this good mind, that they may serue thee willingly.

l That is, did reuerence the King.

m Meaning all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernement of all things.

† Ebr. gaue the hand.

*1.King.2.12.

o The bookes of Nathan and Gad are thought to haue bin lost in the captiuitie.

p Meaning the troubles and griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Jerusalem, & the carying away of the people captiue into Babylon. In this story are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefely to be considered. First that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lorde, and by earnest prayer were heard, and the plagues remoued. The seconde, howe it is a thing that greatly offendeth God, that such as feare him and professe his religion, shoulde ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion thorowout all their dominions, & contrariwise the wicked hated his ministers, deposed them, and for the true religion & word of God, set vp idolatry and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and conteine in the whole, three thousand, fiue hundreth, threescore and eighteene yeeres, and sixe moneths.

CHAP. I.

6 The offring of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisedome: 11 Which he giueth him and more. 14 The number of his charets and horses, 15 and of his riches.

WHen Salomon the sonne of
Dauid was ‖ confirmed in his
kingdome: and the Lorde his
God *was* with him, and mag-
nified him highly.
2 And Salomon [a] spake
vnto all Israel, to the captaines
of thousands, and of hundreds, and to the iudges,
and to all the gouernours in all Israel, *euen* the
chiefe fathers.
3 So Salomon and all the Congregation with
him went to the hie place that was at [b] Gibeon:
for there was the Tabernacle [c] of the Congregati-
on of God which Moses the seruant of the Lorde
had made in the wildernesse.
4 But the Arke of God had Dauid brought
vp from Kiriath-iearim, when Dauid had made
preparation for it: for he had pitched a tent for it
in Ierusalem.
5 Moreouer the [d] brasen altar * that Be-
zaleel the sonne of Vri, the sonne of Hur had
made, did hee set before the Tabernacle of the
Lorde: and Salomon and the Congregation
sought it.
6 And Salomon offred there before the Lord
vpon the brasen altar that was in the Tabernacle
of the Congregation: * euen a thousand burnt of-
frings offred he vpon it.
7 ¶ The same night did God appeare vn-
to Salomon, and sayde vnto him, Aske what I
shall

‖ Or, established, and strong, reade 1.King.2.46.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1.King. 3.4.

c So called because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offrings, Exod.27.1.

*Exod.38.1,2.

*1.King.3.4.

shall giue thee.
8 And Salomon sayde vnto God, Thou hast
shewed great mercy vnto Dauid my father and
hast made me to reigne in his stead.
9 Nowe *therefore*, O Lorde God, let thy pro-
mes vnto Dauid my father be [c] true:for thou hast
made mee King ouer a great people, like to the
dust of the earth.
10 Giue me now wisdome & knowledge, that
I may [f] goe out and goe in before this people: for
who can iudge this thy great people?
11 And God sayde to Salomon, Because this
was in thine heart,and thou hast not asked riches,
treasures nor honour, nor the [g] liues of thine ene-
mies, neither yet hast asked long life, but hast as-
ked for thee wisdome and knowledge that thou
mightest iudge my people, ouer whome I haue
made thee King,
12 Wisdome and knowledge is granted vnto
thee,and I will giue thee riches and treasures and
honour, so that there hath not bene the like a-
mong the Kings which were before thee, neither
after thee shal there be the like.
13 Then Salomon came from the hie place,
that was at Gibeon, to Ierusalem from before the
Tabernacle of the Congregation, and reigned o-
uer Israel.
14 *And Salomon gathered the charets and
horsemen: and hee had a thousand and foure hun-
dreth charets, and twelue thousande horsemen,
whome hee placed in the [h] charet cities, and with
the King at Ierusalem.
15 And the King gaue siluer and gold at Ieru-
salem as [i] stones, and gaue cedar trees as the wilde
figge trees,that are abundantly in the playne.
16 Also Salomon had horses brought out of
Egypt and * fine linen: [k] the Kings marchants re-
ceiued the fine linen for a price.
17 They came vp also and brought out of E-
gypt *some* charet, *worth* sixe hundreth *shekels* of
siluer, that is an horse for an hundreth and fiftie:
and thus they brought *horses* to all the Kings of
the Hittites, and to the Kings of Aram by their
†meanes.

c Performe thy promes made to my father concerning me.
f That I may gouerne this people, read 1.Chro.27.1. and 1.king.3.7.
g That is,to be reuenged on thine enemies.
*1.King.10.26.
h Which were cities appoynted to keepe and maintaine the charets.
i He caused so great plentie that it was no more esteemed then stones.
*Isa.19.9. ezek.27.7.
k Reade 1.King. 10,28.
†Ebr.handes.

CHAP. II.

2 The nomber of Salomons workemen to builde the Temple.
3 Salomon sendeth to Hiram the King of Tyrus for wood and workemen.

THen Salomon determined to builde an house
for the Name of the Lord, and an ‖ house for
his kingdome.
2 And Salomon tolde out seuentie thousand
that bare burdens, and fourescore thousande men
to hewe *stones* in the mountaine, and three thou-
sand and [a] sixe hundreth to ouersee them.
3 And Salomon sent to ‖ Huram the king of
Tyrus, saying, As thou hast done to Dauid my fa-
ther,and*didst sende him cedar trees to buyld him
an house to dwell in, *so doe to me.*
4 Behold, I buylde an house vnto the Name
of the Lord my God, to sanctifie it vnto him, and
to burne sweete incense before him, and for the
continuall shewbread, and for the burnt offrings
of the morning and euening, on the Sabbath
dayes,and in the new moneths,and in the solemne
feastes of the Lorde our God: this is a perpetuall
thing for Israel.
5 And the house which I buylde, *is* great: for
great *is* our God aboue all gods.
6 Who is he then that can be able to buylde
him an house, when the heauen, and the heauen of
heauens cannot conteine him? who am I then that
I should buylde him an house? but *I doe it* to burne
[b] incense before him.
7 Sende mee nowe therefore a cunning man
that can worke in golde,in siluer,and in brasse,and
in yron, and in purple, and ‖ crimosin & blue silke,
and that can graue in grauen worke with the cun-
ning men that are with me in Iudah and in Ierusa-
lem,whom Dauid my father hath prepared.
8 Sende mee also cedar trees, firre trees and
[c] ‖ Algummim trees from Lebanon: for I knowe
that thy seruantes can skill to hewe timber in Le-
banon: and beholde, my seruants *shalbe* with
thine,
9 That they may prepare me timber in abun-
dance: for the house which I doe buylde, *is* great
and wonderfull.
10 And behold, I will giue to thy seruants the
cutters and the hewers of timber twentie thousand
†measures of beaten wheate,and twentie thousand
measures of barley, and twentie thousand baths of
wine,and twentie [d] thousand baths of oyle.
11 Then Huram King of Tyrus answered in
writing which hee sent to Salomon, Because the
Lorde hath loued his people, hee hath made thee
King ouer them.
12 Huram sayd moreouer, Blessed *be* the Lorde
God of Israel, which made the heauen and the
earth, and that hath giuen vnto Dauid the King a
[e] wise sonne, that hath discretion, prudence and
vnderstanding to buylde an house for the Lorde,
and a palace for his kingdome.
13 Now therefore I haue sent a wise man, *and*
of vnderstanding of my father Hurams,
14 The sonne of a woman of the [f] daughters
of Dan: and his father was a man of Tyrus, and
he can skill to worke in golde,in siluer, in brasse,
in yron, in stone, and in timber, in purple, in blue
silke, and in fine linen, and in crimosin, and can
graue in all grauen workes, and broyder in all
broydered worke that shalbe giuen him, with thy
cunning men, and with the cunning men of my
lord Dauid thy father.
15 Nowe therefore the wheate and the barley,
the oyle and the wine, which my lorde hath spo-
ken of,let him send vnto his seruants.
16 And we will cut wood in Lebanon as much
as thou shalt neede, and will bring it to thee in
‖ raftes by sea to ‖ Iapho,so thou mayest cary them
to Ierusalem.
17 ¶ And Salomon nombred all the strangers
that were in the land of Israel, after the nombring
that his father Dauid had nombred them: and they
were found an hundreth and three and fiftie thou-
sand, and sixe hundreth.
18 And hee set seuentie thousande of them to
the burden, and fourescore thousande to hewe
stones in the mountaine, and three thousande and
sixe hundreth ouerseers to cause the people to
worke.

‖Or,Palace.
a Which is to be vnderstand of all sort of officers and ouerseers:for els the chiefe officers were but 3300.as 1.King.5.16.
‖Or,Hiram.
*2.Sam.5.11.
b That is,to doe the seruice which he hath commanded,signifying that none is able to honour & serue God in that perfection as his maiestie deserueth.
‖Or,skarlet.
c Some take it for brasil,or the wood called Ebenum, others for corall.
‖Or,Almuggim.
†Ebr.Corim.
d Of Bath reade 1.King.7.26.it is called also Epha. but Epha is to measure dry things,as Bath is a measure for licours.
e The very heathen cōfessed that it was a singular gift of God, when he gaue to any nation a King that was wise & of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.
f It is also written,that she was of the tribe of Naphtali, 1.King.7.14.which may be vnderstand that by reason of the confusion of tribes, which then began to be,they maried in diuers tribes.so that by her father shee might be of Dan, and by her mother of Naphtali.
‖Or,ships.
‖Or,Ioppe.

CHAP. III.

1 The Temple of the Lorde, and the porche are builded with other things thereto belonging.

SO * Salomon began to buyld the house of the
Lord in Ierusalem, in mount [a] Moriah which
had bene declared vnto Dauid his father, in the
place that Dauid prepared in the threshing floore
of *Ornan the Iebusite.
2 And hee beganne to buylde in the seconde

*1.King.6.1.
a Which is the mountaine where Abraham thought to haue sacrificed his sonne,Ge.22.2.
*1.Sam.24.16,21.

moneth and the second day, in the fourth yeere of
his reigne.
3 And these are the *measures, whereon* Salo-
mon grounded to buylde the house of God: the
length of cubites after the first [b]measure *was* three
score cubites, and the breadth twenty cubites:
4 And the porch, that was before the length
in the front [c] of the breadth *was* twentie cubites,
and the height *was* an [d] hundreth and twentie, and
he ouerlayd it within with pure golde.
5 And the greater house hee sieled with firre
tree which he ouerlayd with good golde, and gra-
ued thereon palme trees and chaines.
6 And hee ouerlayde the house with preci-
ous stone for beautie: and the golde *was* golde of
[e] Paruaim.
7 The house, I say, the beames, postes, and
walles thereof and the doores thereof ouerlayd he
with gold, & graued Cherubims vpon the walles.
8 ¶ Hee made also the house of the most holy
place: the length thereof *was* in the front of the
breadth of the house, twenty cubits, & the breadth
thereof twentie cubites: and hee ouerlayde it with
the best golde, of sixe hundreth talents.
9 And the weight of the nayles *was* fiftie she-
kels of golde, and he ouerlayde the chambers with
golde.
10 ¶ And in the house of the most holy place
hee made two Cherubims wrought like children,
and ouerlayde them with golde.
11 * And the winges of the Cherubims *were*
twentie cubites long: the one wing *was* fiue cu-
bites, reaching to the wall of the house, and the
other wing fiue cubites, reaching to the wing of
the other Cherub.
12 Likewise the wing of the other Cherub was
fiue cubites, reaching to the wall of the house, and
the other wing fiue cubites ioyning to the wing
of the other Cherub.
13 The wings of these Cherubims were spread
abroade twentie cubites: they stood on their feete,
and their faces *were* toward the house.
14 ¶ He made also [f] the vaile of blew silke and
purple, and crimosin, and fine linen, and wrought
Cherubims thereon.
15 ¶ And hee made before the house two pil-
lars [g] of fiue and thirtie cubites hie and the chapi-
ter that was vpon the top of *eche* of them *was* fiue
cubites.
16 Hee made also chaines for the oracle, and
put them on the heads of the pillars, and made an
[h] hundreth pomegranates, and put them among
the chaines.
17 And hee set vp the pillars before the Tem-
ple, one on the right hande and the other on the
left, and called that on the right hand Iachin, and
that on the left hand Boaz.

b According to the whole length of the Temple, cōprehending the most holy place with the rest.
c It conteined as much as did the breadth of the Temple, 1.kin.6.3.
d From the foundation to the top: for in ỹ booke of Kings mention is made frō the foundation to the first stage.
e Some thinke it is that place which is called Peru.
* 1.King.6.14.
f Which separated the Temple from the most holy place.
g Euery one was eighteene cubites long, but the halfe cubite could not be seene: for it was hid in the roundenes of the chapiter, & therefore he giueth to euery one but 17. and an halfe.
h For euery pillar an hundreth, reade 1.King.7.20.

CHAP. IIII.

1 *The altar of brasse.* 2 *The molten sea.* 6 *The caldrons.* 7 *The candlesticks, &c.*

AND hee made an altar of brasse twentie cu-
bites long, and twentie cubites broade, and
ten cubites hie.
2 And he made a molten [a] Sea of ten cubites
from brim to brim, rounde in compasse, and fiue
cubites hie: and a line of thirtie cubites did com-
passe it about.
3 And vnder [b] it was the facion of oxen, which
did compasse it rounde about, [c] tenne in a cubite
compassing the Sea about: two rowes of oxen
were cast when it was molten.
4 It stoode vpon twelue oxen: three looked
toward the North, and three looked towarde the
West, and three looked towarde the South, and
three looked towarde the East, and the Sea *stoode*
about vpon them, and all their hinder parts were
inwarde.
5 And the thicknesse thereof *was* an hande
breadth, and the brim thereof *was* like the worke
of the brim of a cuppe, with floures of ‖ lilies: it
conteined [d] three thousand baths.
6 ¶ Hee made also ten caldrons, and put fiue
on the right hand, and fiue on the left, to wash in
them, *and* to clense in them that which appertei-
ned to the burnt offrings: but the Sea *was* for the
Priests to wash in.
7 ¶ And hee made ten candlestickes of golde
(according to [e] their forme) and put them in the
Temple, fiue on the right hand, & fiue on the left.
8 ¶ And hee made ten tables, and put them in
the Temple, fiue on the right hand, and fiue on the
left: and he made an hundreth basens of golde.
9 And hee made the court of the Priests, and
the great [f] court and doores for the court, and o-
uerlayd the doores thereof with brasse.
10 And hee set the Sea on the right side East-
ward toward the South.
11 And Huram made ‖ pottes and besoms and
basens, and Huram finished the worke that hee
shoulde make for King Salomon for the house of
God,
12 *To wit*, two pillars, and the bowles and the
chapiters on ỹ top of the two pillars, & two grates
to couer the two bowles of the chapiters which
were vpon the toppe of the pillars:
13 And foure hundreth pomegranates for the
two grates, two rowes of pomegranates for euery
grate to couer the two bowles of the chapiters,
that were vpon the pillars.
14 He made also bases, and made caldrons vpon
the bases:
15 *And* a Sea, and twelue bulles vnder it:
16 Pottes also and besomes, and fleshhookes,
and all these vessels made Huram [g] his father, to
King Salomon for the house of the Lord, of shi-
ning brasse.
17 In the playne of Iorden did the King cast
them in clay betweene Succoth and Zeredathah.
18 And Salomon made all these vessels in great
abundance: for the weight of brasse could not be
rekoned.
19 And Salomon made al the vessels that were
for the house of God: the golden altar also and the
tables, whereon the [h] shewbread stoode.
20 Moreouer the candlestickes, with their
lampes to burne them after the maner, before the
oracle, of pure golde.
21 And the floures and the lampes, and the
snuffers of gold, which was fine golde.
22 And the ‖ hookes, and the basens, and the
spoones, and the ashpans of pure golde: the entrie
also of the house *and* doores thereof within, *euen*
of the most holy place: and the doores of the
house, *to wit*, of the Temple *were* [i] of golde.

a A great vessel of brasse, so called, because of the great quātitie of water, which it cōteined, 1.King.7.24.
b Meaning vnder the brim of ỹ vessell as 1.Kin.7.24.
c In the length of euery cubite were ten heads or knops which in al are 300

‖ Or, floure de lice.
d In ỹ first booke of Kings, Cha.7.26 mention is onely made of two thousand: but the lesse nomber was taken there, & here according as the measures proued afterward is declared.
e Euen as they should be made.
f Called also the porch of Salomō, Act.3.11. It is also taken for the Temple where Christ preached, Math. 21.23.
‖ Or, caldrons.
g Whom Salomō reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram ỹ king of Tyrus had, his mother was a Iewesse and his father a Tyrian. Some read, for his father, the autour of this worke.
h In Ebrew, the bread of the faces, because they were set before ỹ Arke, where the Lord shewed his presence.
‖ Or, instruments of musike.
i That is, couered with plates of golde.

CHAP. V.

1 *The things dedicated by David are put in the Temple.* 2 *The Arke is brought into the Temple.* 10 *What was within it.* 13 *They sing prayse to the Lord.*

SO * was all the worke finished that Salomon
made for the house of the Lorde, and Salomon
brought

* 1.King.7.51. and 8.1.

brought in the things that Dauid his father had dedicated, with the siluer and the golde, and all the vessels, *and* put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the couenant of the Lorde from the [a] citie of Dauid, which is Zion.

a Reade 2.Sam. 6.12.

3 And all the men of Israel assembled vnto the King at the [b] feast: it was in the seuenth [c] moneth.

b When the things were dedicate, and brought into the Temple.

c Called in Ebrewe Ethanim, conteining part of September and part of October, 1.King.8.2. which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March: because this opinion is vncertaine, we make March euer the first, as best writers doe.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priestes *and* Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, *were* before the Arke, offring sheepe & bullocks, which could not be tolde nor nombred for multitude.

7 So the Priestes brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, *euen* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their* wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drewe out the barres, that the endes of the barres might bee seene out of the Arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

‖ *Or, without the Oracle.*

10 Nothing *was* in the Arke, saue [d] the two Tables, which Moses gaue at Horeb, where the Lorde made a couenant with the children of Israel, when they came out of Egypt.

d For Aarons rod and Manna were taken thence before it was brought to this place.

11 And when the Priestes were come out of the Sanctuarie (for all the Priestes that were present, were [e] sanctified, *and* did not waite by course.

e Were prepared to serue the Lord.

12 And the Leuites the singers of all sortes, *as* of Asaph, of Heman, of Ieduthun, and of their sonnes and of their brethren, being clad in fine linen, stoode with cymbales, and with violes and harpes at the East ende of the altar, and with them an hundreth and twentie Priestes blowing with trumpets.

13 And they were [f] as one, blowing trumpets, and singing, and made one sounde to bee heard in praysing, and thanking the Lorde, and when they lift vp *their* voyce with trumpets and with cymbales, and with instruments of musicke, and when they praysed the Lord, *singing*, [g] For he is good, because his mercie *lasteth* for euer) then the house, *euen* the house of the Lorde was filled with a cloude,

f They agreed all in one tune.

g This was the effect of their songs, Psal.118.1. and 136.1.

14 So that the Priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesseth the people. 4 Hee prayseth the Lorde. 14 Hee prayeth vnto God for those that shall pray in the Temple.

THen *Salomon [a] sayde, The Lord hath sayde that he would dwell in the darke cloude:

*1.King.8.12.
a After that he had seene the glory of the Lorde in the cloude.

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stoode *there*)

4 And he said, Blessed *be* the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his ‖ hand fulfilled it, saying,

‖ *Or, power.*

5 Since the day that I brought my people out of the lande of Egypt, I chose no citie of all the tribes of Israel to buyld an ‖ house, that my Name might be there, neyther chose I any man to bee a ruler ouer my people Israel:

‖ *Or, Temple.*

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 *And it was in the heart of Dauid my father to builde an house vnto the Name of the Lord God of Israel,

*2.Sam.7.5.

8 But the Lorde sayde to Dauid my father, Whereas it was in thine heart to buylde an house vnto my Name, thou diddest well, that † thou wast so minded.

† *Ebr. that it was in thine heart.*

9 Notwithstanding thou shalt not builde the house, but thy sonne which shall come out of thy loynes, he shall builde an house vnto my Name.

10 And the Lorde hath performed his worde that he spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherin is the [b] couenant of the Lorde, that he made with the children of Israel.

b Meaning the two Tables, wherein is conteined the effect of the couenant, that God made with our fathers.

12 ¶ And the King [c] stoode before the altar of the Lorde, in the presence of all the Congregation of Israel, and stretched out his hands,

c On a skaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1.King 8.22.

13 (For Salomon had made a brasen scaffold and set it in the middes of the court, of fiue cubits long, and fiue cubites broade, and three cubites of height, and vpon it he stoode, and kneeled downe vpon his knees before all the Congregation of Israel, and [d] stretched out his handes toward heauen)

d Both to giue thankes for the great benefites of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.

14 And said, O Lord God of Israel, *there *is* no God like thee in heauen nor in earth, which keepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

*2.Mac.2.8.

15 Thou that hast kept with thy seruaunt Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖ hand, as *appeareth* this day.

‖ *Or, in effect, or by thy power.*

16 Therefore now Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou † shalt not want a man in my sight, that shal sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Lawe, as thou hast walked before me.

† *Ebr. a man shall not be cut off.*

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deede that God will dwell with man on earth? behold, the * heauens, and the heauens of heauens are not able to conteyne thee: how much more *vnable* is this house, which I haue built?)

*1.King.8.27.

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruaunt prayeth before thee,

20 That thine [e] eyes may be open toward this house day and night, *euen* toward the place, wherof thou hast said, that thou wouldest put thy name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

e That thou mayest declare in effect, that thou hast a continuall care ouer this place.

21 Heare thou therefore the supplication of
thy seruant,and of thy people Israel, which they
pray in this place: and heare thou in the place of
thine habitation, *euen* in heauen, and when thou
hearest,be mercifull.
22 ¶ * When a man shall sinne against his
f neighbour, and he laye vpon him an othe to
cause him to sweare, and the † swearer shall come
before thine altar in this house,
23 Then heare thou in heauen, and doe, and
iudge thy seruants, in recompensing the wicked
to bring his way g vpon his head,and in iustifying
the righteous, to giue him according to his righ-
teousnesse.
24 ¶ And when thy people Israel shalbe ouer-
throwen before the enemie, because they haue
sinned against thee, and turne againe, and ‖ con-
fesse thy Name, and pray, and make supplication
before thee in this house,
25 Then heare thou in heauen, and be merci-
full vnto the sinne of thy people Israel,and bring
them againe vnto the land which thou gauest to
them and to their fathers.
26 When heauen shall be shut vp, and there
shalbe no rayne, because they haue sinned against
thee, and shall pray in this place,and confesse thy
Name, and ‖ turne from their sinne, when thou
doest afflict them,
27 Then heare thou in heauen, and pardon
the sinne of thy seruants, and of thy people Isra-
el (when thou hast taught them the good way
wherein they may walke) and giue raine vpon
thy lande, which thou hast giuen vnto thy people
for an inheritance.
28 ¶ * When there shalbe famine in the land,
when there shalbe pestilence,blasting, or mildew,
when there shall be grashopper, or caterpiller,
when their enemie shall besiege them † in the ci-
ties of their land, *or* any plague or any sickenesse,
29 *Then* what prayer *and* supplication so euer
shalbe made of any man, or of all thy people Is-
rael, when euery one shall know his owne plague,
and his owne disease, and shall stretch foorth his
hands toward this house,
30 Heare thou then in heauen, thy dwelling
place,and be mercifull,and giue euery man accor-
ding vnto all his wayes, as thou doest knowe his
h heart (for thou only knowest the hearts of the
children of men)
31 That they may feare thee,and walke in thy
wayes as long as they liue in the land which thou
gauest vnto our fathers.
32 ¶ Moreouer,as touching the stranger which
is not of thy people Israel, who shall come out of
a farre countrey for thy great Names sake,and thy
mightie hande, and thy stretched out arme: when
they shall come and i pray in this house,
33 Heare thou in heauen thy dwelling place,
and doe according to all that the stranger cal-
leth for vnto thee, that all the people of the
earth may knowe thy Name, and feare thee like
thy people Israel, and that they may knowe, that
thy Name is called vpon in this house which I haue
built.
34 ¶ When thy people shall goe out to bat-
tell against their enemies, by the way that k thou
shalt sende them, and they pray to thee, ‖ in the
way towarde this citie, which thou hast chosen,
euen toward the house which I haue built to thy
Name,

* 1.King.8.31.
f By reteining any thing from him, or els by denying that which he hath left him to keepe, or do him any wrong.
† Ebr. othe.
g Meaning, to giue him that which he hath deserued.
‖ Or, praise.
‖ Or, toward this place.
* Chap.20.9.
† Ebr. in the land of their gates.
h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.
i He sheweth that before God there is no acception of person, but all people that feareth him and worketh righteousnesse, is accepted, Act. 10.35.
k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his worde.
‖ Or, according to the maner of this citie.

35 Then heare thou in heauen their prayer and
their supplication,and iudge their cause.
36 If they sinne against thee (* for there is no
man that sinneth not) and thou bee angry with
them and deliuer them vnto the enemies,and they
take them and cary them away captiue vnto a land
farre or neere,
37 If they ‖ turne againe to their heart in the
lande whither they be caryed in captiues,and turne
and pray vnto thee in the lande of their captiuitie,
saying, We haue sinned, we haue transgressed and
haue done wickedly,
38 If they turne againe to thee with all their
heart, and with all their soule in the land of their
captiuitie, whither they haue caryed them cap-
tiues,and pray toward their land, which thou ga-
uest vnto their fathers, and *toward* the citie which
thou hast chosen, and toward the house which I
haue built for thy Name,
39 Then heare thou in heauen, in the place of
thine habitation their prayer and their supplicati-
on,and ‖ iudge their cause, and bee mercifull vnto
thy people,which haue sinned against thee.
40 Nowe my God, I beseech thee, let thine
eyes be open, & thine eares attent vnto the praier
that is made in this place.
41 * Nowe therefore arise, O Lorde God, *to*
come into thy l rest, thou, and the Arke of thy
strength: O Lord God,let thy Priests be clothed
with m saluation,and let thy Saints reioyce in good-
nesse.
42 O Lord God, refuse not the face of n thine
anoynted: remember the mercies *promised* to Da-
uid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lorde filleth the Temple. 12 He heareth his prayer, 17 and promiseth to exalt him and his throne.

AND * when Salomon had made an end of pray-
ing, a fire came downe from heauen, & con-
sumed the burnt offring and the sacrifices: and the
glory of the Lord filled the house,
2 So that the Priests could not enter into the
house of the Lord,because the glory of the Lorde
had filled the Lords house.
3 And when all the children of Israel saw the
fire,and the glory of the Lord come downe vpon
the house, they bowed themselues with *their* faces
to the earth vpon the pauement,and woorshipped
and praised the Lord, *saying*, For he is good, be-
cause his mercy *lasteth* for euer.
4 * Then the King and all the people offred
sacrifices before the Lord.
5 And King Salomon offred a sacrifice of two
and twentie thousand bullockes,and an hundreth
and twentie thousand sheepe. so the King and all
the people dedicated the house of God.
6 And the Priestes waited on their offices, and
the Leuites with the instruments of musick of the
Lorde, which King Dauid had made to prayse the
Lord,Because his mercy *lasteth* for euer: when Da-
uid praised *God* † by them, the Priests also blewe
trumpets ouer against them: and all they of Israel
stoode by.
7 Moreouer Salomon halowed the middle of
the court that was before the house of the Lorde:
for there hee had prepared burnt offeringes,
and the fatte of the peace offerings, because the
brasen altar which Salomon had made, was
not able to receiue the burnt offering, and the
meate

* 1.King.8.46. eccles.7.22. 1.Iohn.1.8.
‖ Or, repent.
‖ Or, maintaine their right.
* Psal.132.8.
l That is, into thy Temple.
m Let them be preserued by thy power and made vertuous and holy.
n Heare my prayer which am thine anoynted King.
* 2.Mac.2.10.
a Hereby God declared that hee was pleased with Salomons prayer.
* 1.King.8.62,63.
† Ebr. by their hands.

meate offring, and the fat.
8 And Salomon made [b] a feast at that time of
seuen dayes, and all Israel with him, a very great
Congregation, from the entring in of Hamath, vn-
to the riuer of Egypt.
9 And in the eight day they [c] made a so-
lemne assemblie: for they had made the dedica-
tion of the altar seuen dayes, and the feast seuen
dayes.
10 And the [d] three & twentieth day of the se-
uenth moneth, he sent the people away into their
tents, ioyous and with glad heart, because of the
goodnesse that the Lord had done for Dauid & for
Salomon, and for Israel his people.
11 * So Salomon finished the house of the
Lorde, and the Kings house, and all that came in-
to Salomons heart to make in the house of the
Lord: and he prospered in his house.
12 ¶ And the Lord * appeared to Salomon by
night and said to him, I haue heard thy prayer, and
haue chosen this place for my selfe to be an house
of sacrifice.
13 If I shut the heauen that there bee no
raine, or if I commaunde the grashopper to de-
uoure the land, or if I send pestilence among my
people,
14 If my people, among whome my Name is
called vpon, doe humble them selues, and pray,
and seeke my presence, and turne from their wic-
ked wayes, then will I heare in heauen, & be mer-
cifull to their sinne, and will [e] heale their land:
15 Then mine eyes shalbe open & mine eares
attent vnto the prayer *made* in this place.
16 For I haue nowe chosen and sanctified this
house, that my Name may be there for euer: and
mine eyes & mine heart shalbe there perpetually.
17 And if thou wilt walke before me, as Dauid
thy father walked, to doe according vnto all that
I haue commanded thee, and shalt obserue my sta-
tutes and my iudgements,
18 Then will I stablish the throne of thy
kingdome, according as I made the couenant
with Dauid thy father, saying, * Thou shalt not
want a man to be ruler in Israel.
19 But if ye turne away, and forsake my sta-
tutes and my commandements which I haue set
before you, and shall go and serue other gods, and
worship them,
20 Then will I plucke them vp out of my land,
which I haue giuen them, and this house which I
haue [f] sanctified for my Name, will I cast out of
my sight, and will make it to be a prouerbe and a
common talke among all people.
21 And this house which is most hie, shall be
an astonishment to euery one that passeth by it, so
that he shall say, Why hath the Lord done thus to
this land, and to this house?
22 And they shall answere, Because they for-
sooke ẏ Lord God of their fathers, which brought
them out of the lande of Egypt, and haue taken
holde on other gods, and haue worshipped them,
and serued them, therefore hath he brought all this
euill vpon them.

b The feast of the Tabernacles which was kept in the seuenth moneth.
c They assembled to heare the word of God, after that they had remained seuen dayes in the boothes or Tabernacles.
d They had leaue to depart the two and twentieth day, 1.King 8.66. but they went not away till the next day.
*1.King.9.1.
*Num.12.6.
e I will cause the pestilence to cease and destroy the beasts that hurt the fruites of the earth, and sende raine in due season.
*Chap.6.16.
f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glorie: and where as men abuse those things, which God hath appointed to set forth his praise, he doth withdraw his graces thence.

CHAP. VIII.

2 *The cities that Salomon built.* 7 *People that were made tributarie vnto him.* 12 *His sacrifices.* 17 *He sendeth to Ophir.*

*1.King.9.10.
a Signifying, that he was twentie yeeres in building them.

AND * after [a] twentie yeere when Salomon
had built the house of the Lord, and his owne
house,
2 Then Salomon built the cities that Huram
[b] gaue to Salomon, and caused the children of Is-
rael to dwell there.
3 And Salomon went to Hamath Zobah, and
ouercame it.
4 And he built Tadmor in the wildernesse, &
repayred all [c] the cities of store which he built in
Hamath.
5 And he built [d] Beth-horon the vpper, and
Beth-horon the nether, cities defensed with walles,
gates and barres:
6 Also Baalath, and all the cities of store that
Salomon had, and all the charet cities, and the ci-
ties of the horsemen, and euery pleasant place that
Salomon had a minde to builde in Ierusalem, and
in [e] Lebanon, and throughout all the lande of his
dominion.
7 *And* all the people that were left of ẏ Hit-
tites, & the Amorites, and Perizzites, and the Hi-
uites, and the Iebusites, which were not of Israel,
8 *But* of their children which were left after
them in the land, whom the children of Israel had
not consumed, euen them did Salomon make † tri-
butaries vntill this day.
9 But of the children of Israel did Salomon
make no seruantes for his worke: for they were
men of warre, and his chiefe princes, and the cap-
taines of his charets and of his horsemen.
10 So these were the chiefe of the officers
which Salomon had, *euen* [f] two hundreth & fiftie
that bare rule ouer the people.
11 ¶ Then Salomon brought vp the daughter
of Pharaoh out of the citie of Dauid, into the
house that he had built for her: for he sayde, My
wife shall not dwell in the house of Dauid King of
Israel: for it is holie, because that the Arke of the
Lord came vnto it.
12 ¶ Then Salomon offered burnt offrings vn-
to the Lord, on the * altar of the Lord, which hee
had built before the porch,
13 To * offer according to the commandement
of Moses ‖ euery day, in the Sabbaths, and in the
new moones, and in the solemne feastes, [g] three
times in the yeere, *that is,* in the feast of the Vn-
leauened bread, and in the feast of the Weeks, and
in the feast of the Tabernacles.
14 And he set the courses of the Priestes to
their offices, according to the order of Dauid his
father, and the Leuites in their watches, for to
praise and minister before the Priestes euery day,
and the porters by * their courses, at euery gate:
for so *was* the commandement of Dauid the man
of God.
15 And they declined not from the com-
mandement of the King, concerning the Priestes
and the Leuites, touching all things, and touching
the treasures.
16 ¶ Nowe Salomon had made prouision for
all the [h] worke, from the day of the foundation
of the house of the Lord, vntill it was finished: *so*
the house of the Lord was perfite.
17 Then went Salomon to Ezion-geber,
and to Eloth by the [i] sea side in the lande of
Edom.
18 And Huram sent him by the handes of his
seruants, shippes, and seruants that had knowledge
of the sea: and they went with the seruants of Sa-
lomon to Ophir, and brought thence [k] foure hun-
dreth and fiftie talents of golde, and brought them
to King Salomon.

b That is, which Huram gaue againe to Salomon because they pleased him not: & therefore called them Cabul, that is, dirt or filth, 1.King.9.13.
c Meaning, of munitions and treasures for ẏ warre.
d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1.Chron. 6.68. and 7.24.
e Reade. 1.King. 7.2.
† Ebr. to come vp to tribute.
f For in all there were 3300. but here he meaneth of them that had the principall charge, reade 1.King 9.23.
*Chap.4.1.
*Exod.29.39.
‖ Or, after the maner of euery day.
g Reade Leuit. 23.
*1.Chron.24.1.
h Both for the matter and also for the workemanship.
i Meaning, the red Sea.
k Which summe is thought to mount to three millions and fiue hundreth thousand crownes: for here is mention made of thirtie mo, then are spoken of, 1.King.9.28.

CHAP.

CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon and bringeth gifts. 13 His yeerely reuenues. 30 The time of his reigne. 31 His death.

AND * when the Queene of Sheba heard of the fame of Salomon, she came to a prooue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweet odours & much golde, and precious stones: and when shee came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was b nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the wisedome of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his wayters, and their apparell, and his butlers, and their apparell, & his ||burnt offrings which hee offred in the house of the Lord, and she was † greatly astonied.

5 And she saide to the King, *It was* a true worde which I heard in mine owne lande of thy ||sayings, and of thy wisedome:

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisdome was not tolde me: *for* thou exceedest the same that I heard.

7 Happie are thy men, and happie are these thy seruants, which stande before thee alway, and heare thy wisedome.

8 Blessed be the Lord thy God, which loued thee, to set thee on his c throne as King, in the steade of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee King ouer them, to execute iudgement and iustice.

9 Then she gaue the King sixe score talents of golde, and of sweet odours exceeding much and precious stones: neither was there such sweete odours *since*, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Huram, and the seruants of Salomon, which brought golde from Ophir, brought d Algummim wood and precious stones.

11 And the King made of the Algummim wood e staires in the house of the Lorde, and in the Kinges house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that shee asked, f besides for that which shee had brought vnto the King: so she returned and went to her owne countrey, *both* she, and her seruants.

13 ¶ Also the weight of golde that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of golde,

14 Besides that which chapmen and marchants brought: and all the Kings of Arabia, and the princes of the countrey brought golde and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten golde, *and* g sixe hundreth *shekels* of beaten golde went to one target,

16 And three hundreth shieldes of beaten golde: three hundreth h *shekels* of golde went to one shielde, and the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of yuorie and ouerlaid it with pure golde.

18 And the throne had sixe steps, with a footestoole of golde i fastened to the throne, and stayes on either side on the place of the seate, and two lions standing by the k stayes.

19 And twelue lions stoode there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde: *for* siluer was nothing esteemed in ẏ dayes of Salomon.

21 For the Kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of l Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

22 So King Salomon excelled all the Kings of the earth in riches and wisedome.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had m foure thousand stalles of horses, and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the King at Ierusalem.

26 And he reigned ouer all the Kings from the ||Riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, n as stones, and gaue cedar trees as the wilde fig trees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahiiah the Shilonite, and in the visions of ||Iedo the Seer o against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 He followeth lewd counsell. 16 The people rebell.

THen * Rehoboam a went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the King) hee returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 The father b made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, and we will serue thee.

5 And hee sayde to them, *Depart* yet three dayes, then come againe vnto me. And the people departed.

6 And King Rehoboam tooke counsell with the

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* 1.King.10.1. mat.12.42. luke.11.31.

a To know whether his wisedome were so great as the report was.

b There was no question so hard that he did not resolue.

|| Or, gallerie whereby he went vp.

† Ebr. there was no more spirit in her.

|| Or, actes.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to grant vnto him the superioritie, and minister iustice to all.

d Reade Chap. 2.8. and 1.king. 10.11.

e Or pillars: meaning, the garnishing and trimming of the staires or pillars.

f That is, which the King gaue her for recompence of that treasure which she brought.

g Which summe mounteth to 2400. crownes of the sunne, Budeus de asse.

h Or, pounds, called minae, whereof euery one seemed to make an hundreth shekels.

i That is, the steps and the footstoole were fastened to the throne.

k Vpon the pommels or knops.

l Which countrey of the best writers is thought to be Cilicia, reade 1.King.10.22.

m That is, ten horses in euery stable, which in all mount to fourtie thousand, as 1.King.4.26.

|| Or, Euphrates.

n The abundance of these temporall treasures in Salomons kingdome is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

|| Or, Iddo.

o That is, which prophecied against him.

* 1.King.11.41,42.

* 1.King.12.1.

a After the death of Salomon.

b That is, handled vs rudely. It seemeth that God hardened their heartes, so that they thus murmured without cause: which declareth also the inconstancie of the people.

the olde men that had stand before Salomon his
father, while hee yet liued, saying, What counsell
giue ye that I may answere this people?
7 And they spake vnto him, saying, If thou
be kinde to this people, and please them, and
speake louing words to them, they will be thy ser-
uants for euer.
8 But he left the counsell of the ancient men
that they had giuen him, and tooke counsell of
the yong men that were brought vp with him, and
c waited on him.

c Or, that stoode by him, that is, which were of his counsell and secrets.

9 And he sayd vnto them, What counsell giue
ye, that we may answere this people, which haue
spoken to me, saying, Make the yoke which thy
father did put vpon vs, lighter?
10 And the yong men that were brought vp
with him, spake vnto him, saying, Thus shalt thou
answere the people that spake to thee, saying, Thy
father made our yoke heauie, but make thou it
lighter for vs: thus shalt thou say vnto them, My
d least part shalbe bigger then my fathers loynes.

d Or, litle finger: meaning, that he was of farre greater power then was his father.

11 Nowe whereas my father did burden you
with a grieuous yoke, I will yet increase your
yoke: my father hath chastised you with roddes,
but I *will correct you* with || scourges.

|| Or, scorpions.

12 ¶ Then Ieroboam and all the people came
to Rehoboam the third day, as the King had ap-
poynted, saying, Come againe to me the third day.
13 And the King answered them sharpely: and
King Rehoboam left the counsell of the ancient
men,
14 And spake to them after the counsell of the
yong men, saying, My father made your yoke grie-
uous, but I will increase it: my father chastised you
with roddes, but I *will correct you* with scourges.
15 So the King hearkened not vnto the peo-
ple: for it was the e ordinance of God that the
Lorde might performe his saying, which hee had
spoken † by Ahiiah the Shilonite to Ieroboam the
sonne of Nebat.

e Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it can not be excused in doing euill by alledging that it is Gods ordinance.

† Ebr. by the hand.

16 So when all Israel sawe that the King
woulde not heare them, the people answered the
King, saying, * What portion haue wee in Dauid?
for we haue none inheritance in the sonne of I-
shai. O Israel, euery man to your tents: now see
to thine owne house, Dauid. So all Israel departed
to their tents.

* 1.King.12.16.

17 Howbeit Rehoboam reigned ouer the chil-
dren of Israel, that dwelt in the cities of Judah.
18 Then King Rehoboam sent Hadoram that
was || ouer the tribute, and the children of Israel
stoned him with stones, that hee died: then King
Rehoboam † made speede to get him vp to his
charet, to flee to Ierusalem.
19 And Israel rebelled against the house of
Dauid vnto this day.

|| Or, receiuer.

† Ebr. strengthened himselfe.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 Hee hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes and threescore daughters.

And * when Rehoboam was come to Ierusa-
lem, he gathered of the house of Iudah and
a Beniamin nine score thousand chosen men of
warre to fight against b Israel, *and* to bring the
kingdome againe to Rehoboam.

* 1.King.12.20,21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

2 But the word of the Lord came to She-
maiah the man of God, saying,
3 Speake vnto Rehoboam, the sonne of Salo-
mon King of Iudah, and to all Israel that are in
Iudah, and Beniamin, saying,
4 Thus sayth the Lord, Ye shall not goe vp,
nor fight against your brethren: returne euery
man to his house: for this thing is done of mee.
They obeyed therefore the word of the Lord, and
returned from going against Ieroboam.
5 And Rehoboam dwelt in Ierusalem, and
c built strong cities in Iudah.

c Or, repayred them and made them strong, to be more able to resist Ieroboam.

6 Hee built also Beth-lehem, and Etam, and
Tekoa,
7 And Beth-zur, and Shoco, and Adullam,
8 And Gath, and Maresha, and Ziph,
9 And Adoraim, and Lachish, and Azekah,
10 And Zorah, and Aialon, and Hebron,
which were in Iudah and Beniamin, strong cities.
11 And he || repaired the strong holdes and put
captaines in them, and store of vitaile, and oyle
and wine.

|| Or, strengthened.

12 And in all cities he put shieldes and speares,
and made them exceeding strong: so Iudah and
Beniamin were his.
13 ¶ And the Priestes and the Leuites that
were in all Israel, † resorted vnto him out of all
their coastes.

† Ebr. stoode.

14 For the Leuites left their suburbes and their
possession, and came to Iudah and to Ierusalem:
* for Ieroboam and his sonnes had cast them out
from ministring in the Priestes office vnto the
Lord.

* Chap.13.9.

15 * And hee ordeined him *Priests* for the hie
places, and for the d deuils and for the calues which
he had made.

* 1.King.12.31.

d Meaning, idoles, reade Isa.44.15.

16 And after the Leuites there came to Ieru-
salem of all the tribes of Israel, such as set their
e hearts to seeke the Lord God of Israel, to offer
vnto the Lord God of their fathers.

e Which were zealous of true religion, and feared God.

17 So they strengthened the kingdome of Iu-
dah, and made Rehoboam the sonne of Salomon
mightie, three yeere long: for three yeere they
f walked in the way of Dauid and Salomon.

f So long as they feared God, and set forth his word, they prospered.

18 ¶ And Rehoboam tooke him Mahalath the
daughter of Ierimoth the sonne of Dauid to wife,
and Abihail the daughter of Eliab the sonne of
Ishai,
19 Which bare him sonnes Ieush, and Shema-
riah, and Zaham.
20 And after her he tooke Maakah the daugh-
ter of Absalom which bare him Abiiah, and At-
thai, and Ziza, and Shelomith.
21 And Rehoboam loued Maakah the daugh-
ter of Absalom aboue all his wiues and his con-
cubines: for he tooke eighteene wiues, and three
score concubines, and begate eight and twentie
sonnes, and three score daughters.
22 And Rehoboam made g Abiiah the sonne
of Maakah the chiefe ruler among his brethren:
for he thought to make him King.

g Called also Abiiam, who reigned three yeere, 1.King.15.2.

23 And hee taught him: and dispersed all his
sonnes throughout all the countreys of Iudah and
Beniamin vnto euery strong citie: and hee gaue
them abundance of vitaile, and h desired many
wiues.

h He gaue himselfe to haue many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reprooueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succeedeth him.

And when || Rehoboam had established the
kingdome and made it strong, he forsooke the
Lawe of the Lord, and a all Israel with him.

|| Or, when the Lord had established Rehoboams kingdome.

a For such is the inconstancie of the people, that for the most part they followe the vices of their gouernours.

2 The refore

2 Therefore in the fift yeere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundreth charets, and three score thousand horsemen, & the people were without nomber, that came with him from Egypt, *euen* the Lubims, [b] Sukkiims, and the ‖ Ethiopians.

4 And hee tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Hierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, [c] therefore haue I also left you in the hands of Shishak.

6 Then the Princes of Israel, & the king humbled themselues, and sayd, The Lord *is* [d] iust.

7 And when the Lord sawe that they humbled themselues, the worde of the Lorde came to Shemaiah, saying, They haue humbled thẽselues, *therefore* I will not destroy them, but I will sende them deliuerance shortly, and my wrath shall not † bee powred out vpon Ierusalem by the hande of Shishak.

8 Neuertheles they shalbe his seruants: so shall they knowe my [e] seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak King of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lorde, and the treasures of the Kings house he tooke *euen* all, and hee carried away the shields of golde, * which Salomon had made.

10 In stead whereof King Rehoboam made shieldes of brasse, and committed them to the handes of the chiefe of the garde, that wayted at the doore of the Kings house.

11 And when the King entred into the house of the Lorde, the garde came and bare them and brought them againe vnto the garde chamber.

12 And because he [f] humbled himselfe, the wrath of the Lorde turned from him, that hee would not destroy altogether. And also in Iudah the things prospered.

13 * So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yeere olde, when he began to reigne, and reigned [g] seuenteene yeeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.

14 And he did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the † booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there *was* warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his sonne reigned in his stead.

b Which were a people of Africa called the Troglodites, because they dwelled in holes. ‖ Or, blacke Mores.

c Signifying, that no calamitie can come vnto vs except we forsake God and that he neuer leaueth vs till we haue cast him off.

d And therefore doth iustly punish you for your finnes.

† Ebr. drop downe.

e He sheweth that Gods punishments are not to destroy his vtterly, but to chastice them, to bring them to the knowledge of themselues and to knowe how much better it is to serue God then tyrants.

* Chap. 9.15,16.

f Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18.32, and 33.11.

* 1. King. 14.21.

g That is, twelue yeeres after that he had bene ouercome by Shishak, verse 2.

† Ebr. sayings.

‖ Or, Abiiam.

CHAP. XIII.

1 *Abiiah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 He trusteth in the Lord and ouercommeth Ieroboam. 21 Of his wiues and children.*

1 IN the eighteenth yeere of King Ieroboam began Abiiah to reigne ouer [a] Iudah.

2 He reigned three yeere in Ierusalem (his mothers name also *was* [b] Michaiah the daughter of [c] Vriel of Gibea) and there was warre betweene

a He meaneth Iudah and Beniamin.
b Or, Maacha, 1. King. 15.2.
c called also Abshalom, for Abshalom was her grandfather, 1. King. 15.2.

Abiiah and Ieroboam.

3 And Abiiah set the battell in aray with the armie of valiant men of warre, *euen* foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men which were strong *and* valiant.

4 And Abiiah stoode vp vpon mount [d] Zemaraim, which is in mount Ephraim, and sayde, O Ieroboam, and all Israel, heare you me,

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to [e] Dauid for euer, *euen* to him and to his sonnes by a couenant [f] of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath * rebelled against his lord:

7 And there are gathered to him [g] vaine men *and* † wicked, and made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was [h] *but* a childe and ‖ * tender hearted, and could not resist them.

8 Nowe therefore ye thinke that ye be able to resist against the kingdome of the Lord, *which is* in the handes of the sonnes of Dauid, and ye be a great multitude, and the golden calues *are* with you which Ieroboam made you for gods.

9 * Haue yee not driuen away the Priestes of the Lorde the sonnes of Aaron and the Leuites, and haue made you Priests like the people of *other* countreys? whosoeuer commeth to † consecrate with a [i] yong bullocke & seuen rammes, the same may be a Priest of them that are no gods.

10 But wee belong vnto the Lorde our God, and haue not forsaken him, and the Priestes the sonnes of Aaron minister vnto the Lord, and the Leuites in *their* office.

11 And they burne vnto the Lorde euery [k] morning and euery euening burnt offerings and sweete incense, and the bread is set in order vpon the pure table, and the candlesticke of golde with the lampes thereof, to burne euery euening: for we keepe the watch of the Lord our God: but ye haue forsaken him.

12 And beholde, this God [l] *is* with vs, a captaine, and his Priests with the sounding trumpets, to crie an alarme against you. O yee children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment [m] to compasse, *and* come behind them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and beholde, the battell *was* before and behinde them, and they cried vnto the Lorde, and the Priestes blewe with the trumpets,

15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God ‖ smote Ieroboam and also Israel before Abiiah and Iudah.

16 And the children of Israel fledde before Iudah, and God deliuered them into their hand.

17 And Abiiah and his people slewe a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, [n] because they stayed vpon the Lord God of their fathers.

19 And Abiiah pursued after Ieroboam, and tooke

d Which was one of the tops of mount Ephraim.

e And therefore whosoeuer doth vsurpe it or take it from that stocke, transgresseth the ordinance of the lord. thus like an hipocrite he alledged the word of God for his aduantage.

f That is, perpetuall, because the thing, which is salted, is preserued from corruption: he meaneth also that it was made solemnly and confirmed by offring of sacrifices, whereas they vsed salt according as was ordeined, Nom. 18.19.

* 1. King. 11.26.

g This word in the Calde tongue is Racha, which our Sauiour vseth, Matth. 5.22.

† Ebr. children of Belial.

h Meaning, in heart and courage.

‖ Or, faint hearted.

* Leuit. 26.36.

* 1. King. 12.31. chap. 11.14.

† Ebr. fill his hand.

i He sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatest beastes sufficient to serue their turne.

k As it was appoynted in the Law, exod. 29.39.

l Because their cause was good and approoued by the Lord, they doubted not of the successe and victorie.

m Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceite.

‖ Or, gaue him the ouerthrowe.

n He sheweth that the stay of all kingdomes, and assurance of victories depend vpon our trust and confidence in the Lord.

† Her daughters.

tooke cities from him, *euen* Beth-el, and the † vil-
lages thereof, and Ieshanah with her villages, and
Ephron with her villages.

20 And Ieroboam recouered no strength a-
gaine in the dayes of Abiiah, but the Lord plagued
him, and he died.

21 So Abiiah waxed mightie, & married foure-
teene wiues, and begate two and twentie sonnes,
and sixteene daughters.

22 The rest of the actes of Abiiah and his ma-
ners and his sayings are written in the story of the
Prophet Iddo.

CHAP. XIIII.

1 Asa destroyeth idolatrie, & commandeth his people to serue the true God. 11 Hee prayeth vnto God when he shoulde goe to fight. 12 He obteineth the victorie.

* 1.King.15.8.

SO * Abiiah slept with his fathers, & they buri-
ed him in the citie of Dauid, and Asa his sonne
reigned in his stead: in whose dayes the land was
quiet ten yeere.

2 And Asa did that was good and right in the
eyes of the Lord his God.

3 For he tooke away the altars of the strange
gods and the hie places, and brake downe the ima-
ges, and cut downe the [a] groues,

a Which were planted contrary to the lawe, Deut.16.21.

4 And commanded Iudah to seeke the Lorde
God of their fathers, and to doe *according* to the
Law and the commandement.

5 And hee tooke away out of all the cities of
Iudah the hie places, and the images: therefore
the kingdome was [b] quiet before him.

b He sheweth that the rest and quietnesse of kingdomes standeth in abolishing idolatrie, and aduancing true religion.

6 He built also strong cities in Iudah, because
the land was in rest, and he had no warre in those
yeeres: for the Lord had giuen him rest.

7 Therefore he saide to Iudah, Let vs builde
these cities and make walles about, and towers,
gates, and barres, whiles the lande is [c] before vs:
because wee haue sought the Lorde our God, wee
haue sought him, and he hath giuen vs rest on eue-
rie side: so they built and prospered.

c Whiles wee haue the full gouernment thereof.

8 And Asa had an armie of Iudah that bare
shieldes and speares, three hundreth thousand, and
of Beniamin that bare shieldes and drew bowes,
two hundreth and fourescore thousand: all these
were valiant men.

9 ¶ And there came out against them Zerah
[d] of Ethiopia with an host of ten hundreth thou-
sand, and three hundreth charets, and came vnto
[e] Mareshah.

d The King of Ethiopia, or Egypt.
e Which was a citie in Iudah, Iosh.15.44 where Michaiah the Prophet was borne.

10 Then Asa went out before him, and they
set the battell in aray in the valley of Zephathah
beside Mareshah.

11 And Asa cryed vnto the Lorde his God,
and saide, Lord, * it is nothing with thee to helpe
‖ with many, *or* with no power: helpe vs, O
Lorde our God: for we rest on thee, and in thy
Name are wee come against this multitude: O
Lorde, thou art our God, [f] let not man preuaile a-
gainst thee.

* 1.Sam.14.6.
‖ Or, against many, without power.
f That the children of God neither trust in their owne power or policie, neither feare the strength and subtiltie of their enemies, but consider the cause and see whether their enterprises tend to Gods glorie, and thereupon assure themselues of the victorie by him, which is onely Almightie and can turne all flesh into dust with ÿ breath of his mouth.

12 ¶ So the Lord smote the Ethiopians before
Asa and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him,
pursued them vnto Gerar. And the Ethiopians
host was ouerthrowen, *so that* there was no life in
them: for they were destroyed before the Lord &
before his host: and they carried away a mightie
great spoile.

14 And they smote all the cities round about
Gerar: for the [g] feare of the Lorde came vpon
them, and they spoiled all the cities, for there was
exceeding much spoile in them.

g The Lord had striken them with feare.

15 Yea, and they smote the tents of cattell, and
caried away plentie of sheepe and camels, and re-
turned to Ierusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together, to serue the Lord. 16 He deposeth his mother for her idolatrie.

THen the Spirite of God came vpon [a] Azariah
the sonne of Obed.

a Who was called Obed, as his father was, vers. 8.

2 And he went out to meete Asa, and said vn-
to him, O Asa, and all Iudah, and Beniamin, heare
ye me. The Lord *is* with you, while ye be with him:
and if ye seeke him, he will be found of you, but if
ye forsake him, he will forsake you.

3 Nowe for a long season Israel *hath beene*
without the [b] true God, and without Priest to
teach and without Law.

b For the space of twelue yeres vnder Rehoboam, & three yeres vnder Abiiah, religion was neglected and idolatrie planted.

4 But *whosoeuer* returned in his affliction to
the Lord God of Israel, and sought him, he [c] was
found of them.

c He sheweth, that notwithstanding the wickednesse of tyrants & their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah King of the Ethiopians, Chap. 14.9,12. and out of all other dangers, when they called vpon the Lord.

5 And in that time there *was* no peace to him,
that did goe out and goe in: but great troubles
were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and ci-
tie of citie: for God troubled them with all aduer-
sitie.

7 Be yee strong therefore, and let not your
handes be weake: for your [d] worke shall haue a
reward.

d Your confidence and trust in God shall not be frustrate.

8 ¶ And when Asa heard these wordes, and
the prophesie of Obed the Prophet, he was en-
couraged, and tooke away the abominations out
of all the lande of Iudah, and Beniamin, and out
of the cities which he had taken of mount Ephra-
im, and he renued the altar of the Lorde, that was
before the porch of the Lord.

9 And he gathered all Iudah and Beniamin,
and the strangers with them out of Ephraim, and
Manasseh, and out of Simeon: for there fell ma-
ny to him out of Israel, when they sawe that the
Lord his God *was* with him.

10 So they assembled to Ierusalem in the
[e] third moneth, in the fifteenth yere of the reigne
of Asa.

e Called Shiuan, conteining part of May and part of Iune.

11 And they offred vnto the Lorde the same
time of the [f] spoile, *which* they had brought, *euen*
seuen hundreth bullockes, and seuen thousande
sheepe.

f Which they had taken of the Ethiopians.

12 And they made a couenant to seeke the
Lord God of their fathers, with all their heart, and
with all their soule.

13 And [g] whosoeuer will not seeke the Lorde
God of Israel, shalbe slaine, whether he were small
or great, man or woman.

g These were the words of their couenant, which commanded all idolaters to be put to death according to the Lawe of God, Deut.13.5.9.15.

14 And they sware vnto the Lorde with a
loude voyce, and with shouting & with trumpets,
and with cornets.

15 And all Iudah reioyced at the othe: for
they had sworne vnto the Lorde with all their
heart, and sought him with a whole desire, and he
was [h] founde of them. And the Lorde gaue them
rest round about.

h So long as they serued him aright, so long did he preserue and prosper them.

16 ¶ And King Asa deposed * Maachah *his*
mother from her regencie, because shee had
made an idole in a groue: and Asa brake downe
her idole, and stamped it, and burnt it at the
brooke Kidron.

* 1.King.15.13.
i Or grandmother: & herein he shewed that he lacked zeale: for shee ought to haue died both by the couenant, as verse 13. and by the Law of God, but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law.

17 But

17 But the hie places were not [k] taken away
out of [l] Israel: yet the heart of Asa was [m] perfite
all his dayes.
18 Also he brought into the house of God the
thinges that his father had dedicate, and that hee
had dedicate, siluer, and golde, and vessels.
19 And there was no warre vnto the fiue and
thirtieth yeere of the reigne of Asa.

k Which partlie came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people. m In respect of his predecessours.

CHAP. XVI.

1 Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad King of Aram. 7 He is reproued by the Prophet, 10 Whom he putteth in prison. 12 He putteth his trust in the Phisitions. 13 His death.

IN the sixe and thirtieth yeere of the reigne of
Asa came [a] * Baasha king of Israel vp against Iu-
dah, and built [b] Ramah to let none passe out or go
in to Asa king of Iudah.
2 Then Asa brought out siluer and golde out
of the treasures of the house of the Lorde, and of
the Kings house, and sent to Benhadad King of
Aram that dwelt at || Damascus, saying,
3 There *is* a couenant betweene me and thee,
and betweene my father and thy father: behold,
I haue sent thee siluer and golde: come, [c] breake
thy league with Baasha King of Israel that he may
depart from me.
4 And Benhadad hearkened vnto King Asa,
and sent the captaines of the armies which he had,
against the cities of Israel. And they smote Iion,
and Dan, and Abel-maim, and all the store cities
of Naphtali.
5 And when Baasha heard it, he left building
of Ramah, and let his worke cease.
6 Then Asa the King tooke all Iudah, and ca-
ried away the stones of Ramah & the timber ther-
of, wherewith Baasha did build, and he built there-
with Geba and Mizpah.
7 ¶ And at that same time Hanani the || Seer
came to Asa King of Iudah, and saide vnto him,
Because thou hast rested vpon the king of Aram,
and not rested in the Lorde thy God, therefore is
the host of the King of Aram escaped out of thine
hand.
8 * The Ethiopians & the Lubims, were they
not a great hoste with charets & horsemen, excee-
ding many? yet because thou didst rest vpon the
Lord, he deliuered them into thine hand.
9 * For the eyes of the Lorde beholde all the
earth to shew himselfe strong with them that are
of perfite heart toward him: thou hast then done
foolishly in this: therefore from henceforth thou
shalt haue warres.
10 Then Asa was wroth with the Seer, and put
him into a † prison: for hee was [d] displeased with
him, because of this thing. And Asa oppressed *cer-
taine* of the people at the same time.
11 And beholde, the actes of Asa first and last,
loe, they are written in the booke of the Kings of
Iudah and Israel.
12 ¶ And Asa in the nine and thirtieth yeere
of his reigne was || * diseased in his feete, *&* his dis-
ease was || [e] extreme: yet he sought not the Lorde
in his disease, but to the [f] Phisicions.
13 So Asa slept with his fathers, and died in the
one and fourtieth yeere of his reigne.
14 And they buried him in *one* of his sepul-
chres, which he had made for him selfe in the citie
of Dauid, and layed him in the bed, which they
had filled with sweete odours and diuers kindes
of spices, made by the arte of the Apoticarie: and
they burnt *odours* for him with an exceeding great
fire.

a Who reigned after Nadab the sonne of Ieroboam.
* 1. King. 15. 17.
b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeon.
|| Or, Darmesek.
c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turks amity, thinking thereby to make them selues more strong.
|| Or, Prophet.
* Chap. 14. 9.
* 2. Macca. 9. 5. and 12. 22.
† Ebr. prison house.
d Thus in steade of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked doe when they be tolde of their faultes.
|| Or, goutie, or swollen.
* 1. King. 15. 23.
|| Or, to the top of his head.
e God plagued his rebellion, and heereby declareth that it is nothing to beginne well, except we so continue to the ende, that is, zealous of Gods glorie, and put our whole trust in him.
f He sheweth that it is in vaine to seeke to the Phisitians, except first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Physicions, as a meane by whome God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He abolisheth idolatrie, 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 13 His munitions, and men of warre.

ANd Iehoshaphat his sonne reigned in his
stead, and preuailed against Israel.
2 And he put garisons in all the strong cities
of Iudah, and set bandes in the land of Iudah and
in the cities of Ephraim, which Asa his father had
taken.
3 And the Lorde was with Iehoshaphat, be-
cause he walked in the [a] first wayes of his father
Dauid, and sought not [b] Baalim,
4 But sought the Lorde God of his father, and
walked in his commandements, and not after the
† trade of Israel.
5 Therefore the Lorde stablished the king-
dome in his hande, and all Iudah brought pre-
sents to Iehoshaphat, so that he had of riches and
honour in abundance.
6 And he [c] lift vp his heart vnto the wayes of
the Lorde, and he tooke away moreouer the hie
places and the groues out of Iudah.
7 ¶ And in the thirde yeere of his reigne hee
sent his princes, Ben-hail, and Obadiah, and Ze-
chariah, and Nethaneel, and Michaiah, that they
should [d] teach in the cities of Iudah,
8 And with them Leuites, Shemaiah, and Ne-
thaniah, and Zebadiah, and Asahel, and Shemira-
moth, and Iehonathan, and Adoniiah, and To-
biiah, and Tob-adoniiah, Leuites, and with them
Elishama and Iehoram Priests.
9 And they taught in Iudah, and had the
booke of the Lawe of the Lorde with them, and
went about throughout all the cities of Iudah, and
taught the people.
10 And the feare of the Lord fell vpon all the
kingdomes of the lands that were round about Iu-
dah, and they [e] fought not against Iehoshaphat.
11 Also *some* of the Philistims brought Ieho-
shaphat gifts and tribute siluer, and the Arabians
brought him flocks, seuen thousand & seuen hun-
dreth rammes, and seuen thousand and seuen hun-
dreth he goates.
12 So Iehoshaphat prospered and grewe vp
on hie: and he built in Iudah palaces and cities of
store.
13 And hee had great workes in the cities of
Iudah, and men of warre, *and* valiant men in Ieru-
salem.
14 And these are the numbers of them after
the house of their fathers, In Iudah *were* captaines
of thousands, Adnah the captaine, & † with him of
valiant men three hundreth thousand.
15 And || at his hande Iehohanan a captaine,
and with him two hundreth and fourescore thou-
sand.
16 And at his hande Amasiah the sonne of
Zichri, which [f] willingly offered him selfe vnto
the Lorde, and with him two hundreth thousand
valiant men.
17 And of Beniamin, Eliada a valiant man,

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.
b Sought not helpe at strange gods.
† Ebr. worke.
c He gaue him selfe wholy to serue the Lord.
d He knewe it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatrie.
e Thus God prospereth all such that with a pure heart seeke his glorie, and keepeth their enemies in feare that they can not be able to execute their rage against them.
† Ebr. in his hand.
|| Or, next to him.
f Meaning, which was a Nazarite, Nomb. 6.

and with him armed men with bowe and shielde
two hundreth thousand.
18 And at his hand Iehozabad, and with him
an hundreth and fourescore thousand armed to
the warre.
19 These g waited on the King, besides those
which the King put in the strong cities through-
out all Iudah.

CHAP XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hun-dreth Prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophecie.

AND * Iehoshaphat had riches and honour in
abundance, but he was ioyned in a affinitie
with Ahab.
2 And after certaine b yeeres he went downe
to Ahab to Samaria: and Ahab slewe sheepe and
oxen for him in great nomber, and for the people
that hee had with him, and entised him to goe vp
vnto c Ramoth Gilead.
3 And Ahab King of Israel sayde vnto Iehoshaphat King of Iudah, Wilt thou goe with mee
to Ramoth Gilead? And he answered him, I am
as thou art, and my people as thy people, and we
will ioyne with thee in warre.
4 And Iehoshaphat sayde vnto the King of Israel, Aske counsell, I pray thee, at the d word of
the Lord this day.
5 Therefore the King of Israel gathered of
e Prophets foure hundreth men, and sayde vnto
them, Shall we goe to Ramoth Gilead to battell,
or shall I cease? And they sayde, Goe vp: for God
shall deliuer it into the Kings hand.
6 But Iehoshaphat sayde, Is there heere neuer
a Prophet more of the Lord that wee might in-
quire of him?
7 And the King of Israel sayde vnto Iehoshaphat, There is yet one man, by whome wee may
aske counsell of the Lorde, but I f hate him: for
he doeth not prophecie good vnto me, but alway
euill: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the King say g so.
8 And the King of Israel called an eunuch, and
said, Call quickely Michaiah the sonne of Imla.
9 ¶ And the King of Israel, and Iehoshaphat
King of Iudah sate either of them on his throne
clothed in *their* h apparell: they sate euen in the
threshing floore at the entring in of the gate of
Samaria: and all the Prophets prophecied before
them.
10 And Zidkiah the sonne of Chenaanah made
him i hornes of yron, and sayde, Thus saith the
Lord, With these shalt thou push the Aramites
vntill thou hast consumed them.
11 And all the Prophets prophecied so, saying,
Goe vp to Ramoth Gilead, and prosper: for the
Lord shall deliuer it into the hand of the King.
12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes
of the Prophets *declare* good to the King with
one k accord: let thy word therefore, I pray thee,
be like one of theirs, and speake thou good.
13 And Michaiah sayde, As the Lorde liueth,
whatsoeuer my God saith, that will I speake.
14 ¶ So hee came to the King, and the King
sayd vnto him, Michaiah, shall we goe to Ramoth
Gilead to battell, or shall I leaue off? And he sayd,
l Goe yee vp, and prosper, and they shall be deliuered into your hand.

g That is, they were as his ordinarie garde.
* 1.King.22.3.
a For Ieram Iehoshaphats sonne maried Ahabs daughter.
b That is, the third yeere, 1.King.22.2.
c To recouer it out of the handes of the Syrians.
d Heare the aduise of some Prophet, to knowe whether it be Gods will.
e Which were the Prophets of Baal, signifying that the wicked esteeme not but flatterers and such as will beare with their inordinate affections.
f Yet the true ministers of God ought not to cease to doe their duety, though the wicked magistrates can not abide them to speake the trueth.
g Meaning, that he ought not to refuse to heare any that was of God.
h That is, in their maiestie and royall apparell.
i Read 1.King. 22.11.
k Thinking, that wheras foure hundreth Prophets had agreed in one thing, that he being but one man, and in least estimation durst not gainesay it.
l He spake this by derision of the false prophets, as the King well perceiued.

15 And the King sayd to him, Howe oft shall
I charge thee, that thou tell me nothing but the
trueth in the Name of the Lord?
16 Then he said, I saw all Israel scattered in the
mountaines, as sheepe that haue no shepheard: and
the Lord sayd, m These haue no Master: let them
returne euery man to his house in peace.
17 And the King of Israel sayde to Iehoshaphat, Did I not tell thee, that he would not prophecie good vnto me, but euill?
18 Againe he sayde, Therefore heare ye the
word of the Lord: I sawe the Lord sit vpon his
throne, and all the n hoste of heauen standing at
his right hand, and at his left.
19 And the Lord sayde, Who shall || perswade
Ahab King of Israel, that he may goe vp, and fall
at Ramoth Gilead? And one spake and sayd thus,
and another said that.
20 Then there came foorth a spirit and stoode
before the Lorde, and sayde, I will perswade him.
And the Lord said vnto him, Wherein?
21 And he saide, I will goe out, and be a false
spirit in the mouth of all his Prophets. And o he
sayd, Thou shalt perswade, and shalt also preuaile:
goe foorth, and doe so.
22 Nowe therefore beholde, the Lord hath put
a p false spirite in the mouth of these thy Prophets, and the Lord hath determined euill against
thee.
23 Then Zidkiah the sonne of Chenaanah
came neere, & smote Michaiah vpon the q cheeke,
and sayde, By what way went the Spirite of the
Lord from me, to speake with thee?
24 And Michaiah sayde, Behold, thou shalt see
that day when thou shalt goe from chamber to
chamber to hide thee.
25 And the King of Israel sayd, Take ye Michaiah, and cary him to Amon the gouernour of
the citie, and to Ioash the Kings sonne,
26 And say, Thus saith the King, Put this man
in the prison house, and feede him with bread of
r affliction and with water of affliction vntill I returne in peace.
27 And Michaiah said, If thou returne in peace,
the Lord hath not spoken by me. And || he sayde,
Heare, all ye people.
28 So the King of Israel and Iehoshaphat the
King of Iudah went vp to Ramoth Gilead.
29 And the King of Israel said vnto Iehoshaphat, I will s change my selfe, and enter into the
battell: but put thou on thine apparell. So the
King of Israel changed himselfe, and they went
into the battell.
30 And the King of Aram had commanded
the captaines of the charets that were with him,
saying, Fight you not with small nor great, but against the King of Israel onely.
31 And when the captaines of the charets saw
Iehoshaphat, they sayde, It is the King of Israel:
and they compassed about him to fight. But Iehoshaphat t cryed, and the Lord helped him and
mooued them *to depart* from him.
32 For when the captaines of the charets sawe
that he was not the King of Israel, they turned
backe from him.
33 Then *a certaine* man drewe a bowe † mightily, and smote the King of Israel betweene the
ioyntes of || his brigandine: Therefore he sayd to
his charetman, Turne thine hand, and carie mee
out of the hoste: for I am hurt.

m He prophecieth howe the people should be dispersed, and Ahab slaine.
n Meaning, his Angels.
|| Or, deceiue.
o That is, the Lord.
p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lyes, 2.Thes.2.10.
q By this crueltie, his ambition and hypocrisie was discouered: thus the hypocrites boast of the Spirit which they haue not, and declare their malice against them in whome the true spirit is.
r Keepe him streightly in prison, and let him feele hunger and thirst.
|| Or, Michaiah.
s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements which he threatneth by his word.
t He cried to the Lord by acknowledging his fault in going with this wicked King to warre against the word of the Lord by his Prophet, and also by desiring mercie for the same.
† Ebr. in his simplicitie, or ignorantly.
|| Or, betweene the habergion.

34 And the battell increased that day: and the
King of Israel a stoode still in his charet against
the Aramites vntill euen, and died at the time of
the sunne going downe.

a He dissembled his hurt, that his souldiers might fight more courageously.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 Hee appoynteth iudges and ministers, 9 And exhorteth them to feare God.

AND Iehoshaphat the King of Iudah returned
† safe to his house in Ierusalem.
2 And Iehu the sonne of Hanani the Seer
went out to meete him, and sayde to King Ieho-
shaphat, a Wouldest thou helpe the wicked, and
loue them that hate the Lord? therefore for this
thing the wrath † of the Lord is vpon thee.
3 Neuertheles good things are found in thee,
because thou hast taken away the groues out of the
land, and hast prepared thine heart to seeke God.
4 ¶ So Iehoshaphat dwelt at Ierusalem, and
returned and went b through the people from Be-
ersheba to mount Ephraim, and brought them
againe vnto the Lord God of their fathers.
5 And he set iudges in the land throughout all
the strong cities of Iudah, citie by citie,
6 And said to the iudges, Take heede what ye
doe: for ye execute not the iudgements of man,
but of the Lord, and *he will be* c with you in the
cause *and* iudgement.
7 Wherefore nowe let the feare of the Lorde
be vpon you: take heede, and doe it: for there is no
d iniquitie with the Lord our God, neither *respect
of persons, nor receiuing of reward.
8 Moreouer in Ierusalem did Iehoshaphat set
of the Leuites, and of the Priests and of the chiefe
of the families of Israel, for the iudgement and
cause of the Lord: & they e returned to Ierusalem.
9 And he charged them, saying, Thus shall ye
doe in the feare of the Lord faithfully and with a
perfite heart.
10 And in euery cause that shal come to you of
your brethren that dwell in their cities, betweene
f blood and blood, betweene law and precept, sta-
tutes and iudgements, *ye shall iudge them*, and ad-
monish them that they trespasse not against the
Lord, that g wrath come not vpon you and vpon
your brethren. This shall ye doe and trespasse not.
11 And behold, Amariah the Priest *shalbe* the
chiefe ouer you in all matters of the Lord, and Ze-
badiah the sonne of Ishmael, a ruler of the house of
Iudah, *shalbe* for al the h Kings affaires, and the Le-
uites *shalbe* officers i before you. Bee of courage,
and doe it, and the Lord shalbe with the k good.

† Ebr. in peace.
a He declareth that the wrath and iudgement of God is ouer all such, that support the wicked, and rather shew not in deede that they are enemies to all such as hate the Lord.
† Ebr. wrath from the Lord.
b He visited all his countrey and brought his people from idolatrie to the knowledge of the true God.
c Both to preserue you, if you do iustly, or to punish you, if you doe the contrary.
d He will declare by the sharpenesse of the punishment, that he hateth all iniquitie.
* Deut. 10.17. iob. 34.19. actes 10.34. rom. 2.11. gal. 2.6. ephe. 6.9. col. 3.25. 1. pet. 1.17.
e The Priests and Leuites, which should iudge matters according to the word of the Lord.
f That is, to trie whether the murther was done at vnwares or els on set purpose, Nomb. 35.11. deut. 4.41.
g Meaning that God would punish them most sharpely, if they would not execute iustice aright. h Shalbe chiefe ouerseer of the publike affaires of the realme. i They shall haue the handling of inferiour causes. k God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The maruellous victorie that the Lorde gaue him against his enemies. 30 His reigne and actes.

AFter this also came the children of Moab and
the children of Ammon, & with them of the
a Ammonites against Iehoshaphat to battell.
2 Then there came that tolde Iehoshaphat,
saying, There commeth a great multitude against
thee from beyond the b Sea, out of Aram: and
beholde, they bee in Hazzon Tamar, which is
En-gedi.
3 And Iehoshaphat feared, and set himselfe
c to seeke the Lord, and proclaimed a fast through-
out all Iudah.
4 And Iudah gathered them selues together
to aske counsell of the Lord: they came euen out
of all the cities of Iudah to inquire of the Lord.
5 And Iehoshaphat stoode in the Congregati-
on of Iudah and Ierusalem in the house of the
Lord before the newe court,
6 And saide, O Lord God of our fathers, art
not thou God in heauen? and reignest not thou
on all the kingdomes of the heathen? and in thine
hand is power and might, and none is able to
withstand thee.
7 Diddest not thou our God cast out the inha-
bitants of this land before thy people Israel, and
d gauest it to the seede of Abraham thy friende
for euer?
8 And they dwelt therein, and haue built thee
a Sanctuare therein for thy Name, saying,
9 *If euill come vpon vs, *as* the e sworde of
iudgement, or pestilence, or famine, we will stand
before this house & in thy presence (for thy name
f is in this house) and will crie vnto thee in our
tribulation, and thou wilt heare and helpe.
10 And nowe beholde, the children of *Am-
mon and Moab, and mount Seir, by whome thou
wouldest not let Israel goe, when they came out
of the land of Egypt: but they turned aside from
them, and destroyed them not:
11 Beholde, I say, they reward vs, in comming
to cast vs out of thine inheritance, which thou
hast caused vs to inherit.
12 O our God, wilt thou not iudge them? for
there is no strength in vs *to stand* before this great
multitude that commeth against vs, neither doe
we knowe what to doe: but our eyes g are to-
ward thee.
13 And all Iudah stoode h before the Lorde
with their yong ones, their wiues, and their chil-
dren.
14 And Iahaziel the sonne of Zechariah the
sonne of Benaiah, the sonne of Ieiel, the sonne of
Mattaniah, a Leuite of the sonnes of Asaph, *was
there*, vpon whome came i the Spirit of the Lord,
in the middes of the Congregation.
15 And he sayd, Hearken ye, all Iudah, and ye
inhabitants of Ierusalem, and thou, King Ieho-
shaphat: thus saith the Lord vnto you, Feare you
not, neither be afraide for this great multitude: for
the k battell *is* not yours, but Gods.
16 To morowe goe yee downe against them:
beholde, they come vp by the cleft of Ziz, and ye
shall finde them at the ende of the brooke before
the wildernesse of Ieruel.
17 Ye shall not neede to fight in this *battell*:
*stand still, mooue not, and behold the ‖ saluation
of the Lord towardes you: O Iudah, and Ierusa-
lem, feare ye not, neither be afraide: to morowe goe
out against them, and the Lord *will be* with you.
18 ¶ Then Iehoshaphat l bowed downe with
his face to the earth, and all Iudah and the inha-
bitants of Ierusalem fell downe before the Lord,
worshipping the Lord.
19 And the Leuites of the children of the Ko-
hathites and of the children of the Corhites stood
vp to praise the Lord God of Israel with a loude
voyce on hie.
20 And when they arose early in the morning,
they went forth to the wildernesse of Tekoa: and
as they departed, Iehoshaphat stoode and sayde,
Heare

a That is, which counterfaited the Ammonites in language and apparell. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir. b Called the dead Sea, where God destroyed the fiue cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, where as it mooueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.
d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercie, which he will continue toward his, for as much as he hath once chosen them and begun to shewe his graces toward them.
* 1. King. 8.37. chap. 6.28.
e Meaning, warre which commeth by Gods iust iudgements for our sinnes.
f That is, it is here called vpon, and thou declarest thy presence and fauour.
* Deut. 2.9. hebr. 13.1.
g We onely put our trust in thee and wayte for our deliuerance from heauen.
h That is, before the Arke of the couenant.
i Which was moued by the Spirit of God to prophecie.
k They fight against God and not against you: therefore he will fight for you.
* Exod. 14.13, 14.
‖ Or, deliuerance.
l Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

Heare yee me, O Iudah, and ye inhabitants of Ie-
rusalem: put your trust in the Lord your God, and
ye shalbe assured: beleeue his m Prophets, and yee
shall prosper.
21 And when he had consulted with the peo-
ple, and appoynted singers vnto the Lorde, and
them that should prayse *him that is* in the beauti-
full Sanctuarie, in going forth before the men of
armes, and saying, n Prayse yee the Lorde, for his
mercy *lasteth* for euer,
22 And when they began to shoute, and to
prayse, the Lorde layed ambushments against the
children of Ammon, Moab, and o mount Seir,
which were come against Iudah, and they slewe
one another.
23 For the children of Ammon & Moab rose
against the inhabitants of mount Seir, to slay and
to destroy *them*: and when they had made an ende
of the inhabitants of Seir, euery one helped to
p destroy another.
24 And when Iudah came towarde Mizpah
in the wildernes, they looked vnto the multitude:
and behold, the carkeises were fallen to the earth,
and none escaped.
25 And when Iehoshaphat & his people came
to take away the spoyle of them, they founde a-
mong them in abundance both of substance and
also of bodies *laden* with precious iewels, which
they tooke for themselues, till they could cary no
more: they were three dayes in gathering of the
spoyle: for it was much.
26 And in the fourth day they q assembled
themselues in the valley of Berachah: for there
they blessed the Lorde: therefore they called the
name of that place, The valley of Berachah vnto
this day.
27 Then euery man of Iudah and Ierusalem
returned with Iehoshaphat their head, to go againe
to Ierusalem with ioy: for the Lorde had made
them to reioyce ouer their enemies.
28 And they came to Ierusalem with viols and
with harpes, and with trumpets, *euen* vnto the
house of the Lord.
29 And the r feare of God was vpon all the
kingdomes of the earth, when they had heard that
the Lord had fought against the enemies of Israel.
30 So the kingdom of Iehoshaphat was quiet,
and his God gaue him rest on euery side.
31 ¶ And * Iehoshaphat reigned ouer Iudah,
and *was* fiue and thirtie yeere olde, when he be-
gan to reigne: and reigned fiue and twentie yeere
in Ierusalem, and his mothers name was Azubah
the daughter of Shilhi.
32 And hee walked in the s way of Asa his fa-
ther, and departed not therefrom, doing that which
was right in the sight of the Lord.
33 Howbeit the hie places were t not taken a-
way: for the people had not yet prepared their
hearts vnto the God of their fathers.
34 Concerning the rest of the actes of Ieho-
shaphat first and last, beholde, they are written in
the booke of Iehu the sonne of Hanani, which * is
mentioned in the booke of the kings of Israel.
35 ¶ Yet after this did Iehoshaphat King of
Iudah ioyne himselfe with Ahaziah King of Isra-
el, who was giuen to doe euill.
36 And he ioyned with him, to * make ships to
go to Tarshish: and they made the shippes in Ezi-
on Gaber.
37 Then Eliezer the sonne of Dodauah of Ma-

m Giue credite to their woordes and doctrine.
n This was a psalme of thankesgiuing, which they vsed commonly to sing when they praised the Lord for his benefites, and was made by Dauid, Psal. 136.
o Meaning, the Idumeans, which dwelt in mount Seir.
p Thus the Lord according to Iehoshaphats praier declared his power, when he deliuered his by causing their enemies to kill one another.
q To giue thanks to the Lord for the victorie: and therefore the valley was called Berachah, that is, blessing or thankesgiuing, which was also called the valley of Iehoshaphat, Ioel 3.2. & 12. because the Lord iudged ẏ enemies according to Iehoshaphats prayer.
r He declareth hereby, that the workes of God bring euer cōfort or deliuerance to his, and feare or destruction to his enemies.
* 1. King. 22.42.
s Meaning, in his vertues and those wayes, wherein he folowed God.
t If the great care & diligence of this good king was not able vtterly to abolish all superstition and idolatrie out of this people, but that they would still reteine their filth & idolatrie, howe much lesse are they able to reforme euill, which either haue litle zeale, or not such as he had: though herein he was not to be excused?
* 1. King. 16.1.
* 1. King. 22.48, 49.

reshah prophecied against Iehoshaphat, saying, Be-
cause thou hast u ioyned thy selfe with Ahaziah,
the Lord hath broken thy workes. and the shippes
were broken, that they were not able to goe to
Tarshish.

CHAP. XXI.

1 Iehoshaphat dyeth. 3 Iehoram succeedeth him, 4 which killeth his brethren. 6 He was brought to idolatrie, 11 and seduceth the people. 16 Hee is oppressed of the Philistims. 18 His miserable ende.

IEhoshaphat then slept with his fathers, and was
buried with his fathers in the citie of Dauid: and
Iehoram his sonne reigned in his steade.
2 And he had brethren the sonnes of Iehosha-
phat, Azariah, and Iehiel, and Zechariah, and A-
zariah, and Michael, and Shephatiah. Al these were
the sonnes of Iehoshaphat King of a Israel.
3 And their father gaue them great giftes of
siluer and of golde, and of precious things, with
strong cities in Iudah, but the kingdome gaue he
to Iehoram: for he was the eldest.
4 *And Iehoram rose vp vpon the kingdome
of his father, and made himselfe strong, and b slew
all his brethren with the sworde, and also of the
princes of c Israel.
5 Iehoram was two and thirtie yeere olde,
when he began to reigne, and hee reigned eyght
yeere in Ierusalem.
6 And he walked in the way of the Kings of
Israel, as the house of Ahab had done: for hee had
the daughter of Ahab to d wife, and hee wrought
euill in the eyes of the Lord.
7 Howbeit the Lorde would not destroy the
house of Dauid, because of the * couenant that he
had made with Dauid, and because hee had promi-
sed to giue a light to him, and to his sonnes for
euer.
8 ¶ In his dayes Edom rebelled from vnder the
hand of Iudah, and made a King ouer them.
9 And Iehoram went forth with his princes,
and all his charets with him: and hee rose vp by
night, and smote Edom, which had compassed him
in, and the captaines of the charets.
10 But Edom rebelled from vnder the hande
of Iudah vnto this day. then did e Libnah rebell
at the same time from vnder his hand, because hee
had forsaken the Lord God of his fathers.
11 ¶ Moreouer hee made hie places in the
mountaines of Iudah, and caused the inhabitants
of Ierusalem to commit f fornication, and com-
pelled Iudah *thereto*.
12 And there came a writing to him from g Eli-
iah the Prophet, saying, Thus sayth the Lorde God
of Dauid thy father, Because thou hast not walked
in the wayes of Iehoshaphat thy father, nor in the
wayes of Asa King of Iudah,
13 But hast walked in the way of the kings of
Israel, and hast made Iudah and the inhabitants of
Ierusalem to go a whoring, as the house of Ahab
went a whoring, and hast also slaine thy brethren
of thy fathers house, which were better then thou,
14 Beholde, with a great plague will the Lorde
smite thy people, and thy children, and thy wiues,
and all thy substance,
15 And thou shalt bee in great diseases in the
disease of thy bowels, vntill h thy bowels fall out
for the disease, day by day.
16 ¶ So the Lorde stirred vp against Iehoram
the spirite of the Philistims, and the Arabians that
were beside the i Ethiopians.

u Thus God would not haue his to ioyne in societie with idolaters and wicked men.
a Reade Chap. 15. 17, how by Israel is meant Iudah.
* 2. King. 8.18.
b Because the wicked liue euer in feare & also are ambitious, they become cruel, and spare not to murther them, whome by nature they ought most to cherish & defend.
c Meaning, of Iudah and Beniamin.
d So that we see how it cannot be that we shoulde ioyne with the wicked and serue God.
* 2. Sam. 7.12, 16. 1. King. 2.4. & 9.5. 2. King. 8.19. chap. 6.16.
e Reade 2. King. 8.22.
f Meaning idolatrie, because that the idolater breaketh promes with God, as doeth the adulteresse to her husband.
g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Eliiah.
h We see this example dayly practised vpō them that fal away from God, and become idolaters and murtherers of their brethren.
i There were other Arabians in Africa Southward toward Egypt.

17 And they came vp into Iudah, and brake
into it, and caryed away all the substance that was
found in the Kings house, and his sonnes also, and
his wiues, so that there was not a sonne left him,
saue [k] Iehoahaz, the yongest of his sonnes.
18 And after all this, the Lorde smote him in
his bowels with an incurable disease.
19 And in processe of time, euen after the end
of two yeeres, his guttes fell out with his disease:
so he dyed of sore diseases: and his people made no
burning for him like the burning of his fathers.
20 When he began to reigne, he was two and
thirtie yeere olde, and reigned in Ierusalem eight
yeere, [l] and liued without being desired: yet they
buryed him in the citie of Dauid, but not among
the sepulchres of the Kings.

k Called also Ahaziah, as Chap. 22.1. or Azariah, verse 6. following.
l That is, as some write, he was not regarded, but deposed for his wickednes, & idolatry: so that his sonne reigned 22. yeres, (his father yet liuing) without honour, and after his fathers death hee was confirmed to reigne still, as Chap. 22.2.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioash escapeth.

AND * the inhabitants of Ierusalem made A-
haziah his yongest sonne King in his steade:
for the armie that came with [a] the Arabians to
the campe, had slayne all the eldest: therefore
Ahaziah the sonne of Iehoram King of Iudah
reigned.
2 Two and [b] fourtie yeere olde *was* Ahaziah
when hee began to reigne, and hee reigned [c] one
yeere in Ierusalem. and his mothers name *was* A-
thaliah the daughter [d] of Omri.
3 Hee walked also in the wayes of the house
of Ahab: for his mother counselled him to doe
wickedly.
4 Wherefore hee did euill in the sight of the
Lorde, like the house of Ahab: for they were his
[e] counsellers after the death of his father, to his
destruction.
5 And he walked after their counsel, and went
with Iehoram the sonne of Ahab King of Israel to
fight against Hazael king of Aram at Ramoth Gi-
lead: and the Aramites smote Ioram.
6 ¶ And he returned to be healed in Izreel,
because of the wounds wherewith they had woun-
ded him at Ramah, when hee fought with Ha-
zael King of Aram. Nowe Azariah the sonne of
Iehoram King of Iudah went downe to see Ieho-
ram the sonne of Ahab at Izreel, because hee was
diseased.
7 And the destruction of Ahaziah [f] came of
God in that he went to Ioram: for when hee was
come, hee went forth with Iehoram against Iehu
the sonne of Nimshi, * whom the Lord had anoin-
ted to destroy the house of Ahab.
8 Therefore when Iehu || executed iudgement
vpon the house of Ahab, and found the princes of
Iudah and the sonnes of the brethren of Ahaziah
that waited on Ahaziah, he slew them also.
9 And hee sought Ahaziah, and they caught
him where hee was hid in Samaria, and brought
him to Iehu, and slewe him and buryed him, be-
cause, said they, hee is the sonne of [g] Iehoshaphat,
which sought the Lorde with all his heart. So the
house of Ahaziah was not able to reteine the king-
dome.
10 ¶ * Therefore when Athaliah the mother
of Ahaziah sawe that her sonne was dead, shee a-
rose and [h] destroyed all the Kings seede of the
house of Iudah.
11 But Iehoshabeath the daughter of the King,
tooke Ioash the sonne of Ahaziah, and stale him
from among the Kings sonnes, that shoulde bee
slayne, and put him and his nource in the bedde
chamber: so Iehoshabeath the daughter of King
Iehoram the wife of Iehoiada the Priest (for shee
was the sister of Ahaziah) hid him from Athaliah:
so shee slew him not.
12 And hee was with them hid in the [i] house
of God sixe yeeres, whiles Athaliah reigned ouer
the [k] land.

* 2. King. 8.24.
a Meaning, the Philistims.
b Reade Chap. 21.20.
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.
e He sheweth, that it must needes follow that the rulers are such as their counsellers be, and that there cannot be a good King, that suffreth wicked counsellers.
f Hereby we see how nothing can come to any, but by Gods prouidence & as he hath appoynted, and therefore he causeth all meanes to serue to his will.
* 2. King. 9.7.
|| Or, tooke vengeance.
g This was the iust plague of God because he ioyned himself with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather, moued the[m] to giue him the honour of burial.
* 2. King. 11.1.
h To the intent that there should be none to make title to ye crowne, and so she might vsurpe the gouernement.
i Meaning, in the chamber, where the Priests & Leuites slept, which kept their courses weekely in the Temple.
k To wit, of Iudah.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appoynteth ministers in the Temple.

AND * [a] in the seuenth yeere Iehoiada waxed
bolde, and tooke the captaines of hundreths,
to wit, Azariah the sonne of Ieroham, and Ish-
mael the sonne of Iehohanan, and Azariah the
sonne of Obed, and Maasiah the sonne of Adaiah,
and Elishaphat the sonne of Zichri in couenant
with him.
2 And they went about in Iudah, & gathered
the Leuites out of all the cities of Iudah, and the
chiefe fathers [b] of Israel: & they came to Ierusalē.
3 And al the Congregation made a couenant
with the King in the house of God: and he sayde
vnto them, Beholde, the Kings sonne must reigne,
* as the Lord hath sayd of the sonnes of Dauid.
4 This is it that ye shall doe, The third part of
you that come on the Sabbath of the Priests, and
the Leuites, *shalbe* porters of the doores.
5 And *another* thirde part towarde the Kings
house, and *another* thirde part at the * gate of the
[c] foundation, and al the people *shalbe* in the courts
of the house of the Lord.
6 But let none come into the house of the
Lord, saue the Priests, and the Leuites that minister:
they shal go in, for they are holy: but all the peo-
ple shall keepe the watch of the Lord.
7 And the Leuites shall compasse the king
rounde about, and euery man with his weapon in
his hand, and he that entreth [d] into the house, shall
be slaine, and be you with the King, when he com-
meth in, and when he goeth out.
8 ¶ So the Leuites and all Iudah did accor-
ding to all things that Iehoiada the Priest had
commanded, and tooke euery man his men that
came on the Sabbath, with them that [e] went out
on the Sabbath: for Iehoiada the Priest did not
discharge the courses.
9 And Iehoiada the Priest deliuered to the
captaines of hundreths speares, and shieldes, and
bucklers which had bene King Dauids, and were
in the house of God.
10 And he caused all the people to stand (eue-
ry man with his weapon in his hande) from the
right side of the house, to the left side of the house
by the altar & by the [f] house round about ye king.
11 Then they brought out the Kings sonne,
and put vpon him the crowne and *gaue him* the
[g] testimonie, and made him King. And Iehoiada
and his sonnes anoynted him, and sayde, God saue
the King.
12 ¶ But when Athaliah heard the noyse of the
people running and praising the king, she came to
the people into the house of the Lord.
13 And when shee || looked, beholde, the King
stoode by his pillar at the entring in, and the prin-
ces and the trumpets by the King, and all the peo-
ple of the lande reioyced, and blew the trumpets,
and the singers *were* with instruments of musike,
and

* 2. King. 11.4.
a Of the reigne of Athaliah, or after the death of Ahaziah.
b Meaning, of Iudah & Beniamin: read why they are called Israel, Chap. 15.17.
* 2. Sam. 7.12, 16. 1. king. 2.4. chap. 21.7.
* 2. King. 11.6.
c Which was the chiefe gate of the Temple toward the East.
d Meaning, to make any tumult or to hinder their enterprise.
e Which had finished their course on the Sabbath, & so the other part entred to keepe their turne.
f Meaning the most holy place where the Arke stoode.
g That is, the booke of the Law, or as some reade, they put vpon him his royal apparel.
|| Or, stoode the King standing.

and they that coulde sing praise: then Athaliah
rent her clothes,and said, [h] Treason,treason.
14 Then Iehoiada the Priest brought out the
captaines of hundreths that were gouernours of
the hoste,and said vnto them, Haue her foorth of
the ranges, and hee that [i] followeth her, let him
dye by the sword: for the Priest had sayd,Slay her
not in the house of the Lord.
15 So they layde handes on her: and when she
was come to the entring of the horsegate by the
Kings house,they slewe her there.
16 ¶ And Iehoiada made a [k] couenant be-
tweene him,and all the people,and the King,that
they would be the Lords people.
17 And all the people went to the house of
Baal, and [l] destroyed, and brake his altars and
his images, and slewe [m] Mattan the priest of Baal
before the altars.
18 And Iehoiada appoynted officers for the
house of the Lorde, vnder the ‖handes of the
Priestes and Leuites, whome Dauid had distribu-
ted for the house of the Lord, to offer burnt of-
frings vnto the Lord, * as it is written in the Lawe
of Moses, with reioycing and singing by the ap-
poyntment of Dauid.
19 And he set porters by the gates of the house
of the Lord, that none that was vncleane in any
thing,should enter in.
20 And he tooke the captaines of hundreths,
and the noble men, and the gouernours of the
people,and all the people of the land,and he cau-
sed the King to come downe out of the house of
the Lord, and they went thorowe [n] the hie gate
of the Kings house, and set the King vpon the
throne of the kingdome.
21 Then all the people of the land reioyced,
and the citie was quiet, [o] after that they had slaine
Athaliah with the sword.

h Declaring her vile impudencie, which hauing vniustly, and by murther vsurped the crowne,would still haue defeated the true possessour, and therefore called true obedience,treason.
i To ioyne with her partie,and to maintaine her authoritie.
k That they would onely serue him and renounce all idolatrie.
l According to their couenant made to the Lord.
m As the Lord commanded in his Lawe both for the person and also the citie, Deut.13.9.and 15.
‖Or,charge.
*Num.28.2.
n Which was the principall gate, that the King might be seene of all the people.
o For where a tyrant and an idolater reigneth, there can be no quietnesse: for the plagues of God are euer among such people.

CHAP. XXIIII.

4 Ioash repayreth the house of the Lord. 17 After the death of Iehoiada, he falleth to idolatrie. 21 He stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

IOash *was seuen yeere olde, when hee began to
reigne,and he reigned fourtie yere in Ierusalem:
and his mothers name was Zibiah of Beer-sheba.
2 And Ioash did vprightly in the sight of the
Lord,all the dayes of [a] Iehoiada the Priest.
3 And Iehoiada ‖ tooke him two wiues, and
he begate sonnes and daughters.
4 ¶And afterward it came into Ioash mind,
to renew the house of the Lord.
5 And hee assembled the Priests and the Le-
uites, and said to them, Goe out vnto the cities of
Iudah, and gather of all [b] Israel money to repaire
the house of your God, from yeere to yeere, and
haste the thing: but the Leuites hasted not.
6 Therefore the King called Iehoiada, the
[c] chiefe, and saide vnto him, Why hast thou not
required of the Leuites to bring in out of Iudah
and Ierusalem * the taxe of Moses the seruant of
the Lord,and of the Congregation of Israel, for
the Tabernacle of the testimonie?
7 For [d] wicked Athaliah, *and* her children
brake vp the house of God: and all the things that
were dedicate for the house of the Lord, did they
bestow vpon Baalim.
8 Therefore the King commaunded,*and they
made a chest, and set it at the gate of the house of
the Lord without.

*2.King.12.1.
a Who was a faithfull counseler,and gouerned him by the word of God.
‖Or,gaue him two wiues.
b He meaneth not the ten tribes, but only the two tribes of Iudah & Beniamin.
c For hee was the hie Priest.
*Exod.30.13.
d The Scripture doeth terme her thus,because she was a cruel murtherer,and a blasphemous Idolatresse.
*2.King.12.9.

9 And they made proclamation thorow Iu-
dah and Ierusalem, to bring vnto the Lorde * the
taxe of Moses the seruant of God, *layde* vpon Is-
rael in the wildernesse.
10 And all the princes and all the people re-
ioyced, and brought in, and cast into the chest,
vntill they had finished.
11 And when it was time, [e] they brought the
chest vnto the Kings officer by the hande of the
Leuites: and when they sawe that there was much
siluer, then the Kings Scribe (and one appoynted
by the hie Priest) came and emptied the chest,
and tooke it, and caried it to his place againe: thus
they did day by day, and gathered siluer in abun-
dance.
12 And the King and [f] Iehoiada gaue it to such
as did the labour *and* worke in the house of the
Lorde,and hyred masons and carpenters to repayre
the house of the Lorde: *they gaue it* also to wor-
kers of yron and brasse,to repayre the house of the
Lord.
13 So the workemen wrought, and the worke
†amended through their hands:and they restored
the house of God to his state,and strengthened it.
14 And when they had finished it, they
brought the rest of the siluer before the King and
Iehoiada,,and hee made thereof [g] vessels for the
house of the Lord, *euen* vessels to minister, both
morters and *incense* cuppes, and vessels of golde,
and of siluer: and they offred burnt offrings in the
house of the Lord continually all the dayes of Ie-
hoiada.
15 ¶But Iehoiada waxed olde,and was full of
dayes and died. An hundreth and thirtie yere olde
was he when he died.
16 And they buried him in the citie of Dauid
with the [h] kings, because he had done good in Is-
rael,and toward God and his house.
17 ¶ And after the death of Iehoiada, came
the [i] princes of Iudah, and did reuerence to the
King,and the King hearkened vnto them.
18 And they left the house of the Lord God
of their fathers, and serued groues and idoles: and
wrath came vpon Iudah and Ierusalem, because of
this their trespasse.
19 And God sent Prophets among thē,to bring
them againe vnto the Lord: & they [k] made pro-
testation among them, but they would not heare.
20 And the Spirite of God came vpon Zecha-
riah the sonne of Iehoiada the Priest, which
stoode [l] aboue the people, and sayde vnto them,
Thus sayth God, Why transgresse ye the com-
mandements of the Lord? surely ye shall not pros-
per: because ye haue forsaken the Lord, he also
hath forsaken you.
21 Then they conspired against him & stoned
him with stones at the [m] commandement of the
King,in the court of the house of the Lord.
22 Thus Ioash the King remembred not the
kindenesse which Iehoiada his father had done to
him,but slew his sonne. And when he died, he said,
The Lord [n] looke vpon it,and require it.
23 ¶ And when the yeere was out, the host of
Aram came vp against him,and they came against
Iudah and Ierusalem, and destroyed all the prin-
ces of the people from among the people, and
sent all the spoile of them vnto the King of Da-
mascus.
24 Though the armie of Aram came with a
small company of men, yet the Lorde deliuered

*Exod.30.13.
e Such as were faithfull men, whom the King had appointed for that matter.
f Signifying,that this thing was done by aduise and counsel,and not by any one mans affection.
†Ebr. a medicine was vpon the worke,meaning, it was repaired.
g For the wicked Kings his predecessors & Athaliah had destroyed the vessels of the Temple,or turned them to the vse of their idoles.
h Signifying,that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.
i Which were flatterers,& knew now that the king was destitute of him who did watch ouer him as a father,& therefore brought him to most vile idolatrie.
k They tooke heauen and earth & all creatures to witnes,that except they returned to ẏ Lord, he woulde most grieuously punish their infidelitie and rebellion Nehe.9 26.
l In a place aboue the people,to the intent that hee might be heard.
m There is no rage so cruell and beastly as of them whose hearts God hath hardened,& which delite more in superstition and idolatrie, then in the true seruice of God and pure simplicitie of his word.
n Reuenge my death and require my blood at your hands: or he speaketh this by prophecie, because he knew that God would doe it. This Zacharie is also called the sonne of Barachie, Matt. 23.35.because his progenitours were Iddo,Barachiah, Iehoiada,&c.

o That is, reproued and checked him, and handled him rigorously.

p Meaning, Zacharie, which was one of Iehoiadas sonnes and a Prophet of the Lord.

q That is, concerning his sonnes, &c.
r That is, the reparation.

*2.King.14.2.

a Meaning, in respect of his predecessors, albeit he had his imperfections.

*Deut.24.16. 2.king.14.6. iere.31.30. ezek.18.20.
b That is, for that fault wherefore the childe is punished, except he be culpable of the same.
c So many as were able men to beare weapons, and goe to warre.
d That is, out of the ten tribes, which had separated themselues before, both from God and their true King.
e And therefore to thinke to haue helpe of them, whome the Lord fauoureth not, is to cast off the helpe of the Lorde.
f If thou wilt not giue credite to my wordes.
g Hee sheweth that if we depend onely vpon God, we shall not neede to be troubled with these worldly respects, for he will giue at all times that which shalbe necessarie, if we obey his worde.

a very great armie into their hand, because they
had forsaken the Lord God of their fathers: and
they [o] gaue sentence against Ioash.
25 And when they were departed from him,
(for they left him in great diseases) his owne ser-
uants conspired against him for the blood of the
[p] children of Iehoiada the Priest, and slewe him
on his bed, and hee dyed, and they buried him in
the citie of Dauid: but they buried him not in
the sepulchres of the Kings.
26 And these are they that conspired against
him, Zabad the sonne of Shimrath an Ammoni-
tesse, and Iehozabad the sonne of Shimrith a
Moabitesse.
27 But [q] his sonnes, and the summe of the
taxe *gathered* by him, and the [r] foundation of the
house of God, beholde, they are written in the sto-
rie of the booke of the Kings. And Amaziah his
sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slewe his father. 10 Hee sendeth backe them of Israel. 11 Hee ouercommeth the Edomites. 14 Hee falleth to idolatrie. 17 And Ioash King of Israel ouercommeth Amaziah. 27 Hee is slaine by a conspiracie.

Amaziah was fiue and twentie yere olde when
he began to reigne, and he reigned nine and
twentie yeere in * Ierusalem: and his mothers
name *was* Iehoaddan, of Ierusalem.
2 And hee did [a] vprightly in the eyes of the
Lord, but not with a perfite heart.
3 And when the kingdome was established
vnto him, hee slewe his seruants, that had slaine
the King his father.
4 But hee slewe not their children, but *did* as
it is written in the Lawe, *and* in the booke of
Moses, where the Lord commanded, saying, * The
fathers shall not die for the [b] children, neither
shall the children die for the fathers, but euery
man shall die for his owne sinne.
5 ¶ And Amaziah assembled Iudah, and
made them captaines ouer thousands, and cap-
taines ouer hundreths, according to the houses of
their fathers, throughout all Iudah and Beniamin:
and he nombred them from [c] twentie yeere olde
and aboue, and founde among them three hun-
dreth thousand chosen men, to goe foorth to the
warre, and to handle speare and shielde.
6 Hee hyred also an hundreth thousand vali-
ant men [d] out of Israel for an hundreth talents of
siluer.
7 But a man of God came to him, saying, O
King, let not the armie of Israel goe with thee: for
the Lorde is not [e] with Israel, *neither* with all the
house of Ephraim.
8 If [f] not, goe thou on, doe it, make thy selfe
strong to the battel, *but* God shall make thee fall
before the enemie: for God hath power to helpe,
and to cast downe.
9 And Amaziah sayde to the man of God,
What shall we doe then for the hundreth talents,
which I haue giuen to the hoste of Israel? Then the
man of God answered, The Lorde is able to [g] giue
thee more then this.
10 So Amaziah separated them, *to wit*, the
armie that was come to him out of Ephraim, to
returne to their place: wherefore their wrath was
kindled greatly against Iudah, and they returned
to their places with great anger.
11 Then Amaziah was encouraged, and led
forth his people, and went to the salt valley, and
smote of the children of [h] Seir, ten thousand.
12 And *other* ten thousand did the children of
Iudah take aliue, and caryed them to the top of
a [i] rocke, and cast them downe from the top of the
rocke, and they all burst to pieces.
13 But the men of the [k] armie, which Ama-
ziah sent away, that they should not goe with his
people to battell, fell vpon the cities of Iudah frō
Samaria vnto Beth-horon, and smote three thou-
sand of them, and tooke much spoyle.
14 Nowe after that Amaziah was come from
the slaughter of the Edomites, he brought the gods
of the children of Seir, and set them vp to bee his
gods, and [l] worshipped them, and burned incense
vnto them.
15 Wherefore the Lorde was wroth with Ama-
ziah, and sent vnto him a Prophet, which sayd vn-
to him, Why hast thou sought the gods of the peo-
ple, which were not able to [m] deliuer their owne
people out of thine hand?
16 And as hee talked with him, [n] he said vnto
him, Haue they made thee the Kings counseler?
cease thou: why should they [o] smite thee? And the
Prophet ceased, but saide, I knowe that God hath
determined to destroy thee, because thou hast
done this, and hast not obeyed my counsell.
17 ¶ Then Amaziah King of Iudah tooke
counsell, and sent to Ioash the sonne of Iehoahaz,
the sonne of Iehu King of Israel, saying, Come,
[p] let vs see one another in the face.
18 But Ioash King of Israel sent to Amaziah
King of Iudah, saying, The thistle that is in Leba-
non, sent to the cedar that is in Lebanon, saying,
* Giue thy daughter to my sonne to wife: and the
wilde beast that was in Lebanon went and trode
downe the thistle.
19 Thou thinkest: loe, thou hast smitten E-
dom, and thine heart lifteth thee vp to bragge:
abide now at home: why doest thou prouoke to
thine hurt, that thou shouldest fall, and Iudah with
thee?
20 But Amaziah would not heare: for [q] it was
of God, that he might deliuer them into *his* hand,
because they had sought the gods of Edom.
21 So Ioash the King of Israel went vp: and
he, and Amaziah King of Iudah saw one another
in the face at Beth-shemesh, which is in Iudah.
22 And Iudah was put to the worse before Is-
rael, and they fled euery man to his tents.
23 But Ioash the King of Israel tooke Ama-
ziah King of Iudah, the sonne of Ioash, the sonne
of Iehoahaz in Beth-shemesh, and brought him to
Ierusalem, & brake downe the wall of Ierusalem,
from the gate of Ephraim vnto the corner gate,
foure hundreth cubites.
24 And *he tooke* all the golde & the siluer, and
all the vessels that were found in the house of God
with [r] Obed Edom, & in the treasures of the Kings
house, and the children that were in hostage, and
returned to Samaria.
25 ¶ And Amaziah the sonne of Ioash King
of Iudah liued after the death of Ioash sonne of
Iehoahaz King of Israel, fifteene yeere.
26 Concerning the rest of the acts of Amaziah
first and last, are they not written in the booke of
the Kings of Iudah and Israel?
27 Nowe after the time that Amaziah did
turne away from the Lord, * they wrought treason
against him in Ierusalem: and when hee was fled
to Lachish, they sent to Lachish after him, and
slewe

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.
i In the 2 King. 14.7. this rocke is called the citie Sela.
k That is, the hundreth thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefites and great victory, he fell from God, and did most vilely dishonour him.
m He proueth that whatsoeuer can not saue himselfe nor his worshippers, is no god but an idole.
n Meaning, the King.
o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, as Chap. 16.10. & 18.26. & 24.21.
p That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whome he had in wages, and dimissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.
*2.King.14.9.
q Thus God oft times plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, moueth their hearts to follow that which shalbe their destruction.
r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

*2.King.14.19.

slewe him there.
28 And they brought him vpon horses, & bu-
ried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1. 5 Vzziah obeying the Lord, prospereth in his enterprises. 16 Hee waxeth proude and vsurpeth the Priests office. 19 The Lord plagueth him. 20 The Priests driue him out of the Temple, and exclude him out of the Lords house. 23 His death, and his successour.

THen *all the people of Iudah tooke a Vzziah,
which was sixteene yeere olde, and made him
King in the steade of his father Amaziah.
2 He buylt b Eloth, and restored it to Iudah
after that the King slept with his fathers.
3 *Sixteene yeere olde was Vzziah, when he
began to reigne, and he reigned two and fiftie yere
in Ierusalem, and his mothers name was Iecoliah
of Ierusalem.
4 And hee did vprightly in the sight of the
Lord, according to al that his father Amaziah did.
5 And he sought God in the dayes of c Zechariah (which vnderstoode the visions of God) and
when as d he sought the Lorde, God made him to
prosper.
6 For hee went forth and fought against the
Philistims and brake downe the wall of Gath, and
the wall of Iabneh, and the wall of Ashdod, and
built cities in Ashdod, and among the Philistims.
7 And God helped him against the Philistims,
and against the Arabians that dwell in Gur-baal
and Hammeunim.
8 And the Ammonites gaue e gifts to Vzzi-
ah, and his name spred to the entring in of Egypt:
for he did most valiantly.
9 Moreouer Vzziah buylt towres in Ierusa-
lem at the corner gate, and at the valley gate, and
at the * f turning, and made them strong.
10 And he built towres in the wildernesse, and
digged many ‖ cisternes: for hee had much cattell
both in the valleyes and playnes, plowmen, and
dressers of vines in the mountaines, and in g Car-
mel: for he loued husbandrie.
11 Vzziah had also an hoste of fighting men
that went out to warre by bandes, according to
the count of their nomber vnder the hande of
Ieiel the Scribe, and Maaseiah the ruler, and vn-
der the hande of Hananiah, one of the Kings cap-
taines.
12 The whole h nomber of the chiefe of the
families of the valiant men were two thousand and
sixe hundreth.
13 And vnder their hande was the armie for
warre, three hundreth and seuen thousand, & fiue
hundreth that fought valiantly to helpe the King
against the enemie.
14 And Vzziah prepared them throughout all
the hoste, shieldes, and speares, and helmets, and
brigandines, and bowes, and stones to sling.
15 He made also very † artificial engins in Ie-
rusalem, to be vpon the towres and vpon the cor-
ners, to shoote arrowes and great stones: and his
name spred farre abroade, because God did helpe
him marueilously, till he was mightie.
16 ¶ But when hee was strong, his heart i was
lift vp to his destruction: for he transgressed against
the Lord his God, & went into the Temple of the
Lord to burne incense vpon the altar of incense.
17 And Azariah the Priest went in after him,
and with him fourescore Priests of the Lorde, vali-
ant men.
18 And they withstoode Vzziah the King, and

*2.King.14.21.
a Called also Azariah.
b He fortified it & made it strong: this citie was also called Elath and Elanon, neere to the red Sea.
*2.King.15.2.
c This was not that Zechariah that was the sonne of Iehoiada, but some other Prophet of that name.
d For God neuer forsaketh any that seeketh vnto him, & therefore man is the cause of his owne destruction.
e That is, they payed tribute in signe of subiection.
*Neh.3.19. & 24.
f Where as the wall or towre turneth.
‖ Or, pits.
g That is, in mount Carmel, or, as the word signifieth, in the fruitful field, it is also taken for a greene eare of corne, when it is full, as Leui.2.14.
h Of the chiefe officers of ẏ Kings house, or of the captaines and sergeants for warre.
† Ebr. engins by the inuention of an inuentiue man.
i Thus prosperity causeth men to trust in thēselues, and by forgetting him, which is the authour thereof, procure their owne perdition.

said vnto him, *It perteineth not to thee, Vzziah,
to burne incense vnto the Lord, but to the Priests
the sonnes of Aaron, that are consecrated for to
offer incense: k goe forth of the Sanctuarie: for
thou hast transgressed, and thou shalt haue none
honour of the Lord God.
19 Then Vzziah was wroth, and had incense in
his hand to burne it: and while he was wroth with
the Priestes, the leprosie rose vp in his foreheade
before the Priestes in the house of the Lorde be-
side the incense altar.
20 And when Azariah the chiefe Priest with al
the Priestes looked vpon him, beholde, hee was le-
prous in his forehead; and they caused him hastily
to depart thence: and he was euen compelled to go
out, because the Lord had smitten him.
21 *And Vzziah the king was a leper vnto the
day of his death, and dwelt as a leper in an l house
apart, because he was cut off from the house of the
Lord: and Iotham his sonne ruled ouer the Kings
house, and iudged the people of the land.
22 Concerning the rest of the acts of Vzziah,
first and last, did Isaiah the Prophet the sonne of
Amoz write.
23 So Vzziah slept with his fathers, and they
buryed him with his fathers in the fielde of the
burial, which perteined to the kings: for they saide,
Hee m is a leper. And Iotham his sonne reigned in
his steade.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * was fiue and twentie yere olde when he
began to reigne, and reigned sixteene yeere in
Ierusalem, and his mothers name was Ierushah the
daughter of Zadok.
2 And hee did vprightly in the sight of the
Lorde according to all that his father Vzziah did,
saue that hee entred not into the a Temple of the
Lorde, and the people did yet b corrupt their
wayes.
3 Hee built the hie c gate of the house of the
Lord, and he buylt very much on the wall of the
castle.
4 Moreouer hee buylt cities in the moun-
taines of Iudah, and in the forests hee buylt pala-
ces and towres.
5 And hee fought with the King of the chil-
dren of Ammon, and preuailed against them. And
the children of Ammon gaue him the same yere an
hundreth talents of siluer, and ten thousand † mea-
sures of wheate, and ten thousand of barley: this did
the children of Ammon giue him ‖ both in the se-
cond yeere and the third.
6 So Iotham became mightie d because hee
directed his way before the Lord his God.
7 Concerning the rest of the acts of Iotham,
and all his warres and his wayes, loe, they are writ-
ten in the booke of the Kings of Israel, and Iudah.
8 Hee was fiue and twentie yeere olde when
he began to reigne, and reigned sixteene yeere in
Ierusalem.
9 And Iotham slept with his fathers, and they
buryed him in the citie of Dauid: and Ahaz his
sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the King of Israel. 9 The Prophet reprooueth the Israelites crueltie. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

*Nomb.18.7.
k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, & was therfore both iustly resisted and also punished.
*2.King.15.5.
l According to ẏ commandement of the Lord, Leuit.13.46.
m And therefore was buried apart in the same fielde, but not in ẏ same sepulchres with his predecessors.
*2.King.15.33.
a To wit, to offer incense against the worde of God, which thing is spoken in the commendation of Iotham.
b They were not cleane purged from idolatrie.
c Which was fiftie score cubites hie, and was for the height called Ophel: it was at the East gate, & mention is made of it, Chap.33.14.
† Ebr. Corims.
‖ Or, yeerely.
d He sheweth ẏ all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

AHaz * *was* twentie yeere olde when hee began
to reigne, and reigned sixteene yeere in Ieru-
salem, and did not vprightly in the sight of the
Lord, like Dauid his ‖ father.
2 But a he walked in the wayes of ẏ Kings of
Israel, & made euen molten images for b Baalim.
3 Moreouer he burnt incense in the valley of
Ben-hinnom, and ‖ burnt his sonnes with fire, after
the abominations of the heathen whom the Lord
had cast out before the children of Israel.
4 Hee sacrificed also and burnt incense in the
hie places, and on hilles, and vnder euery greene
tree.
5 Wherefore the Lorde his God deliuered
him into the hande of the King of the Aramites,
and they smote him, and tooke of his, † many pri-
soners, and brought them to Damascus: and he was
also deliuered into the hand of the King of Israel,
which smote him with a great slaughter.
6 For c Pekah the sonne of Remaliah slewe in
Iudah sixe score thousande in one day, all † vali-
ant men, because they had forsaken the Lord God
of their fathers.
7 And Zichri a ‖ mightie man of Ephraim slew
Maaseiah the Kings sonne, and Azrikam the go-
uernour of the house, and Elkanah the second af-
ter the King.
8 And the children of Israel tooke prisoners
of their brethren, d two hundreth thousand of wo-
men, sonnes and daughters, and caried away much
spoyle of them, and brought the spoyle to Samaria.
9 ¶ But there was a Prophet of the Lordes,
(whose name *was* Oded) and hee went out before
the hoste that came to Samaria, & said vnto them,
Behold, e because the Lord God of your fathers is
wroth with Iudah, hee hath deliuered them into
your hand, and ye haue slaine them in a rage, that
reacheth vp to heauen.
10 And nowe yee purpose to keepe vnder the
children of Iudah and Ierusalem, as seruants and
handmaides vnto you: but are not you *such, that*
f sinnes *are* with you before the Lord your God?
11 Nowe therefore heare mee, and deliuer the
captiues againe, which ye haue taken prisoners of
your brethren: for the fierce wrath of the Lorde
is toward you.
12 Wherefore certaine of the chiefe of the
children of g Ephraim, Azariah the sonne of Ie-
hohanan, Berechiah the sonne of Meshillemoth,
and Iehizkiah the sonne of Shallum, and Amasa
the sonne of Hadlai, stoode vp against them that
came from the warre,
13 And said vnto them, Bring not in the cap-
tiues hither: for *this shalbe* h a sinne vpon vs *against*
the Lord: ye entende to adde more to our sinnes
and to our trespasse, though our trespasse be great,
and the fierce wrath *of God is* against Israel.
14 So the armie left the captiues & the spoyle
before the princes and all the Congregation.
15 And the men that were i named by name,
rose vp and tooke the prisoners, and with the
spoyle clothed all that were naked among them,
and arayed them, and shod them, and gaue them
meate, and gaue them drinke, and k anoynted
them, and caryed all that were feeble of them vp-
on asses, and brought them to Iericho the citie of
Palme trees to their l brethren: so they returned
to Samaria.
16 ¶ At that time did King Ahaz sende vnto
the m Kings of Asshur, to helpe him.

* 2.King.16.2.
‖ Or, predecessour.
a He was an idolater like them.
b As the idolaters haue certeine chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferior & do represent the great idoles.
‖ Or, made them passe through the fire, as chap.33.6. leuit.18.21.
† Ebr. a great captiuitie.
c Who was King of Israel.
† Ebr. sonnes of strength.
‖ Or, tyrant.
d Thus by the iust iudgement of God Israel destroyed Iudah.
e For they thought they had ouercome them by their owne valiantnes, & did not consider that God had deliuered thē into their hands, because Iudah had offended him.
f May not God aswel punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?
g Which tribe was now greatest, and had most authoritie.
h God will not suffer this sinne, which we commit against him, to be vnpunished.
i Whose names were rehearsed before, vers.12.
k Either for their woundes or wearines.
l To them of the tribe of Iudah.
m To Tilgath Pilneeser & those Kings that were vnder his dominion, 2.King.16.7.

17 (For the Edomites came moreouer, and slew
of Iudah, and caryed away captiues.
18 The Philistims also inuaded the cities in the
low countrey, & toward the South of Iudah, and
tooke Beth-shemesh, and Aialon, and Gederoth and
Shocho, with the villages thereof, and Timnah,
with her villages, and Gimzo, with her villages,
and they dwelt there.
19 For the Lorde had humbled Iudah, because
of Ahaz King of n Israel: for he had brought ven-
geance vpon Iudah, and had grieuously transgres-
sed against the Lord)
20 And Tilgath Pilneeser king of Asshur came
vnto him, who troubled him and did not streng-
then him.
21 For Ahaz † tooke a portion * out of the
house of the Lord and out of the Kings house and
of the Princes, and gaue vnto the king of Asshur;
yet it helped him not.
22 And in the time of his tribulation did he yet
trespasse more against ẏ Lord, (this is King Ahaz)
23 For he sacrificed vnto the gods of Damas-
cus, which o plagued him, and he sayd, Because the
gods of the Kings of Aram helped them, I will sa-
crifice vnto them, and they will p helpe me: yet
they were his ruine, and of all ‖ Israel.
24 And Ahaz gathered the vessels of the house
of God, and brake the vessels of the house of God,
and shut vp the doores of the house of the Lorde,
and made him altars in euery corner of Ierusalem.
25 And in euery citie of Iudah hee made hie
places, to burne incense vnto other gods, and pro-
uoked to anger the Lord God of his fathers.
26 Concerning the rest of his actes, and all his
wayes first and last, behold, they are written in the
booke of the Kings of Iudah, and Israel.
27 And Ahaz slept with his fathers, and they
buried him in the citie ‖ of Ierusalem, but brought
him not vnto the q sepulchres of the Kings of Is-
rael: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3 Hezekiah repaireth the Temple, & admonisheth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing praises. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue
and twentie yere olde, and reigned nine and
twentie yeres in Ierusalem: and his mothers name
was ‖ Abijah the daughter of Zechariah.
2 And hee did vprightly in the sight of the
Lorde, according to all that Dauid his father had
done.
3 He opened the a doores of the house of the
Lorde in the first yeere, and in the b first moneth
of his reigne, and repaired them.
4 And he brought in the Priests and the Le-
uites, and gathered them into the East streete,
5 And said vnto them, Heare me, yee Leuites:
sanctifie nowe your selues, and sanctifie the house
of the Lorde God of your fathers, and cary forth
c the filthinesse out of the Sanctuarie.
6 For our fathers haue trespassed, and done
euill in the eyes of the Lord our God, and haue
forsaken him, and turned away their faces from the
Tabernacle of the Lord, and turned their backes.
7 They haue also shut the doores of the porch,
and quenched the lampes, and haue neither burnt
incense, nor offred burnt offrings in the Sanctua-
rie vnto the God of Israel.
8 d Wherfore the wrath of the Lord hath bin

n He meaneth Iudah, because Ahaz forsooke the Lord, & sought helpe of the infidele Kings of Israel taken for Iudah, Chap.15.17.
† Ebr. deuided.
* 2.King.16.8.
o As he falsely supposed.
p Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth thē oft times whom he loueth & giueth his enemies good successe for a time, whom afterward he will destroy.
‖ Or, Iudah and Beniamin.
‖ Or, in Ierusalem.
q They buried him not in the citie of Dauid, where were the sepulchres of the Kings.
* 2.King.18.1.
‖ Or, Abi.
a Which Ahaz had shut vp, Chap. 28.24.
b This is a notable example for all princes first to establish the pure religion of God, & to procure that the Lord may be honoured and serued aright.
c Meaning all the idoles, altars, groues & whatsoeuer was occupied in their seruice, & wherewith the Temple was polluted.
d He sheweth that the contempt of religion is the cause of all Gods plagues.

on Iudah and Ierusalem: and he hath made them
a || scattering, a desolation, and an hissing, as yee
see with your eyes.
9 For loe, our fathers are fallen by the sworde,
and our sonnes, and our daughters, and our wiues
are in captiuitie for the same cause.
10 Now † I purpose to make a couenant with
the Lord God of Israel, that he may * turne away
his fierce wrath from vs.
11 Nowe my sonnes, be not deceiued: for the
Lord hath * chosen you to stand before him, to
serue him, and to bee his ministers, and to burne
incense.
12 ¶ Then the Leuites arose, Mahath the sonne
of Amashai, and Ioel the sonne of Azariah of the
sonnes of the Kohathites: & of the sonnes of Me-
rari, Kish the sonne of Abdi, & Azariah the sonne
of Iehalelel: and of the Gershonites, Ioah the
sonne of Zimmah, and Eden the sonne of Ioah:
13 And of the sonnes of Elizaphan, Shimri,
and Iehiel: and of the sonnes of Asaph, Zechari-
ah, and Mattaniah:
14 And of the sonnes of Heman, Iehiel, and
Shimei: and of the sonnes of Ieduthun, Shema-
iah and Vzziel.
15 And they gathered their brethren, and san-
ctified them selues and came according to the
commandement of the King, *and* || by the wordes
of the Lord, for to clense the house of the Lord.
16 And the Priestes went into the inner partes
of the house of the Lord, to f clense it, & brought
out all the vncleannesse that they founde in the
Temple of the Lord, into the court of the house
of the Lord: and the Leuites tooke it, to cary it
out vnto the brooke Kidron.
17 They began the first *day* of the g first mo-
neth to sanctifie it, and the eight day of the mo-
neth came they to the porch of the Lord: so they
sanctified the house of the Lord in eight dayes, and
in the sixteenth day of the first moneth, they made
an ende.
18 ¶ Then they went in to Hezekiah the King,
and sayde, Wee haue clensed all the house of the
Lord and the altar of burnt offring, with all the
vessels thereof, and the || shewbread table, with all
the vessels thereof:
19 And all the vessels which King Ahaz had
cast aside when he reigned, *and* transgressed, haue
we prepared and sanctified: and beholde, they are
before the altar of the Lord.
20 ¶ And Hezekiah the King h rose early, and
gathered the princes of the citie, and went vp to
the house of the Lord.
21 And they brought seuen bullockes, and se-
uen rammes, and seuen lambes, and seuen hee
goates, for a * sinne offring for the kingdome, and
for the sanctuarie, and for Iudah. And hee com-
manded the Priests the sonnes of Aaron, to offer
them on the altar of the Lord.
22 So they slewe the bullockes, and the Priests
receiued the blood, and i sprinkled it vpon the
altar: they slew also the rammes and sprinkled the
blood vpon the altar, and they slewe the lambes,
and they sprinkled the blood vpon the altar.
23 Then they brought the hee goates for the
sinne offring before the King and the Congrega-
tion, k and they layde their hands vpon them.
24 And the Priests slewe them, and with the
blood of them they clensed the altar to reconcile
all Israel: for the King had commanded for all Is-

|| Or, a nodding of the head and mockery.
† Ebr. it is in mine heart.
e He proueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoyd his plagues, but by conforming themselues to his will.
* Nomb. 18.6.
|| Or, concerning the things of the Lord.
f From the pollutions and filth that Ahaz had brought in.
g Which conteined part of March and part of Aprill.
|| Or, table where the bread was set in order.
h By this maner of speach the Ebrewes meane a certaine diligence & speede to doe a thing, and when there is no delay.
* Leuit. 4.14.
i For without sprinkling of blood nothing could be sanctified, Hebr. 9.21. exod. 24.8.
k That is, the King and the Elders, as Leuit. 4.15 for they that offred a sinne offring, must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29.10.

rael the burnt offring and the sinne offring.
25 He appointed also the Leuites in the house
of the Lord with cymbales, with violes, and with
harpes, * according to the commaundement of
Dauid, and Gad the Kings Seer, and Nathan the
Prophet: for the l commaundement *was* by the
hande of the Lorde, *and* by the hande of his Pro-
phets.
26 And the Leuites stood with the instruments
of Dauid, and the Priests with the trumpets.
27 And Hezekiah commaunded to offer the
burnt offring vpon the altar: and when the burnt
offring began, the song of the m Lorde beganne
with the trumpets, and the instruments n of Da-
uid King of Israel.
28 And all the Congregation worshipped, sin-
ging a song, and they blew the trumpets: all this
continued vntill the burnt offring was finished.
29 And when they had made an ende of of-
fring, the King and all that were present with him,
bowed themselues, and worshipped.
30 ¶ Then Hezekiah the King and the prin-
ces commaunded the Leuites to prayse the Lorde
with the o wordes of Dauid, and of Asaph the
Seer. so they praysed with ioy, and they bowed
themselues, and worshipped.
31 And Hezekiah spake, and sayde, Now ye
haue † consecrate your selues to the Lorde: come
neere and bring the sacrifices and *offrings* of
prayse into the house of the Lord. And the Con-
gregation brought sacrifices, and *offrings* of pray-
ses, and euery man that was willing in heart, *offred*
burnt offrings.
32 And the number of the burnt offerings,
which the Congregation brought, was seuentie
bullockes, an hundreth rammes, *and* two hun-
dreth lambes: all these were for a burnt offring
to the Lord:
33 And for p sanctification sixe hundreth bul-
locks, and three thousand sheepe.
34 But the Priests were too few, and were not
able to flay all the burnt offrings: therefore their
brethren the Leuites did helpe them, till they had
ended the worke, and vntill *other* Priests were san-
ctified: for the Leuites were q more vpright in
heart to sanctifie themselues, then the Priests.
35 And also the burnt offerings were many
with the * fat of the peace offrings and the drinke
offrings for the burnt offring. so the seruice of the
house of the Lord was set in order.
36 Then Hezekiah reioyced and all the peo-
ple, that God had made the people so r ready: for
the thing was done suddenlie.

CHAP. XXX.

1. 13. The keeping of the Passeouer by the Kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

AND Hezekiah sent to all Israel, and Iudah, and
also wrote letters to a Ephraim and Manasseh,
that they should come to the house of the Lord at
Ierusalem, to keepe the Passeouer vnto the Lorde
God of Israel.
2 And the King and his princes and all the
Congregation had taken counsell in Ierusalem to
keepe the Passeouer in the b second moneth.
3 For they could not keepe it at this time, be-
cause there were not Priests enow sanctified, nei-
ther was the people gathered to Ierusalem.

* 1. Chro. 16.4.
l This thing was not appoynted of man, but it was the commandement of God.
m The Psalme which Dauid had appointed to be sung for thanksgiuing.
n Which Dauid had appointed to prayse the Lord with.
o With that Psalme whereof mention is made, 1. Chro. 16.8.
† Ebr. filled your hands.
p That is, for the holy offrings.
q Meaning, were more zealous to set forward the religion.
* Leuit. 3.2.3.
r He sheweth that religion can not proceed, except God touch the heart of the people.
a Meaning all Israel, whom Tilgath Pilneesar had not taken away into the captiuitie, 2. King. 15.29.
b Though they ought to haue done it in the first moneth, as Exod. 12.18. Nom. 9.3, yet if any were not cleane, or els had a long iourney, they might defer it vnto the second moneth, as Nom. 9.10, 11.

4 And the thing pleased the King, and all the
Congregation.
5 And they decreed to make proclamation
throughout all Israel from c Beersheba euen to
Dan, that they shoulde come to keepe the Passe-
ouer vnto the Lord God of Israel at Ierusalem:
for they had not done it of a great *time*, d as it
was written.
6 ¶ So the postes went with letters by the
commission of the King, and his princes, thorow-
out all Israel and Iudah, and with the comman-
dement of the King, saying, Ye children of Israel,
turne againe vnto the Lorde God of Abraham,
Izhak, and Israel, and e he will returne to the rem-
nant that are escaped of you, out of the hands of
the Kings of Asshur.
7 And bee not yee like your fathers, and like
your brethren, which trespassed against the Lorde
God of their fathers: *and* therefore he made them
desolate, as ye see.
8 Bee not yee nowe stiffenecked like your fa-
thers, *but* f giue the hand to the Lorde, and come
into his sanctuarie, which hee hath sanctified for
euer, and serue the Lord your God, and the fierce-
nesse of his wrath shall turne away from you.
9 For if ye returne vnto the Lord, your bre-
thren and your children *shall finde* mercie before
them that led them captiues, and they shall g re-
turne vnto this land: for the Lord your God is
gracious and mercifull, and will not turne away his
face from you, if ye conuert vnto him.
10 ¶ So the postes went from citie to citie
thorowe the land of Ephraim and Manasseh, euen
vnto Zebulun: but they h laughed them to
scorne, and mocked them.
11 Neuerthelesse diuers of Asher, and Manas-
seh, and of Zebulun submitted themselues, and
came to Ierusalem.
12 And the hand of God was in Iudah, so that
he gaue them one i heart to doe the commaun-
dement of the King, and of the rulers, according
to the word of the Lord.
13 And there assembled to Ierusalem much
people, to keepe the feast of the vnleauened bread
in the second moneth, a very great assemblie.
14 ¶ And they arose, and tooke away the k al-
tars that were in Ierusalem: and all those for in-
cense tooke they away, and cast them into the
brooke Kidron.
15 Afterwarde they slewe the Passeouer the
fourteenth *day* of the seconde moneth: and the
Priestes and Leuites were l ashamed, and sanctified
themselues, and brought the burnt offrings into
the house of the Lord.
16 And they stoode in their place after their
maner, according to the Lawe of Moses the man
of God: *and* the Priestes sprinkled the m blood,
receiued of the handes of the Leuites.
17 Because there were many in the Congrega-
tion that were not sanctified, therefore the Leuites
had the charge of the killing of the Passeouer
for all that were not cleane, to sanctifie it to the
Lord.
18 For a multitude of the people, *euen* a mul-
titude of Ephraim, and Manasseh, Issachar and Ze-
bulun had not cleansed themselues, yet did eate the
Passeouer, *but* not as it was written: wherefore
Hezekiah prayed for them, saying, The n good Lord
be mercifull toward *him*,
19 That prepareth his whole heart to seeke

c From one ende of the lande to the other, North and South.
d In such sort and perfection, as God had appoynted.
e He will haue compassion on them, and preserue them.
f Submit your selues to the Lord, and rebell no more.
g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies.
h Though the wicked mocke at the seruants of God, by whome he calleth them to repentance, as Gen. 19.14. yet the word ceaseth not to fructifie in the hearts of Gods elect.
i Hee sheweth the cause why some obey & some mocke at Gods calling, to wit, because his Spirit is with the one sort, and mooueth their heart, and the other are left to themselues.
k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.
l Seeing their owne negligence (who should haue bin most prompt) and the readinesse of the people, Chap. 29.36.
m To wit, of the lambe of the Passeouer.
n He knew, that faith and synceritie of heart was more agreeable to God, then the obseruation of these ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice but of ignorance.

the Lord God, the God of his fathers, though hee
be not *clensed*, according to the purification of the
Sanctuarie.
20 And the Lord heard Hezekiah, and o hea-
led the people.
21 And the children of Israel that were pre-
sent at Ierusalem, kept the feast of the vnleaue-
ned bread seuen dayes with great ioye, and the
Leuites, and the Priestes praysed the Lorde, day
by day, singing with loude instruments vnto the
Lorde.
22 And Hezekiah † spake comfortably vnto
all the Leuites that had good knowledge *to sing*
vnto the Lorde: and they did eate in that feast
seuen dayes, and offred peace offrings, and pray-
sed the Lord God of their fathers.
23 And the whole assembly tooke counsel to
keepe it other seuen dayes. So they kept it seuen
dayes with ioy.
24 For Hezekiah King of Iudah had giuen
to the Congregation a p thousande bullockes,
and seuen thousande sheepe. And the princes had
giuen to the Congregation a thousand bullocks,
and ten thousand sheepe: and many Priests were
sanctified.
25 And all the Congregation of Iudah reioy-
ced with the Priestes and the Leuites, and all the
Congregation that came out of Israel, and the
strangers that came out of the land of Israel, and
that dwelt in Iudah.
26 So there was great ioye in Ierusalem: for
since the time of Salomon the sonne of Dauid
King of Israel there *was* not the like thing in Ie-
rusalem.
27 Then the Priests and the Leuites arose, and
q blessed the people, and their voyce was heard,
and their prayer came vp vnto heauen, to his holy
habitation.

CHAP. XXXI.

1 The people destroy Idolatrie. 2 Hezekiah appointeth Priestes and Leuites, 4 and prouideth for their liuing. 13 He ordeineth ouerseers to distribute to euery one his portion.

1 AND when all these thinges were finished, all
Israel that were founde in the cities of Iudah,
went out and a brake the images, and cut downe
the groues, and brake downe the hie places, and
the altars thorowout all Iudah and Beniamin, in
Ephraim also and Manasseh, vntill they had made
an ende: afterwarde all the b children of Israel re-
turned euery man to his possession, into their
owne cities.
2 And Hezekiah appoynted the courses of
the Priests and Leuites by their turnes, euery man
according to his office, *both* Priestes and Leuites,
for the burnt offring and peace offrings, to mini-
ster and to giue thankes, and to praise in the gates
of the c tents of the Lord.
3 (And the Kinges portion *was* of his owne
substance for the burnt offrings, *euen* for the burnt
offrings of the morning and of the euening, & the
burnt offrings for the Sabbaths, and for the new
moones, and for the solemne feasts, * as it is writ-
ten in the Law of the Lord)
4 He commanded also the people that dwelt
in Ierusalem, to giue a d part to the Priestes, and
Leuites, that they might be e encouraged in the
Law of the Lord.
5 ¶ And when the commaundement was
‖ spread, the children of Israel brought abun-
dance of first fruites, of corne, wine, and oyle, and
honie,

o That is, did accept them as purified.
† Ebr. spake to the heart.
p This great liberalitie declareth how Kings, Princes, and all they, to whome God hath giuen wherewith, ought to be most ready to bestowe it in setting forth of Gods glory.
q According to that which is written, Nomb. 6.23. when they should dismisse ÿ people.
a According to the commandement of the Lord, Deut. 7.25. Iosh. 7. 1. 2. Mac. 12. 40.
b That is, all they which came to the Passeouer.
c That is, In the Temple where they assembled as in a tent.
* Nom. 28. 3. 9.
d The tithes and first fruites for the maintenance of ÿ Priests & Leuites.
e That their mindes might not be entangled with prouision of worldly things, but that they might wholy and cheerefully serue the Lord.
‖ Or, published.

honie, and of all the increase of the fielde, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes [f] which were consecrate vnto the Lord their God, and laid them on [g] many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they [h] blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people beganne to bring the offrings into the house of the Lord, we haue [i] eaten and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruites, and the tithes, and the dedicate things faithfully: and ouer them *was* Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah *were* ouerseers † by the appointment of Conaniah, and Shimei his brother, *and* by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite, porter towarde the East, *was* ouer the things that were willingly offred vnto God, to distribute the oblations of the Lorde, and the holy things that were consecrate.

15 And at his hand *were* Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priestes, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their daily portion: beside their generation being males [k] from three yeere olde and aboue, *euen* to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priestes after the house of their fathers, and to the Leuites from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their [l] fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priestes, *which were* in the fieldes *and* suburbes of their cities, in euerie citie the men that were appointed by names, shoulde giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truelie before the Lord his God.

21 And in all the works that he beganne for the seruice of the house of God, both in the Lawe and in the commandements, to seeke his God, he did it with all his heart, and prospered.

f Which they had dedicated to the Lord by a vow.
g For the reliefe of the Priests, Leuites, widowes, pupils, fatherlesse, strangers, and such as were in necessitie.
h They praised the Lord, and prayed for all prosperitie to his people.
i He sheweth that this plenteous liberalitie is expedient for y^e maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.
†Ebr. by the hand.
k Who had also a portion and allowance in this distribution.
l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

CHAP. XXXII.

1 Sanecherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lorde. 9 Sanecherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angell destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

After these things faithfully *described*, * Sanecherib King of Asshur came & entred into Iudah, and besieged the strong cities, and thought to † winne them for himselfe.

2 When Hezekiah sawe that Sanecherib was come, and that his † purpose *was* to fight against Ierusalem,

3 Then he tooke counsell with his princes & his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the riuer that ranne through the middes of the countrey, saying, Why should the Kings of Asshur come, & finde much water?

5 And † he tooke courage, and built all the broken wall, and made vp the towers, and [a] another wall without, and repayred † Millo in the [b] citie of Dauid, and made many [c] dartes & shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and † spake comfortablie vnto them, saying,

7 Be strong and couragious: feare not, neither be afraide for the King of Asshur, neither for all the multitude that is with him: * for there *be* mo with vs, then *is* with him.

8 With him *is* an [d] arme of flesh, but with vs *is* the [e] Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah King of Iudah.

9 * After this, did Sanecherib King of Asshur send his seruants to Ierusalem (while hee was [f] against Lachish, and all his dominion with him) vnto Hezekiah King of Iudah and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Sanecherib the King of Asshur, Wherein doe ye trust, that ye will remaine in Ierusalem, *during* the siege?

11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the King of Asshur?

12 Hath not the same Hezekiah taken away his hie places and his [g] altars, and commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Knowe ye not what I and my fathers haue done vnto all the people of *other* countries? were the gods of the nations of *other* lands able to deliuer their land out of mine hand?

14 Who is he of all the [h] gods of those nations (that my fathers haue destroyed) that coulde deliuer his people out of mine hande? that your God shoulde be able to deliuer you out of mine hand?

15 Nowe therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of [i] mine hand and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And

*2.King.18.13. isa.36.1. ecclus.48.18.
†Ebr. breake them vp.
†Ebr. face.
†Ebr. he was strengthened.
a He made a double wall.
b 2.Sam.5.9.
c Some reade, swords or daggers.
†Ebr. he spake to their heart.
*2.King.6.16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made him selfe strong and vsed lawfull meanes, least he should seeme to tempt God.
*2.King.18.17.
f While he besieged Lachish.
g Thus the wicked put no difference betweene the true religion and false, God and idoles: for Hezekiah onely destroyed idolatrie and placed true religion: thus the Papists slander the seruants of God: for when they destroy idolatrie, they say that they abolish religion.
h This is his blasphemie, that he will compare the liuing God to vile idoles.
i When man hath prosperitie, he swelleth in pride, and thinketh him selfe able to resist and ouercome euen God himselfe.

k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.

l Their words are written, 2.King.18.19.

m Which were inuented, made and autorized by man.

n This sheweth what is the best refuge in all troubles and dangers.

o To the number of an hundreth, fourescore and fiue thousand, as 2.King.19.35.36.

† *Ebr. with shame of face.*

p Meaning, Adramelech, and Sharezer his sonnes.

‖ *Or, gouerned.*

q Thus after trouble, God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

* 2.King.20.1. Isa.38.1.

r To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteene yeere.

s He was lifted vp with the pride of his victorie and treasures, & shewed them for an ostentation to the ambassadours of Babylon.

‖ *Or, ranges, and partitions.*

‖ *Or, rackes.*

t Which also was called Siloe, whereof mention is made, Isa.8.6. Iohn 9.7.

u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, & that they may feele the presence of God, who suffereth them not to be ouercome by tentations, but in their wickednesse ministreth strength.

16 And his seruants spake yet more against
the Lorde God, and against his [k] seruant Heze-
kiah.
17 He wrote also letters, blaspheming the
Lord God of Israel and speaking against him, say-
ing, As the gods of the nations of *other* countries
could not deliuer their people out of mine hande,
so shall not the God of Hezekiah deliuer his peo-
ple out of mine hand.
18 Then they [l] cried with a loude voyce in the
Iewes speech vnto the people of Ierusalem that
were on the wall, to feare them and to astonish
them, that they might take the citie.
19 Thus they spake against the God of Ierusa-
lem, as against the Gods of the people of the
earth, *euen* the [m] works of mans hands.
20 But Hezekiah the King, and the Prophet
Isaiah the sonne of Amoz [n] prayed against this &
cried to heauen.
21 And the Lord sent an Angel which destroy-
ed all the valiant men, and the princes and [o] cap-
taines of the host of the King of Asshur: so he re-
turned † with shame to his owne land. And when
he was come into the house of his god, they that
came foorth of his [p] owne bowels, slew him there
with the sword.
22 So the Lord saued Hezekiah and the inha-
bitants of Ierusalem from the hand of Saneherib
King of Asshur, & from the hand of all *other*, and
‖ mainteined them on euery side.
23 And many brought offrings vnto the Lord
to Ierusalem, and presents to Hezekiah King of
Iudah, so that he was [q] magnified in the sight of al
nations from thencefoorth.
24 * In those dayes Hezekiah was sicke vnto
the death, and prayed vnto the Lorde, who spake
vnto him, and gaue him [r] a signe.
25 But Hezekiah did not render according to
the reward *bestowed* vpon him: for his heart [s] was
lift vp, and wrath came vpon him, and vpon Iudah
and Ierusalem.
26 Notwithstanding Hezekiah humbled him-
selfe (after that his heart was lifted vp) he and the
inhabitants of Ierusalem, and the wrath of the
Lord came not vpon them in the dayes of Heze-
kiah.
27 Hezekiah also had exceeding much ri-
ches and honour, and he gate him treasures of sil-
uer, and of golde, and of precious stones, and of
sweete odours, and of shieldes, and of all pleasant
vessels:
28 And of store houses for the increase of
wheat and wine and oyle, and stalles for all beasts,
and ‖ rowes for the ‖ stables.
29 And he made him cities, and *had* possession
of sheepe and oxen in abundance: for God had gi-
uen him substance exceeding much.
30 This same Hezekiah also stopped the vpper
water springs of [t] Gihon, & led them streight vn-
derneath toward the citie of Dauid Westward, so
Hezekiah prospered in all his works.
31 But because of the ambassadours of the
princes of Babel, which sent vnto him to enquire
of the wonder that was done in the land, God left
him to [u] trie him, *and* to know all that was in his
heart.
32 Concerning the rest of the actes of Heze-
kiah, and his goodnesse, beholde, they are writ-
ten in the vision of Isaiah the Prophet, the
sonne of Amoz, in the booke of the Kings of Iu-
dah and Israel.
33 So Hezekiah slept with his fathers, and they
buried him in the highest sepulchre of the sonnes
of Dauid: and all Iudah and the inhabitants of Ie-
rusalem did him honour at his death: & Manasseh
his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 15 He abolisheth idolatrie, 16 And setteth vp true religion. 20 He dieth and Amon his sonne succeedeth, 24 Whome his owne seruants slay.

MAnasseh *was* twelue yeere olde, * when hee
began to reigne, and he reigned fiue and fifty
yeere in Ierusalem:
2 And he did euill in the sight of the Lorde,
like the abominations of the heathen, * whom the
Lord had cast out before the children of Israel.
3 For he went backe and built the hie places,
* which Hezekiah his father had broken downe:
* and he set vp altars for Baalim, and made groues,
and worshipped all the hoste of the heauen, and
serued them.
4 Also hee built altars in the house of the
Lord, whereof the Lord had said, * In Ierusalem
shall my Name be for euer.
5 And he built altars for all the hoste of the
heauen in the two courtes of the house of the
Lord.
6 [a] And he caused his sonnes to passe through
the fire in the valley of Ben-hinnom: hee gaue
himselfe to witchcraft and to charming, and to sor-
cerie, and he vsed them that had familiar spirits, &
soothsayers: he did very much euill in the sight of
the Lord to anger him.
7 He put also the carued image, which he had
made, in the house of God: whereof God had said
to Dauid and to Salomon his sonne, * In this
house and in Ierusalem, which I haue chosen be-
fore all the tribes of Israel, will I put my Name for
euer,
8 Neither will * I make the foote of Israel to
remooue any more out of the lande which I haue
appointed for your fathers, so that they take heed,
and doe all that I haue commanded them, accor-
ding to the Law and statutes and iudgements by
the [b] hand of Moses.
9 So Manasseh made Iudah and the inhabi-
tants of Ierusalem to erre, *and* to doe worse then
the heathen, whome the Lorde had destroyed be-
fore the children of Israel.
10 ¶ And the Lorde spake [c] to Manasseh and
to his people, but they would not regard.
11 Wherefore the Lorde brought vpon them
the captaines of the hoste of the King of Asshur,
which tooke Manasseh *and put him* in fetters, and
bound him in chaines, and caried him to Babel.
12 And when he was in tribulation, he prayed
to the Lord his God, and humbled himselfe greatly
before the God of his fathers,
13 And prayed vnto him: and *God* was [d] en-
treated of him, and heard his prayer, and brought
him againe to Ierusalem into his kingdome: then
Manasseh knew that the Lord was God.
14 Nowe after this he built a wall without
the citie of Dauid, on the West side of [e] Gihon in
the valley, euen at the entrie of the fish gate, and
compassed about [f] Ophel, and raised it verie hie,
and put captaines of warre in all the strong cities
of Iudah.
15 And he tooke away the strange gods and
the

* 2.King.21.1.

* Deut.18.9.

* 2.King.18.4.

* Ierem.32.35. 2.King.17.16.

* 2.King.21.4.

a Reade 2.King.16.3.

* 1.King.8.29. and 9.3. 2.King.21.7. and 23.27.

* 2.Sam.7.10.

b By the charge giuen to Moses.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, nowe in his miserie he seeketh vnto him.

e Reade Chap. 32.30.

f Reade Chap. 27.3.

the image of the house of the Lorde, and all the
altars that he had built in the mount of the house
of the Lord, and in Ierusalem, and cast them out
of the citie.

g Which Salomon had caused to be made.

16 Also he prepared the g altar of the Lorde,
and sacrificed thereon peace offerings, and of
thankes, and commanded Iudah to serue the Lord
God of Israel.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appoynted.

17 Neuerthelesse the people did sacrifice still
in the hie places, but vnto the h Lord their God.
18 ¶ Concerning the rest of the actes of Ma-
nasseh, and his i praier vnto his God, and the words
of the Seers, that spake to him in the Name of the
Lord God of Israel, beholde, they are *written* in
the booke of the Kings of Israel.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

19 And his prayer and how *God* was intreated
of him, and all his sinne, and his trespasse, and the
places wherein hee built hie places, and set groues
and images (before he was humbled) behold, they
are written in the booke of the ‖ Seers.

‖ Or, Hozai.

20 So Manasseh slept with his fathers, and they
buried him in his owne k house: and Amon his
sonne reigned in his stead.

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

21 ¶ Amon was two and twentie yeere olde,
when he began to reigne, and reigned two yeere
in Ierusalem.
22 But hee did euill in the sight of the Lord,
as did Manasseh his father: for Amon sacrificed
to all the images, which Manasseh his father had
made, and serued them,
23 And hee humbled not himselfe before the
Lord, as Manasseh his father had humbled him-
selfe: but this Amon trespassed more and more.

* 2.King.21.23.

24 And his seruants * conspired against him,
and slewe him in his owne house.
25 But the people of the land slewe all them
that had conspired against King Amon: and the
people of the land made Iosiah his sonne King in
his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And restoreth the Temple. 14 The booke of the Law is found. 21 He sendeth to Hulda the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

* 2.King.22.1.

IOsiah * *was* eight yeere olde when hee began
to reigne, and he reigned in Ierusalem one and
thirtie yeere.

a He followed Dauid in all points that he followed the Lord.

2 And he did vprightly in the sight of the Lord,
and walked in the wayes of a Dauid his father, and
bowed neither to the right hand nor to the left.

b When he was but fifteene yeere olde, he shewed himselfe zealous of Gods glory, and at twentie yeere olde he abolished idolatrie, and restored the true religion.

3 And in the eight yeere of his reigne (when
he was yet a b childe) he began to seeke after the
God of Dauid his father: and in the twelft yeere
he began to purge Iudah, and Ierusalem from the
hie places, and the groues, and the carued images,
and molten images.

c Which sheweth that he would see the reformation with his owne eyes.

4 And they brake downe c in his sight the al-
tars of Baalim, and hee caused to cut downe the
images that were on hie vpon them: he brake also
the groues, and the carued images, and the molten
images, and stampe them to pouder, and strowed
it vpon the graues of them that had sacrificed vn-
to them.

d Reade 1.King. 13.2.

5 Also he burnt the d bones of the Priests vp-
on their altars, and purged Iudah and Ierusalem.
6 And in the cities of Manasseh, and Ephraim,
and Simeon, euen vnto Naphtali, with their
maules *they brake all* round about.

e This great zeale of this godly King the holy Ghost setteth foorth as an example and paterne to other Kings and rulers, to teach them what God requireth of them.

7 And when he had e destroyed the altars and
the groues, and had broken and stamped to pou-
der the images, and had cut downe all the idoles
throughout all the land of Israel, hee returned to
Ierusalem.

* 2.King.22.3.

8 ¶ * Then in the eighteenth yere of his reigne,
when hee had purged the land and the Temple,
he sent Shaphan the sonne of Azaliah, and Maase-
iah the gouernour of the citie, and Ioah the sonne
of Ioahaz the recorder, to repaire the house of the
Lord his God.
9 And when they came to Hilkiah the hie
Priest, they deliuered the money that was brought
into the house of God, which the Leuites that
kept the doore, had gathered at the hand of Ma-
nasseh, and Ephraim, and of all the residue of Is-
rael, and of all Iudah and Beniamin, and ‖ of the
inhabitants of Ierusalem.

‖ Or, they returned to Ierusalem. meaning, Shaphan, &c.

10 And they put it in the hands of them that
shoulde doe the worke *and* had the ouersight in
the house of the Lord: and they gaue it to the
workemen that wrought in the house of the Lord,
to repaire and amend the house.
11 Euen to the workemen and to the builders
gaue they it to bye hewed stone and timber for
couples and for beames of the f houses, which the
Kings of Iudah had destroyed.

f For there were many portions and places annexed to the Temple.

g Meaning, that they were in such credite for their fidelitie, that they made none accounts of that which they receiued, 2.King.22.7.

12 And the men did the worke g faithfully, and
the ouerseers of them *were* Iahath and Obadiah
the Leuites, of the children of Merari, and Zecha-
riah, and Meshullam, of the children of the Ko-
hathites to set it forward: and of the Leuites all
that could skill of instruments of musike.
13 And *they were* ouer the bearers of burdens,
and them that set forward all the workemen in
euery worke: and of the Leuites *were* scribes, and
officers and porters.
14 ¶ And when they brought out the money
that was brought into the house of the Lord, Hil-
kiah the Priest found the h booke of the Lawe of
the Lord *giuen* by the hand of Moses.

h Reade 2.King. 22.8.

15 Therefore Hilkiah answered and sayde to
Shaphan the chanceller, I haue found the booke of
the Law in the house of the Lord: & Hilkiah gaue
the booke to Shaphan.
16 And Shaphan caried the booke to i the
King, and brought the King word againe, say-
ing, All that is committed to the hand of thy ser-
uants, that doe they.

i For the King was commanded to haue continually a copie of this booke, and to read therein day and night, Deut.17.18.

17 For they haue gathered the money that
was found in the house of the Lord, and haue de-
liuered it into the handes of the ouerseers, and to
the hands of the workemen.
18 Also Shaphan the chanceller declared to the
King, saying, Hilkiah the Priest hath giuen mee a
booke, and Shaphan read it before the King.
19 And when the King had heard the wordes
of the Lawe, he k tare his clothes.

k For sorowe that the word of God had bene so long suppressed and the people kept in ignorance, considering also the curses contained therein against the transgressours.

20 And the King commanded Hilkiah, and A-
hikam the sonne of Shaphan, and Abdon the sonne
of Micah, and Shaphan the chanceller, and Asaiah
the Kings seruant, saying,
21 Goe *and* enquire of the Lord for me, and
for the rest in Israel and Iudah, concerning the
words of this booke that is found: for great *is*
the wrath of the Lorde that is fallen vpon vs,
because our l fathers haue not kept the worde
of the Lord, to doe after all that is written in this
booke.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessours haue offended God.

22 Then Hilkiah and they that the King *had
appointed*, went to Huldah the Prophetesse the wife
of Shallum, the sonne of ‖ Tokhath, the sonne of

‖ Or, Tikuah.

‖ Hasrah

‖ Huldah keeper of the m wardrobe (and she dwelt
in Ierusalem within the n colledge) and they com-
muned hereof with her.
23 And shee answered them, Thus sayth the
Lord God of Israel, Tell yee o the man that sent
you to me,
24 Thus sayeth the Lord, Behold, I will bring
euill vpon this place, and vpon the inhabitants
thereof, *euen* all the curses, that are written in the
booke which they haue read before the King of
Iudah:
25 Because they haue forsaken mee, and burnt
incense vnto other gods, to anger mee with all the
workes of their p hands, therefore shall my wrath
fall vpon this place, and shall not be quenched.
26 But to the King of Iudah, who sent you to
enquire of the Lord, so shall ye say vnto him, Thus
saith the Lord God of Israel, The wordes which
thou hast heard, *shall come to passe.*
27 *But* because thine heart did q melt, and
thou diddest humble thy selfe before God, when
thou heardest his wordes against this place and
against the inhabitants thereof, and humbledst
thy selfe before me and tarest thy clothes, and
weptest before mee, I haue also heard it, sayth the
Lord.
28 Beholde, I will gather thee to thy fathers,
and thou shalt bee put in thy graue in peace, and
thine eyes shall not see all the euill, which I will
bring vpon this r place, and vpon the inhabitants of
the same. Thus they brought the king word againe.
29 ¶ Then the King sent and gathered all the
Elders of Iudah and Ierusalem.
30 And the King went vp into the house of
the Lord, and all the men of Iudah, and the in-
habitants of Ierusalem, and the Priestes and the
Leuites, and all the people from the greatest to
the s smallest, and hee read in their eares all the
wordes of the booke of the couenant that was
found in the house of the Lord.
31 And the King stood by his pillar, and made
a couenant before the Lord, to walke after the
Lord, and to keepe his commaundements, and his
testimonies, and his statutes, with all his heart, and
with all his soule, *and* that hee woulde accomplish
the words of the couenant written in the same
booke.
32 And he caused all that were found in Ieru-
salem, and Beniamin to stand to it: and the in-
habitants of Ierusalem did according to the coue-
nant of God, *euen* the God of their fathers.
33 So Iosiah tooke away all the abominations
out of all the countreys that perteined to the chil-
dren of Israel, and compelled all t that were found
in Israel, to serue the Lorde their God: *so* all his
dayes they turned not backe from the Lorde God
of their fathers.

CHAP. XXXV.

*1 Iosiah keepeth the Passeouer. 2 He setteth forth Gods ser-
uice. 20 He fighteth against the King of Egypt, and dyeth.
24 The people bewayle him.*

MOreouer * Iosiah kept a Passeouer vnto the
Lord in Ierusalem, and they slew the a Passe-
ouer in the fourteenth day of the first moneth.
2 And he appoynted the Priestes to their char-
ges, and incouraged them to the seruice of the
house of the Lord,
3 And he sayde vnto the Leuites that b taught
all Israel and were sanctified vnto the Lord, Put
the holy Arke in the house which Salomon the
sonne of Dauid King of Israel did build: it *shal be*
no more a c burden vpon your shoulders: serue
nowe the Lord your God, and his people Israel.
4 And prepare your selues by the houses of
your fathers according to your courses, as * Da-
uid the King of Israel hath written, and according
to the writing of Salomon his sonne,
5 And stand in the Sanctuarie according to
the deuision of the families of your brethren ‖ the
children of the people, and *after* the deuision of
the familie of the Leuites.
6 So kil the Passeouer and sanctifie your selues,
and d prepare your brethren that they may doe
according to the word of the Lord by the hand of
Moses.
7 Iosiah also gaue to the † people sheepe, lambs
and kiddes, all for the Passeouer, *euen* to all that
were present, to the nomber of thirtie thousand,
and three thousand bullockes: these were of the
Kings substance.
8 And his princes offred willingly vnto the
people, to the Priests and to the Leuites: Hilkiah,
and Zechariah, and Iehiel, rulers of the house of
God, gaue vnto the Priests for the Passeouer, *euen*
two thousand and sixe hundreth *sheepe*, and three
hundreth bullockes.
9 e Conaniah also and Shemaiah and Netha-
neel his brethren, and Hashabiah and Ieiel, and Io-
zabad, chiefe of the Leuites gaue vnto the Le-
uites for the Passeouer, fiue thousande *sheepe*, and
fiue hundreth bullockes.
10 Thus the seruice was prepared, and the
Priestes stoode in their places also the Leuites in
their orders, according to the Kings commande-
ment:
11 And they slewe the Passeouer, and the
Priestes f sprinkled *the blood* with their hands, and
the Leuites flayed *them*.
12 And they tooke away *from* the g burnt of-
fering to giue it according to the diuisions of the
families of the children of the people, to offer vn-
to the Lord, as it is written in the booke of Mo-
ses, and so of the bullockes.
13 And * they rosted the Passeouer with fire,
according to the custome, but the sanctified things
they sod in pots, pannes, and cauldrons, and distri-
buted them quickely to all the people.
14 Afterwarde also they prepared for them
selues and for the Priestes: for the Priestes the
sonnes of Aaron *were occupied* in offering of
burnt offrings, and the fat vntill night: therefore
the Leuites prepared for themselues, and for the
Priestes the sonnes of Aaron.
15 And the singers the sonnes of Asaph *stoode*
in their standing * according to the commande-
ment of Dauid, and Asaph, and Heman, and Ie-
duthun the Kings h Seer: and the porters at eue-
ry gate, who might not depart from their seruice:
therefore their brethren the Leuites prepared for
them.
16 So all the seruice of the Lord was prepared
the same day, to keepe the Passeouer, and to offer
burnt offerings vpon the altar of the Lord, accor-
ding to the commandement of King Iosiah.
17 And the children of Israel that were pre-
sent, kept the Passeouer the same time, and the
feast of the vnleauened bread seuen dayes.
18 And there was no Passeouer kept like that,
in Israel, from the dayes of Samuel the Prophet:
neither

‖ Or, Harhas.
m Meaning, eyther of the Priests apparel, or of the Kings.
n Reade hereof, 2.King.22.15.
o That is, to the King.
p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.
q This declareth what is the ende of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.
r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time only for the Kings sake.
s Forasmuch as neither yong nor olde could be exempted from the curses conteined therein, if they did transgres, he knew it pertained to all, and was his duetie to see it read to all sortes, that euery one might learne to auoide those punishments by seruing God aright.
t Because he had charge ouer al and must answere for euery one that perished, hee thought it his duetie to see that al should make profession to receiue the worde of God.
* 2.King.23.21.
a The Scripture vseth in sundry places to call ẏ lambe the Passouer, which was but the signe of the Passouer, because in al sacraments the signes haue the names of the things which are signified.
b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.
c As it was before the Temple was built: therefore your office now is to instruct the people, & to praise God.
* 1.Chro.23.24.25. 26.chapters, &c.
‖ Or, the people.
d Exhort euery one to examine themselues, that they be meete to eate of the Passeouer.
† Ebr. sonnes of the people.
e So that euery one and of all sortes gaue of that they had a liberall portion to the seruice of God.
f Meaning, of the lambe, which was called the Passeouer: for onely the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.
g They reserued for the people that which was not expedient to be offred, that euery man might offer peace offerings, and so haue his portion.
* Exod.12.8.
* 1.Chro.25.1.
h Meaning hereby his Prophet, because he appointed the Psalmes and prophecies which were to be sung.

neither did all the Kinges of Israel keepe such a
Passeouer as Iosiah kept, and the Priestes and the
Leuites, and all Iudah, and Israel that were † pre-
sent, and the inhabitants of Ierusalem.
19 This Passeouer was kept in i the eighteenth
yeere of the reigne of Iosiah.
20 ¶ * After all this, when Iosiah had prepa-
red the Temple, Necho King of Egypt came vp to
fight against k Carchemish by ‖ Perath, and Iosiah
went out against him.
21 But he sent messengers to him, saying, What
haue I to do with thee, thou King of Iudah? *I come*
not against thee this day, but against the house
† of mine enemie, and God commanded me to
make haste: leaue off *to come* against God, which is
with me, least he destroy thee.
22 But Iosiah woulde not turne his face from
him, but l changed his apparell to fight with him,
and hearkened not vnto the wordes of Necho,
which were of the mouth of God, but came to
fight in the valley of Megiddo.
23 And the shooters shot at king Iosiah: then
the King saide to his seruants, Cary me away, for
I am very sicke.
24 So his seruants tooke him out of that cha-
ret, and put him in the seconde charet which hee
had, and when they had brought him to Ierusa-
lem, he died, and was buried in the sepulchres of
his fathers: and all Iudah and Ierusalem m mour-
ned for Iosiah.
25 And Ieremiah lamented Iosiah, and all sin-
ging men and singing women mourned for Iosiah
in their lamentations to this day, & made the same
for an ordinance vnto Israel: and beholde, they
be written in the n lamentations.
26 Concerning the rest of the actes of Iosiah
& his goodnesse, *doing* as it was written in the Law
of the Lord,
27 And his deedes, first and last, beholde, they
are written in the booke of the Kinges of Israel
and Iudah.

† Ebr. founde.
i Which was in the sixe and twentieth yeere of his age.
* 2.King 23.29.
k Which was a citie of the Assyrians, and Iosiah fearing least he passing through Iudah, woulde haue taken his kingdome, made warre against him and consulted not with the Lord.
‖ Or, Euphrates.
† Ebr. of my battell.
l That is, armed him selfe, or disguised him selfe because he might not be knowen.
m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zach.12.11.
n Which some thinke Ieremie made, wherein he lamenteth the state of ÿ church after this kings death.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim, 8 After him Iehoiachin. 11 After him Zedekiah. 14. 17 In whose time all the people were caried away to Babel for contemning the admonition of the Prophets, 22 And were restored againe the seuentieth yeere after by King Cyrus.

THen * the people of the land tooke Iehoahaz
the sonne of Iosiah, and made him king in his
fathers stead in Ierusalem.
2 Iehoahaz *was* three and twentie yeere olde
when he beganne to reigne, and he reigned three
a moneths in Ierusalem.
3 And the King of Egypt tooke him away at
Ierusalem, and condemned the lande in an b hun-
dreth talents of siluer, and a talent of golde.
4 ¶ And the King of Egypt made Eliakim his
brother King ouer Iudah and Ierusalem, and tur-
ned his name to Iehoiakim: and Necho tooke Ie-
hoahaz his brother, and caried him to Egypt.
5 Iehoiakim *was* fiue and twentie yeere olde,
when hee began to reigne, and hee reigned eleuen
yeere in Ierusalem, and did c euill in the sight of
the Lord his God.
6 Against him came vp Nebuchad-nezzar
King of Babel, and bound him with chaines to ca-
ry him to Babel.
7 Nebuchad-nezzar also * caried of the ves-
sels of the house of the Lorde to Babel, and put
them in his Temple at Babel.
8 Concerning the rest of the actes of Iehoi-
akim, and his abominations which hee did, and
d that which was found vpon him, beholde, they
are written in the booke of the Kinges of Israel
and Iudah, and Iehoiachin his sonne reigned in
his stead.
9 ¶ Iehoiachin *was* e eight yeere olde when
hee beganne to reigne, and hee reigned three mo-
neths and ten dayes in Ierusalem, and did euill in
the sight of the Lord.
10 And when the yeere was out, King Nebu-
chad-nezzar sent and brought him to Babel with
the precious vessels of the house of the Lorde, and
he made Zedekiah his ‖ brother King ouer Iudah
and Ierusalem.
11 Zedekiah *was* one and twentie yeere olde,
when he began to reigne, and reigned eleuen yere
in Ierusalem.
12 * And he did euill in the sight of the Lord
his God, and humbled not himselfe before Iere-
miah the Prophet at the commaundement of the
Lord,
13 But hee rebelled moreouer against Nebu-
chad-nezzar, which had caused him to sweare by
God: and he hardned his necke & made his heart
obstinate that hee might not returne to the Lorde
God of Israel.
14 All the chiefe of the Priests also and of the
people trespassed wonderfully, according to all the
abominations of the heathen, and polluted the
house of the Lorde which he had sanctified in Ie-
rusalem.
15 Therefore the Lorde God of their fathers
sent to them † by his messengers, f rising earely &
sending: for he had compassion on his people, and
on his habitation.
16 But they mocked the messengers of God
and despised his wordes, and misused his Prophets,
vntill the wrath of the Lord arose against his peo-
ple, and till there was no g remedie.
17 For he brought vpon them the King of the
Caldeans, who slewe their yoong men with the
sword h in the house of their Sanctuarie, and spared
neither yoong man, nor virgin, ancient, nor aged.
God i gaue all into his hand,
18 And all the vessels of the house of God
great and small, and the treasures of the house of
the Lord, and the treasures of the King, and of his
princes: all these caried he to Babel.
19 And they burnt the house of God, and
brake downe the wall of Ierusalem, and burnt all
the palaces thereof with fire, and all the precious
vessels thereof, to destroy *all*.
20 And they that were left by the sworde, ca-
ried he away to Babel, and they were seruants to
him and to his sonnes, vntill the kingdome of the
k Persians had rule,
21 To fulfill the worde of the Lorde by the
l mouth of Ieremiah, vntill the lande had her
fill of her Sabbaths: *for* all the dayes that she
lay desolate, she kept Sabbath, to fulfill seuentie
yeeres.
22 ¶ * But in the m first yeere of Cyrus King
of Persia (when the worde of the Lorde, *spoken*

* 2.King.23.30.
a For three moneths after the death of Iosiah came Necho to Ierusalem, and so the plagues began, which Huldah, and the Prophets forewarned should come vpon Ierusalem.
b To pay this as a yeerely tribute.
c Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out.
* 2.King.24.13.
d He meaneth superstitious marks which were found vpon his bodie, when he was deade which thing declared how deeplie idolatrie was rooted in his heart, seeing he bare the marks in his flesh.
e That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was aliue, and after his fathers death which was the eighteenth yeere of his age, he reigned alone three moneths and ten dayes.
‖ Or, uncle.
* 2.King.24.17,19. ierem.52.2.
† Ebr. By the hand of his.
f By this phrase the Scripture meaneth, often times and diligently, as Ierem.11.7. and 25.3. and 26.5. and 32.33.
g Till God could no longer suffer their sinnes, but must needs punish them.
h Whither they fled, thinking to haue bene saued for the holinesse thereof.
i Which is not because God approoueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was ledde with ambition and vaine glorie, whereunto were ioyned furie and crueltie: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who vsed this wicked instrument to declare his iustice.
k When Cyrus King of Persia had made the Babylonians subiect. l Who threatned the vengeance of God, and seuentie yeeres captiuitie, which he calleth the Sabbaths or rest of the land, Iere.25.12. * Ier.25.13. & 29.10. 1.Esd.2.1. m In the first yeere that he raigned ouer the Caldeans, Ezra.1.1.

by

by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus King of Persia, and he made a proclamation through al his kingdome, and also by writing, saying,
23 Thus saith Cyrus King of Persia, All the kingdome of the earth hath the Lord God of heauen giuen me, and hath [a] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God *is*? let him goe vp.

a God had so forewarned by his prophet aboue an hundreth yeeres, before Cyrus was borne, Isa.44.28. that Ierusalem and the Temple should be built againe by Cyrus his anointed: so called, because God vsed his seruice for a time to deliuer his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Ebrew, but is translated out of the Greeke.

O Lorde Almightie, God of our fathers, Abraham, Isaac and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bounde the sea by the worde of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whome all doe feare and tremble before thy power: for the Maiestie of thy glorie can not be borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lorde, according to thy goodnesse hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, *as* to Abraham, and Isaac and Iacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not woorthy to beholde and see the height of the heauens for the multitude of mine vnrighteousnesse. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations and haue multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Be not angry with me for euer by reseruing euill for me, neither condemne me into the lower partes of the earth. For thou art the God, *euen* the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt saue me that am vnwoorthie, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. for all the power of the heauens praise thee, and thine is the glory for euer and euer, Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.
b He speaketh this in comparison of himselfe & those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

EZRA.

THE ARGVMENT.

As the Lord is euer mercifull vnto his Church, and doth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world and aspire vnto the heauens: so after that he had visited the Iewes and kept them now in bondage seuentie yeeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding least they shoulde grow into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseth domesticall enemies, which endeuour as much as they can to hinder their most woorthie enterprises: yet by the exhortation of the Prophet they went forwarde by litle and litle till their worke was finished. The authour of this booke was Ezra, who was Priest, and Scribe of the Law, at chap.7.6. He returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, aboue fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great companie, and much treasures, with letters to the Kings officers for all such thinges as should be necessarie for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 *Cyrus sendeth againe the people that was in captiuitie,* 8 *And restoreth them their holy vessels.*

Nowe * in [a] the first yeere of Cyrus King of Persia (that the worde of the LORD, *spoken* by the [b] mouth of Ieremiah, might be accomplished) the Lorde stirred vp the [c] spirite of Cyrus King of Persia, and hee made a Proclamation thorowe all his Kingdome, and also by writing, saying,
2 Thus saith Cyrus King of Persia, The Lord God of heauen hath giuen me [d] all the kingdomes of the earth, and he hath commanded mee to builde him an house in Ierusalem, which is in Judah.
3 Who is he among you of all his people with whome his God is? let him goe vp to Ierusalem which is in Iudah, and builde the house of the

* 2.Chron.36.22. 1.esdras 2.1. iere.25.12. and 29.10.
a After that he and Darius had wonne Babylon.
b Who promised them deliuerance after that 70. yeres were past, Ierem.25.11.
c That, is mooued him, and gaue him heart.
d For he was chiefe Monarch, and had many nations vnder his dominion, which this heathen King confesseth to haue receiued of the liuing God.

the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he soiourneth) [e] let the men of his place releiue him with siluer and with gold, and with substance, and with cattel, [f] *and* with a willing offring, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah & Beniamin, & the Priests & Leuites rose vp, with al them whose spirit God had raysed to goe vp, to builde the house of the Lord which is in Ierusalem.

6 And all [g] they that were about them, strengthened their hands with vessels of siluer, with gold, with substance and with cattel, and with precious things, besides all that was willingly offred.

7 Also the King Cyrus brought forth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus King of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto [h] Sheshbazzar the Prince of Iudah.

9 And this is the nomber of them, thirtie basins of golde, a thousand basins of siluer, nine and twenty [i] kniues,

10 Thirty boules of gold, *and* of siluer boules of the second sort, foure hundreth and ten, *and* of other vessels, a thousand.

11 All the vessels of golde and siluer *were* fiue thousand & foure hundreth. Sheshbazzar brought vp all [k] with them of the captiuitie that came vp from Babel to Ierusalem.

e If any through pouertie were not able to returne, the Kings commission was that he should be furnished with necessaries.
f Which they them selues should send toward the reparation of the Temple.
g The Babylonians & Chaldeans gaue them these presents: thus rather then the children of GOD should want for their necessities, he would stirre vp the heart of the very infidels to helpe them.
* 2.King.25.13. 2.chro.36 7.ier.27. 19,20.dan.1.2.
h So the Caldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.
i Which serued to kill the beasts that were offred in sacrifice.
k With the Iewes that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuity.

THese * also are the sonnes [a] of the prouince that went vp out of the captiuity (whom Nebuchadnezzar King of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his city,

2 Which came with [b] Zerubbabel, *to wit*, Ieshua, Nehemiah, Seraiah, Reelaiah, [c] Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men [d] of the people of Israel *was*,

3 The sonnes of Parosh, two thousand, an hundreth seuenty and two.

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of ‖ Pahath Moab, of the sonnes of Ieshua *and* Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth and fiue and fourtie:

9 The sonnes of Zaccai, seuen hundreth and threescore:

10 The sonnes of Bani, sixe hundreth and two and fourtie:

11 The sonnes of Bebai, sixe hundreth, and three and twentie:

12 The sonnes of Azgad a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, sixe hundreth, three score and sixe:

14 The sonnes of Biguai, two thousand, and sixe and fiftie:

* Nehe.7.6. 1.esdr. 5.7.
a Meaning, Iudea, which was a prouince, that is, a countrey which was in subiection.
b Zerubbabel was chiefe captaine, & Ieshua the hie Priest: but Nehemiah a man of great authoritie went not now but came after 64. yeeres.
c This was not that Mordecai which was Esters kinsman.
d Meaning, of the common people.
‖ Or, of the Duke of Moab.

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of [e] Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth & twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie and fiue:

21 [f] The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, sixe and fiftie:

23 The men of Anothoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundreth & three and fourtie:

26 The sonnes of Haramah and Gaba, sixe hundreth, and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The sonnes of Beth-el, & Ai, two hundreth, and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and sixe and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundreth, and fiue and twentie:

34 The sonnes of Iericho, three hundreth and fiue and fourtie:

35 The sonnes of Senaah, three thousand, sixe hundreth and thirtie.

36 ¶ The [g] Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundreth and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ ‖ The Leuites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.

41 ¶ ‖ The Singers: the sonnes of Asaph, an hundreth and eight and twentie.

42 ¶ ‖ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all *were* an hundreth and nine and thirtie.

43 ¶ The [h] Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzza, the sonnes of Paseah, the sonnes of Besai,

e Which were of the posteritie of Hezekiah.
f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.
g Before, he hath declared the two Tribes of Iudah and Beniamin, and nowe commeth to the Tribe of Leui, and beginneth at the Priests.
‖ The Leuites.
‖ The Singers.
‖ The Porters.
h So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Ioshua, Iosh.9.23.

50 The sonnes of Asnah, the sonnes of Meu-
nim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of Ha-
kupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Me-
hida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara,
the sonnes of Thamah,
54 The sonnes of Neziah, the sonnes of Ha-
tipha,
55 The sonnes of Salomons i seruants: the
sonnes of Sotai, the sonnes of Sophereth, the
sonnes of Peruda,
56 The sonnes of Iaalah, the sonnes of Dar-
kon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes of
Hattil, the sonnes of Pochereth Hazzebaim, the
sonnes of Ami.
58 All the Nethinims, and the sonnes of Sa-
lomons seruants *were* three hundreth ninetie and
two.
59 ¶ And these went vp from Telmelah, and
from Telharsha, Cherub, Addan, *and* Immer, but
they coulde not discerne their fathers house and
their seede, whether they were of Israel.
60 The sonnes of Delaiah, the sonnes of To-
biah, the sonnes of Nekoda, sixe hundreth & two
and fiftie.
61 And of the sonnes of the Priestes, the
sonnes of Habaiah, the sonnes of Coz, the sonnes
of k Barzillai: which tooke of the daughters of
Barzillai the Giliadite to wife, and was called
after their name.
62 These sought their writing of the genealo-
gies, but they were not founde: therefore were
they put from the Priesthoode.
63 And l Tirshatha sayde vnto them, that they
should not eate of the most holy thing, till there
rose vp a Priest with m Vrim and Thummim.
64 The whole Congregation together *was*
two and fourtie thousande, three hundreth and
threescore,
65 Beside their seruants and their maydes: of
whome *were* seuen thousand, three hundreth and
seuen and thirtie: and among them *were* two
hundreth singing men and singing women.
66 Their horses *were* seuen hundreth, and sixe
and thirtie: their mules, two hundreth and fiue
and fourtie:
67 Their camels foure hundreth, and fiue and
thirtie: their asses, sixe thousand, seuen hundreth
and twentie.
68 And *certaine* of the chiefe fathers, when
they came to the house of the Lord, which was in
Ierusalem, they offred willingly for the house of
God, to set it vpon his foundation.
69 They gaue after their abilitie vnto the trea-
sure of the worke, *euen* one and threescore thou-
sand n drammes of golde, & fiue thousand o pieces
of siluer, and an hundreth Priests garments.
70 So the Priestes and the Leuites, and a *cer-
taine* of the people, and the singers, and the por-
ters, and the Nethinims dwelt in their cities, and
all Israel in their cities.

i Which came of them that Salomon had appoynted for the worke of the Temple.

k Of him is made mention, 2. Sam. 17.27 and 19.31. and because the Priests office was had in contempt, these woulde haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignity of their office.

l This is a Chalde name & signifieth him that hath authoritie ouer others.

m Reade exod 28.30.

n Which mount to of our money 24826.li. 13.sh.4.d. esteeming the French crowne at 6.shil.4 d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called minae and conteine a piece two markes: so 5000. minaes make 53000. frankes, which mount to of our money 69666.li. 13.sh 4.d. so that the whole summe was 94493.li.6.shil.8.d.

CHAP. III.

1 They builde the altar of God. 6 They offer to the Lord. 7 They prepare for the Temple. 11 And sing vnto the Lord.

And * when the a seuenth moneth was come,
and the children of Israel *were* in their ci-
ties, the people assembled themselues as one man
vnto Ierusalem.
2 Then stoode vp Ieshua the sonne of Ioza-
dak, and his brethren the Priestes, and Zerubbabel
the b sonne of Shealtiel, and his brethren, and
builded the altar of the God of Israel, to offer
burnt offrings thereon, as it is written in the Lawe
of Moses the man of God,
3 And they set the altar vpon c his bases (for
feare *was* among them, because of the people of
those countreys) therefore they offred burnt offe-
rings thereon vnto the Lord, *euen* burnt offrings
in the morning, and at euen.
4 They kept also the feast of the Taberna-
cles, as it is written, and the burnt offring *daily,
by nomber according to the custome day by day,
5 And afterward d the continuall burnt of-
fring, both in the newe moneths and in all the
feast dayes that were consecrate vnto the Lorde,
and in all the oblations willingly offered vnto the
Lord.
6 From the first day of the seuenth moneth
began they to offer burnt offrings vnto the Lord:
but the foundation of the Temple of the Lord
was not layde.
7 They gaue money also vnto the masons, and
to the workemen, and meate and drinke, and oyle
vnto them of Zidon and of Tyrus, to bring them
cedar wood from Lebanon to the sea vnto ||Iapho,
according to the graunt that they had of Cyrus
King of Persia.
8 ¶ And in the second yeere of their com-
ming vnto the house of God in Ierusalem in the
e second moneth began Zerubbabel the sonne of
Shealtiel, and Ieshua the sonne of Iozadak, and
the remnant of their brethren the Priests and the
Leuites, and all they that were come out of the
captiuitie vnto Ierusalem, and appoynted the Le-
uites from twentie yeere olde and aboue, to set
forward the worke of the house of the Lord.
9 And Ieshua f stoode with his sonnes, and his
brethren, *and* Kadmiel with his sonnes, *and* the
sonnes of Iudah together to set forwarde the
workemen in the house of God, and the sonnes
of Henadad with their sonnes, and their brethren
the Leuites.
10 And when the builders layed the founda-
tion of the Temple of the Lord, they appoynted
the Priestes in their apparell with trumpets, and
the Leuites the sonnes of Asaph with cymbales,
to praise the Lord, * after the ordinance of Da-
uid King of Israel.
11 Thus they sang when they gaue praise,
and when they gaue thankes vnto the Lord, For
he is good, for his mercie *endureth* for euer to-
ward Israel. And all the people shouted with a
great shoute, when they praysed the Lorde, be-
cause the foundation of the house of the Lorde
was layed.
12 Many also of the Priests & the Leuites and
the chiefe of the fathers, ancient men which had
seene the first house, (when the foundation of
this house was laid before their eyes) g wept with
a loude voyce, and many shouted aloud for ioy,
13 So that the people coulde not discerne the
sound of the shoute for ioy, from the noyse of the
weeping of the people: for the people shouted
with a loud crie, and the noyse was heard farre off.

*1. Esdr. 5.47.

a Called Tishri which answereth to part of September, and part of October.

b Meaning, nephewe: for he was the sonne of Pedaiah, reade 1. Chron 3.19.

c In the place where Salomon had placed it.

*Exod. 23.16.

d That is, after the feast of Tabernacles.

|| Or, Ioppa.

e Which moneth conteined part of April, and part of May, for in the meane season they had prouided for things necessarie for the worke.

f They gaue them exhortations, and encouraged euery man forward in the worke.

*1. Chron. 16.7, 8.

g Because they sawe that it was nothing so glorious as that Temple, which Salomon had built, notwithstanding Aggeus comforteth them and prophecieth that it shalbe more beautifull then the first, meaning the spiritual Temple, which are the members of Christes body.

CHAP. IIII.

2 The building of the Temple is hindred and begunne. 11 Letters to Artaxerxes, and the answere.

BVt [a] the aduersaries of Iudah and Beniamin
heard, that the children of the captiuitie buil-
ded the Temple vnto the Lord God of Israel.
2 And they came to Zerubbabel, and to the
chiefe fathers, and sayd vnto them, We will builde
with you: for we seeke the Lord your God as yee
do, and we haue sacrificed vnto him since the time
of Esar Haddon king of Asshur, which brought vs
vp hither.
3 Then Zerubbabel, and Ieshua, and the rest
of the chiefe fathers of Israel, sayde vnto them, It
is not for you, but for vs to buyld the house vnto
our God: [b] for we our selues together will buylde
it vnto the Lorde God of Israel, as king Cyrus the
king of Persia hath commanded vs.
4 Wherefore the people of the land † discou-
raged the people of Iudah, and troubled them in
buylding,
5 And they [c] hired counsellers against them,
to hinder their deuise, all the dayes of Cyrus
King of Persia, euen vntill the reigne of Darius
King of Persia.
6 And in the reigne of [d] Ahashuerosh (in the
beginning of his reigne) wrote they an accusation
against the inhabitants of Iudah and Ierusalem.
7 And in the daies of [e] Artahshashte, Mithre-
dath, Tabeel, and the rest of their companions
wrote when it was peace, vnto Artahshashte king
of Persia, and the writing of the letter was the A-
ramites writing, and the thing declared *was* in the
language of the Aramites.
8 Rehum the ‖chancelour, and Shimshai the
scribe wrote a letter against Ierusalem to Artah-
shashte the King, in this sort.
9 Then *wrote* Rehum the chauncelour, and
Shimshai the scribe, and their companions [f] Di-
naie, and Apharsathcaie, Tarpelaie, Apharsaie,
Archeuaie, Bablaie, Shushanchaie, Dehaue, El-
maie,
10 And the rest of the people whom the great
and noble [g] Asnappar brought ouer, and set in the
cities of Samaria, and other that are beyonde the
[h] Riuer and [i] Cheeneth.
11 ¶ This is the copie of the letter that they
sent vnto King Artahshashte, THY SER-
VANTS the men beyond the Riuer and Chee-
neth, *salute thee*.
12 Be it knowen vnto the King that the Iewes,
which came vp from thee to vs, are come vnto
Ierusalem (a citie rebellious and wicked) and
buylde, and lay the foundations of the walles, and
haue ioyned the foundations.
13 Bee it knowen nowe vnto the King, that if
this citie be built, & the foundations of the walles
layed, they wil not giue tolle, tribute, nor [k] custome:
so shalt thou hinder the Kings tribute.
14 Nowe therefore because † wee haue bene
brought vp in the *Kings* palace, it was not meete
for vs to see the Kings dishonour: for this cause
haue we sent and certified the King,
15 That one may searche in the booke of the
Chronicles of thy fathers, and thou shalt finde in
the booke of the Chronicles, & perceiue that this
citie is rebellious and noysome vnto Kings & pro-
uinces, and that they haue moued sedition of olde
time, for the which cause this citie was destroyed.
16 Wee certifie the King *therefore*, that if this
citie be buylded, and the foundation of the walles
layd, by this meanes the portion beyond the Riuer
shal not be thine.
17 ¶ The King sent an answere vnto Rehum
the Chauncelour, and Shimshai the Scribe, and to
the rest of their companions that dwelt in Sama-
ria, and vnto the other beyond the Riuer, [l] Shelam
and [m] Cheeth.
18 ¶ The letter which yee sent vnto vs, hath
bene openly read before me,
19 And I haue commanded & they haue sear-
ched, and founde, that this citie of olde time hath
made insurrection against kings, & hath rebelled,
and rebellion hath bene committed therein.
20 There haue bene mightie kings also ouer
Ierusalem, which haue ruled ouer all beyonde the
Riuer, and tolle, tribute, and custome was giuen
vnto them.
21 Make ye now a decree, that those men may
cease, and that the citie be not buylt, till I haue gi-
uen *another* commandement.
22 Take heede nowe that yee fayle not to doe
this: why should domage grow to hurt the King?
23 When the copie of king Artahshashtes let-
ter was read before Rehum and Shimshai the
scribe, and their companions, they went vp in all
the haste to Ierusalem vnto the Iewes, and caused
them to cease by force and power.
24 Then [n] ceased the worke of the house of
God, which was in Ierusalem, & did stay vnto the
second yeere of Darius King of Persia.

CHAP. V.

1 Haggai and Zechariah doe prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen ‖ * Haggai a Prophet & Zechariah the
sonne of Iddo a Prophet prophecied vnto the
Iewes that were in Iudah, and Ierusalem, in the
name of the God of Israel, *euen* vnto them.
2 Then Zerubbabel the sonne of Shealtiel,
and Ieshua the sonne of Iozadak arose, and be-
gan to builde the house of God at Ierusalem, and
with them *were* the Prophets of God, which [a] hel-
ped them.
3 ¶ At the same time came to them Tatnai,
which was captaine beyonde the Riuer, and She-
ther-boznai and their companions, and sayde thus
vnto them, Who hath giuen you commaunde-
ment to builde this house, and to lay the founda-
tions of these walles?
4 [b] Then sayde wee vnto them after this ma-
ner, What are the names of the men that buylde
this buylding?
5 But the [c] eye of their God was vpon the El-
ders of the Iewes, that they coulde not cause them
to cease, till the matter came to Darius: and then
they answered by letters thereunto.
6 The copie of the letter, that Tatnai cap-
taine beyond the Riuer, and Shether-boznai and
his companions, Apharsechaie, which were be-
yond the Riuer) sent vnto King Darius.
7 They sent a letter vnto him, wherein it was
written thus, VNTO DARIVS the King, all
peace.
8 Be it knowen vnto the King, that we went
into the prouince of Iudea, to the house of the great
God, which is builded with ‖ great stones, & beames
are layde in the walles, and this worke is wrought
speedily, and prospereth in their hands.
9 Then asked we those Elders, and sayde vnto
them thus, Who hath giuen you commandement
to buylde this house, and to lay the foundation of
these walles?

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2.King.17.24.& 19.37. These professed God but worshipped idoles also, & therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatrie in steade of true religion.

† Ebr. made their hands weake.

c They bribed the gouernors vnder the king, to hinder their worke, thus they that halt, can not abide, that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. some thinke it was Cambises Cyrus sonne, or Darius, as vers. 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour.

‖ Or, Counsellour.

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Sancherib, but rather Salmanasar.

h To wit, Euphrates, & he meaneth in respect of Babel that they dwelt beyond it.

i Which were a certaine people that enuied the Iewes.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any countrey.

† Ebr. In the Chalde, We haue eaten the salt of the Palace.

l Some reade for Shelam, salutation or greeting.

m Called also Cheeneth, as verse 11.

n Not altogether, for the Prophets exhorted them to continue, but they vsed lesse diligēce because of the troubles.

‖ Or, Haggeus.
* Hag.1.1.
1.Esd.6.1.

a Which incouraged them to goe forward, & accused them that they were more carefull to buylde their owne houses then zealous to buylde the Temple of God.

b That is, the enemies asked this, as verse 10.

c His fauour and the spirite of strength.

‖ Or, marble.

10 We asked their names also that wee might
certifie thee, *and* that we might write the names of
the men that were their rulers.
11 But they answered vs thus & sayde, We are
the seruants of the God of heauen and earth, and
buylde the house that was built of olde *and* many
yeeres ago, which a [d] great King of Israel * buil-
ded, and founded it.

d To wit, Salomon.
*1.King.6.2. 2.chro.3.2.

12 But after that our fathers had prouoked the
God of heauen vnto wrath, * hee gaue them ouer
into the hand of Nebuchadnezzar King of Babel
the Caldean, & he destroyed this house, and caryed
the people away captiue vnto Babel.

*2.King.24.12. & 25.9.

13 But in the [e] first yere of Cyrus King of Ba-
bel, King Cyrus made a decree to buylde this
house of God.

e Read chap.1.1.2.

14 And the vessels of golde and siluer of the
house of God, which Nebuchadnezzar tooke out
of the Temple, that was in Ierusalem, & brought
them into the Temple of Babel, those did Cyrus
the king take out of the Temple of Babel, & they
gaue them vnto *one* [f] Sheshbazzar by his name,
whome he had made captaine.

f Read Chap.1.8.

15 And he sayde vnto him, Take these vessels
and goe thy way, and put them in the Temple that
is in Ierusalem, and let the house of God be buylt
in his place.
16 Then came the same Sheshbazzar & layde
the foundation of the house of God, which is in
Ierusalem, and since that time euen vntill nowe,
hath it bene in buylding, yet is it not finished.
17 Nowe therefore if it please the King, let
there bee searche made in the house of the Kings
[g] treasures, which is there in Babel, whether a de-
cree hath bene made by King Cyrus, to build this
house of God in Ierusalem, and let the King sende
his minde concerning this.

g Meaning, in the librarie, or, places where lay the registers, or records of times.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel kepe the feast of vnleauened bread.

THen *King Darius gaue commandement, and
they made search in the † librarie of the trea-
sures, which were there layd vp in Babel.

*1.Esd.6.21.
† Ebr. house of bookes.

2 And there was found in a [a] coffer (in the pa-
lace that was in the prouince of the Medes) a vo-
lume, and therein was it thus written, *as* a memo-
riall,

a Wherein were the actes of the Kings of Medes and Persians.

3 IN THE FIRST yeere of King Cy-
rus, King Cyrus made a decree for the house of
God in Ierusalem, Let the house be buylt, *euen*
the place where they offred sacrifices, and let the
walles thereof bee ioyned together: let the height
thereof *be* three score cubites, *and* the breadth
thereof three score cubites,
4 Three ‖ orders of ‖ great stones, and one or-
der of timber, and let the expenses be giuen of the
Kings house.

‖ Or, rowes, or courses.
‖ Or, marble.

5 And also let them render the vessels of the
house of God (of golde and siluer, which Nebu-
chadnezzar tooke out of the Temple, which was
in Ierusalem, & brought vnto Babel) & let [b] him
goe vnto the Temple that is in Ierusalem to his
place, and put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyond the Ri-
uer, and Shethar Boznai, (and their companions
Apharsecaie, which are beyonde the Riuer) be yee
farre [c] from thence.
7 Suffer yee the worke of this house of God,
that the captaine of the Iewes and the Elders of
the Iewes may builde this house of God in his
place.

c Meddle not with them, neither hinder them.

8 For I haue giuen a commandement what ye
shall do to the Elders of these Iewes, for the buyl-
ding of this house of God, that of the reuenues of
the King, which is of the tribute beyonde the Ri-
uer, there bee incontinently expenses giuen vnto
these men that they [d] cease not.

d For lacke of money.

9 And that which they shall haue neede of,
let it be giuen vnto them day by day, whether it
be yong bullockes, or rammes, or lambes for the
burnt offrings of the God of heauen, wheate, salt,
wine, and oyle, according to the appoyntment of
the Priestes that are in Ierusalem, that there bee
no fault,
10 That they may haue to offer sweete odours
vnto the God of heauen, and praye for the Kings
life, and for his sonnes.
11 And I haue made a decree, that whosoeuer
shall alter this sentence, the wood shall be pulled
downe from his house, and shall be set vp, *and* hee
shalbe hanged thereon, and his house shalbe made
a dunghill for this.
12 And the God that hath caused his Name
[e] to dwell there, destroy all Kings and people that
put to their hand to alter *and* to destroy this house
of God, which is in Ierusalem. I Darius haue made
a decree, let it be done with speede.

e Who hath appointed that place to haue his Name called vpon there.

13 ¶ *Then Tatnai the captaine beyond the
Riuer, *and* Shethar Boznai and their companions,
according to that which Darius had sent, so they
did speedily.

*1.Esd.7.1.

14 So the Elders of the Iewes builded, & they
prospered by the prophecying of [f] Haggai the Pro-
phet, and Zechariah the sonne of Iddo, and they
buylded & finished it, by the appoyntment of the
God of Israel, and by the commandement of Cy-
rus and Darius, and Artahshashte king of Persia.

f Whome God stirred vp to assure them that he would giue their worke good successe.

15 And this house was finished the thirde day
of the moneth [g] Adar, which was [h] the sixt yeere
of the reigne of King Darius.
16 ¶ And the children of Israel, the Priests, and
the Leuites, and the residue of the children of the
captiuitie kept the dedication of this house of God
with ioy,

g This is the twelft moneth, & conteineth part of Februarie and part of March.
h And the two & fourtieth after their first returne.

17 And offred at the dedication of this house
of God an hundreth bullockes, two hundreth
rams, foure hundreth lambes, and twelue goates,
for the sinne of all Israel, according to the nom-
ber of the tribes of Israel.
18 And they set the Priests in their order, and
the Leuites in their courses ouer the seruice of
God in Ierusalem, as it is written in the *booke of
Moses.

*Nomb.3.6. & 8.9.

19 And the children of the captiuitie kept the
Passeouer on the fourtenth day of the first moneth.
20 (For the Priests and the Leuites were puri-
fied altogether) and they killed the Passeouer for
all the children of the captiuitie, and for their bre-
thren the Priests, and for themselues.
21 So the children of Israel which were come
againe out of captiuitie, and all such as had [i] sepa-
rated themselues vnto them, from the filthines of
the Heathen of the land to seeke the Lord God of
Israel, did eate,
22 And they kept the feast of vnleauened bread
seuen dayes with ioy: for the Lord had made them
glad, and turned the heart of the King of [k] Asshur
vnto them, to † incourage them in the worke of
the house of God, *euen* the God of Israel.

i Which were of the heathen, & forsaked their idolatrie to worship the true God.
k Meaning, Darius who was King of the Medes, Persians, and Assyrians.
† Ebr. to strengthen their handes.

CHAP.

CHAP. VII.

1 By the commandement of the King, Ezra and his companions come to Ierusalem. 27 He giueth thankes to God.

NOw after these things, in the reigne of [a] Artahshashte King of Persia, *was* Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a [c] Scribe prompt in the Lawe of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hande of the Lord his God, *which was* vpon him.

7 And there went vp *certaine* of the children of Israel, and of the Priestes, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of King Artahshashte.

8 And hee came to Ierusalem in the [d] fift moneth, which was in the seuenth yeere [e] of the King.

9 For vpon the first *day* of the first moneth began he to goe vp from Babel, and on the first *day* of the fift moneth came he to Ierusalem, according to the good hand of his God *that was* vpon him.

10 For Ezra had prepared his heart to seeke the Lawe of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that King Artahshashte gaue vnto Ezra the Priest *and* scribe, *euen* a writer of the words of the commandements of the Lord, & of his statutes ouer Israel.

12 ARTAHSHASHTE King of Kings to Ezra the Priest and perfite scribe of the Lawe of the God of heauen, and to [f] Cheeneth.

13 I haue giuen commandement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priestes, and Leuites [g] to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the King and his seuen counsellers, to [h] enquire in Iudah and Ierusalem, according to the lawe of thy God, which is in [i] thine hand,

15 And to cary the siluer and the gold, which the King & his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and golde that thou canst finde in all the prouince of Babel, with the free offring of the people, and that which the Priestes offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest bye speedily with this siluer, bullocks, rammes, lambes, with their meate offrings and their drinke offrings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to do with the rest of the siluer, and gold, doe ye it according to the will of your [k] God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needefull for the house of thy God, which shall be meete for thee to bestowe, thou shalt bestowe it out of the Kings treasure house,

21 And I King Artahshashte haue giuen commandement to all the treasurers which are beyond [l] the Riuer, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundreth talents of siluer, vnto an hundreth † measures of wheate, and vnto an hundreth baths of wine, & vnto an hundreth [m] baths of oyle, and salt without writing.

23 Whatsoeuer *is* by the commaundement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth [n] against the realme of the King, and his children?

24 And we certifie you, that vpon any of the Priestes, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour laye vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) [o] set iudges and arbiters, which may iudge all the people that is beyond the Riuer, *euen* all that know the Law of thy God, and teach ye *them* that know it not.

26 And whosoeuer will not doe the Lawe of thy God, and the Kings lawe, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed *be* the Lorde God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercie toward mee, before the King and his counsellers, and before all the Kings mightie Princes: and I was comforted by the hand of the Lord my God *which was* vpon me, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admonisheth the Priestes of their duetie. 31 What they did when they came to Ierusalem.

THese * are nowe the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of King [a] Artahshashte.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth and fiftie.

4 Of the sonnes of ‖ Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

a The Ebrewes write, that diuers of the Kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Emperours Romaine.

b Ezra deduceth his kinred, till he commeth to Aaron, to prooue that he came of him.

c He sheweth here what a scribe is, who had charge to write the Lawe and to expound it, whom Marke calleth a scribe, Mar. 12.28. Matt. and Luke call him a Lawyer, or doctor of the Lawe, Matt. 22.35. Luke 10.25.

d That conteined part of Iuly and part of August.

e Of King Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the King wished him long life.

g Which remayned as yet in Babylon and had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As ye knowe best may serue to Gods glorie.

l Which was the riuer Euphrates, and they were beyond it in respect of Babylon.

† Ebr. Corim.

m Reade 1. King. 7.26. and 2. chro. 2.10.

n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glorie or affection to his people.

o To giue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted and would not obey.

p Thus Ezra gaue God thankes for that he gaue him so good successe in his affaires by reason of the King.

* 1. Esd. 8.29.

a Reade Chap. 7.1.

‖ Or, captaine of Moab.

9 Of the sonnes of Ioab, Obadiah the sonne
of Iehiel, and with him two hundreth and eigh-
teene males.
10 And of the sonnes of Shelomith the sonne
of Iosiphiah, and with him an hundreth and three-
score males.
11 And of the sonnes of Bebai, Zechariah the
sonne of Bebai, and with him eight and twentie
males.
12 And of the sonnes of Azgad, Iohanan the
sonne of Hakkatan, and with him an hundreth
and ten males.
13 And of the sonnes of Adonikam, *that were*
the [b] last, whose names are these: Eliphelet, Ie-
hiel and Shemaiah, and with them three score
males.

b That came to goe with Ezra.

14 And of the sonnes of Biguai, Vthai, and
Zabbud, and with them seuentie males.
15 And I gathered them to the [c] Riuer that
goeth toward Ahaua, and there abode wee three
dayes: then I viewed the people, and the Priestes,
and found there none of the sonnes of Leui.

c To that place of Euphrates, where Ahaua the riuer entreth into it. looke 1. Esdr. 8.41.

16 Therefore sent I to Eliezer, to Ariel, to
Shemeiah, and to Elnathan, and to Iarib, and to
Elnathan, and to Nathan, and to Zechariah, and
to Meshullam the chiefe, and to Ioiarib and to
Elnathan, men of vnderstanding,
17 And I gaue them commandement, to Iddo
the [d] chiefest at the place of Casiphia, and I † tolde
them the words that they should speake to Iddo,
and to his brethren the Nethinims at the place
of Casiphia, that they shoulde cause the ministers
of the house of our God to come vnto vs.

d Hee was the chiefest that taught there the Lawe of God vnto the Leuites.
† *Ebr. put wordes in their mouth.*

18 So by the good hand of our God *which*
was vpon vs, they brought vs a man of vnder-
standing of the sonnes of Mahali the sonne of
Leui the sonne of Israel, and Sherebiah with his
sonnes and his brethren, *euen* eighteene.
19 Also Hashabiah, and with him Ieshaiah of
the sonnes of Merari, with his brethren, and their
sonnes twentie.
20 And of the [e] Nethinims, whom Dauid had
set, and the Princes for the seruice of the Leuites,
two hundreth and twenty of the Nethinims, which
all were named by name.

e Reade Chap. 2.43.

21 And there at the Riuer, by Ahaua, I pro-
claimed a fast, that we might humble [f] our selues
before our God, and seeke of him a right way for
vs, and for our children, and for all our substance.
22 For I was [g] ashamed to require of the King
an armie and horsemen, to helpe vs against the e-
nemie in the way, because we had spoken to the
King, saying, The hande of our God *is* vpon all
them that seeke him in goodnesse, but his power
and his wrath *is* against all them that forsake him.
23 So we fasted, and besought our God for this:
and he was intreated of vs.

f He sheweth that the ende of fasting is to humble the body to the spirit, which must proceede of the heart liuely touched, or else it is but hypocrisie.
g He thought it better to commit himselfe to the protectiõ of God, then by seeking these ordinarie meanes, to giue an occasion to others to thinke that he did doubt of Gods power.

24 Then I separated twelue of the chiefe of
the Priests, Sherebiah, *and* Hashabiah, and ten of
their brethren with them,
25 And weighed them the siluer and the gold,
and the vessels, *euen* the offring of the house of our
God, *which* the King and his counselers, and his
Princes, and all Israel that were present had offred.
26 And I weighed vnto their hand sixe hun-
dreth and fiftie [h] talents of siluer, and in siluer ves-
sel, an hundreth talents, *and* in golde, an hundreth
talents:

h Reade 1. King. 9.14.

27 And twentie basins of golde, of a thousande
[i] drammes, and two vessels of shining brasse very
good, and precious as golde.

i Reade Chap. 2.69.

28 ¶ And I saide vnto them, Ye are consecrate
vnto the Lord, and the vessels *are* consecrate, and
the gold and the siluer *are* freely offred vnto the
Lord God of your fathers.
29 Watch ye, and keepe *them* vntill yee weigh
them before the chiefe Priestes and the Leuites,
and the chiefe fathers of Israel in Ierusalem in the
chambers of the house of the Lord.
30 So the Priests and the Leuites receiued the
weight of the siluer and of the golde, and of the
vessels to bring *them* to Ierusalem, vnto the house
of our God.
31 ¶ Then we departed from the Riuer of A-
hauah on the twelft *day* of the first moneth, to go
vnto Ierusalem, and the hand of our God *was* vp-
on vs, and deliuered vs from the hand of the ene-
mie, and of such as layde [k] waite by the way.
32 And we came to Ierusalem, & abode there
three dayes.

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

33 And on the fourth day was the siluer weigh-
ed, and the golde and the vessell in the house of
our God by the hande of Meremoth the sonne of
Vriah the Priest, and with him *was* Eleazar the
sonne of Phinehas, and with them *was* Iozabad
the sonne of Ieshua, and Noadiah the sonne of
Binnui the [l] Leuites,
34 By number and by weight of euery one, and
all the weight was written at the same time.

l This was a token of a good conscience and of his integritie, that he woulde haue witnesses of his fidelitie.

35 Also the children of the captiuitie, which
were come out of captiuitie, offered burnt offrings
vnto the God of Israel, twelue bullockes for all
Israel, ninetie and sixe rammes, seuentie and seuen
lambes, *and* twelue hee goates for sinne: all *was* a
burnt offring of the Lord.
36 And they deliuered the Kings commission
vnto the Kings officers, and to the captaines be-
yond the Riuer: and they promoted the people,
and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles. 5 He prayeth vnto God.

WHen * as these thinges were done, the ru- *1. Esdr. 8.67.
lers came to me, saying, The people of
Israel, and the Priestes, and the Leuites are not
[a] separated from the people of the landes (as tou-
ching their abominations) *to wit*, of the Canaa-
nites, the Hittites, the Perizzites, the Iebusites, the
Ammonites, the Moabites, the Egyptians, and the
Amorites.
2 For they haue taken their daughters to them-
selues, and to their sonnes, and they haue mixed
the holy seede with the people of the landes, and
the hande of the [b] princes and rulers hath beene
chiefe in this trespasse.

a From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrary to the law of God, and married where it was not lawfull. Deut. 7.3.
b That is, the gouernours are the chiefe beginners hereof.

3 But when I heard this saying, I rent my
clothes and my garment, and plucke off the haire
of mine head, and of my beard, and sate downe
[c] astonied.
4 And there assembled vnto me all that fea-
red the words of the God of Israel, because of the
transgression of them of the captiuitie. And I sate
downe astonied vntill the * euening sacrifice.
5 And at the euening sacrifice I arose vp from
mine heauinesse, and when I had rent my clothes
and my garment, I fell vpon my knees, and spred
out mine hands vnto the Lord my God,
6 And said, O my God, I am confounded and
ashamed, to lift vp mine eyes vnto thee my God:
for

c As one doubting whether God woulde continue his benefites towards vs or else destroy this which he had begun.
* Exod. 29.39. nom. 28.3,4.

d That is, we are drowned in finne.
e They so exceed that they can not growe greater.

for our iniquities are increased ouer d our head, and
our trespasse is growen vp vnto e the heauen.
7 From the dayes of our fathers haue we bin in
a great trespasse vnto this day, and for our iniqui-
ties haue we, our Kings, *and* our Priestes bene de-
liuered into the hand of the kings of the lands, vn-
to the sword, into captiuitie, into a spoyle, and in-
to confusion of face, as *appeareth* this day.
8 And nowe for a litle space grace hath bene
shewed from the Lord our God, in causing a rem-
nant to escape, and in giuing vs a f nayle in his ho-
ly place, that our God may light our eyes, and giue
vs a litle reuiuing in our seruitude.
9 For *though* we were bondmen, yet our God
hath not forsaken vs in our bondage, but hath en-
clined mercy vnto vs in the sight of the Kings
of Persia, to giue vs life, *and* to erect the house of
our God, and to redresse the desolate places therof,
and to giue vs a wall in Iudah and in Ierusalem.
10 And nowe, our God, what shal we say after
this? for we haue forsaken thy commandements,
11 Which thou hast commaunded by thy ser-
uants the Prophets, saying, *The lande whereunto
ye go to possesse it, is an vncleane land, because of
the filthines of the people of the lands, which by
their abominations, *and* by their vncleannes haue
filled it from corner to corner.
12 Now therefore shal ye not giue your daugh-
ters vnto their sonnes, neither shall ye take their
daughters vnto your sonnes, nor seeke their *peace
nor wealth for euer, that yee may be strong and
eate the goodnes of the lande, and leaue it for an
inheritance to your sonnes for euer.
13 And after all that is come vpon vs for our
euill deedes, and for our great trespasses, (seeing
that thou our God hast stayed *vs from being* be-
neath g for our iniquities, and hast giuen vs such
deliuerance)
14 Should we returne to breake thy comman-
dements, and ioyne in affinitie with the people of
such abominations? wouldest not thou be angrie
towarde vs till thou haddest consumed *vs*, so that
there *should be* no remnant nor any escaping?
15 O Lord God of Israel, thou art iust, for we
haue bene h reserued to escape, as *appeareth* this
day: beholde, we are before thee in our trespasse:
therfore we cannot stand before thee because of it.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22.23.

*Exo.23.32. & 34. 12,15,16. deut.7.23.

*Deut.23.6.

g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28.13.

h He sheweth that God is iust in punishing his people, & yet merciful in reseruing a residue to whome he sheweth fauour.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

WHiles * Ezra prayed thus, and a confessed
himselfe weeping, and falling downe be-
fore the house of God, there assembled vnto him
of Israel a very great Congregation of men and
women and children: for the people wept with a
great lamentation.
2 Then Shechaniah the sonne of Iehiel one of
the sonnes of Elam answered, and sayde to Ezra,
We haue trespassed against our God, and haue ta-
ken strange wiues of the people of the land, yet
nowe there is b hope in Israel concerning this.
3 Nowe therfore let vs make a couenant with
our God, to put away c all the wiues (and such as
are borne of them) according to the counsell of
the Lorde, and of those that feare the commande-
ments of our God, and let it be done according to
the Lawe.
4 Arise: for the matter d belongeth vnto thee:
we also wil be with thee: be of comfort and do it.
5 ¶ Then arose Ezra, and caused the chiefe
Priestes, the Leuites, and all Israel, to sweare that
they would doe according to this worde. So they
sware.
6 * And Ezra rose vp from before the house of
God, and went into the chamber of Iohanan the
sonne of Eliashib: he went euen thither, *but* hee
did eate neither bread, nor drunke water: for hee
mourned, because of the transgression of them of
the captiuitie.
7 And they caused a proclamation to goe
throughout Iudah and Ierusalem, vnto † all them
of the captiuitie, that they should assemble them-
selues vnto Ierusalem.
8 And whosoeuer woulde not come within
three dayes according to the counsel of the Prin-
ces and Elders, all his substance should be ‖ forfait,
and he should be separate from the Congregation
of them of the captiuitie.
9 ¶ Then all the men of Iudah and Beniamin
assembled themselues vnto Ierusalem within three
dayes, which was the twentieth *day* of the e ninth
moneth, and all the people sate in the streete of
the house of God, trembling for this matter, and
for the f raine.
10 And Ezra the Priest stood vp, and said vnto
them, Ye haue transgressed, and haue taken strange
wiues, to g increase the trespasse of Israel.
11 Now therefore h giue praise vnto the Lorde
God of your fathers, and do his will, and separate
your selues from the people of the land, and from
the strange wiues.
12 And all the Congregation answered, and
sayde with a loude voyce, So will we do according
to thy wordes vnto vs.
13 But the people are many, and it is a raynie
weather, and wee are not able to stande without,
neither *is it* the worke of one day or two: for we
are many that haue offended in this thing.
14 Let our rulers stande therefore i before all
the Congregation, and let all them which haue ta-
ken strange wiues in our cities, come at the time
appoynted, and with them the Elders of euery city
and the Iudges thereof, til the fierce wrath of our
God for this matter turne away from vs.
15 Then were appoynted Ionathan the sonne
of Asahel, and Iahaziah the sonne of Tikuah ouer
this matter, and Meshullam and Shabbethai the
Leuites helped them.
16 And they of the captiuitie did so, and k de-
parted, *euen* Ezra the Priest, *and* the men *that were*
chiefe fathers to the familie of their fathers by
name, and sate downe in the first day of the tenth
moneth to examine the matter.
17 And vntill the first day of the first moneth
they were finishing the businesse with all the men
that had taken strange wiues.
18 And of the sonnes of the Priests there were
men founde, that had taken strange wiues, *to wit*,
of the sonnes of Ieshua, the sonne of Iozadak, and
of his brethren, Maaseiah, Aeliezer, and Iarib and
Gedaliah.
19 And they gaue l their hands, that they would
put away their wiues, and they that had trespassed,
gaue a ramme for their trespasse.
20 And of the sonnes of Immer, Hanani, and
Zebadiah.
21 And of the sonnes of Harim, Maaseiah, and
Elijah, and Shemaiah, and Iehiel, and Vzziah.
22 And of the sonnes of Pashur, Elioenai, Maa-
seiah, Ishmael, Nethaneel, Iozabad, and Elasah.
23 And of the Leuites, Iozabad and Shimei,

*Esd.8.90.
a He confessed his sinnes & the sinnes of the people.

b Meaning, that God would receiue them to mercie.
c Which are strangers and maryed contrary to the Law of God.
d Because God hath giuen thee autoritie, and learning to perswade the people herein and to command them.

*Esd.9.1.

† Ebr. sonnes of the captiuitie.

‖ Or, condemned.

e Which contained part of Nouember & part of December.
f For the season was giuen to raine, & so the weather was more sharpe and colde, and also their conscience touched them.
g Ye haue layde one sinne vpon another.
h Reade Iosh. 7.19.

i Let them be appointed to examine this matter.

k They went to the chiefe cities to sit on this matter which was three moneths in finishing.

l As a token that they would keepe promes & do it.

and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m] Israel: of the sonnes of Parosh, Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

m Meaning, of the common people: for before he spake of the Priests and Leuites.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, & Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

‖ *Or, the captaine of Moab.*

31 And of the sonnes of Harim, Eliezer, Ishiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Iaasau,

38 And Banni, and Bennui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All these had taken strange wiues: and among them were women that had [n] children.

n Which also were made illegitimate because the mariage was vnlawfull.

NEHEMIAH.

THE ARGVMENT.

GOd doeth in all ages and at all times set vp worthie persons for the commoditie and profite of his Church, as nowe within the compasse of seuentie yeeres he raysed vp diuers excellent men for the preseruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the seconde reformed their maners and planted religion: and the thirde builded vp the walles, deliuered the people from oppression, and prouided that the Lawe of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he coulde desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem. 5 Hee confesseth the sinnes of the people, and prayeth God for them.

THe words of Nehemiah the sonne of Hachaliah. In ÿ moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan,

a Which conteineth part of Nouember & part of December, & was their ninth moneth.

2 Came Hanani, one of my [b] brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

b A Iewe as I was.

3 And they sayde vnto me, The residue that are left of the captiuitie there in the [c] prouince, *are* in great affliction and in reproche, & the wall of Ierusalem *is* broken downe, and the gates thereof are burnt with fire.

c Meaning in Iudea.

4 And when I heard these words, I sate downe and wept, and mourned *certeine* dayes, and I fasted and prayed before the God of heauen,

5 And sayde, * O Lorde God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obserue his commandements,

* *Dan. 9. 4.*

6 I pray thee, let thine eares be attent, & thine eies open, to heare the praier of thy seruāt, which I pray before thee dayly, day & night for the childrē of Israel thy seruants, & confesse the sinnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue grieuously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

† *Ebr. corrupted.*

8 I beseeche thee, remember the worde that thou commandedst thy seruant Moses, saying, Yee wil transgresse, and I * will scatter you abroade among the people.

* *Deu. 29. 21, 28.*

9 But if ye turne vnto me, and keepe my commandements, and doe them, * though your scattering were to the vttermost part of the heauen, *yet* will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

* *Deut. 30. 4.*

10 Now these are thy seruants and thy people, whome thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare nowe hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to [d] feare thy Name, & I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the Kings butler.

d That is, to worship thee.

e To wit, the King Artahshashte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 he came to Ierusalem, 17 and buylded the walles.

NOwe in the moneth [a] Nisan in the twentieth yeere of king [b] Artahshashte, the wine *stoode* before him, and I tooke vp the wine, and gaue it vnto the King. nowe I was not *before time* sad in his presence.

a Which was the first moneth of the yere & conteineth part of March and part of April.

b Who is also called Darius, reade Ezra 7. 1. & was the sonne of Hystaspis.

2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I sore afrayd,

3 And I said to the King, God saue the King for euer: why should not my countenance be sad, when the citie *and* house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen,

c I desired God in mine heart to prosper mine enterprise.

5 And sayde vnto the King, If it please the
King,and if thy seruant haue found fauour in thy
sight, *I desire* that thou wouldest send me to Iu-
dah vnto the citie of the sepulchres of my fathers,
that I may builde it.
6 And the King sayde vnto me, (the Queene
also sitting by him) How long shall thy iourney
be?and when wilt thou come againe? So it pleased
the King,and he sent me,and I set him a time.
7 After I sayde vnto the King, If it please the
King, let them giue mee letters to the captaines
beyond the ‖ Riuer, that they may conuay me o-
uer,till I come into Iudah,

‖ *Or, Euphrates.*

8 And letters vnto Asaph the keeper of the
Kings ‖ parke, that he may giue mee timber to
builde the gates of the palace (which appertei-
ned to the house) and for the walles of the citie,
and for the house that I shall enter into. And the
King gaue mee according to [d] the good hand of
my God vpon me.

‖ *Or, paradise.*

d As God moued me to aske, and as he gaue me good successe therein.

9 ¶ Then came I to the captaines beyond the
Riuer, and gaue them the Kings letters. And the
Kings had sent captaines of the armie and horse-
men with me.
10 But [e] Sanballat the Horonite, and Tobiah
a seruant an Ammonite heard it, and it grieued
them sore, that there was come a man which
sought the wealth of the children of Israel.

e These were great enemies to the Iewes,and laboured alwayes both by force and subtiltie to ouercome them,and Tobiah,because his wife was a Iewesse,had aduertisement euer of their affaires,and so wrought them great trouble.

11 So I came to Ierusalem,and was there three
dayes.
12 And I rose in the night, I, and a fewe men
with me: for I told no man, what God had put in
mine heart to do at Ierusalem,and there was not a
beast with me,saue the beast whereon I rode.
13 And I went out by night by the gate of
the valley, and *came* before the draggon well,and
to the dung porte,and viewed the walles of Ieru-
salem, howe they were broken downe, and the
portes thereof deuoured with the fire.
14 Then I went foorth vnto the gate of the
‖ fountaine, and to the Kings fishpoole, and there
was no rowme for the beast that was vnder me to
passe.

‖ *Or, conduite.*

15 Then went I vp in the night by the brooke,
and viewed the wall,and turned backe,and com-
ming backe,I entred by the gate of the valley and
returned.
16 And the rulers knewe not whither I was
gone,nor what I did, neither did I as yet tell it vn-
to the Iewes, nor to the Priestes, nor to the no-
ble men, nor to the rulers, nor to the rest that la-
boured in the worke.
17 Afterward I saide vnto them, Ye see the mi-
serie that wee are in, howe Ierusalem lyeth waste,
and the gates thereof are burnt with fire:come and
let vs buylde the wall of Ierusalem, that we be no
more [f] a reproche.

f That is, contemned of other nations,as though God had forsaken vs.

18 Then I told them of the hand of my God,
(which was good ouer mee) and also of the Kings
wordes that he had spoken vnto me. And they said,
Let vs rise,and buyld.So they [g] strengthened their
hand to good.

g They were incouraged and gaue themselues to doe well,and to trauell in this worthy enterprise.

19 But when Sanballat the Horonite, and To-
biah the seruant an Ammonite, and [h] Geshem the
Arabian heard it, they mocked vs and despised vs,
and said, What a thing is this that ye doe? Will ye
[i] rebell against the King?

h These were three chiefe gouernours vnder the King of Persia beyond Euphrates.

i Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the worlde,and also stirreth the hatred of Princes most against them.

20 Then answered I them, and sayde to them,
The God of heauen, he will prosper vs, and we his
seruants will rise vp and buylde; but as for you,yee
haue no portion nor right, nor [k] memoriall in Ie-
rusalem.

k Neither yee are of the nomber of the children of God (to whome he hath appoynted this citie only) neyther did any of your predecessours euer feare God.

CHAP. III.

The number of them that buylded the walles.

THen arose Eliashib the hie Priest with his
brethren the Priestes, and they buylt the
sheepegate: they [a] repayred it, and set vp the
doores thereof: euen vnto the tower of Meah
repayred they it, *and* vnto the tower of Ha-
naneel.

a In Ebrewe they sanctified it,that is, they finished it, and so dedicated it to the Lorde by prayer,in desiring him to maintaine it.

2 And next vnto him buylded the men of
Iericho, and beside him Zaccur the sonne of
Imri.
3 But the fish port did the sonnes of Senaah
buylde, which also layde the beames thereof, and
set on the doores thereof, the lockes thereof, and
the barres thereof.
4 And next vnto them fortified Merimoth,
the sonne of Vrijah, the sonne of Hakkoz: and
next vnto them fortified Meshullam, the sonne
of Berechiah, the sonne of Meshezabeel: and
next vnto them fortified Zadok, the sonne of
Baana:
5 And next vnto them fortified the Teko-
ites : but the great men of them [b] put not their
necks to the works of their lords.

b The rich and mightie woulde not obey them, which were appointed officers in this worke, neither woulde they helpe thereunto.

6 And the gate of the * olde *fishpoole* fortified
Iehoiada the sonne of Paseah, and Meshullam the
sonne of Besodaiah: they laid the beames thereof,
and set on the doores thereof,and the locks there-
of,and the barres thereof.

* *Isa* 22.11.

7 Next vnto them also fortified Melatiah the
Gibeonite, & Iadon the Meronothite,men of Gi-
beon, and of Mizpah, vnto the [c] throne of the
Duke,*which was* beyond the Riuer.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

8 Next vnto him fortified Vzziel the sonne
of Harhohiah ‖ of the golde smithes: next vnto
him also fortified Hananiah, the sonne ‖ of Harak-
kahim,and they repaired Ierusalem vnto the broad
wall.

‖ *Or, of Zorephim.*
‖ *Or, of the Apotecaries.*

9 Also next vnto them fortified Rephaiah,
the sonne of Hur, the ruler of the halfe part of Ie-
rusalem.
10 And next vnto him fortified Iedaiah the
sonne of Harumaph, euen ouer against his house:
and next vnto him fortified Hattush, the sonne of
Hashabniah.
11 Malchiiah the sonne of Harim, and Hashub
the sonne of Pahath Moab fortified the seconde
‖ portion,and the tower of the fornaces.

‖ *Or, measure.*

12 Next vnto him also fortified Shallum, the
sonne of Halloesh,the ruler of the halfe part of Ie-
rusalem,he,and his daughters.
13 The valley gate fortified Hanum, and the
inhabitants of Zanuah: they built it,and set on the
doores thereof, the lockes thereof, and the barres
thereof, euen a thousand cubites on the wall vnto
the dung port.
14 But the dung port fortified Malchiah, the
sonne of Rechab, the ruler of the fourth part of
Beth-haccerem: he built it, and set on the doores
thereof,the locks thereof,and the barres thereof.
15 But the gate of the fountaine fortified
Shallun, the sonne of Col-hozeh, the ruler of
the fourth part of Mizpah: he builded it, and co-
uered it, and set on the doores thereof, the lockes
thereof, and the barres thereof, and the wall

‖Or, Siloe.

vnto the fishpoole of ‖ Shelah by the Kings garden, and vnto the steppes that goe downe from
the citie of Dauid.
16 After him fortified Nehemiah the sonne of
Azbuk, the ruler of the halfe part of Beth-zur,
vntill the other side ouer against the sepulchres of
Dauid, and to the fishpoole that was repaired, and
vnto the house of the mightie.
17 After him fortified the Leuites, Rehum the
sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his
quarter.
18 After him fortified their brethren: Bauai,
the sonne of Henadad the ruler of the halfe part
of Keilah:
19 And next vnto him fortified Ezer, the
sonne of Ieshua the ruler of Mizpah, the other
portion ouer against the going vp to the d corner
of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earnest Baruch the sonne of
Zacchai, *and* fortified another portion from the
corner vnto the doore of the house of Eliashib
the hie Priest.
21 After him fortified Merimoth, the sonne
of Vrijah, the sonne of Hakkoz, another portion
from the doore of the house of Eliashib, euen as
long as the house of Eliashib extended.
22 After him also fortified the Priests, the men
of e the plaine.

e Which dwelt in the playne countrey by Iorden and Iericho.

23 After them fortified Beniamin, and Hasshub ouer against their house: after him fortified
Azariah, the sonne of Maaseiah, the sonne of Ananiah, by his house.
24 After him fortified Binnui, the sonne of
Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.
25 Palal, the sonne of Vzai, from ouer against
the corner, and the high towre, that lieth out from
the Kings house, which is beside the court of the
prison. After him Pedaiah, the sonne of Parosh.
26 And the f Nethinims they dwelt in the fortresse vnto the *place* ouer against the water gate
Eastward, and to the towre that lyeth out.

f Reade Ezra, Chap. 2. 43.

27 After him fortified the Tekoites another
portion ouer against the great towre that lyeth
out, euen vnto the wall of the fortresse.
28 From aboue the horsegate forth fortified
the Priests, euery one ouer against his house.
29 After them fortified Zadok the sonne of
Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.
30 After him fortified Hananiah, the sonne of
Shelemiah, and Hanun, the sonne of Zalaph, the
g sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his
chamber.

g Meaning, the sixt of his sonnes.

31 After him fortified Malchiah the goldesmiths sonne, vntill the house of the Nethinims,
and of the marchants ouer against the gate h Miphkad, and to the chamber in the corner.

h Which was the place of iudgemēt, or execution.

32 And betweene the chamber of the corner
vnto the sheepegate fortified the goldesmithes
and the marchantes.

CHAP. IIII.

7 The building of Ierusalem is hindered. 15 but God breaketh their enterprise. 17 The Iewes builde with one hand, and holde their weapons in the other.

BVt when Sanballat heard that we builded the
wall, then was he wroth and sore grieued, and
mocked the Iewes,
2 And sayde before his a brethren and the armie of Samaria, thus hee sayde, What doe these
b weake Iewes? wil they fortifie themselues? wil they
sacrifice? wil they finish it in a day? will they make
the stones whole againe out of the heapes of dust,
seeing they are burnt?
3 And Tobiah the Ammonite *was* beside
him, and said, Although they buylde, *yet* if a foxe
goe vp, hee shall euen breake downe their stonie
wall.
4 c Heare, O our God (for wee are despised)
and turne their shame vpon their owne head,
and giue them vnto a pray d in the lande of their
captiuitie,
5 And couer not their e iniquitie, neither let
their sinne bee put out in thy presence: for they
haue prouoked *vs* before the builders.
6 So wee built the wall, and all the wall was
ioyned vnto the ‖ halfe thereof, and the heart of
the people was to worke.
7 ¶ But when Sanballat, & Tobiah, and the
Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repayred, (for the breaches beganne to be stopped)
then they were very wroth,
8 And conspired all together to come and to
fight against Ierusalem, and to † hinder them.
9 Then we prayed vnto our God, & set watchmen by them, day and night, because of them.
10 And Iudah said, The strength of the bearers is weakened, and there *is* much earth, so that
we are not able to build the wall.
11 Also our aduersaries had sayde, They shall
not knowe, neither see, till we come into the mids
of them & slay them, and cause to worke to cease.
12 But when the Iewes (which dwelt beside
them) came, they tolde vs f ten times, g From all
places, whence ye shall returne, *they will be* vpon vs.
13 Therefore set I in the lower places behinde
the wall vpon the toppes of the stones, and placed
the people by their families, with their swordes,
their speares and their bowes.
14 Then I beheld, and rose vp, and saide vnto
the Princes, and to the rulers, and to the rest of
the people, Be not afrayde of them: h remember
the great Lorde, and fearefull, and fight for your
brethren, your sonnes, and your daughters, your
wiues, and your houses.
15 And when our enemies heard that it was
knowen vnto vs, then God brought their counsell to nought, & we turned all againe to the wall,
euery one vnto his worke.
16 And from that day, halfe of the yoong men
did the labour, and the other halfe part of them
held the speares, and shields, and bowes, and habergins: and the rulers *stoode* i behinde all the house
of Iudah.
17 They that builded on the wall, and they
that bare burdens, *and* they that laded, did the
worke with one hand, and with the other held the
sword.
18 For euery one of the builders *had* his
sword girded on his loines, and *so* builded: and hee
that blew the trumpet, *was* beside me.
19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is
great & large, and we are separated vpon the wall,
one farre from another.

a Of his companions that dwelt in Samaria.
b Thus the wicked, that consider not ẏ Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake and feeble.
c This is the remedie that the children of God haue against the derision & threatnings of their enemies to flee to God by prayer.
d Let them be spoyled and led away captiue.
e Let thy plagues declare to ẏ world that they set themselues against thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, and not for any priuate affection, or grudge.
‖Or, halfe height.
†Ebr. make to stay, meaning the people.
f That is, often times.
g They, which brought the tidings, said thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.
h Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for ẏ maintenance of Gods glory, and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.
i To ouersee them and to encourage them to their worke.

20 In what place *therefore* ye heare the sounde
of the trumpet, [k] resort yee thither vnto vs : our
God shall fight for vs.
21 So we laboured in the worke, and halfe of
them held the speares, from the appearing of the
morning, till the starres came foorth.
22 And at the same time saide I vnto the peo-
ple, Let euery one with his seruant lodge within
Ierusalem, that they may be a watch for vs in the
night, and labour in the day.
23 So neither I, nor my brethren, nor my ser-
uants, nor the men of the ward, (which followed
me) none of vs did put off our clothes, *saue* euery
one put them off [l] for washing.

k Meaning, to resist their enemies, if neede required.

l That is, when they purified themselues, or els when they washed their clothes.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, least he should grieue the people.

NOwe there was a great crie of the people, and
of their wiues [a] against their brethren the
Iewes.
2 For there were that said, We, our sonnes and
our daughters are many, therefore wee take vp
[b] corne, that we may eate and liue.
3 And there were that said, We must gage our
lands, and our vineyards, and our houses, and take
vp corne for the famine.
4 There were also that said, We haue borow-
ed money for the Kings [c] tribute *vpon* our landes
and our vineyards.
5 And nowe our flesh *is* as [d] the flesh of our
brethren, *and* our sonnes as their sonnes: and loe,
we bring into subiection our sonnes & our daugh-
ters, as seruants, and there be of our daughters *now*
in subiection, and there *is* no power [e] in our hands:
for other men *haue* our lands and our vineyards.
6 Then was I very angrie when I heard their
crie and these words.
7 And I thought in my minde, and I rebuked
the princes, and the rulers, and sayde vnto them,
You lay [f] burthens euery one vpon his brethren:
and I set a great [g] assemblie against them,
8 And I saide vnto them, We (according to
our abilitie) haue redemed our brethren the Iewes,
which were solde vnto the heathen : and will you
sell your brethren againe, or shall they be [h] solde
vnto vs? Then held they their peace, and could not
answere.
9 [i] I said also, That which ye do, is not good.
Ought ye not to walke in the feare of our God,
for the [k] reproch of the heathen our enemies?
10 For euen I, my brethren, and my seruants do
lend them money and corne : I pray you, let vs
leaue off this || burden.
11 Restore, I pray you, vnto them this day
their landes, their vineyardes, their oliues, and their
houses, and *remit* the hundreth part of the siluer
and of the corne, of the wine, and of the oile [l] that
ye exact of them.
12 Then said they, We will restore it, and will
not require it of them : we will doe as thou hast
said. Then I called the Priestes, and caused them
to sweare, that they should doe according to this
promise.
13 So I shooke my lappe, and said, So let God
shake out euery man that will not performe this
promise from his house, and from his labour : euen
thus let him be shaken out, and emptied. And all
the Congregation said, Amen, & praised the Lord:
and the people did according to this promise.

a Against the rich, which oppressed them.

b This is the complaint of the people, shewing to what extremitie they were brought vnto.

c To pay our tribute to the King of the Persians, which was exacted yeerely of vs.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouertie are constreined to hire them to others.

f You presse them with vsurie, and seeke howe to bring all things into your hands.

g Both because they should be moued with pitie, seeing howe many were by them opprest, and also beare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaues?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the Name of God, seeing that our actes are no better then theirs.

|| *Or vsurie.*

l Which ye take of them for the loane.

14 And from the time that *the King* gaue me
charge to be gouernour in the land of Iudah, from
the twentieth yeere, euen vnto the two and thir-
tieth yeere of King Artahshashte, *that is*, twelue
yere, I, & my brethren haue not eaten the [m] bread
of the gouernour.
15 For the former gouernours that were be-
fore me, had beene chargeable vnto the people,
and had taken of them bread and wine, besides
fourtie shekels of siluer : yea, and their seruants
bare rule ouer the people : but so did not I, be-
cause of the feare of God.
16 But rather I fortified *a portion* in the worke
of this wall, and we bought no land, and all my ser-
uants came thither together vnto the worke.
17 Moreouer there *were* at my table an hun-
dreth and fiftie of the Iewes, and rulers, which
came vnto vs from among the heathen that are a-
bout vs.
18 And there was prepared daylie an oxe, *and*
sixe chosen sheepe, and birdes were prepared for
me, and || within ten dayes wine for all [n] in abun-
dance. Yet for all this I required not the bread of
the gouernour: for the bondage was grieuous vn-
to this people.
19 Remember me, O my God, in goodnesse,
according to all that I haue done for this people.

m I receiued not that portion, and diet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

|| *Or, once in ten dayes.*

n Whereas at other times they had by measure, at this time they had most liberally.

CHAP. VI.

8 Nehemiah answereth with great wisedome, and zeale to his aduersaries. 11 He is not discouraged by the false Prophets.

ANd when Sanballat, and Tobiah, and Geshem
the Arabian, and the rest of our enemies heard
that I had built the wall, & that there were no mo
[a] breaches therein, (though at that time I had not
set vp the doores vpon the gates)
2 Then sent Sanballat and Geshem vnto me,
saying, Come thou that we may meete together in
the villages in the plaint of Ono : & they thought
to doe me euill.
3 Therefore I sent messengers vnto them,
saying, I haue a great worke to doe, and I can not
come downe : [b] why shoulde the worke cease,
whiles I leaue it, and come downe to you?
4 Yet they sent vnto me foure times after this
sort. And I answered them after the same maner.
5 Then sent Sanballat his seruant after this
sort vnto me the fift time, with an open letter in
his hand,
6 Wherein was written, It is reported among
the heathen, and || Gashmu hath said it, that thou
and the Iewes thinke to rebell, for the which cause
thou buildest the wal, and thou wilt be their King
according to these [c] words.
7 Thou hast also ordeined [d] the Prophets to
preach of thee at Ierusalem, saying, *There is* a King
in Iudah : and nowe according to these wordes it
shall come to the Kings eares : come now there-
fore, and let vs take counsell together.
8 Then I sent vnto him, saying, It is not done
according to these wordes that thou sayest : for
thou feinest them of thine owne heart.
9 For all they afraid vs, saying, Their handes
shalbe weakened from the worke, and it shall not
be done : now therefore † encourage thou me.
10 ¶ And I came to the house of Shemaiah
the sonne of Delaiah the sonne of Mehetabeel,
and he was [e] shut vp, and he said, Let vs come to-
gether into the house of God in the middes of
the Temple, and shut the doores of the Temple :
for

a That is, that they were ioyned together, as Chap.4.6.

b Meaning, that if he should obey their request, the worke, which God had appointed, should cease: shewing hereby that we shoulde not commit our selues to the hands of the wicked.

|| *Or, Geshem.*

c As the fame goeth.

d Thou hast bribed, and set vp false Prophets, to make thy selfe King, and so to defraud the King of Persia of that subiection, which you owe vnto him.

† *Ebr. strengthen thou mine hand.*

e As though he would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie.

for they will come to slay thee: yea, in the night
will they come to kill thee.
11 Then I said, f Should such a man as I, flee?
Who is he, being as I am, that would go into the
Temple to liue? I will not go in.
12 And loe, I perceiued, that God had not
sent him, but that he pronounced this prophecie
against me: for Tobiah and Sanballat had hired
him.
13 Therefore was hee hired, that I might be
afrayde, and doe thus, and sinne, and that they
might haue an euill report that they might re-
proch me.
14 My God, remember thou Tobiah, and San-
ballat according vnto these their works, and Noa-
diah the g Prophetesse also, and the rest of the
Prophets that would haue put me in feare.
15 ¶ Notwithstanding the wall was finished
on the fiue and twentieth *day* of h Elul, in two and
i fiftie dayes.
16 And when all our enemies heard thereof,
euen all the heathen that were about vs, they
were afraid, & their courage failed them: for they
knew, that this worke was wrought by our God.
17 And in these dayes *were* there many of the
princes of Iudah, whose k letters went vnto To-
biah, and those of Tobiah came vnto them.
18 For there *were* many in Iudah, that were
sworne vnto him: for he was the sonne in law of
Shechaniah, the sonne of Arah: and his sonne Ie-
honathan had the daughter of Meshullam, the
sonne of Berechiah.
19 Yea, they spake in his praise before me, and
tolde him my wordes, *and* Tobiah sent letters to
put me in feare.

f He doubted not but God was able to preserue him, & knew that if he had obeyed this counsell, he should haue discouraged all the people: thus God giueth power to his, to resist false prophecies though they seeme to haue neuer so great probabilitie.
g Verie griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glorie, and went about to ouerthrowe his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.
h Which was the sixt moneth and conteined part of August, and part of September.
i After that I had sent Sanballat his answere.
k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbred.

NOwe* when the wall was builded, and I had
set vp the dores, and the porters, and the sin-
gers and the Leuites were appointed,
2 Then I commanded my brother Hanani &
Hananiah the prince of the palace in Ierusalem (for
he was doubtlesse a faithfull man, and feared God
aboue many)
3 And I saide vnto them, Let not the gates
of Ierusalem be opened, vntill the heate of the
sunne: and while a they stand by, let them shut
the doores, and † make them fast: and I appoin-
ted wardes of the inhabitants of Ierusalem, euerie
one in his warde, and euery one ouer against his
house.
4 Now the citie *was* large and great, but the
people *were* few therein, and the houses were not
builded.
5 And my God put into mine heart, and I ga-
thered the princes, and the rulers, and the people,
to count their genealogies: and I found a booke
of the genealogie of them, * which came vp at the
first, and found written therein,
6 These are the b sonnes of the prouince that
came vp from the captiuitie that was caried away
(whom Nebuchad-nezzar King of Babel had ca-
ried away) and they returned to Ierusalem and to
Iudah, euery one vnto his citie.
7 They which came with Zerubbabel, Ie-
shua, Nehemiah, c Azariah, Raamiah, Nahamani,
Mordecai, Bilshan, Mispereth, Biguai, Nehum, Ba-
anah. *This is* the number of the men of the people
of Israel.
8 The sonnes of Parosh, two thousand an hun-
dreth seuentie and two.
9 The sonnes of Shephatiah, three hundreth
seuentie and two.
10 The sonnes of Arah, sixe hundreth fiftie
and two.
11 The sonnes of || Pahath Moab of the sonnes
of Ieshua, and Ioab, two thousand, eight hundreth
and eighteene.
12 The sonnes of Elam, a thousand, two hun-
dreth fiftie and foure.
13 The sonnes of Zattu, eight hundreth and
fiue and fourtie.
14 The sonnes of Zacchai, seuen hundreth and
threescore.
15 The sonnes of Binnui, sixe hundreth and
eight and fourtie.
16 The sonnes of Bebai, sixe hundreth and
eight and twentie.
17 The sonnes of Azgad, two thousand, three
hundreth and two and twentie.
18 The sonnes of Adonikam, sixe hundreth
threescore and seuen.
19 The sonnes of Biguai, two thousand three-
score and seuen.
20 The sonnes of Adin, sixe hundreth, and fiue
and fiftie.
21 The sonnes of Ater of Hizkiah, ninetie and
eight.
22 The sonnes of Hashum, three hundreth and
eight and twentie.
23 The sonnes of Bezai, three hundreth and
foure and twentie.
24 The sonnes of Hariph, an hundreth and
twelue.
25 The d sonnes of Gibeon, ninetie and fiue.
26 The men of Beth-lehem and Netophah, an
hundreth fourescore and eight.
27 The men of Anathoth, an hundreth and
eight and twentie.
28 The men of Beth-azmaueth two & fourty.
29 The men of Kiriath-iearim, Chephirah and
Beeroth, seuen hundreth, and three and fourtie.
30 The men of Ramah and Gaba, sixe hun-
dreth and one and twentie.
31 The men of Michmas, an hundreth & two
and twentie.
32 The men of Beth-el and Ai, an hundreth &
three and twentie.
33 The men e of the other Nebo, two & fiftie.
34 The sonnes of the other Elam, a thousand,
two hundreth and foure and fiftie.
35 The sonnes of Harim, three hundreth and
twentie.
36 The sonnes of Iericho, three hundreth and
fiue and fourtie.
37 The sonnes of Lod-hadid and Ono, seuen
hundreth and one and twentie.
38 The sonnes of Sanaah, three thousand, nine
hundreth and thirtie.
39 The Priestes: the sonnes of Iedaiah of the
house of Ieshua, nine hundreth seuentie and three.
40 The sonnes of Immer, a thousand and two
and fiftie.
41 The sonnes of Pashur, a thousand two hun-
dreth and seuen and fourtie.
42 The sonnes of Harim, a thousand and se-
uenteene.

*Eccles.49.13.
a To wit, they that are mencioned, vers. 2.
† *Ebr. holde them, Meaning, till the barres were put in.*
*Ezra.2.2.
b That is, the inhabitants of Iudah.
c Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, chap. 2.2.
|| *Or, the captaine of Moab.*
d That is, the inhabitants of Gibeon.
e For there were two cities of this name.

43 ¶ The

43 ¶ The Leuites: the sonnes of Ieshua of Kadmiel, and of the sonnes of ‖Hodiuah, seuentie and foure.

‖Or, Hodaiah.

44 ¶ The singers: the children of Asaph, an hundreth and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.

46 ¶ The [f] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,

f Reade Ezra. 8.

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,

52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,

56 The sonnes of Neziah, the sonnes of Hatipha,

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants *were* three hundreth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Telharesha, Cherub, Addon, and Immer: but they coulde not shewe their fathers house, nor their seede, *or* if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fourtie.

63 And of the Priestes: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not founde: therefore they were put from the Priesthoode.

65 And [g] the Tirshatha sayde vnto them, that they shoulde not eate of the most holy, till there rose vp a Priest with * Vrim and Thummim.

g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler.
* Exod. 28.30.

66 Al the Congregation together *was* two and fourtie thousand, three hundreth and threescore,

67 Besides their seruants and their maydes, which were seuen thousand, three hundreth and seuen and thirtie: and they had two hundreth and fiue and fourtie singing men and singing women.

68 Their horses *were* seuen hundreth and sixe and thirtie, *and* their mules two hundreth and fiue and fourtie.

69 The camels foure hundreth and fiue and thirtie, *and* sixe thousand, seuen hundreth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand [h] drammes of golde, fiftie basins, fiue hundreth and thirtie Priestes garments.

h Reade Ezra. 2.69.

71 And *some* of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drams of golde, and two thousande and two hundreth ‖ pieces of siluer.

‖Or, minas.

72 And the rest of the people gaue twentie thousand drammes of golde, and two thousande pieces of siluer, and threescore and seuen Priestes garments.

73 And the Priestes, and the Leuites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the [i] seuenth moneth came, the children of Israel were in their cities.

i Which conteined part of September and part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

AND all the people assembled themselues † together, in the streete that was before the watergate, and they spake vnto Ezra the [a] Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

† Ebr. as one man.
a Reade Ezra. 7.6.

2 And Ezra the Priest brought the Lawe before the Congregation both of men and women, and of all that [b] could heare and vnderstand it, in the first day of the seuenth moneth,

b Which had age and discretion to vnderstand.

3 And he read therein in the streete that was before the watergate (from the morning vntill [c] the midday) before men and women, and them that vnderstoode it, and the eares of all the people *hearkened* vnto the booke of the Lawe.

c This declareth the great zeale, that the people had to heare the word of God.

4 And Ezra the Scribe stoode vpon a pulpit of wood which hee had made for the preaching, and beside him stoode Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, & Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the booke before all the people: for he was [d] aboue all the people: and when he opened it, all the people stoode vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praysed the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselues, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the lawe, and the people *stoode* in their place.

8 And they read in the booke of the Lawe of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and scribe, and the Leuites that instructed the people, sayde vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people [e] wept, when they heard the words of the Lawe.

e In considering their offences against the Lawe. Therefore the Leuites doe not reproone them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

10 He said also vnto them, Go, *and* eate of the fat, and drinke the sweete, & send part vnto them, for whome none is [f] prepared: for this day is holie vnto our Lord: be ye not sory therefore: for the

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you strength.

the g ioy of the Lord is your strength.
11 And the Leuites made silence throughout
all the people, saying, Holde your peace: for the
day is holy, be not sad therefore.
12 Then all the people went to eate and to
drinke, and to send away part, and to make great
ioy, because they had vnderstand the wordes that
they had taught them.
13 And on the second day the chiefe fathers
of all the people, the Priestes and the Leuites were
gathered vnto Ezra the scribe, that he also might
instruct them in the wordes of the Lawe.
14 And they found written in the Lawe, (that
the Lorde had commanded by Moses (that the

*Leui.23.34.

children of Israel should dwell in *boothes in the
feast of the seuenth moneth,
15 And that they shoulde cause it to bee de-
clared and proclaimed in all their cities, and in
Ierusalem, saying, Goe forth vnto the mount, and
bring oliue branches, and pine branches, and bran-

‖Or, goodly branches, as Leuit.23.40.

ches of ‖myrtus, and palme branches, and branches
of thicke trees, to make boothes, as it is written.
16 So the people went foorth and brought
them, and made them boothes, euery one vpon

h For their houses were made flat aboue, reade Deut. 22.8.

the h roofe of his house, and in their courtes, and
in the courtes of the house of God, and in the
streete by the watergate, and in the streete of the
gate of Ephraim.
17 And all the Congregation of them that
were come againe out of the captiuitie made
boothes, and sate vnder the boothes: for since the

i Which was almost a thousand yeeres.

i time of Ieshua the sonne of Nun vnto this day,
had not the children of Israel done so, and there
was very great ioy.
18 And he read in the booke of the Lawe of
God euery day, from the first day vnto the last
day. And they kept the feast seuen dayes, and on
the eight day a solemne assemblie, according vnto
the maner.

CHAP. IX.

1 The people repent, and forsake their strange wiues. 5 The Leuites exhort them to prayse God, 6 Declaring his wonders 26 And their ingratitude, 30 And Gods great mercies toward them.

a Meaning, the seuenth.
*1.Esdr 9.4.

IN the foure and twentieth day of this a mo-
neth the children of Israel were assembled with
*fasting, and with sackecloth, and earth vpon
them.
2 (And they that were of the seede of Israel

†Ebr. strange children.

were separated from all the † strangers) and they
stoode and confessed their sinnes and the iniqui-
ties of their fathers.
3 And they stoode vp in their place and read in
the booke of the Lawe of the Lord their GOD

b They made confession of their sinnes, and vsed prayers.

foure times on the day, and they b confessed and
worshipped the Lord their God foure times.
4 Then stoode vp vpon the staires of the Le-
uites, Ieshua, and Bani, Kadmiel, Shebaniah, Bun-
ni, Sherebiah, Bani, *and* Chenani, and cryed with a
loud voyce vnto the Lord their God.
5 And the Leuites sayd, *euen* Ieshua and Kad-
miel, Bani, Hashabniah, Sherebiah, Hodijah, She-
baniah *and* Pethahiah, Stand vp, *and* prayse the
Lord your God for euer, and euer, and let them
praise thy glorious Name, O God, which excel-
leth aboue all thankesgiuing and praise.
6 Thou art Lorde alone: thou hast made hea-
uen, and the heauen of all heauens, with all their
hoste, the earth, and all things that are therein, the
seas, & all that are in them, & thou preseruest them
all, and the hoste of the heauen worshippeth thee.
7 Thou art, O Lord, the God, that hast cho-
sen Abram, and broughtest him out of * Vr in
Caldea, * and madest his name Abraham,

*Gen.11.31.
*Gen.17.5.

8 And foundest his heart faithfull before thee,
* and madest a couenant with him, to giue vnto

*Gen.15.18.

his seede the land of the Canaanites, Hittites,
Amorites, and Perizzites, and Iebusites, and Gir-
gashites, and hast performed thy wordes, because
thou art iust.
9 *Thou hast also considered the affliction of

*Exod.3.7.& 14.10.

our fathers in Egypt, and heard their cry by the
red Sea,
10 And shewed tokens & wonders vpon Pha-
raoh, and on all his seruants, and on all the peo-
ple of his land: for thou knewest that they dealt
proudely against them: therefore thou madest
thee a Name, as *appeareth* this day.
11 * For thou diddest breake vp the Sea before

*Exod.14.21.

them, and they went through the middes of the
Sea on dry lande: and those that pursued them,
hast thou cast into the bottomes as a stone, in the
mightie waters:
12 And * leddest them in the day with a pil-

*Exod.13.21.

lar of a cloude, and in the night with a pillar of
fire to giue them light in the way that they went.
13 * Thou camest downe also vpon mount

*Exod.20.1. & 19.18,20.

Sinai, and spakest vnto them from heauen, and
gauest them right iudgements, and true lawes, or-
dinances and good commandements,
14 And declaredst vnto them thine holy Sab-
bath, and commandedst them precepts, and or-
dinances, and lawes, by the hande of Moses thy
seruant:
15 * And gauest them bread from heauen for

*Exod.16.15.
*Exod.17.9.
*Deut.1.8.

their hunger, * and broughtest foorth water for
them out of the rocke for their thirst: and * pro-
misedst them that they shoulde goe in, and take
possession of the land, for the which thou haddest
lift vp thine hand for to giue them.
16 But they and our fathers behaued them
selues proudely, and hardened their necke, so that
they hearkened not vnto thy commandements,
17 But refused to obey, and would not remem-
ber thy maruellous workes that thou haddest done
for them, but hardened their neckes, and had in
their heads to returne to their bondage by their
rebellion: but thou, O God of mercies, gratious
and full of compassion, of long suffering and of
great mercie, yet forsookest them not.
18 Moreouer, when they made them a molten
calfe (and said, This is thy God that brought thee
vp out of the land of Egypt) and committed great
blasphemies,
19 Yet thou for thy great mercies forsookest
them not in the wildernesse: * the pillar of the

*Exod.13.22. nomb.14.14. 1.cor.10.1.

cloude departed not from them by day to leade
them the way, neither the pillar of fire by night,
to shewe them light, and the way whereby they
should goe.
20 Thou gauest also thy good Spirite to in-
struct them, and withheldest not thy MAN from
their mouth, & gauest them water for their thirst.
21 Thou diddest also feede them fourtie yeeres

*Deut.8.4.
c Though the way was tedious and long.

in the wildernesse: they lacked nothing: * their
clothes waxed not old, & their feete c swelled not.
22 And thou gauest them kingdomes and peo-

d Meaning, the heathen whom he droue out.
*Nomb.21.21.

ple, and d scatteredst them into corners: so they
possessed* the land of Sihon & the land of the king
of Heshbon, and the land of Og King of Bashan.

23 And thou diddest multiplie their children, like the starres of the heauen, and broughtest them into the lande, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the lande, and thou subduedst before them the inhabitants of the lande, *euen* the Canaanites, and gauest them into their handes, with their Kings and the people of the lande, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards, and oliues, and trees for food in abundance, and they did eate, and were filled, and became fat, & liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behinde their backs, and slew thy Prophets (which [e] protested among them to turne them vnto thee) and committed great blasphemies.

e Taking heauen and earth to witnesse that God would destroy them, except they returned, as 2. Chron. 24. 19.

27 Therefore thou deliueredst them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had [f] rest, they returned to doe euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted & cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

f He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperitie forgat God.

29 And protestedst among them that thou mightest bring them againe vnto thy Lawe: but they behaued them selues proudely, and hearkened not vnto thy commaundements, but sinned against thy iudgements (* which a man should doe and liue in them) and [g] pulled away the shoulder, and were stiffenecked, and would not [h] heare.

* *Leuit. 18. 5. ezek. 20. 11. rom. 10. 5. galat. 3. 12.*

g Which is a similitude taken of oxen, that shrinke at the yoke or burden, as Zech. 7. 11.

h When thou diddest admonish them by thy Prophets.

30 Yet thou † diddest forbeare them manie yeeres, and protestedst among them by thy Spirite, *euen* by the hande of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

† *Ebr. thou diddest prolong vpon them many yeeres.*

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Nowe therefore our God, * thou great God, mightie and terrible, that keepest couenant and * mercie, let not all the affliction that hath come vnto vs, seeme a litle before thee, *that is*, to our Kings, to our princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the Kings of [i] Asshur vnto this day.

* *Exod. 34. 6, 7.* * *Psal. 145. 1, 2.*

i By whom we were led away into captiuitie, and haue bene appointed to be slaine, as Ester. 3. 13.

33 Surely thou art iust in all that is come vpon vs: for thou [k] hast dealt truely, but wee haue done wickedly.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.

34 And our kings and our princes, our Priests and our fathers haue not done thy Lawe, nor regarded thy commaundements nor thy protestations, wherewith thou hast [l] protested among them.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat lande which thou diddest set before them, and haue not conuerted from their euill workes.

36 Beholde, we are seruants this day, and the lande that thou gauest vnto our fathers, to eat the [m] fruit thereof, & the goodnesse thereof, beholde, we are seruants therein.

m That is, to be the lordes thereof.

37 And it yeeldeth much fruit vnto the kinges whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

38 Nowe because of all this we make [n] a sure couenant, and write it, and our princes, our Leuites *and* our Priests seale vnto it.

n Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefites.

CHAP. X.

1 The names of them that sealed the couenant betweene God and the people.

Nowe they that sealed *were* Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkiiah,

‖ *Or, butler.*

2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the Priests.

a Which subscribed to keepe the promise.

9 ¶ And the Leuites: Ieshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.
10 And their brethren Shebaniah, Hodiiah, Kelita, Pelaiah, Hanun,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiiah, Bani, Beninu,
14 ¶ The chiefe of the people *were* Parosh, ‖ Pahath Moab, Elam, Zattu, Bani,

‖ *Or, captaine of Moab.*

15 Bunni, Azgad, Bebai,
16 Adoniiah, Biguai, Adin,
17 Ater, Hizkiiah, Azzur,
18 Hodiiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hanaiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiiah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the rest of the people, the Priestes, the Leuites, the porters, the singers, the [b] Nethinims, and all that were [c] separated from the people of the landes vnto the Law of God, their wiues, their sonnes, and their daughters, all that coulde vnderstand.

b Reade Ezra 2. 43.

c Which being idolaters forsooke their wickednesse and gaue themselues to serue God.

29 The chiefe of them [d] receiued it for their brethren, and they came to the [e] curse and to the othe to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lorde our God, and his iudgements and his statutes:

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselues, if they brake the Lawe, as Deut. 28. 15.

30 And that we would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And *if* the people of the lande brought ware on the Sabbath, or any vitailes to sell, [f] that we would not take it of them on the Sabbath and

f Which notwithstanding they brake soone after, as chap. 13. 15.

*Leuit.25.4. deut 15.1.

† Ebr. hand.

and on the holy dayes: * and that we woulde let
the seuenth yeere be free, and the debtes of euerie
† person.
32 And we made statutes for our selues to giue
by the yeere the thirde part of a shekel for the ser-
uice of the house of our God,
33 For the g shewbread, and for the daily of-
fring, & for the daily burnt offring, the Sabbaths,
the newe moones, for the solemne feastes, and for
the thinges that were sanctified, and for the sinne
offrings to make an atonement for Israel, and for
all the worke of the house of our God.
34 We cast also lottes for the offering of the
wood, *euen* the Priestes, the Leuites and the peo-
ple to bring it into the house of our God, || by the
house of our fathers, yeerely at the times appoin-
ted, to burne it vpon the altar of the Lorde our
God, as it is written in the Law,
35 And to bring the first fruits of our land, and
the first of all the fruits of all trees, yeere by yeere,
into the house of the Lord,
36 And the first borne of our sonnes, and of
our cattell, as it is h written in the Lawe, and the
first borne of our bullockes and of our sheepe, to
bring it into the house of our God, vnto y^e Priests
that minister in the house of our God,
37 And that we shoulde bring the first fruite
of our dough, and our offrings, and the fruite of
euery tree, of wine and of oyle, vnto the Priestes,
to the chambers of the house of our God: and the
tithes of our lande vnto the Leuites, that the Le-
uites might haue the tithes in all the cities of our
i trauell.
38 And the Priest, the sonne of Aaron shall
be with the Leuites, when the Leuites take tithes,
and the Leuites shall * bring vp the tenth part of
the tithes vnto the house of our God, vnto the
chambers of the treasure house.
39 For the children of Israel, and the chil-
dren of Leui shall bring vp the offeringes of the
corne, of the wine, and of the oile, vnto the cham-
bers: and there *shall be* the vessels of the Sanctua-
rie, and the Priestes that minister, and the porters,
and the singers, and k we will not forsake the house
of our God.

g This declareth wherefore they gaue this thirde part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod.30.13.

|| Or, into the house of.

h By this rehearsall is meant that there was no part nor ceremonie in the Lawe, whereunto they did not bind them selues by couenant.

i Wheresoeuer we laboured, or trauelled, there the tithes were due vnto the Lord both by the Law and according to the othe and couenant that we made.

*Nomb.18.26.

k We will not leaue it destitute of that, that shall be necessarie for it.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 21 and who in the cities of Iudah.

And the rulers of the people dwelt in Ierusa-
lem: the other people also cast lots, a to bring
one out of ten to dwell in Ierusalem the holie ci-
tie, and nine parts *to be* in the cities.
2 And the people thanked all the men that
were willing to dwell in Ierusalem.
3 These nowe are the chiefe of the prouince,
that dwelt in Ierusalem, but in the cities of Iudah,
euery one dwelt in his owne possession in their ci-
ties of Israel, the Priestes and the Leuites, and
the Nethinims, and the sonnes of Salomons ser-
uants.
4 And in Ierusalem dwelt *certeine* of the chil-
dren of Iudah, and of the children of Beniamin.
Of the sonnes of Iudah, Athaiah, the sonne of V-
ziiah, the sonne of Zechariah, the sonne of Amari-
ah, the sonne of Shephatiah, the sonne of Maha-
leel, of the sonnes of b Perez,
5 And Maaseiah the sonne of Baruch, the
sonne of Col Hozeh, the sonne of Hazaiah, the
sonne of Adaiah, the sonne of Ioiarib, the sonne of
Zechariah, the sonne of || Shiloni.

a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because there were few that offred them selues willingly.

b Which came of Perez the sonne of Iudah.

|| Or, of a Shilonite.

6 All the sonnes of Perez that dwelt at Ieru-
salem, *were* foure hundreth, threescore and eight
valiant men.
7 These also are the sonnes of Beniamin, Sal-
lu, the sonne of Meshullam, the sonne of Ioed, the
sonne of Pedaiah, the sonne of Kolaiah, the sonne
of Maaseiah, the sonne of Ithiel, the sonne of Ie-
shaiah.
8 And after him Gabai, Sallai, nine hundreth
and twentie and eight.
9 And Ioel the sonne of Zichri *was* gouernor
ouer them: and Iudah, the sonne of Senuah *was*
the second ouer the citie:
10 Of the Priests, Iedaiah, the sonne of Ioiarib,
Iachin.
11 Seraiah, the sonne of Hilkiah, the sonne of
Meshullam, the sonne of Zadok, the sonne of Me-
raioth, the sonne of Ahitub c *was* chiefe of the
house of God.
12 And their brethren d that did the worke in
the Temple, *were* eight hundreth, twentie and
two: and Adaiah, the sonne of Ieroham, the sonne
of Pelaliah, the sonne of Amzi, the sonne of Ze-
chariah, the sonne of Pashur, the sonne of Mal-
chiah:
13 And his brethren, chiefe of the fathers, two
hundreth and two and fourtie: and Amashsai the
sonne of Azareel, the sonne of Ahazai, the sonne
of Meshilemoth, the sonne of Immer:
14 And their brethren valiant men, an hun-
dreth and eight & twentie: and their ouerseer *was*
Zabdiel the sonne || of Hagedolim.
15 And of the Leuites, Shemaiah, the sonne of
Hashub, the sonne of Azrikam, the sonne of Ha-
shabiah, the sonne of Bunni.
16 And Shabbethai, and Iozabad of the chiefe
of the Leuites *were* ouer the workes of the house
of God without.
17 And Mattaniah, the sonne of Micha, the
sonne of Zabdi, the sonne of Asaph *was* the chiefe
to e begin the thankesgiuing *&* prayer: and Bak-
bukiah the second of his brethren, and Abda, the
sonne of Shammua, the sonne of Galal, the sonne
of Ieduthun.
18 All the Leuites in the holy citie *were* two
hundreth fourescore and foure.
19 And the porters Akkub, Talmon and their
brethren that kept the f gates, *were* an hundreth
twentie and two.
20 And the g residue of Israel, of the Priests,
and of the Leuites *dwelt* in all the cities of Iudah,
euery one in his inheritance.
21 And the Nethinims dwelt in the || fortres, &
Ziha, and Gispa *was* ouer the Nethinims.
22 And the ouerseer of the Leuites in Ierusa-
lem *was* Vzzi the sonne of Bani, the sonne of A-
shabiah, the sonne of Mattaniah, the sonne of Mi-
cha: of the sonnes of Asaph singers *were* ouer the
worke of the house of God.
23 For it *was* the Kings commandement con-
cerning them, that faithfull *prouision should be* for
the singers euery day.
24 And Pethahiah the sonne of Meshezabeel,
of the sonnes of Zerah, the sonne of Iudah, h *was*
at the Kinges hande in all matters concerning the
people.
25 And in the villages in their lands, *some*
of the children of Iudah dwelt in Kiriath arba,
and in the villages thereof, and in Dibon,
and in the villages thereof, and in Iekabzeel,
and

c That is, was the hie Priest.

d That serued and ministred in the Temple.

|| Or, of one of the great men.

e That is, he began the psalme, and was the chanter.

f Meaning, of the Temple.

g Of them, which dwelt not in Ierusalem.

|| Or, Ophel.

h Was chiefe about the King for all his affaires.

and in the villages thereof,
26 And in Ieshua, and in Moladah, and in
Beth-palet,
27 And in Hazer-shual, and in Beer-sheba, and
in the villages thereof,
28 And in Ziklag, and in Mechonah, and in
the villages thereof,
29 And in En-rimmon, and in Zareah, and in
Iarmuth,
30 Zanoah, Adullam, and in their villages, in
Lachish, and in the fieldes thereof, at Azekah, and
in the villages thereof: and they dwelt from Beer-
sheba, vnto the valley of Hinnom.
31 And the sonnes of Beniamin from Geba,
in Michmash, and Aija, and Beth-el, and in the
villages thereof,
32 And Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Neballat,
35 Lod and Ono, in the carpenters valley.
36 And of the Leuites were diuisions in Iudah
and Beniamin.

CHAP. XII.

1 The Priestes and Leuites which came with Zerubbabel vnto Ierusalem, are nombred, 27 and the wall is dedicated.

THese also are the Priestes and the Leuites
that [a] went vp with Zerubbabel, the sonne
of Shealtiel, and Ieshua: *to wit*, Seraiah, Ieremiah,
Ezra,

a From Babylon to Ierusalem.

2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Merimoth,
4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiah, Iedaiah: these were
the [b] chiefe of the Priestes, and of their brethren
in the dayes of Ieshua.
8 And the Leuites, Ieshua, Binnui, Kadmiel,
Sherebiah, Iudah, Mattaniah [c] *were* ouer the
thankesgiuings, he, and his brethren.
9 And Bakbukiah and Vnni, *and* their brethren
were about them in the [d] watches.

b Next in dignitie to the hie Priests, and which were of the stocke of Aaron.

c Had charge of them that sang the Psalmes.

d They kept the wardes and watches according to their turnes, as 1.Chron. 25,8.

10 And Ieshua begate Ioiakim: Ioiakim also
begate Eliashib, Eliashib begate Ioiada.
11 And Ioiada begate Ionathan, & Ionathan
begate Iaddua,
12 And in the dayes of Ioiakim were *these*, the
chiefe fathers of the Priestes: vnder [e] Seraiah *was*
Meraiah, vnder Ieremiah, Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah,
Iehohanan,
14 Vnder Melicu, Ionathan, vnder Shebaniah,
Ioseph,
15 Vnder Harim, Adna, vnder Maraioth,
Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnithon,
Meshullam,
17 Vnder [f] Abiiah, Zichri, vnder Miniamin,
and vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah,
Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah,
Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah,
Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Ioha-
nan and Iaddua *were* the chiefe fathers of the Le-
uites written, and the Priestes in the reigne of Da-
rius the Persian.

e That is, next to Seraiah, or rather of the order, which was called after the name of Seraiah.

f Whereof was Zacharie Iohn Baptists father.

23 The sonnes of Leui, the chiefe fathers *were*
written in the booke of the Chronicles euen vnto
the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites *were* Hasha-
biah, Sherebiah, and Ieshua the sonne of Kadmiel,
and their brethren about them to giue praise and
thankes, according to the ordinance of Dauid the
man of God, ward ouer [g] against ward.
25 Mattaniah and Bakbukiah, Obadiah, Me-
shullam, Talmon *and* Akkub *were* porters keeping
the warde at the thresholdes of the gates.
26 These were in the dayes of Ioiakim, the
sonne of Ieshua, the sonne of Iozadak, and in the
dayes of Nehemiah the captaine, and of Ezra the
Priest and Scribe.

g That is, one after another, and euery one in his course.

27 And in the dedication of the wall at Ieru-
salem they sought the Leuites out of all their pla-
ces to bring them to Ierusalem to keepe the de-
dication and gladnesse, both with thankesgiuings
and with songs, cymbales, violes and with harpes.
28 Then the † singers gathered themselues to-
gether both from the plaine countrey about Ie-
rusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of
the countreys of Geba, and Azmaueth: for the
singers had built them villages round about Ie-
rusalem.

† Ebr. *sonnes of the singers.*

h Which were a certaine familie and had their possessions in the fields, 1.Chron.2.54.

30 And the Priests and Leuites were purified,
and clensed the people, and the gates, and the wall.
31 And [i] I brought vp the princes of Iudah vp-
on the wall, and appoynted two great companies
to giue thankes, and the *one* went on the right
hand of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe
of the princes of Iudah,
33 And Azariah, Ezra and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ie-
remiah,
35 And of the Priestes sonnes with trumpets,
Zechariah the sonne of Ionathan, the sonne of
Shemaiah, the sonne of Mattaniah, the sonne of
Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And [k] his brethren, Shemaiah, and Aza-
reel, Milalai, Gilalai, Maai, Nethaneel, and Iudah,
Hanani, with the musicall instruments of Dauid
the man of God: and Ezra the scribe *went* before
them.

i Meaning, Nehemiah.

k That is, the brethren of Zaccur.

37 And to the gate of the fountaine, euen o-
uer against them went they vp by [l] the staires of
the citie of Dauid, at the going vp of the wall be-
yond the house of Dauid, euen vnto the water
gate Eastward.
38 And the second companie of them that
gaue thankes, went on the other side, and I after
them, and the halfe of the people *was* vpon the
wall, *and* vpon the towre of the furnaces euen vn-
to the broad wall.
39 And vpon the gate of Ephraim, and vpon
the olde gate, and vpon the fishgate, and the towre
of Hananeel, and the towre of Meah, euen vnto
the sheepegate: and they stoode in the gate of the
warde.
40 So stood the two companies (of them that
gaue thankes) in the house of God, and I and the
halfe of the rulers with me.
41 The Priestes also, Eliakim, Maaseiah, Mini-
amin, Michaiah, Elioenai, Zechariah, Hananiah,
with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar,
and Vzzi, and Iehohanan, and Malchiiah, and
Elam,

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

‡Ebr. caused to heare.

Elam, and Ezer: and the singers ‡ sang loude, ha-
uing Izrahiah which *was* the ouerseer.
43 And the same day they offered great sacri-
fices and reioyced: for God had giuen them great
ioy, so that both the women, and the children
were ioyfull: and the ioy of Ierusalem was heard
farre off.
44 Also at the same time were men appoynted
m ouer the chambers of the store for the offerings
(for the first fruites, and for the tithes) to gather
into them out of the fieldes of the cities, the por-
tions of the Lawe for the Priests and the Leuites:
for Iudah reioyced for the Priests and for the Le-
uites, that serued.

m Which were chambers appoynted to Hezekiah to put in the tithes, and such things, 2.Chron. 31.11, and nowe were repayred againe for the same vse.

45 And both the singers and the Leuites kept
the ward of their God, and the ward of the pu-
rification according to the commaundement of
David, *and* Salomon his sonne.
46 * For in the dayes of Dauid and Asaph, of
olde *were* chiefe singers, and songs of praise and
thankesgiuing vnto God.

*1.Chron.25.16.

47 And in the dayes of Zerubbabel, and in the
dayes of Nehemiah did al Israel giue portions vn-
to the singers and porters, euery day his portion,
and they gaue the holy things vnto the Leuites,
and the Leuites n gaue the holy things vnto the
sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Lawe is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

AND on that day did they reade in the booke
of Moses, in the audience of the people, and
it was found written therein, that the Ammonite,
and the Moabite * should not enter into the Con-
gregation of God,
2 Because they met not the children of Israel
with bread and with water, * but hired Balaam
against them, that he should curse them: and our
God turned the curse into a blessing.
3 Nowe when they had heard the Lawe, they
separated from Israel a all those that were mixed.
4 ¶ And before b this had the Priest Eliashib
the ouersight of the chamber of the house of our
God, being c kinseman to Tobiah:
5 And he had made him a great chamber, and
there had they aforetime layde the offrings, the
incense, and the vessels, and the tithes of corne,
of wine, and of oyle (appoynted for the Leuites,
and the singers, and the porters) and the offrings
of the Priests.
6 But in all this *time* was not I in Ierusalem:
for in the two and thirtieth yeere of d Artashashte
King of Babel, came I vnto the King, and ‖ after
certaine dayes I obteined of the King.
7 And when I was come to Ierusalem, I vn-
derstood e the euill that Eliashib had done for To-
biah, in that hee had made him a chamber in the
court of the house of God,
8 And it grieued me sore: therefore I cast forth
all the vessels of the house of Tobiah out of the
chamber.
9 And I commanded them to clense the cham-
bers: and thither brought I againe the vessels of
the house of God with the meate offring and the
incense.
10 And I perceiued that the portions of the
Leuites had not bene giuen, and that euery one
was fled to his land, *euen* the Leuites and singers
that executed the worke.

*Deut.23.3.

*Nomb.22.5,6.

a That is, all such, which had ioyned in vnlawful mariage, and also those with whom God had forbidden them to haue societie.

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite, and enemie of the Iewes.

d Called also Darius, Ezra 7.1.

‖ Or, at the yeeres end.

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities: as appeareth also, Exod.32.1.

11 Then reprooued I the rulers and said, Why
is the house of God forsaken? And I assembled
them, and set them in their place.
12 Then brought all Iudah the tithes of corne
and of wine, and of oyle vnto the treasures.
13 And I made treasurers ouer the treasures,
Shelemiah the Priest, and Zadok the scribe, and
of the Leuites, Pedaiah, and vnder their hand
Hanan the sonne of Zaccur the sonne of Matta-
niah: for they were counted faithfull, and their
office was to distribute vnto their brethren.
14 Remember me, O my God, herein, and wipe
not out my f kindnesse that I haue shewed on the
house of my God, and on the offices thereof.
15 In those dayes sawe I in Iudah them, that
trode wine presses on the Sabbath, & that brought
in sheaues, and which laded asses also with wine,
grapes, and figges, and all burdens, and brought
them into Ierusalem vpon the Sabbath day: and
g I protested to them in the day that they solde
vitailes.

f He protesteth that he did his duety with a good conscience, yet hee doeth not iustifie himselfe herein, but desireth God to fauour him, and to be mercifull vnto him for his owne goodnesse sake, as vers.22.and 31.

g I declared vnto them, that God would not suffer such transgressours of his Lawe to be vnpunished.

16 There dwelt men of Tyrus also therein,
which brought fish and all wares, and solde on
the Sabbath vnto the children of Iudah euen in
Ierusalem.
17 Then reprooued I the rulers of Iudah, and
sayde vnto them, What euill thing is this that yee
doe, and breake the Sabbath day?
18 Did not your fathers h thus, and our God
brought all this plague vpon vs, and vpon this
citie? yet yee increase the wrath vpon Israel, in
breaking the Sabbath.
19 And when the gates of Ierusalem began
to be i darke before the Sabbath, I commanded to
shut the gates, and charged, that they should not
be opened till after the Sabbath, and *some* of my
seruants set I at the gates, that there shoulde no
burden be brought in on the Sabbath day.
20 So the chapmen and marchants of all mar-
chandise remained once or twise all night without
Ierusalem.
21 And I protested among them, and said vnto
them, Why tary ye all night about the wall? If ye
do it once againe, I will lay hands vpon you. from
that time came they no more on the Sabbath.

h Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed nowe in the same againe, their plague should be greater.

i About the time that the sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

22 ¶ And I sayde vnto the Leuites, that they
should clense themselues, and that they shoulde
come and k keepe the gates, to sanctifie the Sab-
bath day. Remember me, O my God, concerning
this, and pardon me according to thy great mercy.
23 In those dayes also I sawe Iewes that marri-
ed wiues of l Ashdod, of Ammon, and of Moab.
24 And their children spake halfe in the speach
of Ashdod, and coulde not speake in the Iewes
language, and according to the language of the
one people, and of the *other* people.
25 Then I reproued them, and m cursed them,
and smote certaine of them, and pulled off their
haire, and tooke an othe of them by God, Yee
shall not giue your daughters vnto their sonnes,
neither shall ye take of their daughters vnto your
sonnes, nor for your selues.
26 *Did not Salomon the king of Israel sinne
by these things? yet among many nations was
there no King like him: for he was * beloued of
his God, and God had made him King ouer Israel:
* yet strange women caused him to sinne.
27 Shall wee then obey vnto you, to doe all
this great euill, and to transgresse against our God,
euen to marry strange wiues?

k Meaning of the Temple, that none that was vncleane, should enter.

l Which was a citie of the Philistims, and they had maried wiues thereof, and so had corrupted their speach and religion.

m That is, I did excommunicate them, and draue them out of the Congregation.

*1.King.3.7,12.

*2.Sam.12.24,25.

*1.King.11.1,4. ecclus.47.19,20.

28 And

28 And *one* of the sonnes of Ioiada the sonne
of Eliashib the hie Priest was the sonne in lawe of
Sanballat the Horonite: but I chased him frō me.
29 Remember them, O my God, that [n] defile
the Priesthoode, and the couenant of the Priesthoode,
and of the Leuites.
30 Then cleansed I them from al strangers, and
appoynted the wardes of the Priestes and of the
Leuites, euery one in his office,
31 And for the offring of the wood at times
appoynted, & for the first fruites. Remember me,
O my God, [o] in goodnes.

n Punish them according to their fault, & euil example, which they haue giuen to the rest of thy people contrary to their vocation.

o That is, to shew mercy vnto me.

ESTER.

THE ARGVMENT.

Because of the diuersitie of names, wherby they vsed to name their Kings, and the supputation of yeres wherein the Ebrewes, and the Grecians doe vary, diuers autors write diuersly as touching this Ahashuerosh, but it seemeth Daniel 6.1. & 9.1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sudden fall when they are at highest: and howe God preserueth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

1 King Ahashuerosh maketh a royall feast, 12 whereunto the Queene Vashti will not come, 19 for which cause she is diuorced. 20 The Kings decree touching the preeminence of man.

IN the dayes of [a] Ahashuerosh (this
is Ahashuerosh that reigned, from
India euen vnto Ethiopia, ouer an
[b] hundreth, and seuen and twentie
prouinces)
2 In those dayes when the King
Ahashuerosh [c] sate on his throne, which was in
the palace of *Shushan,
3 In the third yeere of his reigne, he made a
feast vnto all his princes and his seruants, *euen* the
power of Persia and Media, and to the captaines
and gouernours of the prouinces *which were* before
him,
4 That he might shewe the riches *and* glorie
of his kingdome, and the honour of his great maiestie
many dayes, *euen* an hundreth and foure
score dayes.
5 And when these dayes were expired, the
King made a feast to al the people that were found
in the palace of Shushan, both vnto great & small,
seuen daies, in the court of the garden of the Kings
palace,
6 *Vnder* an hanging of white, greene, and blue
clothes, fastened with cordes of fine linen and purple,
in siluer rings, and pillars of marble: the [d] beds
were of gold, and of siluer vpon a pauement of porphyre,
and marble & alabaster, and blue colour.
7 And they gaue them drinke in vessels of
golde, and changed vessel after vessel, and royall
wine in abundance according to the [e] power of
the King.
8 And the drinking *was* by an order, none
might [f] compel: for so the King had appoynted
vnto all the officers of his house, that they should
do according to euery mans pleasure.
9 ¶ The Queene Vashti made a feast also for
the women in the royall house of King Ahashuerosh.
10 Vpon the [g] seuenth day when the King was
merie with wine, he commanded Mehuman, Biztha,
Harbona, Bigtha, and Abagtha, Zethar, and
Carcas, the seuen eunuches, (that serued in the presence
of King Ahashuerosh)
11 To bring Queene Vashti before the King
with the crowne royall, that he might shewe the
people and the princes her beautie: for shee was
fayre to looke vpon.
12 But the Queene Vashti refused to come at
the Kings worde, † which he had giuen in charge
to the eunuches: therfore the King was very angry,
and his wrath kindled in him.
13 Then the King said to the wise men, [h] that
knewe the times (for so was the Kings maner towards
all that knew the law and the iudgement:
14 And the next vnto him *was* Carshena, Shethar,
Admatha, Tarshish, Meres, Marsena, *and* Memucan
the seuen princes of Persia, and Media,
which sawe the [i] Kings face, and sate the first in the
kingdome)
15 What shall we doe vnto the Queene Vashti
according to the lawe, because she did not according
to the word of the King Ahashuerosh by the
commission of the eunuches?
16 Then Memucan answered before the King
& the Princes, The Queene Vashti hath not only
done [k] euill against the King, but against all the
princes, and against all the people that are in all
the prouinces of King Ahashuerosh.
17 For the [l] acte of the Queene shall come abroade
vnto all women, so that they shall despise
their husbands in their owne eyes, & shal say, The
King Ahashuerosh cōmanded Vashti the Queene
to be brought in before him, but she came not.
18 So shall the [m] princesses of Persia and Media
this day say vnto all the Kings Princes, when
they heare of the acte of the Queene: thus *shal
there be* much despitefulnesse and wrath.
19 If it please the King, let a royal decree proceede
from him, and let it bee written among the
statutes of Persia, & Media, (& let it not be transgressed)
that Vashti come [n] no more before King
Ahashuerosh: & let the King giue her royal estate
vnto her companion that is better then she.
20 And when the decree of the King which
shalbe made, shalbe published throughout all his
kingdome (thought it be [o] great) all the women
shall giue their husbands honour, both great and
small.
21 And this saying pleased the King and the
princes, and the King did according to the worde
of Memucan.
22 For he sent letters into all the prouinces of
the King, into euery prouince according to the
writing thereof, and to euery people after their
language,

a Called also Darius, who was now the soueraigne Monarch, and had the gouernment of the Medes, Persians & Chaldeans, some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6.1 maketh mention but of sixe score, leauing out the nomber that is vnperfite, as ẏ Scripture in diuers places vseth.

c That is, had rest, and quietnes.

*Nehem. 1.1.

d Which they vsed in those countries in steade of tables.

e As was beseeming for so magnificall a King.

f None might be cōpelled to drinke more then it pleased him.

g Which was the last day of the feast that the King made for the people, as verse 5.

† Ebr. which was in the hand of the eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counselers, that might haue alwayes accesse to him.

k By her disobedience she hath giuen an example to all women to do the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, & that the rest of women would by continuance doe the same.

n Let her be diuorced & another made Queene.

o For he had vnder him an hundreth twentie and seuen countries.

p That is, that the wife should be subiect to the husband, and at his commandement.

a That is, he called the matter againe into communication.
b By the seuen wise men of his counsell.

c The abuse of these countries was so great, that they inuented many meanes to serue the lusts of princes & therefore, as they ordeined wicked lawes that the King might haue whose daughters, he would so they had diuers houses appointed, as one of them, whiles they were virgins, another when they were concubines, & for the Queenes another.
d Reade what this purification was, verse 12.
*2.King.24.15.

†Ebr. portions.

e For though she was taken away by a cruell law, yet he ceased not to haue a fatherlie care ouer her, and therefore did resort oft times to heare of her.

f What apparell she asked of the eunuch, that was he bound to giue her.

language, that euery man should p beare rule in his
owne house, and that hee should publish it in the
language of that same people.

CHAP. II.

1 After the Queene is put away, certaine yong maydes are brought to the King. 17 Ester pleaseth the King, and is made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

AFter these things, when the wrath of King A-
hashuerosh was appeased, hee a remembred
Vashti, and what she had done, and what was de-
creed b against her.
2 And the Kings seruants that ministred vnto
him, sayd, Let them seeke for the King beautifull
yong virgins,
3 And let the King appoynt officers through
all the prouinces of his kingdome, and let them
gather all the beautifull yong virgins vnto the pa-
lace of Shushan, into the house of the women,
vnder the hande of Hege the Kings eunuche, c kee-
per of the women, to giue them their things d for
purification.
4 And the mayde that shall please the King,
let her reigne in the steade of Vashti. And this
pleased the King, and he did so.
5 ¶In the citie of Shushan, there was a cer-
taine Iewe, whose name *was* Mordecai the sonne
of Iair, the sonne of Shimei, the sonne of Kish a
man of Iemini,
6 Which had bene caryed away from Ierusa-
lem* with the captiuitie that was caryed away with
Ieconiah King of Iudah (whom Nebuchad-nezzar
King of Babel had caryed away)
7 And hee nourished Hadassah, that is Ester,
his vncles daughter: for she had neither father nor
mother, and the mayde was fayre, and beautifull to
looke on: and after the death of her father, and her
mother, Mordecai tooke her for his own daughter
8 And when the Kings commandement, and
his decree was published, and many maydes were
brought together to the palace of Shushan, vn-
der the hand of Hege, Ester was brought also vnto
the Kings house vnder the hande of Hege the kee-
per of the women,
9 And the mayde pleased him, & she founde
fauour in his sight: therefore hee caused her things
for purification to bee giuen her speedily, and her
†state, and seuen comely maides to bee giuen her
out of the Kings house, and hee gaue change to
her and to her maydes of the best in the house of
the women.
10 *But* Ester shewed not her people and her
kinred: for Mordecai had charged her, that shee
should not tell it.
11 And Mordecai walked e euery day before
the court of the womens house, to knowe if Ester
did well, and what should be done with her.
12 And when the course of euery mayde came,
to go in to King Ahashuerosh, after that shee had
bene twelue moneths according to the maner of
the women (for so were the dayes of their purifica-
tions accomplished, sixe moneths with oyle of
myrrhe, and sixe moneths with sweete odours and
in the purifying of the women:
13 And thus went the maides vnto the King)
whatsoeuer she required, was f giuen her, to goe with
her out of the womens house vnto the kings house.
14 In the euening she went, and on the morow
she returned into the second house of the women
vnder the hand of Shaashgaz the Kings eunuche,
which kept the concubines: shee came in to the
King no more, except shee pleased the King, and
that she were called by name.
15 Nowe when the course of Ester the daugh-
ter of Abihail the vncle of Mordecai (which had
taken her as his owne daughter) came, that shee
should go in to the King, she desired nothing, but
what || Hege the Kings eunuche the keeper of the
women g sayde: and Ester founde fauour in the
sight of all them that looked vpon her.
16 ¶So Ester was taken vnto King Ahashue-
rosh into his house royall in the tenth moneth,
which is the h moneth Tebeth, in the seuenth
yeere of his reigne.
17 And the King loued Ester aboue all the
women, and shee founde grace and fauour in his
sight more then all the virgins: so that he set the
crowne of the kingdome vpon her head, and made
her Queene in stead of Vashti.
18 Then the King made a great feast vnto all
his princes, and his seruants, *which was* i the feast of
Ester, and gaue rest k vnto the prouinces, and gaue
gifts, according to the l power of a King.
19 And when the virgins were gathered the m se-
cond time, then Mordecai sate in the Kings gate.
20 Ester had not yet shewed her kindred nor
her people, as Mordecai had charged her: for Ester
did after the worde of Mordecai, as when she was
nourished with him.
21 ¶In those dayes when Mordecai sate in the
Kings gate, two of the Kings eunuches, Bigthan
and Teresh, which kept the doore, were wroth, and
sought to lay n hande on the King Ahashuerosh.
22 And the thing was knowen to Mordecai,
and he tolde it vnto Queene Ester, and Ester cer-
tified the King thereof in Mordecais name: and
when inquisition was made, it was found so: there-
fore they were both hanged on a tree: and it was
written in the booke of the o Chronicles before
the King.

CHAP. III.

1 Haman, after hee was exalted, obtained of the King, that all the Iewes should bee put to death, because Mordecai had not done him worship as other had.

AFter these things did King Ahashuerosh pro-
mote Haman the sonne of Hammedatha the
Agagite, and exalted him, and set his seate aboue
all the princes that were with him.
2 And all the Kings seruants that were at the
Kings gate, bowed their knees, and reuerenced Ha-
man: for the King had so commaunded concer-
ning him: but Mordecai a bowed not the knee,
neither did reuerence.
3 Then the Kings seruants which were at the
Kings gate, said vnto Mordecai, Why transgressest
thou the Kings commandement?
4 And albeit they spake dayly vnto him, yet
he would not heare them: therefore they b tolde
Haman, that they might see how Mordecais mat-
ters would stande: for he had tolde them, that hee
was a Iewe.
5 And when Haman saw that Mordecai bowed
not the knee vnto him, nor did reuerence vnto
him, then Haman was full of wrath.
6 Now he †thought it too litle to lay hands
onely on Mordecai: and because they had shewed
him the people of Mordecai, Haman sought to de-
stroy all the Iewes, that were throughout the
whole kingdome of Ahashuerosh, *euen* the peo-
ple of Mordecai.

|| Or, Hegai.
g Wherein her modestie appeared because she sought not apparell to commend her beautie but stoode to the Eunuches appoyntment.
h Which conteined part of December and part of Ianuarie.

i That is, made for her sake.
k He released their tribute.
l That is, great & magnificall.
m That is, at the mariage of Ester, which was the second mariage of the King.

n Meaning to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10.2.

a The Persians maner was to kneele downe and reuerence their kings, & such as be appointed in chief autoritie, which Mordecai would not do to this ambitious & proude man.
b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.
†Ebr. despised in his eyes.

7 In the first moneth (that is the moneth
c Nisan) in the twelft yeere of King Ahashuerosh,
they cast Pur (that is a lot) d before Haman, from
day to day, and from moneth to moneth, *vnto* the
twelft moneth, that is the moneth e Adar.
8 Then Haman said vnto King Ahashuerosh,
There is a people scattered, and dispersed among
the people in all the prouinces of thy kingdome,
and their lawes *are* diuers from all people, and
they doe not obserue the f Kings lawes: therefore
it is not the Kings profite to suffer them.
9 If it please the King, let it be written that
they may be destroyed, and I will † pay ten thou-
sand talents of siluer by the handes of them that
haue the charge of this businesse to bring it into
the Kings treasurie.
10 Then the King tooke his ring from his
hand, and gaue it vnto Haman the sonne of Ham-
medatha the Agagite the Iewes aduersarie.
11 And the King sayde vnto Haman, Let the
siluer be thine, and the people to doe with them
as it pleaseth thee.
12 Then were the Kings ‖ scribes called on
the thirteenth day of the first moneth, and there
was written (according to all that Haman com-
maunded) vnto the Kings officers, and to the cap-
taines that were ouer euery prouince, and to the
rulers of euery people, *and* to euery prouince, ac-
cording to the writing thereof, and to euery peo-
ple according to their language: in the name of
King Ahashuerosh was it written, and sealed with
the Kings ring.

c Which answereth to part of March and part of April.
d To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappoynted their lots and expectation.
e Conteining part of Februarie, and part of March.
f These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profite: without respect howe God is either pleased or displeased.
† Ebr. weigh.
‖ Or, secretaries.

13 And the letters were sent † by postes into
all the Kings prouinces, to roote out, to kill and
to destroy all the Iewes, both yong and old, chil-
dren and women, in one day vpon the thirteenth
day of the twelft moneth, (which is the moneth
Adar) and to spoyle them as a pray.
14 The contents of the writing *was*, that there
shoulde be giuen a commandement in all prouin-
ces, *and* published vnto al people, that they should
be ready against the same day.
15 And the postes compelled by the Kings
commandement went foorth, and the comman-
dement was giuen in the palace at Shushan: and
the King and Haman sate drinking, but the g citie
of Shushan was in perplexitie.

† Ebr. the hands of postes.
g To wit, the Iewes, that were in Shushan.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

NOwe when Mordecai perceiued all that was
done, Mordecai rent his clothes, and put
on sackecloth, and ashes, and went out into the
middes of the citie, and cryed with a great crye,
and a bitter.
2 And he came euen before the Kings a gate,
but he might not enter within the Kings gate, be-
ing clothed with sackecloth.
3 And in euery prouince, *and* place, whither
the Kings charge and his commission came, there
was great sorowe among the Iewes, and fasting,
and weeping and mourning, and † many laye in
sackecloth and in ashes.
4 ¶ Then Esters maydes and her eunuches
came and tolde it her: therefore the Queene was
very heauie, and shee sent raiment to clothe Mor-
decai, and to take away his sackecloth from him,
but he receiued it not.
5 Then called Ester Hatach *one* of the Kings
eunuches, whome he † had appointed to serue her,
and gaue him a commaundement vnto Mordecai,
to knowe what it was, and why it was,
6 So Hatach went foorth to Mordecai vnto
the streete of the citie, which was before the Kings
gate.
7 And Mordecai tolde him of all that which
had come vnto him, and of the † summe of the
siluer that Haman had promised to pay vnto the
Kings treasures, because of the Iewes, for to de-
stroy them.
8 Also he gaue him the ‖ copy of the writing
and commission that was giuen at Shushan, to de-
stroy them, that he might shewe it vnto Ester and
declare it vnto her, and to charge her that shee
should goe in to the King, and make petition and
supplication before him for her people.
9 ¶ So when Hatach came, he told Ester the
wordes of Mordecai.
10 Then Ester sayde vnto Hatach, and com-
maunded him *to say* vnto Mordecai,
11 All the Kings seruants and the people of
the Kings prouinces doe knowe, that whosoeuer,
man or woman, that commeth to the King into
the inner court, which is not called, there *is* a law
of his, that he shall die, except him to whome the
King holdeth out the golden rodde, that he may
liue. Now I haue not beene called to come vnto
the King these thirtie dayes.
12 And they certified Mordecai of Esters
wordes.
13 And Mordecai saide, that they should an-
swere Ester *thus*, Thinke not with thy selfe that
thou shalt escape in the Kings house, more then
all the Iewes.
14 For if thou holdest thy peace at this time,
† comfort and deliuerance b shall appeare to the
Iewes out of another place, but thou and thy
fathers house shall perish: and who knoweth
whether thou art come to the kingdome for
c such a time?
15 Then Ester commanded to answere Mor-
decai,
16 Goe, *and* assemble all the Iewes that are
found in Shushan, and fast ye for me, and eate not,
nor drinke in three dayes, day nor night. I also
and my maydes will fast likewise, and so will I goe
in to the King, which is not according to the law:
and if I perish, d I perish.
17 So Mordecai went his way, and did accor-
ding to all that Ester had commanded him.

a Because hee would aduertise Ester of this cruel proclamation.
† Ebr. sackecloth, and ashes were spread for many.
† Ebr. had caused to stand before her.
† Ebr. declaration.
‖ Or, contents.
† Ebr. breathing.
b Thus Mordecai spake in ẏ confidence of ẏ faith, which all Gods children ought to haue: which is, that God will deliuer them, though al worldly meanes faile.
c For to deliuer Gods Church out of these present dangers.
d I will put my life in danger and referre the successe to God, seeing it is for his glory and the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a galowe for Mordecai.

ANd on the third a day Ester put on her royall
apparell, and stoode in the court of the Kings
palace within, ouer against the Kings house: and
the King sate vpon his royall throne in the Kinges
palace ouer against the gate of the house.
2 And when the King saw Ester the Queene
standing in the court, she found fauour in his sight:
and the King b helde out the golden scepter that
was in his hand: so Ester drew neere, and touched
the top of the scepter.
3 Then saide the King vnto her, What wilt
thou, Queene Ester? & what is thy request? it shall
be euen giuen c thee to the halfe of the kingdome.
4 Then saide Ester, If it please the King, let
the King & Haman come this day vnto the ban-
ket, that I haue prepared for him.

a To wit, after that the Iewes had begun to fast.
b Which was a signe that her comming was agreeable vnto him, as Chap. 4. 11.
c Meaning hereby, that whatsoeuer shee asked, should be granted, as Mar. 6. 23.

5 And the King sayde, Cause Haman to make
haste that he may doe as Ester hath sayde. So the
King and Haman came to the banket that Ester
had prepared.
6 And the King sayde vnto Ester at the ban-
ket of d wine, What is thy petition, that it may be
giuen thee? and what is thy request? it shall euen
be performed vnto the halfe of the kingdome.

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that, which was most in vse or esteemed.

7 Then answered Ester, and sayde, My petiti-
on and request *is*,
8 If I haue founde fauour in the sight of the
King, and if it please the King to giue me my pe-
tition, and to perfourme my request, let the King
and Haman come to the banket that I shall pre-
pare for them, and I will doe to morowe accor-
ding to the Kings e saying.

e I will declare what thing I demaund.

9 ¶ Then went Haman foorth the same day
ioyfull and with a glad heart. But when Haman
sawe Mordecai in the Kings gate, that hee stoode
not vp, nor mooued for him, then was Haman full
of indignation at Mordecai.
10 Neuerthelesse Haman refrained himselfe:
and when he came home, hee sent, and called for
his friendes, and Zeresh his wife.
11 And Haman tolde them of the glory of
his riches, and the multitude of his children, and
all the things wherein the King had f promoted
him, and how that he had set him aboue the prin-
ces and seruants of the King.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselues, waxe ambitious, disdainefull, and cruell.

12 Haman sayde moreouer, Yea, Ester the
Queene did let no man come in with the King
to the banket that she had prepared, saue me: and
to morowe am I bidden vnto her also with the
King.
13 But all this doth nothing auaile me, as long
as I see Mordecai the Iew sitting at the kings gate.
14 Then sayde Zeresh his wife and all his
friendes vnto him, Let them make a tree of fiftie
g cubites hie, and to morowe speake thou vnto
the King, that Mordecai may be hanged thereon:
then shalt thou goe ioyfully with the King vnto
the banket. And the thing pleased Haman, and
he caused to make the tree.

g Meaning, the highest that coulde be found.

CHAP. VI.

1 The King turneth ouer the Chronicles, and findeth the fidelitie of Mordecai. 10 and commandeth Haman to cause Mordecai to be had in honour.

THe same night †the King slept not, & he com-
manded to bring the booke of the records, *and*
the chronicles: & they were read before the King.
2 Then it was founde written that *Mordecai
* had tolde of Bigtana, and Teresh two of the
Kings eunuches keepers of the dore, who sought
to lay hands on the King Ahashuerosh.

† Ebr. the kings sleepe departed.

*Chap.2.22.

3 Then the King sayd, What honour and dig-
nitie hath bene giuen to Mordecai a for this? And
the Kings seruants that ministred vnto him, sayde,
There is nothing done for him.

a For he thought it vnworthie his estate to receiue a benefite, and not reward it.

4 And the King sayde, Who is in the court?
(Nowe Haman was come into the inner court of
the Kings house, that hee might speake vnto the
King to b hang Mordecai on the tree that hee
had prepared for him.)
5 And the Kings seruants saide vnto him, Be-
holde, Haman standeth in the court. And the King
sayde, Let him come in.

b Thus while the wicked imagine the destruction of others, they themselues fall into the same pit.

6 And when Haman came in, the King saide
vnto him, What shalbe done vnto ẏ man, whome
the King will honour? Then Haman thought in
his heart, To whome would the King doe honour
more then to me?
7 And Haman answered the King, The man
whome the King would honour,
8 Let them bring *for him* royall apparell,
which the King *vseth* to weare, and the c horse that
the King rideth vpon, and that the crowne royall
may be set vpon his head.

c Meaning hereby that the King should make him next vnto himself, as Ioseph hereby was knowen to be next to Pharaoh, Gen.41.43.

9 And let the raiment and the horse bee deli-
uered by ẏ hande of one of the Kings most noble
princes, & let them apparell the man (whome the
King will honour) and cause him to ride vpon the
horse thorow the streete of the citie, and proclaime
before him, Thus shall it bee done vnto the man,
whome the King will honour.
10 Then the King said to Haman, Make haste,
take the rayment and the horse as thou hast saide,
and doe so vnto Mordecai the Iewe, that sitteth at
the Kings gate: let nothing fayle of all that thou
hast spoken.
11 So Haman tooke the rayment & the horse,
and arayed Mordecai, and brought him on horse
backe thorowe the streete of the citie, and pro-
claymed before him, Thus shall it be done to the
man whom the King will honour.
12 And Mordecai came againe to the Kinges
gate, but Haman hasted home mourning and his
head couered.
13 And Haman tolde Zeresh his wife, and all
his friends all that had befallen him. Then said his
wise men, and Zeresh his wife vnto him, If Morde-
cai *be* of the seed of the Iewes, before whom thou
hast begun to fall, thou shalt not preuaile against
him, d but shalt surely fall before him.
14 And while they were yet talking with him,
came the Kings eunuches and hasted to bring Ha-
man vnto the banket that Ester had prepared.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing, which he hath decreed shall come to passe.

CHAP. VII.

3 The Queene biddeth the King and Haman againe and prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the galous, which he had prepared for Mordecai.

SO the King and Haman came to banket with
the Queene Ester.
2 And the King said againe vnto Ester on the
second day at the banket of a wine, What is thy
petition, Queene Ester, that it may be giuen thee?
and what is thy request? It shall be euen perfour-
med vnto the halfe of the kingdome.

a Reade Chap. 5.6.

3 And Ester the Queene answered, and said,
If I haue found fauour in thy sight, O King, and
if it please the King, let my life be giuen me at my
petition, and my people at my request.
4 For we are solde, I, and my people, to be de-
stroyed, to be slaine and to perish: but if we were
solde for seruants, and for handmaides, I woulde
haue helde my tongue: although the aduersarie
could not b recompence the Kings losse.

b Haman could not so much profit the King by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them.

5 Then King Ahashuerosh answered, and said
vnto the Queene Ester, Who is he? and where is
he that † presumeth to doe thus?

† Ebr. filleth his heart.

6 And Ester said, The aduersarie and enemie
is this wicked Haman. Then Haman was afraide
before the King and the Queene.
7 And the King arose from ẏ banket of wine
in his wrath, *and went* into the palace garden: but
Haman stood vp, to make request for his life to
the Queene Ester: for hee sawe that there was a
c mischiefe prepared for him of the King.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

8 And when the King came againe out of
the palace garden, into the house where they
dranke wine, Haman was d fallen vpon the bed
where-

d He fell downe at the beds feete or couche, whereupon she sate, and made request for his life.

whereon Ester *sate*: therefore the King sayde, Will
he force the Queene also before me in the house?
As the worde went out of the Kings mouth, they
e couered Hamans face.

e This was the maner of the Persians, when one was out of the Kings fauour.

9 And Harbonah one of the eunuches, sayde
in the presence of the King, Beholde, there stan-
deth yet the tree in Hamans house fiftie cubites
hie, which Haman had prepared for Mordecai,
that spake f good for the King. Then the King
sayd, Hang him thereon.

f Which discouered the conspiracie against the King, Chap. 2. 21, 22.

10 So they hanged Haman on the tree, that he
had prepared for Mordecai: then was the Kings
wrath pacified.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted.* 14 *Comfortable letters are sent vnto the Iewes.*

THe same day did King Ahashuerosh giue the
house of Haman the aduersarie of the Iewes
vnto the Queene Ester. and Mordecai a came
before the King: for Ester tolde what hee was b vn-
to her.

a That is, was receiued into the Kings fauour and presence.
b That he was her vncle, and had brought her vp.

2 And the King tooke off his ring, which hee
had taken from Haman, and gaue it vnto Morde-
cai: and Ester set Mordecai ouer the house of Ha-
man.

3 And Ester spake yet more before the King,
and fell downe at his feete weeping, & besought
him that hee would put away the c wickednesse of
Haman the Agagite, and his deuice that hee had
imagined against the Iewes.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

4 And the King held out the golden d scep-
ter toward Ester. Then arose Ester, and stoode be-
fore the King,

d Reade Chap. 5. 2.

5 And sayd, If it please the King, and if I haue
found fauour in his sight, and the thing be accep-
table before the King, and I please him, let it bee
written, that the letters of the deuice of Haman
the sonne of Ammedatha the Agagite may be cal-
led againe, which hee wrote to destroy the Iewes,
that are in all the Kings prouinces.

6 For howe can I suffer and see the euil, that
shall come vnto my people? Or howe can I suffer
and see the destruction of my kinred?

7 And the King Ahashuerosh sayde vnto the
Queene Ester, and to Mordecai the Iewe, Behold,
I haue giuen Ester the house of Haman, whome
they haue hanged vpon the tree, because he ‖ layde
hand vpon the Iewes.

‖ Or, went about to slay the Iewes.

8 Write yee also for the Iewes, as it liketh
you in the Kings name, and seale it with the
Kings ring (for the writings written in the Kings
name, and sealed with the Kings ring, may no
e man reuoke)

e This was the law of the Medes and Persians, as Dan. 6. 15: notwithstanding the King reuoked the former decree graunted to Haman, for Esters sake.

9 Then were the Kings Scribes called at the
same time, euen in the thirde moneth, that is the
moneth f Siuan, on the three and twentieth *day*
thereof: and it was written, according to all as
Mordecai commanded, vnto the Iewes and to the
princes, and captaines and rulers of the prouinces,
which were from India euen vnto Ethiopia, an
hundreth and seuen and twentie prouinces, vnto
euery prouince, according to the g writing there-
of, and to euery people after their speache, and to
the Iewes, according to their writing, and accor-
ding to their language.

f Which conteineth part of May and part of Iune.
g That is, in such letters and language, as was vsual in euery prouince.

10 And hee wrote in the king Ahashuerosh
name, and sealed it with the kings ring: and hee
sent letters by postes on horsebacke *and* that rode
on *beastes* of price, *as* dromedaries *and* ‖ coltes of
mares.

‖ Or, mules.

11 Wherein the King graunted the Iewes (in
what cities so euer they were) to gather themselues
together, and to stand for h their life, *&* to roote
out, to slay & to destroy all the power of the peo-
ple & of the prouince that vexed them, *both* chil-
dren and women, and to spoyle their goods:

h That is to defend themselues against all that would assaile them.

12 Vpon one day in all the prouinces of King
Ahashuerosh, *euen* in the thirteenth *day* of the
twelft moneth, which is the moneth i Adar.

i Which hath part of Februarie and part of March.

13 The copie of the writing *was*, howe there
should be a commandement giuen in all & euery
prouince, published among all the people, & that
the Iewes should be ready against that day to k a-
uenge themselues on their enemies.

k The King gaue them libertie to kill all that did oppresse them.

14 *So* the postes rode vpon *beasts* of price, *and*
dromedaries, *&* went forth with speede, to exe-
cute the Kings commaundement, and the decree
was giuen at Shushan the palace.

15 And Mordecai went out from the King in
royall apparell of blewe, and white, and with a
great crowne of gold, and with a garment of fine
linen and purple, and the citie of Shushan reioy-
ced and was glad.

16 *And* vnto the Iewes was come light and
l ioy and gladnes, and honour.

l He sheweth by these wordes that follow, what this light was.

17 Also in all and euery prouince, and in all &
euery citie & place, where the Kings commande-
ment and his decree came, *there was* ioy and glad-
nes to the Iewes, a feast and good day, and many
of the people of the land m became Iewes: for the
feare of the Iewes fell vpon them.

m Conformed themselues to the Iewes religion.

CHAP IX.

1 *At the commandement of the King the Iewes put their aduersaries to death.* 14 *The ten sonnes of Haman are hanged.* 17 *The Iewes keepe a feast in remembrance of their deliuerance.*

SO in the twelfth moneth, which is the moneth
Adar, vpon the thirteenth daye of the same,
when the Kings commandement and his decree
drew neere to be put in execution, in the day that
the enemies of the Iewes hoped to haue power
ouer them (but it a turned contrary: for the Iewes
had rule ouer them that hated them)

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorowe, & the teares of the godly into gladnes.

2 The Iewes gathered themselues together
into their cities throughout all the prouinces of
the King Ahashuerosh, to lay hande on such as
sought their hurt, and no man coulde withstande
them: for the feare of them fel vpon all people.

3 And all the rulers of the prouinces, and the
princes and the captaines, and the officers of the
King b exalted the Iewes: for the feare of Morde-
cai fell vpon them.

b Did them honour, and shewed them friendship.

4 For Mordecai was great in the kings house,
and the report of him went through all the pro-
uinces: for this man Mordecai waxed greater and
greater.

5 Thus the Iewes smote all their c enemies
with strokes of the sworde and slaughter, and de-
struction, and did what they woulde vnto those
that hated them.

c Which had conspired their death by the permission of the wicked Haman.

6 And at Shushan the palace slewe the Iewes
and destroyed d fiue hundreth men,

d Besides those three hundreth, that they slew the second day, as verse 15.

7 And Parshandatha, and Dalphon, and As-
patha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and
Vaiezatha,

10 The ten sonnes of Haman, ẏ sonne of Am-
medatha, the aduersarie of the Iewes slew they:
but they layd not their hands e on the spoyle.

e Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came ẏ nomber of those that

that were slaine, vnto the palace of Shushan before
the King.
12 And the King sayd vnto the Queene Ester,
The Iewes haue slayne in Shushan the palace and
destroyed fiue hundreth men, & the ten sonnes of
Haman: what haue they done in the rest of the
Kings prouinces? and what is thy petition, that it
may be giuen thee? or what is thy request more-
ouer, that it may be performed?
13 Then sayd Ester, If it please the King, let it
be granted also to morrow to the Iewes that are in
Shushan, to do according [f] vnto this daies decree,
ỳ they may hang vpon ỳ tree Hamans ten sonnes.

f This she requireth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

14 And the King charged to doe so, and the
decree was giuen at Shushan, and they hanged Ha-
mans ten sonnes.
15 ¶ So the Iewes that were in Shushan, assem-
bled themselues vpon the fourteenth day of the
moneth Adar, & slew three hundreth men in Shu-
shan, but on the spoyle they layd not their hand.
16 And the rest of the Iewes that were in the
Kings prouinces assembled themselues, and stood
for [g] their liues, and had rest from their enemies,
and slewe of them that hated them, [h] seuentie and
fiue thousand: but the layd not their hand on the
spoyle.

g Reade Chap. 8.11.
h Meaning, that they layd hands on none, that were not the enemies of God.

17 *This they did* on the [i] thirteenth day of the
moneth Adar, and rested the fourteenth day ther-
of, and kept it a day of feasting and ioy.

i Meaning, in all places sauing in Shushan.

18 But the Iewes that were in Shushan assem-
bled themselues on the thirteenth *day*, and on the
fourteenth therof, and they rested on the fifteenth
of the same, and kept it a day of feasting and ioy.
19 Therefore the Iewes of the villages that
dwelt in the vnwalled townes, [k] kept the foure-
teenth day of the moneth Adar with ioy and fea-
sting, *euen* a ioyfull day, and euery one sent pre-
sents vnto his neighbour.

k As the Iewes do euen to this day, calling it in the Persians language Purim, that is, the day of lots.

20 ¶ And Mordecai wrote [l] these words, and
sent letters vnto all the Iewes that were through
all the prouinces of the King Ahashuerosh, *both*
neere and farre,
21 Inioyning them that they shoulde keepe
the fourteenth day of the moneth Adar, and the
fifteenth day of the same, euery yeere.

l The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, & decrees that followe.

22 According to the dayes wherein the Iewes
rested from their enemies, and the moneth which
was turned vnto them from sorowe to ioy, and
from mourning into a ioyfull day, to keepe them
the dayes of feasting, and ioy, and [m] to sende pre-
sents euery man to his neyghbour, and giftes to
the poore.
23 And the Iewes promised to doe as they had

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutual friendship, and reliefe of the poore.

begun, and as Mordecai had written vnto them,
24 Because Haman the sonne of Hammedatha
the Agagite al the Iewes aduersarie, had imagined
against the Iewes, to destroy them, and had [n] cast
Pur (that is a lot) to consume and destroy them.
25 And when [o] she came before the King, hee
commaunded by letters, Let this wicked [p] deuise
(which he imagined against the Iewes) turne vpon
his own head, & let them hang him and his sonnes
on the tree.

n Reade Chap. 3.7.
o That is, Ester.
p These are the words of the kings commandement to disanul Hamans wicked enterprise.

26 Therfore they called these dayes Purim, by
the name of Pur, *and* because of all the wordes of
this letter, and of that which they had seene besides
this, and of that which had come vnto them.
27 The Iewes *also* ordeined, and promised for
them and for their seede, and for all that ioyned
vnto them, that they woulde not ‖ faile to obserue
those [q] two dayes euery yeere, according to their
writing, and according to their season,

‖ Or, transgresse.
q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

28 And that these dayes shoulde bee remem-
bred, and kept throughout euery generation and
euery familie, and euery prouince, and euery citie:
euen these daies of Purim should not faile among
the Iewes, and the memoriall of them should not
perish from their seede.
29 And the Queene Ester the daughter of Abi-
hail & Mordecai the Iew wrote with all ‖ authori-
tie (to cōfirme this letter of Purim the second time)

‖ Or, strength, efficacie.

30 And he sent letters vnto all the Iewes to the
hundreth and seuen and twentie prouinces of the
kingdome of Ahashuerosh, with [r] words of peace
and trueth,
31 To confirme these dayes of Purim, accor-
ding to their seasons, as Mordecai the Iewe and
Ester the Queene had appointed them, & as they
had promised for them † selues and for their seede
with [s] fasting and prayer.
32 And the decree of Ester confirmed these
words of Purim, and was written in the booke.

r Which were letters declaring vnto them quietnes, & assurance, & putting them out of doubt & feare.
† Ebr. soules.
s That they would obserue this feast with fasting and earnest prayer, which in Ebrew is signified by this word (their cry)

CHAP. X.

The estimation and authoritie of Mordecai.

AND the King Ahashuerosh layde a tribute vp-
on the land, and vpon the yles of the sea.
2 And all the actes of his power, and of his
might, and the declaration of the dignitie of Mor-
decai, wherewith the King magnified him, are they
not written in the booke of the Chronicles of the
the Kings of Media and Persia?
3 For Mordecai the Iewe was the second vn-
to King Ahashuerosh, & great among the Iewes,
and [a] accepted among the multitude of his bre-
thren, who procured the wealth of his people, and
spake peaceably to all his seede.

a These three poyntes are here set forth as commendable, & necessary for him, that is in authoritie: to haue the fauour of the people, to procure their wealth, & to be gentle, & louing toward them.

IOB.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outwarde things and in his body, also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friendes: which by their vehement wordes, and subtill disputations brought him almost to despaire: for they set forth God as a seuere Iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine he should seeke vnto him for succour. These friendes came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, & at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secrete iudgements, whereof man knewe not the cause, and therefore man could not reason against God therein, but he shoulde be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments, and affliction he brasteth forth into many inconueniences both of wordes and sentences,

sentences, and sheweth himselfe as a desperate man in many things, and as one that woulde resist God: and this is his good cause which hee doth not handle well. Againe the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Job into despaire, and so they mainteine an euill cause. Ezekiel commendeth Job as a iust man, Ezek.14.14. and Iames setteth out his patience for an example, Iam.5.11.

CHAP. I.

1 The holinesse, riches, and care of Job for his children. 10 Satan hath permission to tempt him. 13 Hee tempteth him by taking away his substance, and his children. 20 His faith and patience.

THere was a man in the lande of [a] Vz called Iob, and this man [b] was an vpright and iust man, [c] one that feared God, and eschewed euill.

2 And he had seuen sonnes, & three daughters.

3 His [d] substance also was seuen thousande sheepe, and three thousand camels, and fiue hundreth yoke of oxen, and fiue hundreth shee asses, and his familie was very great, so that this man was the greatest of all the † men of [e] the East.

4 And his sonnes went and banketted in their houses, euery one his day, and sent, and called their three sisters to eate and drinke with them.

5 And when the dayes of their banketting were gone about, Iob sent, and [f] sanctified them, and rose vp earely in the morning, and [g] offered burnt offrings *according* to the nomber of them all. For Iob thought, It may be that my sonnes haue sinned, and [h] blasphemed God in their hearts: thus did Iob [i] euery day.

6 ¶ Nowe on a day when the [k] children of God came and stoode [l] before the Lorde, Satan [m] came also among them.

7 Then the Lorde sayde vnto Satan, Whence [n] commest thou? And Satan answered the Lorde, saying, [o] From compassing the earth to and fro, and from walking in it.

8 And the Lord saide vnto Satan, Hast thou not considered my seruant Iob, howe none *is* like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

9 Then Satan answered the Lorde, and sayd, Doeth Iob feare God for [p] nought?

10 Hast thou not made [q] an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is inrcaeased in the land.

11 But stretch out now thine hand & [r] touch all that he hath, *to see* if he wil not blaspheme thee to [s] thy face.

12 Then the Lorde sayde vnto Satan, Lo, all that he hath *is* in [t] thine hande: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the [u] presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the [x] Shabeans came violently, and tooke them: yea, they haue slayne the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and sayde, The [y] fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

18 And whiles hee was yet speaking, came another, and sayd, Thy [z] sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great winde from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and [a] rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And saide, *Naked came I out of my mothers wombe, and naked shall I returne [b] thither: the Lord hath giuen, and the Lord hath taken it: [c] blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God [d] foolishly.

a That is, of the countrey of Idumea, as Lamen 4.21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gen.36.28.
b Forasmuch as he was a Gentile, and not a Iewe, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.
c Hereby is declared, what is meant by an vpright and iust man.
d His children and riches are declared, to commend his vertue in his prosperitie, and his patience, and constancie, when God had taken them from him.
† *Ebr. children.*
e Meaning, the Arabians, Chaldeans, Idumeans, &c.
f That is, commaunded them to be sanctified: meaning, that they shoulde consider the faultes, that they had committed, and reconcile themselues for the same.
g That is, he offred for euery one of his children an offring of reconciliation, which declared his religion towarde God, and the care that hee had towarde his children.
h In Ebrewe it is, and blessed God, which is sometime taken for blaspheming and cursing, as heere, and 1.King.21.10 and 13.&c.
i While the feast lasted.
k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.
l Because our infirmitie cannot comprehende God in his maiestie, hee is set forth vnto vs as a King, that our capacitie may bee able to vnderstande that which is spoken of him.
m This declareth that although Satan bee aduersary to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appoyntment hee can doe nothing.
n This question is asked for our infirmitie: for God knewe whence hee came.
o Herein is described the nature of Satan, which is euer ranging for his pray, 1 Pet.5.8.
p Hee feareth thee not for thine owne sake, but for the commoditie that hee receiueth by thee.
q Meaning, the graces of God, which serued Iob, as a rampart against all tentations.
r This signifieth, that Satan is not able to touche vs, but it is God that must doe it.
s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to bee content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him.
u That is, went to execute that which God had permitted him to doe: for else hee can neuer goe out of Gods presence.
x That is, the Arabians.
y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, for as much as he might see, that not onely men were his enemies, but that God made warre against him.
z This last plague declareth that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to trie his, and teach them obedience.
a Which came not [illegible] declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction, and griefe of minde: yet they keepe a meane herein, and rebell not against God, as the wicked doe. *Eccle.5.14. 1.tim.6.7.
b That is, into the bellie of the earth, which is the mother of all.
c Hereby he confesseth that God is iust, and good, although his hand be sore vpon him.
d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permision to afflict Job. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

ANd on a day the [a] children of God came and stood before the Lord, and [b] Satan came also among them, and stood before the Lord.

2 Then the Lorde sayd vnto Satan, Whence commest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord saide vnto Satan, Hast thou not considered my seruant Iob, howe none *is* like him in the earth? * an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnesse, [c] although thou mouedst me against him, to destroy [d] him without cause.

a That is, the Angels, as Chap.1.6.
b Reade Chap.1.6
*Chap.1.1. ezek.14.14.
c He proueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuously vpon him.
d That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe.

4 And Satan answered the Lorde, and sayde,
e Skin for skin, and all that euer a man hath, will
he giue for his life.
5 But stretch nowe out thine hand, and touch
his f bones and his flesh, *to see* if he will not blas-
pheme thee to thy face.
6 Then the Lord sayde vnto Satan, Loe, he is
in thine hand, but saue g his life.
7 ¶ So Satan departed from the presence of
the Lord, and smote Iob with sore h boyles, from
the sole of his foote vnto his crowne.
8 And he tooke a i potshard to scrape him,
and he sate downe among the ashes.
9 Then saide his k wife vnto him, Doest thou
l continue yet in thine vprightnesse? m Blaspheme
God, and dye.
10 But he sayde vnto her, Thou speakest like a
foolish woman: what? shall we receiue good at
the hand of God, and not n receiue euill? In all
this did not Iob sinne with his o lippes.
11 Nowe when Iobs three p friendes heard of
all this euill that was come vpon him, they came
euery one from his owne place, *to wit*, Eliphaz
the Temanite, and Bildad the Shuhite, and Zo-
phar the Naamathite: for they were agreed to-
gether to come to lament with him, and to com-
fort him.
12 So when they lift vp their eyes a farre off,
they knewe him not: therefore they lift vp their
voyces and wept, and euery one of them rent his
garment, and sprinkled q dust vpon their heads
toward the heauen.
13 So they sate by him vpon the grounde se-
uen dayes, and seuen nights, and none spake a
worde vnto him: for they sawe, that the griefe
was very r great.

e Hereby he meant that a mans owne skin is dearer vnto him then another mans.
f Meaning, his owne person.
g Thus Satan can goe no further in punishing, then God hath limitted him.
h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9. 9. and threatneth to punish the rebellious people, Deuter. 28. 27. so that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought that God had cast him off.
i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease.
k Satan vseth the same instrument against Iob, as he did against Adam. l Meaning, what gainest thou to serue God, seeing he thus plagueth thee as though hee were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed and when Satan goeth about to perswade them, that they trust in God in vaine. m For death was appoynted to the blasphemer, and so shee meant that hee shoulde bee soone ridde out of his payne. n That is, to bee patient in aduersitie, as wee reioyce, when hee sendeth prosperitie, and so to acknowledge him to bee both mercifull and iust. o Hee so bridled his affections, that his tongue through impaciencie did not murmure against God. p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they sawe howe he was visited, they conceiued an euill opinion of him, as though hee had bene but an hypocrite, and so iustly plagued of God for his sinnes. q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorowe, &c. r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Iob complayneth and curseth the day of his birth. 11 Hee desireth to dye, as though death were the ende of all mans miserie.

Afterward a Iob opened his mouth, and b cur-
sed his day.
2 And Iob cryed out, and sayd,
3 Let the day c perish, wherein I was borne,
and the night when it was sayde, There is a man
childe conceiued.
4 Let that day bee darkenesse, let not God
d regard it from aboue, neyther let the light shine
vpon it,
5 *But* let darkenesse, and the e shadowe of
death staine it: let the cloude remayne vpon it,
and let them make it fearefull as a bitter day.
6 Let darkenesse possesse that night, let it not
be ioyned vnto the dayes of the yeere, nor let it
come into the count of the moneths.
7 Yea, desolate bee that night, and let no ioy
be in it.
8 Let them that curse the day, (being f readie
to renue their mourning) curse it.
9 Let the starres of that twilight bee dimme
through darkenesse of it: let it looke for light, but
haue none: neither let it g see † the dawning of
the day,
10 Because it shut not vp the dores of my *mo-
thers* wombe nor hid sorowe from mine eyes.
11 h Why died I not in the birth? or why dy-
ed I not, when I came out of the wombe?
12 Why did the knees preuent me? and why
did I sucke the breasts?
13 For *so* should I nowe haue i lyen and bene
quiet, I should haue slept then, *and* bene at rest,
14 With the Kings & counselers of the earth,
which haue buylded themselues k desolate places:
15 Or with the princes that had golde, *and*
haue filled their houses with siluer.
16 Or *why* was I not hid, as an vntimely birth,
either as infants, *which* haue not seene the light?
17 The wicked l haue there ceased from *their*
tyrannie, and there they that laboured valiantly,
are at rest.
18 The m prisoners rest together, *and* heare
not the voyce of the oppressour.
19 There are small and great, and the seruant
is free from his master.
20 Wherefore is the light giuen to him that is
in miserie? and n life vnto them that haue heauie
hearts?
21 Which long for death, and if it come not,
they would euen search it more then treasures:
22 Which ioy for gladnesse, *and* reioyce, when
they can finde the graue.
23 *Why is the light giuen* to the man whose
way is o hid, and whom God hath hedged in?
24 For my sighing commeth before I eate,
and my roarings are powred out like the water.
25 For the thing I p feared, is come vpon me,
& the thing that I was afraid of, is come vnto me.
26 I had no peace, neither had I quietnesse,
neither had I rest, q yet trouble is come.

a The seuen daies ended, Chap. 2. 13.
b Here Iob beginneth to feele his great imperfection in this battel betweene ye spirit & the flesh, Rom. 7. 18. and after a maner yeeldeth, yet in the end he getteth victorie, though he was in the meane time greatly wounded.
c Men ought not to be wearie of their life, & curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it be put out of the nomber of dayes, and let it not haue the light of the sunne to separate it from the night. e That is, most obscure darkenesse, which maketh them afraid of death, that are in it.
f Which curse the day of their birth, let them lay that curse vpon this night.
g Let it be alwayes night, and neuer see day.
† Ebr. The eye liddes of the morning.
h This and that which followeth, declareth that when man giueth place to his passions, hee is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.
i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, & as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to brast out into this errour of the wicked.
k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, & build in most barren places, because they woulde hereby make their names immortall.
l That is, by death the crueltie of the tyrants hath ceased. m All they that sustaine any kinde of calamitie and miserie in this world: which he speaketh after the iudgement of the flesh. n He sheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conscience quieted. o That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence. p In my prosperitie I looked euer for a fal, as is come now to passe. q The feare of troubles that should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 and uniustice, 17 and of the presumption of his owne righteousnesse.

Then Eliphaz the Temanite answered, and
said,
2 If we assay to commune with thee, wilt
thou be grieued? but a who can withholde him-
selfe from speaking?
3 Beholde, thou hast taught many, and b hast
strengthened the wearie hands.
4 Thy wordes haue confirmed him that was
falling, and thou hast strengthened the weake
knees.
5 But now it is come vpon thee, and thou art
grieued: it toucheth thee, and thou art troubled.
6 Is not this thy c feare, thy confidence, thy
patience, and the vprightnesse of thy wayes?
7 Remember, I pray thee: who *euer* perished,
being

a Seeing this thine impatiencie.
b Thou hast comforted others in their afflictions, & canst not now comfort thy selfe.
c This he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

being an d innocent ? or where were the vpright
destroyed ?
8 As I haue seene, they that e plow iniquitie,
and sowe wickednesse,reape the same.
9 With the f blast of God they perish, and
with the breath of his nostrels are they consumed.
10 The roaring of the g Lion, and the voyce of
the Lionesse,and the teeth of the Lions whelps are
broken.
11 The Lion perisheth for lacke of pray, and
the Lions whelps are scattered abroad.
12 But a thing was brought to me h secretlie,
and mine eare hath receiued a litle thereof.
13 In the thoughts of the visions of the night,
when sleepe falleth on men,
14 Feare came vpon me, & dread which made
all my bones i to tremble.
15 And the winde passed before me, and made
the haires of my flesh to stand vp.
16 *Then* stoode *one*, and I knewe not his face;
an image *was* before mine eyes, *and* in k silence
heard I a voyce, *saying*,
17 Shall man be more l iust then God? or
shall a man be more pure then his maker ?
18 Beholde, he founde no stedfastnesse in his
Seruants,and laid follie vpon his m Angels.
19 Howe much more in them that dwell in
houses of n clay, whose foundation is in the dust,
which shalbe destroyed before the moth?
20 They be destroyed from o the morning vn-
to the euening : they perish for euer, p without re-
gard.
21 Doth not their dignitie go away with them?
do they not die,and that without q wisedome?

d He concludeth that Iob was reprooued,seeing that God handled him so extreemely,which is the argument that the carnall men make against the children of God. e They that doe euill,can not but receiue euill. f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth. g Though men according to their office do not punish tyrants (whome for their crueltie he compareth to lyons, and their children to their whelpes) yet God both is able,and his iustice will punish them. h A thing that I knewe not before, was declared vnto me by vision: that is,that whosoeuer thinketh him selfe iust,shall be found a sinner, when he commeth before God. i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the authoritie thereof might be had in greater reuerence. k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1.King.19.12. l He prooueth that if God did punish the innocent, the creature should be more iust then the Creatour, which were a blasphemie. m If God finde imperfection in his Angels, when they are not mainteined by his power, how much more shall he lay follie to mans charge, when he would iustifie himselfe against God? n That is, in this mortall bodie, subiect to corruption, 2.Cor.5.1. o They see death continually before their eyes, and dayly approching toward them. p No man for all this doth consider it. q That is,before that any of them were so wise as to thinke on death.

CHAP. V.

1. 2 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked,and deliuereth his.

CAll nowe, if any will a answere thee, and to
which of the Saints wilt thou turne?
2 Doubtlesse b anger killeth the foolish, and
enuie slayeth the idiot.
3 I haue seene the c foolish well rooted, and
suddenly I d cursed his habitation,*saying*,
4 His e children shall be farre from saluation,
and they shall be destroyed in the f gate, and none
shall deliuer them.
5 The hungrie shall eate vp his haruest : yea,
they shall take it from among the g thornes, and
the thirstie shall drinke vp their substance.
6 For miserie commeth not foorth of the
dust, h neither doeth affliction spring out of the
earth.
7 But man is borne vnto i trauell, as the
sparks flie vpward.

a He willeth Iob to consider the example of all them that haue liued or doe liue godly,whether any of them be like vnto him in raging against God as he doeth. b Murmuring against God in afflictions increaseth the paine, and vttereth mans follie. c That is,the sinner that hath not the feare of God. d I was not moued with his prosperitie,but knew that God had cursed him and his. e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children. f By publique iudgement they shall be condemned, and none shall pitie them. g Though there be but two or three eares left in the hedges, yet these shall be taken from him. h That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne. i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction.

8 But I would inquire k at God,and turne my
talke vnto God:
9 Which l doeth great things and vnsearcha-
ble,*and* maruellous things without number.
10 He m giueth raine vpon the earth, & pow-
reth water vpon the streets,
11 And setteth vp on hie them that be low,that
the sorowfull may be exalted to saluation.
12 He scattereth the deuises of the craftie: so
that their handes can not accomplish that which
they doe enterprise.
13 * He taketh the wise in their craftinesse,and
the counsell of the wicked is made foolish.
14 They meete with n darkenesse in the day
time,and o grope at noone day,as in the night.
15 But he saueth the p poore from the sword,
from their q mouth,and from the hand of the vio-
lent man,
16 So that the poore hath *his* hope, but iniqui-
tie shall r stop her mouth.
17 Beholde, blessed *is* the man whome God
correcteth : therefore refuse not thou the chasti-
sing of the Almightie.
18 For he maketh the wound, and bindeth it
vp : he smiteth,and his hands make whole.
19 He shall deliuer thee in s sixe troubles, and
in the seuenth the euill shall not touch thee.
20 In famine he shall deliuer thee from death :
and in battell from the power of the sword.
21 Thou shalt be hid from the scourge of the
tongue,and thou shalt not be afraide of destructi-
on when it commeth.
22 *But* thou shalt t laugh at destruction and
dearth, and shalt not be afraid of the beast of the
earth.
23 For the stones of the fielde u shall be in
league with thee,and the beasts of the field shalbe
at peace with thee.
24 And thou shalt knowe, that peace *shalbe* in
thy tabernacle, and thou shalt visit thine habitati-
on,and shalt not x sinne.
25 Thou shalt perceiue also , that thy seede
shalbe great, and thy posteritie as the grasse of the
earth.
26 Thou shalt goe to thy graue in y a full age,
as a ricke *of corne* commeth in due season *into the
barne*.
27 Lo, z thus haue we inquired of it, *and* so it
is : heare this and know it for thy selfe.

k If I suffred as thou doest, I would seeke vnto God. l He counselleth Iob to humble himselfe vnto God,to whome all creatures are subiect, and whose workes declare that man is inexcusable,except he glorifie God in all his workes. m He sheweth by particular examples, what the workes of God are. * 1.Cor.3.19. n In things plaine and euident they shew themselues fooles in stead of wise men. o This declareth that God punisheth the worldly wise, as he threatned, Deut.28.29. p That is,he that humbleth himselfe before God. q He compareth the slander of the wicked to sharpe swords. r If the wicked be compelled at Gods works to stoppe their mouthes,much more they that professe God. s He will send trouble after trouble,that his children may not for one time, but continually trust in him : but they shall haue a comfortable issue,euen in the greatest and the last, which is here called the seuenth. t Where as the wicked lament in their troubles, thou shalt haue occasion to reioyce. u When we are in Gods fauour, all creatures shall serue vs. x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended. y Though the children of God haue not alwayes this promise perfourmed, yet God doeth recompense it otherwise to their aduantage. z We haue learned these points by experience,that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

CHAP. VI.

1 Iob answereth, that his paine is more grieuous then his fault. 8 He wisheth death. 14 He complaineth of his friends.

BVt Iob answered and said,
2 Oh that my griefe were well weighed,
and my miseries were layed together in the a ba-
lance!
3 For it woulde be nowe heauier then the
sande of the sea : therefore my wordes are b swal-
lowed vp.
4 For the arrowes of the Almightie *are* in me,
the venime whereof doth drinke vp my spirit, *and*
the terrours of God c fight against me.

a To know whether I complaine without iust cause. b My griefe is so great, that I lacke words to expresse it. c Which declareth that he was not onely afflicted in bodie, but wounded in conscience, which is the greatest battell that the faithfull can haue.

5 Doeth

5 Doeth the d wilde asse bray when hee hath
grasse? or loweth the oxe when he hath fodder?
6 That which is e vnsauerie, shall it be eaten
without salt? or is there any taste in the white of
an egge?
7 Such things as my soule refused to touch, *as*
were sorowes, are my meate.
8 Oh that I might haue my f desire, and that
God would grant me the thing that I long for!
9 That is, that God woulde destroy me: that
he would let his hand go, and cut me off.
10 Then should I yet haue comfort, (though I
burne with sorowe, let him not spare) g because I
haue not denied the words of the Holy one.
11 What power haue I that I should endure?
or what is mine h end, if I should prolong my life?
12 Is my strength the strength of stones? *or* is
my flesh of brasse?
13 Is it not so, that there is in me no i helpe?
and that ‖ strength is taken from me?
14 He that is in miserie, ought to be comfor-
ted of his neighbour: but men haue forsaken the
feare of the Almightie.
15 My brethren haue deceiued me as a k brooke,
and as the rising of the riuers they passe away.
16 Which are blackish with yce, *and* wherein
the snowe is hid.
17 But in time they are dried vp with heate
and are consumed: and when it is hote they faile
out of their places,
18 *Or* they depart from their way and course,
yea, they vanish and perish.
19 They that goe to Tema, l considered them,
and they that goe to Sheba, waited for them.
20 *But* they were confounded: when they
hoped, they came thither and were ashamed.
21 Surely nowe are ye *like* m vnto it: ye haue
seene *my* fearefull plague, and are afraid.
22 Was it because I said, Bring vnto me? or
giue a reward to me of your n substance?
23 And deliuer me from the enemies hand, or
ransome me out of the hand of tyrants?
24 Teach me, and I will o holde my tongue: &
cause me to vnderstand, wherein I haue erred.
25 Howe p stedfast are the wordes of righte-
ousnes? and what can any of you iustly reproue?
26 Doe yee imagine to reproue q wordes, that
the talke of the afflicted should be as the winde?
27 Ye make your wrath to fall vpon the fa-
therlesse, and dig a pit for your friend.
28 Now therefore be content to r looke vpon
me: for I will not lie before your face.
29 Turne, I pray you, let there be none ini-
quitie: returne, I say, *and ye shall see* yet my righ-
teousnesse in that behalfe. Is there iniquitie in my
tongue? doeth not my mouth feele sorowes?

d Thinke you that I crie without cause, seeing the bruite beasts do not complaine when they haue what they would? e Can a mans taste delite in that that hath no sauour? meaning, that none take pleasure in affliction, seeing they can not away with things that are vnsauerie to the mouth. f Herein he sinneth double, both in wishing through impaciencie to die, and also in desiring of God a thing which was not agreeable to his will. g That is, let me die at once, before I come to distrust in Gods promes through mine impatiencie. h He feareth least he shoulde be brought to inconueniences, if his sorowes should continue. i Haue I not sought to helpe my selfe as much as was posible? ‖ Or, wisedome, or, law. k He compareth those friendes which comfort vs not in miserie, to a brooke, which in sommer, when we neede waters, is drie, in winter is hard frozen, and in the time of raine, when we haue no neede, ouerfloweth with water. l They that passe thereby to goe into the hote countries of Arabia, thinke to finde water there, to quench their thirst, but they are deceiued. m That is, like to this brooke, which deceiueth them, that thinke to haue water there in their neede, as I looked for consolation at your hands. n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable words. o Shew me wherein I haue erred, and I will confesse my fault. p He that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they bee able to perswade him by reason. q Doe you cauill at my words, because I should be thought to speake foolishly, which am now in miserie? r Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite, as you condemne me.

CHAP. VII.

1 *Iob sheweth the shortnesse and miserie of mans life.*

IS there not an appointed time to man vpon
earth? and *are not* his dayes as the dayes of an
a hireling?
2 As a seruant longeth for the shadowe, and as
an hireling looketh for *the end* of his worke,
3 So haue I had as an inheritance the b mo-
neths of vanitie, and painefull nights haue beene
appointed vnto me.
4 If I layed me downe, I sayde, When shall
I arise? and measuring the euening I am euen
full with tossing to and fro vnto the dawning of
the day.
5 My flesh is c clothed with wormes and fil-
thinesse of the dust: my skin is rent, and become
horrible.
6 My dayes are swifter then d a weauers shit-
tle, and they are spent without hope.
7 Remember that my life is but a winde, *and*
that mine eye shall not returne to see pleasure.
8 The eye that hath seene me, shall see mee
no more: thine eyes *are* vpon me, and I shall be no
longer.
9 e *As* the cloude vanisheth and goeth away,
so he that goeth downe to the graue, shall f come
vp no more.
10 He shall returne no more to his house, nei-
ther shall his place know him any more.
11 Therefore I will not g spare my mouth, *but*
will speake in the trouble of my spirite, *and* muse in
the bitternesse of my minde.
12 Am I a sea h or a whalefish, that thou kee-
pest me in ward?
13 When I say, My couch shall relieue me, *and*
my bed shall bring *comfort* in my meditation,
14 Then fearest thou me i with dreames, and
astonishest me with visions.
15 Therefore my soule k chuseth rather to be
strangled *and* to die, then *to be in* my bones.
16 I abhorre it, I shall not liue alway: l spare
me then, for my dayes *are* but vanitie.
17 What is man, that thou m doest magnifie
him, and that thou settest thine heart vpon him?
18 And doest visite him euery morning, and
triest him euery moment?
19 Howe long will it be *yet* thou depart from
me? thou wilt not let me alone whiles I may
swallow my spettle.
20 I haue n sinned, what shall I do vnto thee?
O thou preseruer of men, why hast thou set me *as*
a marke against thee, so that I am a burden vnto
my selfe?
21 And why doest thou not pardon my tres-
passe? and take away mine iniquitie? for nowe
shall I sleepe in the dust, and if thou seekest me in
the morning, I shall o not be *found*.

a Hath not an hired seruant some rest and ease? then in this my continuall torment I am worse then an hireling. b My sorowe hath continued from moneth to moneth, and I haue looked for hope in vaine. c This signifieth that his disease was rare and most horrible. d Thus he speketh in respect of the breuitie of mans life, which passeth without hope of returning, in consideration whereof he desireth God to haue compassion on him. e If thou beholde me in thine anger, I shall not be able to stand in thy presence. f Shall no more enioy this mortall life. g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by wordes, and thus he speaketh as one ouercome with griefe of minde. h Am not I a poore wretch? what needest thou then to lay so much pain on me? i So that I can haue no rest, night nor day. k He speaketh as one ouercome with sorow, and not of iudgement, or of the examination of his faith. l Seeing my terme of life is so short, let me haue some rest and ease. m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vseth all kindes of persuasion with God, that he might stay his hand. n After all tentations faith brasteth forth, & leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tryed his faith. o That is, I shall be dead.

CHAP. VIII.

1 *Bildad sheweth that Iob is a sinner, because God punisheth the wicked and preserueth the good.*

THen answered Bildad the Shuhite, and said,
2 Howe long wilt thou talke of these
things? & how long shall the words of thy mouth
a *be as* a mightie winde?
3 Doeth God peruert iudgement? or doeth
the Almightie subuert iustice?
4 If thy sonnes haue sinned against him, and
he hath sent them into the place of their b ini-
quitie,

a He declareth that their words, which woulde diminish any thing from the iustice of God, is but as a puffe of winde that vanisheth away. b That is, hath rewarded them according to their iniquitie: meaning that Iob ought to be warned by the example of his children, that he offend not God.

5 Yet

5 *Yet* if thou ᵉ wilt earely seeke vnto God, and
pray to the Almightie,
6 If thou be pure and vpright, then surely he
will awake vp vnto thee, and he will make the ha-
bitation of thy righteousnesse prosperous.
7 And though thy beginning ᵈ be small, yet
thy latter ende shall greatly encrease.
8 ᵉ Inquire therefore, I pray thee, of the for-
mer age, and prepare thy selfe to search of their
fathers.
9 (For we are but ᶠ of yesterday, and are igno-
rant: for our dayes vpon earth *are* but a shadow)
10 Shall not they teach thee *and* tell thee, and
vtter the wordes of their heart?
11 Can a rush ᵍ growe without myre? or can
the grasse growe without water?
12 Though it were in greene *and* not cutte
downe, yet shall it wither before any other herbe.
13 So *are* the paths of all that forget God, and
the hypocrites hope shall perish.
14 His confidence also shalbe cut off, and his
trust *shalbe as* the house of a ʰ spyder.
15 He shall leane vpon his house, but it shall
not stand: he shall holde him fast by it, yet shall
it not endure.
16 The ⁱ *tree* is greene before the sunne, and
the branches spread ouer the garden thereof.
17 The rootes thereof are wrapped about the
fountaine, & are folden *about* the house of stones.
18 If *any* plucke it from his place, and it ᵏ de-
nie, *saying*, I haue not seene thee,
19 Beholde, it will reioyce ˡ by this meanes,
that it may growe in another molde.
20 Behold, God will not cast away an vpright
man, neither will he take the wicked by the hand,
21 Till he haue filled thy mouth with ᵐ laugh-
ter, and thy lippes with ioy.
22 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

c That is, thou turne betime whiles God calleth thee to repentance.
d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe.
e He willeth Iob to examine al antiquitie, and he shall finde it true which he here saith.
f Meaning, that it is not ynough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.
g As a rush cannot growe without moystnesse, so can not the hypocrite, because he hath not faith, which is moistened with Gods Spirit.
h Which is to day, and to morowe swept away.
i He compareth the iust to a tree, which although it be remoued out of one place vnto another, yet florisheth: so the affliction of the godly turneth to their profite.
k That is, so that there remaine nothing there to proue whether the tree had growen there or no. l To be planted in another place, where it may growe at pleasure. m If thou be godly, hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 *Iob declareth the mightie power of God, and that mans righteousnesse is nothing.*

THen Iob answered, and sayd,
2 I knowe verilie that it is so: for howe
should man *compared* to God be ᵃ iustified?
3 If he would dispute with him, he could not
answere him one thing of a ᵇ thousand.
4 He is wise in heart, & mighty in strength: who
hath bene fierce against him and hath prospered?
5 He remoueth the mountaines, and they feele
not when he ouerthroweth them in his wrath.
6 He ᶜ remooueth the earth out of her place,
that the pillars thereof doe shake.
7 He commandeth the sunne, and it riseth not:
he closeth vp the starres, as vnder a signet.
8 Hee himselfe alone spreadeth out the hea-
uens, and walketh vpon the height of the sea.
9 He maketh *the starres* ᵈ Arcturus, Orion, and
Pleiades, and the climates of the South.
10 Hee doth great things, and vnsearcheable:
yea, marueilous things without nomber.
11 Lo, when he goeth ᵉ by me, I see him not:
and when he passeth by, I perceiue him not.
12 Beholde, when he taketh a pray, ᶠ who can
make him to restore it? who shall say vnto him,
What doest thou?
13 God ᵍ will not withdrawe his anger, *and*
the most mightie helpes ʰ doe stoupe vnder him.
14 Howe much lesse shall I answere him? or
howe should I finde out ⁱ my wordes with him?
15 For though I were iust, yet could I ᵏ not an-
swere, *but* I would make supplication to my Iudge.
16 If I ˡ cry, and he answere me, *yet* would I
not beleeue, that he heard my voyce.
17 For hee destroyeth me with a tempest, and
woundeth me ᵐ without cause.
18 He will not suffer me to take my breath, but
filleth me with bitternesse.
19 If *we speake* of strength, beholde, hee is
ⁿ strong: if *we speake* of iudgement, who shall
bring me in to pleade?
20 If I shoulde iustifie my selfe, mine owne
mouth shall condemne me: ᵒ if I would be per-
fite, he shall iudge me wicked.
21 *Though* I were perfite, *yet* I knowe not my
soule: *therefore* abhorre I my life.
22 This is one poynt: therefore I said, He de-
stroyeth the ᵖ perfite and the wicked.
23 If the scourge should suddenly ᵠ slay, should
God ʳ laugh at the punishment of the innocents?
24 The earth is giuen into the hand of the
wicked: hee ˢ couereth the faces of the iudges
thereof: if not, where ᵗ is hee? or who is hee?
25 My dayes haue bene more swift then a post:
they haue fled, and haue seene no good thing.
26 They are passed *as* with the most swift
ships, and as the eagle that flyeth to the pray.
27 If ᵘ I say, I will forget my complaint, I
will cease from my wrath, and comfort me,
28 *Then* I am afraid of all my sorowes, know-
ing that thou wilt not iudge me innocent.
29 *If* I be wicked, why ˣ labour I thus in vaine?
30 If I ʸ wash my selfe with snowe water, and
purge mine hands most cleane,
31 Yet shalt thou plung mee in the pit, and
mine owne ᶻ clothes shall make me filthie.
32 For he is not a man as I am, that I shoulde
answere him, *if* we come together to iudgement.
33 Neither is there any vmpire ᵃ that might
lay his hand vpon vs both.
34 Let him take his rod away from me, and let
not his feare astonish me:
35 *Then* will I speake, and feare him not: ᵇ *but*
because I am not so, I hold me still.

a Iob here answereth to that poynt of Eliphaz and Bildads oration, touching the iustice of God, and his innocencie, confessing God to be infinitie in iustice, and man to be nothing in respect.
b Of a thousand things, which God could lay to his charge, man cannot answere him one.
c He declareth what is the infirmitie of man, by the mightie and incomprehensible power that is in God, shewing what he coulde doe if he would set forth his power. d These are the names of certaine starres, whereby hee meaneth that all starres both knowen and vnknowen are at his appoyntment. e I am not able to comprehend his workes, which are common and daily before mine eyes, much lesse in those things, which are hid and secret.

f He sheweth that when God doth execute his power, he doth it iustly, forasmuch as none can controle him.
g God will not be appeased for ought that man can lay for himselfe for his iustification.
h That is, all the reasons that men can lay to approue their cause.
i How should I be able to answere him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.
k Meaning in his owne opinion, signifying, that man wil sometime flatter himselfe to be righteous, which before God is abomination.
l Whiles I am in my pangs, I cannot but brast forth into many inconueniences, although I know still that God is iust.
m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this he speaketh to condemne his dulnesse, and to iustifie God.
n After he hath accused his owne weakenesse, he continueth to iustifie God & his power.
o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart & conscience.
p If God punish according to his iustice, he will destroy aswell them that are counted perfite as them that are wicked. q To wit, the wicked. r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5.3. why should he suffer the innocents to be so long tormented by them? s That they can not see to doe iustice. t That can shewe the contrary? u I thinke not to fall into these affections, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me. x Why doeth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh. y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God. z Whatsoeuer I would vse to couer my filthinesse with, shall disclose me so much more. a Which might make an accord betweene God and me, speaking of impacienci, and yet confessing God to bee iust in punishing him. b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 *Iob is wearie of his life, and setteth out his fragilitie before God.* 20 *He desireth him to stay his hand.* 22 *A description of death.*

MY soule is cut off ᵃ though I liue: I will leaue
my ᵇ complaint vpon my selfe, & will speake

a I am more like to a dead man then to one that liueth. b I will make an ample declaration of my torments, accusing my selfe and not God.

in the bitternesse of my soule.
2 I will say vnto God, c Condemne mee not:
shewe me, wherefore thou contendest with me.
3 Thinkest thou it d good to oppresse me, *and*
to cast off the e labour of thine handes, and to
fauour the f counsell of the wicked?
4 Hast thou g carnall eyes? or doest thou see as
man seeth?
5 Are thy dayes as mans h dayes? or thy yeeres,
as the time of man,
6 That thou inquirest of mine iniquitie, and
searchest out my sinne?
7 Thou knowest that I cannot do i wickedly:
for none can deliuer me out of thine hand.
8 Thine k handes haue made me, and fashio-
ned me wholly rounde about, and wilt thou de-
stroy me?
9 Remember, I pray thee, that thou hast made
me as l the clay, and wilt thou bring me into dust
againe?
10 Hast thou not powred me out as milke? and
turned me to cruds like cheese?
11 Thou hast clothed me with skin and flesh,
and ioyned mee together with bones and sinewes.
12 Thou hast giuen me life, and m grace: and
thy n visitation hath preserued my spirit.
13 Though thou hast hid these things in thine
heart, *yet* I knowe o that it is so with thee.
14 If I haue sinned, then thou wilt streightly
looke vnto me, and wilt not holde mee giltlesse of
mine iniquitie.
15 If I haue done wickedly, wo vnto me: if I
haue done righteously, I will not p lift vp mine
head, being full of confusion, because I see mine
affliction.
16 But let it increase: hunt thou me as a lyon:
returne and shew thy selfe q marueilous vpon me.
17 Thou renuest thy plagues against mee, and
thou increasest thy wrath against mee: r changes
and armies *of sorowes* are against me.
18 Wherefore then hast thou brought me out
of the wombe? Oh that I had perished, and that
none eye had seene me!
19 *And* that I were as I had not bene, *but*
brought from the wombe to the graue!
20 Are not my dayes fewe? let him s cease, *and*
leaue off from me, that I may take a litle comfort,
21 Before I goe and shall not t returne, *euen* to
the land of darkenesse and shadow of death:
22 Into a land, *I say*, darke as darkenesse it
selfe, *and* into the shadow of death, where is none
u order, but the light *is there* as darkenesse.

c He woulde not that God should proceede against him by his secret iustice, but by the ordinarie meanes that he punisheth others.
d Is it agreeable to thy iustice to doe me wrong?
e Wilt thou be without compassion?
f Wilt thou gratifie the wicked and condemne me?
g Doest thou this of ignorance?
h Art thou inconstant and changeable, as the times, to day a friend, to morow an enemie?
i By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any set me at libertie.
k In these eight verses following he describeth the mercie of God in the wonderfull creation of man: and theron groundeth that God should not shewe himselfe rigorous against him.
l As brittle as a pot of clay.
m That is, reason and vnderstanding, and many other giftes whereby man excelleth all earthly creatures.
n That is, thy fatherly care and prouidence, wherby thou preseruest me, and without the which I should perish streightway.
o Though I be not fully able to comprehend these things, yet I must needes confesse that it is so.
p I will alway walke in feare and humilitie, knowing that none is iust before thee. q Iob being sore assaulted in this battell betweene the flesh and the spirite, brasteth out into these affections, wishing rather short dayes then long paine. r That is, diuersitie of diseases and in great abundance: shewing that God hath infinite meanes to punish man. s Hee wisheth that God woulde leaue off his affliction, considering his great miserie and the breuitie of his life. t Hee speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection. u No distinction betweene light and darkenesse, but where all is very darkenesse it selfe.

CHAP. XI.

2 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

THen answered Zophar the Naamathite, and
saide,
2 Should not the multitude of wordes be an-
swered? or should a great a talker be iustified?
3 Should men hold their peace at thy lyes? and
when thou mockest *others*, shall none make thee
ashamed?
4 For thou hast sayde, b My doctrine is pure,
and I am cleane in thine eyes.
5 But, oh that God would speake and open his
lippes against thee!
6 That hee might shewe thee the c secrets of
wisedome, howe thou hast *deserued* double, accor-
ding to right: know therefore that God hath for-
gotten thee for thine iniquitie.
7 Canst thou by searching finde out God?
canst thou finde out the Almighty to *his* perfection?
8 The heauens are hie, what canst thou doe?
d it is deeper then the hel, how canst thou know it?
9 The measure therof is longer then the earth,
and it is broader then the sea.
10 If he cut off and e shut vp, or gather to-
gether, who can turne him backe?
11 For he knoweth vaine men, and seeth ini-
quitie, and him that vnderstandeth nothing.
12 Yet vaine man would be wise, though man
newe borne is like a wilde asse f colte.
13 If thou g prepare thine heart, and stretch
out thine hands toward him:
14 If iniquitie be in thine h hand, put it farre
away, and let no wickednesse dwell in thy Ta-
bernacle.
15 Then truely shalt thou lift vp thy i face with-
out spot, and shalt be stable, and shalt not feare.
16 But thou shalt forget *thy* miserie, and re-
member it as waters that are past.
17 Thine age also shall appeare more *cleare*
then the noone day: thou shalt shine *and* be as
the morning.
18 And thou shalt be bolde, because there is
hope: and thou shalt digge pittes, *and* shalt lye
downe safely.
19 *For when thou takest thy rest, none shall
make thee afraide: yea, many shall make sute vn-
to thee.
20 But the eyes k of the wicked shall faile, and
their refuge shall perish, and their hope *shalbe* so-
rowe of minde.

a Should he perswade by his great talke, that he is iust?
b He chargeth Iob with this, that he should say, that the thing which he spake, was true, and that he was without sinne in the sight of God.
c Which is not to stand in iustifying of thy selfe: he signifieth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.
d That is, this perfection of God, and if man be not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: howe can he attaine to the perfection of the Creator?
e If God should turne the state of things, and establish a newe order in nature, who coulde controlle him?
f That is, without vnderstanding: so that whatsoeuer giftes he hath afterward, come of God and not of nature.
g If thou repent, pray vnto him.
h Renounce thine owne euill workes, and see that they offend not God, ouer whome thou hast charge.
i Hee declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leuit. 26.5,6.
k He sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

2 Iob accuseth his friendes of ignorance. 7 He declareth the might, and power of God, 17 And howe he changeth the course of things.

THen Iob answered, and sayd,
2 In deede because that ye are the people
onely, a wisedome must dye with you.
3 But I haue vnderstanding aswell as you, and
am not inferiour vnto you: yea, who knoweth not
such things?
4 * I am b as one mocked of his neighbour,
who calleth vpon God, and he c heareth him: the
iust *and* the vpright is laughed to scorne.
5 d Hee that is readie to fall, *is as* a lampe de-
spised in the opinion of the rich.
6 The tabernacles of robbers doe prosper, and
they are in safetie, that prouoke God, † whome
God hath enriched with his hand.
7 Aske now the beastes, e and they shall teach
thee,

a Because you feele not that which you speake, you thinke the whole standeth in wordes, and so flatter your selues as though none knew any thing, or could knowe but you.
*Prou. 14.2.
b He reprooueth these his friendes of two faultes: the one, that they thought they had better knowledge then in deede they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie. c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth. d As the rich esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie. † *Ebr. to whom God hath brought in with his hand.* e He declareth to them that did dispute against him, that their wisedome is common to all, and such as the very brute beastes do daily teach.

thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hande is the soule of euery liuing thing, and the breath of all || mankinde.

11 Doeth not the eares [f] discerne the wordes? and the mouth taste meat for it selfe?

12 Among the [g] ancient *is* wisedome, and in the length of dayes *is* vnderstanding.

13 With him *is* wisedome and strength: hee hath counsell and vnderstanding.

14 Beholde, he will breake downe, and it can not be built: he shutteth a man vp, and he cannot be loosed.

15 Beholde, he withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him *is* strength & wisedome: he that is deceiued, and that [h] deceiueth, are his.

17 He causeth the counsellers to goe *as* spoyled, and maketh the iudges fooles.

18 [i] He looseth [k] the coller of Kings, and girdeth their loines with a girdle.

19 He leadeth away the princes *as* a pray, and ouerthroweth the mightie.

20 He taketh away the speech from the [l] faithfull *counsellers*, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, & maketh the strength of the mightie weake.

22 He discouereth the deepe places from *their* darkenesse, and bringeth foorth the shadowe of death to sighe.

23 He [m] increaseth the people, and destroyeth them: he inlargeth the nations, & bringeth them in againe.

24 He taketh away the hearts of them that are the chiefe ouer the people of the earth, & maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

|| Or, flesh.
f He exhorteth them to be wise in iudging, and aswell to know the right vse why God hath giuen them eares, as he hath done a mouth.
g Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehend his iudgements, wherein he answereth to that, which was alleged, Chap. 8.8.
h He sheweth that there is nothing done in this world without Gods will & ordinance: for els he should not be almightie.
i He taketh wisedome from them.
k He abateth the honour of princes, and bringeth them into the subiection of others.
l He causeth that their wordes haue no credite, which is when he will punish sinne.
m In this discourse of Gods wonderfull works Iob sheweth that whatsoeuer is done in this world both in the order and change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God and is as able to set foorth his power in wordes as they that reasoned against, were.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friendes. 16 The penitent shalbe saued, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorouslie.

LOe, mine eye hath seene all *this*: mine eare hath heard, and vnderstand it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire [a] to dispute with God.

4 For in deede ye forge lyes, and all you are [b] physitions of no value.

5 Oh, that you woulde holde your tongue, that it might be imputed to you for wisedome!

6 Nowe heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake [c] wickedly for Gods *defence*, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

a For although he knewe that God had a iustice, which was manifest in his ordinarie working and another in his secret counsell, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.
b You doe not well applie your medicine to the disease.
c He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euident in Iob, except they had vndertaken the probation thereof.

9 Is it well that hee shoulde seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reprooue you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your [d] memories may bee compared vnto ashes, *and* your bodies to bodies of clay.

13 Hold your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I [e] take my flesh in my teeth, and put my soule in mine hand?

15 Loe, though he slay mee, *yet* will I trust in him, and I will reproove my wayes in his sight.

16 He shall be my saluation also: for the [f] hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: *if* I prepare me to iudgement, I know that I shalbe [g] iustified.

19 Who is he, that will pleade [h] with me? for *if* I now holde my tongue, I [i] die.

20 But doe not these two thinges vnto me: then will I not hide my selfe from thee.

21 [k] Withdrawe thine hande from me, and let not thy feare make me afraid.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are [l] mine iniquities and sinnes? shew me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter thinges against me, and makest me to possesse [m] the iniquities of my youth.

27 Thou puttest my feete also in the [n] stocks, and lookest narrowly vnto all my pathes, and makest the print *thereof* in the † heeles of my feet.

28 Such one consumeth like a rotten thing, *and* as a garment that is motheaten.

d Your fame shall come to nothing.
e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?
f Whereby he declareth that he is not an hypocrite as they charged him.
g That is, cleared, and not cast off for my sinnes, as you reason.
h To proue that God doeth thus punish me for my sinnes.
i If I defend not my cause, euery man will condemne me.
k He sheweth what these two things are.
l His pangs thus mooue him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes that had deserued such rigour, wherein he offended that he would know a cause of God why he did punish him.
m Thou punishest me now for the faultes that I committed in my youth.
n Thou makest me thy prisoner, and doest so presse me that I can not stirre hand nor foot.
† Ebr. roots.

CHAP. XIIII.

1 Iob describeth the shortnesse and miserie of the life of man. 14 Hope susteineth the godly. 22 The condition of mans life.

MAn [a] that is borne of woman, is of short continuance, and full of trouble.

2 He shooteth foorth as a flowre, and is cut downe: he vanisheth also as * a shadow, and continueth not.

3 *And* yet thou openest thine eyes vpon such [b] one, and causest mee to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths *are* with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that hee may cease vntill his desired day, [c] as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprowte, and the branches thereof will not cease.

8 Though the root of it waxe old in the earth, and the stocke thereof be dead in the ground,

9 *Yet* by the sent of water it will budde, and

a Taking occasion of his aduersaries wordes, he describeth the state of mans life from his birth to his death.
* Chap. 8.9. psal. 144.4.
b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit.
* Psal. 51. 5,7.
c Vntill the time that thou hast appointed for him to die, which he desireth, as the hireling waiteth for the end of his labour to receiue his wages.

bring foorth boughes like a plant.
10 [d] But man is sicke, and dieth, and man peri-
sheth, and where is he?
11 *As* the waters passe from the sea, and as the
flood decayeth and drieth vp,
12 So man sleepeth and riseth not: *for* he shall
not wake againe, nor be raised from his sleepe till
the heauen be no more.
13 Oh that thou wouldest hide me in the
graue, and keepe me secret, vntill thy [e] wrath were
past, *and* wouldest giue me terme, and [f] remem-
ber me.
14 If a man die, shall he liue againe? All the
dayes of mine appointed time will I wait, till [g] my
changing shall come.
15 Thou shalt call *me*, and I will [h] answere
thee: thou louest the worke of thine owne hands.
16 But now thou * numbrest my steppes, *and*
doest not delay my sinnes.
17 Mine iniquitie is sealed vp, *as* in a [i] bagge,
and thou addest vnto my wickednesse.
18 And surely *as* the mountaine that falleth,
commeth to nought, and the [k] rocke that is remo-
ued from his place:
19 *As* the water breaketh the stones, *when* thou
ouerflowest the things which grow in the dust of
the earth: so thou destroyest the hope of man.
20 Thou preuailest alway against him, so that
he passeth away: he changeth his face when thou
castest him away.
21 And he knoweth not if his sonnes shall be
honourable, neither shall he vnderstand concer-
ning them, whether they shall be of low degree,
22 But *while* his [l] flesh *is* vpon him, he shall
be sorowfull, and *while* his soule *is* in him, it shall
mourne.

d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.
e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.
f That is, release my paines, and take me to mercie.
g Meaning, vnto the day of the resurrection when he should be changed, and renued.
h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies and answere when thou callest me.
* Prouerb. 5.21.
i Thou layest them all together, and suffereſt none of my sinnes vnpunished.
k He murmureth through the impatiencie of the flesh against God, as though he vsed as great seueritie against him as against the hard rocks, or waters that ouerflow, so that hereby all the occasion of his hope is taken away.
l Yet whiles he liueth, he shalbe in paine and miserie.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisedome, and pureneſſe to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and
said,
2 Shall a wise man speake words of ye [a] winde,
and fill his bellie [b] with the East winde?
3 Shall he dispute with wordes not comelie?
or with talke that is not profitable?
4 Surely thou hast cast off [c] feare, and restrai-
nest prayer before God.
5 For thy mouth declareth thine iniquitie,
seeing thou hast chosen [d] the tongue of the craftie,
6 Thine owne mouth condemneth thee, and
not I, and thy lips testifie against thee.
7 Art thou the [e] first man, that was borne?
and wast thou made before the hils?
8 Hast thou heard the secret counsell of God,
and doest thou restraine wisedome [f] to thee?
9 What knowest thou that we know not? *and*
vnderstandest that is not in vs?
10 With vs are both ancient & very aged men,
farre older then thy father.
11 *Seeme* the consolations of God [g] small vnto
thee? is this thing strange vnto thee?
12 Why doeth thine heart [h] take thee away,
and what doe thine eyes meane,
13 That thou answerest to God † at thy plea-
sure, and bringest *such* words out of thy mouth?
14 What is man, that he should be cleane?
and he that is borne of woman, that he should [i] be
iust?
15 Beholde, he founde no stedfastnesse in his
Saintes: yea, the heauens are not cleane in his
sight.
16 How much more *is* man abominable, and
filthie, which [k] drinketh iniquitie like water?
17 I will tell thee: heare me, and I will de-
clare that which I haue seene:
18 Which wise men haue tolde, *as they haue*
heard of their fathers, and haue not kept it secret:
19 To whome alone the land was [l] giuen and
no stranger passed through them.
20 The wicked man is continuallie as one that
trauelleth of childe, and the number [m] of yeeres
is hid from the tyrant.
21 A sounde of feare *is* in his eares, *and* in his
prosperitie the destroyer shall come vpon him.
22 He beleeueth not to returne out of [n] darke-
nesse: for he seeth the sword before him.
23 He wandreth [o] to and fro for bread where
he may: he knoweth that the day of darkenesse is
prepared at hand.
24 Affliction and [p] anguish shall make him a-
fraid: they shall preuaile against him as a King rea-
die to the battell.
25 For he hath stretched out his hand against
GOD, and made him selfe strong against the
Almightie.
26 *Therefore God* shall runne vpon him, *euen*
vpon his necke, and against the most thicke part
of his shield.
27 Because he hath couered his face with [q] his
fatnesse, and hath collops in *his* flancke.
28 Though he dwell [r] in desolate cities, *and* in
houses which no man inhabiteth, but are become
heapes,
29 He shall not be rich, neither shall his sub-
stance continue, neither shal he prolong the [s] per-
fection thereof in the earth.
30 He shall neuer depart out of darknesse: the
flame shall drie vp his branches, and he shall goe a-
way with the breath of his mouth.
31 He [t] beleeueth not that he erreth in vani-
tie: therefore vanitie shalbe his change.
32 His branch shall not be greene, but shall
be cut off before his day.
33 *God* shall destroy him as the vine her sowre
[u] grape, and shall cast him off, as the oliue *doeth*
her flowre.
34 For the congregation of the hypocrite
shalbe desolate, and fire shall deuoure the houses
of [x] bribes.
35 *For* they [y] conceiue mischiefe and bring
foorth vanitie, and their bellie hath prepared
deceit.

a That is, vaine words, and without consolation.
b Meaning, with matters that are of none importance, which are forgotten assoone as they are vttered, as the East winde drieth vp the moisture assoone as it falleth.
c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.
d Thou speakest as doe the mockers and contemners of God.
e That is, the most ancient, and so by reason the most wise?
f Art thou onely wise?
g He accuseth Iobs pride and ingratitude, that will not be comforted by God, nor by their counsell.
h Why doest thou stand in thine owne conceit?
† Ebr. in thy spirit.

i His purpose is to proue that Iob as an vniust man and an hypocrite is punished for his sinnes, like as he did before, Chap. 4.18.
k Which hath a desire to sinne as he that is thirstie to drinke.
l Who by their wisedome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.
m The cruell man is euer in danger of death, and is neuer quiet in conscience.
n Out of that miserie whereunto he once falleth.
o God doeth not onely impouerish the wicked oft times: but euen in their prosperity he punisheth them with a greedinesse euermore to gather: which is as a beggerie.
p He sheweth what weapons God vseth against the wicked, which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.
q That is, he was so puft vp with great prosperitie and abundance of all things, that he forgate God: noting, that Iob in his felicitie, had not the true feare of God.
r Though he build, and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme miserie.
s Meaning, that his sumptuous buildings should neuer come to perfection.
t He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction.
u As one that gathereth grapes before they be ripe.
x Which were built or mainteined by powling, and briberie.
y And therefore all their vaine deuices shall turne to their owne destruction.

CHAP. XVI.

1 Iob mooued by the importunacie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God witnesse of his innocencie.

BVt Iob answered, and said,
2 I haue oft times heard such things: mi-
serable comforters are ye all.
3 Shall there be none ende of the wordes of
a winde?

awinde? or what maketh thee bold so to b answere?
4 I coulde also speake as ye doe: (but would
God your c soule were in my soules stead) I could
keepe you companie in speaking, and could d shake
mine head at you,
5 But I woulde strengthen you e with my
mouth, and the comfort of my lips should asswage
your sorowe.
6 Though I speake, my sorowe f can not be as-
swaged: though I cease, what release haue I?
7 But nowe g hee maketh me wearie: *O God,*
thou hast made all my h congregation desolate,
8 And hast made mee full of i wrinkles which
is a witnesse thereof, and my leannesse riseth vp in
me, testifying *the same* in my face.
9 k His wrath hath torne *me,* and hee hateth
me, *and* gnasheth vpon mee with his teeth: mine
enemie hath sharpened his eyes against me.
10 They haue opened their mouthes vpon me,
and smitten me on the l cheeke in reproch: they
gathered themselues together against me.
11 God hath deliuered me to the vniust, and
hath made mee to turne out of the way by the
m handes of the wicked.
12 I was in wealth, but he hath brought me to
nought: he hath taken me by the necke, and bea-
ten me, and set me as a marke for himselfe.
13 His n archers compasse mee rounde about:
he cutteth my reines, and doth not spare, and pow-
reth my gall o vpon the ground.
14 He hath broken me with one breaking vp-
on another, and runneth vpon me like a gyant.
15 I haue sowed a sackecloth vpon my skinne,
and haue abased mine p horne vnto the dust.
16 My face is withered with weeping, and the
shadow of death *is* vpon mine eyes,
17 Though *there be* no wickednesse in q mine
hands, and my prayer r *be* pure.
18 O earth, couer not thou my f blood, and let
my crying finde no place.
19 For lo, now my t witnesse *is* in the heauen,
and my record *is* on hie.
20 My friends u speake eloquently against me:
but mine eye powreth out *teares* vnto God.
21 Oh that a man might x pleade with God,
as man with his neighbour!
22 For the yeeres accounted come, and I shall
goe the way, whence I shall not returne.

a Which serue for vaine ostentation, and for no true comfort.
b For Eliphaz did replie against Iobs answere.
c I would you felt that which I doe.
d That is, mocke at your miserie, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye doe to me.
f If they would say, Why doest thou not then comfort thy selfe? hee answereth, that the iudgements of God are more heauie, then he is able to asswage either by wordes or silence.
g Meaning, God.
h That is, destroyed most of my familie.
i In token of sorowe and griefe.
k That is, God by his wrath: and in this diuersitie of words and his style, he expresseth howe grieuous the hand of God was vpon him.
l That is, hath handled me most contemptuously: for so smiting on the cheek signified, 1.King.22.24. mar.14.65.
m They haue led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.
p Meaning, his glory was brought lowe.
q Signifying, that he is not able to comprehend the cause of this his grieuous punishment. r That is, vnfained, and without hypocrisie. f Let my sinne be knowen if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour. t Though man condemne mee, yet God is witnesse of my cause. u Vse painted wordes in steade of true consolation. x Thus by his great torments hee is caried away, and brasteth out into passions, and speaketh vnaduisedly, as though God should intreat man more gently, seeing he hath but a short time here to liue.

CHAP. XVII.

1 *Job sayth that he consumeth away, and yet doth patiently abide it.* 10 *He exhorteth his friendes to repentance,* 13 *shewing that he looketh but for death.*

MY breath is corrupt: my dayes are cut off, and
the graue *is readie* for me.
2 There are none but a mockers with mee, and
mine eye continueth in b their bitternesse.
3 c Lay downe nowe *and* put me in suretie for
thee: who is he, that d will touch mine hand?
4 For thou hast hid their heart from e vnder-
standing: therefore shalt thou not set *them* vp
on hie.
5 f For the eyes of his children shall faile, that
speaketh flattery to *his* friends.
6 Hee hath also made me a g byword of the
people, and I am as a Tabret h before them.
7 Mine eye therefore is dimme for griefe, and
all my strength *is* like a shadowe.
8 The righteous shalbe astonied at i this, and
the innocent shalbe moued against the hypocrite.
9 But the righteous wil hold his k way, and he
whose hands are pure, shall increase *his* strength.
10 All l you therefore turne you, and come
nowe, and I shall not finde one wise among you.
11 My dayes are past, mine enterprises are bro-
ken, *and* the thoughts of mine heart
12 Haue changed the m night for the day, and
the light that approched, for darkenesse.
13 Though I hope, n *yet* the graue shall bee
mine house, *and* I shall make my bed in the darke.
14 I shall say to corruption, Thou art my o fa-
ther, *and* to the worme, Thou art my mother and
my sister.
15 Where is then now mine hope? or who shal
consider the thing, that I hoped for?
16 p They shall goe downe into the bottome
of the pit: surely it shall lye together in the dust.

a In stead of comfort, being nowe at deaths doore, he had but them that mocked at him, and discouraged him.
b I see still that they seeke but to vexe me.
c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answere for thee? e That these mine afflictions are thy iust iudgements though man knowe not the cause.
f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shall not himselfe onely but in his posteritie be punished.
g God hath made all the worlde to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished, but in the ende they shall come to vnderstanding, and know what shall be the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished, as well as the wicked.
l Iob speaketh to them three, that came to comfort him. m That is, haue brought mee sorowe in stead of comfort. n Though I shoulde hope to come from aduersitie to prosperitie as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall bee to mee in stead of them. p All worldly hope, and prosperitie fayle, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 *Bildad rehearseth the paines of the vnfaithfull and wicked.*

THen answered Bildad the Shuhite, and said,
2 When will a yee make an ende of *your*
wordes? b cause vs to vnderstand, and then wee
will speake.
3 Wherefore are wee counted as beastes, *and*
are vile in your sight?
4 *Thou art* c *as one* that teareth his soule in
his anger. Shall the d earth bee forsaken for thy
sake? or the rocke remooued out of his place?
5 Yea, the light of the wicked shalbe e quen-
ched, and the sparke of his fire shall not shine.
6 The light shalbe darke in his dwelling, and
his candle shalbe put out with him.
7 The steps of his strength shalbe restrained,
and his owne counsell shall cast him downe.
8 For hee is taken in the net by his feete, and
he f walketh vpon the snares.
9 The grenne shall take him by the heele, and
the theefe shall come vpon him.
10 A snare is layed for him in the ground, and
a trappe for him in the way.
11 Fearefulnesse shall make him afrayd on e-
uery side, and shall driue him to his feete.
12 His strength shalbe g famine: and destruc-
tion shalbe readie at his side.
13 It shall deuoure the inner partes of his
skinne, *and* the h first borne of death shall deuoure
his strength.
14 His hope shalbe rooted out of his dwel-
ling, & shall cause him to go to the i King of feare.
15 *Feare* shall dwell in his house (because it is
not k his) l *and* brimstone shalbe scattered vpon
his habitation.
16 His rootes shalbe dryed vp beneath, and a-
boue shal his branch be cut downe.
17 His remembrance shall perish from the
earth, and he shall haue no name in the streete.

a Which count your selues iust as Chap. 12.4.
b Whome you take to be but beastes, as chap. 12.7
c That is, like a mad man.
d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?
e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinarie working for their sinnes.
f Meaning, that the wicked are in continuall danger.
g That which should nourish him, shalbe consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Ebrewe word signifieth, his members or parts.
i That is, with most great feare.
k Meaning, not truely come by.
l Though all the world would fauour him, yet God would destroy him and his.

18 They shall driue him out of the m light vn-
to darkenesse, and chase him out of the world.
19 Hee shall neither haue sonne nor nephewe
among his people, nor any posteritie in his dwel-
lings.
20 The posteritie shalbe astonied at his o day,
and feare shall come vpon the ancient.
21 Surely such are the habitations of the wic-
ked, and this is the place of him that knoweth
not God.

m He shall fall from prosperitie to aduersitie.

o When they shall see what came vnto him.

CHAP. XIX.

2 Iob reprooueth his friendes, 13 and reciteth his miseries and grieuous paines. 25 Hee assureth himselfe of the generall resurrection.

BVt Iob answered, and said,
2 Howe long will yee vexe my soule, and
torment me with wordes?
3 Ye haue now a ten times reproched me, and
are not ashamed: ye are impudent toward me.
4 And though I had in deede erred, mine er-
rour b remaineth with me.
5 But in deede if yee will aduance your selues
against me, and rebuke me for my reproch,
6 Knowe nowe, that God hath c ouerthrowen
me, and hath compassed me with his net.
7 Beholde, I crie out of violence, but I haue
none answere: I crie, but there is no iudgement.
8 Hee hath hedged vp my way that I cannot
d passe, and he hath set darkenesse in my paths.
9 Hee hath spoyled mee of mine honour, and
taken the e crowne away from mine head.
10 Hee hath destroyed me on euery side, and
I am gone: and he hath remoued mine hope like
f a tree.
11 And he hath kindled his wrath against me,
and counteth me as one of his enemies.
12 His g armies came together, and made their
way vpon me, and camped about my tabernacle.
13 He hath remooued my brethren farre from
mee, and also mine acquaintance were strangers
vnto me.
14 My neighbours haue forsaken mee, and my
familiars haue forgotten me.
15 h They that dwell in mine house, and my
maydes tooke me for a stranger: for I was a stran-
ger in their sight.
16 I called my seruant, but he woulde not an-
swere, though I prayed him with my mouth.
17 My breath was strange vnto my wife,
though I prayed her for the childrens sake of mine
i owne body.
18 The wicked also despised mee, and when I
rose, they spake against me.
19 All my secret friends abhorred me, and they
whom I loued, are turned against me.
20 My bone k cleaueth to my skinne and to
my flesh, and I haue escaped with the l skinne of
my teeth.
21 Haue pitie vpon me: haue m pitie vpon me,
(O yee my friendes) for the hand of God hath
touched me.
22 Why do ye persecute me, as n God? and are
not satisfied with my o flesh?
23 Oh that my wordes were nowe written! oh
that they were written euen in a booke,
24 And grauen with p an yron pen in lead, or
in stone for euer!
25 For I am sure, that my q redeemer liueth,
and he shall stand the last on the earth.
26 And though after my skin wormes destroy
this bodie, yet shall I see God r in my flesh.
27 Whome I my selfe shall see, and mine eyes
shall beholde, and none other for me, though my
reines are consumed within me.
28 But ye sayde, Why is hee persecuted? And
there was a f deepe matter in me.
29 Be ye afrayde of the sword: for the sword
will be t auenged of wickednesse, that ye may
knowe that there is a iudgement.

a That is, many times, Nehe. 4. 12.
b That is, I my selfe shalbe punished for it, or you haue not yet confuted it.
c He brasteth out againe into his passions, & declareth still that his affliction commeth of God, though he be not able to feele ÿ cause in himselfe.
d Meaning, out of his afflictions.
e Meaning, his children, & whatsoeuer was deare vnto him in this world.
f Which is pluckt vp, & hath no more hope to growe.
g His manifolde afflictions.
h Mine housholde seruants: by al these losses Iob sheweth that touching the flesh he had great occasion to be mooued.
i Which were hers and mine.
k Besides these great losses and most cruel vnkindnesse, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.
n Is it not ynough that God doth punish me, except you by reproches increase my sorow?
o To see my body punished, except ye trouble my minde?
p He protesteth that notwithstanding his sore passions his religion is perfit, and that he is not a blasphemer, as they iudged him.
q I doe not so iustifie my selfe before the world, but I know that I shall come before the great iudge, who shall be my deliuerer and Sauiour.
r Herein Iob declareth plainly that he had a ful hope, that both the soule and body should enioy the presence of God in the last resurrection.
f Though his friendes thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others. t God will be reuenged of this hastie iudgement, whereby you condemned me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shall haue a short ende, 22 though for a time they florish.

THen answered Zophar the Naamathite and
said,
2 Doubtlesse my thoughts cause me to an-
swere, and therefore I make haste.
3 I haue heard a the correction of my reproch:
therefore the spirite of mine vnderstanding cau-
seth me to answere.
4 Knowest thou not this of olde? and since
God placed man vpon the earth,
5 That the reioycing of the wicked is short,
and that the ioy of hypocrites is but a moment?
6 Though b his excellencie mount vp to the
heauen, and his head reach vnto the cloudes,
7 Yet shall hee perish for euer, like his dung,
and they which haue seene him, shall say, Where
is he?
8 He shall flee away as a dreame, and they shall
not finde him, and shall passe away as a vision of
the night,
9 So that the eye which had seene him, shall
do so no more, and his place shal see him no more.
10 His children shall c flatter the poore, and his
hands shall d restore his substance.
11 His bones are full of the sinne of his youth,
and e it shall lie downe with him in the dust.
12 When wickednesse f was sweete in his
mouth, and he hid it vnder his tongue,
13 And fauoured it, and would not forsake it,
but kept it close in his mouth,
14 Then his meate in his bowels was turned:
the gall of Aspes was in the middes of him.
15 He hath deuoured substance, and hee shall
vomit it: for God shall drawe it out of his bellie.
16 He shall sucke the g gall of Aspes, and the
vipers tongue shall slay him.
17 He shall not see the h riuers, nor the floods
and streames of honie and butter.
18 He shall restore the labour, and shall de-
uoure no more: euen according to the substance
shalbe his exchange, and he shall enioy it no more.
19 For he hath vndone many: he hath forsa-
ken the poore, and hath spoyled houses which he
builded not.
20 Surely he shal feele no quietnes in his body,
neither shall he reserue of that which he desired.
21 There shall none of his k meate be left:
therefore none shall hope for his goods.
22 When he shalbe filled with his abundance,
he shalbe in paine, and the hand l of all the wic
ked shall assaile him.

a He declareth that two things mooued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.
b His purpose is to prooue Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperitie into aduersitie.
c Whereas the father through ambition and tyranny oppressed the poore, the children through pouertie and miserie shall seeke fauour at the poore.
d So that the thing, which he hath taken away by violence shall be restored againe by force.
e Meaning, that he shall cary nothing away with him, but his sinne.
f As poyson that is sweete in the mouth bringeth destruction, when it commeth into the body: so al vice at the first is pleasant, but afterward God turneth it to destruction.
g He compareth euill gotten goods to the venim of aspes, which is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same. h Though God giue him other abundance of his blessings, yet he shall haue no part thereof. i That is, the rauenours and spoylers of the poore shall enioy their theft but for a time: for God will take it from them and cause them to make restitution, so that it is but an exchange. k He shall leaue nothing to his posteritie. l The wicked shall not be in rest: for one wicked man shall seeke to destroy another.

23 Hee shall be about to fill his belly, *but God* shall sende vpon him his fierce wrath, m and shall cause to rayne vpon him, *euen* vpon his meate.
24 Hee shall flee from the yron weapons, *and* the bow of steele shal strike him through.
25 *The arrowe* is drawen out, and commeth forth of the n body, and shineth of his gall, *so* feare commeth vpon him.
26 o All darkenesse shalbe hid in his secret places: the fire that is not p blowen, shall deuoure him, *and* that which remaineth in his tabernacle, shalbe destroyed.
27 The heauen shal declare his wickednes, and the earth shal rise vp against him.
28 The q increase of his house shal goe away: it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from r God, and the heritage *that he shall haue* of God, for his s wordes.

CHAP. XXI.

7 Iob declareth howe the prosperitie of the wicked maketh them proude, 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BVt Iob answered, and sayd,
2 Heare diligently my wordes, and this a shalbe in stead of your consolations.
3 Suffer mee, that I may speake, and when I haue spoken, mocke on.
4 Doe I *direct* my talke to man? If it b were so, how should not my spirit be troubled?
5 Marke mee, and bee abashed, and lay your hand vpon *your* c mouth.
6 Euen when I remember, I am affrayde, and feare taketh hold on my flesh.
7 Wherefore do the wicked d liue, *and* waxe olde, and grow in wealth?
8 Their seede is established in their sight with them, and their generation before their eyes.
9 Their houses are peaceable without feare, and the rod of God is not vpon them.
10 Their bullocke gendreth, and fayleth not: their cow calueth, and casteth not her calfe.
11 They send forth their children e like sheepe, and their sonnes dance.
12 They take the tabret and harpe, and reioyce in the sound of the organs.
13 They spend their dayes in wealth, and suddenly f they go downe to the graue.
14 They say also vnto God, Depart from vs: for we desire not the g knowledge of thy wayes.
15 Who is the Almightie, that we should serue him? and what profit should we haue, if we should pray vnto him?
16 Lo, their wealth is not in their h hand: *therefore* let the counsell of the wicked i bee farre from me.
17 How oft shall the candle of the wicked bee put out? and their destruction come vpon them? he will deuide *their* liues in his wrath.
18 They shall be as stubble before the winde, and as chaffe that the storme carieth away.
19 God will lay vp the sorowe *of the father* for his children: when hee rewardeth him, hee shall knowe it.
20 k His eyes shall see his destruction, and hee shall drinke of the wrath of the Almightie.
21 For what pleasure hath he in his house after him, when the nomber of his moneths is cut off?
22 Shall any teache l God knowledge, who iudgeth the hiest things?
23 One m dyeth in his full strength, being in all ease and prosperitie.
24 His beasts are full of milke, and his bones runne full of marowe.
25 And another n dieth in the bitternes of his soule, and neuer eateth with pleasure.
26 They shall sleepe both in o the dust, and the wormes shal couer them.
27 Behold, I know your thoughts, and the enterprises, *wherewith* ye do me wrong.
28 For ye say, Where is the princes p house? and where is the tabernacle of the wickeds dwelling?
29 May ye not q aske them that go by the way? and ye can not deny their signes,
30 But the wicked is kept vnto the day of r destruction, *and* they shall be brought forth to the day of wrath.
31 Who shal declare his way s to his face? and who shall reward him for that he hath done?
32 Yet shal he be brought to the graue, and remaine in the heape.
33 The t slimie valley shalbe sweete vnto him, and euery man shall draw after him, as before him there were innumerable.
34 How then comfort u ye me in vaine, seeing in your answeres there remaine but lyes?

CHAP. XXII.

2 Eliphaz affirmeth that Job is punished for his sinnes. 6 He accuseth him of vnmercifulnes, 13 And that he denied Gods prouidence, 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and sayde,
2 May a man be a profitable vnto God, as he that is wise may be profitable to himselfe?
3 *Is it any thing vnto the Almightie, that thou art righteous? or is it profitable *to him*, that thou makest thy wayes vpright?
4 Is it for feare b of thee that hee will accuse thee? *or* go with thee into iudgement?
5 Is not thy wickednes great, and thine iniquities innumerable?
6 For thou hast taken the c pledge from thy brother for nought, and spoyled the clothes of the naked.
7 To such as were wearie, thou hast not giuen water to drinke, and hast withdrawen bread from the hungrie.
8 But the mightie man d had the earth, and he that was in authoritie, dwelt in it.
9 Thou hast cast out widowes emptie, & the armes of e the fatherles were broken.
10 Therefore snares *are* round about thee, and feare shal suddenly trouble thee:
11 Or darkenes that thou shouldest not see, & f abundance of waters shall couer thee.
12 Is not God g on hie in the heauen? and behold the height of the h starres how hie they are.
13 But thou sayest, Howe should God i know? can he iudge through the darke cloude?

m So that whatsoeuer [illegible] he shall be stricken with a stab. n Some reade, of the quiuer. o All feare & sorow shall light vpon him, when he thinketh to escape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning, the children of the wicked shal flowe away like riuers & be dispersed in diuers places. r That God will plague ŷ wicked. s Against God, thinking to excuse himselfe and to escape Gods hand.

a Your diligent marking of my wordes shalbe to me a great consolation. b As though he would say, I do not talke with man, but with God, who will not answere me, & therefore my minde must needes be troubled. c He chargeth them as though they were not able to comprehend this his so long of Gods iudgement, & therefore they should kepe silence. d Iob proueth against his aduersaries that God punisheth not straightwayes the wicked, but oft times giueth them long life, & prosperitie: so that we must not iudge Gods iust [illegible] by the things that appeare to the eyes. e They haue store of children, cattel & houshold, and in [illegible] to that which Zophar alleged before. f Not being tormented with long sicknes. g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob [illegible] by his other sentences, that if they reason only by that which is seene by common [experience,] the wicked that hate God, are better dealt withall, then they that loue [him.] h It is not their owne, but God onely lendeth it vnto them. i God [keepe me] from their prosperitie. k When God recompenseth his wickednes, [he shall knowe] that his prosperitie was but vanitie.

l Who sendeth to the wicked prosperitie, & punisheth the godly. m Meaning, the wicked. n To wit, the godly. o As concerning their bodies: and this he speaketh according to the common iudgement. p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked. q Which through long trauelling haue experience & tokens hereof, to wit, that the wicked do prosper, & the godly liue in affliction. r Though the wicked florish here, yet God will punish him in the last day. s Though man doe not reproue him, and none dare reproue him in this worlde, yet death is a token, that God will bring him to an account. t He shall be glad to lye in a slimie pitte, which before could not be content with a royall palace. u Saying, that the iust in this worlde haue prosperitie and the wicked aduersitie.

a Though man were iust, yet God could haue no profite of this his iustice, and the reason why he punisheth him, he hath no regard to his iustice, but to his sinne. *Chap.35.7. b Least thou shouldest reproue or hurt him? c Thou hast bene cruel and without charitie, and wouldest do nothing for the poore, but for thine owne aduantage. d When thou wast in power & authoritie, thou didst not iustice, but wrong. e Thou hast not onely not shewed pity, but oppressed them. f That is, manifold afflictions. g He accuseth Iob of impietie & contempt of God, as though he would say, If thou passe not for men, yet consider ŷ height of Gods maiestie. h That so much the more by that excellent worke thou mayest feare God, and reuerence him. i Hereproueth Iob as though hee denied Gods prouidence, and that he could not see the things that were done in this worlde.

14 The cloudes hide him that he can not see,
and he walketh in the circle of heauen.
15 Hast thou marked the way of the worlde,
k wherein wicked men haue walked?
16 Which were l cut downe before the time,
whose foundation *was as* a riuer that ouerflowed:
17 Which sayde vnto God, Depart from vs,
and *asked* what the Almightie could do for them.
18 Yet hee m filled their houses with good
things: but let the counsell of the wicked *be* farre
from me.
19 The righteous shall see them, & shal reioyce,
n and the innocent shall laugh them to scorne.
20 Surely o our substance is hid: but the fire
hath deuoured the remnant of p them.
21 Therefore acquaint thy selfe, I pray thee,
q with him, and make peace: thereby thou shalt
haue prosperitie.
22 Receiue, I pray thee, the law of his mouth,
and lay vp his words in thine heart.
23 If thou returne to the Almightie, thou
shalt r be built vp, *and* thou shalt put iniquitie farre
from thy tabernacle.
24 Thou shalt lay vp golde for s dust, and the
gold of Ophir, as the flintes of the riuers.
25 Yea, the Almightie shalbe thy defence, and
thou shalt haue plentie of siluer.
26 And thou shalt then delite in the Almigh-
tie, and lift vp thy face vnto God.
27 Thou shalt make thy praier vnto him, & he
shall heare thee, and thou shalt render thy vowes.
28 Thou shalt also decree a thing, and he shall
establish it vnto thee, and the t light shal shine vp-
on thy wayes.
29 u When *others* are cast downe, then shalt
thou say, I am lifted vp: and *God* shall saue the
humble person.
30 The innocent shall deliuer the x yland, & it
shalbe preserued by the purenes of thine hands.

k How God hath punished them from the beginning? l He prooueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. m He answereth to that, which Iob had sayd, Chap. 21.7. that the wicked haue prosperitie in this worlde: desiring that hee might not be partaker of the like. n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world; & by this meanes continueth his honour and glorie: secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies. o That is, the state & preseruation of the godly is hid vnder Gods wings. p Meaning, of the wicked. q He exhorteth Iob to repentance and to returne to God. r God wil restore vnto thee al thy substance. s Which shalbe in abundance like dust. t That is, the fauour of God. u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom. x God wil deliuer a whole countrey from peril, euen for the iust mans sake.

CHAP. XXIII.

2 *Iob affirmeth that hee both knoweth and feareth the power and sentence of the Iudge.* 10 *And that hee is not punished onely for his sinnes.*

BVt Iob answered and sayd,
2 Though my talke be this day in a bitter-
nes, *and* my plague greater then my groning,
3 Would God *yet* I knew howe to finde him,
I would enter vnto his place.
4 I would pleade the cause before him, & fill
my mouth with arguments.
5 I would knowe the wordes, *that* he would
answere me, and would vnderstand what he would
say vnto me.
6 Would he b plead against me with *his* great
power? No, but he would c put *strength* in me.
7 d There the righteous might reason with
him, so I shoulde bee deliuered for euer from my
Iudge.
8 e Behold, *if* I go to the East, he is not there:
if to the West, yet I can not perceiue him:
9 *If* to the North where hee worketh, yet I
cannot see him: he wil hide himselfe in the South,
and I cannot beholde him.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Cha. 22.21. he declareth that he desireth nothing more: but it seemed that God would not bee found of him. b Vsing his absolute power, and saying, Because I am God, I may do what I will. c Of his mercie he would giue me power to answere him. d When hee of his mercie hath giuen strength to maintaine their cause. e Meaning, that if hee consider Gods iustice, he is not able to comprehende his iudgements on what side or part soeuer he turneth himselfe.

10 But he knoweth my f way, *and* trieth mee,
and I shall come forth like the gold.
11 My foote hath followed his steps: his way
haue I kept, and haue not declined.
12 Neyther haue I departed from the com-
mandement of his lippes, *and* I haue g esteemed
the words of his mouth more then mine appoin-
ted foode.
13 Yet he is in one *minde*, and who can h turne
him? yea, he doeth what his minde desireth.
14 For he will performe that, which is decreed
of me, and i many such things *are* with him.
15 Therfore I am troubled at his presence, and
in considering it, I am afraid of him.
16 For God k hath softened mine heart, and the
Almightie hath troubled me.
17 For I am not cut off in l darknesse, but hee
hath hid the darkenesse from my face.

f God knoweth the [illegible] my wayes [illegible] I am innocent, I am not able to iudge of his workes: sheweth also his confidence, that God doeth visite him for his profite. g His worde is more precious to me, then the meate wherewith the body is sustained. h Iob confesseth that at this present he felt not Gods fauour, & yet was assured, that he had appoynted him to a good ende. i In many poyntes man is not able to atteine to Gods iudgements. k That I shoulde not bee without feare. l Hee sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIIII.

2 *Iob describeth the wickednes of men, and sheweth what curse belongeth to the wicked.* 12 *Howe all things are gouerned by Gods prouidence.* 17 *And the destruction of the wicked.*

HOwe shoulde not the times a bee hid from the
Almightie, seeing that they which knowe
him, see not his b dayes?
2 *Some* remoue the lande marks, that rob the
flockes and feede *thereof*.
3 They leade away the asse of the fatherlesse,
and take the widowes oxe to pledge.
4 They make the poore to turne out of the
way, so that the poore of the earth hide them-
selues c together.
5 Behold, *others as* wilde asses in the wilder-
nesse, goe foorth to their businesse, and d rise early
for a pray: the wildernesse e *giueth* him *and* his
children foode.
6 They reape f his prouision in the fielde, but
they gather the late g vintage of the wicked.
7 They cause the naked to lodge without gar-
ment, and without couering in the colde.
8 They are wet with the showres of the moū-
taines, h and they imbrace the rocke for want of
a couering.
9 They plucke the fatherles i from the breast,
and take the pledge k of the poore.
10 They cause him to go naked without clo-
thing, and take the gleaning from the hungrie.
11 They that make oyle l betweene their walles,
and treade their wine presses, suffer thirst.
12 Men m cry out of the citie, and the soules
of the slayne n cry out: yet God doth o not charge
them with follie.
13 These are they, that abhorre the p light: they
know not the wayes thereof, nor continue in the
paths thereof.
14 The murtherer riseth early *and* killeth the
poore and the needie: and in the night hee is as a
theefe.
15 The eye also of the q adulterer waiteth for
the twilight, and sayth, No eye shall see me, and
disguiseth his face.
16 They digge through houses in the darke,
which they marked for themselues in the daye:

a Thus Iob speaketh in his passion & after the iudgement of the flesh, that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor rewardeth the godly. b When he punisheth & when he rewardeth. c And for trouble & oppression dare not shewe their faces. d That is, spare no diligence. e He and his, liue by robbing and murthering. f Meaning the poore man. g Signifying, that the wicked man will not spoyle one other, but for necessitie. h The poore are driuen by the wicked into rockes & holes, where they cannot lye dry for the rayne. i That is, they so powle & pill the poore widow, that she cannot haue to sustayne her selfe that she may be able to giue her childe sucke. k That is, his garment, whereby he should be couered or clad. l In such places which are appoynted for y purpose, meaning that those that labor for the wicked, are pined for hunger. m For y great oppression & extortion. n Crie out & call for vengeance. o God doeth not condemne the wicked, but seemeth to passe ouer it by his long silence. p That is, Gods word, because they are reprooued thereby. q By these particular vices & the like thereunto, he would proue that God punisheth not the wicked & rewardeth the [illegible]

they know not the light.
17 But the morning *is* euen vnto them as the
shadowe of death: if one knowe them, *they are* in
the terrour of the shadowe of death.
18 He is swift vpon the [r] waters: their [s] por-
tion shalbe cursed in the earth: hee will not be-
holde the way of the vineyardes.
19 *As* the dry ground and heate consume the
snowe waters, *so shall* the graue [t] the sinners.
20 [u] The pitifull man shall forget him: the
worme *shall feele* his sweetenes: he shalbe no more
remembred, & the wicked shalbe broken like a tree.
21 He [x] doth euil intreat the barren, that doth
not beare, neither doeth he good to the widowe.
22 He draweth also the [y] mighty by his power,
and when he riseth vp, none is sure of life.
23 Though men giue him assurance to be in
safetie, yet his eyes *are* vpon their wayes.
24 They are exalted for a litle, but they are
gone, and are brought lowe as all *others*: they
are destroyed, and cut off as the toppe of an eare
of corne.
25 But if it be not [z] so, where is he? *or* who will
proue me a lyar, and make my words of no value?

r He fleeth to the waters for succour.
s They thinke that all the world is bent against them, and dare not goe by the hie way.
t As the drye ground is neuer full of waters, so will they neuer cease sinning, till they come to the graue.
u Though God suffer the wicked for a time, yet their ende shall be most vile destruction, and in this poynt Iob commeth to himselfe and sheweth his confidence.
x He sheweth why the wicked shall not be lamented, because he did not pitie others.
y He declareth that after that the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore they are iustly preuented by Gods iudgements.
z That is, that contrary to your reasoning no man can giue a perfite reason of Gods iudgements, let me be reprooued.

CHAP XXV.

Bildad prooueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and sayde,
2 [a] Power and feare *is* with him, that ma-
keth peace in his hie places.
3 Is there any nomber in his armies? and vpon
whom [b] shall not his light arise?
4 And how may a man [c] be iustified with God?
or how can he be cleane, that is borne of woman?
5 Beholde, he will giue no light to the moone,
[d] and the starres are vncleane in his sight.
6 Howe much more man, a worme, euen the
sonne of man, *which is but* a worme?

a His purpose is to prooue, that albeit God trie and afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concludeth that he is wicked.
b Who can hide him from his presence?
c That is, be iust in respect of God?
d If God shewe his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man can not helpe God, and prooueth it by his miracles.

BVt Iob answered, and sayde,
2 [a] Whom helpest thou? him that hath no
power? sauest thou the arme that hath no strength?
3 Whome counsellest thou? him that hath
no wisedome? thou [b] shewest right well as the
thing is.
4 To whom doest thou declare *these* wordes?
or whose spirit [c] commeth out of thee?
5 The [d] dead things are formed vnder the
waters, and neere vnto them.
6 The graue is [e] naked before him, and there
is no couering for [f] destruction.
7 He stretcheth out the [g] North ouer the emp-
tie place, & hangeth the earth vpon nothing.
8 Hee bindeth the waters in his cloudes, and
the cloude is not broken vnder them.
9 Hee holdeth backe the face of his throne:
[h] and spreadeth his cloude vpon it.
10 He hath set bounds about the waters, vntil
the [i] day and night come to an ende.
11 The [k] pillars of heauen tremble and quake
at his reproofe.
12 The sea is calme by his power, and by his
vnderstanding he smiteth the pride *thereof*.
13 His Spirite hath garnished the heauens, *and*
his hand hath formed the crooked [l] serpent.
14 Loe, these are part of his wayes: but [m] how
litle a portion heare we of him? and who can vn-
derstand his fearefull power?

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neyther yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou doest not apply it to the purpose.
c That is, mooueth thee to speake this?
d Iob beginneth to declare the force of Gods power and prouidence in the mines and mettals in the deepe places of the earth.
e There is nothing hidde in the bottome of the earth, but hee seeth it.
f Meaning, the graue wherein thinges putrifie.
g Hee causeth the whole heauen to turne about the North pole.
h That is, he hideth the heauens, which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vpholde it, but he speaketh by a similitude, as though he woulde say, The heauen it selfe is not able to abide his reproche.
l Which is a figure of starres fashioned like a serpent, because of the crookednesse.
m If these fewe thinges, which wee see dayly without cease, declare his great power and prouidence, howe much more woulde they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

3 The constancie and perfitenesse of Iob. 13 The rewarde of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his
parable, saying,
2 The liuing God hath taken away my
[a] iudgement: for the Almightie hath put my
soule in bitternesse.
3 Yet so long as my breath is in me, and the
Spirit of God in my nostrels,
4 My lips surely shall speake no wickednesse,
[b] and my tongue shall vtter no deceit.
5 God forbid, that I should [c] iustifie you: vn-
till I die, I will neuer take away mine [d] innocen-
cie from my selfe.
6 I will keepe my righteousnesse, and will not
forsake it: mine heart shall not reprooue me of
my [e] dayes.
7 Mine enemie shall be as the wicked, and he
that riseth against me, as the vnrighteous.
8 For what [f] hope hath the hypocrite when
he hath heaped vp riches, if God take away his
soule?
9 Will God heare his cry, when trouble com-
meth vpon him?
10 Will he set his delight on the Almightie?
will he call vpon God at all times?
11 I will teache you *what is* in the hande of
[g] God, *and* I will not conceale that which is with
the Almightie.
12 Beholde, all ye your selues [h] haue seene it:
why then doe you thus vanish [i] in vanitie?
13 This is the [k] portion of a wicked man with
God, and the heritage of tyrants, *which* they shall
receiue of the Almightie.
14 If his children be in great number, the
sworde *shall destroy* them, and his posteritie shall
not be satisfied with bread.
15 His remnant shall be buried in death, and
his widowes [l] shall not weepe.
16 Though he shoulde heape vp siluer as the
dust, and prepare raiment as the clay,
17 He may prepare it, but the iust shall put it
on, and the innocent shall diuide the siluer.
18 He buildeth his house as the [m] moth, and
as a lodge that the watchman maketh.
19 When the rich man sleepeth, [n] he shall not
be gathered *to his fathers*: they opened their eyes,
and he was gone.
20 Terrours shall take him as waters, *&* a tem-
pest shall cary him away by night.
21 The East winde shall take him away, & he
shall depart: & it shall hurle him out of his place.
22 And *God* shall cast vpon him and not spare,
though he would faine flee out of his hand.

a He hath so sore afflicted me, that men can not iudge of mine vprightnesse: for they iudge onely by outward signes.
b Howsoeuer men iudge of me, yet will I not speake contrary to that, which I haue said, and so do wickedly in betraying the trueth.
c Which condemne mee as a wicked man, because the hand of God is vpon me.
d I will not confesse that God doth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much, seeing he shall lose his owne soule?
g That is, what God reserueth to himselfe, & whereof he giueth not the knowledge to all.
h That is, these secret iudgements of God, & yet doe not vnderstand them.
i Why maintaine you then this errour?
k Thus will God order the wicked, and punish him, euen vnto his posteritie.
l None shall lament him.
m Which breedeth in another mans possession or garment, but is soone shaken out.
n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

23 Euery man shall clap their handes at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

THe siluer surely hath his veine, [a] and the gold his place, *where* they take it.

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 *God* putteth an end to darkenesse, [b] and hee tryeth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, *and the waters* [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth [e] bread, and vnder it, as it were fire is turned vp.

6 The stones thereof *are* a place [f] of saphirs, and the dust of it *is* golde.

7 There is a path which no foule hath knowen, neither hath the kites eye seene it.

8 The lyons whelpes haue not walked it, nor the lyon passed thereby.

9 He putteth his hand vpon the [g] rockes, and ouerthroweth the mountaines by the rootes.

10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 Hee bindeth the floods, that they doe not ouerflowe, and the thing that is hid, bringeth he to light.

12 But where is wisdome found? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth sayeth, It is not in me: the sea also sayth, It is not with me.

15 [k] Golde shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not bee valued with the wedge of golde of Ophir, *nor* with the precious Onix, nor the saphir.

17 The golde nor the chrystall shall be equall vnto it, nor the exchange *shalbe* for plate of fine golde.

18 No mention shall be made of corall, nor of the [l] gabish: for wisedome is more precious then pearles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisedome? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen?

22 Destruction and death say, Wee haue heard the fame thereof with our eares.

23 *But* God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For he beholdeth the endes of the worlde, *and* seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the rayne, and a way for the lightening of the thunders,

27 Then did he see it, and counted it: hee prepared it and also considered it.

28 And vnto man he said, Behold, * the [o] feare of the Lord is wisedome, and to depart from euill *is* vnderstanding.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisedome of God.
b There is nothing but it is compassed within certaine limites, and hath an end, but Gods wisdom.
c Meaning, him that dwelleth thereby.
d Which a man cannot wade thorowe.
e That is, corne, and vnderneath is brimstone or cole, which easily conceiueth fire.
f He alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither foules nor beastes can enter.
g After that he hath declared the wisedome of God in the secretes of nature, he describeth his power.
h Though Gods power, and wisedome may be vnderstand in earthly things, yet his heauenly wisedome cannot be atteined vnto.
i It is too hie a thing for man to attaine vnto in this world.
k It can neither be bought for gold nor precious stones, but is onely the gift of God.
l Which is thought to be a kinde of precious stone.
m Meaning, that there is no naturall meanes, whereby man might attaine to the heauenly wisdome: which he meaneth by the foules, that flie hie.
n He maketh God only the autor of this wisdome, and the giuer thereof.
* Prouerb.1.7.
o He declareth that man hath so much of this heauenly wisdome, as he sheweth by fearing God, and departing from euil.

CHAP. XXIX.

1 Iob complayneth of the prosperitie of the time past. 7. 21 His authoritie, 12 iustice and equitie.

SO Iob proceeded and continued his parable, saying,

2 Oh that I were as † in times past, when God preserued me!

3 When his [a] light shined vpon mine head: *and when* by his light I walked thorowe the [b] darkenesse,

4 As I was in the dayes of my youth: when [c] Gods prouidence *was* vpon my tabernacle:

5 When the almightie was yet with me, *and* my children round about me:

6 When I washed my pathes [d] with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, *euen* to the iudgement seate, *and when* I caused them to prepare my seate in the streete.

8 The yong men saw me, and [e] hid themselues, and the aged arose, *and* stood vp.

9 The princes stayed talke, and layde their hand on their [f] mouth.

10 The voyce of princes was hidde, and their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heard me, it blessed me: and when the eye saw *me*, it gaue witnesse to [h] me.

12 For I deliuered the [i] poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 [k] The blessing of him that was ready to perish, came vpon me, & I caused the widowes heart to reioyce.

14 I put [l] on iustice, and it couered me: my iudgement *was* as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feet to the lame.

16 I was a father vnto the poore, and *when* I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I sayd, I shall die in my [m] nest, and I shall multiplie *my* dayes as the sand.

19 *For* my roote is [n] spread out by the water, and the dew shall lie vpon my branch.

20 My glory shall renue towarde me, and my bowe shalbe restored in mine hand.

21 Vnto me men gaue eare, and wayted, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke [o] dropped vpon them.

23 And they waited for me, as for the raine, and they opened their mouth [p] as for the latter raine.

24 *If* I [q] laughed on them, they beleeued it not: neither did they cause the light of my countenance [r] to fall.

25 I appoynted out [s] their way, and did sit as chiefe, and dwelt as a King in the armie, *and* like him that comforteth the mourners.

† *Ebr. moneths before.*
a When I had his fauour.
b I was free from affliction.
c That is, seemed by euident tokens to be more present with me.
d By these similitudes he declareth the great prosperitie, y he was in, so that he had none occasion to be such a sinner as they accused him.
e Being ashamed of their lightnesse and afrayde of my grauitie.
f Acknowledging my wisedome.
g All that heard me, praysed me.
h Testifying that I did good iustice.
i Because his aduersaries did so much charge him with wickednesse, he is compelled to render account of his life.
k That is, I did succour him that was in distresse, & so he had cause to prayse me.
l I delited to doe iustice, as others did to weare costly apparell.
m That is, at home in my bed, without all trouble, and vnquietnesse.
n My felicitie doeth increase.
o That is, was pleasant vnto them.
p As the drie ground thirsteth for the raine.
q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.
r They were afraid to offend me, and cause me to be angry.
s I had them at commandement.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 21. because of his aduersitie and affliction. 23 Death is the house of all flesh.

BVt now they that are yonger then I, [a] mocke me: *yea*, they whose fathers I haue refused to set with the [b] dogges of my flocks.

a That is, mine estate is changed, and whereas before the auncient men were glad to doe me reuerence, the yoong men now contemne me. b Meaning, to be my shepheardes, or to keepe my dogges.

2 For whereto shoulde the strength of their
handes haue serued mee, *seeing* age [c] perished in
them?
3 For pouertie and famine *they were* solitary,
fleeing into the wildernes, *which is* darke, desolate
and waste.
4 They cut vp ‖ nettle by the bushes, & the
iuniper rootes *was* their meate.
5 They were [d] chased forth frō among *men*
they shouted at them, as at a theefe.
6 Therefore they dwelt in the clefts of riuers,
in the holes of the earth and rockes.
7 They roared among the bushes, and vnder
the thistles they gathered themselues.
8 *They were* the children of fooles and the
children of villaines, which were more vile then
the earth.
9 And now am I their [e] song, and I am their
talke.
10 They abhorre me, *and* flee farre from mee,
and spare not to spit in my face.
11 Because that *God* hath loosed my [f] corde
and humbled me, [g] they haue loosed the bridle
before me.
12 The youth rise vp at my right hand: they
haue pusht my feete, and haue trode on me *as on*
the [h] paths of their destruction.
13 They haue destroyed my paths: they tooke
pleasure at my calamitie, they had none [i] helpe.
14 They came as a great breach *of waters, and*
[k] vnder this calamitie they come on heapes.
15 Feare is turned vpon mee: *and* they pursue
my soule as the winde, and mine health passeth a-
way as a cloude.
16 Therefore my soule is nowe [l] powred out
vpon me, and the dayes of affliction haue taken
holde on me.
17 [m] It pearceth my bones in the night, and
my sinewes take no rest.
18 For the great vehemencie is my garment
changed, *which* compasseth me about as the coler
of my coate.
19 [n] He hath cast me into the myre, and I am
become like ashes and dust.
20 Whē I cry vnto thee, thou doest not heare
me, neither regardest me, *when* I stand vp.
21 Thou turnest thy selfe [o] cruelly against me,
and art enemie vnto mee with the strength of
thine hand.
22 Thou takest me vp *and* causest mee to ride
vpon the [p] winde, & makest my ‖ strength to faile.
23 Surely I knowe that thou wilt bring mee
to death, and to the house appoynted for all the
liuing.
24 Doubtles none can stretch his hand [q] vnto
the graue, though they cry in his destruction.
25 Did not I weepe with him that was in
trouble? was not my soule in heauinesse for the
poore?
26 Yet when I looked for good, [r] euill came
vnto me: and when I waited for light, there came
darkenesse.
27 My bowels did boyle without rest: *for* the
dayes of affliction are come vpon me.
28 I went mourning [s] without sunne: I stood
vp in the congregation [t] *and* cryed.
29 I am a brother to the [u] dragons, & a com-
panion to the ostriches.
30 My skinne is blacke vpon me, & my bones
are burnt with [x] heate.

c That is, their fathers died for famine before they came to age.
‖ Or, mallowes.
d Iob sheweth that these that mocked him in his afflictiō, were like to their fathers, wicked, & lewde felowes, such as he here describeth.
e They make songs of me, and mocke at my miserie.
f God hath taken from me the force, credit & autoritie, wherewith I kept thē in subiection.
g He said that the yōg men when they saw him, hid themselues, as Chap. 29. 8, and nowe in his miserie they were impudent and licentious.
h That is, they sought by all meanes how they might destroy me.
i They neede none to helpe them.
k By my calamitie they tooke an occasion against me.
l My life fayleth me, and I am as halfe dead.
m Meaning, sorowe.
n That is, God hath brought me into contempt.
o He speaketh not thus to accuse God, but to declare the vehemencie of his afflictiō, whereby he was caried beside him selfe.
p He compareth his afflictions to a tempest or whirlewinde.
‖ Or, wisedome, or Lawe.
q None can deliuer mee thence though they lament at my death.
r In stead of comforting they mocked at me.
s Not delighting in any worldly thing, no not so much, as in the vse of the sunne.
t Lamenting them that were in affliction, & mouing others to pitie thē.
u I am like the wilde beastes that desire most solitarie places.
x With the heate of afliction.

31 Therefore mine harpe is turned to mour-
ning, and mine organs into the voyce of them
that weepe.

CHAP. XXXI.

1 *Iob reciteth the innocencie of his liuing, & number of his vertues, which declareth what ought to be the life of the faithfull.*

I Made a couenant with mine [a] eyes: why then
should I thinke on [b] a mayde?
2 For what portion *should I haue* of God
from aboue? and *what* inheritance of the Almigh-
tie from on hie?
3 Is not destruction to the wicked & strange
punishment to [c] the workers of iniquitie?
4 Doeth not hee beholde my wayes and tell
all my steps?
5 If I haue walked in vanitie, or if my foote
hath made haste to deceite,
6 Let God weigh me in the iust balance, and
he shall know mine [d] vprightnes.
7 If my steppe hath turned out of the way, or
mine heart hath [e] walked after mine eye, or if a-
ny blot hath cleaued to mine handes,
8 Let me sowe, & let another [f] eate: yea, let
my plantes be rooted out.
9 If mine heart hath bene deceiued by a wo-
man, or if I haue layde wayte at the doore of my
neighbour,
10 Let my wife [g] grinde vnto another man,
and let other men bow downe vpon her.
11 For this is a wickednes, and iniquitie to be
condemned:
12 Yea, this is a fire that shal deuoure [h] to de-
struction, & which shal roote out al mine increase.
13 If I did contemne the iudgement of my ser-
uant, and of my mayde, when they [i] did contend
with me,
14 What then shall I do when [k] God standeth
vp? & when he shal visit *me*, what shall I answere?
15 He that hath made me in the wombe, hath
he not made [l] him? hath not he alone facioned vs
in the wombe?
16 If I restrained the poore of *their* desire, or
haue caused the eyes of the widow [m] to faile,
17 Or haue eaten my morsels alone, and the
fatherlesse hath not eaten thereof,
18 (For from my youth hee hath growen vp
with me [n] as *with* a father, and from my mothers
wombe I haue bene a guide vnto her)
19 If I haue seene any perish for want of clo-
thing, or any poore without couering,
20 If his loynes haue not blessed me, because he
was warmed with the fleece of my sheepe,
21 If I haue lift [o] vp mine hande against the
fatherlesse, when I saw that I might helpe him in
the gate,
22 Let mine [p] arme fall from my shoulder, and
mine arme be broken from the bone.
23 For Gods punishment was [q] fearefull vnto
me, & I could not *be deliuered* from his highnes.
24 If I made gold mine hope, or haue sayde to
the wedge of golde, *Thou* art my confidence,
25 If I reioyced because my substance was
great, or because mine hand had gotten much,
26 If I did behold the [r] sunne, when it shined,
or the moone walking in *her* brightnes,
27 If mine heart did flatter me in secrete, or if
my mouth did kisse mine [s] hand,
28 (This also had bene an iniquitie to be con-
demned: for I had denied the God aboue),
29 If I reioyced at his destruction that hated

a I kept mine eyes from all wanton lookes.
b Would not God then haue punished me?
c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.
d He sheweth wherein his vprightnes standeth, that is, in asmuch as he was blameles before men, & sinned not against the second table.
e That is hath accōplished the lust of mine eye.
f According to the curse of the lawe. Deut. 28. 33.
g Let her be made a slaue.
h He sheweth that albeit man neglect the punishment of adulterie, yet the wrath of God will neuer cease till such be destroyed.
i When they thought themselues euil intreated by me.
k If I had oppressed others, howe should I haue escaped Gods iudgement?
l He was moued to shew pitie vnto seruants, because they were Gods creatures as he was.
m By lōg wayting for her request.
n He nourished the fatherlesse and maintained the widowes cause.
o To oppresse him & do him iniurie.
p Let me rotte in pieces.
q I refrained not from sinning for feare of men, but, because I feared God.
r If I was proude of my worldly prosperitie and felicitie, which is meant by the shining of the sunne and brightnes of the moone.
s If mine owne doings delighted me.
t By praising & deedes in any thing but in him alone.

me, or was mooued to ioye when euill came vpon him.
30 Neither haue I suffred my mouth to sinne, by wishing a curse vnto his soule.
31 Did not the men of my [u] Tabernacle say, Who shall giue vs of his flesh? we can not be satisfied.
32 The stranger did not lodge in the streete, but I opened my doores vnto him, that went by the way.
33 If I haue hid [x] my sinne, as Adam, concealing mine iniquitie in my bosome,
34 Though I coulde haue made afraid a great multitude, yet the most contemptible of the families did [y] feare me: so I kept [z] silence, and went not out of the doore.
35 Oh that I had some to heare me! beholde my [a] signe that the Almightie will witnesse for me: though mine aduersarie should write a booke *against me,*
36 Woulde not I take it vpon my shoulder, *and* binde it as [b] a crowne vnto me?
37 I will tell him the nomber of my goings, and goe vnto him as to a [c] prince.
38 If my lande [d] crye against me, or the furrowes thereof complaine together,
39 If I haue eaten the fruites thereof without siluer: or *if* I haue grieued [e] the soules of the masters thereof,
40 Let thistles growe in steade of wheate, and cockle in the stead of barley.

THE [f] WORDES OF IOB ARE ENDED.

u My seruants moued me to be reuenged of mine enemie, yet did I neuer wish him hurt.
x And not confessed it freely: whereby it is euident that he iustified himselfe before men & not before God.
y That is, I reuerenced the most weake and contemned, and was afraid to offend them.
z I suffred them to speake euill of me, and went not out of my house to reuenge it.
a That is a sufficient token of my righteousnesse, that God is my witnesse and will iustifie my cause.
b Should not this booke of his accusations be a praise and commendation to me?
c I will make him a count of all my life, without feare.
d As though I had withholden their wages that laboured in it.
e Meaning, that he was no briber nor extortioner.
f That is, the talke which he had with his three friendes.

CHAP. XXXII.

1 Elihu reproueth them of follie. 8 Age maketh not a man wise, but the spirit of God.

SO these three men ceased to answere Iob, because he † esteemed himselfe iust.
2 Then the wrath of Elihu the sonne of Barachel the [a] Buzite, of the familie of [b] Ram, was kindled: his wrath, *I say,* was kindled against Iob, because he iustified himselfe [c] more then God.
3 Also his anger was kindled against his three friendes, because they could not finde an answere, *and* yet condemned Iob.
4 (Nowe Elihu had wayted til Iob had spoken: for [d] they were more ancient in yeeres then he)
5 So when Elihu sawe, that there was none answere in the mouth of the three men, his wrath was kindled.
6 Therefore Elihu the sonne of Barachel, the the Buzite answered, & sayd, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraide to shewe you mine opinion.
7 *For* I said, The dayes [e] shall speake, and the multitude of yeeres shall teach wisedome.
8 Surely there is a spirite in man, [f] but the inspiration of the Almightie giueth vnderstanding.
9 Great men are not *alway* wise, neither doe the aged *alway* vnderstand iudgement.
10 Therefore I say, Heare me, *and* I will shew also mine opinion.
11 Behold, I did waite vpon your wordes, *and* hearkened vnto your knowledge, whiles you sought out [illegible] reasons.
12 Yea, when I had considered you, lo, there was none of you that reproued Iob, nor answered his wordes:
13 Lest ye should say, We haue [h] found wisedome: *for* God hath cast him downe, *and* no man.
14 Yet hath [i] he not directed *his* words to me, neyther will I answere [k] him by your wordes.
15 *Then* they fearing, answered no more, *but* left off their talke.
16 When I had wayted (for they spake not, but stood still *and* answered no more)
17 *Then* answered I in my turne, and I shewed mine opinion.
18 For I am full of [l] matter, *and* the spirit within me compelleth me.
19 Beholde, my belly *is* as the wine, which hath no vent, *and* like the new bottels that brast.
20 *Therefore* will I speake, that I may take breath: I will open my lippes, and will answere.
21 I will not now accept the person of man, [m] neyther will I giue titles to man.
22 For I may not giue [n] titles, *lest* my Maker should take me away suddenly.

† Or, was iust in his owne eyes.
a Which came of Buz the sonne of Nahor Abrahams brother.
b Or, as the Chalde paraphrast readeth, Abram.
c By making himselfe innocent, and by charging God of rigour.
d That is, the three mencioned before.
e Meaning, the ancient, which haue experience.
f It is a speciall gift of God that man hath vnderstanding, and commeth neither of nature nor by age.
g To proue that Iobs affliction came for his sinnes.
h And flatter your selues, as though you had ouercome him.
i To wit, Iob.
k He vseth almost the like arguments, but without taunting, & reproches.
l I haue conceiued in my minde great store of reasons.
m I will neither haue regard to riches, credit, nor authoritie, but will speake the very trueth.
n The Ebrewe worde signifieth, to change the name, as to call a foole a wise man: meaning that hee would not cloke the trueth to flatter man.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 Hee sheweth that God hath diuers meanes to instruct man and to drawe him from sinne. 19, 29 He afflicteth man and suddenly deliuereth him. 26 Man being deliuered giueth thankes to God.

WHerefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.
2 Beholde nowe, I haue opened my mouth: my tongue hath spoken in my mouth.
3 My words *are* in the vprightnesse of mine heart, & my lippes shall speake pure knowledge.
4 The [a] Spirite of God hath made mee, and the breath of the Almightie hath giuen me life.
5 If thou canst giue me answere, prepare thy selfe *and* stand before me.
6 Beholde, I am according to thy wish in [b] Gods stead: I am also formed of the clay.
7 Beholde, my terrour shall not feare thee, neither shal mine hand [c] be heauie vpon thee.
8 Doubtles thou hast spoken in mine eares, and I haue heard the voyce of *thy* wordes:
9 I am [d] cleane, without sinne: I am innocent, and there is none iniquitie in me.
10 Lo, hee hath found occasions against mee, and counted me for his enemie.
11 He hath put my feete in the stockes, and looketh narowly vnto all my paths.
12 Beholde, in this hast thou not done right: I will answere thee, that God is greater then man.
13 Why doest thou striue against him? for he doeth not [e] giue account of all his matters.
14 For God speaketh [f] once or twise, and one seeth it not.
15 In dreames *and* [g] visions of the night, when sleepe falleth vpon men, and they sleepe vpon *their* beds,
16 Then he openeth the eares of men, euen by their corrections, *which* he [h] had sealed,
17 That hee might cause man to turne away from *his* enterprise, and that hee might hide the [i] pride of man,
18 And keepe backe his soule from the pit, and that his life should not passe by the sword.
19 He is also striken with sorow vpon his bed,

a I confesse the power of God, and am one of his, therefore thou oughtest to heare mee.
b Because Iob had wished to dispute his cause with God, Chap. 13.3, so that he might doe it without feare, Elihu sayth, he wil reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.
c I will not handle thee so roughly as these others haue done.
d He repeateth Iobs words, whereby he protested his innocencie in diuers places, but specially in the 13.16. and 30. Chapter.
e The cause of his iudgements is not alwayes declared to man.
f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowen: yea and though God should speake, yet he is not vnderstande.
g God sayth hee speaketh commonly, either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messengers.
h That is, determined to send vpon them.
i He sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from euill.

and

and the griefe of his bones is sore,
20 So that his [k] life causeth him to abhorre
bread, and his soule daintie meate.
21 His flesh faileth that it can not be seene,
and his bones *which* were not seene, clatter.
22 So his soule draweth to the graue, and his
life [l] to the buriers.
23 If there be a [m] messenger with him, *or* an
interpreter, one of a thousand [n] to declare vnto
man his righteousnesse,
24 Then wil he haue [o] mercie vpon him, and
will say, [p] Deliuer him, that he go not downe into
the pit: for I haue receiued a reconciliation.
25 *Then* shal his flesh be [q] as fresh as a childes,
and shall returne as in the dayes of his youth.
26 He shall pray vnto God, and he wil be fa-
uourable vnto him, and hee shall see his face with
ioy: for he wil render vnto man his [r] righteousnes.
27 Hee looketh vpon men, and if one say, I
haue sinned, and [s] peruerted righteousnesse, and
it did not profite [t] me,
28 [u] He will deliuer his soule from going in-
to the pit, and his life shall see the light.
29 Lo, all these things will God worke [x] twise
or thrise with a man,
30 That he may turne backe his soule from
the pit, to be illuminate in the light of the liuing.
31 Marke well, O Iob, *and* heare me: keepe
silence, and I will speake.
32 If there be matter, answere me, *and* speake:
for I desire to [z] iustifie thee.
33 If thou hast not, heare mee: holde thy
tongue, and I will teach thee wisedome.

k That is, his principall and desirable life. l To them that shall burie him. m A man sent of God to declare his will. n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the iustice of Iesus Christ and faith therein. o He sheweth that it is a sure token of Gods mercie towards sinners, when he causeth his worde to be preached vnto them. p That is, the minister shall by the preaching of the worde pronounce vnto him the forgiuenesse of his sinnes. q He shall feele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithful: and that God will restore him to health of body, which is a token of his blessing. r God will forgiue his sinnes and accept him as iust. s That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward me. u God will forgiue the penitent sinner. x Meaning, oft times, euen as oft as a sinner doeth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shew thee, wherein mans iustification consisteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that he called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

MOreouer Elihu answered, and sayde,
2 Heare my wordes, ye [a] wise men, and
hearken vnto me, ye that haue knowledge.
3 For the eare tryeth the words, as the mouth
tasteth meate.
4 Let vs seeke [b] iudgement among vs, and
let vs know among our selues what is good.
5 For Iob hath sayd, I am righteous, & God
hath taken [c] away my iudgement.
6 Should I lye in my [d] right? my *wound* of
the arrowe is [e] grieuous without *my* sinne.
7 What man is like Iob, that drinketh [f] scorn-
fulnesse like water?
8 Which goeth in the [g] company of them that
worke iniquitie, and walketh with wicked men?
9 For he hath sayde, [h] It profiteth a man no-
thing that he should [i] walke with God.
10 Therefore hearken vnto mee, yee men of
wisedome. God forbid that wickednes *should be* in
God, and iniquitie in the Almightie.
11 For he will render vnto man *according* to
his worke, and cause euery one to finde according
to his way.
12 And certainely God wil not doe wickedly,
neither wil the Almightie peruert iudgement.
13 Whome *hath he appointed ouer the earth
beside him selfe? or who hath placed the whole
worlde?

a Which are esteemed wise of the worlde. b Let vs examine the matter vprightly. c That is, hath afflicted me without measure. d Should I say, I am wicked, being as innocent? e I am sorer punished, then my sinne deserueth. f Which is compelled to receiue the reproch and scornes of many for his foolish wordes. g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgement. h Hee wresteth Iobs wordes, who sayd ỹ Gods children are oft times punished in this worlde, and the wicked goe free. i That is, liue godly, as Gene. 5. 22. * Chap. 36. 23.

14 If [k] he set his heart vpon *man*, and gather
vnto himselfe his spirit [l] and his breath,
15 All flesh shal perish together, and man shal
returne vnto dust,
16 And if thou hast vnderstanding, heare this
and hearken to the voyce of my wordes.
17 Shal he that hateth iudgement, [m] gouerne?
and wilt thou iudge him wicked that is most iust?
18 Wilt thou say vnto a King, *Thou art* [n] wic-
ked? or to princes, *Ye are* vngodly?
19 *How much lesse* to him that accepteth not
the persons of princes, & regardeth not the rich,
more then the poore? for they be all the worke
of his handes.
20 They shall die suddenly, [o] and the people
shalbe troubled at midnight, [p] and they shall passe
foorth and take away the mightie without hand.
21 For his eyes *are* vpon the wayes of man,
and he seeth all his goings.
22 There is no darkenesse nor shadowe of
death, that the workers of iniquitie might be hid
therein.
23 For hee will not lay on man so much, that
he should [q] enter into iudgement with God.
24 He shall breake the mightie without [r] see-
king, and shall set vp other in their stead.
25 Therefore shal he declare their [s] workes: he
shall turne the [t] night, and they shalbe destroyed:
26 He striketh them as wicked men in the pla-
ces of the [u] seers,
27 Because they haue turned backe from him,
and would not consider all his wayes:
28 So that they haue caused the voyce of the
poore to [x] come vnto him, and he hath heard the
cry of the afflicted.
29 And when he giueth quietnesse, who can
make trouble? and when he hideth his face, who
can beholde him, whether *it be* vpon nations, or
vpon a man onely?
30 Because the [y] hypocrite doeth reigne, *and*
because the people are snared.
31 Surely *it appertaineth* vnto God [z] to say, I
haue pardoned, I wil not destroy.
32 [a] But if I see not, teach thou mee: if I haue
done wickedly, I will doe no more.
33 Wil he performe the thing through [b] thee?
for thou hast reproued [c] it, because that thou hast
chosen, and not I, now speake what thou knowest.
34 Let men of vnderstanding tell me, and let
a wise man hearken vnto me.
35 Iob hath not spoken of knowledge, neither
were his wordes according to wisdome.
36 I desired that Iob may be [d] tryed, vnto the
ende touching the answeres for wicked men.
37 For hee [e] addeth rebellion vnto his sinne:
he clappeth his handes among vs, and multiplieth
his wordes against God.

k To destroy him. l The breath of life which he gaue man. m If God were not iust, howe could he gouerne the worlde? n If man of nature feare to speake euil of such as haue power, then much more ought they to be afraid to speake euil of God. o When they looke not for it. p The messengers of visitation that God shall send. q God doeth not afflict man aboue measure, so that he should haue occasion to contende with him. r For all his creatures are at hande to serue him, so that he needeth not to seeke for any other army. s Make them manifest that they are wicked. t Declare the things that were hid. u Meaning, openly in the sight of all men. x By their crueltie, and extortion. y When tyrants sit in the throne of Iustice which vnder pretence of executing iustice are but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place. z Onely it belongeth to God to moderate his correction, and not vnto man. a Thus Elihu speaketh in the person of God, as it were mocking Iob because hee would be wiser then God. b Will God vse thy counsell in doing his workes? c Thus he speaketh in the person of God, as though Iob should chose and refuse affliction at his pleasure. d That he may speake as much as he can, that we may answere him and all the wicked that shall vse such arguments. e He standeth stubburnely in the maintenance of his cause.

CHAP. XXXV.

6 Neither doeth godlinesse profite, or vngodlinesse hurt God, but man. 13 The wicked crie vnto God and are not heard.

ELihu spake moreouer, and sayd,
2 Thinkest thou this right, that thou hast
sayd, I am [a] more righteous then God?
3 For thou hast sayd, What profiteth it thee
and what auaileth it me, *to purge me* frõ my sinne?

a Iob [illegible] spake [illegible] was [illegible] cause [illegible] as though hee would say, that God tormented him without iust cause.

4 Therefore

4 Therefore will I answere thee, and thy [b] com-
panions with thee.
5 Looke vnto the heauen, and see and behold
the [c] cloudes *which* are hier then thou.
6 If thou sinnest, what doest thou [d] against
him, yea, when thy sinnes bee many, what doest
thou vnto him?
7 If thou be righteous, what giuest thou vnto
him? or what receiueth he at thine hand?
8 Thy wickednesse *may hurt* a man as thou art:
and thy righteousnes *may profite* the sonne of man.
9 They cause many that are oppressed, [e] to
crie, *which* crie out for the violence of the mighty.
10 But none sayth, Where is God that made
me, which giueth songs in the night?
11 Which teacheth vs more then the beastes
of the earth, and giueth vs more wisedome then
the foules of the heauen.
12 Then they crye because of the violence of
the wicked, but [f] he answereth not.
13 Surely God will not heare vanitie, neither
will the Almightie regard it.
14 Although thou sayest *to God*, Thou wilt
not regard it, [g] yet iudgement *is* before him: trust
thou in him.
15 But nowe because his anger hath not visi-
ted, nor called to count *the euill* with great ex-
tremitie,
16 Therfore Iob [h] openeth his mouth in vaine,
and multiplieth wordes without knowledge.

b Such as are in the like errour.
c If thou canst not control the clouds, wilt thou presume to instruct God?
d Neither doth thy sinne hurt God, nor thy iustice profite him: for he will be glorified without thee.
e The wicked may hurt man and cause him to cry, who if he sought to God, which sendeth comfort, should be deliuered.
f Because they pray not in faith, as feeling Gods mercies.
g God is iust, howsoeuer thou iudgest of him.
h For if he did punish thee as thou deseruest, thou shouldest not be able to open thy mouth.

CHAP. XXXVI.

1 *Elihu sheweth the power of God,* 6 *And his iustice,* 9 *And wherefore he punisheth.* 13 *The propertie of the wicked.*

ELihu also proceeded and sayde,
2 Suffer me a litle, and I will instruct thee:
for *I haue* yet to speake on Gods behalfe.
3 I will fetch [a] my knowledge a farre off, and
will attribute righteousnesse vnto my Maker.
4 For truely my words shall not be false, *and*
he that is [b] perfect in knowledg, *speaketh* with thee.
5 Behold, the mighty God casteth away none
that is [c] mighty *and* valiant of courage.
6 [d] Hee mainteineth not the wicked, but he
giueth iudgement to the afflicted.
7 He withdraweth not his eyes from the righ-
teous, but *they are* with [e] kings in the throne, where
he placeth them for euer: thus they are exalted.
8 And if they bee bounde in fetters *and* tyed
with the cordes of affliction,
9 Then will he shewe them their [f] worke and
their sinnes, because they haue bene proude.
10 He openeth also their eare to discipline, and
cōmandeth them that they returne from iniquity.
11 * If they obey and serue him, they shall end
their dayes in prosperity, & their yeres in pleasures.
12 But if they will not obey, they shal passe by
the sword, and perish [g] without knowledge.
13 But the hypocrites [h] of heart increase the
wrath: *for* they [i] call not when he bindeth them.
14 Their soule dyeth in [k] youth, and their life
among the whoremongers.
15 He deliuereth the poore in his affliction,
and openeth their eare in trouble.
16 Euen so would he haue taken thee out of
the streight place *into* a broade place *and* not shut
vp beneath: and [l] that which resteth vpon thy ta-
ble, had bene full of fat.
17 But thou art full of the [m] iudgement of the
wicked, *though* iudgement and equitie maintaine
all things.
18 [n] For *Gods* wrath is, least he should take
thee away in *thine* abundance: for no multitude
of giftes can deliuer thee.
19 Will he regard thy riches? *he regardeth* not
golde, nor all them that excell in strength.
20 [o] Be not carefull in the night, howe he de-
stroyeth the people out of their place.
21 Take thou heede: looke not to [p] iniquitie:
for thou hast chosen it rather then affliction.
22 Beholde, God exalteth by his power: what
teacher is like him?
23 Who hath appoynted to him his way? or
who can say, Thou hast done wickedly?
24 Remember that thou magnifie his worke,
which men behold.
25 All men see it, and men beholde it [q] a-
farre off.
26 Beholde, God *is* excellent, [r] and we knowe
him not, neither can the nomber of his yeeres be
searched out.
27 When he restraineth the drops of water,
the raine [s] powreth downe by the vapour thereof,
28 Which *raine* the cloudes doe drop *and* let
fall abundantly vpon man.
29 Who can know the diuisions of the clouds
and the thunders of his [t] tabernacle?
30 Beholde, he spreadeth his light vpon [u] it,
and couereth the [x] bottome of the sea.
31 For thereby he iudgeth [y] the people, and
giueth meate abundantly.
32 He couereth the light with the clouds, and
commandeth them to goe [z] against it.
33 [a] His companion sheweth him thereof, and
there is anger in rising vp.

a He sheweth that when we speake of God, we must lift vp our spirits more hie, then our naturall sense is able to teach.
b Thou shalt perceiue that I am a faithfull instructour, and that I speake to thee in the name of God.
c Strong and constant, and of vnderstanding: for these are the giftes of God, and he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.
d Therfore he will not preserue the wicked: but to the humble and afflicted heart he will shew grace.
e He preferreth the godly to honour.
f He will moue their hearts to feele their sinnes that they may come to him by repentance as he did Manasseh.
* Isa. 1.19.
g That is, in their folly or obstination and so shalbe cause of their owne destruction. h Which are maliciously bent against God and flatter themselues in their vices. i When they are in affliction they seeke not to God for succour, as Asa. 2. Chro. 16. 12. Reue. 16. 11. k They die of some vile death and that before they come to age. l If thou hadst bene obedient to God, he would haue brought thee to libertie and wealth.

m Thou art altogether after the maner of the wicked: for thou dost murmure against the iustice of God.
n God doth punish thee, least thou shouldest forget God in thy wealth & so perish.
o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.
p And so murmure against God through impaciencie.
q The workes of God are so manifest, that a man may see them a farre off and know God by the same.
r Our infirmitie hindereth vs so, that we cannot atteine to the perfite knowledge of God.
s That is, the raine commeth of those drops of water, which he kepeth in the clouds.
t Meaning of the cloudes, which he calleth the Tabernacle of God.
u Vpon the cloud.
x That men cannot come to the knowledge of the springs thereof.
y He sheweth that the rayne hath double vse: the one that it declareth Gods iudgements, when it doth ouerflowe any places, and the other that it maketh the land fruitefull. z That is, one cloude to dash against another. a The colde vapour sheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloude mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse and thunder clappes.

CHAP. XXXVII.

1 *Elihu prooueth that the vnsearcheable wisedome of God is manifest by his workes,* 4 *As by the thunders,* 6 *The snowe,* 9 *The whirlewinde,* 11 *And the raine.*

AT this also mine heart is [a] astonied, and is
mooued out of his place.
2 Heare the [b] sound of his voyce, and the noise
that goeth out of his mouth.
3 He directeth it vnder the whole heauen, and
his light vnto the endes of the world.
4 After it a noyse soundeth: hee thundreth
with the voyce of his maiestie, and hee will not
stay [c] them when his voyce is heard.
5 God thundreth marueilously with his voyce:
he worketh great things, which we know not.
6 For he saith to the snowe, Be thou vpon the
earth: [d] likewise to the small rayne and to the
great rayne of his power.
7 With the force *thereof* he [e] shutteth vp eue-
ry man, that all men may knowe his worke.
8 Then the beastes goe into the denne, and
remaine in their places.
9 The whirlewind commeth out of the South,
and the colde from the [f] North winde.

a At the marueiling of the thunders and lightnings whereby he declareth that the faithfull are liuely touched with the maiestie of God, when they behold his workes.
b That is, the thunder, whereby he speaketh to men to waken their dulnesse, and to bring them to the consideration of his workes.
c Meaning the raines & thunders.
d So that neither small raine nor great, snow nor any thing els commeth without Gods appointment. e By raynes and thunders God causeth men to keepe themselues within their houses. f In Ebrewe it is called the scattering winde, Because it driueth away the cloudes and purgeth the ayre.

10 At the breath of God the frost is giuen, and
the breadth of the waters g is made narrow.
11 He maketh also the cloudes to h labour, to
water *the earth*, *and* scattereth the cloude of i his
light.
12 And it is turned about by his gouernment,
that they may doe whatsoeuer he commaundeth
them vpon the whole world:
13 Whether it be *for* k punishment, or for his
land, or of mercie, he causeth it to come.
14 Hearken vnto this, O Iob: stand and consi-
der the wonderous works of God.
15 Diddest thou knowe when God disposed
them? and caused the l light of his cloud to shine?
16 Hast thou knowen the m varietie of the
cloude, *and* the wonderous workes of him, that is
perfite in knowledge?
17 *Or* howe thy clothes are n warme, when
he maketh the earth quiet through the South
winde?
18 Hast thou stretched out the heauens, which
are strong, *and* as a molten o glasse?
19 Tell vs what we shall say vnto him: *for* we
cannot dispose *our matter* because of p darknesse.
20 Shall it be q tolde him when I speake? or
shall man speake when he shalbe r destroyed?
21 And nowe men see not the light, s which
shineth in the cloudes, but the winde passeth and
clenseth them.
22 The t brightnesse commeth out of the
North: the praise *thereof is* to God, which is ter-
rible.
23 *It is* the Almightie: we can not finde him
out: *he is* excellent in power and iudgement, and
abundant in iustice: he u afflicteth not.
24 Let men therefore feare him: *for* hee
will not regarde any that are wise in their owne
conceit.

g That is, it is frozen vp and dried.
h Gather the vapours, and mooue to and fro to water the earth.
i That is, the cloud that hath lightening in it.
k Raine, colde, heate, tempests and such like are sent of God, either to punish man, or to prosper the earth, or to declare his fauour toward man, as Chap. 36.31.
l That is, the lightning to breake foorth in the cloudes?
m Which is sometime changed into raine, or snowe, or haile or such like.
n Why thy clothes shoulde keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth?
o For their cleanenesse.
p That is, our ignorance: signifying that Iob was so presumptuous that he would controll the works of God.
q Hath God need that any shoulde tell him when man murmureth against him? r If God would destroy a man, should he repine? s The cloud stoppeth the shining of the sunne, that man can not see it till the winde haue chased away the cloud: and if man be able to attaine to the knowledge of these things, how much lesse of Gods iudgements? t In Ebrew, golde: meaning faire weather and cleare as golde. u Meaning, without cause.

CHAP. XXXVIII.

1 *God speaketh to Iob, and declareth the weakenesse of man in the consideration of his creatures, by whose excellencie the power, iustice and prouidence of the Creator is knowen.*

THen answered the Lord vnto Iob out of the
a whirle winde, and said,
2 Who is this that b darkeneth the counsell
by words without knowledge?
3 Gird vp now thy loines like a man: I c will
demaund of thee and declare thou vnto me.
4 Where wast thou when I layd the d foun-
dations of the earth? declare, if thou hast vnder-
standing,
5 Who hath layde the measures thereof,
if thou knowest, or who hath stretched the line
ouer it:
6 Whereupon are the foundations thereof set:
or who layd the corner stone thereof:
7 When the starres of the morning e pray-
sed *me* together, and all the f children of God re-
ioyced:
8 Or *who* hath shut vp the Sea with doores,
when it issued and came foorth *as* out of the
wombe:

a That his worde might haue greater maiestie, & that Iob might know with whome he had to doe.
b Which by seeking out the secret counsel of God by mans reason, maketh it more obscure and sheweth his owne follie.
c Because he had wished to dispute with God, Chap. 13.3. God reasoneth with him to declare his rashnesse.
d Seeing he could not iudge of those things which were done so long before he was borne, he was not able to comprehende all Gods works: much lesse the secret causes of his iudgements.
e The starres and dumme creatures are said to praise God, because his power, wisdome and goodnesse is manifest and knowen therein. f Meaning, the Angels.

9 When I made the cloudes *as* a couering
thereof, and darkenesse *as* the g swadling bandes
thereof:
10 When I stablished my commandement vp-
on it, and set barres and doores,
11 And said, Hitherto shalt thou come, but no
farther, and here h shall it stay thy proud waues.
12 Hast thou commanded the i morning since
thy dayes? hast thou caused the morning to
know his place,
13 That it might take holde of the corners of
the earth, and that the wicked might be k shaken
out of it?
14 It is turned as clay to fashion, l and all stand
vp as a garment.
15 And from the wicked their light shalbe ta-
ken away, and the hie arme shalbe broken.
16 Hast thou entred into the bottomes of the
sea? or hast thou walked to seeke out the
m depth?
17 Haue the gates of death bene opened vnto
thee? or hast thou seene the gates of the shadowe
of death?
18 Hast thou perceiued the breadth of the
earth? tell if thou knowest all this.
19 Where is the way *where* light dwelleth? &
where is the place of darkenesse,
20 That thou n shouldest receiue it in the
bounds thereof, and that thou shouldest know the
paths to the house thereof?
21 Knowest thou it, because thou wast then
borne, and *because* the number of thy dayes *is*
great?
22 Hast thou entred into the treasures of the
snow? or hast thou seene the treasures of the haile,
23 Which I haue o hidde against the time of
trouble against the day of warre and battell?
24 By what way is the light parted, *which* scat-
tereth the East winde vpon the earth?
25 Who hath diuided the spouts for the raine?
or the way for the lighening of the thunders,
26 To cause it to raine on the earth where no
man is, *and* in the wildernesse where there is no
man?
27 To fulfill the wilde and waste place, and to
cause the bud of the herbe to spring forth?
28 Who is the father of the raine? or who
hath begotten the droppes of the dew?
29 Out of whose wombe came the yce? who
hath ingendred the frost of the heauen?
30 The waters are hid p as *with* a stone: and
the face of the depth is frozen.
31 Canst thou restraine the sweete *influences*
of q the Pleiades? or loose the bandes of r Orion?
32 Canst thou bring foorth s Mazzaroth in
their time? canst thou also guide t Arcturus with
his sonnes?
33 Knowest thou the course of heauen, or
canst thou set u the rule thereof in the earth?
34 Canst thou lift vp thy voice to the cloudes
that the abundance of water may couer thee?
35 Canst thou sende the lightenings that
they may walke, and say vnto thee, Loe, heere
we are?
36 Who hath put wisedome in the x reines? or
who hath giuen the heart vnderstanding?
37 Who can number clouds by wisedome? or
who can cause to cease the y bottels of heauen,
38 When the earth groweth into hardnesse,
z and the doores are fast together?

g As though the great sea were but as a litle babe in the hands of God to turne to & fro.
h That is, Gods decree and commandement, as verse 10.
i To wit, to rise, since thou wast borne?
k Who hauing in the night bene giuen to wickednesse, can not abide the light, but hide themselues.
l The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created anew, and all things therein clad with new beautie.
m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?
n That thou mightest appoint it his way and limits.
o To punish mine enemies with them, as Exod. 9.18. Iosh. 10.11.
p The yce couereth it, as though it were paued with stone.
q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowers.
r Which starre bringeth in winter.
s Certaine starres so called: some thinke they were the twelue signes.
t The North starre with those that are about him?
u Canst thou cause the heauenly bodies to haue any power ouer the [illegible] bodies?
x In the [illegible] parts of [illegible]
y That is, [illegible] cloudes [illegible] the water [illegible] as in bottels.
z For when God doeth not open these bottels, the earth commeth as [illegible] [illegible]ce.

CHAP.

CHAP. XXXIX.

The bountie and prouidence of God, which watcheth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

Wilt [a] thou hunt the pray for the lion? or fill
the appetite of the lions whelps,
2 When they couch in their places, *and* re-
maine in the couert to lie in wait?
3 Who prepareth for the rauen his meate,
when his birdes [b] crie vnto God, wandering for
lacke of meate?
4 Knowest thou the time when the wilde
goates bring foorth yoong? *or* doest thou marke
when the [c] hindes doe calue?
5 Canst thou number the moneths that they
[d] fulfill? or knowest thou the time when they
bring foorth?
6 They bowe themselues: they [e] bruise their
yong and cast out their sorowes.
7 *Yet* their yoong waxe fatte, and growe vp
with corne: they goe foorth and returne not vnto
them.
8 Who hath set the wilde asse at libertie? or
who hath loosed the bonds of the wilde asse?
9 *It is I* which haue made the wildernesse his
house, and the [f] salt places his dwellings.
10 He derideth the multitude of the citie: he
heareth not the crie of the driuer.
11 He seeketh out the mountaine for his pa-
sture, and searcheth after euery greene thing.
12 Will the vnicorne [g] serue thee? or will he
tary by thy cribbe?
13 Canst thou binde the vnicorne with his
band *to labour* in the furrow? or will he plow the
vallies after thee?
14 Wilt thou trust in him, because his strength
is great, and cast off thy labour vnto him?
15 Wilt thou beleeue him, that he will bring
home thy seed, and gather it vnto thy barne?
16 *Hast thou giuen* the pleasant winges vnto
the peacockes? or winges and feathers vnto the
ostrich?
17 Which leaueth his egges in the earth, and
maketh [h] them hote in the dust,
18 And forgetteth that the foote might scatter
them, or that the wilde beast might breake them.
19 He sheweth himselfe cruell vnto his yoong
ones, *as* they were not his, *and* is without feare, as if
he trauelled [i] in vaine.
20 For God hath depriued him of [k] wisedome,
and hath giuen him no part of vnderstanding.
21 When [l] time *is*, he mounteth on hie: he
mocketh the horse and his rider.
22 Hast thou giuen the horse strength? *or* co-
uered his necke with [m] neying?
23 Hast thou made him afraid as the gras-
hopper? his strong neying is fearefull.
24 He [n] diggeth in the valley, and reioyceth
in *his* strength: he goeth foorth to meete the har-
nest *man*.
25 He mocketh at feare, and is not afraid, and
turneth not backe from the sword,
26 *Though* the quiuer rattle against him, the
glittering speare and the shield.
27 He [o] swalloweth the ground for fearcenes
and rage, and he beleeueth not that it is the noise
of the trumpet.
28 He sayth among the trumpets, Ha, ha: he
smelleth the battell a farre off, and the noyse of
the captaines, and the shouting.
29 Shall the hauke flie by thy wisdome, *stret-
ching out* his wings toward the [p] South?
30 Doeth the egle mount vp at thy comman-
dement, or make his nest on hie?
31 Shee abideth and remaineth in the rocke,
euen vpon the top of the rocke, and the tower.
32 From thence she spieth for meate, *and* her
eyes beholde a farre off.
33 His yoong ones also sucke vp blood: and
where the slaine *are*, there is she.
34 Moreouer the Lord spake vnto Iob, & said,
35 Is this to [q] learne, to striue with the Al-
mightie? he that reprooueth God, let him an-
swere to it.
36 ¶ Then Iob answered the Lord, saying,
37 Beholde, I am [r] vile: what shall I answere
thee? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I will answere no
more, yea twise, but I will proceed no further.

CHAP. XL.

1 Howe weake mans power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and gouerning of the great beasts.

Againe the Lorde answered Iob out of * the
whirle winde, and said,
2 Gird vp nowe thy loynes like a man: I will
demaund of thee, and declare thou vnto me.
3 Wilt thou disanull [a] my iudgement? *or* wilt
thou condemne me, that thou maist be iustified?
4 Or hast thou an arme like God? or doest
thou thunder with a voyce like him?
5 Decke thy selfe now with [b] maiestie & ex-
cellencie, and aray thy selfe with beautie & glorie.
6 Cast abroad the indignation of thy wrath,
and beholde euery one that is proude, and abase
him.
7 Looke on euery one that is arrogant, *and*
bring him lowe: and destroy the wicked in their
place.
8 Hide them in the dust together, *and* binde
[c] their faces in a secret place.
9 Then will I confesse vnto thee also, that thy
right hand can [d] saue thee.
10 ¶ Behold now [e] Behemoth (whom I made
[f] with thee) which eateth [g] grasse as an oxe.
11 Beholde nowe, his strength *is* in his loynes,
and his force *is* in the nauill of his bellie.
12 *When* hee taketh pleasure, his taile is like a
cedar: the sinewes of his stones are wrapt together.
13 His bones *are like* staues of brasse, *and* his
small bones like staues of yron.
14 [h] He is the chiefe of the wayes of God: [i] he
that made him, will make his sworde to approch
vnto him.
15 Surely the mountaines bring him foorth
grasse, where all the beasts of the field play.
16 Lieth he vnder the trees in the couert of the
reed and fennes?
17 Can the trees couer him with their shadow?
or can the willowes of the riuer compasse him
about?
18 Behold, he spoilleth the riuer, [k] and hasteth
not: he trusteth that he can draw vp Iorden into
his mouth.
19 He taketh it with his eyes, and thrusteth *his*
nose through whatsoeuer meeteth him.
20 ¶ Canst thou draw out [l] Liuiathan with an
hooke, & with a line which thou shalt cast downe
vnto his tongue?
21 Canst thou cast an hooke into his nose?

canst

---

a After he had declared Gods workes in the heauens, he sheweth his maruellous prouidence in earth, euen toward the bruite beastes.
b Reade Psal. 147.9.
c He chiefly maketh mention of wilde goates and hindes because they bring foorth their yong with most difficultie.
d That is, how long they go with yong?
e They bring forth with great difficultie.
f That is, the barren ground where no good fruites grow.
g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he shoulde appoint the wisdome of God, whereby he gouerneth all the world.
h They write that the ostrich couereth her egges in the sand, and because the countrey is hote and the sunne still keepeth them warme, they are hatched.
i If she should take care for them.
k That is, to haue a care, & naturall affection toward his yong.
l When the yong ostrich is growen vp, he out runneth the horse.
m That is, giuen him courage? which is meant by neying & shaking his mane: for with his breath he couereth his necke.
n He beateth with his hoofe.
o He so riddeth the ground, that it seemeth nothing vnder him.
p That is, when colde commeth, flie into the warme countries.
q Is this the way for a man that will learne, to striue with God, which thing he reproueth in Iob.
r Whereby he sheweth that he repented, and desired pardon for his faults.
* Chap. 38. 1.
a Signifying that they that iustifie themselues, condemne God as vniust.
b Meaning, that these were proper vnto God, and belonged to no man.
c Cause them to die if thou canst.
d Prouing hereby that whosoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.
e This beast is thought to be the elephant, or some other, which is vnknowen.
f Whom I made aswell as thee.
g This commendeth the prouidence of God toward man: for if he were giuen to deuour as a lion, nothing were able to resist him or content him.
h He is one of the chiefest workes of God among the beasts.
i Though man dare not come neere him yet God can kill him.
k He drinketh at leasure, and feareth no body.
l Meaning, the whale.

canst thou pierce his iawes with an angle?
22 Will hee make many [m] prayers vnto thee,
or speake thee faire?
23 Will hee make a couenant with thee? *and*
wilt thou take [n] him for a seruant for euer?
24 Wilt thou play with him as with a bird? or
wilt thou binde him for thy maides?
25 Shall the companions banket with him?
shall they deuide him among the marchants?
26 Canst thou fill the basket with his skinne?
or the fishpanier with his head?
27 Lay thine hand vpon him: remember [o] the
battell, *and* doe no more so.
28 Beholde, [p] his hope is in vaine: *for* shall
not one perish euen at the sight of him?

m Because he feareth lest thou shouldest take him.
n To doe thy businesse, and be at thy commandement.
o If thou onely consider the danger, thou wilt not medle with him.
p To wit, that trusteth to take him.

CHAP. XLI.

1 *By the greatnesse of this monster Leuiathan God sheweth his greatnesse, and his power, which nothing can resist.*

NOne *is* so fearce that dare stirre him vp. Who
is he then that can stand [a] before me?
2 Who hath preuented me that I should [b] make
an ende? All vnder heauen is mine.
3 I will not keepe silence *concerning* [c] his
partes, nor *his* power nor his comely proportion.
4 Who can discouer the face [d] of his garment?
or who shall come to him with a double [e] bridle?
5 Who shall [f] open the doores of his face? his
teeth are fearefull round about.
6 The maiestie *of his scales is like* strong shields,
and are sure sealed.
7 One is set to another, that no winde can
come betweene them.
8 One is ioyned to another: they sticke together, that they cannot be sundered.
9 His niesings [g] make the light to shine, and
his eyes *are* like the eye lids of the morning.
10 Out of his mouth go lampes, *and* sparkes of
fire leape out.
11 Out of his nostrels commeth out smoke,
as out of a boyling pot or caldron.
12 His breath maketh the coales burne: for a
flame goeth out of his mouth.
13 In his necke remayneth strength, and [h] labour is reiected before his face.
14 The members of his body are ioyned: they
are strong in themselues, *and* cannot be mooued.
15 His heart is as strong as a stone, and as hard
as the nether milstone.
16 The mightie are afraid of his maiestie, *and*
for feare they faint in themselues.
17 When the sword doeth touch him, he will
not rise vp, *nor for* the speare, dart nor habergeon.
18 He esteemeth yron as strawe, and brasse as
rotten wood.
19 The archer cannot make him flee: the stones
of the sling are turned into stubble vnto him.
20 The dartes are counted as strawe: and he
laugheth at the shaking of the speare.
21 Sharpe stones [i] are vnder him, and he spreadeth sharpe things vpon the myre.
22 He maketh the depth to [k] boyle like a pot,
and maketh the sea like *a pot* of oyntment.
23 He maketh a path to [l] shine after him, one
would thinke the depth as an hoare head.
24 In the earth there is none like him: he is
made without feare.
25 He beholdeth [m] all hie things: he is a King
ouer all the children of pride.

a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accomplish my worke?
c The partes, and members of the whale.
d That is, who dare pull off his skinne?
e Who dare put a bridle in his mouth?
g That is, casteth out flames of fire.
h Nothing is painefull or hard vnto him.
i His skinne is so hard that he lyeth with as great ease on the stones as in the myre.
k Either he maketh the sea to seeme as it boyled by his wallowing, or els he spouteth water in such abundance, as it would seeme that the sea boyled.
l That is, a white froth, and shining streame before him.
m He despiseth all other beastes and monsters, and is the prowdest of all others.

CHAP. XLII.

6 *The repentance of Iob.* 9 *Hee prayeth for his friendes.* 12 *His goods are restored double vnto him.* 13 *His children, age and death.*

THen Iob answered the Lord, and sayd,
2 I knowe that thou canst doe all things,
and there is no [a] thought hidde from thee.
3 Who is hee that hideth counsell without
[b] knowledge? therefore haue I spoken that I vnderstoode not, *euen* things too wonderfull for me,
[c] and *which* I knew not.
4 Heare, I beseech thee, and I will speake: I
will demaund of thee, [d] and declare thou vnto me.
5 I haue [e] heard of thee by the hearing of the
eare, but nowe mine eye seeth thee.
6 Therefore I abhorre *my selfe*, and repent in
dust and ashes.
7 ¶ Now after that the Lord had spoken these
wordes vnto Iob, the Lord also said vnto Eliphaz
the Temanite, My wrath is kindled against thee, &
against thy two friends: for ye haue not spoken of
me the thing that is [f] right, like my seruant [g] Iob.
8 Therefore take vnto you nowe seuen bullockes, and seuen rammes, and goe to my seruant
Iob, and offer vp for your selues a burnt offering,
and my seruant Iob shall [h] pray for you: for I will
accept him, least I shoulde put you to shame, because ye haue not spoken of me the thing, which
is right, like my seruant Iob.
9 So Eliphaz the Temanite, and Bildad the
Shuhite, *and* Zophar the Naamathite, went, and
did according as the Lord had said vnto them, and
the Lord accepted Iob.
10 ¶ Then the Lord turned the [i] captiuitie of
Iob, when he prayed for his friends: also the Lord
gaue Iob twise so much as he had before.
11 Then came vnto him all his [k] brethren, and
all his sisters, and all they that had bene of his acquaintance before, and did eate bread with him in
his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought
vpon him, and euery man gaue him a ‖ piece of
money, and euery one an earing of golde.
12 So the Lord blessed the last dayes of Iob
more then the first: for he had [l] foureteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.
13 He had also seuen sonnes, & three daughters.
14 And he called the name of one [m] Iemimah,
and the name of the second [n] Keziah, and the
name of the third [o] Keren-happuch.
15 In all the land were no women founde so
faire as the daughters of Iob, and their father gaue
them inheritance among their brethren.
16 And after this liued Iob an hundreth and
fourtie yeeres, and sawe his sonnes, and his sonnes
sonnes, *euen* foure generations.
17 So Iob died, being old, and full of dayes.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God layd to his charge, Chap. 38. 2.
c I confesse herein mine ignorance, and that I spake I wist not what.
d He sheweth that he will be Gods scholer to learne of him.
e I knewe thee onely before by hearesay: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe ouer vnto thee.
f You tooke in hand an euil cause, in that you condemned him by his outward afflictions and not comforted him with my mercies.
g Who had a good cause, but handeled it euill.
h When you haue reconciled your selues to him for the faults that you haue committed against him, he shall pray for you, and I will heare him.
i He deliuered him out of the affliction wherein he was.
k That is, all his kinred reade Chap. 19. 13.
‖ *Or, lambe, or money so marked.*
l God made him twise so rich in cattell as he was afore, and gaue him as many children, as he had taken from him.
m That is, of long life, or beautifull as the day.
n As pleasant as cassia, or sweete spice.
o That is, the horne of beautie.

THIS SECOND
PART OF THE BIBLE,
CONTEYNETH THESE BOOKES.

PSALMES.
PROVERBES.
ECCLESIASTES.
THE SONG OF SALOMON.
ISAIAH.
IEREMIAH.
LAMENTATIONS.
EZEKIEL.
DANIEL.
HOSEA.
IOEL.
AMOS.
OBADIAH.
IONAH.
MICAH.
NAHVM.
HABAKKVK.
ZEPHANIAH.
HAGGAI.
ZECHARIAH.
MALACHI.

THE * PSALMES OF DAVID.

*Or, prayses, according to the Ebrewes: and were chiefly institute to prayse and giue thankes to God for his benefites. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

THE ARGVMENT.

This booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are conteined that appertaine to true felicitie: aswel in this life present as in the life to come. For the riches of true knowledge, and heauenly wisdome are here set open for vs, to take thereof most abundantly. If we would knowe the great, and hie maiestie of God, here we may see the brightnes thereof shine most clearely. If we would seeke his incomprehensible wisdome, here is the schole of the same profession. If we would comprehend his inestimable bountie, and approche neere thereunto, and fill our hands with that treasure, here we may haue a most liuely, & comfortable taste therof. If we would know wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our onely redeemer, and mediatour most euidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shal knowe the true ioye, and how to keepe measure therein. They that are afflicted and oppressed, shal see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked & the persecuters of the children of God shal see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he brideleth them, in so much as they cannot touch an haire of ones head, except he permit thẽ, and how in the end their destruction is most miserable. Briefely, here we haue most present remedies against all tentations, and troubles of mind and conscience, so that being wel practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is laide vp for all them that loue the comming of our Lord Iesus Christ.

PSALME I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a preface, to exhort all godly men to studie, and meditate the heauenly wisedome. For the effect hereof is, 1 That they be blessed, which giue themselues wholly all their life to the holy Scriptures. 4 And that the wicked contemners of God, though they seeme for a while happie, yet at length shal come to miserable destruction.

M

BLessed *is* the man that
doth not walke in the
a counsell of the wicked,
nor stand in the way of
sinners, nor sit in the seate
of the scornefull:
2 But his delight *is* in
the * Lawe of the Lorde,
and in his b Lawe doeth
he meditate day and night.
3 For he shall be like a * tree planted by the
riuers of waters, that will bring foorth her fruite
in due season: whose leafe shall not fade: so
c whatsoeuer he shall doe, shall prosper.
4 d The wicked *are* not so, but as the chaffe,
which the winde driueth away.
5 Therefore the wicked shall not stande in the
e iudgement, nor sinners in the assemblie of the
righteous.
6 For the Lorde f knoweth the way of the
righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euill counsell, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners. *Deu.6.6. iosh.1.8. prou.6.20. b In the holy Scriptures. *Iere.17.8. c Gods children are so moystened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation. d Though the wicked seeme to beare the swinge in this worlde, yet the Lorde driueth them downe that they shall not rise nor stande in the companie of the righteous. e But tremble when they feele Gods wrath. f Doeth approoue and prosper, like as not to knowe, is to reproue and reiect.

PSALME. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer and aduance it euen to the ende of the worlde; 10 And therefore exhorteth Kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christes kingdome.

VVHy doe the a heathen * rage, & the peo-
ple murmure in vaine?
2 The Kings of the earth band themselues, and
the princes are assembled together against the
Lord, and against his || Christ.
3 b Let vs breake their brandes, and cast their
cordes from vs.
4 * But he that dwelleth in the heauen, shall
laugh: the Lorde shall haue them in derision.
5 c Then shall hee speake vnto them in his
wrath, & vexe them in his sore displeasure, *saying,*
6 *Euen* I haue set my King vpon Zion mine
holy mountaine.
7 I will declare the d decree: *that is,* the Lord
hath said vnto me, * Thou art my sonne: this e day
haue I begotten thee.
8 Aske of me, and I shall giue thee the hea-
then for thine inheritance, and the f endes of the
earth for thy possession.
9 * Thou shalt krush them with a scepter of
yron, *and* breake them in pieces like a potters
vessel.
10 g Be wise nowe therefore, ye Kings: be lear-
ned ye iudges of the earth.
11 Serue the Lorde in feare, and reioyce in
trembling.
12 h Kisse the sonne, least he be angry, and ye
i perish in the way, when his wrath shall suddenly
burne. blessed *are* all that trust in him.

a The conspiracie of ẏ Gentiles, the murmuring of the Iewes, & power of Kings, cannot preuaile against Christ. *Act.4.25. || Or, anoynted. b Thus the wicked say, that they will cast off the yoke of God, and of his Christ. *Prouerb.1.26. c Gods plagues will declare that in resisting his Christ, they fought against him. d To shewe that my vocation to the kingdome is of God. *Acts.13.23.33. hebr.1.5. e That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming and manifestation to the worlde. f Not onely the Iewes but the Gentiles also. * Reue.2.27. g Hee exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1. Thes.5.3.

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bolde through his promises against the great raylings and terrours of his enemies, yea, against death it selfe, which he sawe present before his eyes. 7 Finally he reioyceth for the good successe, that God gaue him, and all the Church.

A Psalme of Dauid, when he fled from his sonne Absalom.

LOrde, howe are mine aduersaries a increased?
howe many rise against me?
2 Many say to my soule, *There is* no helpe
for him in God. b Selah.
3 But thou Lorde art a buckler for me: my
glory, and the lifter vp of mine head.

a This was a token of his stable faith, that for all his troubles hee had his recourse to God. b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.

4 I did call vnto the Lord with my voyce, and
he heard me out of his holy mountaine. Selah.
5 I layde mee downe and slept, *and* rose vp a-
gaine: for the Lord susteined me.
6 I will not be afraide for c tenne thousand of
the people, that should beset me round about.
7 O Lord, arise: helpe mee, my God: for thou
hast smitten all mine enemies vpon the cheeke
bone: thou hast broken the teeth of the wicked.
8 d Saluation *belongeth* vnto the Lord, *and* thy
blessing *is* vpon thy people. Selah.

c When he considered the trueth of Gods promes, and tried the same, his faith increased marueilously.
d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 *When Saul persecuted him, he called vpon God, trusting most assuredly in his promes, and therefore boldly reproueth his enemies, who wilfully resisted his dominion,* 7 *And finally preferreth the fauour of God before all worldly treasures.*

a To him that excelleth on Neginoth. A Psalme of Dauid.

Heare me when I call, b O God of my righte-
ousnes: thou hast set me at libertie, *when I was*
c in distresse: haue mercie vpon mee and hearken
vnto my prayer.
2 O ye d sonnes of men, how long *wil ye turne*
my glory into shame, e louing vanitie, *and* seeking
lyes? Selah.
3 For be ye sure that the Lord hath chosen to
himselfe f a godly man: the Lord will heare when
I call vnto him.
4 g Tremble, and sinne not: examine your
owne heart vpon your bed, and be h still. Selah.
5 i Offer the sacrifices of righteousnes, and
trust in the Lord.
6 Many say, Who will shewe vs *any* k good?
but Lorde, lift vp the light of thy countenance vp-
on vs.
7 Thou hast giuen me more ioy of heart, then
they haue had, when their wheate and their wine
did abound.
8 I will laye mee downe, and also sleepe in
peace: for thou, Lorde, l onely makest mee dwell
in safetie.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge, because he was most excellent, and he began this Psalme on the instrument called Neginoth, or in a tune so called.
b Thou that art the defender of my iust cause.
c Both of minde and body.
d Ye that thinke your selues noble in this world.
e Though your enterprises please you neuer so much, yet God wil bring them to nought.
f A King that walketh in his vocation. g For feare of Gods iudgement. h Cease your rage. i Serue God purely and not with outwarde ceremonies. k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour. l This worde in Ebrewe may bee referred to God, as it is here translated, or to Dauid, signifying that he should dwell as ioyfully alone, as if hee had many about him, because the Lord is with him.

PSAL. V.

1 *Dauid oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God shoulde punish the malice of his aduersaries.* 7 *After being assured of prosperous successe, he conceiueth comfort,* 12 *Concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.*

To him that excelleth vpon ||Nebiloth. A Psalme of Dauid.

|| *Or, a musicall instrument or tune.*

Heare my wordes, O Lorde: vnderstande my
a meditation.
2 Hearken vnto the voyce of my crie, my king
and my God: for vnto thee doe I pray.
3 Heare my voyce in the morning, O Lorde:
for in the morning will I direct *me* vnto thee, and I
will b waite.
4 For thou art not a God that loueth c wic-
kednes: neither shall euil dwel with thee.
5 d The foolish shall not stand in thy sight: *for*
thou hatest all them that worke iniquitie.
6 Thou shalt destroye them that speake lyes:
the Lorde will abhorre the bloodie man and de-
ceitfull.

a That is, my vehement prayer and secret complaint and sighings.
b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednes, hee must needes punish the wicked & saue the godly.
d Which runne most ragingly after their carnal affections.

7 But I e will come into thine house in the mul-
titude of thy mercie: *and* in thy feare will I worship
toward thine holy Temple.
8 Leade me, O Lord, in thy righteousnes, f be-
cause of *mine* enemies: make thy way plaine before
my face.
9 For no constancie *is* in their mouth: within,
they are very corruption: their * throte *is* an open
sepulchre, *and* they flatter with their tongue.
10 Destroye them, O God: || let them g fall
from their counsels: cast them out for the multi-
tude of their iniquities, because they haue rebelled
against thee.
11 And h let all them that trust in thee, reioyce
and triumph for euer, and couer thou them: and
let them, that loue thy Name, reioyce in thee.
12 For thou Lorde wilt || blesse the righteous,
and with fauour i wilt compasse him, as with a
shielde.

e In the depth of his temtations he putteth his full confidence in God.
f Because thou art iust, therefore leade me out of the dangers of mine enemies.
* Rom. 3.13.
|| *Or, cause them to erre.*
g Let their deuises come to nought.
h Thy fauour toward me shal confirme the faith of all others.
|| *Or, giue good successe.*
i So that he shalbe safe from all dangers.

PSAL. VI.

1 *When Dauid by his sinnes had prouoked Gods wrath, and nowe felt not onely his hande against him, but also conceiued the horrours of death euerlasting, hee desireth forgiuenesse,* 6 *Bewayling that if God tooke him away in his indignation, hee shoulde lacke occasion to praise him as he was wont to doe whiles he was among men.* 9 *Then suddenly feeling Gods mercie, he sharpely rebuketh his enemies which reioyced in his affliction.*

To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

O Lord, * a rebuke mee not in thine anger, nei-
ther chastise me in thy wrath.
2 Haue mercie vpon mee, O Lorde, for I am
weake: O Lord heale me, for my b bones are vexed.
3 c My soule is also sore troubled: but Lorde
how long wilt thou delay?
4 Returne, O Lord: deliuer my soule: saue me
for thy mercies sake.
5 For in d death *there is* no remembrance of
thee: in the graue who shall praise thee?
6 I fainted in my mourning: I cause my bed
euery night to swimme, *and* water my couch with
my teares.
7 ||Mine eye is dimmed for despight, and sunke
in because of all mine enemies.
8 e Away from mee all yee workers of iniqui-
tie: for the Lord hath heard the voyce of my wee-
ping.
9 The Lord hath heard my petition: the Lord
will receiue my prayer.
10 All mine enemies shall bee confounded and
sore vexed: they shal be turned backe, *and* put to
shame f suddenly.

* Iere. 10.24.
a Though I deserue destruction, yet let thy mercie pitie my frailtie.
b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgement.
d He lamenteth that occasion should be taken from him to praise God in the Congregation.
|| *Or, mine eye is eaten as it were with wormes.*
e God sendeth comfort and boldnes in affliction, that we may triumph ouer our enemies. f When the wicked thinke that the godly shall perish, God deliuereth them suddenly and destroyeth their enemies.

PSAL. VII.

1 *Being falsly accused by Chush one of Sauls kinsmen, he calleth to God to be his defender,* 3 *To whome hee commendeth his innocencie,* 9 *First shewing that his conscience did not accuse him of any euill towards Saul:* 10 *Next that it touched Gods glory to award sentence against the wicked.* 12 *And so entring into the consideration of Gods mercies and promes, hee waxeth bolde and derideth the vaine enterprises of his enemies,* 16 *Threatning that it shall fall on their owne necke that which they haue purposed for others.*

*||Shigaion of Dauid, which he sang vnto the Lord, concerning the || wordes of * Chush the sonne of Iemini.*

|| *Or, kinde of tune.*
|| *Or, accusation.*
* 2. Sam. 16.7.

O Lorde my God, in thee I put my trust: saue
me from all that persecute me, & deliuer me,
2 Least a he deuoure my soule like a lyon, and
teare it in pieces, while there is none to helpe.

a He desireth God to deliuer him from the rage of cruel Saul.

3 O Lord

b *Wherewith Chush chargeth mee.
c If I reuerenced not Saul for affinities sake and preserued his life, 1.Sam.26.8,9.
d Let me no onely die, but be dishonored for euer.
e In promising me the kingdome.
f Not onely for mine, but for thy Church sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against mee, yet God shall iudge their hypocrisie.
i He doeth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I die: for he hath both men & weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
*Isai.59.4. Iob 15.35.
l In keeping faithfully his promes with me.

3 O Lorde my God, if I haue done b this
thing, if there be *any* wickednes in mine handes,
4 c If I haue rewarded euill vnto him that
had peace with mee, (yea I haue deliuered him
that vexed me without cause)
5 *Then* let the enemie persecute my soule
and take it: yea, let him treade my life downe vp-
on the earth, and lay mine d honour in the dust.
Selah.
6 Arise, O Lord, in thy wrath, and lift vp thy
selfe against the rage of mine enemies, and awake
for mee *according* to the e iudgement *that* thou
hast appointed.
7 So shall the Congregation of the people
compasse thee about: for their sakes therefore
f returne on hie.
8 The Lorde shall iudge the people: iudge
thou me, O Lorde, according to my g righteous-
nesse, and according to mine innocencie, *that is*
in mee.
9 Oh let the malice of the wicked come to
an ende: but guide thou the iust: for the righte-
ous God trieth the h hearts and reines.
10 My defence *is* in God, who preserueth the
vpright in heart.
11 God iudgeth the righteous, and him that
contemneth God i euery day.
12 Except k he turne, he hath whet his sword:
he hath bent his bowe and made it ready.
13 Hee hath also prepared him deadly wea-
pons: hee will ordeine his arrowes for them that
persecute *me*.
14 *Beholde, hee shall trauaile with wicked-
nes: for he hath conceiued mischiefe, but he shall
bring foorth a lye.
15 Hee hath made a pit and digged it, and is
fallen into the pit *that* he made.
16 His mischiefe shall returne vpon his owne
head, & his crueltie shall fall vpon his owne pate.
17 I wil prayse the Lord according to his l righ-
teousnes, and will sing prayse to the Name of the
Lord most high.

P S A L. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towards men, whome he made, as it were a god ouer all his workes, doeth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ *To him that excelleth on* ‖ *Gittith.*
A Psalme of Dauid.

‖Or, kinde of instrument, or tune.
‖Or, noble, or marueilous.
a Though the wicked woulde hide Gods praises, yet the very babes are sufficient witnesses of the same.
‖Or, established.
‖Or, confound.
b It had bene sufficient for him to haue set foorth his glory by the heauens, though hee had not come so low as to man, which is but dust.
c Touching his first creation.
d By the temporall giftes of mans creation hee is led to consider the benefites which he hath by his regeneration through Christ.

O Lord our Lord, how ‖ excellent is thy Name
in all the worlde! which hast set thy glory
aboue the heauens.
2 Out of the mouth a of babes & suckelings
hast thou ‖ ordeined strength, because of thine
enemies, that thou mightest ‖ still the enemie and
the auenger.
3 When I beholde thine heauens, *euen* the
workes of thy fingers, the moone and the starres
which thou hast ordeined,
4 What is b man, *say I*, that thou art minde-
full of him? and the sonne of man, that thou visi-
test him?
5 For thou hast made him a little lower then
c God, and crowned him with glory and worship.
6 Thou hast made him to haue dominion in
the workes of thine hands: thou hast put all things
vnder his feete:
7 All d sheepe and oxen: yea, and the beastes
of the fielde:
8 The foules of the ayre, and the fish of the
sea, *and* that which passeth through the paths of
the seas.
9 O Lorde our Lorde, howe excellent is thy
Name in all the world!

P S A L. IX.

1 After hee had giuen thankes to God for the sundry victories that he had sent him against his enemies, and also proued by manifolde experience howe ready God was at hand in all his troubles: 14 He being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

¶ *To him that excelleth vpon* ‖ *Muth Labben.*
A Psalme of Dauid.

‖Or, kinde of instrument, or tune: or for the death of Labben or Goliath.
a God is not praised, except the whole glory be giuen to him alone.
b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie, that mindeth nothing but destruction: but the Lord wil deliuer his, and bring him into iudgement.
‖Or, reigne as Iudge.
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
f In the open assemblie of the Church.
g For God ouerthroweth the wicked in their enterprises.
h The mercie of God towarde his Saints must bee declared, and the fall of the wicked must alwayes be considered.
‖Or, this is worthy to be noted.
i God promiseth not to helpe vs before we haue felt the crosse.
k Which they cannot learne without the feare of thy iudgements.

I Will prayse the Lorde with my a whole heart: I
will speake of all thy marueilous workes.
2 I will be glad, and reioyce in thee: I will
sing prayse to thy Name, O most High,
3 For that mine enemies are turned backe:
they shall fall, and perish at thy presence.
4 For b thou hast maintained my right & my
cause: thou art set in the throne, *and* iudgest right.
5 Thou hast rebuked the heathen: thou hast
destroyed the wicked: thou hast put out their
name for euer and euer.
6 c O enemie, destructions are come to a per-
petual end, and thou hast destroyed the cities: their
memoriall is perished with them.
7 But the Lorde ‖ shall sit for euer: hee hath
prepared his throne for iudgement.
8 For he shall iudge the worlde in righteous-
nes, *and* shall iudge the people with equitie.
9 The Lord also wil be a refuge for the d poore,
a refuge in *due* time, *euen* in affliction.
10 And they that knowe thy Name, will trust
in thee: for thou, Lorde, hast not failed them that
seeke thee.
11 Sing prayses to the Lord, which dwelleth in
Zion: shewe the people his workes.
12 For e when hee maketh inquisition for
blood, he remembreth it, *and* forgetteth not the
complaint of the poore.
13 Haue mercie vpon me, O Lorde: consider
my trouble *which I suffer* of them that hate mee,
thou that liftest me vp from the gates of death,
14 That I may shew all thy prayses within the
f gates of the daughter of Zion, *and* reioyce in thy
saluation.
15 The heathen are g sunken downe in the pit
that they made: in the nette that they hid, is their
foote taken.
16 h The Lord is knowen by executing iudge-
ment: the wicked is snared in the worke of his
owne hands. ‖ Higgaion. Selah.
17 The wicked shal turne into hell, *and* all na-
tions that forget God.
18 For the poore shall not be alway forgot-
ten: the hope i of the afflicted shall not perish for
euer.
19 Vp Lord: let not man preuaile: let the hea-
then be iudged in thy sight.
20 Put them in feare, O Lorde, that the hea-
then may know that they are but k men. Selah.

P S A L. X.

1 Hee complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towardes God, thinke they may doe all things without controlling. 15 Therefore he calleth vpon God to sende some remedie against these desperate euils, 16 And at length comforteth himselfe with hope of deliuerance.

WHy standest thou farre off, O Lorde, *and*
hidest thee in [a] *due* time, *euen* in affliction?
2 The wicked with pride doeth persecute the
poore: let them be taken in the crafts that they
haue imagined.
3 For the wicked hath [b] made boast of his
owne heartes desire, and the couetous blesseth
himselfe: he contemneth the Lord.
4 The wicked is so proude that hee seeketh
not *for God*: hee thinketh alwayes, There is no
God.
5 His wayes alway prosper: thy iudgements
are hie aboue his sight: therefore ‖ defieth hee all
his enemies.
6 He sayth in his heart, I shall ‖ neuer be mo-
ued, [c] nor be in danger.
7 His mouth is full of cursing and deceite
and fraude: vnder his tongue is mischiefe and
iniquitie.
8 [d] He lieth in waite in the villages: in the se-
cret places doeth hee murther the innocent: his
eyes are bent against the poore.
9 He lyeth in waite secretly, *euen* as a lyon in
his denne: hee lyeth in waite to spoyle the poore:
he doeth spoyle the poore, when he draweth him
into his net.
10 He croucheth *and* boweth: therefore heapes
of the [e] poore doe fall by his might.
11 He hath said in his heart, God hath forgot-
ten, he hideth away his face, *and* will neuer see.
12 [f] Arise, O Lorde God: lift vp thine hande:
forget not the poore.
13 Wherefore doeth the wicked contemne
God? he saith in his heart, Thou wilt not [g] regard.
14 *Yet* thou hast seene it: for thou beholdest
mischiefe and wrong, that thou mayest [h] take it
into thine handes: the poore committeth him-
selfe vnto thee: *for* thou art the helper of the fa-
therlesse.
15 Breake thou the arme of the wicked and
malicious: searche his wickednes, *and* thou shalt
finde [i] none.
16 The Lorde *is* King for euer and euer: the
[k] heathen are destroyed foorth of his land.
17 Lorde, thou hast heard the desire of the
poore: thou preparest their heart: thou bendest
thine eare *to them*,
18 [l] To iudge the fatherlesse and poore, that
earthly man ‖ cause to feare no more.

a So soone as we enter into affliction, wee thinke God should helpe vs, but that is not alwayes his due time.
b The wicked man reioyceth in his owne lust: hee boasteth when he hath that hee would: hee braggeth of his wit and wealth, and blesseth him selfe, and thus blasphemeth the Lord.
‖ *Or, snuffeth at.*
‖ *Or, not be mooued because hee was neuer in euill.*
c The euill shall not touch mee, Isa. 28.15. or els he speaketh thus because he neuer felt euill.
d Hee sheweth that the wicked haue many meanes to hide their crueltie, and therefore ought more to be feared.
e By the hypocrisie of them that haue authoritie, the poore are deuoured.
f He calleth to God for helpe, because wickednes is so farre ouergrowen, that God must now helpe or neuer.
g Therefore thou must needes punish this their blasphemie.
h To iudge betweene the right and the wrong.
i For thou hast vtterly destroyed him.
k The hypocrites, or such as liue not after Gods Lawe, shalbe destroyed.
l God helpeth when mans helpe ceaseth. ‖ *Or, destroy no more man vpon the earth.*

PSAL. XI.

1 *This Psalme conteineth two partes. In the first David sheweth howe hard assaultes of tentations hee susteined, and in howe great anguish of minde hee was, when Saul did persecute him.* 14 *Then next hee reioyceth that God sent him succour in his necessitie, declaring his iustice aswell in gouerning the good, and the wicked men, as the whole worlde.*

¶ *To him that excelleth.* A Psalme *of David.*

IN the Lorde put I my trust: howe say yee then
to my soule, [a] Flee to your mountaine *as* a
birde?
2 For loe, the wicked bende their bowe, *and*
make readie their arrowes vpon the string, that
they may secretly shoote at them, which are vp-
right in heart.
3 For the [b] foundations are cast downe: what
hath the [c] righteous done?
4 The Lord *is* in his holy palace: the Lordes
throne *is* in the heauen: his eyes [d] wil consider: his
eye lids will try the children of men.
5 The Lorde will try the righteous: but the
wicked and him that loueth iniquitie, doeth his
soule hate.
6 Vpon the wicked he shall raine snares, [e] fire,
and brimstone, and stormie tempest: *this is* the
[f] portion of their cup.
7 For the righteous Lorde loueth righteous-
nes: his countenance doeth beholde the iust.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promes.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.
e As in the destruction of Sodom and Gomorah.
f Which they shall drinke euen to the dregs, Ezek. 23.34.

PSAL. XII.

1 *The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to sende succour to his children.* 7 *Then comforting him selfe and others with the assurance of Gods helpe, hee commendeth the constant veritie that God obserueth in keeping his promises.*

¶ *To him that excelleth vpon the eight tune.*
A Psalme of David.

HElpe Lord, for there is not [a] a godly man left:
for the faithfull are fayled from among the
children of men.
2 They speake deceitfully euery one with his
neighbour, [b] flattering with their lips, *and* speake
with a double heart.
3 The Lord cut off all flattering lippes, *and*
the tongue that speaketh proude things:
4 Which haue sayde, [c] With our tongue will
we preuaile: our lippes are our owne: who is Lord
ouer vs?
5 [d] Now for the oppression of the needy, *and*
for the sighes of the poore, I will vp, sayeth the
Lord, *and* will [e] set at libertie him, *whom the wic-*
ked hath snared.
6 The wordes of the Lorde *are* pure wordes,
as the siluer, tried in a fornace of earth, fined se-
uen folde.
7 Thou wilt keepe [f] them, O Lord: thou wilt
preserue him from this generation for euer.
8 The wicked walke on euery side: when they
are exalted, [g] *it is* a shame for the sonnes of men.

a Which dare defend the trueth, and shewe mercie to the oppressed.
b He meaneth the flatterers of the court, which hurt him more with their tongues, then with their weapons.
c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lorde is mooued with the complaintes of his, and deliuereth in the ende from all dangers.
e Because the Lords worde and promes is true and vnchangeable, he will performe it, and preserue the poore from this wicked generation.
f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 *David as it were ouercome with sundry and newe afflictions, fleeth to God as his onely refuge,* 3 *And so at the length being encouraged through Gods promises, hee conceiueth most sure confidence against the extreme horrours of death.*

¶ *To him that excelleth, A Psalme of David.*

HOwe long wilt thou forget me, O Lord, [a] for
euer? howe long wilt thou hide thy face
from me?
2 How long shall I take [b] counsell within my
selfe, *hauing* wearinesse dayly in mine heart? how
long shall mine enemie be exalted aboue me?
3 Beholde, *and* heare mee, O Lord my God:
lighten mine eyes, that I sleepe not in death:
4 Lest mine enemie say, I haue [c] preuailed
against him: *and* they that afflict me, reioyce when
I slide.
5 But I trust in thy [d] mercie: mine heart shall
reioyce in thy saluation: I will sing to the Lorde,
because he hath [e] delt louingly with me.

a He declareth that his afflictions lasted a long time and that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercie of God is the cause of our saluation.
e Both by the benefites past and by others to come.

PSAL. XIIII.

1 *Hee describeth the peruerse nature of men, which were so growen to licenciousnesse, that God was brought to vtter contempt.* 7 *For the which thing, although he was greatly grieued, yet being perswaded that God would sende some present remedie, he comforteth himselfe and others.*

¶ *To him that excelleth.* A Psalme *of David.*

THe * foole hath said in his heart, [a] *There is no*
God: they haue [b] corrupted, & done an abo-
minable worke: *there is* none that doeth good.

* *Psalme 53.*
a He sheweth that the cause of all wickednesse is to forget God.
b There is nothing but disorder and wickednes among them.

2 The

2 The Lord looked downe from heauen vpon
the children of men, to see if there were any that
would vnderstand, and seeke God.
3 c All are gone out of the way: they are all
corrupt: there is none that doeth good, no not
one.
4 Doe not all the workes of iniquitie knowe
that they eate vp my people, *as* they eate bread?
they call not vpon the Lord.
5 d There they shall bee taken with feare, be-
cause God *is* in the generation of the iust.
6 You haue made e a mocke at the counsell of
the poore, because the Lord *is* his trust.
7 Oh giue saluation vnto f Israel out of Zion:
when the Lorde turneth the captiuitie of his peo-
ple, *then* Iaakob shall reioyce, and Israel shall bee
glad.

c David here maketh comparison betweene the faithfull and the reprobate, but S. Paul speaketh the same of al men naturally, Rom. 3.10.
d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He prayeth for the whole Church, whom he is assured God will deliuer: for none but he onely can doe it.

¶ Note that of this 14. Psalme, the 5. 6. and 7. verses which are put into the common translation, and may seeme vnto some to bee left out in this, are not in the same Psalme in the Hebrewe text, but are rather put in, more fully to expresse the maners of the wicked: and are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alleaged by Saint Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 *This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore hee placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnes that they were his speciall and holy people.*

¶ *A Psalme of Dauid.*

Lord, who shall dwell in thy Tabernacle? who
shall rest in thine holy Mountaine?
2 Hee that a walketh vprightly and worketh
righteousnes, and speaketh the trueth in his heart.
3 He that slandereth not with his tongue, nor
doeth euill to his neighbour, nor receiueth a false
report against his neighbour.
4 b In whose eyes a vile person is contemned,
but hee *honoureth* them that feare the Lorde: hee
that sweareth to his *owne* hinderance and chan-
geth not.
5 He that c giueth not his money vnto vsurie,
nor taketh rewarde against the innocent: hee that
doeth these things, d shall neuer be mooued.

a First God requireth vprightnes of life, next doing well to others, and thirdly trueth and simplicitie in our wordes.
b He that flattereth not the vngodly in their wickednes.
c To the hinderance of his neighbour.
d That is, shal not be cast forth of the Church as hypocrites.

PSAL. XVI.

1 *Dauid prayeth to God for succour not for his workes, but for his faiths sake, 4 Protesting that hee hateth all idolatrie, taking God onely for his comfort and felicitie, 8 Who suffereth his to lacke nothing.*

¶ ‖ *Michtam of Dauid.*

Preserue mee, O God: for in thee doe I
a trust.
2 *O my soule*, thou hast saide vnto the Lorde,
Thou art my Lorde: my b weldoing *extendeth* not
to thee,
3 *But* to the Saints that are in the earth, and
to the excellent: all my delite is in them.
4 The c sorowes of them, that offer to an
other god, shall bee multiplied: d their offerings of
blood will I not offer, neither make * mention of
their names with my lips.
5 The Lorde *is* the portion of mine inheri-
tance and of my cuppe: thou shalt mainteine my
lot.
6 The e lines are fallen vnto mee in pleasant
places: yea, I haue a faire heritage.
7 I will praise the Lord, who hath giuen mee
counsell: my f reines also teach me in the nightes.
8 I haue set the Lorde alwayes before me: for
hee is at my right hande: *therefore* I g shall not
slide.
9 Wherefore h mine heart is glad and my
tongue reioyceth: my flesh also doeth rest in hope.
10 For thou i wilt not leaue my soule in the
graue: neither wilt thou suffer thine holy one to
see corruption.
11 Thou wilt shewe me the path of life: in thy
k presence *is* the fulnesse of ioye: *and* at thy right
hand there *are* pleasures for euermore.

‖ Or, a certaine tune.
a He sheweth that we cannot call vpon God, except we trust in him.
b Though we can not enriche God, yet we must bestowe Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries.
* Exod. 23.13.
e Wherewith my portion is measured.
f God teacheth me continually by secret inspiration.
g The faithfull are sure to perseuere to the end.
h That is, I reioyce bodie in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.
k Where God fauoureth, there is perfite felicitie.

PSAL. XVII.

1 *Here hee complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.*

¶ *The prayer of Dauid.*

Heare a the right, O Lorde, consider my crye:
hearken vnto my prayer of lips vnfained.
2 Let my b sentence come forth from thy pre-
sence, *and* let thine eyes beholde equitie.
3 Thou hast c prooued *and* visited mine heart
in the night: thou hast tried me, *and* foundest no-
thing: *for* I was purposed that my d mouth should
not offend.
4 Concerning the workes of men, by the
e wordes of thy lips I kept mee from the paths of
the cruel man.
5 Stay my steps in thy paths, that my feete do
not slide.
6 I haue called vpon thee: f surely thou wilt
heare mee, O God: incline thine eare to mee, *and*
hearken vnto my wordes.
7 Shew thy marueilous mercies, *thou* that art
the Sauiour of them that trust *in thee*, from such as
g resist thy right hand.
8 Keepe me as the apple of the eye: hide mee
vnder the shadow of thy wings,
9 From the wicked that oppresse mee, *from
mine* enemies, which compasse mee rounde about
for h *my* soule.
10 They are inclosed in their owne i fat, *and*
they haue spoken proudly with their mouth.
11 They haue compassed vs nowe in our steps:
they haue set their eyes to bring downe to the
ground:
12 Like as a lyon that is greedy of praye, and
as it were a lyons whelpe lurking in secret places.
13 Vp Lord, k disappoint him: cast him downe:
deliuer my soule from the wicked ‖ with thy
sword,
14 From men by thine l hande, O Lorde, from
men ‖ of the worlde, who haue their m portion in
this life, whose bellies thou fillest with thine hidde
treasure: their children haue ynough, and leaue the
rest of their substance for their children.
15 *But* I will beholde n thy face in righteous-
nesse, *and* when I o awake, I shalbe satisfied with
thine image.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy Spirit examined my conscience.
d I was innocent toward mine enemie both in deede and thought.
e Though the wicked prouoked me to doe euill for euil, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their crueltie cannot be satisfied but with my death.
i They are puft vp with pride, as the stomacke that is choked with fatte.
k Stop his rage.
‖ *Or, which is thy sword.*
l By thine heauenly power.
‖ *Or whose tyrannie hath to long endured.*
m And feele not the smart that Gods children oft times doe.
n This is the full felicitie, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 *This Psalme is the first beginning of his gratulation, and thankesgiuing in the entring into his kingdome, wherein hee extolleth and prayseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also hee setteth foorth the image of Christes kingdome, that the faithfull may bee assured that Christ shall alwayes conquere and ouercome by the vnspeakable power of his Father, though all the whole world should striue thereagainst.*

¶ *To him that excelleth. A Psalme of Dauid the seruant of the Lorde, which spake vnto the Lorde the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,*

1 I Will loue thee dearely, O Lord my strength.

2 * a The Lord *is* my rocke, & my fortresse, and he that deliuereth me, my God *and* my strẽgth: in him will I trust, my shield, the horne also of my saluation, *and* my refuge.

3 I will call vpon the Lorde, which is worthie to bee b praised: so shall I bee safe from mine enemies.

4 The c sorowes of death compassed mee, and the floods of wickednes made me afraide.

5 The ‖ sorowes of the graue haue compassed me about: the snares of death ouertooke me.

6 *But* in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voyce out of his Temple, and my cry did come before him, *euen* into his eares.

7 d Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angrie.

8 Smoke went out at his nostrels, and a e consuming fire out of his mouth: coales were kindled thereat.

9 He bowed the heauens also & came downe, and f darkenes *was* vnder his feete.

10 And he rode vpon g Cherub and did flie, and he came flying vpon the wings of the winde.

11 Hee made darkenesse his h secrete place, *and* his pauilion rounde about him, *euen* darkenesse of waters, *and* cloudes of the aire.

12 At the brightnes of his presence his cloudes passed, hailestones and coles of fire.

13 The Lorde also thundred in the heauen, and the Highest gaue i his voice, hailestones and coales of fire.

14 Then he sent out k his arrowes and scattred them, and hee increased lightnings and destroyed them.

15 And the chanels of waters were seene, and the l foundations of the worlde were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 Hee hath sent downe from aboue *and* taken mee: hee hath drawen mee out of many m waters.

17 He hath deliuered me from my n strong enemie, and from them which hate me: for they were o too strong for me.

18 They preuented mee in the day of my calamitie: but the Lord was my stay.

19 Hee brought mee foorth also into a large place: p hee deliuered mee because hee fauoured mee.

20 The Lorde rewarded mee according to my q righteousnes: according to the purenesse of mine handes he recompensed me:

21 Because I kept the wayes of the Lorde, and did not wickedly against my God.

22 For all his Lawes *were* before mee, and I did not cast away his r commaundements from mee.

23 I was vpright also with him, and haue kept me from my s wickednes.

24 Therefore the Lorde rewarded mee according to my righteousnesse, *and* according to the purenesse of mine hands in his sight.

25 With the t godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.

26 With the pure thou wilt shewe thy selfe pure, and with the frowarde thou wilt shewe thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt u cast downe the proude lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenes.

29 For by thee I haue x broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the y word of the Lord is tried *in the fire:* he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my z way vpright.

33 Hee maketh my feete like hindes *feete*, and setteth me vpon mine a high places.

34 He teacheth mine handes to fight: so that a bowe of ‖ brasse is broken with mine armes.

35 Thou hast also giuen me the b shielde of thy saluation, and thy right hand hath stayed mee, and thy c louing kindenes hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 d I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded mee with strength to battell: them, that rose against mee, thou hast subdued vnder me.

40 And thou hast e giuen mee the neckes of mine enemies, that I might destroye them that hate me.

41 They f cried but there was none to saue *them, euen* vnto the Lorde, but hee answered them not.

42 Then I did beate them small as the dust before the winde: I did treade them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the g heathen: a people, *whom* I haue not h knowen, shall serue me.

44 As soone as they heare, they shall obey me: the strangers shall i be in subiection to me.

45 Strangers shall k shrinke away, and feare in their priuie chambers.

46 Let the Lorde liue, and blessed bee my strength, and the God of my saluation bee exalted.

47 *It is* God that giueth mee *power* to auenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set mee vp from them, that rose against mee: thou hast deliuered mee from the l cruell man.

49 Therefore m I will praise thee, O Lorde, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercie to his anoynted, *euen* to Dauid, and to his n seede for euer.

* 2.Sam.22.1.
a He vseth this diuersitie of names, to shewe that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.
b For none can obteine their requestes of God, that ioyne not his glory with their petition.
c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.
‖ Or, cords, or, cables.
d A description of the wrath of God against his enemies after he had heard his prayers.
e Hee sheweth howe horrible Gods iudgements shalbe to the wicked.
f Darkenes signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large, Psal. 104.
h As a King angrie with the people, wil not shewe himselfe vnto them.
i Thundred, lightned and hailed.
k His lightnings.
l That is, the deepe bottoms were seene, when the red Sea was deuided.
m Out of sundry and great dangers.
n To wit, Saul.
o Therefore God sent me succour.
p The cause of Gods deliuerance is his onely fauour and loue to vs.
q Dauid was sure of his righteous cause and good behauiour towarde Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For all his dangers he exercised himselfe in the Lawe of God.
s I neither gaue place to their wicked tentations, nor to mine owne affections.

t Here he speaketh of God according to our capacitie, who [illegible] and punisheth the wicked, as is said also, Leuit. 26.21, 24.
u When their sinne is come to the full measure.
x He attributeth it to God that he both gaue the victorie in the fielde, and also destroyed the cities of his enemies.
y Be the dangers neuer so many or great, yet Gods promise must take effect.
z He giueth good successe to all mine enterprises.
a As towres and fortes, which he tooke out of the handes of Gods enemies.
‖ Or, steele.
b To defend me from dangers.
c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.
d Dauid declareth that hee did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.
e Thou hast giuen them into mine handes to bee slaine.
f They that reiect the crie of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.
g Which dwell round about me.
h The kingdome of Christ is in Dauids kingdome prefigured: who by the preaching of his worde bringeth all to his subiection.
i Or, lye: signifying a subiection constrained and not voluntarie.
k Feare shall cause them to be afraide and come foorth of their secret holes and holdes to seeke pardon.
l That is, Saul, who of malice persecuted him. m This prophesie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15.9. n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX.

1 To the intent hee might moue the faithfull to a deeper consideration of Gods glorie, hee setteth before their eyes the most exquisite workemanship of the heauens with their proportion, and ornaments; 8 And afterwarde calleth them to the Lawe, wherein God hath reueiled himselfe more familiarly to his chosen people. The which peculiar grace by commending the Lawe he setteth foorth more at large.

¶ *To him that excelleth. A Psalme of David.*

THe * a heauens declare the glory of God, and
the firmament sheweth the work of his hands.
2 b Day vnto day vttereth the same, & night
vnto night teacheth knowledge.
3 *There is* no speach nor c language, *where*
their voyce is not heard.
4 Their d line is gone forth through all the
earth, & their words into the endes of the world:
in them hath he set a tabernacle for the sunne.
5 Which commeth forth as a bridegrome
out of his e chamber, *and* reioyceth like a mightie
man to runne *his* race.
6 His going out *is* from the ende of the hea-
uen, and his compasse *is* vnto the endes of ỳ same,
and none is hid from the heate thereof.
7 The f Lawe of the Lorde is perfite, conuer-
ting the soule: the testimonie of the Lorde is sure,
and giueth wisedome vnto the simple.
8 The statutes of the Lorde *are* right and re-
ioyce the heart: the commandement of the Lord
is pure, and giueth light vnto the eyes.
9 The feare of the Lorde *is* cleane, and indu-
reth for euer: the iudgements of the Lorde *are*
g trueth: they are righteous h altogether.
10 And more to bee i desired then golde, yea,
then much fine golde: sweeter also then honie
and the honie combe.
11 Moreouer by them *is* thy seruant made cir-
cumspect, *and* in keeping of them there *is* great
k reward.
12 Who can vnderstand *his* l faultes? clense me
from secret *faultes*.
13 Keepe thy seruant also from m presumptu-
ous sinnes: let them not reigne ouer me: n so shall
I be vpright, & made cleane frō much wickednes.
14 Let the wordes of my mouth, and the o me-
ditation of mine heart be acceptable in thy sight,
O Lord, my strength, and my redeemer.

* Rom. 1. 20.
a He reprocheth vnto man his ingratitude, seeing the heauens, which are dumme creatures, set foorth Gods glorie.
b The continuall successe of the day and the night is sufficient to declare Gods power and goodnesse.
c The heauens are a Scholemaster to all nations, be they neuer so barbarous.
d The heauens are as a line of great capitall letters to shewe vnto vs Gods glorie.
e Or, vaile. The maner was that the bride & bridegrome shoulde stand vnder a vaile together, and after come foorth with great solemnitie and reioycing of the assemblie.
f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.
g So that all mans inuentions and intentions are lyes.
h Euery one without exception.
i Except Gods worde be esteemed aboue all worldly things, it is contemned.
k For God accepteth our indeuour, though it be farre vnperfite.
l Then there is no rewarde of duetie, but of grace: for where sinne is, there death is the rewarde.
m Which are done purposely and of malice.
n If thou suppresse my wicked affections by thine holy Spirite.
o That I may obey thee in thought, worde and deede.

PSAL. XX.

A prayer of the people vnto God, that it woulde please him to heare their King and receiue his sacrifice, which hee offered before he went to battell against the Ammonites.

¶ *To him that excelleth. A Psalme of David.*

THe a Lorde heare thee in the day of trouble:
the b name of the God of Iaakob defend thee:
2 Send thee helpe from the Sanctuarie, and
strengthen thee out of Zion.
3 Let him remember all thine offerings, and
c turne thy burnt offerings into asshes. Selah.
4 *And* graunt thee according to thine heart,
and fulfill all thy purpose:
5 *That we* may reioyce in thy d saluation, and
set vp the banner in the Name of our God, *when*
the Lord shall performe all thy petitions.
6 Now e know I that the Lord will helpe his
anointed, *and* will heare him from his f Sanctua-
rie, by the mightie helpe of his right hand.
7 Some *trust* in chariots, & some in horses: but
we wil remember the Name of the Lord our God.
8 g They are brought downe and fallen, but
we are risen, and stand vpright.
9 Saue Lord: h let the King heare vs in the day
that we call.

a Hereby Kings are also admonished to cal to God in their affaires.
b The vertue, power and grace of God.
c In token that they are acceptable vnto him.
d Granted to the King in whose wealth our felicitie standeth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuarie Gods familiaritie appeared towar[d] his people, so by the heauenly is meant his power and maiestie.
g The worldlings that put not their only trust in God.
h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 David in the person of the people praiseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ *To him that excelleth. A Psalme of David.*

THe King shall a reioyce in thy strēgth, O Lord:
yea how greatly shal he reioyce in thy saluatiō!
2 Thou hast giuen him his hearts desire, and
hast not denyed *him* the request of his lips. Selah.
3 For thou b diddest preuent him with liberall
blessings, *and* diddest set a crowne of pure golde
vpon his head.
4 c He asked life of thee, *and* thou gauest him
a long life for euer and euer.
5 His glory *is* great in thy saluation: dignitie
and honour hast thou laid vpon him.
6 For thou hast set him *as* d blessings for euer:
thou hast made him glad with the ioy of thy coun-
tenance.
7 Because the King trusteth in the Lord, and in
the mercie of the most High, he shall not slide.
8 e Thine hand shall finde out all thine ene-
mies, *and* thy right hand shall finde out them that
hate thee.
9 Thou shalt make them like a fierie ouen in
time of thine anger: the Lorde shall destroy them
in his f wrath, and the fire shall deuoure them.
10 Their fruite shalt thou destroy from the
earth, and their seede from the children of men.
11 For they g intended euill against thee, *and*
imagined mischiefe, *but* they shall not preuaile.
12 Therefore shalt thou put them h apart, *and*
the strings of thy bowe shalt thou make readie a-
gainst their faces.
13 i Be thou exalted, O Lord, in thy strength:
so will we sing and prayse thy power.

a When he shall ouercome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberall fauour towarde him before he prayed.
c David did not onely obtaine life, but also assurance that his posteritie should reigne for euer.
d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer.
e Here he describeth the power of Christes kingdome against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the aduersarie.
g They layd as it were their nets to make Gods power to giue place to their wicked enterprises.
h As a marke to shoote at.
i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to prayse thy Name.

PSAL. XXII.

1 David complaineth because hee was brought into such extremities that hee was past all hope, but after he had rehearsed the sorowes and griefes, wherewith he was vexed, 10 Hee recouereth himselfe from the bottomles pit of tentations & groweth in hope. And here vnder his owne person hee setteth forth the figure of Christ, whome he did foresee by the Spirit of prophecie, that he should maruelously, and strangely be deiected, and abased, before his Father shoulde rayse and exalt him againe.

¶ *To him that excelleth vpon ‖ Aiieleth Hasshahar. A Psalme of David.*

MY a God, my God, why hast thou forsaken
me, *and* art so farre from mine health, *and*
from the wordes of my b roaring?
2 O my God, I crie by day, but thou hearest
not, and by night, but ‖ haue no audience.
3 But thou art holy, and doest inhabite the
c prayses of Israel.
4 Our fathers trusted in thee: they trusted,
and thou diddest deliuer them.
5 They called vpon thee, and were deliuered:
they trusted in thee, and were not confounded.
6 But I am a d worme, and not a man: a shame
of men, and the contempt of the people.
7 All they that see me, haue me in derision:
they make a mowe *and* nod the head, *saying*,

‖ Or, the hinde of the morning, and this was the name of some common song.
a Here appeareth that horrible conflict, which he susteined betweene faith & desperation.
b Being tormented with extreme anguish.
‖ Or, I cease not.
c He meaneth the place of praysing, euen the Tabernacle: or els it is so called because he gaue the people continually occasion to prayse him.
d And seeming most miserable of all creatures, which was ment of Christ. And herein appeareth the vnspeakable loue of God toward man, that he would thus abase his Sonne for our sakes.

He

8 † * He trusted in the Lorde, let him deliuer
him : let him saue him, seeing he loueth him.
9 But thou didst draw me out of the e wombe:
thou gauest me hope, *euen* at my mothers breasts.
10 I was cast vpon thee, *euen* from ẏ f wombe:
thou art my God from my mothers belly.
11 Be not farre from me, because trouble is
neere : for *there is* none to helpe *me*.
12 Many yong bulles haue compassed mee:
mightie g bulles of Bashan haue closed me about.
13 They gape vpon me with their mouthes, *as*
a ramping and roaring lyon.
14 I am like h water poured out, and all my
bones are out of ioynt : mine heart is like waxe:it
is molten in the middes of my bowels.
15 My strength is dryed vp like a potsheard,
and my tongue cleaueth to my iawes, and thou
i hast brought me into the dust of death.
16 For dogges haue compassed me, *and* the as-
semblie of the wicked haue inclosed me: they
k perced my handes and my feete.
17 I may tell all my bones : *yet* they beholde,
and looke vpon me.
18 They part my garments among them, and
cast lottes vpon my vesture.
19 But bee not thou farre off, O Lorde, my
strength : hasten to helpe me.
20 Deliuer my soule from the sword : my l de-
solate *soule* from the power of the dogge.
21 m Saue me from the lyons mouth, and an-
swere me *in sauing me* from the hornes of the vni-
cornes.
22 * I wil declare thy Name vnto my brethren:
in the middes of the Congregation will I praise
thee, *saying*,
23 n Prayse the Lord, ye that feare him: magni-
fie yee him, all the seede of Iaakob, and feare yee
him all the seede of Israel.
24 For he hath not despised nor abhorred ẏ af-
fliction of the o poore: neither hath he hid his face
from him, but when he called vnto him, he heard.
25 My prayse *shalbe* of thee in the great Con-
gregation : my p vowes will I performe before
them that feare him.
26 q The poore shall eate and be satisfied: they
that seeke after the Lorde, shall prayse him: your
heart shall liue for euer.
27 All the endes of the world shall remember
themselues, and turne to the Lord: and all the kin-
reds of the nations shall worship before thee.
28 For the kingdome *is* the Lords, and he ru-
leth among the nations.
29 Al they that be fat r in the earth, shall eate
and worship: all they that go downe into the dust,
shall bowe before him, s euen he that cannot quic-
ken his owne soule.
30 t *Their* seede shall serue him: it shalbe coun-
ted vnto the Lord for a generation.
31 They shall come, and shall declare his righ-
teousnesse vnto a people that shalbe borne, be-
cause he hath u done it.

† Ebr. rolled vpon God.
* Mat. 27. 43.
e Euen from my birth thou hast giuen me occasion to trust in thee.
f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.
g He meaneth, that his enemies were so fat, proud and cruell, that they were rather beastes then men.
h Before, he spake of the crueltie of his enemies, and now hee declareth the inward griefes of the minde, so that Christ was tormented both in soule and body.
i Thou hast suffered me to be without al hope of life.
k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accomplished in Christ.
l My life that is solitarie, left alone and forsaken of all, Psal. 35. 17. and 25. 16.
m Christ is deliuered with a more mightie deliuerance by ouercomming death, then if he had not tasted death at all.
* Hebr. 2. 12.
n He promiseth to exhort the Church, that they by his example might prayse the Lorde.
o The poore afflicted are comforted by this example of Dauid or Christ.
p Which were sacrifices of thankesgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.
q He doeth allude still to the sacrifice.
r Though the poore be first named, as verse 26. yet the weldrie are not separated from the grace of Christes kingdome.
s In whome there is no hope that he shall recouer life: so neither poore nor riche, quicke nor dead shalbe reiected from his kingdome.
t Meaning the posteritie, which the Lorde keepeth as a seede to the Church to continue his praise among men.
u That is, God hath fulfilled his promes.

PSAL. XXIII.

1 *Because the Prophet had proued the great mercies of God at diuers times, and in sundrie maners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse toward him for euer.*

¶ *A Psalme of Dauid.*

THe Lorde *is* my * shepheard, a I shall not
want.
2 He maketh me to rest in greene pasture, *and*
leadeth me by the still waters.
3 He b restoreth my soule, *and* leadeth me in
the c paths of righteousnesse for his Names sake.
4 Yea, though I shoulde walke through the
valley of the d shadowe of death, I will feare no
euill : for thou art with me : thy rod and thy staffe,
they comfort me.
5 Thou doest prepare a e table before mee in
the sight of mine aduersaries : thou doest f anoynt
mine head with oyle, *and* my cuppe runneth
ouer.
6 Doubtlesse kindnesse and mercie shall fol-
lowe me all the dayes of my life, and I shall re-
maine a long season in the g house of the Lord.

* Isa. 40. 11. iere. 23. 5. ezek. 34. 13. iohn 10. 11. 1. pet. 2. 25.
a He hath care ouer me and ministreth vnto me all things.
b He comforteth or refresheth me.
c Plaine, or streight wayes.
d Though hee were in danger of death, as the sheepe that wandreth in the darke valley without his shepheard.
e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.
f As was the maner of great feastes.
g He setteth not his felicitie in the pleasures of this worlde, but in the feare and seruice of God.

PSAL. XXIIII.

1 *Albeit the Lorde God hath made, and gouerneth all the worlde, yet towardes his chosen people his gratious goodnesse doeth most abundantly appeare, in that among them hee will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this worlde. 7 Finally hee magnifieth Gods grace for the building of the Temple, to the ende hee might stirre vp all the faithfull to the true seruice of God.*

¶ *A Psalme of Dauid.*

THe earth * *is* the Lordes, and all that therein
is : the worlde and they that dwell therein.
2 For he hath founded it vpon the a seas: and
established it vpon the floods.
3 Who shall ascende into the mountaine of
the Lord? and who shall stand in his holy place?
4 *Euen he that hath* innocent handes, and a
pure heart : which hath not lift vp his minde vnto
vanitie, nor sworne deceitfully.
5 He shall receiue a blessing from the Lorde,
and righteousnesse from the God of his saluation.
6 This is the b generation of them that seeke
him, of them ẏ seeke thy face, *this is* Iaakob. Selah.
7 c Lift vp your heads ye gates, and be ye lift
vp yee euerlasting doores, and the King of glory
shall come in.
8 Who is this King of glorie? the Lord, strong
and mightie, *euen* the Lord mightie in battell.
9 Lift vp your heads, ye gates, and lift vp *your*
selues, ye euerlasting doores, and the King of glo-
rie shall come in.
10 Who is this King of glory? the Lorde of
hostes, he is the King of glorie. Selah.

* Deut. 10. 14. iob. 28. 24. 1. cor. 10. 26.
a He noteth two things, the one, that the earth to mans iudgement seemeth aboue the waters and next, that God miraculously preserueth the earth, that it is not drowned with the waters, which naturally are aboue it.
b Though circumcision separate the carnall seede of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob, and the very Israelite.
c Dauid desireth the building vp of the Temple, wherein the glorie of God should appeare, and vnder the figure of this temple, hee also prayeth for the spiritual temple, which is eternall, because of the promes which was made to the temple, as it is written, Psal. 132. 14.

PSAL. XXV.

1 *The prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as hee had committed in his youth. Hee beginneth euery verse according to the Ebrewe letters two or three except.*

¶ A Psalme *of Dauid.*

VNto thee, a O Lorde, lift I vp my soule.
2 My God, I b trust in thee: let me not be
confounded : let not mine enemies reioyce ouer
mee.
3 * So all that hope in thee, shall not be asha-
med : *but* let them be confounded, that transgresse
without cause.

a I put not my trust in any worldly thing.
b That thou wilt take away mine enemies, which are thy roddes.
* Isa. 28. 16. rom. 10. 11.

4 c Shewe me thy wayes, O Lord, *and* teache
me thy paths.
5 Leade me foorth in thy trueth, and teache
me: for thou art the God of my saluation: in thee
doe I trust d all the day.
6 Remember, O Lorde, thy tender mercies,
and thy louing kindnesse: for they haue beene
for euer.
7 Remember not the e sinnes of my youth,
nor my rebellions, *but* according to thy kinde-
nesse remember thou me, *euen* for thy goodnesse
sake, O Lord.
8 Gracious and righteous *is* the Lord: there-
fore will he f teache sinners in the way.
9 Them that be meeke, will hee g guide in
iudgement, and teach the humble his way.
10 All the pathes of the Lorde *are* mercie and
trueth vnto such as keepe his couenant and his te-
stimonies.
11 For thy h Names sake, O Lord, be mercifull
vnto mine iniquitie, for it is great.
12 What i man is he that feareth the Lorde?
him will he teache the way *that* he shall k chuse.
13 His soule shall dwell at l ease, and his seede
shall inherite the land.
14 The m secrete of the Lorde *is reueiled* to
them, that feare him: and his couenant to giue
them vnderstanding.
15 Mine eyes *are* euer towarde the Lorde: for
he will bring my feete out of the net.
16 Turne thy face vnto me, and haue mercie
vpon me: for I am desolate and poore.
17 The sorowes of mine heart n are enlarged:
drawe me out of my troubles.
18 Looke vpon mine affliction and my trauell,
and forgiue all my sinnes.
19 Beholde mine o enemies, for they are many,
and they hate me with cruell hatred.
20 Keepe my soule, and deliuer me: let me not
be confounded, for I trust in thee.
21 Let p *mine* vprightnes and equitie preserue
me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his trou-
bles.

c Receiue me in the faith of thy promes, that I swarue not on any side.
d Constantly, and against all tentations.
e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.
f That is, cal them to repentance.
g He wil gouerne and comfort them that are truely humbled for their sinnes.
h And for none other respect.
i Meaning, the nomber is very small.
k He will direct such with his spirite to folowe the right way.
l He shall prosper both in spirituall and corporall things.
m His counsell conteined in his worde, whereby he declareth that he is the protector of the faithfull.
n My griefe is increased because of mine enemies crueltie.
o The greater that his afflictions were, & the more that his enemies increased, the more neere sele he Gods helpe.
p For as much as I haue behaued my selfe vprightly toward mine enemies, let them knowe that thou art the defender of my iust cause.

PSAL. XXVI.

1 *David oppressed with many iniuries, finding no helpe in the worlde, calleth for ayde from God: and assured of his integritie towarde Saul, desireth God to bee his iudge, and to defend his innocencie. 6 Finally hee maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the companie of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open prayses and thankesgiuing.*

¶ A Psalme *of David.*

Iudge me, a O Lorde, for I haue walked in mine
innocency: my trust hath bene also in the Lorde:
therefore shall I not slide.
2 Proue me, O Lorde, and trie me: examine
my b reines, and mine heart.
3 For thy c louing kindnesse *is* before mine
eyes: therefore haue I walked in thy trueth.
4 I haue not d hanted with vaine persons, nei-
ther kept companie with the dissemblers.
5 I haue hated the assemblie of the euill, and
haue not companied with the wicked.

a Hee fleeth to God to be the iudge of his iust cause, seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c He sheweth what staied him, that he did not recompense euill for euill.
d Hee declareth that they cannot walke in simplicitie before God, that delite in the companie of the vngodly.

6 I will e wash mine handes in innocencie, O
Lord, and compasse thine altar,
7 That I may declare with the voyce of
thankesgiuing, and set foorth all thy wonderous
workes.
8 O Lorde, I haue loued the habitation of
thine house, and the place where thine honour
dwelleth.
9 f Gather not my soule with the sinners, nor
my life with the bloodie men:
10 In whose handes *is* g wickednesse, and their
right hand is full of bribes.
11 But I will walke in mine innocencie: re-
deeme me *therefore*, and be mercifull vnto me.
12 My foote standeth in h vprightnesse: I will
praise thee, O Lord, in the Congregations.

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.
f Destroy me not in the ouerthrowe of the wicked.
g Whose cruell handes doe execute the malicious deuises of their hearts.
h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

PSAL. XXVII.

1 *David maketh this Psalme being deliuered from great perils, as appeareth by the prayses and thankesgiuing annexed: 4 Wherein wee may see the constant faith of David against the assaults of all his enemies, 7 And also the ende wherefore he desireth to liue and to be deliuered, onely to worship God in his Congregation.*

¶ A Psalme *of David.*

The Lord *is* my a light and my saluation, whom
shall I feare? the Lorde *is* the strength of my
life, of whom shall I be afraide?
2 When the wicked, *euen* mine enemies and
my foes came vpon me to eate vp my flesh, they
stumbled and fell.
3 Though an hoste pitched against me, mine
heart should not be afraide: though warre be rai-
sed against me, I will trust in b this.
4 c One thing haue I desired of the Lorde,
that I will require, *euen* that I may dwell in the
house of the Lorde all the dayes of my life, to
beholde the beautie of the Lorde, and to visite
his Temple.
5 For in the time of trouble hee shall hide
me in his Tabernacle: in the secrete *place* of
his pauilion shall he hide me, *and* set me vp vpon
a rocke.
6 d And nowe shall hee lift vp mine head a-
boue mine enemies rounde about me: therefore
will I offer in his Tabernacle sacrifices of ioy: I will
sing and praise the Lord.
7 Hearken vnto my voyce, O Lorde, *when*
I crie: haue mercie also vpon mee and heare
mee.
8 *When thou saidest*, e Seeke ye my face, mine
heart answered vnto thee, O Lorde, I will seeke
thy face.
9 Hide not *therefore* thy face from me, nor
cast thy seruant away in displeasure: thou hast bene
my succour: leaue me not, neither forsake me, O
God of my saluation.
10 f Though my father and my mother
shoulde forsake mee, yet the Lorde will gather
me vp.
11 Teache me thy way, O Lorde, and leade
me in a right path, because of mine enemies.
12 Giue me not vnto the g lust of mine aduer-
saries: for there are false witnesses risen vp against
me, and such as speake cruelly.
13 *I should haue fainted*, except I had belee-
ued to see the goodnes of the h Lorde in the land
of the liuing.
14 i Hope in the Lorde: be strong, and he shall
comfort thine heart, and trust in the Lord.

a Because he was assured of good successe in all his dangers, and that his saluation was surely laide vp in God, he feared not the tyrannie of his enemies.
b That God will deliuer me, & giue my faith the victorie.
c The losse of countrey, wife and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy Name in the middes of the congregation.
d David assured him selfe by the Spirite of prophecie that he shoulde ouercome his enemies, & serue God in his Tabernacle.
e He groundeth vpon Gods promes, and sheweth that he is most willing to obey his commandement.
f He magnifieth Gods loue towardes his, which farre passeth the most tender loue of parents towards their children.
g But either pacifie their wrath, or bridle their rage.
h In this present life before I die, as Isa. 38.11.
i He exhorteth himself to depend on the Lord, seeing he neuer failed in his promes.

PSAL.

PSAL. XXVIII.

1 *Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he desireth to be rid of them,* 4 *And crieth for vengeance against them: and at length assureth him selfe, that God hath heard his prayer.* 9 *Unto whose tuition he commendeth all the faithfull.*

¶ A Psalme *of Dauid.*

VNto thee, O Lord, doe I crie: O my strength, be not deafe toward me, lest, if thou answere me not, I be a like them that goe downe into the pitte.

2 Heare the voyce of my petitions, when I crie vnto thee, when I holde vp mine handes toward thine b holy Oracle.

3 c Drawe me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice *is* in their hearts.

4 d Reward them according to their deedes, and according to the wickednesse of their inuentions: recompense them after the worke of their handes: render them their reward.

5 For they regard not the workes of the Lord, nor the operation of his handes: *therefore* e breake them downe, and build them not vp.

6 f Praised *be* the Lord, for he hath heard the voyce of my petitions.

7 The Lorde *is* my strength and my shielde: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lorde *is* g their strength, and he is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

a He counteth himselfe as a dead man, till God shew his fauour toward him, and graunt him his petition.
b He vsed this outward meanes to helpe the weaknesse of his faith: for in that place was the Arke, and there God promised to shewe the tokens of his fauour.
c Destroy not the good with the bad.
d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God wold punish the persecuters of his Church.
e Let them be vtterly destroyed, as Malac.1.4.
f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayses.
g Meaning, his souldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 *The Prophet exhorteth the princes and rulers of the worlde, (which for the most part thinke there is no God)* 3 *At the least to feare him for the thunders and tempest, for feare whereof all creatures tremble.* 11 *And though thereby God threateneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to prayse his Name.*

¶ *A Psalme of Dauid.*

GIue vnto the Lord, ye a sonnes of the mightie: giue vnto the Lord glorie and strength.

2 Giue vnto the Lorde glorie *due* vnto his Name: worship the Lorde in the glorious Sanctuarie.

3 The b voyce of the Lord *is* vpon the waters: the God of glorie maketh it to thunder: the Lord *is* vpon the great waters.

4 The voyce of the Lord *is* mightie: the voyce of the Lord *is* glorious.

5 The c voyce of the Lord breaketh the cedars: yea, the Lorde breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon *also* and d Shirion like a yong vnicorne.

7 The voyce of the Lord deuideth the e flames of fire.

8 The voyce of the Lorde maketh the wildernesse to tremble: the Lord maketh the wildernesse of f Kadesh to tremble.

9 The voyce of the Lorde maketh the hindes to g calue, and h discouereth the forestes: *therefore* in his i Temple doth euery man speake of *his* glory.

10 The Lord sitteth vpon the k flood, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

a He exhorteth the proud tyrants to humble them selues vnder Gods hand, and not to be inferiour to brute beastes and domme creatures.
b The thunder clappes, that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh the most strong trees, & shall men thinke their power to be able to resist God?
d Called also Hermon.
e It causeth the lightnings to shoote and glide.
f In places most desolate, whereas seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pearceth the most secret places.
i Though the wicked are nothing mooued with these sights, yet the faithfull praise God.
k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 *When Dauid was deliuered from great danger, hee rendred thankes to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towardes his children.* 7 *And also that the fall from prosperitie to aduersitie is sudden.* 8 *This done, he returneth to prayer, promising to prayse God for euer.*

¶ * *A Psalme* or *song of the* * *dedication of the* a *house of Dauid.*

I Will magnifie thee, O Lorde: b for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lorde my God, I cried vnto thee, and thou hast c restored me.

3 O Lorde, thou hast brought vp my d soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing praises vnto the Lorde, ye e his Saintes, and giue thankes f before the remembrance of his Holinesse.

5 * For *he endureth but* a while in his anger: *but* in his fauour *is* life: weeping may abide at euening, but ioy *commeth* in the morning.

6 And in my g prosperitie I saide, I shall neuer be moued.

7 *For* thou Lord of thy goodnes haddest made my h mountaine to stand strong: *but* thou diddest hide thy face, *and* I i was troubled.

8 *Then* cried I vnto thee, O Lord, and prayed to my Lord.

9 What profite *is there* in my blood, when I goe downe to the pit? shall the dust k giue thankes vnto thee? or shall it declare thy trueth?

10 Heare, O Lorde, and haue mercie vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded mee with gladnesse.

12 Therefore shall my l tongue praise thee and not cease: O Lorde my God, I will giue thankes vnto thee for euer.

* 2.Sam.7.2.
* Deut.20.5.
a After that Absalom had polluted it with most filthie fornication.
b He condemneth them of great ingratitude, which doe not praise God for his benefites.
c Restored from the rebellion of Absalom.
d Meaning that he escaped death most narowly.
e The word signifieth them that haue receiued mercie and shewe mercie liberally vnto others.
f Before his Tabernacle.
* Psal.145.8. isai.54.7.8. 2.cor.4.17.
g I put too much confidence in my quiet state, as Iere.31.18. 2.Chron.32.24.25.
h I thought thou hadest established me in Zion most surely.
i After that thou hadest withdrawen thine helpe, I felt my miserie.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lorde here in earth: therefore he would liue to praise his Name, which is the ende of mans creation.
l Because thou hast preserued me, that my tongue shoulde prayse thee, I will not be vnmindefull of my duetie.

PSAL. XXXI.

1 *Dauid deliuered from some great danger, first rehearseth what meditation hee had by the power of faith, when death was before his eyes, his enemie being ready to take him.* 15 *Then he affirmeth that the fauour of God is alwayes ready to those that feare him.* 20 *Finally hee exhorteth all the faithfull to trust in God and to loue him, because he preserueth and strengtheneth them, as they may see by his example.*

¶ *To him that excelleth. A Psalme of Dauid.*

IN * thee, O Lorde, haue I put my trust: let me neuer be confounded: deliuer me in thy a righteousnesse.

2 Bowe downe thine eare to me: make haste to deliuer me: be vnto me a strong rocke, *and* an house of defence to saue me.

3 For thou art my rocke and my fortresse: therefore for thy Names sake direct mee and guide me.

4 Drawe me out of the b nette, that they haue laide priuilie for me: for thou art my strength.

* 1.Sam.23.14. psalm.71.1.
a For then God declareth himselfe iust, when he preserueth his according as he hath promised.
b Preserue me from the craftie counsels and subtill practises of mine enemies.

5 Into thine c hand I commend my ſpirit: *for*
thou haſt redeemed me, O Lord God of trueth.
6 I haue hated them that giue themſelues to
deceitfull vanities: for I d truſt in the Lord.
7 I will be glad and reioyce in thy mercie: for
thou haſt ſeene my trouble: thou haſt knowen my
ſoule in aduerſities,
8 And thou haſt not ſhut mee vp in the hand
of the enemie, *but* haſt ſet my feete at e large.
9 Haue mercie vpon me, O Lorde: for I am in
trouble: mine f eye, my ſoule and my bellie are
conſumed with griefe.
10 For my life is waſted with heauineſſe, and
my yeeres with mourning: my ſtrength faileth for
my paine, and my bones are conſumed.
11 I was a g reproche among all mine enemies,
but ſpecially among my neighbours: and a feare to
mine acquaintance, h who ſeeing me in the ſtreete,
fled from me.
12 I am forgotten, as a dead man out of minde:
I am like a broken veſſell.
13 For I haue heard the rayling of i great men:
feare *was* on euery ſide, while they conſpired toge-
ther againſt me, *and* conſulted to take my life.
14 But I truſted in thee, O Lord: I ſaid, k Thou
art my God.
15 My l times are in thine hande: deliuer mee
from the hande of mine enemies, and from them
that perſecute me.
16 Make thy face to ſhine vpon thy ſeruant,
and ſaue me through thy mercie.
17 Let mee not be confounded, O Lorde: for I
haue called vpon thee: let the wicked bee put to
confuſion, *and* m to ſilence in the graue.
18 Let the lying lips bee made dumme, which
cruelly, proudly and ſpitefully ſpeake againſt the
righteous.
19 Howe great is thy goodneſſe, which thou
n haſt layde vp for them, that feare thee! *and* done
to them, that truſt in thee, *euen* before the ſonnes
of men!
20 Thou doeſt hide them † o priuily in thy
preſence from the pride of men: thou keepeſt
them ſecretly in thy Tabernacle from the ſtriſe of
tongues.
21 Bleſſed *be* the Lorde: for hee hath ſhewed
his marueilous kindeneſſe toward me in a p ſtrong
citie.
22 Though I ſaid in mine q haſte, I am caſt out
of thy ſight, yet thou heardeſt the voyce of my
prayer, when I cryed vnto thee.
23 Loue yee the Lorde all his ‖ Saints: *for* the
Lord preſerueth the faithfull, and rewardeth abun-
dantly the proude doer.
24 All ye that truſt in the Lorde, bee r ſtrong,
and he ſhall eſtabliſh your heart.

c Hee deſireth God not onely to take care for him in this life, but that his ſoule may be ſaued after this life.
d This affection ought to be in all Gods children, to hate whatſoeuer thing is not grounded vpon a ſure truſt in God, as deceitfull and vaine.
e Largenes ſignifieth comfort, as ſtraightnes ſorowe and perill.
f Meaning, that his ſorowe and torment had continued a great while.
g Mine enemies had drawen all men to their part againſt me, euen my chiefe friends.
h They were afraide to ſhewe me any token of friendſhip.
i They that were in authoritie, condemned me as a wicked doer.
k I had this teſtimonie of conſcience, that thou wouldeſt defend mine innocencie.
l Whatſoeuer changes come, thou gouerneſt them by thy prouidence.
m Let death deſtroy them to the intent that they may hurt no more.
n The treaſures of Gods mercy are alwayes layed vp in ſtore for his children, albeit at all times they doe not enioy them.
† *Ebr. in the ſecret of thy face.*
o That is, in a place where they ſhall haue thy comfort, and be hid ſafely from the enemies pride.
p Meaning, there was no citie ſo ſtrong to preſerue him, as the defence of Gods fauour. q And ſo by my raſhneſſe and infidelitie deſerued to haue bene forſaken. ‖ *Or, yee that feele his mercies.* r Bee conſtant in your vocation, and God will confirme you with heauenly ſtrength.

PSAL. XXXII.

1 *David puniſhed with grieuous ſickeneſſe for his ſinnes, counteth them bleſſed to whome God doth not impute their tranſgreſſions.* 5 *And after that he had confeſſed his ſinnes and obtained pardon,* 6 *Hee exhorteth the wicked men to liue godly,* 11 *And the good to reioyce.*

¶ A Pſalme *of David to giue* a *inſtruction.*

BLeſſed *is he* whoſe wickednes is b forgiuen, *and*
whoſe ſinne is couered.
2 Bleſſed *is* the man, vnto whome the Lorde
imputeth not iniquitie, and in whoſe ſpirite *there is*
no guile.
3 When I helde my c tongue, my bones con-
ſumed, *or* when I d roared all the day,
4 (For thine hand is heauie vpon me, day and
night: *and* my moyſture is turned into the drought
of ſummer. Selah.)
5 *Then* I e acknowledged my ſinne vnto thee,
neither hidde I mine iniquitie: *for* I thought, I will
confeſſe againſt my ſelfe my wickedneſſe vnto the
Lorde, and thou forgaueſt the puniſhment of my
ſinne. Selah.
6 Therefore ſhal euery one, that is godly, make
his prayer vnto thee in a f time, when thou mayeſt
be found: ſurely in the flood of great waters g they
ſhall not come neere him.
7 Thou art my ſecret place: thou preſerueſt
me from trouble: thou compaſſeſt me about with
ioyfull deliuerance. Selah.
8 I will h inſtruct thee, and teache thee in the
way that thou ſhalt goe, *and* I will guide thee with
mine eye.
9 Bee yee not like an horſe, *or* like a mule,
which vnderſtand not: whoſe i mouthes thou doeſt
binde with bitte and bridle, leaſt they come neere
thee.
10 Many ſorowes *ſhall come* to the wicked: but
he, that truſteth in the Lord, mercie ſhall compaſſe
him.
11 Bee glad ye righteous, and k reioyce in the
Lorde, and bee ioyfull all yee, that are vpright in
heart.

a Concerning the free remiſſion of ſinnes, which is the chiefeſt point of our faith. b To be iuſtified by faith, is to haue our ſinnes freely remitted, and to be reputed iuſt, Rom 4.6.
c Betweene hope and deſpaire.
d Neither by ſilence nor crying found I eaſe: ſignifying, that before the ſinner be reconciled to God, he feeleth a perpetuall torment.
e He ſheweth that as Gods mercie is the onely cauſe of forgiueneſſe of ſinnes, ſo the meanes thereof are repentance and confeſſion, which proceede of faith.
f When neceſſitie cauſeth him to ſeeke to thee for helpe, Iſa. 55.6.
g To wit, the waters, and great dangers.
h David promiſeth to make the reſt of Gods children partakers of the benefites, which he felt, and that he will diligently looke and take care to direct them in the way of ſaluation. i If men can rule brute beaſtes, thinke they that God will not bridle and tame their rage? k He ſheweth that peace and ioy of conſcience in the holy Ghoſt is the fruite of faith.

PSAL. XXXIII.

1 *He exhorteth good men to prayſe God for that he hath not onely created all things, and by his prouidence gouerneth the ſame, but alſo is faithfull in his promiſes,* 10 *Hee vnderſtandeth mans heart, and ſcattereth the counſell of the wicked,* 16 *So that no man can be preſerued by any creature or mans ſtrength: but they that put their confidence in his mercie, ſhalbe preſerued from all aduerſities.*

REioyce in the Lord, O ye righteous: *for* it a be-
commeth vpright men to be thankefull.
2 Praiſe the Lorde with harpe: ſing vnto him
with viole *and* b inſtrument of ten ſtrings.
3 Sing vnto him a new ſong: ſing cheerefully
with a loude voyce.
4 For the c word of the Lord *is* righteous, and
all his d workes *are* faithfull.
5 Hee e loueth righteouſneſſe and iudgement:
the earth is full of the goodneſſe of the Lord.
6 By the worde of the Lorde were the hea-
uens made, and all the hoſte of them by the breath
of his mouth.
7 Hee f gathereth the waters of the ſea toge-
ther as vpon an heape, and layeth vp the depths in
his treaſures.
8 Let all the earth feare the Lord: let all them
that dwell in the world, feare him.
9 For he ſpake, and it was done: he comman-
ded, and it ‖ ſtood.
10 The Lorde breaketh the g counſell of the
heathen, *and* bringeth to nought the deuices

a It is the duetie of the godly to ſet foorth the prayſes of God for his mercie and power ſhewed towarde them.
b To ſing on inſtruments was a part of the ceremoniall ſeruice of the Temple, which doeth no more appertaine vnto vs, then the ſacrifices, cenſings and lightes.
c That is, counſell or commandement in gouerning the worlde.
d That is, the effect and execution.
e Howeſoeuer the worlde iudgeth of Gods workes, yet hee doeth all things according to iuſtice and mercie. f By the creation of the heauens and beautifull ornament, with the gathering alſo of the waters, hee ſetteth foorth the power of God, that all creatures might feare him. ‖ *Or, was created.* g No counſell can preuaile againſt God, but he defeateth it and it ſhall haue euill ſucceſſe.

of

of the people.
11 The counsell of the Lorde shall stand for e-
uer, *and* the thoughts of his heart throughout all
ages.
12 Blessed *is* that nation, whose [h] God is the
Lord: *euen* the people *that* he hath chosen for his
inheritance.
13 The Lorde [i] looketh downe from heauen,
and beholdeth all the children of men.
14 From the habitation of his dwelling he be-
holdeth all them that dwell in the earth.
15 He [k] facioneth their hearts euery one, *and*
vnderstandeth all their workes.
16 The [l] King is not saued by the multitude of
an hoste, *neither* is the mightie man deliuered by
great strength.
17 A horse is a vaine helpe, and shal not deli-
uer *any* by his great strength.
18 Beholde, [m] the eye of the Lorde *is* vpon
them that feare him, *and* vpon them, that trust in
his mercie,
19 To deliuer their soules from death, and to
preserue them in famine.
20 [n] Our soule waiteth for the Lord: *for* he is
our helpe and our shield.
21 Surely our heart shall reioyce in him, be-
cause we trusted in his holy Name.
22 Let thy mercie, O Lord, be vpon vs, as we
trust in thee.

h He sheweth that all our felicitie standeth in this, that the Lord is our God.
i He prouveth that all things are gouerned by Gods prouidence and not by fortune.
k Therefore he knoweth their wicked enterprises.
l If Kings and the mightie of the worlde cannot bee saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes?
m God sheweth that toward his of his mercie, which man by no meanes is able to compasse.
n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1.Sam.21.11. whom in this title hee calleth Abimelech (which was a generall name to all the Kings of the Philistims) he praiseth God for his deliuerance, 3 Prouoking all others by his example to trust in God, to feare and serue him: 14 Who defendeth the godly with his Angels, 15 And vtterly destroyeth the wicked in their sinnes.

¶ A Psalme *of Dauid, when hee changed his behauiour before Abimelech, who droue him away, and he departed.*

I Will [a] alway giue thankes vnto the Lorde: his
praise *shalbe* in my mouth continually.
2 My soule shall glory in the Lord: the [b] hum-
ble shall heare it, and be glad.
3 Praise ye the Lord with me, and let vs mag-
nifie his Name together.
4 I sought the Lord, and he heard me: yea, he
deliuered me out of all my [c] feare.
5 They [d] shall looke vnto him, and runne *to
him*: and their faces shall not be ashamed, *saying*,
6 This poore man cried, and the Lorde heard
him, and saued him out of all his troubles.
7 The [e] Angel of the Lorde pitcheth round
about them, that feare him, and deliuereth them.
8 Taste ye and see, how gratious the Lorde is:
blessed *is* the man that trusteth in him.
9 Feare the Lord, ye his Saintes: for nothing
wanteth to them that feare him.
10 The [f] lyons do lacke and suffer hunger, but
they, which seeke the Lord, shall [g] want nothing
that is good.
11 Come children, hearken vnto me: I will
teach you the [h] feare of the Lord.
12 * What man is he, that desireth life, and
loueth *long* dayes for to [i] see good?
13 Keepe thy tongue from euill, and thy lips,
that they speake no guile.

a He promiseth neuer to become vnmindefull of Gods great benefite for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They shalbe bolde to flee to thee for succour, when they shall see thy mercies toward me.
e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience, profit more then they, which rauine and spoyle.
g If they abide the last tryall. h That is, the true religion and woorshippe of God. * 1.Peter 3.10. i Seeing all men naturally desire felicitie, he wondreth why they cast themselues willingly into miserie.

14 Eschewe euill and doe good: seeke peace
and follow after it.
15 The eyes of the Lord *are* vpon the righte-
ous, and his eares *are open* vnto their crie.
16 *But* the [k] face of the Lord *is* against them
that doe euill, to cut off their remembrance from
the earth.
17 *The righteous* crie, and the Lorde heareth
them, and deliuereth them out of all their trou-
bles.
18 The Lorde is neere vnto them that are of a
[l] contrite heart, and wil saue such as be afflicted in
Spirite.
19 Great *are* the troubles of the righteous: but
the Lord deliuereth him out of them all.
20 [m] He keepeth all his bones: not one of them
is broken.
21 *But* malice shal slay the [n] wicked: and they
that hate the righteous, shall perish.
22 The Lord [o] redeemeth the soules of his ser-
uants: and none, that trust in him, shall perish.

k The anger of God doeth not onely destroy the wicked, but also abolisheth their name for euer.
l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them.
m And as Christ saith, all the haires of his head.
n Their wicked enterprises shall turne to their owne destruction.
o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, all that had any authoritie vnder him, to flatter their King (as is the course of the worlde) did also most cruelly persecute Dauid: against whome he prayeth God to pleade and to auenge his cause, 8 That they may be taken in their nets and snares, which they layed for him, that his innocencie may be declared, 27 And that the innocent, which taketh part with him, may reioyce and prayse the Name of the Lorde, that thus deliuereth his seruant. 28 And so he promiseth to speake foorth the iustice of the Lorde, and to magnifie his Name all the dayes of his life.

¶ A Psalme *of Dauid.*

P Leade thou my [a] cause, O Lorde, with them
that striue with me: fight thou against them,
that fight against me.
2 [b] Lay hande vpon the shielde and buckler,
and stand vp for mine helpe.
3 Bring out also the speare and stop *the way* a-
gainst them, that persecute me: say vnto my [c] soule,
I am thy saluation.
4 Let them be confounded and put to shame,
that seeke after my soule: let them bee turned
backe, and brought to confusion, that imagine
mine hurt.
5 Let them be as chaffe before the winde, and
let the Angel of the Lord [d] scatter *them*.
6 Let their way be darke and slippery: and
let the Angel of the Lord persecute them.
7 For [e] without cause they haue hid the pit &
their net for me: without cause haue they digged
a pit for my soule.
8 Let destruction come vpon [f] him at vn-
wares, and let his net, that he hath laide priuily,
take him: let him fall into [g] the same destruction.
9 Then my soule shalbe ioyfull in the Lorde:
it shall reioyce in his saluation.
10 All my [h] bones shall say, Lorde, who is
like vnto thee, which deliuerest the poore from
him, that is too strong for him! yea, the poore
and him that is in miserie, from him that spoyleth
him!
11 [i] Cruell witnesses did rise vp: they asked of
me things that I knew not.
12 They rewarded me euill for good, to [k] haue
spoyled my soule.
13 Yet I, when they were sicke, I was clothed
with a sacke: I humbled my soule with fasting:

a Hee desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outwarde weapons, to assure vs of his present power.
c Assure me against these tentations, that thou art the authour of my saluation.
d Smite them with the spirite of giddinesse that their enterprises may be foolish, and they receiue iust reward.
e Shewing that we may not call God to be a reuenger, but onely for his glorie, and when our cause is iust.
f When he promiseth to himselfe peace.
g Which hee prepared against the children of God.
h He attributeth his deliuerance onely to God, praysing him therefore both in soule and body. i That would not suffer me to purge my selfe. k To haue taken from me all comfort, and brought me into despaire.

and

and [l] my prayer was turned vpon my bosome.
14 I behaued my selfe as to *my* friend, *or* as to
my brother: I humbled my selfe, mourning as one
that bewaileth his mother.
15 But in mine [m] aduersitie they reioyced, and
gathered themselues together: the abiects assem-
bled themselues against me, and I knewe not: they
tare [n] me and ceased not,
16 With the false skoffers at [o] bankets, gna-
shing their teeth against me.
17 Lord, how long wilt thou beholde *this?* de-
liuer my soule from their tumult, *euen* my deso-
late *soule* from the lions.
18 *So* will I giue thee thankes in a great Con-
gregation: I will praise thee among much people.
19 Let not them that are mine enemies, vn-
iustly reioyce ouer mee, neither let them
[p] winke with the eye, that hate mee without a
cause.
20 For they speake not as friendes: but they
imagine deceitfull woordes against the ‖ quiet of
the land.
21 And they gaped on mee with their
mouthes, saying, Aha, aha, [q] our eye hath seene.
22 Thou hast seene it, O Lorde: keepe not si-
lence: be not farre from me, O Lord.
23 Arise and wake to my iudgement, *euen* to
my cause, my God, and my Lord.
24 Iudge me, O Lorde my God, according to
thy [r] righteousnesse, and let them not reioyce ouer
mee.
25 Let them not say in their hearts, [s] O our
soule reioyce: neither let them say, We haue de-
uoured him.
26 Let them be confounded, and put to shame
[t] together, that reioyce at mine hurt: let them bee
clothed [u] with confusion and shame, that lift vp
themselues against me.
27 *But* let them be ioyful and glad, [x] that loue
my righteousnesse: yea, let them say alway, Let the
Lord be magnified, which loueth the [y] prosperitie
of his seruant.
28 And my tongue shall vtter thy righteous-
nesse, *and* thy praise euery day.

l I prayed for them with inwarde affectiõ, as I would haue done for my selfe: or, I declared mine affectiõ with bowing downe mine head.
m When they saw me ready to slip & as one that halted for infirmitie.
n With their railing wordes.
o The worde signifieth cakes: meaning, ỷ the proude courtiers at their deintie feastes scoffe, raile, & conspire his death.
p In token of contempt and mocking.
‖ *Or, clefts of the earth: meaning himselfe & others in their miserie.*
q They reioyced as though they had now seene Dauid ouerthrowen.
r It is the iustice of God to giue to the oppressers affliction, and to the oppressed aide & reliefe, 2.Thes.1.6.
s Because wee haue that which we sought for, seeing he is destroied.
t That is, at once, were they neuer so many or mightie.
u This prayer shall alwayes be verified against them that persecute the faithfull.
x That at least fauour my right, though they be not able to helpe me.
y Hee exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 *The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednesse.* 6 *Then hee turneth to consider the vnspeakeable goodnesse of God towards all creatures:* 9 *But specially towardes his children, that by the faith thereof he may bee comforted and assured of his deliuerance by this ordinarie course of Gods woorke,* 13 *Who in the ende destroyeth the wicked and saueth the iust.*

¶ *To him that excelleth.* A Psalme *of Dauid, the seruant of the Lord.*

WIckednes sayth to the wicked man, [a] euen
in mine heart, *that there is* no feare of God
before his eyes.
2 For hee [b] flattereth himselfe in his owne
eyes, while his iniquitie is foũd *worthy* to be hated.
3 The wordes of his mouth *are* iniquitie and
[c] deceit: hee hath left off to vnderstande *and* to
doe good.
4 He [d] imagineth mischiefe vpon his bed: he
setteth himselfe vpon a way, *that is* not good, *and*
doeth not abhorre euill.

a I see euidently by his deedes, that sinne pusheth forward the reprobate from wickednes to wickednes, albeit he go about to couer his impietie.
b Though all other detest his vile sinne, yet he himselfe seeth it not.
c The reprobate mocke at wholesome doctrine and put not difference betweene good and euill.
d By describing at large the nature of the reprobate, hee admonisheth the godly to beware of these vices.

5 Thy [e] mercy, O Lord, *reacheth* vnto the hea-
uens, *and* thy faithfulnesse vnto the cloudes.
6 Thy righteousnesse *is* like the † mightie
moũtaines: thy iudgements *are like* a great [f] deepe:
thou, Lord, doest saue man and beast.
7 How excellent is thy mercy, O God! there-
fore the children of men trust vnder the shadowe
of thy wings.
8 They shalbe [g] satisfied with the fatnesse of
thine house, and thou shalt giue them drinke out
of the riuer of thy pleasures.
9 For with thee *is* the well of life, *and* in thy
light shall we see light.
10 Extend thy louing kindnes vnto them that
[h] knowe thee, and thy righteousnesse vnto them
that are vpright in heart.
11 Let not ỷ [i] foote of pride come against me,
and let not the hand of ỷ wicked men moue me.
12 [k] There they are fallen that worke iniquity:
they are cast downe, and shall not be able to rise.

e Though wickednesse seemeth to ouerflowe all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.
† *Ebr. the mountaines of God: for whatsoeuer is excellent, is thus called.*
f The depth of thy prouidence gouerneth all things, and dispo-seth them, albeit the wicked seeme to ouerwhelme the worlde.
g Onely Gods children haue ynough of all things both concerning this life and the life to come.
h Hee sheweth who are Gods children, to wit, they that knowe him, and leade their liues vprightly.
i Let not the proude aduance himselfe against me, neither the power of the wicked driue me away.
k That is, in their pride wherein they flatter themselues.

PSAL. XXXVII.

1 *This Psalme containeth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, and the affliction of the godly.* 7 *For how prosperously soeuer the wicked doe liue for the time, hee doeth affirme their felicitie to bee vaine and transitorie, because they are not in the fauour of God, but in the ende they are destroyed as his enemies,* 11 *And how miserably that the righteous seemeth to liue in the worlde, yet his ende is peace, and he is in the fauour of God, he is deliuered from the wicked and preserued.*

¶ A Psalme *of Dauid.*

FRet not [a] thy selfe because of the wicked men,
neither be enuious for the euill doers.
2 For they shall soone bee [b] cut downe like
grasse, and shall wither as the greene herbe.
3 [c] Trust thou in the Lord & do good: dwell
in the land, and thou shalt be fed assuredly.
4 And delite thy selfe in the Lorde, and hee
shall giue thee thine hearts desire.
5 [d] Commit thy way vnto the Lord, & trust
in him, and he shall bring it to passe.
6 And he shall bring foorth thy righteousnes
as the light, & thy [e] iudgement as the noone day.
7 Waite patiently vpon the Lorde and hope
in him: fret not thy selfe for him [f] which prospe-
reth in his way: *nor* for the man that bringeth *his*
enterprises to passe.
8 Cease from anger, and leaue off wrath: fret
not thy selfe [g] also to doe euill.
9 For euill doers shalbe cut off, and they that
waite vpon the Lord, they shall inherite the land.
10 [h] Therefore yet a litle while, and the wicked
shall not *appeare*, and thou shalt looke after his
place, and he shall not *be found*.
11 But * meeke men shal possesse the earth, and
shall haue their delite in the multitude of peace.
12 [i] The wicked practiseth against the iust, and
gnasheth his teeth against him.
13 *But* the Lord shal laugh him to scorne: for
he seeth, that his day is comming.
14 The wicked haue drawen *their* sworde, and
haue bent their bowe, to cast downe the poore
and needie, *and* to slay such as be of vpright con-

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state ỷ better.
b For Gods iudgement cutteth downe their state in a moment.
c To trust in God, and doe according to his will, are sure tokens, that his prouidence will neuer faile vs.
d Be not led by thine owne wisdome, but obey God, and he will finish his worke in thee.
e As the hope of the day light causeth vs not to be offended with the darkenesse of the night: so ought we paciently to trust ỷ God will cleare our cause & restore vs to our right.
f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Iob. 21.7.&c.
g Meaning, except he moderate his affections, he shalbe ledde to doe as they doe.
h He correcteth the impaciencie of our nature, which cannot abide till the fulnesse of Gods time be come.
* *Matth.5.5.*
i The godly are assured that the power and craft of the wickhd shall not preuaile against them, but fall on their owne neckes and therefore ought paciently to abide Gods time, and in the meane while bewaile their sinnes, & offer vp their teares as a sacrifice of their obedience.

uersation.
15 But their sword shall enter into their owne
heart, and their bowes shalbe broken.
16 ᵏA small thing vnto the iust man is better,
then great riches to the wicked *and* mightie.
17 For the armes of the wicked shall be bro-
ken: but the Lord vpholdeth the iust men.
18 The Lorde ˡ knoweth the dayes of vp-
right men, and their inheritance shall be per-
petuall.
19 They shall not be confounded in the peri-
lous time, and in the dayes of famine they shal haue
ᵐ ynough.
20 But the wicked shall perish, and the ene-
mies of the Lorde shall be consumed as the ⁿ fatte
of lambes: *euen* with the smoke shall they con-
sume away.
21 The wicked boroweth and payeth not a-
gaine: but the righteous is mercifull, and ᵒ giueth.
22 For such as be blessed *of God*, shall inherite
the lande, and they that be cursed of him, shall be
cut off.
23 ᵖ The pathes of man are directed by the
Lord: for he loueth his way.
24 Though he ᑫ fall, he shall not be cast off,
for the Lord putteth vnder his hand.
25 I haue bene yong, and am olde: yet I sawe
neuer the righteous forsaken, nor his ʳ seede beg-
ging bread.
26 *But* he is euer mercifull and lendeth, and
his seede *enioyeth* the blessing.
27 Flee from euill and doe good, and dwell
for euer.
28 For the Lord loueth iudgement, and forsa-
keth not his Saintes: they shall be preserued for e-
uermore: but the seede of the wicked shall bee
cut off.
29 The righteous men shall inherite the lande,
and dwell therein ˢ for euer.
30 The ᵗ mouth of the righteous will speake
of wisedome, and his tongue will talke of iudge-
ment.
31 *For* the Lawe of his God *is* in his heart, *and*
his steppes shall not slide.
32 The wicked watcheth the righteous, and
seeketh to slay him.
33 *But* the Lord wil not leaue him in his hand,
nor condemne him, when he is ᵘ iudged.
34 Waite thou on the Lorde, and keepe his
way, and he shall exalt thee, that thou shalt inhe-
rite the lande: when the wicked men shall perish,
thou shalt see.
35 I haue seene the wicked strong, and sprea-
ding himselfe like a greene bay tree.
36 Yet he ˣ passed away, and loe, he was gone,
and I sought him, but he could not be found.
37 ʸ Marke the vpright man, and beholde the
iust: for the end of *that* man *is* peace.
38 But the transgressours shall bee destroyed
together, *and* the ende of the wicked shall bee
cut off.
39 But the ᶻ saluation of the righteous men
shalbe of the Lord: he *shalbe* their strength in the
time of trouble.
40 For the Lorde shall helpe them, and deliuer
them: he shall deliuer them from the wicked, and
shall saue them, because they trust in him.

k For they are daily fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer ynough, but euer hunger.
l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.
m For God will giue them contented mindes, and that which shalbe necessarie.
n They shall vanish away suddenly: for they are fed for the day of slaughter.
o God so furnisheth him with his blessing, that he is able to helpe others.
p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.
q When God doeth exercise his faith with diuers tentations.
r Though the iust man die, yet Gods blessings are extended to his posteritie, & though God suffer some iust man to lacke temporal benefits, yet he recompenseth him with spirituall treasures.
s They shall continually be preserued vnder Gods wings, and haue at least inward rest.
t These three points are required of the faithfull, that their talke be godly, that Gods lawe be in their heart, & that their life be vpright.
u For though it be sometime so expedient both for Gods glorie and their saluation, yet he will approoue their cause, and reuenge their wrong.
x So that the prosperitie of the wicked is but as a cloude, which vanisheth away in a moment.
y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.
z Hee sheweth that the patient hope of the godly is neuer in vaine, but in the ende hath good successe, though for a time God prooue them by sundrie tentations.

PSAL. XXXVIII.

1 *Dauid lying sicke of some grieuous disease, acknowledgeth him selfe to bee chastised of the Lorde for his sinnes, and therefore prayeth God to turne away his wrath.* 5 *Hee vttereth the greatnesse of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friendes, euill intreated of his enemies.* 22 *But in the ende with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.*

¶ *A Psalme of Dauid for* ᵃ *remembrance.*

O Lorde, rebuke me not in thine ᵇ anger, nei-
ther chastise me in thy wrath.
2 For thine ᶜ arrowes haue light vpon me, and
thine hand lyeth vpon me.
3 There *is* nothing sound in my flesh, because
of thine anger: neither *is* there rest in my bones be-
cause of my ᵈ sinne.
4 For ᵉ mine iniquities are gone ouer mine
head, *and* as a weightie burden they are too heauie
for me.
5 My woundes are putrified, and corrupt be-
cause of ᶠ my foolishnes.
6 I am bowed, *and* crooked very sore: I goe
‖ mourning all the day.
7 For my reines are full of burning, and there
is nothing sound in my flesh.
8 I am weakened and sore broken: I ᵍ roare
for the very griefe of mine heart.
9 Lord, *I powre* my whole desire before thee,
and my sighing is not hid from thee.
10 Mine heart † panteth: my strength faileth
me, and the light of mine eyes, euen ʰ they are not
mine owne.
11 My louers and my friends stand aside from
my plague, and my ⁱ kinsmen stand a farre off.
12 They also, that seeke after my life, laye
snares, and they that go about to do me euil, talke
wicked things and imagine deceite continually.
13 But I as ᵏ a deafe man heard not, and *am* as
a dumme man, *which* openeth not his mouth.
14 Thus am I as a man, that heareth not, and
in whose mouth *are* no reprooses.
15 For on thee, O Lorde, doe I waite: thou wilt
heare *me*, my Lord, my God.
16 For I said, *Heare me*, least they reioyce ouer
me: *for* ˡ when my foote slippeth, they extoll them-
selues against me.
17 Surely I am ready to ᵐ halte, and my sorow
is euer before me.
18 When I declare my paine, *and* am sory for
my sinne,
19 Then mine ⁿ enemies are aliue & are migh-
tie, and they that hate me wrongfully are many.
20 They also, that rewarde euill for good, are
mine aduersaries, because I followe ᵒ goodnesse.
21 Forsake me not, O Lord: be not thou farre
from me, my God.
22 Haste thee to helpe me, O my Lorde, my
ᵖ saluation.

a To put himselfe and others in minde of Gods chastisement for sinne.
b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that hee might be able to beare it.
c Thy sicknes, wherewith thou hast visited me.
d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.
e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.
f That rather gaue place to mine owne lustes, then to the will of God.
‖ *Or, blacke, as one that is disfigured and consumed with sicknes.*
g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to crie vnto God with sure trust for deliuerance.
† *Ebr. runneth about, or, is tossed to and fro: meaning, that he was destitute of all helpe and counsell.*
h My sight fayleth me for very sorowe.
i Partly for feare and partly for pride they denied all duetie and friendship.
k For I can haue no audience before men, and therefore paciently waite for the helpe of God.

l That is, if they see that thou succour me not in time, they wil mocke and triumph, as though thou hadst forsaken me. m I am without hope to recouer my strength. n In my greatest miserie they most reioyce. o Hee had rather haue the hatred of all the worlde, then to faile in any part of his duetie to Godwarde. p Which art the authour of my saluation: and this declareth that hee prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 *Dauid vttereth with what great griefe and bitternesse of minde hee was driuen to these outragious complaintes of his infirmities.* 2 *For he confesseth that when hee had determined silence, that he brast foorth yet into wordes that hee woulde not, through the greatnesse of his griefe.* 4 *Then he rehearseth certaine requestes which taste of the infirmitie of man,* 8 *And mixeth with them many prayers: but all doe shewe a*

minde

minde woonderfully troubled, that it may plainely appeare how he did striue mightilie against death and desperation.

¶ *To the excellent* musician [a] *Jeduthun.*
A Psalme of Dauid.

I Thought, [b] I will take heede to my wayes, that
I sinne not with my tongue: I will keepe my
mouth brideled, while the wicked is in my sight.
2 I was dumme & spake nothing: I kept silẽce
euen from good, [c] and my sorow was more stirred.
3 Mine heart was hote within me, *and* while
I was musing, the fire kindled, *and* [d] I spake with
my tongue, *saying*,
4 Lord let me know mine ende, and the mea-
sure of my dayes, what it is: let mee knowe howe
long I haue to liue.
5 Beholde, thou hast made my dayes as an
hand breadth, and mine age as nothing in respect
of thee: surely euery man *in his best* state is alto-
gether [e] vanitie. Selah.
6 Doubtlesse man walketh in a shadowe, and
disquieteth himselfe in vaine: he heapeth vp *riches*,
and cannot tell who shall gather them.
7 And now Lord, what wait I for? mine hope
is euen in thee.
8 Deliuer me from all my transgressions, and
make me not a rebuke vnto the [f] foolish.
9 I should haue beene dumme, and not haue
opened my mouth, because [g] thou didst it.
10 Take thy plague away from mee: for I am
consumed by the stroke of thine hand.
11 When thou wᵗ rebukes doest chastise man
for iniquitie, thou as a moth [h] makest his [i] beautie
to consume: surely euery man *is* vanitie. Selah.
12 Heare my prayer, O Lord, & hearken vnto
my crie: keepe not silence at my teares, for I am a
stranger with thee, *&* a soiourner as al my fathers.
13 Stay *thine anger* from me, that I may reco-
uer my strength, [k] before I goe hence and be not.

a This was one of the chiefe singers, 1.Chro.16.41.
b Albeit he had appointed with himselfe patiently to haue taried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.
c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.
d He confesseth that he grudged against God, considering the greatnes of his sorowes, and the shortnes of his life.
e Yet Dauid offended in that that he reasoned with God, as though that he were too seuere toward his weake creature.
f Make me not a mocking stocke to the wicked, or wrappe me not vp with the wicked, when they are put to shame.
g Seeing my troubles came of thy prouidẽce, I ought to haue endured them patiently.
h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them. i The word signifieth all that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delite, so that the rod of God taketh away all that is desired in this worlde. k For his sorowe caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saintes to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doeth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence towardes all mankinde. 5 Then doeth he promise to giue himselfe wholy to Gods seruice, and so declareth how God is truely worshipped. 14 Afterward hee giueth thankes and praiseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.

¶ *To him that excelleth. A Psalme of Dauid.*

I Waited [a] patiently for the Lorde, and he incli-
ned vnto me, and heard my cry.
2 Hee brought mee also out of the [b] horrible
pit, out of the myrie clay, and set my feete vpon
the rocke, and ordered my goings.
3 And he hath put in my mouth [c] a new song
of praise vnto our God: many shall see it and feare,
and shall trust in the Lord.
4 Blessed *is* the man that maketh the Lorde
his trust, and regardeth [d] not the proude, nor such
as turne aside to lies.
5 [e] O Lorde my God, thou hast made thy
wonderfull workes *so* many, that none can count
in order to thee thy thoughts toward vs: I would
declare, and speake *of them*, *but* they are moe then
I am able to expresse.
6 Sacrifice & offering thou didst not desire:
(*for* [illegible] hast thou prepared) burnt offring
and sinne offering hast thou not required.
7 [g] Then said I, Lo, I come: *for* in the rolle of
the booke it *is* written of me,
8 I desired to doe thy good will, O my God:
yea, thy Law is within mine heart.
9 I haue declared *thy* righteousnesse in the
[h] great Congregation: loe, I will not refraine my
lippes: O Lord, thou knowest.
10 I haue not hidde thy righteousnesse within
mine heart, *but* I haue declared thy [i] trueth and
thy saluation: I haue not conceiled thy mercy and
thy trueth from the great Congregation.
11 Withdrawe not thou thy tender mercie
from mee, O Lord: let thy mercie and thy trueth
alway preserue me.
12 For innumerable troubles haue compassed
mee: my sinnes haue taken such holde vpon me,
that I am not able to looke vp: *yea*, they are moe
in number then the haires of mine head: there-
fore mine heart hath [k] failed me.
13 Let it please thee, O Lorde, to deliuer me:
make haste, O Lord, to helpe me.
14 Let them be [l] confounded & put to shame
together, that seeke my soule to destroye it: let
them be driuen backward and put to rebuke, that
desire mine hurt.
15 Let them be [m] destroyed for a rewarde of
their shame, which say vnto me, Aha, aha.
16 Let all them, that seeke thee, reioyce and
be glad in thee: and let them, that loue thy salua-
tion, say alway, [n] The Lord be praised.
17 Though I be poore and needie, the Lorde
thinketh on me: thou art mine helper and my de-
liuerer: my God, make no tarying.

a Though God deferred his help, yet he patiẽtly abode, till he was heard.
b He hath deliuered me from most great dangers.
c That is, a speciall occasion to praise him for Gods benefites are so many occasions for vs to praise his Name.
d To folow their example, which he must needes doe, that trusteth not onely in the Lord.
e Dauid goeth from one kinde of Gods fauour, to the contemplation of his prouidence ouer all, and confesseth that his counsels towardes vs are farre aboue our capacities: we cannot so much as tell them in order.
f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice.
g When thou haddest opened mine eares and heart, I was readie to obey thee, being assured that I was written in the booke of thine elect for this end.
h In the Church assembled in the Sanctuarie.
i Dauid here numbreth 3. degrees of our saluation: Gods mercy, whereby he pitieth vs: his righteousnesse, which signifieth his continuall protection, and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.
k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to pray.
l He desireth that Gods mercy may contend for him against the rage of his enemies. m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them, that pitie his case, 9 And complaineth of the treason of his owne friends and familiars as came to passe in Iudas, Joh.13.18. After hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most heartie thankes vnto God.

¶ *To him that excelleth. A Psalme of Dauid.*

BLessed *is* he that [a] judgeth wisely of the poore:
the Lord shall deliuer him in ẏ time of trouble.
2 The Lord will keepe him, and preserue him
aliue: he shalbe blessed vpon the earth, and thou
wilt not deliuer him vnto the will of his enemies.
3 The Lord wil strẽgthen him vpon ẏ [b] bed of
sorow: thou hast turned all his [c] bed in his sicknes.
4 *Therefore* I saide, Lorde haue mercie vpon
me: heale my soule, for I haue sinned against thee.
5 Mine enemies [d] speake euill of me, *saying*,
When shall he die, and his name perish?
6 And if hee come to see mee, hee speaketh
[e] lies, *but* his heart heapeth iniquitie within him,
and when he commeth forth, he telleth it.
7 All they ẏ hate me, whisper together against
me: *euen* against me do they imagine mine hurt.
8 [f] A mischiefe is light vpon him, and he that
lieth, shall no more rise.
9 Yea, my † familiar friend, whom I trusted,
which did eate of my bread, [g] hath lifted vp the
heele against me.

a Not condemning him as accursed, whome God doth visit, knowing that there are diuers causes, why God layeth his hand vpon vs, and afterward he restoreth vs.
b When for sorow and griefe of minde he casteth himselfe vpon his bed.
c Thou hast restored him in his sicke bed and sent him comfort.
d That is, curse me, and cannot haue their cruell hate quenched but with my shamefull death.
e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof. f The enemies thought by his sharpe punishments, that God was become his mortall enemie. † Ebr. the man of my peace. g As Dauid felt this falsehood, and as it was chiefly accomplished in Christ, Iohn 13. 18. so shall his members continually prooue the same.

10 Therefore, O Lord, haue mercy vpon mee,
and raise me vp: so I shall reward them.
11 By this I know that thou fauourest me, be-
cause mine enemie doth not triumph against me.
12 And as for me, thou vpholdest me[h] in mine
integritie, & doest set me before thy[i] face for euer.
13 Blessed *be* the Lorde God of Israel worlde
without end. [k] So be it, euen so be it.

h Meaning, either in prosperitie of life, or in the true feare of God against al tentations.
i Shewing me euident signes of thy fatherly prouidence.
k By this repetition he stirreth vp the faithfull to praise God.

PSAL. XLII.

1 *The Prophet grieuously complaineth, that being letted by his persecuters, hee coulde not be present in the Congregation of Gods people, protesting that although he was separated in bodie from them, yet his heart was thitherward affectioned.* 7 *And last of all he sheweth that he was not so farre ouercome with these sorowes and thoughts,* 8 *But that he continually put his confidence in the Lord.*

¶ *To him that excelleth.* A Psalme *to giue instruction,* [a] committed *to the sonnes of Korah.*

As the Hart brayeth for the riuers of water, so
[b] panteth my soule after thee, O God.
2 My soule thirsteth for God, *euen* for the li-
uing God: when shall I come and appeare *before*
the presence of God?
3 [c] My teares haue bin my meat day & night,
while they daily say vnto me, Where is thy God?
4 When I remembred [d] these things, I pow-
red out my very heart, because I had gone with
the multitude, *and* ledde them into the House of
God with the voice of singing, *and* praise, *as* a mul-
titude that keepeth a feast.
5 Why art thou cast downe, my soule, and
vnquiet within me? [e] wait on God: for I will yet
giue him thanks for the helpe of his presence.
6 My God, my soule is cast downe within me,
[f] because I remember thee, from the land of Ior-
den, and Hermonim, *and* from the mount Mizar.
7 *One* [g] deepe calleth *another* deepe by the
noise of thy water spoutes: all thy waues and thy
floods are gone ouer me.
8 The Lorde [h] will grant his louing kindnesse
in the day, & in the night shall I sing of him, *euen*
a prayer vnto the God of my life.
9 I will say vnto God, *which is* my rocke, Why
hast thou forgotten mee? why goe I mourning,
when the enemie oppresseth *me*?
10 My [i] bones are cut asunder, while mine ene-
mies reproch me, saying daily vnto me, Where is
thy God?
11 [k] Why art thou cast downe, my soule? and
why art thou disquieted within me? wait on God:
for I will yet giue him thankes: *he is* my present
helpe, and my God.

a As a treasure to be kept of them, which were of the number of the Leuites.
b By these similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary state, I die for sorow.
e Though he susteined grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our miserie, till God be pacified, and send remedie.
h He assureth himselfe of Gods helpe in time to come.
i That is, I am most grieuously tormented.
k This repetition doth declare that Dauid did not ouercome at once: to teach vs to be constant for as much as God will certainely deliuer his.

PSAL. XLIII.

1 *He prayeth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holy Congregation.*

Ivdge [a] me, O God, and defend my cause against
the vnmercifull [b] people: deliuer mee from the
deceitfull and wicked man.
2 For thou art the God of my strength: why
hast thou put me away? why goe I so mourning,
when the enemie oppresseth *me*?
3 Sende thy [c] light and thy trueth: let them
leade mee: let them bring mee vnto thine holie
Mountaine and to thy Tabernacles.
4 Then [d] will I go vnto the altar of God, *euen*
vnto the God of my ioy & gladnes: and vpon the
harpe wil I giue thāks vnto thee, O God, my God.
5 Why art thou cast downe, my soule? and
why art thou disquieted within mee? [e] waite on
God: for I will yet giue him thanks, *he is* my pre-
sent helpe, and my God.

a He desireth God to vndertake his cause against the enemies but chiefly that he would restore him to the Tabernacle.
b That is, the cruell companie of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thankesgiuing in token of his great deliuerance.
e Whereby he admonisheth the faithfull not to relent, but constantlie to waite on the Lord, though their troubles be long and great.

PSAL. XLIIII.

1 *The faithfull remember the great mercie of God toward his people.* 9 *After, they complaine, because they feele it no more.* 17 *Also they alleage the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffered.* 23 *Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honor.*

¶ *To him that excelleth.* A Psalme *to giue instruction,* committed *to the sonnes of Korah.*

Wee haue heard with our [a] eares, O God:
our fathers haue tolde vs the workes, *that*
thou hast done in their dayes, in the olde time:
2 *Howe* thou hast driuen out the [b] heathen
with thine hand, & planted [c] them: *how* thou hast
destroyed the [d] people, & caused [e] them to grow.
3 For they inherited not the lande by their
owne sworde, neither did their owne arme saue
them: but thy right hand, and thine arme and the
light of thy countenance, because thou didst [f] fa-
uour them.
4 Thou art my King, O God: send helpe vn-
to [g] Iaakob.
5 [h] Through thee haue wee thrust backe our
aduersaries: by thy Name haue we troden downe
them that rose vp against vs.
6 For I do not trust in my bowe, neither can
my sword saue me.
7 But thou hast saued vs from our aduersaries,
and hast put them to confusion that hate vs.
8 *Therefore* will wee praise God continually,
and will confesse thy Name for euer. Selah.
9 But *now* thou art farre off, and puttest vs to
[i] confusion, and goest not forth with our armies.
10 Thou makest vs to turne backe frō the ad-
uersary, & they, which hate vs, spoile‖ for thēselues.
11 * Thou giuest vs [k] as sheepe to bee eaten,
and doest scatter vs among the nations.
12 Thou sellest thy people [l] without gaine, &
doest not increase their price.
13 Thou makest vs a reproche to our neigh-
bours, a iest and a laughing stocke to them that
are round about vs.
14 Thou makest vs a prouerbe among the na-
tions, & a nodding of the head among the people.
15 My [m] confusion *is* daily before me, and the
shame of my face hath couered me,
16 For the voice of the slanderer and rebuker,
for the enemie and [n] auenger.
17 All this is come vpon vs, yet doe wee not
[o] forget thee, neither deale wee falsly concerning
thy couenant.
18 Our heart is not turned backe: neither our
steps gone out of thy paths,
19 Albeit thou hast smitten vs downe into the
place of ‖ dragons, and couered vs with the sha-
dow of death.
20 If wee haue forgotten the Name of our
God, and holden vp our hands to a [p] strange god,
21 Shall not God [q] searche this out? for hee
knoweth the secrets of the heart.

a This Psalme semeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at their returne frō Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercy and loue is the onely fountaine and beginning of the Church, Deu. 4.37.
g Because thou art our King, therefore deliuer thy people from their miserie.
h Because they & their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.
i As they confessed before, that their strēgth came of God, so nowe they acknowledge that this affliction came by his iust iudgement.
‖ Or, at their pleasure.
* Rom. 8.36.
k Knowing God to be authour of this calamitie, they murmure not, but seeke remedy at his handes, who wounded them.
l As slaues which are solde for a low price, neither lookest thou for him that offereth most, but takest the first chapman.
m I dare not lift vp mine head for shame.
n Meaning, the proude and cruell tyrant.
o They boast not of their vertues, but declare that they rest vpon God in the mids of their afflictions: who punished not nowe their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.
‖ *Or, whales: meaning the bottomlesse seas of tentation: here we see the power of faith, which can be ouercome by no perils.*
p They shewe that they honoured God aright, because they trusted in him alone.
q They call God to witnesse that they were vpright to himward.

22 Surely for thy sake r are we slaine continu-
ally, & are counted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lorde? awake, be
not farre off for euer.
24 Wherefore hidest thou thy face? *and* for-
gettest our miserie and our affliction?
25 For our soule is s beaten downe vnto the
dust: our belly cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs for
thy t mercies sake.

r The faithfull make this their comfort, that the wicked punish them not for their finnes, but for Gods cause, Matt. 5.10.1.Pet.4.14. s There is no hope of recouerie, except thou put to thine hand and rayse vs vp. t Which is the onely and sufficient ransome to deliuer both body and soule from all kinde of slauerie and miserie.

PSAL. XLV.

1 *The maiestie of Salomon, his honour, strength, beautie, riches, and power are praysed, and also his mariage with the Egyptian being an heathen woman is blessed, 10 If that she can renounce her people and the loue of her countrey and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie & increase of the kingdome of Christ and the Church his spouse nowe taken of the Gentiles is described.*

¶ *To him that excelleth on* a *Shoshannim a song of* b *loue to giue instruction*, committed *to the sonnes of Korah.*

MIne heart will vtter forth a good matter: I
will intreate *in* my workes of the King: my
tongue *is as* the pen of a swift writer.
2 Thou art c fairer then the children of men:
grace is powred in thy lips, because God hath
blessed thee for euer.
3 Gird thy sworde vpon *thy* thigh, O most
mightie, *to wit*, thy worship and thy glory,
4 And prosper with thy glory: d ride vpon
the worde of trueth and of meekenes *and* of righ-
teousnes: so thy right hand shall teach thee ter-
rible things.
5 Thine arrowes *are* sharpe *to pearce* the heart
of the Kings enemies: *therefore* the people shall
fall vnder thee.
6 Thy e throne, O God, *is* for euer and euer:
the scepter of thy kingdome *is* a scepter of righte-
ousnesse.
7 Thou louest righteousnes, and hatest wic-
kednesse, because God, *euen* thy God hath f an-
oynted thee with the oyle of gladnes aboue thy
fellowes.
8 All thy garments *smell* of myrrhe and aloes,
and cassia, *when thou commest* out of the yuorie
palaces, g where they haue made thee glad.
9 Kings daughters *were* among thine hono-
rable *wiues*: vpon thy right hand did stand the
h Queene in a vesture of golde of Ophir.
10 i Hearken, O daughter, and consider, and
incline thine eare: forget also thine owne people
and thy fathers house.
11 So shal the King haue pleasure in thy beau-
tie: for he is thy Lord, and reuerence thou him.
12 And the k daughter of || Tyrus *with* the rich
of the people shall doe homage before thy face
with presents.
13 The Kings daughter is all glorious l with-
in: her clothing is of broydred golde.
14 She shalbe brought vnto the King in rai-
ment of needle worke: the virgins *that follow* af-
ter her, *and* her companions shall be brought vn-
to thee.
15 With ioy & gladnes shall they be brought,
and shall enter into the Kings palace.
16 In stead of thy fathers shall thy m children
be: thou shalt make them princes n through all
the earth.
17 I will make thy o Name to be remembred
through all generations: therefore shall the peo-
ple giue thankes vnto thee world without ende.

a This was a certaine tune or an instrument. b Of that perfite loue that ought to be betweene the husband and the wife. c Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described. d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdome standeth in trueth, meekenes and iustice, not in worldly pompe and vanitie. e Vnder this figure of this kingdome of iustice is set forth the euerlasting kingdome of Christ. f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church. g In the which palace the people made thee ioyfull to see them giue thankes and reioyce for thee. h Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter best. i Vnder the figure of Pharaohs daughter he sheweth that the Church must cast off all carnall affections to obey Christ onely. k He signifieth that diuers of them that be rich, shalbe benefactors to the Church, albeit they giue not perfite obedience to the Gospel. || Or, Zor. l There is nothing fained, nor hypocriticall, but she is glorious both within & without: and how be it the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.

m They shall haue greater graces then their fathers. n He signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members. o This must onely be referred to Christ and not to Salomon.

PSAL XLVI.

1 *A song of triumph or thankesgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen away, or some other like sudden & marueilous deliuerance by the mightie hand of God. 8 Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue them selues wholy into the hand of God, douting nothing but that vnder his protection they shal be safe against all the assaults of their enemies, because this is his delite to asswage the rage of the wicked, when they are most busie against the iust.*

¶ *To him that excelleth vpon* a *Alamoth a song*
committed *to the sonnes of Korah.*

GOd *is* our || hope and strength, *and* helpe in
b troubles, ready to be found.
2 Therefore will not we c feare, though the
earth be moued, and though the mountaines fall
into the middes of the sea.
3 *Though* the waters thereof d rage *and* be
troubled, *and* the mountaines shake at the surges
of the same. Selah.
4 *Yet there is* a e Riuer, whose streame shall
make glad the citie of God: *euen* the Sanctuarie
of the Tabernacles of the most High.
5 God *is* in the middes of it: *therefore* shall it
not be moued: God shall helpe it f very earely.
6 *When* the nations raged, *and* the kingdomes
were moued, *God* † thundred, *and* the earth
melted.
7 The Lorde of hostes *is* g with vs: the God of
Iaakob *is* our refuge. Selah.
8 Come, *and* behold the workes of the Lord,
h what desolations he hath made in the earth.
9 He maketh warre to cease vnto the endes of
the worlde: he breaketh the bowe and cutteth
the speare, *and* burneth the chariots with fire.
10 Be i still and knowe that I am God: I will
be exalted among the heathen, *and* I will be exal-
ted in the earth.
11 The Lord of hostes *is* with vs: the God of
Iaakob *is* our refuge. Selah.

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was song. || Or, protection. b In all maner of troubles God sheweth his speedy mercie and power in defending his. c That is, we will not be ouercome with feare. d Though the afflictions rage neuer so much, yet the riuers of Gods mercies being sufficient comfort to his. e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient. f Alwayes when neede requireth. † Ebr. gaue his voyce. g They are assured that God can and will defend his Church from all dangers and enemies. h To wit, how oft hee hath destroyed his enemies and deliuered his people. i Hee warneth them that persecute the Church, to cease their crueltie: for els they shall feele that God is too strong for them, against whome they fight.

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God towards the posteritie of Iaakob: 9 And after prophecieth of the kingdome of Christ in the time of the Gospel.*

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

ALl people a clap your handes: sing loude vnto
God with a ioyfull voyce.
2 For the Lord *is* high, *and* terrible: a great
King ouer all the earth.
3 He hath b subdued the people vnder vs, and
the nations vnder our feete.
4 Hee hath chosen c our inheritance for vs,
euen the glory of Iaakob whome he loued. Selah.

a Here is figured Christ, vnto whome all his should giue willing obedience, and who would shewe himselfe terrible to the wicked. b He hath made the Iewes, who were the keepers of the Law and Prophets, schoolemasters to the Gentiles, that they should with gladnesse obey them. c God hath chosen vs aboue all other nations to enioy a most glorious inheritance.

5 God is gone vp with triumph, *euen* the Lord,
with the d sound of the trumpet.
6 Sing prayses to God, sing prayses: sing pray-
ses vnto our King, sing prayses.
7 For God *is* the King of all the earth: sing
prayses *euery one* that hath e vnderstanding.
8 God reigneth ouer the heathen: God sitteth
vpon his holy throne.
9 The princes of the people are gathered vn-
to the people of the God of Abraham: for the
shields of the world *belong* to God: he f is greatly
to be exalted.

d He doeth alıude vnto the trumpets, that were blowen at solemne feastes: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens.
e He requireth that vnderstanding be ioyned with singing, least the Name of God be profaned with vaine crying.
f He prayseth Gods highnes, for that he ioyneth the great princes of the world (whome hee calleth shields) to the fellowship of his Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ierusalem from the hand of many Kings is mentioned, for the which thankes are giuen to God, and the state of that citie is praysed, that hath God so presently at all times ready to defende them. The Psalme seemeth to be made in the time of Ahaz, Iehoshaphat, Asa or Ezechiah: for in their times chiefly was the citie by forreine princes assaulted.*

¶ 1 *A song* or Psalme committed *to the sonnes of Korah.*

Great *is* the Lorde, and greatly to be praysed
in the b Citie of our God, *euen* vpon his ho-
ly Mountaine.
2 Mount Zion, *lying* Northwarde, *is* faire in
situation: *it is* the c ioy of the whole earth, *and* the
Citie of the great King.
3 In the palaces thereof God is knowen for a
d refuge.
4 For lo, the Kings were e gathered, *and* went
together.
5 When they sawe f it, they marueiled: they
were astonied, *and* suddenly driuen backe.
6 Feare came there vpon them, *and* sorowe,
as vpon a woman in trauaile.
7 *As* with an East winde thou breakest the
shippes g of Tarshish, *so were they destroyed.*
8 As we haue h heard, so haue we seene in
the citie of the Lord of hostes, in the citie of our
God: God will stablish it for euer: Selah.
9 We waite for thy louing kindnesse, O God,
in the middes of thy Temple.
10 O God, according vnto thy Name, so is
thy praise vnto the i worlds end: thy right hand
is full of righteousnes.
11 Let k mount Zion reioyce, *and* the daugh-
ters of Iudah be glad, because of thy iudgements.
12 l Compasse about Zion, and goe rounde a-
bout it, *and* tell the towres thereof.
13 Marke well the wall thereof: beholde her
towres, that ye may tell your posteritie.
14 For this God *is* our God for euer and euer:
he shall be our guide vnto the death.

a Some put this difference betweene a song, and Psalme, saying that it is called a song, when there is no Instrument, but the voyce: and the Psalme, the contrary. The song of the Psalme is whẽ the instruments begin, and the voyce followeth. The Psalme of the song, the contrary.
b Albeit God shew his wonders through all the world, yet he will be chiefly praysed in his Church.
c Because the worde of saluation came thence to all them that should beleeue.
d Except God were the defence thereof, neither situation nor munition coulde preuaile.
e They conspired and went against Gods people.
f The enemies were afraid at the sight of the citie.
g That is, of Cilicia, or of the sea called Mediterraneum.
h To wit, of our fathers, so haue we prooued: or, God hath performed his promes.
i In all places where thy Name shall be heard of, men shall praise thee, when they heare of thy marueilous workes.
k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies.
l For in this outward defence and strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

PSAL. XLIX.

1 *The holy Ghost calleth all men to the consideration of mans life,* 7 *Shewing them not to be most blessed, that are most wealthie, and therefore not to be feared: but contrariwise he lifteth vp our mindes to consider howe all thinges are ruled by Gods prouidence:* 14 *Who as he iudgeth these worldly misers to euerlasting torments,* 15 *So doeth hee preserue his and will rewarde them in the day of the resurrection,* 2.Thes.1.16.

¶ *To him that excelleth, A Psalme* commited *to the sonnes of Korah.*

Heare a this, all *ye* people: giue eare, all ye that
dwell in the world,
2 As well lowe as hie, both rich and poore.
3 My mouth shal speake of wisdome, and the
meditation of mine heart *is* of knowledge.
4 I will incline mine eare to a parable, *and*
vtter my graue matter vpon the harpe.
5 Wherefore should I b feare in the euil dayes,
when iniquitie shall compasse me about, *as at* mine
heeles?
6 They trust in their c goods, and boast them
selues in the multitude of their riches.
7 Yet a man can by no meanes redeeme *his*
brother: he can not giue his raunsome to God,
8 (So d precious is the redemption of their
soules, e and the continuance for euer)
9 That he may liue still for euer, *and* not see
the graue.
10 For he seeth that wise men f die, *and* also
that the ignorant and foolish perish, & leaue their
riches for g others.
11 *Yet* they thinke, their houses, *and* their ha-
bitations *shall continue* for euer, *euen* from gene-
ration to generation, and || call *their* lands by their
names.
12 But man shall not continue in honour: he
is like the h beastes *that* die.
13 This their way *vttereth* their foolishnes: *yet*
their posteritie i delight in their talke. Selah.
14 k Like sheepe they lie in graue: l death de-
uoureth them, and the righteous shall haue domi-
nation ouer them in the m morning: for their
beautie shall consume, *when they shall goe* from
their house to graue.
15 But God shall deliuer my soule from the
power of the graue: || for he wil receiue me. Selah.
16 Be not thou afraide when one is made rich,
and when the glory of his house is increased.
17 * For he shall take nothing away, when he
dieth, neither shall his pompe descende after him.
18 For while he liued, † he reioyced himselfe:
and n men will prayse thee, when thou makest
much of thy selfe.
19 || o He shal enter into the generation of his
fathers, p *and* they shall not liue for euer.
20 Man *is* in honour, and q vnderstandeth not:
he is like to beasts *that* perish.

a He will intreat how God gouerneth the world by his prouidence which cannot be perceiued by the iudgement of the flesh.
b Though wickednes reigne and enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.
c To trust in riches is meere madnes, seeing they can neither restore life nor prolong it.
d That is, so rare, or not to be found, as prophecie was precious in the dayes of Eli, 1.Samuel.3.1.
e Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands.
f In that that death maketh no difference betweene the persons.
g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.
|| *Or, labour that their name may be famous in earth.*
h As touching the death of the bodie.
i They speake and doe the same thing that their fathers did.
k As sheepe are gathered into the folde, so shall they be brought to the graue.
l Because they haue no part of life euerlasting.
m Christs comming is as the morning, when the elect shall reigne with Christ their head ouer the wicked.
|| *Or, because he hath receiued me.*
* *Iob.27.19. 1.Tim.6.7.*
† *Ebr. he blessed his soule.*
n The flatterers prayse them that liue in delights and pleasures.
|| *Or, his soule.*
o And not passe the terme appointed for life.
p Both they and their fathers shall liue here but a while, and at length dye for euer.
q Hee condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 *Because the Church is alway full of hypocrites,* 8 *Which doe imagine that God will be worshipped with outwarde ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures & ceremonies of the law, thinking that their sacrifices were sufficient,* 21 *Therefore the Prophet doeth reprooue this grosse errour, & pronounceth the Name of God to be blasphemed, where holines is set in ceremonies.* 23 *For he declareth the worship of God to be spirituall, whereof are two principall partes, inuocation, and thankesgiuing.*

¶ *A Psalme of* a *Asaph.*

The God of Gods, *euen* the Lord hath spoken
and called the b earth from the rising vp of
the sunne vnto the going downe thereof.

a Who was either the author, or a chiefe singer, to whom it was committed.
b To pleade against his dissembling people before heauen and earth.

2 Out

2 Out of Zion, *which is* the [c] perfection of
beautie, hath God shined.
3 Our God shall come and shall not keepe si-
lence: [d] a fire shall deuoure before him, & a migh-
tie tempest shall be mooued round about him.
4 Hee shall call the heauen aboue, and [e] the
earth to iudge his people.
5 Gather my [f] Saints together vnto me, those
that make a couenant with me with [g] sacrifice.
6 And the heauens shall declare his righte-
ousnes: for God is iudge himselfe. Selah.
7 Heare, O my people, and I wil speake: *heare*,
O Israel, and I wil testifie vnto thee: *for* I am God,
euen thy God.
8 I wil not [h] reproue thee for thy sacrifices, or
thy burnt offerings, *that haue not bene* continually
before me.
9 I will take no bullocke out of thine house,
nor goates out of thy foldes.
10 [i] For all the beastes of the forest are mine,
and the beastes on a thousand mountaines.
11 I knowe all the foules on the mountaines:
and the wilde beastes of the fielde are mine.
12 If I be hungry, I will not tell thee: for the
world is mine, and all that therein is.
13 [k] Will I eate the flesh of bulles? or drinke
the blood of goates?
14 Offer vnto God prayse, and [l] pay thy vowes
vnto the most High,
15 And call vpon me in the day of trouble: *so*
will I deliuer thee, and thou shalt glorifie me.
16 But vnto the wicked said God, [m] What hast
thou to doe to declare mine ordinances, that thou
shouldest take my couenant in thy mouth,
17 Seeing thou hatest [n] to be reformed, and
hast cast my wordes behinde thee?
18 For when thou seest a thiefe, [o] thou runnest
with him, & thou art partaker with the adulterers.
19 Thou giuest thy mouth to euill, and with
thy tongue thou forgest deceite.
20 Thou [p] sittest, *and* speakest against thy bro-
ther, *and* slanderest thy mothers sonne.
21 These things hast thou done, and I helde my
tongue: *therefore* thou thoughtest that I was like
thee: *but* I will reproue thee, and [q] set *them* in or-
der before thee.
22 Oh cōsider this, ye ẏ forget God, least I teare
you in pieces, & there be none that can deliuer *you*.
23 He that offereth [r] prayse, shall glorifie mee:
and to him, that [s] disposeth his way *aright*, will I
[t] shew the saluation of God.

[c] Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the lawe.
[d] As when God gaue his Lawe in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take a cōut for the keeping thereof.
[e] As witnesses against ẏ hypocrites.
[f] God in respect of his elect, calleth the whole body holy, Saints, and his people.
[g] Which should know that sacrifices are seales of the couenant betwene God and his people and not set religion therein.
[h] For I passe not for sacrifices, except the true vse be there, which is to cōfirme your faith in my promises.
[i] Though he did delite in sacrifice, yet had hee no neede of mans helpe thereunto.
[k] Though mans life for the infirmitie thereof hath neede of foode, yet God, whose life quickeneth all the world, hath no need of such meanes.
[l] Shewe thy selfe mindefull of Gods benefites by thankesgiuing.
[m] Why doest thou faine to be of my people & talkest of my couenāt, seeing thou art but an hypocrite?
[n] And to liue according to my worde.
[o] Hee sheweth what are the fruits of them that contemne Gods worde.
[p] Hee noteth the crueltie of hypocrites, which spare not in their talke or iudgement their owne mothers sonne.
[q] I wil write all thy wicked deedes in a rolle and make thee to reade and acknowledge them whether thou wilt or no.
[r] Vnder the which is conteined faith and inuocation.
[s] As God hath appointed.
[t] That is, declare my selfe to be his Sauiour.

PSAL. LI.

1 When David was rebuked by the Prophet Nathan, for his great offences, hee did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first hee desireth God to forgiue his sinnes, 10 And to renue in him his holy Spirit, 13 With promes that hee will not bee vnmindefull of those great graces. 18 Finally fearing least God would punish the whole Church for his fault, he requireth that he would rather increase his graces towards the same.

¶ *To him that excelleth. A Psalme of David, when the Prophet Nathan* [a] *came vnto him, after he had gone in to Bath-sheba.*

HAue mercie vpon me, O God, [b] according to
thy louing kindnes: according to the multi-
tude of thy compassions put away mine iniquities.
2 Wash me [c] throughly from mine iniquitie,
and clense me from my sinne.
3 For I [d] know mine iniquities, and my sinne
is euer before me.
4 Against thee, against thee onely haue I sin-
ned, and done euill in thy sight, that thou mayest
be iust when thou [e] speakest, *and* pure when thou
iudgest.
5 Beholde, I was borne in iniquitie, and in
sinne hath my mother conceiued me.
6 Beholde, thou [f] louest trueth in the inwarde
affections: therefore hast thou taught mee wise-
dome in the secret *of mine heart*.
7 Purge me with *hyssope, & I shalbe cleane:
wash me, and I shalbe whiter then snowe.
8 Make me to heare [g] ioye and gladnes, *that*
the [h] bones, *which* thou hast broken, may reioyce.
9 Hide thy face from my sinnes, and put a-
way all mine iniquities.
10 [i] Create in mee a cleane heart, O God, and
renue a right spirit within me.
11 Cast me not away from thy presence, and
take not thine holy Spirit from me.
12 Restore to me the ioy of thy saluation, and
stablish me with *thy* [k] free Spirit.
13 *Then* shall I teache thy [l] wayes vnto the
wicked, and sinners shalbe conuerted vnto thee.
14 Deliuer me from [m] blood, O God, *which art*
the God of my saluation, *and* my tongue shall
sing ioyfully of thy righteousnes.
15 [n] Open thou my lippes, O Lorde, and my
mouth shall shewe foorth thy prayse.
16 For thou desirest no sacrifice, though I
would giue it: thou delitest not in burnt offering.
17 The sacrifices of God *are* a [o] contrite spirit:
a contrite and a broken heart, O God, thou wilt
not despise.
18 Bee fauourable vnto [p] Zion for thy good
pleasure: builde the walles of Ierusalem.
19 Then shalt thou accept ẏ sacrifices of [q] righ-
teousnes, *euen* the burnt offering and oblation:
then shall they offer calues vpon thine altar.

[a] To reproue him because he had cōmitted so horrible sinnes, and lyen in the same without repentance more then a whole yeere.
[b] As his sinnes were manifolde, and great, so hee requireth that God would giue him the feeling of his excellent and abundant mercies.
[c] My sinnes sticke so fast in me, that I haue neede of some singular kinde of washing.
[d] My conscience accuseth me so that I can haue no rest, til I be reconciled.
[e] When thou giuest sentence against sinners, they must needes confesse thee to be iust, & themselues sinners.
[f] He confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heauenly wisdom.
* Leuit. 14. 6.
[g] Hee meaneth Gods comfortable mercies towardes repentant sinners.
[h] By the bones he vnderstandeth all strength of soule and body, which by cares & mourning are cōsumed.
[i] Hee confesseth that when Gods Spirit is colde in vs, to haue it againe reuiued is as a new creation.
[k] Which may assure me that I am drawen out of the slauery of sinne.
[l] He promiseth to endeuour that others by his example may turne to God.
[m] From the murder of Vriah, and the others that were slaine with him, 2. Sam. 11. 17.
[n] By giuing me occasion to prayse thee, when thou shalt forgiue my sinnes.
[o] Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.
[p] He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.
[q] That is, iust and lawfull, applied to their right ende, which is the exercise of faith and repentance.

PSAL. LII.

1 David describeth the arrogant tyrannie of his aduersary Doeg, who by false surmises caused Abimelech with the rest of the Priestes to be slaine. 5 David prophecieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.

¶ *To him that excelleth. A Psalme of David to giue instruction. When Doeg the Edomite came and shewed Saul, and sayd to him, David is come to the house of Abimelech.*

WHy boastest thou thy selfe in *thy* wicked-
nesse, O [a] man of power? the louing
kindenesse of God *endureth* dayly.
2 Thy tongue imagineth [b] mischiefe, *and is*
like a sharpe rasor, that cutteth deceitfully.
3 Thou doest loue euill more then good, *and*
lies more then to speake the † trueth. Selah.
4 Thou louest all wordes that may destroy,
O deceitfull tongue!
5 So shal God [c] destroy thee for euer: he shall

[a] O Doeg, which hast credit with the tyrant Saul, & hast power to murther the Saints of God.
[b] Thy malice moueth thee by craftie flatteries and lies to accuse and destroy the innocents.
† *Ebr. righteousnes.*
[c] Though God forbeare for a time, yet at length hee will recompense thy falsehoode.

take thee and plucke thee out of *thy* tabernacle,
and [d] roote thee out of ỹ land of the liuing. Selah.
6 The [e] righteous also shall see it, [f] and feare,
and shall laugh at him, *saying*,
7 Beholde the man that tooke not God for
his strength, but trusted vnto the multitude of his
riches, *and* put his strength ‖ in his malice.
8 But I shall be like a [g] greene oliue tree in
the house of God: *for* I trusted in the mercie of
God for euer and euer.
9 I wil alway prayse thee, for that thou hast
done [h] *this*, and I wil ‖ hope in thy Name, because
it is good before thy Saints.

d Albeit thou seeme to be neuer so sure setled. e For the eyes of the reprobate are shut vp at Gods iudgements. f With ioyfull reuerence, seeing that hee taketh their part against the wicked. ‖ *Or, in his substāce.* g He reioyceth to haue a place among the seruants of God, that hee may growe in the knowledge of godlinesse. h Executed this vengeance. ‖ *Or, waite vpon thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ *To him that excelleth on* [a] *Mahalath.* A Psalme *of Dauid to giue instruction.*

THe foole hath sayd in his heart, *There is* [b] no
God. they haue corrupted & done abomina-
ble wickednes: *there is* none that doeth good.
2 God looked downe from heauen vpon the
children of men, to see if there were any that
would vnderstand, and [c] seeke God.
3 *Euery one is gone backe: they are altogether
corrupt: there is none that doeth good, no not one.
4 Doe not the [d] workers of iniquitie knowe
that they eate vp my people *as* they eate bread?
they call not vpon God.
5 There they were afraide for feare, *where* no
[e] feare was: for God hath scattered the [f] bones of
him that besieged thee: thou hast put them to
confusion, because God hath cast them off.
6 Oh giue saluation vnto Israel out of Zion:
when God turneth the captiuitie of his people,
then Iaakob shall reioyce, and Israel shalbe glad.

a Which was an instrument or kinde of note. b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God. c Whereby hee condemneth all knowledge & vnderstanding, that tendeth not to seeke God. * Rom.3.10. d Dauid pronounceth Gods vengeance against cruell gouerners, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them. e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offerings for so great deliuerance.

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid, to giue instruction. Whē the Ziphims came and said vnto Saul,* * *Is not Dauid hid among vs?*

SAue mee, O God, [a] by thy Name, and by thy
power iudge me.
2 O God, heare my prayer: hearken vnto the
wordes of my mouth.
3 For [b] strangers are risen vp against me, and
[c] tyrants seeke my soule: they haue not set God
before them. Selah.
4 Beholde, God *is* mine helper: the Lorde *is*
with [d] them that vpholde my soule.
5 Hee shall rewarde euill vnto mine enemies:
Oh cut them off in thy [e] trueth!
6 *Then* I wil sacrifice [f] freely vnto thee: I wil
praise thy Name, O Lord, because it is good.
7 For he hath deliuered me out of al trouble, &
mine eye hath [g] seene *my desire* vpō mine enemies.

* 1.Sam.23.19. a He declareth that when all meanes doe faile, God will deliuer, euen as it were by miracle, them that cal vnto him with an vpright conscience. b To wit, the Ziphims. c Saul and his armie, which were like cruel beastes, and could not be satisfied but by his death. d Be they neuer so fewe, as he was with Ionathan. e According to thy faithfull promes for my defence. f For hypocrites serue God for feare, or vpon conditions. g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

1 Dauid being in great heauines and distresse complaineth of the crueltie of Saul, 13 and of the falshood of his familiar acquaintance, 17 Vttering most ardent affections to moue the Lord to pitie him. 22 After being assured of deliuerāce, he setteth forth the grace of God as though he had already obtained his request.

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid to giue instruction.*

HEare [a] my prayer, O God, and hide not thy
selfe from my supplication.
2 Hearken vnto me, & answere me: I mourne
in my prayer, and make a noyse,
3 For the [b] voyce of the enemie, *and* for the
vexation of ỹ wicked, because [c] they haue brought
iniquitie vpon me, and furiously hate me.
4 Mine heart trembleth within mee, and the
terrours of death are fallen vpon me.
5 Feare and trembling are come vpon mee,
and an horrible feare hath [d] couered me.
6 And I said, Oh that I had wings like a doue:
then would I [e] flie away and rest.
7 Beholde, I would take my flight farre off,
and lodge in the wildernes. Selah.
8 Hee would make haste for my deliuerance
[f] from the stormie winde and tempest.
9 Destroy, O Lord, *and* [g] deuide their tongues:
for I haue seene crueltie and strife in the citie.
10 Day and night they goe about it vpon the
walles thereof: both [h] iniquitie and mischiefe *are*
in the middes of it.
11 Wickednes *is* in the middes thereof: deceit
and guile depart not from her streetes.
12 Surely mine [i] enemie did not defame mee:
for I could haue borne it: neither did mine aduer-
sarie exalt himselfe against mee: for I would haue
hid me from him.
13 But *it was* thou, O man, euen my [k] compa-
nion, my guide and my familiar:
14 Which delited in consulting together, *and*
went into the House of God as companions.
15 Let death cease vpon them: let them [l] goe
downe quicke into the graue: for wickednes *is* in
their dwellings, *euen* in the middes of them.
16 *But* I will call vnto God, and the Lord wil
saue me.
17 Euening and morning, and at noone will I
pray, [m] and make a noyse, & he wil heare my voyce.
18 He hath deliuered my soule in peace frō the
battel, *that was* against me: for [n] many were ŵ me.
19 God shall heare and afflict them, euen hee
that reigneth of olde, Selah. because they [o] haue
no changes, therefore they feare not God.
20 Hee [p] layed his hand vpon such, as be at
peace with him, *and* he brake his couenant.
21 *The wordes* of his mouth were softer then
butter, yet warre *was* in his heart: his wordes were
more gentle then oyle, yet they were swordes.
22 Cast thy ‖ burden vpon the Lorde, and hee
shall nourish thee: he will not suffer the righteous
to fall for [q] euer.
23 And thou, O God, shalt bring them downe
into the pitte of corruption: the bloodie, and de-
ceitfull men shall not liue [r] halfe their dayes: but I
will trust in thee.

a The [vehemencie] of his prayer declareth the vehemencie of his griefe, insomuch as hee is cōpelled to burst out into cryes. b For the threatnings of Saul and his adherents. c They haue defamed me as a wicked person or they haue imagined my destruction. d There was no part of him that was not astonished with extreme feare. e Feare had driuen him to so great distresse, ỹ he wished to be hid in some wildernes, and to be banished from that kingdome, which God had promised that hee should enioy. f From the cruell rage and tyrannie of Saul. g As in the confusion of Babylon, when ỹ wicked cōspired against God. h All lawes and good orders are broken, and onely vice & dissolution reigneth vnder Saul. i If mine open enemie had sought mine hurt, I could the better haue auoyded him. k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion. l As Korah, Dathan and Abiram. m Which signifieth a feruent mind & sure trust to obteine his petition, which thing made him earnest at all times in prayer. n Euen the Angels of God fought on my side against mine enemies, 2.Kings 6.16. o But their prosperous estate still continueth. p I did not prouoke him, but was at peace with him, yet he made warre against me. ‖ *Or, gift: to wit, which thou wouldest that God should giue thee.* q Though for their bettering and triall he suffer them to slip for a time. r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the King of Gath, 1.Sam.21. 12. complaineth of his enemies, demaundeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which hee had taken vpon him, whereof this was the effect to prayse God in his Church.

¶ *To him that excelleth.* A Psalme *of Dauid on Michtam, concerning the* [a] *dumme doue in a farre countrey, when the Philistims tooke him in Gath.*

a Being chased by the furie of his enemies into a strange countrey, hee was as a dumme doue, not seeking reuengeance.

BE mercifull vnto me, O God, for [b] man would
swallowe mee vp: he fighteth continually *and*
vexeth me.
2 Mine enemies would dayly swallow me vp:
for many fight against me, O thou most High.
3 When I was afraid, I trusted in thee.
4 I will reioyce in God, *because* of his [c] word,
I trust in God, *and* will not feare what flesh can do
vnto me.
5 Mine owne [d] wordes grieue *me* dayly: all
their thoughtes *are* against me to doe me hurt.
6 [e] They gather together, and keepe them-
selues close: they marke my steps, because they
waite for my soule.
7 [f] They *thinke* they shall escape by iniquitie:
O God, cast *these* people downe in *thine* anger.
8 Thou hast counted my wandrings: put my
[g] teares into thy bottel: are they not in thy register?
9 When I cry, then mine enemies shall turne
backe: this I know, for God *is* with me.
10 I will reioyce in God *because of his* worde:
in the Lord wil I reioyce *because of his* word.
11 In God doe I trust: I wil not be afraid what
man can doe vnto me.
12 [h] Thy vowes *are* vpon mee, O God: I will
render praises vnto thee.
13 For thou hast deliuered my soule from
death, and also my feete from falling, that I may
[i] walke before God in the [k] light of the liuing.

b He sheweth that it is either now time or neuer, that God helpe him: for all the world is against him and ready to deuoure him. c He stayeth his conscience vpon Gods promes, though he see not present helpe. d All my counsels haue euil successe, and turne to mine owne sorow. e As all the world against one man, and cannot be satisfied, except they haue my life. f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saints in store, much more wil he remember their blood to auenge it: and though tirants burne the bones, yet can they not blot the teares and blood out of Gods register. h Hauing receiued that which I required, I am bound to paye my vowes of thankesgiuing as I promised. i As mindefull of his great mercies, and giuing him thankes for the same. k That is, in this life and light of the sunne.

PSAL. LVII.

1 *David* [illegible] *in the desert of Ziph, where the inhabitants did betray him, and at length in the same caue with Saul,* 2 *Calleth most earnestly vnto God with full confidence, that hee will performe his promes and take his cause in hande:* 5 *Also that hee will shewe his glory in the heauens and the earth against his cruell enemies,* 9 *Therefore doeth he render laude and praise.*

¶ *To him that excelleth.* [a] *Destroy not.* A Psalme *of David on Michtam.* * *When he fled from Saul in the caue.*

HAue mercie vpon me, O God, haue mercie vp-
on mee: for my soule trusteth in thee, and in
the shadow of thy wings wil I ‖ trust, till *these* [b] af-
flictions ouerpasse.
2 I will call vnto the most high God, *euen* to
the God, that [c] performeth *his promes* toward me.
3 Hee will sende from [d] heauen, and saue mee
from the reproofe of him that would swallow me.
Selah. God wil send his mercy, and his trueth.
4 My soule *is* among lions: I lie *among* the
children of men, that are set on fire: whose teeth
are [e] speares and arrowes, and their tongue a sharpe
sworde.
5 [f] Exalt thy selfe, O God, aboue the heauen,
and let thy glory *be* vpon all the earth.
6 They haue layde a net for my steps: [g] my
soule is pressed downe: they haue digged a pit be-
fore me, *and* are fallen into the mids of it. Selah.
7 Mine heart is [h] prepared, O God, mine heart
is prepared: I will sing and giue praise.
8 Awake my [i] tongue, awake viole and harpe:
I wil awake early.
9 I will praise thee, O Lorde, among the peo-
ple, *and* I wil sing vnto thee among the nations.

a This was either the beginning of a certaine song, or the wordes which David vttered when he stayed his affection. 1.Sam.24.4. ‖ *Or dwell most safely.* b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth. c Who leaueth not his workes begun vnperfite. d He would rather deliuer me by a miracle, then that I should be ouercome. e He meaneth their calamities and false reports. f Suffer me not to be destroyed to the contempt of thy [illegible]. g For very feare, seeing the great dangers on all sides. h That is, wholy bent to giue thee prayse for my deliuerance. i Hee sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same.

10 For thy mercie is great vnto the heauens,
and thy trueth vnto the [k] cloudes.
11 Exalt thy selfe, O God, aboue the heauens,
and let thy glory *be* vpon all the earth.

k Thy mercies doe not onely appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 *Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whome hee appealeth to Gods iudgement,* 10 *Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.*

¶ *To him that excelleth. Destroy not.* A Psalme *of David on Michtam.*

IS it true? O [a] Congregation, speake ye iustly? O
sonnes of men, iudge ye vprightly?
2 Yea, rather yee imagine mischiefe in *your*
heart: [b] your handes execute crueltie vpon the
earth.
3 The wicked [c] are strangers from the wombe:
euen from the belly haue they erred, and speake
lyes.
4 Their poyson is euen like the poyson of a
serpent: like the deafe [d] adder *that* stoppeth his eare.
5 Which heareth not the voyce of the inchan-
ter, though he be most expert in charming.
6 Breake their [e] teeth, O God, in their
mouthes: breake the iawes of the yong lyons, O
Lorde.
7 Let them [f] melt like the waters, let them
passe away: when hee shooteth his arrowes, *let
them be* as broken.
8 Let them consume like a snaile that melteth,
and like the vntimely fruite of a woman, *that* hath
not seene the sunne.
9 [g] As raw flesh before your pots feele *the fire*
of thornes: *so* let him cary them away as with a
whirlewinde in *his* wrath.
10 The righteous shall [h] reioyce when he see-
eth the vengeance: hee shall wash his feete in the
[i] blood of the wicked.
11 And men shall say, [k] Verily there is fruite
for the righteous: doutlesse there is a God that
iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth conspire my death being an innocent. b Ye are not ashamed to execute that crueltie publikely, which ye haue imagined in your heartes. c That is, enemies to the people of God, euen from their birth. d They passe in malice and subtiltie the craftie serpent, which coulde preserue himselfe by stopping his eare from the inchanter. e Take away all occasions and meanes, whereby they hurt. f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge. g As flesh is taken rawe out of the pot before the water seethe: so hee desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shalbe so great. k Seeing God gouerneth all by his prouidence, he must needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 *David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God:* 3 *Declareth his innocencie, and their furie,* 5 *Desiring God to destroy all those that sinne of malicious wickednes.* 11 *Whome though he keepe aliue for a time to exercise his people, yet in the ende hee will consume them in his wrath,* 13 *That he may be knowen to be the God of Iaakob to the ende of the world.* 16 *For this he singeth prayses to God, assured of his mercies.*

¶ *To him that excelleth, Destroy not.* A Psalme *of David on* [a] *Michtam.* * *When Saul sent and they did watch the house to kill him.*

O My God, [b] deliuer me from mine enemies: de-
fend me from them that rise vp against me.
2 Deliuer me from the wicked doers, and saue
me from the bloodie men.
3 For loe, they haue layd waite for my soule:
the mightie men are gathered against mee, not for
mine [c] offence, nor for my sinne, O Lord.
4 They runne and prepare themselues with-
out a fault *on my part:* arise *therefore* to assist mee,
and beholde.
5 Euen thou, O Lord God of hostes, O God of
Israel awake to visit all the heathen, *and* bee not
[d] mercifull vnto all ẏ transgresse maliciously. Selah.

a Reade Psal.16. * 1.Sam.19.11. b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynowe in his hand to deliuer him. c For I am innocent to them-wards, and haue not offended them. d Seeing it appertaineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

6 They goe to and fro in the euening: they barke like e dogs, and goe about the citie.

7 Behold, they f brag in their talke, & swordes are in their lips: for, Who, say they, doeth heare?

8 But thou, O Lorde, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 g He is strong: but I wil waite vpon thee: for God is my defence.

10 My mercifull God will h preuent mee: God will let me see my desire vpon mine enemies.

11 Slay them i not, least my people forget it: but scatter them abroade by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the words of their lips: and let them be k taken in their pride, euen for their periurie and lies, that they speake.

13 l Consume them in thy wrath: consume them that they bee no more: and let them knowe that God ruleth in Iaakob, euen vnto the endes of the world. Selah.

14 And in the euening they m shall goe to and fro, and barke like dogs, and goe about the citie.

15 They shall runne here and there for meate: and surely they shall not bee satisfied, though they tary all night.

16 But I will sing of thy n power, and wil praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my o Strength, will I sing: for God is my defence, and my mercifull God.

e He compareth their crueltie to hungry dogges, [illegible] that they are neuer wearie in doing euil.
f They boast openly of their wicked deuises, and euery worde is as a sworde: for they neither feare God, nor are ashamed of men.
g Though Saul [illegible] hath neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.
h He will not faile to succour me, when neede requireth.
i Altogether, but by litle and litle, that the people seeing oftentimes thy iudgements, may be mindfull of thee.
k That in their miserie & shame they may be as glasses and examples of Gods vengeance. l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. n Which diddest vse the policie of a weake woman to confound the enemies strength, as 1.Sam. 19.12. o Confessing himselfe to bee voyde of all vertue and strength, he attributeth the whole to God.

PSAL. LX.

1 Dauid being now King ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same. 11 After he prayeth vnto God to finish that that he hath begunne.

¶ *To him that excelleth vpon* a *Shushan Eduth, or Michtam,* A Psalme *of Dauid to teach.* * *When hee fought against Aram Naharaim, and against* ‖ *Aram* b *Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.*

O God, thou hast cast vs out, thou hast c scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the lande to tremble, and hast made it to d gape: heale the breaches thereof, for it is shaken.

3 Thou hast e shewed thy people heauy things: thou hast made vs to drinke the wine of giddines.

4 But now thou hast giuen a f banner to them that feare thee, that it may be displayed because of thy trueth. Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his g holines: therefore I will reioyce: I shall deuide Shechem, and measure the valley of Succoth.

7 Gilead shalbe mine, and Manasseh shalbe mine: Ephraim also shalbe the h strength of mine head: i Iudah is my lawgiuer.

8 Moab shalbe my k wash pot: ouer Edom

a These were certaine songs, after the note whereof this Psalme was sung.
* 2.Sam.8.1. and 10.1. 1.chron.18.3.
‖ Or, Syria, called Mesopotamia.
b Called also Sophene which standeth by Euphrates.
c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.
d As cleft with an earthquake.
e Thou hast handled thy people sharpely in taking fro them sense and iudgement, in that they ayded Saul the wicked King, and pursued [illegible] theme [illegible] giuen the iust title of the realme. f In making me king, thou hast performed thy promes, which seemed to haue lost the force. g It is so certaine as if it [illegible] spoken by an oracle, that I shall possesse these places, which Saul had left to his children. h For it was strong and well peopled. i Dauid meaneth, that in his tribe his kingdome shalbe established, Gen.49.10. k In most vile subiection.

will I cast out my shoe: l Palestina shewe thy selfe ioyfull for me.

9 Who will leade me into the m strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which hadest cast vs off, and diddest not goe foorth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall tread downe our enemies.

l For thou wilt [illegible] dissemble, & [illegible] as though thou weresft glad.
m He was assured that God would giue him the strong cities of his enemies wherein they thought themselues sure.

PSAL. LXI.

1 Whether that hee were in danger of the Ammonites, or being pursued of Absalom, here hee cryeth to bee heard and deliuered, 7 And confirmed in his kingdome. 8 Hee promiseth perpetual prayses.

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid.*

Heare my cry, O God: giue eare vnto my praier.

2 From a the endes of the earth will I cry vnto thee: when mine heart is opprest, bring mee vpon the rocke that is b higher then I.

3 For thou hast bene mine hope, and a strong tower against the enemie.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.

5 For thou, O God, c hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a d long life: his yeeres shall be as many ages.

7 Hee shall dwell before God for euer: prepare e mercie and faithfulnesse that they may preserue him.

8 So will I alway sing praise vnto thy Name in performing dayly my vowes.

a From the place where I was banished, being driuen out of the citie and Temple by my sonne Absalom.
b Vnto the which without thy helpe I cannot attaine.
c There is nothing that doeth more strengthen our faith, then the remembrance of Gods fauour in times past.
d This chiefly is referred to Christ, who liueth eternally not onely in himselfe, but also in his members. e For the stabilitie of my Kingdome standeth in thy mercie and trueth.

PSAL. LXII.

This Psalme partly conteineth meditations, whereby Dauid encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharpely reprooueth this vanitie, to the intent he might cleaue fast to the Lord.

¶ *To the excellent* musician * *Ieduthun.* A *Psalme of Dauid.*

Yet a my soule keepeth silence vnto God: of him commeth my saluation.

2 b Yet hee is my strength and my saluation, and my defence: therefore I shall not much bee mooued.

3 How long will ye imagine mischiefe against a c man? yee shalbe all slaine: ye shalbe as a bowed wall, or as a d wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 e Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength, and my saluation, and my defence: therefore I shall not be mooued.

7 In God is my saluation and my f glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: g powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the

* 1.chron.16.41.
a Though Satan tempted him to murmure against God, yet he bridled his affections, and resting vpon Gods promes, beareth his crosse patiently.
b It appeareth by the oft repetition of this worde, that the Prophet abode manifolde tentations, but by resting on God and by patience he ouercame them all.
c Hee meaneth himselfe, being the man whome God had appointed [illegible] the kingdome.
d Though ye seeme to be in honour, yet God will suddenly destroy you. e Dauid was greatly mooued with these troubles, therefore he stirreth vp himselfe to trust in God. f These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaultes of Satan. g He admonisheth vs of our wicked nature, which rather hide our sorowe, and [illegible] on the bridle, then vtter our griefe to God to obteine remedie.

chiefe

h Giue your selues wholy to God by putting away all things that are contrary to his Lawe.
i He hath plainely borne witnes of his power, so that none needeth to doubt thereof.
k So that the wicked shall feele thy power, and the godly thy mercie.

chiefe men *are* lies: to lay them vpon a balance
they are altogether lighter then vanitie.
10 Trust not in oppression nor in robberie:
h be not vaine: if riches increase, set not your heart
thereon.
11 God spake i once or twise, I haue heard it,
that power *belongeth* vnto God,
12 And to thee, O Lord, mercie: for thou k re-
wardest euery one according to his worke.

PSAL. LXIII.

1 Dauid after hee had bene in great danger by Saul in the desert of Ziph, made this Psalme, 3 Wherein hee giueth thankes to God for his wonderfull deliuerance, in whose mercies hee trusted, euen in the middes of his miseries, 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

¶ *A Psalme of Dauid, VVhen he was in the* a *wildernesse of Iudah.*

O God, thou art my God, earely will I seeke
thee: my soule b thirsteth for thee: my flesh
longeth greatly after thee in a barren and drye
land without water.
2 Thus c I beholde thee *as* in the Sanctuarie,
when I beholde thy power and thy glorie.
3 For thy louing kindnesse *is* better then life:
therefore my lippes shall prayse thee.
4 Thus will I magnifie thee *all* my life, *and*
lift vp mine hands in thy name.
5 My soule shalbe satisfied, as with d marowe
and fatnesse, and my mouth shall praise *thee* with
ioyfull lippes,
6 When I remember thee on my bedde, *and*
when I thinke vpon thee in the *night* watches.
7 Because thou hast bene mine helper, there-
fore vnder the shadow of thy wings will I reioyce.
8 My soule e cleaueth vnto thee: *for* thy right
hand vpholdeth me.
9 Therefore they that seeke my soule to de-
stroy it, they shall goe into the lowest partes of
the earth.
10 f They shall cast him downe with the edge
of the sword, *and* they shall be a portion for foxes.
11 But the King shall reioyce in God, *and* all
that g sweare by him shall reioyce *in him*: for the
mouth of them that speake lyes, shall be stopped.

a To wit, of Ziph, 1.Sam. 23.14.
b Though he was both hungrie and in great distresse, yet he made God his sufficiencie and aboue all meate and drinke.
c In this miserie I exercise my selfe in the contemplation of thy power and glorie, as if I were in thy Sanctuarie.
d The remembrance of thy fauour is more sweete vnto me then all the pleasures and deinties of the worlde.
e He assureth him selfe by the Spirite of God to haue the gift of constancie.
f He prophecieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beastes.
g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reportes of his enemies. 7 Hee declareth their punishment and destruction, 10 To the comfort of the iust and the glory of God.

¶ *To him that excelleth. A Psalme of Dauid.*

HEare my a voyce, O God, in my prayer: pre-
serue my life from feare of the enemie.
2 Hide me from the b conspiracie of the wic-
ked, *and* from the c rage of the workers of iniqui-
tie.
3 Which haue whette their tongue like a
sword, and shot *for* their arrowes d bitter wordes.
4 To shoote at the vpright in secrete: they
shoote at him suddenly, and e feare not.
5 They f encourage themselues *in* a wicked
purpose: they commune together to lay snares
priuily, *and* say, Who shall see them?
6 They haue sought out iniquities, *and* haue
accomplished that which they sought out, euen
euery one g *his* secret *thoughtes*, and the depth of
his heart.

a In that he calleth to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger.
b That is, from their secrete malice.
c To wit, their outwarde violence.
d False reports and slanders.
e To be without feare of God and reuerence of man, is a signe of reprobation.
f The more that the wicked see Gods children in miserie, the more bolde and impudent are they in oppressing them.
g There is no way so secrete and subtil to doe hurt, which they inuented not for his destruction.

7 But God will shoote an arrowe at them
suddenly: their strokes shalbe *at once*.
8 They shall cause their owne tongue to fall
vpon them: *and* whosoeuer shall see them, shall
h flee away.
9 And all men shall see it, and declare the
worke of God, and they shall vnderstand, what
he hath wrought.
10 But the righteous i shalbe glad in the Lord,
and trust in him: and all that are vpright of heart,
shall reioyce.

h To see Gods heauie iudgements against them, and howe hee hath caught them in their owne snares.
i When they shal consider that hee will be fauourable to them as he was to his seruant Dauid.

PSAL. LXV.

1 A prayse and thankes giuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred foorth vpon all the earth, but specially toward his Church.

¶ *To him that excelleth. A Psalme* or *song of Dauid.*

O God, a praise waiteth for thee in Zion, and
vnto thee shall the vowe be perfourmed.
2 *Because thou* hearest the prayer, vnto thee
shall all b flesh come.
3 Wicked deedes c haue preuailed against me:
but thou wilt be mercifull vnto our transgressions.
4 Blessed *is he, whom* thou chusest and cau-
sest to come *to thee*: he shall dwell in thy courtes,
and we shall be satisfied with the pleasures of thine
House, *euen* of thine holy Temple.
5 O God of our saluation, thou wilt d answere
vs with fearefull *signes* in *thy* righteousnes, O *thou*
the hope of all the ends of the earth, and of them
that are farre off in the e sea.
6 He stablisheth the mountaines by his pow-
er: *and* is girded about with strength.
7 He appeaseth the f noyse of the seas *and* the
noyse of the waues thereof, and the tumults of the
people.
8 They also that dwell in the vttermost parts
of the earth, shalbe afraide of thy signes: thou shalt
make † the East and the West to reioyce.
9 Thou g visitest the earth, and waterest it:
thou makest it very rich: the h Riuer of God is full
of water: thou preparest them corne: for so thou
appointest i it.
10 Thou k waterest abundantly the furrowes
thereof: thou causest *the raine* to descende into
the valleies thereof: thou makest it soft with
showres, *and* blessest the bud thereof.
11 Thou crownest the yere with thy goodnes,
and thy steppes droppe fatnesse.
12 They drop *vpon* the pastures of the wilder-
nesse: and the hils shalbe compassed with gladnes.
13 The pastures are clad with sheepe: the val-
leis also shalbe couered with corne: *therefore* they
shoute for ioy, l and sing.

a Thou giuest dayly newe occasion to thy Church to prayse thee.
b Not onely the Iewes but also the Gentiles in the kingdome of Christ.
c He imputeth it to his sinnes and to the sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour frō them.
d Thou wilt declare thy selfe to be the preseruer of thy Church in destroying thine enemies, as thou didest in the red Sea.
e As of all barbarous nations and farre off.
f He sheweth that there is no part nor creature in the worlde, which is not gouerned by Gods power and prouidence.
† *Ebr. The going forth of the morning and of the euening.*
g To wit, with rayne.
h That is, Shiloah, or the raine.
i Thou hast appointed the earth to bring foorth foode to mans vse.
k By this discription hee sheweth that all the order of nature is a testimonie of Gods loue towarde vs who causeth all creatures to serue our necessitie.
l That is, the domme creatures shall not onely reioyce for a time for Gods benefites, but shall continually sing.

PSAL. LXVI.

1 Hee prouoketh all men to prayse the Lorde, and to consider his workes, 6 Hee setteth foorth the power of God to asswage the rebels, 10 And sheweth howe God hath deliuered Israel from great bondage and afflictions. 13 Hee promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him and to prayse his Name.

¶ *To him that excelleth. A song* or *Psalme.*

REioyce in God, a al ye *inhabitants* of the earth.
2 Sing forth the glory of his name make his
praise glorious.
3 Say vnto God, Howe terrible art thou *in*
thy workes! through the greatnesse of thy power
shall

a He prophecieth that al nations shal come to the knowledge of God, who then was onely knowen in Iudea.

shall thine enemies be [b] in subiection vnto thee.
4 All the worlde shall worship thee, and sing
vnto thee, *euen* sing of thy Name. Selah.
5 [c] Come and beholde the workes of God:
he is terrible in *his* doing towarde [d] the sonnes of
men.
6 He hath turned the Sea into drie land: they
passe through the riuer on foote: there did we re-
ioyce in him.
7 Hee ruleth the worlde with his power: his
eyes beholde the nations: the rebellious shall not
[e] exalt themselues. Selah.
8 Prayse our God, yee people, and make the
voyce of his prayse to be heard.
9 Which [f] holdeth our soules in life, and suf-
fereth not our feete to slippe.
10 For thou, O God, hast proued vs, thou hast
tryed vs as siluer is tryed.
11 Thou hast brought vs into the [g] snare, *and*
layed a strait *chaine* vpon our loynes.
12 Thou hast caused men to ryde ouer our
heads: we went into fire and into water, but thou
broughtest vs out into a welthie *place*.
13 I will goe into thine [h] House with burnt of-
frings, *and* will pay thee my vowes,
14 Which my lippes haue promised, and my
mouth hath spoken in mine affliction.
15 I will offer vnto thee the burnt offerings of
fat rammes with incense: I will prepare bullocks
and goates. Selah.
16 [i] Come *and* hearken, all ye that feare God,
and I will tell you what he hath done to my soule.
17 I called vnto him with my mouth, and he
was exalted with my tongue.
18 [k] If I regard wickednesse in mine heart, the
Lord will not heare me.
19 But God hath heard *me*, & considered the
voyce of my prayer.
20 Praysed *be* God, which hath not put backe
my prayer, nor his mercie from me.

b As the faithfull shall obey God willingly: so the infidels for feare shall dissemble themselues to be subiect. c He toucheth the slouthfull dulnesse of man, who is colde in the consideration of Gods workes. d His prouidence is wonderfull in maintaining their estate. e Hee proueth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling. f He signifieth some speciall benefite, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof or of the like he promiseth that the Gentiles shalbe partakers. g The condition of the Church is here described, which is to bee led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifolde dangers. h The duetie of the faithfull is here described, which are neuer vnmindfull to render God prayse for his benefites. i It is not ynough to haue receiued Gods benefites and to be mindfull thereof, but also we are bounde to make others to profite thereby, and prayse God. k If I delite in wickednesse, God will not heare me: but if I confesse it, hee will receiue me.

PSAL. LXVII.

1 *A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance,* 2 *To the ende that his way and iudgement may bee knowen throughout the earth.* 7 *And finally is declared the kingdome of God, which shoulde be vniuersally erected at the comming of Christ.*

¶ To him that excelleth on Neginoth. A Psalme or song.

GOd bee mercifull vnto vs, and blesse vs, *and*
[a] cause his face to shine among vs. (Selah.)
2 That [b] they may know thy way vpon earth,
and thy sauing health among all nations.
3 Let the people prayse thee, O God: let all
the people prayse thee.
4 [c] Let the people bee glad and reioyce: for
thou shalt iudge the people righteously, and go-
uerne the nations vpon the earth. Selah.
5 Let the people prayse thee, O God: let all
the people prayse thee.
6 *Then* shall [d] the earth bring foorth her in-
crease, *and* God *euen* our God shall blesse vs.
7 God shall blesse vs, and all the endes of the
earth [e] shall feare him.

a That is, moue our heartes with his holy Spirit, that wee may feele his fauour towarde vs. b That both Iewes and Gentiles may knowe Gods couenant made with them. c By these oft repetitions he sheweth, that the people can neuer reioyce sufficiently, and giue thankes for the great benefites that they shal receiue vnder the kingdome of Christ. d He sheweth that where God fauoureth, there shall bee abundance of all other things. e When they finde his great benefites both spirituall and corporall towardes them.

PSAL. LXVIII.

1 *In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people:* 3 *Who by all meanes and most strange sortes declared himselfe to them.* 15 *And therefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things.* 34 *He exhorteth therefore all men to prayse God for euer.*

¶ To him that excelleth. A Psalme or song of Dauid.

GOd [a] will arise, *and* his enemies shalbe scat-
tered: they also that hate him, shall flee be-
fore him.
2 As the smoke vanisheth, *so* shalt thou driue
them away: *and* as waxe melteth before the fire, *so*
shall the wicked perish at the presence of God.
3 [b] But the righteous shalbe glad, *and* reioyce
before God: yea, they shall leape for ioye.
4 Sing vnto God, *and* sing prayses vnto his
name: exalt him that rideth vpon the heauens, in
his Name [c] Iah, and reioyce before him.
5 *He is* a Father of the fatherlesse, & a Iudge
of the widowes, *euen* God in his holy habitation.
6 God [d] maketh the solitarie to dwell in fa-
milies, *and* deliuereth them that were prisoners in
stocks: but the rebellious shall dwell in a [e] dry land.
7 [f] O God, when thou wentest forth before
thy people: when thou wentest through the wil-
dernesse, (Selah)
8 The earth shooke, and the heauens drop-
ped at the presence of this God: *euen* Sinai *was
moued* at the presence of God, *euen* the God of
Israel.
9 Thou, O God, sendest a gracious raine *vp-
on* thine inheritance, and thou didest refresh it
when it was wearie.
10 Thy Congregation dwelled therein: *for*
thou, O God, hast of thy [g] goodnesse prepared it
for the poore.
11 The Lorde gaue matter to the [h] women to
tell of the great armie.
12 Kings of the armies did flee: they did flee,
and [i] she that remained in the house, deuided the
spoyle.
13 Though ye haue lien among [k] pots, *yet shal
ye be as* the wings of a doue that is couered with
siluer, and whose fethers *are like* yelowe golde.
14 When the Almightie scattered Kings [l] in
it, it was white as the snowe in Zalmon.
15 [m] The mountaine of God *is like* the moun-
taine of Bashan: *it is* an high Mountaine, *as* mount
Bashan.
16 [n] Why leape ye, ye high mountaines? as for
this Mountaine, God deliteth to dwell in it: yea,
the Lord will dwell in it for euer.
17 The charets of God *are* twentie thousande
thousand Angels, *and* the Lord is among them, *as*
in the Sanctuarie of Sinai.
18 Thou art gone vp on high: thou hast [o] led
captiuitie captiue, *and* receiued giftes for men: yea,
euen the rebellious *hast thou led*, that the Lorde
God might dwell *there*.
19 Praysed *be* the Lorde, *euen* the God of our
saluation, *which* ladeth vs dayly *with benefites*
Selah.

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them. b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which prayse him therefore. c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared, that all idols are but vanities, and that the God of Israel is the onely true God. d He giueth children to them that be childlesse, and increaseth their families. e Which is barren of Gods blessings, which before they had abused. f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderful deliuerance out of Egypt. g God blessed the land of Canaan because hee had chosen that place for his Church. h The fascion then was that women sang songs after the victorie as Miriam, Deborah, Iudith and others. i The pray was so great, that not only the souldiers, but women also had part thereof. k Though God suffer his Church for a time to lie in blacke darkenesse, yet he will restore it, and make it most shining and white. l In the lande of Canaan, where his Church was. m Zion the Church of God doeth excell all worldly things not in pompe and outward shewe, but by the inwarde grace of God, which there remaineth because of his dwelling there. n Why boast yee of your strength and beautie against this Mountaine of God? o As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall [illegible] of his Spirit, Ephes. 4. 8.

20 This

20 This *is* our God, *euen* the God that saueth
vs: & to the Lord God *belong* the p issues of death.
21 Surely God will wound the head of his e-
nemies, *and* the hairie pate of him that walketh in
his sinnes.
22 The Lord hath saide, I will bring *my people*
againe from q Bashan: I will bring them againe
from the depths of the Sea:
23 That thy foote may be dipped in blood, *and*
the tongue of thy dogges *in the blood* of the ene-
mies, *euen* in r it.
24 They haue seene, O God, thy s goings, the
goings of my God, *and* my King, *which art* in the
Sanctuarie.
25 The t singers went before, and the players
of instruments after: in the middes *were* ÿ maides
playing with timbrels.
26 Praise yee God in the assemblies, *and* the
Lord, *ye that are* of the fountaine u of Israel.
27 There *was* x litle Beniamin *with* their y ru-
ler, *and* the princes of Iudah *with* their assem-
blie, the princes of Zebulun, *and* the princes of
Naphtali.
28 Thy God hath appointed thy strength: sta-
blish, O God, that, *which* thou hast wrought
in vs,
29 z Out of thy Temple vpon Ierusalem: *and*
Kings shall bring presents vnto thee.
30 Destroy the company of the spearemen, *and*
multitude of the mightie bulles with the calues of
the people, that a tread vnder feete pieces of sil-
uer: scatter the people that delite in warre.
31 *Then* shall the princes come out b of E-
gypt: Ethiopia shall haste to stretch her hands vn-
to God.
32 Sing vnto God, O ye kingdomes of the
earth: sing praise vnto the Lord, (Selah)
33 To him that rideth vpon the most high hea-
uens, *which were from* the beginning: beholde, he
will send out by his c voice a mightie sound.
34 Ascribe the power to God: *for* his maiestie
is vpon Israel, and his strength *is* in the cloudes.
35 O God, thou art d terrible out of thine
holy e places: the God of Israel is hee that giueth
strength and power vnto the people: praysed *be*
God.

p In euery danger God hath infinite waies to deliuer his.
q As he deliuered his Church once frõ Og of Bashan, and other tyrants, and from the dangers of the red Sea, so will he still doe as oft as necessitie requireth.
r That is, in the blood of ÿ great slaughter, where dogges shall lappe blood.
s That is, howe thou, which art chiefe King, goest out with thy people to warre, and giuest them the victorie.
t He describeth the order of the people, when they went to the Temple to giue thankes for the victorie.
u Which come of the Patriarke Iaakob.
x Beniamin is called litle, because he was the yongest sonne of Iaakob.
y Who was some chiefe ruler of the tribe.
z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.
a He desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with siluer: and therefore for their glittering pompe thought themselues aboue all men.
b He prophecieth that the Gentiles shall come to the true knowledge and worship of God.
c By his terrible thunders he will make himselfe to be knowen the God of all the worlde.
d In shewing fearefull iudgements against thine enemies for the saluation of thy people.
e Hee alludeth to the Tabernacle which was deuided into three partes.

PSAL. LXIX.

1 *The complaints, prayers, feruent zeale and great anguish of Dauid is set foorth as a figure of Christ and all his members:* 21 *The malicious crueltie of the enemies,* 22 *And their punishment also,* 26 *Where Iudas and such traitours are accursed.* 30 *He gathereth courage in his affliction, and offereth prayses vnto God,* 32 *Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort.* 35 *Finally hee doeth prouoke all creatures to prayses, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull,* 37 *And their seede shall dwell for euer.*

¶ *To him that excelleth vpon* a *Shoshannim.*
A Psalme *of Dauid.*

SAue me, O God: for the b waters are entred
euen to *my* soule.
2 I sticke fast in the deepe myre, where no
c staie *is*: I am come into deepe waters, and the
streames runne ouer me.
3 I am wearie of crying: my throte is drie:
mine d eyes faile, whiles I waite for my God.
4 They that hate me without a cause, are
moe then the haires of mine head: they that
would destroy me, *and* are mine enemies e falsly,
are mightie, so that I restored that which I f tooke
not.
5 O God, thou knowest my g foolishnesse,
and my faultes are not hid from thee.
6 Let not them that trust in thee, O Lorde
God of hostes, be ashamed for h me: let not those
that seeke thee, be confounded through me, O
God of Israel.
7 For thy sake haue I suffred reproofe: shame
hath couered my face.
8 I am become a stranger vnto my brethren,
euen an aliant vnto my mothers sonnes.
9 i For the zeale of thine house hath eaten
me, and the rebukes of them that rebuked thee,
are fallen vpon me.
10 I k wept and my soule fasted, but that was
to my reproofe.
11 I put on a sacke also: and I became a pro-
uerbe vnto them.
12 They that l sate in the gate, spake of me,
and the drunkardes sang *of me.*
13 But Lorde, *I make* my prayer vnto thee in
an m acceptable time, *euen* in the multitude of
thy mercie: O God, heare me in the trueth of thy
saluation.
14 Deliuer me out of the myre, that I sinke
not: let me be deliuered from them that hate me,
and out of the deepe n waters.
15 Let not the water flood drowne me, nei-
ther let the deepe swallowe me vp: and let not the
pit shut her mouth vpon me.
16 Heare me, O Lord, for thy louing kindnes
is good: turne vnto me according to the multitude
of thy tender mercies.
17 And o hide not thy face from thy seruant,
for I am in trouble: make haste *and* heare me.
18 Drawe neere vnto my soule *and* redeeme it:
deliuer me because of mine enemies.
19 Thou hast knowen my reproofe and my
shame, and my dishonour: all mine p aduersaries
are before thee.
20 Rebuke hath broken mine heart, and I am
full of heauinesse, and q I looked *for some* to haue
pitie *on me*, but there was none: and for comfor-
ters, but I found none.
21 For they gaue me gall in my meate, and in
my thirst they gaue me vineger to drinke.
22 Let their r table be a snare before them, and
their prosperitie *their* ruine.
23 Let their eyes be blinded that they see not:
and make their s loynes alway to tremble.
24 Powre out thine anger vpon them, and let
thy wrathfull displeasure take them.
25 *Let their t habitation be voide, *and* let
none dwell in their tents.
26 For they persecute him, whom thou hast
smitten: and they adde vnto the sorrowe of them,
whom thou hast wounded.
27 Lay u iniquitie vpon their iniquitie, and

a Of Shoshannim, reade Psal. 45.
b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.
c No firmitie or stablenesse to settle my feete.
d Though his senses failed him, yet his faith was constant and incouraged him still to pray.
e Condemning me guiltles.
f They iudged me poore innocent as a thiefe, and gaue my goods to others as though I had stolen them.
g Though I be guiltie to thee-ward, yet am I innocent toward them.
h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.
i When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holy Spirit thrust me forward, to reprooue them and defend thy glorie.
k My zeale moued me to lament and pray for my saluation.
l The more he sought to winne them to God, the more they were against him both poore and rich.
m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliuerance.
n He sheweth a liuely faith, in that that he assureth him selfe, that God is fauourable to him, when he seemeth to be angrie and at hand, when he seemeth to be farre off.
o Not that hee feared that God would not heare him, but that care made him to thinke that God deferred long.
p Thou seest that I am beset as a sheepe among many wolues.
q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorrowes, then diminisheth them, Iohn 19.29.
r Hee desireth God to execute his iudgements against the reprobate, which cannot by any meanes bee turned, Romanes 11.9.
s Take both iudgement and power from them.
* *Actes* 1.20.
t Punish not onely them but their posteritie, which shall bee like vnto them.
u By their continuance and increasing in their sinnes let it be knowen that they bee of the reprobate.

let

let them not come into thy righteousnesse.
28 Let them be put out of the x booke of life,
neither let them be written with the righteous.
29 When I am poore and in heauinesse, thine
helpe, O God, shall exalt me.
30 I will praise the Name of God with a song,
and magnifie him with thankesgiuing.
31 *This* also shall please the Lord better then a
y yong bullocke, that hath hornes and hoofes.
32 The humble shall see *this*, *and* they that
seeke God, shalbe glad, and your heart shall liue.
33 For the Lord heareth the poore, and despi-
seth not his z prisoners.
34 Let heauen and earth praise him: the seas
and all that moueth in them.
35 For God will saue Zion, and builde the ci-
ties of Judah, that men may dwell there and haue
it in possession.
36 The a seede also of his seruants shal inherite
it: and they that loue his name, shall dwell therein.

x They which seemed by their profession to haue bene writte in thy booke, yet by their fruites proue the contrary, let them be knowen as reprobate.
y There is no sacrifice, which God more esteemeth, then thankesgiuing for his benefites.
z For as he deliuered his seruant Dauid, so will he doe all that are in distresse, and call vpon him.
a Vnder the temporall promes of the land of Canaan be comprehendeth the promes of life euerlasting to the faithfull and their posteritie.

PSAL. LXX.

1 Hee prayeth to be right speedily deliuered. 2 Hee desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ *To him that excelleth.* A Psalme *of Dauid to put in* a *remembrance.*

O * God, b *haste thee* to deliuer me: make
haste to helpe me, O Lord.
2 Let them be c confounded & put to shame,
that seeke my soule: let them be turned backwarde
and put to rebuke, that desire mine hurt.
3 Let them be turned backe for a rewarde of
their d shame, which said, Aha, aha.
4 *But* let all those that seeke thee, be ioyfull
and glad in thee, and let all that loue thy saluation,
say alwayes, God be praysed.
5 Nowe I am e poore and needie: O God,
make haste to me: thou art mine helper, and my
deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance.
*Psalm. 40.13.
b He teacheth vs to be earnest in praier though God seeme to staie: for at his time he will heare vs.
c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance.
d Hereby we are taught not to mocke at others in their miserie, lest the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 Hee prayeth in faith, established by the worde of the promise, 5 And confirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his grace toward him, 22 Promising to be mindfull and thankefull for the same.

IN * a thee, O Lorde, I trust: let me neuer be a-
shamed.
2 Rescue me and deliuer me in thy b righte-
ousnes: incline thine eare vnto me and saue me.
3 Be thou my strong rocke whereunto I may
alway resort: thou c hast giuen commaundement
to saue me: for thou art my rocke, & my fortresse.
4 Deliuer me, O my God, out of the hand d of
the wicked: out of the hand of the euill and cru-
ell man.
5 For thou art mine hope, O Lord God, *euen*
my e trust from my youth.
6 Vpon thee haue I beene stayed from the
wombe: thou art he that tooke me out of my mo-
thers bowels: my praise shalbe alwayes of thee.
7 I am become as it were a f monster vnto
many: but thou art my sure trust.
8 Let my mouth be filled with thy praise, *and*
with thy glory euery day.
9 Cast me not off in the time of g age: forsake
me not when my strength faileth.
10 For mine enemies speake of me, and they
that lay waite for my soule, take their counsell to-
gether,
11 Saying, h God hath forsaken him: pursue
and take him, for there is none to deliuer *him*.
12 Goe not farre from me, O God: i my God,
haste thee to helpe me.
13 Let them be confounded *and* consumed that
are against my soule: let them be couered with re-
proofe and confusion, that seeke mine hurt.
14 But I will waite continually, and will praise
thee more and more.
15 My mouth shall dayly rehearse thy righte-
ousnesse, *and* thy saluation: k for I knowe not the
nomber.
16 I will l goe forward in the strength of the
Lord God, *and* will make mention of thy righte-
ousnesse, *euen* of thine onely.
17 O God, thou hast taught me fro̅ my youth
euen vntill nowe: *therefore* will I tell of thy won-
derous workes,
18 m Yea, euen vnto *mine* olde age and graie
head, O God: forsake me not, vntill I haue decla-
red thine arme vnto *this* generation, *and* thy pow-
er to all them, that shall come.
19 And thy n righteousnes, O God, *I will exalt*
on high: for thou hast done great things: o O
God, who is like vnto thee!
20 Which hast shewed me great troubles and
p aduersities, *but* thou wilt returne, *and* reuiue me,
and wilt come againe, *and* take me vp from the
depth of the earth.
21 Thou wilt increase mine honour, & returne
and comfort me.
22 Therefore will I prayse thee *for* thy q faith-
fulnesse, O God, vpon instrument *and* viole: vn-
to thee will I sing vpon the harpe, O Holy one
of Israel.
23 My lippes will reioyce when I sing vnto
thee, and my r soule, which thou hast deliuered.
24 My tongue also shall talke of thy righteous-
nesse daily: for they are confounded and brought
vnto shame, that seeke mine hurt.

*Psalm. 31.1.
a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promise.
c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shewe some signe, whereby I shalbe deliuered.
d That is, from Absalom, Ahithophel and that conspiracie.
e Hee strengtheneth his faith by the experience of Gods benefites, who did not onely preserue him in his mothers bellie, but tooke him thence and euer since hath preserued him. f All the worlde wondreth at me because of my miseries, aswell they in authoritie as the common people, yet being assured of thy fauour I remained stedfast.
g Thou that didst helpe me in my youth, when I had more strength, helpe me now so much the more in mine olde age and weakenesse.
h Thus the wicked both blaspheme God, and triumph against his Saintes, as though he had forsaken them, if he suffer them to fall into their hands.
i In calling him his God, he putteth backe the false reportes of the aduersaries, that saide, God had forsaken him.
k Because thy benefites toward me are innumerable, I can not but continually meditate & rehearse them.
l I will remaine stedfast, being vpholden with the power of God.
m He desireth that as he hath begun, he would so continue his benefites, that his liberalitie may haue perfite praise.
n Thy iust performance of thy promise.
o His faith breaketh through all tentations, and by this exclamation he prayseth the power of God.
p As he confesseth that God is the onely autour of his deliuerance, so he acknowledgeth that these euils were sent vnto him by Gods prouidence.
q He confesseth that his long tariance was well recompensed, when God performed his promise.
r For there is no true praysing of God, except it come from the heart: and therefore he promiseth to delite in nothing but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whom shall be righteousnesse, peace and felicitie, 10 Vnto whom all Kings and all nations shall doe homage, 17 Whose name and power shall endure for euer, and in whom all nations shall be blessed.

¶ A Psalme a *of Salomon.*

GIue thy b iudgements to the King, O God,
and thy righteousnesse to the Kings c sonne.
2 *Then* shall he iudge thy people in righteous-
nesse, and thy poore with equitie.
3 The d mountaines and the hilles shall bring
peace to the people by iustice.
4 He shall e iudge the poore of the people: he
shall saue the children of the needie, and shall sub-
due the oppressor.
5 They shall f feare thee as long as the sunne

a Composed by Dauid as touching the reigne of his sonne Salomon.
b Endue the King with the Spirite of wisdome and iustice, that he reigne not as doe the worldly tyrants.
c To wit, to his posteritie.
d When iustice reigneth, euen the places most baren shall be enriched with thy blessings. e Hee sheweth wherefore the sworde is committed to Kings: to wit, to defend the innocent, and suppresse the wicked. f The people shall imbrace thy true religion, when thou giuest them a King, that ruleth according to thy worde.

& moone indureth, frō generation to generation.
6 He shall come [g] downe like the raine vpon
the mowen grasse, *and* as the showers that water
the earth.
7 In his dayes shall the righteous florish, and
abundance of peace *shalbe* so long as the moone
indureth.
8 His dominion shalbe also from [h] sea to sea,
and from the Riuer vnto the ends of the land.
9 They that dwell in ẏ wildernes, shall kneele
before him, and his enemies shall licke the dust.
10 The Kings of [i] Tarshish & of the yles shall
bring presents: the Kings [k] of Sheba and Seba shall
bring gifts.
11 Yea, all Kings shal worship him: all nations
shall serue him.
12 For he shall deliuer the poore when he cri-
eth: the needie also, and him that hath no helper.
13 He shall be mercifull to the poore and nee-
die, and shall preserue the soules of the poore.
14 He shall redeeme their soules from deceite
and violence, and [l] deare shall their blood be in
his sight.
15 Yea, he shall liue, and vnto him shall they
giue of the [m] golde of Sheba: they shall also pray
for him continually, *and* daily blesse him.
16 An handfull of corne shall be *sowen* in the
earth, *euen* in the toppe of the mountaines, *and*
the [n] fruit thereof shall shake like *the trees* of Le-
banon: and the *children* shall florish out of the ci-
tie like the grasse of the earth.
17 His name shall be for euer: his name shall
indure as long as the sunne: all nations shall blesse
[o] him, and be blessed in him.
18 Blessed *be* the Lorde God, *euen* the God of
Israel, which onely doeth [p] wonderous things.
19 And blessed *be* his glorious Name for euer:
and let all the earth be filled with his glorie. So be
it, euen so be it.

HERE END THE [q] prayers of Dauid, the
sonne of Ishai.

g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly dewe maketh his Church euer to florish.
h That is, from the red Sea to the sea called Syriacum, and from Euphrates forwarde: meaning, that Christs kingdome should be large and vniuersall.
i Of Cilicia, and of all other countries beyond the sea, which he meaneth by the yles.
k That is, of Arabia that riche countrey, whereof Sheba was a part bordering vpon Ethiopia.
l Though tyrants passe not to shed blood, yet this godly King shall preserue his subiects from all kind of wrong.
m God will both prosper his life, & also make the people most willing to obey him.
n Vnder such a King shalbe most great plentie, both of fruite and also of the increase of mankinde.
o They shall pray to God for his continuance, and knowe that God doeth prosper them for his sake.
p He confesseth that except God miraculously preserue his people, that neither the King nor the kingdome can continue. q Concerning his sonne Salomon.

PSAL. LXXIII.

1 *The Prophet teacheth by his example that neither the worldlie prosperitie of the vngodly,* 14 *Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements,* 19 *For as much as the wicked vanish away,* 24 *And the godly enter into life euerlasting,* 28 *In hope whereof he resigneth himselfe into Gods handes.*

¶ *A Psalme* committed *to Asaph.*

YEt [a] God is good to Israel: *euen*, to the pure
in heart.
2 As for me, my feete were almost gone: my
steps had welneere slipt.
3 For I freated at the foolish, *when* I saw the
prosperitie of the wicked.
4 For there are [b] no bands in their death, but
they are lustie *and* strong.
5 They are not in trouble *as other* men, nei-
ther are they plagued with *other* men.
6 [c] Therefore pride *is* as a chaine vnto them,
and crueltie couereth them *as* a garment.
7 Their eyes stande out for fatnesse: † they
haue more then heart can wish.
8 They are licentious, aud speake wickedly of
their oppression: they talke presumptuously.
9 They [d] set their mouth against heauen, and
their tongue walketh through the earth.
10 Therefore his [e] people turne hither: for wa-
ters of a full *cup* are wrung out to them.
11 And they [f] say, Howe doeth God know it?
or is there knowledge in the most High?
12 Loe, these are the wicked, yet prosper they
alway, *and* increase in riches.
13 Certainely I haue cleansed mine heart in
vaine, and washed mine hands in innocencie.
14 For dayly haue I bene punished, and chaste-
ned *euery* morning.
15 If I say, [g] I will iudge thus, beholde the ge-
neration of thy children: I haue trespassed.
16 Then thought I to know this, *but* it was too
paineful for me,
17 Vntill I went into the [h] Sanctuary of God:
then vnderstoode I their ende.
18 Surely thou hast set them in slippery places,
and castest them downe into desolation.
19 How suddenly are they destroyed, perished
and [i] horribly consumed,
20 As a dreame when one awaketh! O Lord,
when [k] thou raisest vs vp, thou shalt make their
image despised.
21 Certainely mine heart was vexed, and I was
pricked in my reines:
22 So foolish was I & ignorant: I was a [l] beast
before thee.
23 Yet I was alway [m] with thee: thou hast hol-
den *me* by my right hand.
24 Thou wilt guide mee by thy counsell, and
afterward receiue me to glory.
25 Whom haue I in [n] heauen *but thee?* and I
haue desired none in the earth with thee.
26 My flesh fayleth and mine heart *also*: *but*
God *is* the strength of mine heart, and mine [o] por-
tion for euer.
27 For lo, they that withdraw themselues from
thee, shal perish: thou destroyest all them that [p] go
a whoring from thee.
28 As for me, it is good for me [q] to draw neere
to God: *therefore* I haue put my trust in the Lord
God, that I may declare all thy workes.

a As it were betweene hope and despaire he bursteth foorth into this affection, being assured that God would continue his fauour toward such as were godly in deede, and not hypocrites.
b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sicknesse, which is deaths messenger.
c They glorie in their pride, as some doe in their chaines: and in crueltie, as some doe in apparell. † *Or, they passe the desires of the heart.*
d They blaspheme God and leaue not his power, & raile vpon men, because they esteeme themselues aboue all others.
e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God considereth not right the state of the godly.
f Thus the flesh moueth euen the godly to dispute with God touching their poore estate and the prosperitie of the wicked.
g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.
h Vntill I entred into thy schoole and learned by thy worde and holy Spirite, that thou orderest all things most wisely, and iustly.
i By thy fearefull iudgement.
k When thou openest our eyes to consider thy heauenly felicitie, we contemne all their vaine pompe.
l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast. m By faith I was assured that thy prouidence did watch alwayes ouer me to preserue me. n He sought neither helpe nor comfort of any saue of God onely. o He teacheth vs to deny our selues, to haue God our whole sufficiencie, and onely contentment. p That is, forsake thee to seeke others. q Though all the worlde shrinke from God, yet hee promiseth to trust in him, and to magnifie his workes.

PSAL. LXXIIII.

1 *The faithfull complaine of the destruction of the Church and true religion,* 2 *Vnder the name of Zion, and the Temple destroyed.* 11 *And trusting in the might and free mercies of God,* 20 *By his couenant,* 21 *They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants,* 23 *And the confusion of his proud enemies.*

¶ A Psalme *to giue instruction*, committed
to Asaph.

O God, [a] why hast thou put vs away for euer?
why is thy wrath kindled against the sheepe
of thy pastures?
2 Thinke vpon thy Congregation, *which* thou
hast possessed of olde, *and* on the [b] rod of thine
inheritance, *which* thou hast redeemed, *and* on this
mount Zion, wherein thou hast dwelt.
3 Lift vp thy ‖ strokes, that thou mayest for
euer destroy euery enemie that doeth euill to the
Sanctuarie.

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layde vpon them for their sinnes.
b Which inheritance thou hast measured out for thy selfe as with a line or rodde. ‖ *Or, feete.*

4 Thine aduersaries roare in the middes of thy
Congregation, *and* set vp their banners for signes.
5 *He that* d *lifted* the axes vpon the thicke
trees, was renowmed, as one, that brought a thing
to perfection:
6 But nowe they breake downe the carued
worke thereof with axes and hammers.
7 They haue cast thy Sanctuary into the fire,
and rased it to the grounde, *and* haue defiled the
dwelling place of thy Name.
8 They saide in their e hearts, Let vs destroy
them altogether: they haue burnt all the Syna-
gogues of God in the land.
9 We see not our signes: there is not one Pro-
phet more, nor any with vs that knoweth f howe
long.
10 O God, howe long shall the aduersarie re-
proche *thee*? shall the enemie blaspheme thy
Name for euer?
11 Why withdrawest thou thine hande, euen
thy right hand? *drawe it* out of thy bosome, *and*
g consume them.
12 Euen God *is* my King of olde, working sal-
uation h in the middes of the earth.
13 Thou diddest deuide the sea by thy power:
thou brakest the heads of the i dragons in the wa-
ters.
14 Thou brakest the head of k Liuiathan in
pieces, *and* gauest him to bee l meate for the peo-
ple in wildernesse.
15 Thou brakest vp the fountaine and riuer:
thou dryedst vp mightie riuers.
16 The m day is thine, and the night is thine:
thou hast prepared the light and the sunne.
17 Thou hast set all the borders of the earth:
thou hast made summer and winter.
18 Remember this, *that* the enemie hath re-
proched the Lorde, and the foolishe people hath
blasphemed thy Name.
19 Giue not the soule of thy n turtle doue vn-
to the beast, *and* forget not the Congregation of
thy poore for euer.
20 Consider *thy* couenant: for o the darke pla-
ces of the earth are full of the habitations of the
cruell.
21 Oh let not the oppressed returne ashamed,
but let the poore and needie praise thy Name.
22 Arise, O God: mainteine thine p owne
cause: remember thy daily reproche by the foolish
man.
23 Forget not the voyce of thine enemies: *for*
the tumult of them, that rise against thee, || ascen-
deth continually.

c They haue destroyed thy true religion, and spred their banners in signe of defiance.
d He commendeth the Temple for the costly matter, the excellent workemanship and beautie thereof, which notwithstanding the enemies did destroy.
e They encouraged one another to crueltie, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.
f They lament that they haue no Prophet among them to shewe them howe long their miseries should endure.
g They ioyne their deliuerance with Gods glorie and power, knowing that the punishment of the enemie should be their deliuerance.
h Meaning, in the sight of all the world.
i To wit, Pharaohs armie.
k Which was a great monster of the sea, or whale, meaning Pharaoh.
l His destruction did reioyce them as meate refresheth the body.
m Seeing that God by his prouidence gouerneth and disposeth all things, he gathereth that he will take care chiefly for his children.
n He meaneth the Church of God, which is exposed as a pray to the wicked.
o That is, all places where thy worde shineth not, there reigneth tyrannie and ambition.
p Hee sheweth that God cannot suffer his Church to be oppressed, except hee lose his owne right.
|| *Or, increaseth more and more.*

PSAL. LXXV.

1 The faithfull doe praise the name of the Lorde. 2 Which shall come to iudge at the time appointed, 8 When the wicked shall be put to confusion, and drinke of the cuppe of his wrath. 10 Their pride shall be abated, and the righteous shall be exalted to honour.

To him that excelleth. a *Destroy not. A Psalme or song committed to Asaph.*

WE will prayse thee, O God, we wil praise
thee, for thy Name *is* neere: *therefore* b they
will declare thy wonderous workes.
2 c When I shall take a conuenient time, I
will iudge righteously.
3 The earth and all the inhabitantes thereof
are dissolued: *but* I will establish the pillers d of
it. Selah.
4 I saide vnto the foolish, Bee not so foolish,
and to the wicked, Lift not vp the horne.
5 Lift not vp your e horne on high, neyther
speake with a stiffe necke.
6 For to come to preferment *is* neither from
the East, nor from the West, nor from the South,
7 But God *is* the iudge: he maketh lowe and
he maketh hie.
8 For in the hand of the Lorde *is* a f cup, and
the wine is red: it is full mixt, and he powreth out
of the same: surely all the wicked of the earth shal
wring out *and* drinke the dregges thereof.
9 But I will declare for euer, and sing praises
vnto the God of Iaakob.
10 All the hornes of the wicked also will I
breake: *but* the hornes of the g righteous shalbe
exalted.

a Reade Psalm. 57.1.
b He declareth how the faithfull shall euer haue iust occasion to praise God, forasmuch as in their neede they shall feele his power at hand to helpe them.
c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.
d Though all things be brought to ruine, yet I can restore and preserue them.
e The Prophet warneth the wicked that they woulde not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.
f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed.
g The godlie shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, and subtiltie.

PSAL. LXXVI.

1 This Psalme setteth foorth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Senacherib: 11 And exhorteth the faithfull to bee thankefull for the same.

To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

GOd is a knowen in Iudah: his Name *is* great
in Israel.
2 For in b Shalem is his Tabernacle, and his
dwelling in Zion.
3 There brake he the arrowes of the bow, the
shielde and the sword and the battel. Selah.
4 Thou art more bright and puissant, then c the
mountaines of pray.
5 The stout hearted are spoyled: they haue
slept their sleepe, and all the men of strength haue
not d found their hands.
6 At thy rebuke O God of Iaakob, both the
chariot and horse are cast asleepe.
7 Thou, *euen* thou art to be feared: and who
shal stand in thy e sight, when thou art angrie!
8 Thou diddest cause *thy* iudgement to bee
heard from heauen: *therefore* the earth feared and
was still,
9 When thou, O God, arose to iudgement, to
f helpe all the meeke of the earth. Selah.
10 Surely the g rage of man shall turne to thy
praise: the remnant of the rage shalt thou restraine.
11 Vowe and performe vnto the Lorde your
God, all *ye* that be h rounde about him: let them
bring presents vnto him that ought to be feared.
12 He shall i cut off the spirit of princes: he is
terrible to the Kings of the earth.

a He declareth that Gods power is euidently seene in preseruing his people and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beasts.
d God hath taken their spirites and strength from them, as though their handes were cut off.
e God with a looke is able to destroy all the power and astutie of the enemies, [illegible] so many or mightie.
f To reuenge the wronges done to thy Church.
g For the end shal shewe that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shal not compasse their purpose.
h To wit, the Leuites that dwel about the Tabernacle, or the people among whom he doeth dwell.
i The Ebrewe worde signifieth, to vintage, or gather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grieuous tentations, 6 Whereby he was driuen to this ende to consider his former conuersation, 11 And the continuall course of Gods workes in the preseruation of his seruants, and so he confirmeth his faith against these tentations.

For the excellent musitian * *Ieduthun. A Psalme* committed *to Asaph.*

MY a voyce *came* to God, when I cryed: my
voyce *came* to God, and he heard me.

* Psal. 39. and 62. 1. Chron. 16. 41.
a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.

2 In

2 In the day of my trouble I sought the Lord:
my sore ranne and ceased not in the night: my
soule refused comfort.
3 I did thinke vpon God,& was b troubled: I
praied,and my spirit was full of anguish. Selah.
4 Thou keepest mine eyes c waking: I was
astonied,and could not speake.
5 *Then* I considered the daies of olde: *and* the
yeeres of ancient time.
6 I called to remembrance my d song in the
night: I communed with mine owne heart, and
my spirit searched e diligently.
7 Will the Lorde absent him selfe for euer?
and will he shew no more fauour?
8 Is his f mercie cleane gone for euer? doeth
his promes faile for euermore?
9 Hath God forgotten to be mercifull? hath
he shut vp his tender mercies in displeasure? Selah.
10 And I sayde, This is my g death: *yet I re-
membred* the yeeres of the right hand of the most
High.
11 I remembred the workes of the Lorde: cer-
tainely I remembred thy wonders of olde.
12 I did also meditate all thy workes, and did
deuise of thine actes, *saying,*
13 Thy way, O God, *is* h in the Sanctuarie:
who is so great a i God as *our* God!
14 Thou art ẏ God that doest wonders: thou
hast declared thy power among the people.
15 Thou hast redeemed thy people with *thine*
arme, *euen* the sonnes of Iaakob & Ioseph. Selah.
16 The k waters sawe thee, O God: the waters
sawe thee, *and* were afraide: yea, the depths trem-
bled.
17 The cloudes powred out water: the hea-
uens gaue a l sounde: yea, thine arrowes went a-
broade.
18 The voyce of thy thunder was rounde a-
bout: the lightnings lightened the worlde: the
earth trembled and shooke.
19 Thy way *is* in the Sea, and thy paths in the
great waters, & thy footesteps are not m knowen.
20 Thou diddest leade thy people like sheepe
by the hand of Moses and Aaron.

a ... when hand was stretched out. b He sheweth that we must paciently abide, although God deliuer vs not out of our troubles at the first crie. c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping. d Of thankesgiuing, which I was accustomed to sing in my prosperitie. e Both the causes why I was chastened, and when my sorowes should haue an ende. f As if he should say, It is impossible: whereby he exhorteth himselfe to patience. g Though I first dooted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beate, I tooke heart againe. h That is, in heauen, whereunto we must ascend by faith, if we will knowe the wayes of God. i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the worlde. k He declareth, wherein the power of God was declared, when hee deliuered the Israelites through the red Sea. l That is, thundered and lightened. m For when thou haddest brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14.28,29.

PSAL. LXXVIII.

a Hee sheweth how God of his mercie chose his Church of the posteritie of Abraham. 8 Reproching the stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 That God of his free mercie made his couenant with their auncetours, 17 But also seeing them so malicious and peruerse, might bee ashamed and so turne wholy to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe woordes the effect of the whole histories of the Bible.

¶ A Psalme *to giue* a *instruction,* cōmitted *to Asaph.*
HEare my b doctrine, O my people: incline your
eares vnto the wordes of my mouth.
2 I will open my mouth in a parable: I will
declare high sentences of olde.
3 Which we haue heard and knowen, & our
c fathers haue tolde vs.
4 We will not hide them from their children,
but to the generation to come we will shewe the
praises of the Lord, his power also, & his wonder-
full workes that he hath done:
5 How he established a d testimonie in Iaa-
kob, and ordeined a Lawe in Israel, which he com-
maunded our fathers, that they should teach their
children:
6 That the * posteritie might knowe it, *and*
the children, which should be borne, should stand
vp, and declare it to their children:
7 That they might f set their hope on God,
and not forget the workes of God but keepe his
commandements:
8 And not to be as their g fathers, a disobedi-
ent and rebellious generation: a generation that
set not their heart aright, and whose spirite was
not faithfull vnto God.
9 The children of h Ephraim being armed
and shooting with the bowe, turned backe in the
day of battell.
10 They kept not the couenant of God, but
refused to walke in his Lawe,
11 And forgate his Actes, and his wonderfull
workes that he had shewed them.
12 He did marueilous things in the sight of
their i fathers in the lande of Egypt: *euen* in the
fielde of Zoan.
13 * He deuided the Sea, & led them through:
he made also the waters to stand as an heape.
14 * In the day time also hee led them with a
cloude, and all the night with a light of fire.
15 * He claue the rockes in the wildernes, and
gaue them drinke as of the great depths.
16 * He brought floods also out of the stonie
rocke, so that he made the waters to descend like
the riuers.
17 Yet they k sinned stil against him, and pro-
uoked the Highest in the wildernesse,
18 And tempted God in their heartes in l re-
quiring meate for their lust.
19 * They spake against God also, saying, Can
God m prepare a table in the wildernesse?
20 * Behold, he smote the rocke, that the water
gushed out, and the streames ouerflowed: can he
giue bread also? or prepare flesh for his people?
21 Therefore the Lord heard and was angrie,
and the * fire was kindled in Iaakob, & also wrath
came vpon Israel,
22 Because they beleeued not in God, and
n trusted not in his helpe.
23 Yet he had cōmanded the o cloudes aboue,
and had opened the doores of heauen,
24 And had rained downe MAN vpon them
for to eate, and had giuen them of the wheate of
heauen.
25 * Man did eate the bread of Angels: hee
sent them meate ynough.
26 Hee caused the p Eastwinde to passe in the
heauen, and through his power he brought in the
Southwinde.
27 Hee rained flesh also vpon them as dust,
and feathered foule as the sand of the sea.
28 And hee made it fall in the middes of their
campe, *euen* round about their habitations.
29 So they did eate and were well filled: for he
gaue them their desire.
30 They were not turned from their q lust, *but*
the meate *was* yet in their mouthes,
31 When the wrath of God came euen vpon

a Reade Psal. 32. b The Prophet vnder the Name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Gospel his, whereof he was but the preacher, as Rom. 2.16. & 16.25. c Which were the people of God. d By the testimony & law, he meaneth the law written, which they were commaunded to teach their children, Deut. 6.7.

e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religiō. f Hee sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefits and in obedience. g Though these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falshode, & hypocrisie, that the childrē ought not to followe their examples. h By Ephraim he meaneth also the rest of the tribes, because they were most in nomber: whose punishment declareth that they were vnfaithfull to God, and by their multitude & authoritie had corrupt all others. i He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God.
* Exod. 14.21. * Exod. 14.24. * Exod. 17.6. nomb. 20.11. psal. 105.41. * 1. Cor. 10.4. wisd. 11.4.
k Their wicked malice could be ouercome by no benefites, which were great and many. l Then to require more then is necessarie, and to separate Gods power from his will, is to tempe God.
* Nomb. 11.1.
m Thus when we giue place to sin, we are mooued to doubt of Gods power, except he wil alwaies be ready to serue our lust.
* Exod. 17.6. nomb. 20.11. psal. 105.41. 1. cor. 10.4.
* Nomb. 11.1.
n That is, in his fatherly prouidence, whereby he careth for his and prouideth sufficiently. o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knewe God had denied them. * Iohn 6. 31. 1. cor. 10.3. p God vsed the meanes of the winde to teache them, that all elements were at his commaundement, and that no distance of place could let his woorking. q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

them,

them, and slew ^r^ the strongest of them, and smote
downe the chosen men in Israel.
32 For all this, they ^s^ sinned still, and beleeued
not his wonderous workes.
33 Therefore their dayes did hee consume in
vanitie, and their yeeres hastily.
34 And when hee ^t^ slewe them, they sought
him, and they returned, and sought God early.
35 And they remembred that God *was* their
strength, and the most high God their redeemer.
36 But they flattered him with their mouth,
and dissembled with him with their tongue.
37 For their ^u^ heart was not vpright with him:
neither were they faithfull in his couenant.
38 Yet he being mercifull, ^x^ forgaue *their* ini-
quitie, & destroyed *them* not, but oft times called
backe his anger, & did not stirre vp all his wrath.
39 For he remembred that they were flesh: *yea,*
a winde that passeth and commeth not againe.
40 How oft did they prouoke him in the wil-
dernesse? *and* grieue him in the desert?
41 Yea, they ^y^ returned, & tempted God, and
^z^ limited the Holy one of Israel.
42 They ^a^ remembred not his hand, *nor* the day
when he deliuered them from the enemie,
43 *Nor* him that set his signes in Egypt, and his
wonders in the fielde of Zoan,
44 And turned their riuers into blood, & their
floods, that they could not drinke.
45 Hee sent ^b^ a swarme of flies among them,
which deuoured them, and frogs, which destroyed
them.
46 He ^c^ gaue also their fruites vnto the cater-
piller, and their labour vnto the grashopper.
47 He destroied their vines with haile, & their
wilde figge trees with the hailestone.
48 He gaue their cattell also to the haile, and
their flockes to the thunderboltes.
49 Hee cast vpon them the fiercenesse of his
anger, indignation and wrath, and vexation by
the sending out of ^d^ euill Angels.
50 He made a way to his anger: he spared not
their soule from death, *but* gaue their life to the
pestilence,
51 And smote all the first borne in Egypt, *euen*
the ^e^ beginning of *their* strength in the taberna-
cles of ^f^ Ham.
52 But hee made his people to goe out like
sheepe, & led them in the wildernes like a flocke.
53 Yea, hee caried them out safely, and they
^g^ feared not, and the Sea couered their enemies.
54 And he brought them vnto the borders of
his ^h^ Sanctuarie: *euen* to this Mountaine, *which*
his right hand purchased.
55 * He cast out the heathē also before them,
and caused them to fall to the lot of *his* inheri-
tance, and made the tribes of Israel to dwell in
their tabernacles.
56 Yet they tempted, and prouoked the most
high God, and kept not his testimonies,
57 But turned backe & delt ^i^ falsely like their
fathers: they turned like a deceitfull bowe.
58 And they ^k^ prouoked him to anger with
their high places, and mooued him to wrath with
their grauen images.
59 God heard *this* and was wroth, and great-
ly abhorred Israel,
60 So that he ^l^ forsooke the habitation of Shi-
lo, *euen* the Tabernacle where hee dwelt among
men,
61 And deliuered his ^m^ power into captiuitie,
and his beautie into the enemies hand.
62 And hee gaue vp his people to the sworde,
and was angrie with his inheritance.
63 The fire ^n^ deuoured their chosen men, and
their maides were not ^o^ praised.
64 Their Priestes fell by the sworde, and their
^p^ widowes lamented not.
65 But the Lorde awaked as one out of sleepe,
& as a strong man that after *his* ^q^ wine crieth out,
66 And smote his enemies in the hinder *parts,*
and put them to a perpetuall shame.
67 Yet he refused the tabernacle of ^r^ Ioseph,
and chose not the tribe of Ephraim:
68 But chose the tribe of Iudah, *and* mount
Zion which he loued.
69 And he ^s^ built his Sanctuarie as an high *pa-*
lace, like the earth, which he stablished for euer.
70 He chose Dauid also his seruant, and tooke
him from the sheepefolds.
71 Euen from behinde the ewes with yong
brought he him to feede his people in Iaakob, and
his inheritance in Israel.
72 So ^t^ he fed them according to the simpli-
citie of his heart, and guided them by the discre-
tion of his hands.

r Though other were not spared, yet chiefly they suffred, which trusted in their strength against God.
s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.
t Such was their hypocrisie, ȳ they sought vnto God for feare of punishment, though in their heart they loued him not.
u Whatsoeuer cōmeth not from the pure fountaine of the heart, is hypocrisie.
x Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffred not their sinnes to ouercome his mercie.
y That is, they tempted him oft times.
z As they all doe that measure the power of God by their capacitie.
a The forgetfulnes of Gods benefites is the roote of rebellion and all vice.
b This woorde signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents: some for all wilde beastes.
c He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice & ingratitude.
d So called, either of the effect: that is, of punishing the wicked: or els because they were wicked spirites, whome God permitted to vexe men.
e The first borne are so called, as Gen. 49.3.
f That is, Egypt: for it was called Mitzraim or Egypt of Mitzraim, that was the sonne of Ham.
g That is, they had none occasion to feare, forasmuch as God destroyed their enemies, and deliuered them safely.
h Meaning Canaan, which God had consecrated to himselfe, and appointed to his people. * Iosh. 11.6. & 13.6. i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun.
k By seruing God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was ȳ signe of his presence, from among them.
m The Arke is called his power & beautie, because thereby he defended his people, and beautifully appeared vnto them.
n They were suddenly destroyed, 1. Sam. 4. 10.
o They had no marriage songs: that is, they were not married.
p Eyther they were slaine before, or taken prisoners of their enemies, and so were forbidden.
q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therefore he answering their beastly iudgements, sayeth, he will awake & take sudden vengeance.
r Shewing that he spared not altogether the Israelites, though hee punished their enemies. s By building the Temple and establishing the kingdome, hee declareth that the signes of his fauour were among them. t Hee sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 *The Israelites complaine to God for the great calamitie and oppression that they suffred by Gods enemies,* 8 *And confessing their sinnes, flee to Gods mercies with full hope of deliuerance,* 10 *Because their calamities were ioyned with the contempt of his Name,* 13 *For the which they promise to be thankefull.*

¶ *A Psalme* committed *to Asaph.*

O God, ^a^ the heathen are come into thine in-
heritance: thine holy Temple haue they defi-
led, *and* made Ierusalem heapes *of stones.*
2 The ^b^ dead bodies of thy seruants haue they
giuen to be meat vnto foules of ȳ heauen: *and* the
flesh of thy Saintes vnto the beastes of the earth.
3 Their blood haue they shead like waters
rounde about Ierusalem, and there was none to
^c^ burie them.
4 We are a reproch to our ^d^ neighbours, *euen*
a scorne and derision vnto them that are rounde
about vs.
5 Lorde how long wilt thou be angrie, for e-
uer? shall thy ielousie ^e^ burne like fire?
6 * Powre out thy wrath vpon the heathen
that haue not knowen thee, and vpon the king-
domes that haue not called vpon thy Name.
7 For they haue deuoured Iaakob and made
his dwelling place desolate.
8 Remember not against vs the ^f^ former in-
iquities, *but* ^g^ make haste *and* let thy tender mer-
cies preuent vs: for we are in great miserie.
9 Helpe vs, O God of our ^h^ saluation, for the

a The people cried vnto God against the barbarous tyrannie of the Babylonians: who spoiled Gods inheritance, polluted his Temple, destroyed his religiō, & murthered his people.
b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he set to his hand to deliuer them.
c Their friends & kinsfolkes durst not burie them for feare of the enemies.
d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries. e Wilt thou vtterly consume vs for our sinnes, before thou takest vs to mercy? * Iere. 10. 25. f Which we and our fathers haue committed. g And stay not till we haue recompensed for our sinnes. h Seeing we haue none other Sauiour, neither can we helpe our selues, & also by our saluation thy Name shall be praysed: therefore, O Lord, helpe vs.

glorie

glorie of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let him be knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the [i] prisoners come before thee: according to thy mightie arme preserue [k] the children of death,

12 And render to our neighbours seuen folde into their bosome their reproche, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture shall prayse thee for euer: and from generation to generation [l] we will set forth thy prayse.

i Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniustly murthered.
k Which were captiues among their enemies, and could looke for nothing but death.
l We ought to desire to benefite of God, but on this condition no praise his name, Isa. 43.21.

PSAL. LXXX.

1 *A lamentable prayer to God to helpe the miseries of his Church* 8 *Desiring him to consider their first estate, when his fauour shined towardes them, to the intent that he might finish that worke which he had begunne.*

¶ *To him that excelleth on Shoshannim Eduth. A Psalme* committed *to Asaph.*

HEare [a] O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shewe *thy* brightnes, thou that sittest betweene the [b] Cherubims.

2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.

3 [c] Turne vs againe, O God, and cause thy face to shine that we may be saued.

4 O Lord God of hostes, howe long wilt thou be [d] angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, and giuen them teares to drinke with great measure.

6 Thou hast made vs a [e] strife vnto our neighbours, and our enemies laugh *at vs* among themselues.

7 [f] Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saued.

8 Thou hast brought a [g] vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roume for it, and didest cause it to take roote, and it filled the land.

10 The mountaines were couered with the shadowe of it, and the boughes thereof *were like* the † goodly cedars.

11 Shee stretched out her branches vnto the Sea, and her boughes vnto the [h] Riuer.

12 Why hast thou *then* broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde [i] bore out of the wood hath destroyed it, and the wilde beastes of the fielde haue eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe [k] from heauen and beholde and visite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, *which* thou madest [l] strong for thy selfe.

16 It is burnt with fire *and* cut downe: *and* they perish at the [m] rebuke of thy countenance.

17 Let thine hand be vpon the [n] man of thy right hand, *and* vpon the sonne of man, *whome* thou madest strong for thine owne selfe.

18 So will not we goe backe from thee: [o] reuiue thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lorde God of hostes: cause thy face to shine and we shalbe saued.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Mooue their heartes that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people and all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbours haue continuall strife and warre against vs.
f Because that repentance onely commeth of God, they most instantly and oft times call to God for it as a meane, whereby they shall be saued.
g Seeing that of thy mercie thou hast made vs a most deare possession to thee, and wee through our sinnes are made open for wilde beastes to deuoure vs, declare againe thy loue, and finish the worke that thou hast begun.
† *The cedars of God.*
h To wit, Euphrates.
i That is, aswell they that hate our religion as they that hate our persons. k They gaue not place to tentation, knowing that albeit there were no help in earth, yet God was able to succour them from heauen. l So that no power can preuaile against it, & which as a yong bud thou raisest vp againe as out of the burnt ashes. m Only when thou art angry, and not with the sword of the enemie. n That is, vpon this vine, or people, whome thou hast planted with thy right hand, that they should be as one man or one body.
o For none can call vpon God, but such as are raised vp as it were from death to life and regenerate by the holy Spirit.

PSAL. LXXXI.

1 *An exhortation to prayse God both in heart and voyce for his benefites,* 8 *And to worship him onely.* 11 *God condemneth their ingratitude,* 12 *And sheweth what great benefites they haue lost through their owne malice.*

¶ *To him that excelleth vpon* [a] *Gittith.* A Psalme committed *to Asaph.*

SIng [b] ioyfully vnto God our strength: sing loude vnto the God of Iaakob.

2 Take the song and bring forth the timbrel, the pleasant harpe with the viole.

3 Blowe the trumpet in the [c] newe moone, *euen* in the time appointed, at our feast day.

4 For this is a statute for Israel, *and* a Law of the God of Iaakob.

5 Hee set this in [d] Ioseph for a testimonie, when he came out of the land of Egypt, *where* I heard a language, that [e] I vnderstoode not.

6 I haue withdrawen his shoulder from the burden, *and* his hands haue left the [f] pots.

7 Thou calledst in affliction and I deliuered thee, *and* [g] answered thee in the secret of the thunder: I prooued thee at the waters of ‖ Meribah. Selah.

8 [h] Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange god,

10 *For* I am the Lord thy God, which brought thee out of the land of Egypt: [i] open thy mouth wide and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnes of their heart, *&* they haue walked in their owne counsels.

13 [k] Oh that my people had hearkened vnto me, *and* Israel had walked in my wayes.

14 I would soone haue humbled their enemies, and turned their hand [l] against their aduersaries.

15 The haters of the Lorde should haue bene subiect vnto him, and their time [m] should haue endured for euer.

16 And *God* would haue fedde them with the [n] fatte of wheate, and with honie out of the rocke would I haue sufficed thee.

a An instrument of musike brought from Geth.
b It seemeth that this Psalme was appointed for solemne feastes and assemblies of the people, to whome for a time these ceremonies were ordeined, but nowe vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Iosephs familie was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thankes to God for this deliuerance from corporall bondage, how much more are we indetted to him for our spirituall deliuerance from the tyrannie of Satan and sinne?
g By a strange and wonderfull facion.
‖ *Or, contention, Exod. 17.7.*
h Hee condemneth al assemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the same.
i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as he powreth them out. k God by his worde calleth all, but his secrete election appointeth who shall heare with fruite. l If their sinnes had not letted. m If the Israelites had not broken couenant with God, he would haue giuen them victorie against their enemies. n That is, with most fine wheate and abundance of honie.

PSAL. LXXXII.

1 *The Prophet declaring God to bee present among the Iudges and Magistrates,* 2 *Reprooueth their partialitie,* 3 *And exhorteth them to doe iustice.* 5 *But seeing none amendement,* 8 *He desireth God to vndertake the matter, and execute iustice himselfe.*

¶ *A Psalme* commited *to Asaph.*

GOd standeth in the assemblie of [a] gods: hee iudgeth among gods.

2 How long wil ye iudge vniustly, and accept the persons of the [b] wicked? Selah.

3 Doe right to the poore and fatherlesse: doe iustice to the poore and needie.

4 Deliuer the poore and [c] needie: saue *them*

a The Prophet sheweth that if princes and iudges do not their dutie, God, whose authoritie is aboue them, will take vẽgeance on them.
b For thieues and murderers finde fauour in iudgement, when the cause of the godly cannot be heard. c Not onely when they cry for helpe, but when their cause requireth ayde and support.

from the hand of the wicked.
5 They knowe not and vnderstande nothing:
they walke in darkenes, *albeit* all the [d] foundati-
ons of the earth be mooued.
6 I haue said, Ye are gods, and ye all are chil-
dren of the most High.
7 [e] But ye shall die as a man, and yee princes,
shall fall like others.
8 O God, arise, *therefore* iudge thou the earth:
for thou shalt inherite [f] all nations.

d That is, al things are out of order, either by their tyrannie, or carelesse negligence.
e No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men.
f Therefore no tyrant shall plucke thy right and authoritie from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lorde to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, bee stricken with the stormie tempest of Gods wrath, 18 That they may knowe that the Lord is most high vpon the earth.

¶ *A song, or Psalme* committed *to Asaph.*

Keepe [a] not thou silence, O God: bee not still,
and cease not, O God.
2 For lo, thine [b] enemies make a tumult: and
they that hate thee, haue lifted vp the head.
3 They haue taken craftie counsell against
thy people, and haue consulted against thy [c] se-
cret ones.
4 They haue said, Come and let vs [d] cut them
off from being a nation: and let the name of Is-
rael be no more in remembrance.
5 For they haue consulted together [e] in heart,
and haue made a league [f] against thee:
6 The tabernacles of Edom, and the Ishmae-
lites, Moab and the Agarims:
7 Gebal and Ammon, and Amalech, the Phi-
listims with the inhabitants of ‖ Tyrus:
8 Asshur also is ioyned with them: they haue
bene an arme to the children [g] of Lot. Selah.
9 Doe thou to them as vnto the [h] Midianites:
as to Sisera *and* as to Iabin at the riuer of Kishon.
10 They perished at En-dor, *and* were [i] dung
for the earth.
11 Make them, *euen* their princes like * Oreb
and like Zeeb: yea, all their princes like Zebah
and like Zalmuna.
12 Which haue said, Let vs take for our posses-
sion the [k] habitations of God.
13 O my God, make them like vnto a [l] wheele,
and as the stubble before the winde.
14 As the fire burneth the forest, and as the
flame setteth the mountaines on fire:
15 So persecute them with thy tempest, and
make them afraide with thy storme.
16 Fill their faces with shame, that they may
[m] seeke thy Name, O Lord.
17 Let them be confounded and troubled for
euer: yea, let them be put to shame and perish,
18 That they may [n] knowe that thou, which
art called Iehouah, art alone, *euen* the most High
ouer all the earth.

a This Psalme seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in in the daies of Iosaphat.
b He calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his secret ones; for he hideth them in the secrete of his tabernacle, and preserueth them from all dangers.
d They were not content to take the Church as prisoner, but sought vtterly to destroy it.
e By all secret meanes.
f They thought to haue subuerted thy counsel, wherein the perpetuitie of the Church was established.
‖ *Or, Zor.*
g The wickednes of the Ammonites and Moabites is described, in that they prouoked these other nations to fight against the Israelites their brethren.
h By these examples, they were confirmed that God would not suffer his people to be vtterly destroyed, Iudg. 7.21. and 4.15.
i Troden vnder feete as myre. * *Iudges 7.25 and 8.21.*
k That is, Iudea: for where his Church is, there dwelleth he among them.
l Because the reprobate could by no meanes be amended, he prayeth that they may vtterly be destroyed, be vnstable and ledde with all windes.
m That is, be compelled by thy plagues to cõfesse thy power.
n Though they beleeue not, yet they may proue by experience, that it is in vaine to resist against thy cousel in establishing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen foorth of his countrey, 2 Desireth most ardently to come againe to the tabernacle of the Lorde and the assemblie of the Saintes to prayse God. 4 Pronouncing them blessed that may so doe. 6 Then hee prayseth the courage of the people, that passe through the wildernesse to assemble themselues in Zion. 10 Finally with prayse of this matter and confidence of Gods goodnes he endeth the Psalme.

¶ *To him that excelleth vpon Gittith. A Psalme* committed *to the sonnes of Korah.*

O [a] Lord of hostes, howe amiable *are* thy Ta-
bernacles!
2 My soule longeth, yea, and fainteth for the
[b] courtes of the Lord: *for* mine heart and my flesh
reioyce in the liuing God.
3 Yea, the sparrowe hath found *her* an house,
and the swallow a nest for her, where she may lay
her yong: *euen* by thine [c] altars, O Lord of hostes,
my King *and* my God.
4 Blessed *are* they that dwell in thine house:
they will euer prayse thee. Selah.
5 Blessed *is* the man, whose [d] strength *is* in
thee, *and* in whose heart *are thy* wayes.
6 They going through the vale of [e] Baca,
make welles therein: the raine also couereth the
pooles.
7 They goe from [f] strength to strength, *till*
euery one appeare before God in Zion.
8 O Lorde God of hostes, heare my prayer:
hearken, O God of Iaakob. Selah.
9 Beholde, O God, our shielde, and looke vp-
on the face of thine [g] Anointed.
10 For [h] a day in thy courtes is better then a
thousand *other where*: I had rather be a doore kee-
per in the House of my God, then to dwell in the
Tabernacles of wickednesse.
11 For the Lorde God is the sunne and shielde
vnto vs: the Lorde will giue grace and glory, and
no [i] good thing will he withholde from them that
walke vprightly.
12 O Lorde of hostes, blessed *is* the man that
trusteth in thee.

a Dauid complaineth that he can not haue accesse to the Church of God to make profession of his faith and to profite in religion.
b For none but the Priestes could enter into the Sanctuarie, and the rest of the people into the courtes.
c So that the poore birdes haue more libertie then I.
d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.
e That is, of mulberie trees which was a barren place: so that they which passed through, must digge pits for water: signifying that no lets can hinder them that are fully bent to come to Christes Church, neither yet that God will euer faile them.
f They are neuer wearie, but increase in strength and courage till they come to Gods house.
g That is, for Christes sake, whose figure I represent.
h Hee would wish to liue but one day rather in Gods Church, then a thousande among the worldlings.
i But will from time to time increase his blessings towards his more and more.

PSAL. LXXXV.

1 Because God withdrewe not his rods from his Church after their returne from Babylon, first they put him him in minde of their deliuerance, to the intent that hee shoulde not leaue the worke of his grace vnperfite. 5 Next they complaine of their long affliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christes kingdome, vnder the which should be perfite felicitie.

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

Lorde, thou hast bene [a] fauourable vnto thy
land: thou hast brought againe the captiuitie
of Iaakob.
2 Thou hast forgiuen the iniquitie of thy peo-
ple, *and* [b] couered all their sinnes. Selah.
3 Thou hast withdrawen all thine anger, and
hast turned backe frõ the [c] fiercenes of thy wrath.
4 Turne vs, O God of our saluation, and re-
lease thine anger towards vs.
5 Wilt thou be angry with vs [d] for euer? *and*
wilt thou prolong thy wrath from one generation
to another?
6 Wilt thou not turne againe & quicken vs,
that thy people may reioyce in thee?
7 Shew vs thy mercy, O Lord, and graunt vs
thy [e] saluation.
8 I will hearken what the Lord God will say:
for he will speake [f] peace vnto his people, and to
his Saintes, that they turne not againe to folly.
9 Surely his saluation is neere to them that

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land, which he had chosen.
b Thou hast buried them that they shal not come into iudgement.
c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our heartes to confesse them.
d As in times past they had felt Gods mercies: so nowe being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.
e Hee confesseth that our saluation commeth onely of Gods mercie.
f Hee will sende all prosperitie to his Church, when hee hath sufficiently corrected them, also by his punishments the faithfull shal learne to beware that they returne not to like offences.

feare

g Though for a time God thus exerciseth them with his rods, yet vnder the kingdome of Christ they should haue peace & ioy.
h Iustice shal then florish & haue free course and passage in euery place.

feare him, that glory may dwell in our land.
10 Mercie and trueth shall meete: righteousnes and peace shall kisse *one another.*
11 g Trueth shall bud out of the earth, and righteousnes shal looke downe from heauen.
12 Yea, the Lorde shall giue good thinges, and our land shall giue her increase.
13 h Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to bee instructed of the Lord, that hee may feare him and glorifie his Name. 14 Hee complaineth also of his aduersaries, and requireth to bee deliuered from them.

A prayer of Dauid.

a Dauid persecuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries.
b I am not enemie to them, but pitie them, though they be cruel toward me.
c Which was a sure token that hee beleeued that God would deliuer him.
d He doeth confesse that God is good to all, but onely mercifull to poore sinners.
e By crying and calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but that we must earnestly and often call vpon him.
f He condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.
g This prooueth that Dauid prayed in the Name of Christ the Messias, of whose kingdom he doeth here prophecie.
h He confesseth himself ignorāt till God hath taught him, and his heart variable and separate from God, till God ioyne it to him and confirme it in his obedience.
i That is, from most great danger of death; out of the which none, but onely the mightie hande of God, coulde deliuer him.
k Hee sheweth that there can bee no moderation nor equitie, where proude tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie.
l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him and giuen him power against his enemies, as to one of his owne housholde.

INcline a thine eare, O Lord, *and* heare me: for I am poore and needie.
2 Preserue thou my soule, for I am b mercifull: my God, saue thou thy seruant, that trusteth in thee.
3 Be merciful vnto me, O Lord: for I c cry vpon thee continually.
4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.
5 For thou, Lorde, art good and d mercifull, and of great kindenesse vnto all them, that call vpon thee.
6 Giue eare, Lord, vnto my prayer, and e hearken to the voyce of my supplication.
7 In the day of my trouble I will call vpon thee: for thou hearest me.
8 Among the gods there is none like thee, O Lorde, and there f is none *that can doe* like thy workes.
9 All nations, whome thou hast made, shall come and g worship before thee, O Lord, and shall glorifie thy Name.
10 For thou art great and doest wonderous things: thou art God alone.
11 h Teache mee thy way, O Lorde, *and* I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.
12 I will praise thee, O Lord my God, with all mine heart: yea, I wil glorifie thy Name for euer.
13 For great is thy mercie toward me, & thou hast deliuered my soule from i the lowest graue.
14 O God, the proude are risen against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.
15 But thou, O Lorde, art a pitifull God and mercifull, slowe to anger and great in kindenesse and trueth.
16 Turne vnto mee, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the l sonne of thine handmayd.
17 Shewe a token of *thy* goodnes towarde me, that they which hate me, may see it, and be ashamed, because thou, O Lorde, hast holpen mee and comforted me.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should bee restored to great excellencie, 4 So that there shoulde bee nothing more comfortable, then to bee numbred among the members thereof.

A Psalme or song committed to the sonnes of Korah.

GOd layde his a foundations among the holy mountaines.
2 The Lorde loueth the gates of Zion aboue all the habitations of Iaakob.
3 b Glorious things are spoken of thee, O citie of God. Selah.
4 I will make mention of c Rahab and Babel among them that knowe mee: beholde Palestina and Tyrus with Ethiopia, d There is he borne.
5 And of Zion it shall bee sayde, e Many are borne in her: and he, *euen* the most High shall stablish her.
6 The Lord shall count, when he f writeth the people, He was borne there. Selah.
7 Aswell the singers as the players on instruments *shall prayse thee:* all my g springs *are* in thee.

a God did chuse that place among the hilles: to establish Ierusalem and his Temple.
b Though thy glorious estate doe not yet appeare, yet waite with patience and God will accomplish his promes.
c That is, Egypt and these other countreys shall come to the knowledge of God.
d It shall be sayd of him, that is regenerate and come to the Church, that hee is as one that was borne in the Church.
e Out of all quarters they shall come into the Church, and bee counted as citizens.
f When hee calleth by his worde them into the Church, whome hee had elected and written in his booke.
g The Prophete setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull, sore afflicted by sickenes, persecutions and aduersitie, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith and striueth against desperation, 18 Complayning himselfe to bee forsaken of all earthly helpe.

*A song or Psalme of * Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath a Leannoth.*

* 1.King.4.31. psal.53.
a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was song.
b Though many cry in their sorowes, yet they cry not earnestly to God for remedy as he did, whom he confessed to bee the autor of his saluation.
c For he that is dead, is free from all cares and businesse of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.
e The stormes of thy wrath haue ouerwhelmed me.
f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby he partly punisheth and partly trieth him.
g I see none ende of my sorowes.
h Mine eyes and face declare my sorowes.
i Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they bee dead, and then rayse them vp againe.
k That is, in the graue, where onely the body lyeth without all sense and remembrance.

OLord God of my saluation, I cry day *and* night b before thee.
2 Let my prayer enter into thy presence: incline thine eare vnto my cry.
3 For my soule is filled with euils, and my life draweth neere to the graue.
4 I am counted among them that goe downe vnto the pit, *and* am as a man without strength:
5 c Free among the dead, like the slaine lying in the graue, whome thou remembrest no more, and they are cut off from thine d hand.
6 Thou hast layde mee in the lowest pit, in darkenes, *and* in the deepe.
7 Thine indignation lyeth vpon me, and thou hast vexed me with all thy e waues. Selah.
8 Thou hast put away mine f acquaintance farre from mee, *and* made mee to bee abhorred of them: g I am shut vp, and cannot get foorth.
9 h Mine eye is sorowfull through mine affliction: Lorde, I call dayly vpon thee: I stretche out mine handes vnto thee.
10 Wilt thou shewe i a miracle to the dead? or shall the dead rise *and* praise thee? Selah.
11 Shall thy louing kindenesse bee declared in the graue? *or* thy faithfulnesse in destruction?
12 Shall thy wonderous workes be knowen in the darke? and thy righteousnes in the lande k of obliuion?
13 But vnto thee haue I cried, O Lorde, and early shall my prayer come before thee.
14 Lorde, why doest thou reiect my soule, *and* hidest thy face from me?
15 I am afflicted and at the point of death

from my youth I suffer thy terrours, doubting *of my life.*

16 Thine indignations goe ouer mee, and thy feare hath cut me off.

17 They came round about mee dayly like water, *and* compassed me together.

18 My louers and friendes hast thou put away from me, *and* mine acquaintance † hid themselues.

l I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery moment.

† Ebr. were in darkenes.

PSAL. LXXXIX.

1 With many wordes doeth the Prophete prayse the goodnesse of God, 23 For his testament and couenant, that hee had made betweene him and his elect by Iesus Christ the sonne of Dauid: 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outwarde appearance the promes was broken. 46 Finally he prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.

¶ A Psalme *to giue instruction, of Ethan the Ezrahite.*

I Wil [a] sing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I [b] said, Mercie shalbe set vp for euer: thy trueth shalt thou [c] stablish in the very heauens.

3 [d] I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the [e] heauens shall prayse thy wonderous worke: yea, thy trueth in the [f] Congregation of the Saints.

6 For who is equal to the Lord in the heauen? *and who* is like the Lorde among the [g] sonnes of the gods?

7 God is very terrible in the assemblie of the [h] Saintes, and to be reuerenced aboue all, *that are* about him.

8 O Lorde God of hostes, who is like vnto thee, *which art* a mightie Lorde, and thy trueth *is* about thee?

9 [i] Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast layde the foundation of the worlde, and all that therein is.

12 Thou hast created the North and the South: [k] Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, *and* high is thy right hand.

14 [l] Righteousnesse and equitie *are* the stablishment of thy throne: mercie and trueth goe before thy face.

15 Blessed *is* the people, that can [m] reioyce *in thee:* they shall walke in the light of thy [n] countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselues.

17 For thou art the [o] glorie of their strength, and by thy fauour our hornes shalbe exalted.

18 For our [p] shielde *appertaineth* to the Lorde, and our King to the holy one of Israel.

19 Thou spakest then in a vision vnto [q] thine Holy one, and saydest, I haue layd helpe vpon one that is [r] mightie: I haue exalted one chosen out of the people.

20 I haue founde Dauid my seruant: with mine holy oyle haue I anoynted him.

21 Therefore mine hande shall be established with him, and mine arme shall strengthen him.

22 The enemie shall not oppresse him, neither shall the wicked hurt him.

23 But I will [s] destroy his foes before his face, and plague them that hate him.

24 My trueth also and my [t] mercie *shall bee* with him, and in my Name shall his [u] horne bee exalted.

25 I wil set his hand also in the sea, and his right hand in the [x] floods.

26 He shal cry vnto me, Thou art my [y] Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the Kings of the earth.

28 My mercie will I keepe for him for euermore, and my couenant shall stande fast with him.

29 His seede also will I make to endure [z] for euer, and his throne as the dayes of heauen.

30 *But* if his children forsake my Lawe, and walke not in my iudgements:

31 * If they breake my statutes, and keepe not my commandements:

32 Then will I visite their transgression with the rod, and their iniquitie with strokes.

33 [a] Yet my louing kindenesse will I not take from him, neither will I falsifie my trueth.

34 My couenant will I not breake, nor [b] alter the thing that is gone out of my lips.

35 I haue sworne once by mine holines, † that I will not faile Dauid, *saying,*

36 His seed shall endure for euer, and his throne *shalbe* as the sunne before me.

37 Hee shall be established for euermore as the moone, and *as* a faithfull [c] witnes in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine Anoynted.

39 Thou hast [d] broken the couenant of thy seruant, *and* profaned his [e] crowne, *casting it* on the ground.

40 Thou hast broken downe al his walles: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoyle him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hande of his enemies, *and* made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sworde, and hast not made him to stande in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his [f] youth hast thou shortned, *and* couered him with shame. Selah.

46 [g] Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

a Though the horrible confusion of things might cause them to despaire of Gods fauour, yet the manifolde examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.
b As he that surely beleeued in heart.
c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promes be vnchangeable.
d The Prophet sheweth what was the promes of God, whereon he grounded his faith.
e The Angels shall prayse thy power and faithfulnes in deliuering thy Church.
f That is, in the heauens.
g Meaning, the Angels.
h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?
i For as he deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will he alwayes deliuer it, when the dangers be great.
k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastwarde: so the Prophet signifieth that all partes and places of the world shall obey Gods power for the deliuerance of his Church.
l For hereby he iudgeth the worlde and sheweth himselfe a mercifull Father and faithfull protector vnto his.
m Feeling in their conscience that God is their Father.
n They shalbe preserued by thy Fatherly prouidence.
o In that they are preserued and continue, they ought to giue the praise and glory onely to thee.

p In that that our King hath power to defende vs, it is the gift of God.
q To Samuel and to others, to assure that Dauid was thy chosen one.
r Whom I haue both chosen and giuen him strength to execute his office, as vers 21.
s Though there shalbe euermore enemies against Gods kingdome, yet he promiseth to ouercome them.
t I will mercifully performe my promises to him notwithstanding his infirmities and offences.
u His power, glory and estate.
x He shall enioy the land round about.
y His excellent dignitie shall appeare herein that he shalbe named the Sonne of God, and the first borne, wherein he is a figure of Christ.
z Though for the sinnes of the people the state of this kingdome decayed: yet God reserued still a roote, till he had accomplished this promes in Christ.
* 2.Sam.7.14.
a Though the faithfull answere not in all poinst to their profession, yet God will not breake his couenant with them.
b For God in promising hath respect to his mercie and not to mans power in performing.
† Ebr. If I lie vnto Dauid, which is a maner of othe.
c As long as the sunne and moone endure, they shall be witnesses to me of this promes.
d Because of the horrible confusion of things, the Prophet complaineth to God as though he sawe not the performance of his promes. And thus discharging his cares on God, hee resisteth doute and impaciencie.
e By this he meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophecie Ethan speaketh of those great miseries, which came soone afterwards to passe at the captiuitie of Babylon.
f Hee sheweth that the kingdome fell before it came to perfection or was ripe.
g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.

47 Remember h of what time I am: wherefore
shouldest thou create in vaine all the children of
men?
48 What man liueth, and shall not see death?
shall hee deliuer his soule from the hand of the
graue? Selah.
49 Lord, where are thy former mercies, *which*
thou swarest vnto Dauid in thy trueth?
50 Remember, O Lord, the rebuke of thy ser-
uants, which I beare in my i bosome of all the
mightie people.
51 For k thine enemies haue reproched *thee*,
O Lord, because they haue reproched the l foote-
steps of thine Anointed.
52 Praised *be* the Lord for euermore. So be it,
euen so be it.

h Seeing mans life is short, and thou hast created man to bestowe thy benefites vpon him, except thou haste to helpe, death will preuent thee.
i Hee meaneth that Gods enemies did not onely slander him behinde his backe, but also mocked him to his face, and as it were cast their iniuries in his bosome.
k So he calleth them that persecute the Church. l They laugh at vs, which patiently waite for the comming of thy Christ.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to bee thankefull, 12 Therefore Moses prayeth God to turne their heartes and continue his mercies toward them, and their posteritie for euer.

¶ *A prayer of Moses, the* a *man of God.*

LOrd, thou hast bene our b habitation from ge-
neration to generation.
2 Before the c mountaines were made, and
before thou hadst formed the earth, and the world,
euen from euerlasting to euerlasting thou art *our*
God.
3 Thou d turnest man to destruction: againe
thou sayest, Returne, ye sonnes of Adam.
4 e For a thousand yeeres in thy sight *are* as
yesterday when it is past, & *as* a watch in the night.
5 Thou hast f ouerflowed them: they are *as* a
sleepe: in the morning he groweth like the grasse:
6 In the morning it florisheth and groweth,
but in the euening it is cut downe and withereth.
7 For we g are consumed by thine anger, and
by thy wrath we are troubled.
8 Thou hast set our iniquities before thee, *and*
our secret sinnes in the light of thy countenance.
9 For all our dayes are past in thine anger: we
haue h spent our yeeres as a thought.
10 The time of our life *is* threescore yeeres and
ten, and if they be of strength, i fourescore yeeres:
yet their strength *is* but labour and sorowe: for it
is cut off quickly, and we flee away.
11 k Who knoweth the power of thy wrath?
for according to thy feare *is* thine anger.
12 Teach vs so to nomber our dayes, that we
may apply *our* heartes vnto l wisdome.
13 Returne (O Lorde, m howe long?) and be
|| pacified toward thy seruants.
14 Fill vs with thy mercie in the morning: so
shall we reioyce and be glad all our dayes.
15 Comfort vs according to the dayes that
thou hast afflicted vs, *and according* to the yeeres
that we haue seene euill.
16 n Let thy worke be seene towarde thy ser-
uants, and thy glory vpon their o children.
17 And let the p beautie of the Lorde our God
be vpon vs, & direct thou the worke of our hands
vpon vs, euen q direct the worke of our hands.

a Thus the Scripture vseth to call the Prophets.
b Thou hast bene as an house and defence vnto vs in all our troubles & trauels now this foure hundreth yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were layed.
d Moses by lamenting the frailtie and shortnesse of mans life, moueth God to pitie.
e Though man thinke his life long, which is in deede most short, yea though it were a thousand yeeres: yet in Gods sight it is as nothing, & as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou callest vs by thy rods to consider the shortnes of our life, and for our sinnes thou abbridgest our daies.
h Our dayes are not onely short, but miserable, for as much as our sinnes dayly prouoke thy wrath.
i Meaning, according to the common state of life.
k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they which feare thee, only know. l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes. m Meaning, wilt thou be angry? || *Or, take comfort in thy seruants.* n Euen thy mercy, which is thy chiefest worke. o As Gods promises apperteined as well to their posteritie, as to them, so Moses prayeth for the posteritie. p Meaning that it was obscured, when he ceased to doe good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himselfe wholy to his protection in all tentations. 14 A promes of God to those that loue him, knowe him and trust in him, to deliuer them, and giue them immortall glory.

WHo so dwelleth in the a secrete of the
most High, shall abide in the shadowe of
the Almightie.
2 b I will say vnto the Lorde, O mine hope,
and my fortresse: *he is* my God, in him will I trust.
3 Surely he will deliuer thee from the c snare
of the hunter, *and* from the noysome pestilence.
4 Hee will couer thee vnder his wings, and
thou shalt be sure vnder his feathers: his d trueth
shall be thy shielde and buckler.
5 e Thou shalt not be afraide of the feare of
the night, *nor* of the arrowe that flyeth by day:
6 *Nor* of the pestilence that walketh in the
darkenesse: *nor* of the plague that destroyeth at
noone day.
7 A thousande shall fall at thy side, and tenne
thousand at thy right hand, *but* it shall not come
neere thee.
8 Doubtlesse with thine f eyes shalt thou be-
holde and see the reward of the wicked.
9 For thou *hast sayd*, The Lord *is* mine hope:
thou hast set the most High for thy refuge.
10 There shall none euill come vnto thee, nei-
ther shall any plague come neere thy tabernacle.
11 g For he shall giue his Angels charge ouer
thee to keepe thee in all thy wayes.
12 They shall beare thee in their hands, that
thou hurt not thy foote against a stone.
13 Thou shalt walke vpon the lyon and aspe:
the h yong lyon and the dragon shalt thou treade
vnder feete.
14 i Because he hath loued me, therefore will I
deliuer him: I will exalt him because hee hath
knowen my Name.
15 He shall call vpon me, and I wil heare him:
I will be with him in trouble: I will deliuer him,
and glorifie him.
16 With k long life wil I satisfie him, and shew
him my saluation.

a He that maketh God his defence and trust, shall perceiue his protection to be a most sure safegard.
b Being assured of this protection, he prayeth vnto the Lord.
c That is, Gods helpe is most readie for vs, whether Satan assaile vs secretly, which he calleth a snare, or openly, which is here ment by the pestilence.
d That is, his faithfull keeping of promes to helpe thee in thy necessitie.
e The care that God hath ouer his, is most sufficient to defende them from all dangers.
f The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reueiled.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God. h Thou shalt not onely be preserued from all euill, but ouercome it whether it be secret or open. i To assure the faithfull of Gods protection hee bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God and to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to prayse the Lorde.

¶ *A Psalme* or *song for the* a *Sabbath day.*

IT is a good thing to prayse the Lord, and to sing
vnto thy Name, O most High,
2 To declare thy louing kindenesse in the
b morning, and thy trueth in the night,
3 Vpon an c instrument of tenne strings, and
vpon the viole with the song vpon the harpe.
4 For thou, Lord, hast made mee glad by thy
d workes, *and* I will reioyce in the workes of thine
handes.
5 O Lord, how glorious are thy workes! *and*
thy thoughtes are very deepe.
6 An e vnwise man knoweth it not, and a

a Which teacheth that the vse of the Sabbath standeth in praysing God, and not onely in ceasing from works.
b For Gods mercie and fidelitie in his promises towarde his, binde them to praise him continually both day and night.
c These instruments were then permitted, but at Christes comming abolished. d Hee sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes. e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore [illegible]ly perish.

foole doeth not vnderſtand this,
7 (When the wicked growe as the graſſe, and
all the workers of wickedneſſe doe flouriſh) that
they ſhall be deſtroyed for euer.
8 But thou, O Lord, art f moſt High for euer-
more.
9 For loe, thine enemies, O Lorde: for loe,
thine enemies ſhall periſh: all the workers of ini-
quitie ſhall be deſtroyed.
10 g But thou ſhalt exalt mine horne, like the
vnicornes, *and* I ſhalbe anoynted with freſh oyle.
11 Mine eye alſo ſhall ſee *my deſire* againſt
mine enemies: and mine eares ſhall heare *my wiſh*
againſt the wicked, that riſe vp againſt me.
12 The righteous ſhall h flouriſh like a palme
tree, *and* ſhall grow like a Cedar in Lebanon.
13 Such as be planted in the houſe of the
Lord, ſhall flouriſh in the courtes of our God.
14 They ſhall ſtill bring foorth fruite in *their*
i age: they ſhall be fat and flouriſhing,
15 To declare that the Lord my rocke is righ-
teous, and that none iniquitie *is* in him.

f Thy iudgements are moſt conſtant againſt the wicked, and paſſe our reach.
g Thou wilt ſtrengthen them with al power, and bleſſe them with all felicitie.
h Though the faithfull ſeeme to wither and be cut downe by the wicked, yet they ſhall grow againe and flouriſh in the Church of God as the Cedars doe in mount Lebanon.
i The children of God ſhall haue a power aboue nature, and their age ſhal bring foorth moſt freſh fruites.

PSAL. XCIII.

1 Hee prayſeth the power of God in the creation of the worlde, and beateth downe all people which lift them vp againſt his maieſtie, 5 And prouoketh to conſider his promiſes.

THe Lord a reigneth, *and* is clothed with ma-
ieſtie: the Lorde is clothed, *and* girded with
power: the world alſo ſhall be eſtabliſhed, that it
cannot be mooued.
2 Thy b throne is eſtabliſhed of olde: thou
art from euerlaſting.
3 c The floods haue lifted vp, O Lorde: the
floods haue lifted vp their voyce: the floods lift
vp their waues.
4 The waues of ye ſea *are* marueilous through
the noyſe of many waters, *yet* the Lorde on High
is more mightie.
5 Thy d teſtimonies are very ſure: holineſſe
becommeth thine Houſe, O Lord, for euer.

a As God by his power and wiſdome hath made and gouerneth the world: ſo muſt the ſame be our defence againſt all enemies and dangers.
b Wherein thou ſitteſt and gouerneſt the world.
c Gods power appeareth in ruling the furious waters.
d Beſides Gods power and wiſedome in creating and gouerning, his great mercie alſo appeareth in that hee hath giuen his people his worde and couenant.

PSAL. XCIIII.

1 Hee prayeth vnto God againſt the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good iſſue of their afflictions, as he felt in himſelfe, and did ſee in others, and by the ruine of the wicked, 23 Whom the Lord will deſtroy.

O Lorde God a the auenger, O God the auen-
ger, ſhewe thy ſelfe b clearely.
2 Exalt thy ſelfe, O Iudge of the worlde, *and*
render a reward to the proude.
3 Lord how long ſhall the wicked, how long
ſhall the wicked c triumph?
4 They prate *and* ſpeake fiercely: all the wor-
kers of iniquitie vaunt themſelues.
5 They d ſmite downe thy people, O Lorde,
and trouble thine heritage.
6 They ſlay the widowe and the ſtranger, and
murther the fatherleſſe.
7 e Yet they ſay, The Lord ſhall not ſee: nei-
ther will the God of Iaakob regard it.
8 Vnderſtand yee vnwiſe among the people:
and ye fooles, when will ye be wiſe?
9 Hee that f planted the eare, ſhall hee not
heare? or he that formed the eye, ſhall he not ſee?
10 Or he that chaſtiſeth the g nations, ſhall he
not correct? hee that teacheth man knowledge,
ſhall he not knowe?
11 The Lord knoweth the thoughtes of man,
that they are vanitie.
12 Bleſſed *is* the man whom thou h chaſtiſeſt,
O Lord, and teacheſt him in thy Lawe,
13 That thou mayeſt giue him reſt from the
dayes of euill, whiles the pitte is digged for the
wicked.
14 Surely the Lorde will not faile his people,
neither will he forſake his inheritance.
15 For i iudgement ſhal returne to iuſtice, and
all the vpright in heart *ſhall followe* after it.
16 Who will riſe vp with me againſt the wic-
ked? *or* who will take my part againſt the wor-
kers of iniquitie?
17 If the Lorde had not k holpen me, my ſoule
had almoſt dwelt in ſilence.
18 When I ſaid, l My foote ſlideth, thy mercy,
O Lord, ſtayed me.
19 In the multitude of my m thoughts in mine
heart, thy comfortes haue reioyced my ſoule.
20 Hath the throne of iniquitie n fellowſhip
with thee, which forgeth wrong for a Lawe?
21 They gather them together againſt the
ſoule of the righteous, and condemne the inno-
cent blood.
22 But the Lorde is my refuge, and my God *is*
the rocke of mine hope.
23 And hee will recompence them their wic-
kednes, and o deſtroy them in their owne malice:
yea, the Lord our God ſhall deſtroy them.

a Whoſe office it is to take vengeance on the wicked.
b Shewe by effect that thou art Iudge of the worlde to puniſh the wicked.
c That is, bragge of their crueltie and oppreſsion: or eſteeme themſelues aboue all other.
d Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to us, if wee ſee it ſo now, and therefore we muſt call to God, to take our cauſe in hand.
e Hee ſheweth that they are deſperate in malice, foraſmuch as they feared not God, but gaue themſelues whaly to doe wickedly.
f He ſheweth that it is impoſsible, but God ſhould heare, ſee and vnderſtand their wickednes.
g If God puniſh whole nations for their ſinnes, it is meere folly for any one man, or els a fewe to thinke that God will ſpare them.
h God hath care ouer his and chaſtiſeth them for their wealth, that they ſhould not periſh for euer with the wicked.
i God will reſtore the ſtate and gouernment of thinges to their right vſe, and then the godly ſhall follow him chearfully.
k Hee complayneth of them, which would not helpe him to reſiſt the enemies: yet was aſſured that Gods helpe woulde not faile.
l When I thought there was no way but death.
m In my trouble and diſtreſſe I euer found thy preſent helpe.
n Though the wicked iudges pretende iuſtice in oppreſsing the Church, yet they haue not that authoritie of God.
o It is a great token of Gods iudgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

PSAL. XCV.

1 An earneſt exhortation to prayſe God. 4 For the gouernment of the world, and the election of his Church. 8 An admonition not to followe the rebellion of the olde fathers, that tempted God in the wildernes: 11 For the which they might not enter into the land of promes.

COme, let vs reioyce vnto the Lorde: let vs
ſing a aloude vnto the rocke of our ſalua-
tion.
2 Let vs come before his face with prayſe: let
vs ſing loude vnto him with Pſalmes.
3 For the Lorde *is* a great God, and a great
King aboue all b gods.
4 In whoſe hande *are* the deepe places of
the earth, and the c heightes of the mountaines
are his:
5 To whome the Sea *belongeth*: for he made
it, and his hands formed the dry land.
6 Come, let vs d worſhip and fall downe, and
kneele before the Lord our maker.
7 For he is our God, and we are the people of
his paſture, and the ſheepe of his e hand: to day,
if ye will heare his voyce,
8 f Harden not your heart, as ‖ in Meribah,
and as in the day of ‖ Maſſah in the wilderneſſe.
9 Where your fathers * tempted me, prooued
me, though they had ſeene my worke.
10 Fourtie yeeres haue I contended with *this*
generation, and ſaid, They are a people that g erre
in heart, for they haue not knowen my wayes.
11 Wherefore I ſware in my wrath, *ſaying*,
Surely they ſhall not enter into my h reſt.

a Hee ſheweth that Gods ſeruice ſtandeth not in dead ceremonies, but chiefely in the ſacrifice of praiſe and thankeſgiuing.
b Euen the Angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſſe the idoles which mans braine inuenteth.
c All things are gouerned by his prouidence.
d By theſe three wordes he ſignifieth one thing: meaning, that they muſt wholy giue themſelues to ſerue God.
e That is, the flocke whome he gouerneth with his owne hand. Hee ſheweth wherein they are Gods flocke: that is, if they heare his voyce.
f By the contemning of Gods worde.
‖ *Or, in ſtrife: whereof the place was ſo called.*
‖ *Or, tentation, reade Exodus 17.7.*
* Exodus 17.2. nomb. 14.22.
g They were without iudgement and reaſon.
h That is, into the land of Canaan, where he promiſed them reſt.

PSAL.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this specially ought to bee referred to the kingdome of Christ.

SIng [a] vnto the Lorde a new song: sing vnto the
Lord, all the earth.
2 Sing vnto the Lord, *and* praise his Name: de-
clare his saluation from day to day.
3 Declare his glory among all nations, *and* his
wonders among all people.
4 For the Lord *is* [b] great and much to be prai-
sed: he is to be feared aboue all goods.
5 For all the gods of the people *are* ‖ idoles:
but the Lord [c] made the heauens.
6 [d] Strength and glory *are* before him: power
and beautie *are* in his Sanctuarie.
7 Giue vnto the Lord, ye families of the peo-
ple: giue vnto the Lord glory and [e] power.
8 Giue vnto the Lorde the glory of his Name:
bring [f] an offering, and enter into his courtes.
9 Worship the Lorde in the glorious Sanctua-
rie: tremble before him all the earth.
10 Say among the [g] nations, The Lord reigneth:
surely the world shalbe stable, *and* not mooue, *and*
he shall iudge the people [h] in righteousnesse.
11 Let the heauens reioyce, and let the earth be
glad: let the sea roare, and all that therein is.
12 Let the field be ioyfull, and all that is in it:
let all the [i] trees of the wood then reioyce
13 Before the Lorde: for he commeth, for hee
cometh to iudge the earth: he wil iudge the world
with righteousnes, and the people in his trueth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reueiling of his Gospel.
b Seeing he will reueile himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.
‖ Or, vanities.
c Then the idoles, or whatsoeuer made not the heauens, are not God.
d God cannot be knowen but by his strength and glory: the signes whereof appeare in his Sanctuarie.
e As by experience ye see that it is onely due vnto him.
f By offering vp your selues wholly vnto God, declare that you worship him only.
g He prophecieth that the Gentiles shall be partakers with the Iewes of Gods promes.
h Hee shall regenerate them anew with his Spirit, and restore them to the image of God.
i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more wee, from whom he hath taken malediction and sinne.

PSAL. XCVII.

1 The Prophete exhorteth all to reioyce for the comming of the kingdome of Christ, 7 Dreadfull to the rebels and idolaters, 8 And ioyfull to the iust, whome hee exhorteth to innocencie, 12 To reioycing and thankesgiuing.

THe [a] Lorde reigneth: let the earth reioyce: let
the [b] multitude of the yles be glad.
2 [c] Cloudes and darkenes *are* rounde about
him: righteousnesse and iudgement *are* the foun-
dation of his throne.
3 There shall goe a fire before him, and burne
vp his enemies round about.
4 His lightnings gaue light vnto the worlde:
the earth sawe it and was [d] afraide.
5 The mountaines melted like waxe at the
presence of the Lord, at the presence of the Lorde
of the whole earth.
6 The heauens declare his righteousnes, and al
the people see his glory.
7 [e] Confounded be all they that serue grauen
images, *and* that glory in idoles: worship him [f] all
ye gods.
8 Zion heard of it, and was glad: and the
[g] daughters of Iudah reioyced, because of thy
iudgements, O Lord.
9 For thou, Lord, art most High aboue all the
earth: thou art much exalted aboue all gods.
10 Ye that [h] loue the Lorde, hate euill: he pre-
serueth the soules of his Saints: he wil deliuer them
from the hand of the wicked.
11 [i] Light is sowen for the righteous, and ioye
for the vpright in heart.
12 Reioyce ye righteous in the Lorde, and giue
thankes for his holy [k] remembrance.

a Hee sheweth that where God reigneth, there is all felicitie, and spiritual ioy.
b For the Gospel shall not be onely preached in Iudea, but through all yles & countreys.
c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.
d This feare bringeth not the wicked to true obedience, but maketh them to runne away from God.
e He signifieth that Gods iudgements are in a readines to destroy the idolaters.
f Let all that which is esteemed in the world, fall downe before him.
g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour.
h Hee requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance.
i Though Gods deliuerance appeare not suddenly, yet it is sowen and layde vp in store for them.
k Be mindfull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promes by Christ, 10 By whome he hath communicated his saluation to all nations.

¶ A Psalme.

SIng [a] vnto the Lorde a newe song: for hee hath
done marueilous things: * his right hande, and
his holy [b] arme haue gotten him the victorie.
2 The Lord declared his [c] saluation: his righte-
ousnes hath he reueiled in the sight of the nations.
3 Hee hath [d] remembred his mercie and his
trueth towarde the house of Israel: all the endes of
the earth haue seene the saluation of our God.
4 All the earth, sing ye loude vnto the Lorde:
crie out and reioyce, and sing praises.
5 Sing praise to the Lord vpon the harpe, *euen*
vpon the harpe with a singing voyce.
6 With [e] shalmes and sound of trumpets sing
loude before the Lord the King.
7 Let the sea roare, and all that therein is, the
world, and they that dwel therein.
8 Let the floods clap their handes, *and* let the
mountaines reioyce together
9 Before the Lord: for he is come to iudge the
earth: with righteousnesse shal he iudge the world,
and the people with equitie.

a That is, some song newly made in token of their wonderfull deliuerance by Christ.
* Isai. 59. 16.
b He preserueth his Church miraculously.
c For the deliuerance of his Church.
d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promes.
e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL. XCIX.

1 Hee commendeth the power, equitie, and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same and to serue the Lorde, 6 Following the exemple of the auncient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

THe Lord reigneth, let the [a] people tremble: he
sitteth *betweene* the * Cherubims, let the earth
be mooued.
2 The Lord *is* great in Zion, and hee is high a-
boue all the people.
3 They shall [b] prayse thy great and fearefull
Name (*for* it is holy)
4 And the Kings power, that loueth iudge-
ment; *for* thou hast prepared equitie: thou hast exe-
cuted iudgement and iustice in Iaakob.
5 Exalt the Lord our God, and fall downe be-
fore his [c] footestoole: *for* he is holy.
6 Moses and Aaron *were* among his Priestes,
[d] and Samuel among such as call vpon his Name:
these called vpon the Lord, and he heard them.
7 Hee spake vnto them in the cloudie pillar:
they kept his testimonies, *and* the Lawe *that* hee
gaue them.
8 Thou heardest them, O Lord our God: thou
wast a fauourable God vnto them, though thou
didst take vengeance for [e] their inuentions.
9 Exalt the Lorde our God, and fall downe
before his holy Mountaine: for the Lorde our
God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.
* Exod. 25. 22.
b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.
c That is, before his Temple or Arke, where he promised to heare, when they worshipped him, as nowe he promiseth his spirituall presence, wheresoeuer his Church is assembled.
d Vnder these three he comprehendeth the whole people of Israel, with whome God made his promes.
e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefites.

PSAL. C.

1 Hee exhorteth all to serue the Lorde, 3 Who hath chosen vs and preserued vs, 4 And to enter into his assemblies to praise his Name.

¶ A Psalme of praise.

SIng [a] ye loude vnto the Lord, all the earth.
2 Serue the Lord with gladnesse: come be-
fore him with ioyfulnesse.

a He prophecieth that Gods benefite in calling the Gentiles, shall be so great, that they shall haue wonderful occasion to praise his mercie and mercyes.

3 Knowe ye that euen the Lorde is God: hee
hath [b] made vs, and not wee our selues: *we are* his
people, and the sheepe of his pasture.
4 [c] Enter into his gates with praise, *and* into
his courts with reioycing: praise him *and* blesse his
Name.
5 For the Lorde is good: his mercie *is* [d] euer-
lasting, and his trueth *is* from generation to gene-
ration.

b He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people. c He sheweth that God will not be worshipped, but by that meanes, which he hath appointed. d He declareth that we ought neuer to be wearie in praysing him, seeing his mercies toward vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernement he will obserue in his house and kingdome. 5 He will punish and correct, by rooting foorth the wicked, 6 And cherishing the godly persons.

¶ A Psalme of Dauid.

I Will [a] sing mercie and iudgement: vnto thee, O
Lord, will I sing.
2 I wil doe wisely in the perfite way, [b] til thou
commest to me: I will walke in the vprightnes of
mine heart in the middes of mine house.
3 I will set no wicked thing before mine eyes:
I hate [c] the worke of them that fall away: it shall
not cleaue vnto me.
4 A froward heart shall depart from me: I will
know none euill.
5 Him that priuily [d] slandereth his neighbour,
will I destroye: him that hath a proude looke and
hie heart, I cannot *suffer.*
6 Mine eyes *shalbe* vnto the [e] faithfull of the
land, that they may dwel with me: he that walketh
in a perfite way, he shall serue me.
7 There shall no deceitfull person dwel with-
in mine house: hee that telleth lyes, shall not re-
maine in my sight.
8 [f] Betimes wil I destroy all the wicked of the
land, that I may cut off all the workers of iniquitie
from the Citie of the Lord.

a Dauid considereth what maner of King he would be when God should place him in the throne, promising openly, that he would be mercifull and iust. b Though as yet thou deferrest to place me in the Kingly dignitie, yet will I giue my selfe to wisdome and vprightnesse being a priuate man. c He sheweth that magistrates doe not their dueties, except they be enemies to all vice. d In promising to punish these vices, which are most pernicious in them that are about Kings, hee declareth that hee will punish all. e He sheweth what is the true vse of the sword: to punish the wicked and to maintaine the good. f Magistrates must immediatly punish vice, least it growe to farther inconuenience: and if heathen magistrates are bounde to doe this, howe much more they that haue the charge of the Church of God.

M

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to bee published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stabilitie of the Church.

¶ A prayer [a] of the afflicted, when hee shall bee in distresse, and powre foorth his meditation before the Lord.

O Lord, heare my prayer, and let my [b] cry come
vnto thee.
2 Hide not thy face from mee in the time of
my trouble: incline thine eares vnto mee: when I
call, make haste to heare me.
3 For my dayes are [c] consumed like smoke,
and my bones are burnt like an herth.
4 Mine heart is smitten and withereth like
grasse, because I forgate [d] to eate my bread.
5 For the voyce of my groning my bones doe
cleaue to my skinne.
6 I am like a [e] pelicane of the wildernesse: I
am like an owle of the deserts.
7 I watch and am as a sparrow alone vpon the
house toppe.
8 Mine enemies reuile me dayly, *and* they that
rage against me, haue [f] sworne against me.
9 Surely I haue [g] eaten asshes as bread, and
mingled my drinke with weeping,
10 Because of thine [h] indignation and thy
wrath: for thou hast heaued mee vp, and cast mee
downe.
11 My dayes *are* like a shadow that fadeth, and
I am withered like grasse.
12 But thou, O Lorde, doest [i] remaine for euer,
and thy remembrance from generation to genera-
tion.
13 Thou wilt arise *and* haue mercy vpon Zion:
for the time to haue mercie thereon, for the [k] ap-
pointed time is come.
14 For thy seruants delite in the [l] stones there-
of, and haue pitie on the dust thereof.
15 Then the heathen shall feare the Name of
the Lord, and all the Kings of the earth thy glory,
16 When the Lorde shall builde vp Zion, *and*
shall appeare [m] in his glory,
17 *And* shall turne vnto the prayer of the de-
solate, and not despise their prayer.
18 This shall be written for the generation to
come: and the people, which shalbe [n] created, shall
praise the Lord.
19 For he hath looked downe from the height
of his Sanctuarie: out of the heauen did the Lorde
beholde the earth,
20 That hee might heare the mourning of the
prisoner, and deliuer the [o] children of death:
21 That they may declare the Name of the
Lord in Zion, and his praise in Ierusalem,
22 When the people shalbe gathered [p] toge-
ther, and the kingdomes to serue the Lord.
23 Hee [q] abated my strength in the way, *and*
shortened my dayes.
24 *And* I said, O my God, take mee not away
in the middes of my dayes: thy yeeres *endure* from
generation to generation.
25 Thou hast aforetime layde the foundation
of the earth, and the heauens *are* the worke of
thine handes.
26 [r] They shall perish, but thou shalt endure:
euen they all shall waxe olde as doeth a garment:
as a vesture shalt thou change them, and they shall
be changed.
27 But thou art the same, and thy yeeres shall
not faile.
28 The children of thy seruants shall continue,
and their seede shall stand [s] fast in thy sight.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer. b He declareth that in our prayer we must liuely feele that, which wee desire and stedfastly beleeue to obteine. c These excessiue kindes of speach shewe how much the affliction of the Church ought to wound the hearts of the godly. d My sorowes were so great, that I passed not for mine ordinarie foode. e Euer mourning and solitarie casting out fearefull cries. f Haue conspired my death.

g I haue not risen out of my mourning to take my refection. h He sheweth that the affliction did not onely thus mooue him, but chiefly the feeling of Gods displeasure. i Howsoeuer we be fraile: yet thy promes is sure and the remembrance thereof shall confirme vs for euer. k That is, the seuentie yeeres, which by the Prophet Ieremie thou diddest appoint, Iere. 29. 12. l The more that the Church is in miserie and desolation, the more ought the faithfull to loue & pitie it. m That is, when hee shall haue drawen his Church out of the darknes of death. n The deliuerance of the Church is a most excellent benefite, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anewe. o Who now in their banishment could looke for nothing but death. p Hee sheweth that Gods Name is neuer more praysed, then when religion florisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ. q The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes. r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promes endureth for euer. s Seeing thou hast chosen thy Church out of the worlde and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 Hee prouoketh all to prayse the Lorde, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then hee addeth the tender mercies of God, which hee sheweth like a most tender Father towardes his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalme *of Dauid.*

MY soule, [a] praise thou the Lorde, and all that is
within me, *praise* his holy Name.
2 My soule, praise thou the Lorde, and forget
not all his benefites.
3 Which [b] forgiueth all thine iniquitie, and
healeth all thine infirmities.
4 Which redeemeth thy life from the [c] graue,
and crowneth thee with mercie and compassions.

a He wakeneth his dulnesse to praise God, shewing that both vnderstanding and affections, minde and heart are too litle to set foorth his praise. b This is the beginning and chiefest of all benefites: remission of sinne. c For before that wee haue remission of our sinnes, we are as dead men in the graue.

5 Which

5 Which satisfieth thy mouth w good things:
and thy d youth is renued like the eagles.
6 The Lord executeth righteousnes & iudge-
ment to all that are oppressed.
7 Hee made his wayes knowen vnto e Moses,
and his workes vnto the children of Israel.
8 The Lord is full of compassion and mercie,
slowe to anger and of great kindnesse.
9 He will not alway f chide, neither keepe *his*
anger for euer.
10 He hath not g dealt with vs after our sinnes,
nor rewarded vs according to our iniquities.
11 For as high as the heauen is aboue y earth,
so great is his mercie toward them that feare him.
12 As farre as h the East is from the West: so
farre hath he remooued our sinnes from vs.
13 As a father hath compassion on his chil-
dren, so hath the Lorde compassion on them that
feare him.
14 For he knoweth whereof we be made: hee
remembreth that we are but dust.
15 The dayes of i man are as grasse: as a flowre
of the fielde, so florisheth he.
16 For the winde goeth ouer it, and it is gone,
and the place thereof shall knowe it no more.
17 But the louing kindnesse of the Lord *endu-*
reth for euer and euer vpon them that feare him,
and his k righteousnes vpon childrens children,
18 Vnto them that keepe his l couenant, and
thinke vpon his commandements to doe them.
19 The Lord hath prepared his throne in hea-
uen, and his Kingdome ruleth ouer all.
20 Prayse the Lord, ye m his Angels, that excell
in strength, that doe his commandement in obey-
ing the voyce of his worde.
21 Prayse the Lord, all ye his hostes, ye his ser-
uants that doe his pleasure.
22 Prayse the Lord, all ye his works, in all pla-
ces of his dominion: my soule, prayse thou the
Lorde.

d As the eagle, when her beake ouergroweth, sucketh blood, and so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.
e As to his chiefe minister and next to his people.
f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercie.
g We haue prooued by continuall experience, that his mercie hath euer preuailed against our offences.
h As great as the world is, so full is it of signes of Gods mercies toward his faithfull when he hath remoued their sinnes.
i He declareth that man hath nothing in himselfe to moue God to mercie, but onely the confession of his infirmitie and miserie.
k His iust and faithfull keeping of his promes.
l To whom hee giueth grace to feare him, and to obey his worde.
m In that that we, which naturally are slowe to prayse God, exhort the Angels, which willingly doe it, we stirre vp our selues to consider our duetie, and awake out of our sluggishnesse.

PSAL. CIIII.

1 *An excellent Psalme to prayse God for the creation of the worlde, and the gouernance of the same by his marueilous prouidence,* 35 *Wherein the Prophet prayeth against the wicked, who are occasion that God diminished his blessings.*

MY soule, prayse thou the Lord: O Lorde my
God, thou art exceeding great, thou art a clo-
thed with glorie and honour.
2 Which couereth himselfe with light as with
a garment, *and* spreadeth the heauens like a cur-
taine.
3 Which layeth the beames of his chambers
in the waters, and maketh the cloudes his chariot,
and walketh vpon the wings of the winde.
4 Which b maketh his spirits his messengers,
and a flaming fire his ministers.
5 He set the earth vpon her foundations, so
that it shall neuer moue.
6 Thou coueredst it with the c deepe as with
a garment: the d waters woulde stand aboue the
mountaines.
7 *But* at thy rebuke they flee: at the voyce of
thy thunder they haste away.
8 *And* the mountaines ascend, *and* the valleis
descend to the place which thou hast established
for them.
9 *But* thou hast set them a bounde, which
they shall not passe: they shall not returne to co-
uer the earth.
10 Hee sendeth the springs into the valleis,
which runne betweene the mountaines.
11 They shall giue drinke to all the e beasts of
the fielde, and the wilde asses shall quench their
thirst.
12 By these f springs shall the foules of the hea-
uen dwell, and sing among the branches.
13 Hee watereth the mountaines from his
g chambers, *and* the earth is filled with the fruite
of thy workes.
14 Hee causeth grasse to growe for the cattell,
and herbe for the vse of h man, that hee may bring
forth bread out of the earth,
15 And wine *that* maketh glad the heart of
man, *and* oyle to make the face to shine, and bread
that strengtheneth mans heart.
16 The high trees are satisfied, *euen* the cedars
of Lebanon, which he hath planted,
17 That y birdes may make their nestes there:
the storke dwelleth in the firre trees.
18 The high mountaines *are* for the || goates:
the rockes *are* a refuge for the conies.
19 He appoynted the i moone for certaine sea-
sons: k the sunne knoweth his going downe.
20 Thou makest darkenesse, and it is night,
wherein all the beastes of the forest creepe forth.
21 The lions roare after their praye, and seeke
their meate l at God.
22 *When* the sunne riseth, they retire, and
couche in their dennes.
23 m *Then* goeth man forth to his worke, and
to his labour vntill the euening.
24 O Lord, howe n manifolde are thy workes!
in wisdome hast thou made them all: the earth is
full of thy riches.
25 *So is* this sea great and wide: *for* therein *are*
things creeping innumerable, both small beastes
and great.
26 There goe the shippes, *yea*, that ||Liuiathan,
whom thou hast made to play therein.
27 o All these waite vpon thee, that thou maiest
giue them foode in due season.
28 Thou giuest it to them, *and* they gather it:
thou openest thine hand, *and* they are filled with
good things.
29 *But if* thou p hide thy face, they are trou-
bled: *if* thou take away their breath, they dye and
returne to their dust.
30 *Againe if* thou q send forth thy spirit, they
are created, and thou renuest the face of the earth.
31 Glory be to the Lord for euer: let the Lord
reioyce in his workes.
32 He looketh on the earth and it trembleth:
he toucheth the mountaines, and they r smoke.
33 I will sing vnto the Lord *all* my life: I will
prayse my God, while I liue.
34 Let my wordes be acceptable vnto him: I
will reioyce in the Lord.
35 Let the sinners bee f consumed out of the
earth, and the wicked till there be no more: O my
soule, prayse thou the Lord. Prayse ye the Lord.

a The Prophet sheweth that wee neede not to enter into the heauens to seeke God, for asmuch as all the order of nature, with the proprietie and placing of the elements, are most liuely mirrours to see his maiestie in.
b As the Prophet here sheweth that all visible powers are readie to serue God: so the Apostle to the Ebre. 1. 7. beholdeth in this glasse howe the very Angels also are obedient to his commaundement.
c Thou makest the sea to be an ornament vnto the earth.
d If by thy power thou diddest not bridle the rage of the waters, it were not possible, but the whole world should be destroyed.
e If God prouide for the very beasts, much more will he extende his prouident care to man.
f There is no part of the worlde so barren, where most euident signes of Gods blessings appeare not.
g From the cloudes.
h He describeth Gods prouident care ouer man, who doeth not onely prouide necessarie things for him, as herbes and other meate: but also things to reioyce and comfort him, as wine and oyle or ointments.
|| Or, does, rots, and such like.
i As to separate the night from the day, and to note dayes, moneths and yeeres.
k That is, by his course, either farre or neere, it noteth sommer, winter and other seasons.
l That is, they onely finde meate according to Gods prouidence, who careth euen for the brute beastes.
m To wit, when the day springeth: for the light is as it were a shielde to defende man against the tyrannie and fiercenesse of beastes.
n He confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.
|| Or, whale.
o God is a most nourishing Father, who prouideth for all creatures their dayly foode.
p As by thy presence all things haue life: so, if thou withdrawe thy blessings, they all perish.
q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.
r Gods mercifull face giueth strength to the earth, but his seuere countenance burneth the mountaines.
f Who infect the worlde, and so cause God that hee cannot reioyce in his workes.

PSAL. CV.

1 *Hee prayseth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promes sake.*

PRayse the Lord, *and* call vpon his Name: [a] de-
clare his workes among the people.
2 Sing vnto him, sing prayse vnto him, *and*
talke of all his wonderous workes.
3 Reioyce in his holy Name: let the heart of
them that seeke the Lord, reioyce.
4 Seeke the Lord and his [b] strength: seeke his
face continually.
5 Remember his [c] marueilous woorkes, that
hee hath done, his wonders and the [d] iudgements
of his mouth,
6 Yee seede of Abraham his seruant, ye chil-
dren of Iaakob, which are his elect.
7 Hee is the Lorde our God: his iudgements
are through all the earth.
8 He hath alway remembred his couenant *&*
promes, that he made to a thousand generations,
9 *Euen* that which he [e] made with Abraham,
and his othe vnto Izhak:
10 And *since* hath confirmed it to Iaakob for a
lawe, *and* to Israel for an euerlasting couenant,
11 Saying, [f] Vnto thee will I giue the land of
Canaan, the lot of your inheritance.
12 Albeit they were fewe in nomber, *yea*, very
fewe, and strangers in the land,
13 And walked about from nation to nation,
from *one* kingdome to another people,
14 *Yet* suffered he no man to doe them wrong,
but reprooued [g] Kings for their sakes, *saying*,
15 Touche not mine [h] anointed, and doe my
[i] Prophets no harme.
16 Moreouer, he called a famine vpon ẏ land,
and vtterly brake the [k] staffe of bread.
17 *But* he sent a man before them: Ioseph was
solde for a slaue.
18 They helde his feete in the stockes, *and* he
was laide in yrons,
19 Vntill [l] his appointed time came, *and* the
counsell of the Lord had tryed him.
20 The King sent and loosed him: *euen* the Ru-
ler of the people deliuered him.
21 He made him lord of his house, and ruler of
all his substance,
22 That hee shoulde binde his [m] princes vnto
his will, and teach his Ancients wisedome.
23 Then Israel came to Egypt, and Iaakob was
a stranger in the land of Ham.
24 And he increased his people exceedingly,
and made them stronger then their oppressours.
25 [n] He turned their heart to hate his people,
and to deale craftily with his seruants.
26 *Then* sent he Moses his seruant, *and* Aaron
whome he had chosen.
27 They shewed among them the message of
his signes, and wonders in the land of Ham.
28 He sent darkenesse, and made it darke: and
they were not [o] disobedient vnto his commission.
29 * Hee turned their waters into blood, and
slewe their fish.
30 * Their land brought foorth frogs, *euen* in
their Kings chambers.
31 He [p] spake, and there came swarmes of flies
and lice in all their quarters.
32 Hee gaue them [q] haile for raine, *and* flames
of fire in their land.
33 Hee smote their vines also and their figge
trees, and brake downe the trees in their coastes.

a For as much as the Israelites were exempted from the common condemnation of the worlde, and were elected to be Gods people, the Prophet willeth them to shewe themselues mindfull by thankesgiuing.
b By the strength and face, he meaneth the Arke where God declared his power and his presence.
c Which he hath wrought in the deliuerance of his people.
d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.
e The promes which God made to Abraham to be his God, and the God of his seede after him, he renued and repeated it againe to his seede after him.
f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.
g That is, the King of Egypt and the King of Gerar, Gene. 12.17 and 20.3.
h Those whome I haue sanctified to be my people.
i Meaning the old fathers, to whome God shewed him selfe plainely, and who were setters forth of his word.
k Either by sending scarcitie, or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie as God had appointed, and till he had tryed sufficiently his patience.
m That the very princes of the countrey should be at Iosephs commandement and learne wisedome at him.
n So it is in God, either to mooue the heartes of the wicked to loue or to hate Gods children.
o Meaning, Moses and Aaron. *Exod. 7.20. * Exod. 8.6. p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake. q It was strange to see raine in Egypt, much more it was fearefull to see hayle.

34 [r] He spake and the grashoppers came, and
caterpillers innumerable,
35 And did eate vp all the grasse in their land,
and deuoured the fruite of their ground.
36 * Hee smote also all the first borne in their
land, *euen* the beginning of all their strength.
37 He brought them forth also with siluer and
golde, and there was [s] none feeble among their
tribes.
38 Egypt was [t] glad at their departing: for the
feare of them had fallen vpon them.
39 He spred a cloude to be a couering, and fire
to giue light in the night.
40 They [u] asked, and he brought quailes, and
he filled them with the bread of heauen.
41 He opened the rocke, and the waters flow-
ed out, *and* ranne in the drye places *like* a riuer.
42 For he remembred his holy [x] promes to A-
braham his seruant,
43 And he brought forth his people with [y] ioy,
and his chosen with gladnesse,
44 And gaue them the lands of the heathen,
and they tooke the labours of the people in pos-
session,
45 That they might [z] keepe his statutes, and
obserue his Lawes. Prayse ye the Lord.

r He sheweth that all creatures are armed against man, when God is his enemie: as at his commandement the grashoppers destroyed the lande.
*Exod. 12.29.
s When their enemies felt Gods plagues, his children by his prouidence were exempted.
t For Gods plagues caused them rather to depart with the Israelites, then with their liues.
u Not for necessitie, but for satisfying of their lust.
x Which he confirmeth to the posteritie, in whome after a sort the dead liue and enioy the promises.
y When the Egyptians lamented and were destroyed. z This is the ende, why God preserueth his Church, because they should worship, and call vpon him in this worlde.

PSAL. CVI.

1 The people dispersed vnder Antiochus doe magnifie the goodnesse of God among the iust and repentant: 4 Desiring to bee brought againe into the lande by Gods mercifull visitation. 8 And after the manifolde marueiles of God wrought in their deliuerance foorth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to be gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.

¶ Prayse ye the Lord.

PRayse [a] ye the Lord because he is good, for his
mercie *endureth* for euer.
2 Who can expresse the noble actes of the
Lord, *or* shewe forth all his prayse?
3 Blessed *are* they that [b] keepe iudgement,
and doe righteousnesse at all times.
4 Remember me, O Lorde, with the [c] fauour
of thy people: visite me with thy saluation,
5 That I may see the felicitie of thy chosen,
and reioyce in the ioy of thy people, and glorie
with thine inheritance.
6 We haue [d] sinned with our fathers: we
haue committed iniquitie, *and* done wickedly.
7 Our fathers vnderstoode not thy wonders
in Egypt, neither remembred they the multitude
of thy mercies, but rebelled at the Sea, *euen* at the
red Sea.
8 Neuerthelesse he [e] saued them for his Names
sake, that he might make his power to be knowen.
9 And he rebuked the red Sea, and it was dry-
ed vp, and he led them in the deepe, as in the wil-
dernesse.
10 And he saued them from ẏ aduersaries hand,
and deliuered them from the hand of the enemie.
11 *And the waters couered their oppressours:
not one of them was left.
12 Then [f] beleeued they his wordes, *and* sang
prayse vnto him.
13 But incontinently they forgate his workes:
they waited not for his [g] counsell.

a The Prophet exhorteth the people to prayse God for his benefites past, that thereby their mindes may be strengthened against all present troubles and despaire.
b He sheweth that it is not ynough to prayse God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be receiued into the nomber of thine.
d By earnest confession aswell of their owne, as of their fathers sinnes, they shewe that they had hope that God according to his promes would pitie them.
e The inestimable goodnesse of God appeareth in this, that hee woulde change the order of nature, rather then his people shoulde not be deliuered, although they were wicked. Exod. 14.27. f The wonderfull workes of God caused them to beleeue for a time, and to prayse him. g They would preuent his wisedome and prouidence.

14 But lusted with concupiscence in the wil-
dernes,and tempted God in the desert.
15 Then he gaue them their desire: but he sent
h leannesse into their soule.
16 They enuied Moses also in the tentes, *and*
Aaron the holy one of the Lord.
17 *Therefore* the earth opened and i swallowed
vp Dathan, and coueted the companie of Abiram.
18 And the fire was kindled in their assembly:
the flame burnt vp the wicked.
19 They made a calfe in Horeb, and worship-
ped the molten image.
20 Thus they turned their k glory into the si-
militude of a bullocke,that eateth grasse.
21 They forgate God their Sauiour, which had
done great things in Egypt,
22 Wonderous workes in the land of Ham,
and fearefull things by the red Sea.
23 Therefore he minded to destroy them, had
l not Moses his chosen stand in the breach before
him to turne away his wrath, least he should de-
stroy *them.*
24 Also they contemned that m pleasant land,
and beleeued not his worde,
25 But murmured in their tentes, *and* hearke-
ned not vnto the voyce of the Lord.
26 Therefore n hee lifted vp his hand against
them,to destroy them in the wildernesse,
27 And to destroy their seede among the nati-
ons,& to scatter them throughout the countries.
28 They ioyned themselues also vnto o Baal-
peor,and did eate the offerings of the p dead.
29 Thus they q prouoked *him* vnto anger with
their owne inuentions, and the plague brake in
vpon them.
30 But r Phinehas stoode vp, and executed
iudgement,and the plague was staied.
31 *And it was f imputed vnto him for righte-
ousnesse from generation to generation for euer.
32 They angred him also at the waters of
*Meribah, so that t Moses was punished for their
sakes,
33 Because they vexed his spirite, so that hee
spake vnaduisedly with his lippes.
34 Neither destroyed they the people, as the
Lord had commaunded them,
35 But were mingled among the heathen, and
learned their workes,
36 And serued their idoles, which were their
ruine.
37 Yea, they offered their u sonnes, and their
daughters vnto deuils,
38 And shed innocent blood, *euen* the blood
of their sonnes,and of their daughters, whom they
offered vnto the idoles of Canaan, and the lande
was defiled with blood.
39 Thus were they stained with their owne
workes, and went x a whoring with their owne
inuentions.
40 Therefore *was* the wrath of the Lord kind-
led against his people, and he abhorred his owne
inheritance.
41 And hee gaue them into the hand of the
heathen: and they that hated them, were lordes
ouer them.
42 Their enemies also oppressed them, & they
were humbled vnder their hand.

h The abundance ẏ God gaue them, profited not, but made them pine away,because God cursed it.
i By the greatnes of the punishment the hainous offence may be considered: for they that rise against Gods ministers, rebell against him.
k He sheweth that all idolaters renounce God to be their glorie, when in steade of him they worship any creature,much more wood, stone, metall or caloes.
l If Moses by his intercession had not obtained Gods fauour against their rebellions.
m That is, Canaan,which was as it were an earnest penie of the heauenly inheritance.
n That is, he fware.Sometime also it meaneth to punish.
o Which was the Idole of the Moabites.
p Sacrifices offered to the dead idoles,
q Signifying, that whatsoeuer man innenteth of himselfe to serue God by, is detestable and prouoketh his anger.
r When all other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath.
*Nom.25.12.
f This acte declared his liuely faith, and for his faithes sake was accepted.
*Nom.20.13. psal.95.8.
t If so notable a Prophet of God escape not punishment though others prouoked him to sinne, howe much more shall they be subiect to Gods iudgement, which cause Gods children to sinne?
u Hee sheweth howe monstrous a thing idolatrie is, which can winne vs to thinges abhorring to nature, where as Gods worde cannot obteine most small things. x Then true chastitie is to cleaue wholely and onely vnto God.

43 Many y a time did hee deliuer them, but
they prouoked him by their counsels: therefore
they were brought downe by their iniquitie.
44 Yet he sawe when they were in affliction,
and he heard their crie.
45 And he remembred his couenant towarde
them and z repented according to the multitude of
his mercies,
46 And gaue them fauour in the sight of all
them that led them captiues.
47 Saue vs,O Lorde our God, and a gather vs
from among the heathen,that we may praise thine
holy Name,and glorie in thy prayse.
48 Blessed *be* the Lorde God of Israel for euer
and euer,and let all the people say, So be it. Praise
ye the Lord.

y The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercie ouercomer and hide our malice.
z Not that God is changeable in him selfe, but that then he seemeth to vs to repent,when he altereth his punishment, and forgiueth vs.
a Gather thy Church,which is dispersed, and giue vs constancie vnder the crosse, that with one consent we may all prayse thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lorde, and gathered vnto him, to giue thankes. 9 For this mercifull prouidence of God, gouerning all things at his good pleasure, 20 Sending good and euill, prosperitie and aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

M

PRaise a the Lorde, because he is good: for his
mercie *endureth* for euer.
2 Let them, b which haue bene redeemed of
the Lord,shewe how he hath deliuered them from
the hand of the oppressour,
3 And gathered them out of the lands, from
the East and from the West, from the North and
from the || South.
4 *When* they wandered in the desert *and* wil-
dernesse out of the way, *and* founde no citie to
dwell in,
5 c Both hungrie *and* thirstie, their soule fain-
ted in them.
6 Then they cryed vnto the Lorde in their
trouble,& he deliuered them from their distresse,
7 And led them forth by the right way, that
they might goe to a citie of habitation.
8 Let them *therefore* confesse before the Lord
his louing kindnesse, and his wonderfull workes
before the sonnes of men.
9 For he satisfied the thirstie soule, and filled
the hungrie soule with goodnesse.
10 They that dwell in darkenesse and in the
shadowe of death, being bounde in miserie and
yron,
11 Because they d rebelled against the wordes
of the Lorde, and despised the counsell of the
most High,
12 When he humbled their heart with heaui-
nes, *then* they fell downe and there was no helper.
13 Then they e cryed vnto the Lorde in their
trouble, & he deliuered them from their distresse.
14 He brought them out of darkenes, and *out*
of the shadowe of death, and brake their bandes
asunder.
15 Let them *therefore* cōfesse before the Lord
his louing kindnesse, and his wonderfull workes
before the sonnes of men.
16 For he hath broken the f gates of brasse,
and brast the barres of yron asunder.
17 g Fooles by reason of their transgression,

a This notable sentence was in the beginning vsed,as the foote or tenour of the song, which was oftentimes repeated.
b As this was true in the Iewes,so is there none of Gods elect, that feele not his helpe in their necessitie.
|| *Or, from the sea: meaning the red sea, which is on the South part of the land.*
c Hee sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them that are deliuered, to be mindefull of so great a benefite.
d Then the true way to obey God, is to followe his expresse commandement: also hereby all are exhorted to descende into them selues, forasmuch as none are punished,but for their sinnes.
e Hee sheweth that the cause why God dooth punish vs extremely, is because we can be brought vnto him by none other meanes.
f When there seemeth to man iudgement no recouerie, but all things are brought to despaire, then God chiefely sheweth his mightie powers. g They that haue no feare of God, by his sharpe roddes are brought to call vpon him, and so finde mercie.

and

and because of their iniquities are afflicted.
18 Their soule abhorreth all meate, and they
are brought to deaths doore.
19 Then they crie vnto the Lord in their trou-
ble, *and* he deliuereth them from their distresse.
20 [h] He sendeth his worde and healeth them,
and deliuereth them from their [i] graues.
21 Let them *therefore* confesse before the Lord
his louing kindnesse, and his wonderfull workes be-
fore the sonnes of men,
22 And let them offer sacrifices of [k] praise, and
declare his workes with reioycing.
23 They that goe downe to the [l] sea in ships,
and occupie by the great waters,
24 They see the workes of the Lorde, and his
wonders in the deepe.
25 For he commaundeth and raiseth the stor-
mie winde, and it lifteth vp the waues thereof.
26 They mount vp to the heauen, *and* descend
to the deepe, so ẏ their soule [m] melteth for trouble.
27 They are tossed to and fro, and stagger like
a drunken man, and all their [n] cunning is gone.
28 Then they crie vnto the Lord in their trou-
ble, *and* he bringeth them out of their distresse.
29 He turneth the storme to calme, so that the
waues thereof are still.
30 When they are [o] quieted, they are glad, and
he bringeth them vnto the hauen, where they
would be.
31 Let them *therefore* confesse before the Lord
his louing kindnesse, and his wonderfull workes
before the sonnes of men.
32 And let them exalt him in the [p] Congrega-
tion of the people, and praise him in the assembly
of the Elders.
33 He turneth the floodes into a wildernesse,
and the springs of waters into drinesse,
34 *And* a fruitfull land into ‖ barennes for the
wickednes of them that dwell therein.
35 *Againe* he [q] turneth the wildernesse into
pooles of water, and the drie lande into water
springs.
36 And there he placeth the hungrie, and they
build a citie to dwell in,
37 And sowe the fieldes, and plant vineyards,
which bring foorth fruitfull [r] increase.
38 For he blesseth them, & they multiplie ex-
ceedingly, and he diminisheth not their cattell.
39 [s] Againe *men* are diminished, and brought
lowe by oppresion, euill and sorowe.
40 He powreth [t] contempt vpon princes, & cau-
seth them to erre in desert places out of the way.
41 Yet he raiseth vp the poore out of miserie,
and maketh him families like a flocke of sheepe.
42 The [u] righteous shall see it, and reioyce, and
all iniquitie shall stoppe her mouth.
43 Who is wise that hee may obserue these
things? for they shall vnderstand the louing kind-
nesse of the Lord.

h By healing them hee declareth his good will toward them.
i Meaning their diseases, which had almost brought them to the graue and corruption.
k Praise and confession of Gods benefites are the true sacrifices of the godly.
l He sheweth by the sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deathes.
m Their feare and danger is so great.
n When their arte and meanes faile them, they are cōpelled to confesse that onely Gods prouidence doeth preserue them.
o Though before euery drop seemed to fight one against another, yet at his commandement they are as still, as though they were frosen.
p This great benefite ought not onely to be considered particularly, but magnified in all places and assemblies.
‖ Or, *saltnesse*.
q For the loue that he beareth to his Church he changeth the order of nature for their commoditie.
r Continuall increase and yeerely.
s As God by his prouidence doeth exalt men, so doth he also humble them by afflictions to knowe them selues.
t For their wickednes & tyrannie he causeth the people and subiects to contemne them.
u They, whose faith is lightened by Gods Spirite, shall reioyce to see Gods iudgements against the wicked and vngodly.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter here conteined is, 1 *That Dauid giueth him selfe with heart and voyce to prayse the Lorde,* 7 *And assureth himselfe of the promes of God concerning his kingdome ouer Israel, and his power against other nations:* 11 *Who though he seeme to forsake vs for a time, yet he alone will in the ende cast downe our enemies.*

¶ *A song or Psalme of Dauid.*

O God, mine heart *is* [a] prepared, so *is* ‖ my
tongue: I will sing and giue praise.
2 Awake viole and harpe: I will awake early.
3 I will praise thee, O Lord, among the [b] peo-
ple, and I will sing vnto thee among the nations.
4 For thy mercy is great aboue the heauens,
and thy trueth vnto the cloudes.
5 [c] Exalt thy selfe, O God, aboue the heauens,
and *let* thy glory *be* vpon all the earth,
6 That thy beloued may be deliuered: [d] helpe
with thy right hand and heare me.
7 God hath spoken in his [e] holinesse: *there-
fore* I will reioyce, I shall deuide Shechem and
measure the valley of Succoth.
8 Gilead *shalbe* mine, *and* Manasseh *shalbe*
mine: Ephraim also *shalbe* the strength of mine
head: Iuda *is* my lawgiuer.
9 * Moab *shalbe* my washpot: ouer Edom will
I cast out my shoe: vpon Palestina wil I triumph.
10 Who will leade me into the strong citie?
who will bring me vnto Edom?
11 [f] Wilt not thou, O God, *which* haddest for-
saken vs, and diddest not goe foorth, O God, with
our armies?
12 Giue vs helpe against trouble: for vaine is
the helpe of man.
13 Through God we shall doe valiantly: for he
shall treade downe our enemies.

a This earnest affection declareth that hee is free from hypocrisie, and that sluggishnesse stayeth him not. ‖ Or, *my glory, because it chiefly setteth foorth the glory of God.*
b He prophecieth of ẏ calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.
c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.
d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces.
e As he hath spoken to Samuel concerning me, so will he shew him selfe constant, and holy in his promes, so that these nations folowing of this Psalme vnto shall be subiect vnto me. *Psal. 60.8.* f From the sixt verse the last, reade the exposition in the lx. Psalme, and sixt verse.

PSAL. CIX.

1 *Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies.* 8 *And vnder them hee speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God:* 27 *And desireth so to be deliuered, that his enemies may knowe the worke to be of God.* 30 *Then doeth hee promise to giue prayses vnto God.*

¶ *To him that excelleth. A Psalme of Dauid.*

HOlde not thy tongue, O God of my [a] prayse.
2 For the mouth of the wicked, and the
mouth *full* of deceite are opened vpon me: they
haue spoken to me with a lying tongue.
3 They compassed me about also with wordes
of hatred, and fought against me without a cause.
4 For my friendship they were mine aduersa-
ries, [b] but I gaue my selfe to prayer.
5 And they haue rewarded me euill for good,
and hatred for my friendship.
6 [c] Set thou the wicked ouer him, and let the
aduersarie stand at his right hand.
7 When he shalbe iudged, let him be condem-
ned, and let his [d] prayer be turned into sinne.
8 Let his dayes be fewe, and let another take
his [e] charge.
9 Let his children be fatherlesse, and his wife
a widowe.
10 Let his children be vagabonds and beg and
seeke *bread, comming out* of their places destroyed.
11 Let [f] the extortioner catch all that he hath,
and let the strangers spoile his labour.
12 Let there be none to extende mercie vnto
him: neither let there be any to shewe mercie vp-
on his fatherlesse children.
13 Let his posteritie be destroyed, *and* in the
generation following let their name be put out.
14 [g] Let the iniquitie of his fathers be had in
remembrance with the Lord: and let not the sinne
of his mother be done away.
15 *But* let them alway be before the Lorde,
that he may cut off their memorial from the earth.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient praise to me.
b To declare that I had none other refuge, but thee, in whom my conscience was at rest.
c Whether it were Doeg or Saul, or some familiar friend that had betraied him, he praieth not of priuate affection, but moued by gods Spirit, that God would take vengeance vpon him.
d As to the elect all things turne to their profite: so to the reprobate euē those things, that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Actes 1.20.
f He declareth that the curse of God lieth vpon the extortioners, who thinking to enrich their children by their vnlawfull gotten goodes, are by God's iust iudgement depriued of all. g Thus punisheth the Lorde to the thirde and fourth generation the wickednesse of the parents in their wicked children.

26 Because

16 Because h hee remembred not to shew mer-
cie, but persecuted the afflicted and poore man,
and the sorowfull hearted to slay him.
17 As he loued cursing, i so shall it come vnto
him, and as hee loued not blessing, so shall it bee
farre from him.
18 As hee clothed himselfe with cursing like a
rayment, so shall it come into his bowels like wa-
ter, and like oyle into his bones.
19 Let it bee vnto him as a garment to couer
him, and for a girdle wherewith hee shalbe alway
girded.
20 Let this be the rewarde of mine aduersarie
k from the Lord, and of them, that speake euill a-
gainst my soule.
21 But thou, O Lorde my God, deale with me
according vnto thy l Name: deliuer me, (for thy
mercie is good)
22 Because I am poore and needie, and mine
heart is wounded within me.
23 I depart like the shadowe that declineth,
and am shaken off as the m grashopper.
24 My knees are weake through fasting, and
my flesh n hath lost *all* fatnes.
25 I became also a rebuke vnto them: they
that looked vpon me, shaked their heads.
26 Helpe me, O Lorde my God: o saue me ac-
cording to thy mercie.
27 And they shall know, that this is thine hand,
and that thou, Lord, hast done it.
28 *Though* they p curse, yet thou wilt blesse:
they shall arise & be confounded, but thy seruant
shall reioyce.
29 Let mine aduersaries be clothed with shame,
and let them couer themselues with their confusi-
on, as with a cloke.
30 I will giue thankes vnto the Lorde greatly
with my q mouth & praise him among ye multitude.
31 For hee will stand at the right hand of the
poore, to saue him from them that woulde r con-
demne his soule.

h Hee sheweth that God accustometh to plague them after a strange sort that shewe themselues cruell towards other.
i That giueth the Lorde to euery man the thing, wherein he deliteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lustes and reprobate mindes.
k For being destitute of mans helpe, he fully trusted in the Lorde, that hee would deliuer him.
l As thou art named mercifull, gracious and long suffering, so shewe thy selfe in effect.
m Meaning, that he hath no staye nor assurance in this worlde.
n For hunger, that came of sorowe, he was leane, and his naturall moisture failed him.
o The more grieuous that Satan assayled him, the more earnest and instant was he in prayer.
p They shal gaine nothing by cursing me.
q Not onely in confessing it secretly in my selfe, but also in declaring it before all the Congregation.
r Hereby he sheweth that he had not to doe with them, that were of litle power, but with the iudges and princes of the worlde.

PSAL. CX.

1 *David prophecieth of the power and euerlasting kingdome gi-
uen to Christ,* 4 *And of his Priesthood, which should put an
ende to the Priesthood of Leui.*

¶ A Psalme of David.

THE a Lord said vnto my Lorde, Sit thou at my
right hand, vntill I make thine enemies thy
footestoole.
2 The Lorde shall send the rod of thy power
out of b Zion: be thou ruler in the middes of thine
enemies.
3 Thy people *shall come* willingly at the time
of assembling c thine armie in holy beautie: the
youth of thy wombe *shalbe* as the morning dewe.
4 The Lord sware & will not repent, Thou art
a Priest for euer after ye order of d Melchi-zedek.
5 The Lorde, *that is* at thy right hand, shall
wound Kings in the day of his wrath.
6 Hee shalbe iudge among the heathen: he
shall fill *all* with dead bodies, *and* smite the e head
ouer great countreis.
7 He shall f drinke of the brooke in the way:
therefore shall he lift vp *his* head.

a Iesus Christ in the two and twentie of Matth. verse 44. giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto David, but to himselfe.
b And thence it shall stretche through all the world: and this power chiefely standeth in the preaching of his worde.
c By thy word thy people shalbe assembled into thy Church, whose increase shalbe so abundant and wonderful, as the drops of the dewe.
d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King saue onely in Christ. 1. Chron. 16 21.
e No power shalbe able to resist him.
f Vnder this similitude of a captaine, that is so greedie to destroy his enemies, that he will not scarce drinke by the way, he sheweth howe God will destroy his enemies.

PSAL. CXI.

1 *He giueth thankes to the Lord for his mercifull workes toward
his Church,* 10 *And declareth what is true wisedome and
right knowledge thereof.*

¶ Prayse ye the Lord.

I Will a prayse the Lorde with my whole heart in
the assemblie and Congregation of the iust.
2 The workes of the Lorde *are* b great, and
ought to be sought out of al them that loue them.
3 His worke *is* beautifull and glorious, and his
righteousnesse endureth for euer.
4 He hath made his wonderfull workes to be
had in remembrance: the Lorde *is* mercifull and
full of compassion.
5 He hath giuen c a ‖ portion vnto them that
feare him: he will euer be mindfull of his couenant.
6 He hath shewed to his people the power of
his workes in giuing vnto them the heritage of the
heathen.
7 The d workes of his handes *are* trueth and
iudgement: all his statutes are true.
8 They are stablished for euer and euer, and
are done in trueth and equitie.
9 He sent redemption vnto his people: hee
hath commanded his couenant for euer: holy and
fearefull *is* his Name.
10 e The beginning of wisedome *is* the feare
of the Lorde: all they that obserue f them, haue
good vnderstanding: his praise endureth for euer.

a The Prophet declareth that he will prayse God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholy and onely vnto God.
b Hee sheweth that Gods workes are a sufficient cause, wherefore we should prayse him, but chiefely his benefites toward his Church.
c God hath giuen to his people all that was necessarie for them, and will doe still euen for his couenants sake: and in this sense the Ebrewe worde is taken, Pro. 30.8. & 31.15. ‖ Or, pray, and foode.
d As God promised to take the care of his Church: so in effect doth he declare himselfe iust and true in the gouernement of the same.
e They only are wise, that feare God, and none haue vnderstanding, but they that obey his word.
f To wit, his commandements, as verse 7.

PSAL. CXII.

1 *Hee prayseth the felicitie of them that feare God,* 10 *And
condemneth the cursed state of the contemners of God.*

¶ Prayse ye the Lord.

BLessed *is* the man, that a feareth the Lorde, *and*
deliteth greatly in his commandements.
2 His seede shall be mightie vpon earth: the
generation of the righteous shall be blessed.
3 b Riches and treasures *shalbe* in his house,
and his righteousnesse endureth for euer.
4 Vnto the c righteous ariseth light in darke-
nes: *he is* mercifull & ful of copassion & righteous.
5 A good man *is* merciful and d lendeth, *and*
will measure his affaires by iudgement.
6 Surely hee shall neuer bee moued: *but* the
righteous shalbe had in euerlasting remembrance.
7 He will not bee afraide of euill tidings: *for*
his heart is fixed, *and* beleeueth in the Lord.
8 His heart is stablished: *therefore* he will not
feare, vntill he see *his desire* vpon his enemies.
9 He hath e distributed *and* giuen to ye poore:
his righteousnesse remaineth for euer: his f horne
shalbe exalted with glory.
10 The wicked shall see it and bee angrie: hee
shall gnash with his teeth, and g consume away: the
desire of the wicked shall perish.

a He meaneth that reuerent feare, which is in the children of God, which causeth them to delite onely in the worde of God.
b The godly shall haue abundance and contentment, because their heart is satisfied in God onely.
c The faithfull in all their aduersities knowe that all shall goe well with them: for God will be mercifull and iust.
d He sheweth what is the fruite of mercie: to lend freely and not for gaine, and so to measure his doings, that he may be able to helpe where neede requireth, and not to bestow all on himselfe.
e The godly pinche not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.
f His power and prosperous estate.
g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 *An exhortation to prayse the Lorde for his prouidence,* 7 *In
that that contrary to the course of nature he worketh in his
Church.*

¶ Prayse ye the Lord.

PRayse, O ye seruants of the Lorde, a prayse the
Name of the Lorde.
2 Blessed bee the Name of the Lorde from
hencefoorth and for euer.
3 The Lordes Name is praysed from the ri-
sing of ye sunne, vnto the going downe of the same.

a By this often repetition he stirreth vp our colde dulnesse to prayse God, seeing his workes are so wonderfull, and that we are created for the same cause.

4 The

4 The Lorde is high aboue all b nations, *and*
his glorie aboue the heauens.
5 Who is like vnto the Lorde our God, that
hath his dwelling on high!
6 Who abaseth himselfe to beholde *things* in
the heauen and in the earth!
7 Hee raiseth the needie out of the dust, *and*
lifteth vp the c poore out of the dung,
8 That he may set him with the princes, *euen*
with the princes of his people.
9 He maketh the barren woman to dwel with
a familie, *and* a ioyfull mother of children. Prayse
ye the Lord.

b If Gods glorie shine through all the worlde, and therefore of all oughte to be praysed, what great condemnation were it to his people, among whom chiefely it shineth, if they shoulde not earnestly extoll his Name?
c By preferring the poore to high honour, and giuing the baren children, he sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIIII.

1 *Howe the Israelites were deliuered foorth of Egypt, and of the wonderfull miracles that GOD wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who, when the course of nature fayleth, preserueth his miraculously.*

E

WHen * Israel went out of Egypt, *and* the
house of Iaakob from the a barbarous
people,
2 Iudah was b his sanctification, *and* Israel his
dominion.
3 The Sea sawe it and fled: Iorden was tur-
ned backe.
4 The c mountaines leaped like rams, *and* the
hils as lambes.
5 What ailed thee, O Sea, that thou fleddest?
O Iorden, *why* wast thou turned backe?
6 Yee mountaines *why* leaped yee like rams,
and ye hils as lambes?
7 The d earth trembled at the presence of the
Lord, at the presence of the God of Iaakob,
8 Which e turneth the rocke into water-
pooles, *and* the flint into a fountaine of water.

* Exod. 13. 3.
a That is, from them that were of a strange language.
b The whole people were witnesses of his holy maiestie, in adopting them, and of his mightie power in deliuering them.
c Seeing that these dead creatures felt Gods power, and after a sort sawe it, much more his people ought to consider it and glorifie him for the same.
d Ought then his people to be insensible, when they see his power and maiestie?
e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

1 *A prayer of the faithfull oppressed by idolatrous tyrants, against whome they desire that God would succour them. 9 Trusting most constantly that God will preserue them in this their neede, seeing that hee hath adopted and receiued them to his fauour, 18 Promising finally that they will not bee vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.*

NOt a vnto vs, O Lorde, not vnto vs, but vnto
thy Name giue the glorie, for thy louing mer-
mercie *and* for thy truethes sake.
2 Wherefore shall the heathen say, b Where
is nowe their God?
3 But our God *is* in heauen: he doeth what
so euer he c will.
4 Their idoles *are* d siluer and golde, *euen* the
worke of mens hands.
5 They haue a mouth and speake not: they
haue eyes and see not.
6 They haue eares and heare not: they haue
noses and smell not:
7 They haue e handes and touche not: they
haue feete and walke not: neither make they a
sound with their throte.
8 They that make them are f like vnto them:
so are all that trust in them.
9 O Israel, trust thou in the Lorde; *for* hee is
their helpe and their shielde.
10 g O house of Aaron, trust ye in the Lord: *for*
he is their helpe and their shielde.
11 Ye that feare the Lorde, trust in the Lord:
for he is their helper and their shield.
12 The Lord hath bene mindfull of vs: he will
blesse, hee h will blesse the house of Israel, he will
blesse the house of Aaron.
13 He will blesse them that feare the Lorde,
both small and great.
14 The Lorde will increase *his graces* towarde
you, *euen* toward you and toward your children.
15 Ye are blessed of the Lorde, which i made
the heauen and the earth.
16 The k heauens, *euen* the heauens *are* the
Lords: but he hath giuen the earth to the sonnes
of men.
17 The dead prayse not the Lord, neither any
that l goe downe into the *place of* silence.
18 But we will prayse the Lorde from hence-
forth and for euer. Prayse ye the Lord.

a Because God promised to deliuer them, not for their sakes, but for his name. Isa. 48. 11, therefore they grounde their prayer vpon this promes.
b When the wicked see that God accomplisheth not his promes as they imagine, they thinke there is no God.
c No impedimets can let his worke, but he vseth euen the impediments to serue his will.
d Seeing that neither the matter, nor the forme can condemne the idoles, it followeth that there is nothing, why they shoulde be esteemed.
e Hee sheweth what great vanitie is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.
f As much without sense, as blocks and stones.
g For they were appointed by God as instructers and teachers of faith and religion for others to followe.
h That is, he will continue his graces towards his people.
i And therefore doeth still gouerne and continue all things therein.
k And they declare ynough his sufficiencie, so that the worlde serueth him nothing but to shewe his fatherly care towards men.
l Though the dead set foorth Gods glory, yet he meaneth here, that they prayse him not in his Church and Congregation.

PSAL. CXVI.

1 *David being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 And protesteth that he will be thankefull for the same.*

M

I a Loue the Lorde, because he hath heard my
voyce *and* my prayers.
2 For he hath inclined his eare vnto me, when
I did call *vpon him* b in my dayes.
3 *When* the snares of death cōpassed me, and
the griefes of the graue caught me: *when* I founde
trouble and sorowe,
4 Then I called vpon the Name of the Lord,
saying, I beseech thee, O Lord, deliuer my soule.
5 The Lorde *is* c mercifull and righteous, and
our God *is* full of compassion.
6 The Lorde preserueth the simple: I was in
miserie and he saued me.
7 Returne vnto thy rest, O d my soule: for
the Lord hath bene beneficiall vnto thee.
8 Because thou hast deliuered my soule from
death, mine eyes from teares, *and* my feete from
falling.
9 I shall e walke before the Lord in the lande
of the liuing.
10 f I beleeued, therefore did I speake: *for* I
was sore troubled.
11 I said in my g feare, All men are lyers.
12 What shall I render vnto the Lorde for all
his benefites toward me?
13 I will h take the cup of saluation, and call
vpon the Name of the Lord.
14 I will pay my vowes vnto the Lorde, *euen*
nowe in the presence of all his people.
15 Precious in the sight of the Lorde *is* the
i death of his Saintes.
16 Beholde, Lord; for I am thy seruant, I am
thy seruant, *and* the sonne of thine handmaide:
thou hast broken my bondes.
17 I will offer to thee a sacrifice of prayse, and
will call vpon the Name of the Lord.
18 I will pay my k vowes vnto the Lorde, *euen*
nowe in the presence of all his people,
19 In the courtes of ye Lords house, *euen* in the
middes of thee, O Ierusalem. Praise ye the Lord.

a He graunteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue towards him.
b That is, in conuenient time to seeke helpe, which was when he was in distresse.
c He sheweth foorth the fruites of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of aide and counsell.
d Which was vnquieted before, nowe rest vpon the Lord, for he hath bene beneficiall towardes thee.
e The Lord will preserue me, and saue my life.
f I felt all these things, and therefore was moued by faith to confesse them, 2. Cor. 4. 13.
g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrarie.
h In the Law they vsed to make a banket, when they gaue solemne thankes to God, and to take the cuppe and drinke in signe of thankesgiuing.
i I perceiue that God hath a care ouer his, so that he both disposeth their death, and taketh an account.
k I will thanke him for his benefites, that is a iust payment, to confesse that we owe all to God.

PSAL.

PSAL. CXVII.

1 *He exhorteth the Gentiles to prayse God, because he hath accomplished aswell to them as to the Iewes, the promes of life euerlasting by Iesus Christ.*

ALL [a] nations, praise ye the Lord: all ye people, praise him.

2 For his louing kindnes is great toward vs, and the [a] trueth of the Lorde *endureth* for euer. Praise ye the Lord.

*Rom.15.11.

a That is, the most certaine and continuall testimonies of his fatherly grace.

PSAL. CXVIII.

1 *Dauid reiected of Saul and of the people, at the time appointed obteined the kingdome. 4 For the which he biddeth all them, that feare the Lorde, to be thankefull. And, vnder his person in all this was Christ liuely set foorth, who shoulde be of his people reiected.*

PRaise [a] ye the Lorde, because he is good: for his mercie *endureth* for euer.

2 Let Israel now say, That his mercy *endureth* for euer.

3 Let the house of Aaron nowe say, That his mercy *endureth* for euer.

4 Let them that feare the Lorde, nowe say, That his mercy *endureth* for euer.

5 I called vpon the Lord in [b] trouble, *&* the Lord heard me, *and set me* at large.

6 The Lorde *is* with me: *therefore* I will not feare what [c] man can doe vnto me.

7 The Lorde *is* with me among them that helpe me: therefore shall I see *my desire* vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence [d] in man.

9 It is better to trust in the Lorde, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed me, *yea*, they haue compassed me: but in the Name of the Lorde I shall destroy them.

12 They came about me like bees, *but* they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 [e] Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

14 The Lord *is* my strength and [f] song: for he hath bene my deliuerance.

15 The [g] voyce of ioy and deliuerance *shall be* in the tabernacles of the righteous, *saying*, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: [h] the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lorde hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the [i] gates of righteousnes, *that* I may goe into them, *&* praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 *The stone, *which* the builders [k] refused, is the head of the corner.

23 This was the Lordes doing, *and* it is marueilous in our eyes.

24 This is the [l] day, *which* the Lord hath made: let vs reioyce and be glad in it.

a Because God by creating Dauid King, shewed his mercie toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to doe the same.

b Wee are here taught, y^e the more that troubles oppresse vs, the more ought we to be instant in prayer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie. Yet he doubted not, but God woulde maintaine him, because he had placed him.

d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God and obteined.

e He noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of himself, nor of the power of man, but onely of Gods fauour, therefore he will praise him.

g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

h So that all, that are both farre and neere, may see his mightie power.

i He willeth the doores of the Tabernacle to be opened, that he may declare his thankefull minde.

*Isa.28.16. matt.21.42. actes 4.11. romans 9.33. 1.peter 2.6,7. k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me aboue them all. l Wherein God hath shewed chiefly his mercie, by appointing me King, and deliuering his Church.

25 [m] O Lord, I pray thee, saue now: O Lorde, I pray thee nowe giue prosperitie.

26 Blessed *be he*, that commeth in the Name of the Lord: [n] we haue blessed you out of the house of the Lord.

27 The Lorde *is* mightie, and hath giuen vs [o] light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, *euen* my God: therefore I will exalt thee.

29 Praise ye the Lorde, because he is good: for his mercie *endureth* for euer.

m The people pray for the prosperitie of Dauids kingdome, who was y^e figure of Christ.

n Which are the Priestes, and haue the charge thereof, as Nom.6.23.

o Because he hath restored vs from darkenesse to light, we will offer sacrifices and prayses vnto him.

PSAL. CXIX.

1 *The Prophet exhorteth the children of God to frame their liues according to his holy worde. 123 Also hee sheweth wherein the true seruice of God standeth: that is, when we serue him according to his worde, and not after our owne fantasies.*

ALEPH.

BLessed *are* [a] those that are vpright in *their* way, *and* walke in the Lawe of the Lord.

2 Blessed *are* they that keepe his testimonies, *and* seeke him with their whole heart.

3 Surely they worke [b] none iniquitie, *but* walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 [c] Oh that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commaundements.

7 I will praise thee with an vpright [d] heart, when I shall learne the [e] iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake mee not [f] ouerlong.

a Here they are not called blessed, which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holinesse, but they whose conuersation is without hypocrisie.

b For they are ruled by Gods Spirite and imbrace no doctrine but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods worde. d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which conteine perfite righteousnesse. f He refuseth not to be tryed by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a [a] yong man redresse his way? in taking heede *thereto* according to thy worde.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue [b] hid thy promes in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lorde: teache me thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great [c] delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delite in thy statutes, *and* I will not forget thy worde.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betimes to Gods worde.

b If Gods worde be grauen in our hearts, we shall be more able to resist the assaultes of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.

c The Prophet doeth not boast of his vertues, but setteth foorth an example for others to followe Gods worde and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, *that* I may [a] liue and keepe thy worde.

18 Open mine eyes, that I may see the wonders of thy Lawe.

19 I am a [b] stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

a Hee sheweth that we ought not to desire to liue but to serue God, and that we can not serue him aright, except he open our eyes and mindes.

b Seeing mans life in this worlde is but a passage, what shoulde become of him if thy worde were not his guide?

21 Thou ᶜ hast destroyed the proude: cursed are
they that doe erre from thy commandements.
22 Remoue from me shame and contempt:
for I haue kept thy testimonies.
23 ᵈ Princes also did sit, *and* speake against me:
but thy seruant did meditate in thy statutes.
24 Also thy testimonies *are* my delite, *and* my
counsellers.

c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.
d When the powers of the worlde gaue false sentence against me, thy worde was a guide and counsellet to teache me what to doe, and to comfort me.

DALETH.

25 My soule cleaueth to the ᵃ dust: quicken
me according to thy worde.
26 I haue ᵇdeclared my wayes, and thou heardest
me: teache me thy statutes.
27 Make me to vnderstand the way of thy precepts,
& I will meditate in thy wondrous workes.
28 My soule melteth for heauinesse: raise me
vp according vnto thy ᶜ worde.
29 Take from me the ᵈ way of lying, & graunt
me graciously thy Lawe.
30 I haue chosen the way of trueth, *and* thy
iudgements haue I laied *before me*.
31 I haue cleaued to thy testimonies, O Lord:
confound me not.
32 I will runne the way of thy commaundements,
when thou ᵉ shalt enlarge mine heart.

a That is, it is almost brought to the graue, & without thy worde I cannot liue.
b I haue confessed mine offences, and nowe depend wholy on thee.
c If God did not mainteine vs by his worde, our life would drop away like water.
d Instruct me in thy word, whereby my minde may be purged from vanitie, and taught to obey thy will.
e By this hee sheweth that wee can neither chuse good, cleaue to Gods worde, nor runne forwarde in his way, except hee make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teach ᵃ me, O Lorde, the way of thy statutes,
and I will keepe it vnto the ende.
34 Giue me vnderstanding, and I will keepe
thy Law: yea, I will keepe it with *my* whole ᵇ heart.
35 Direct me in the path of thy commaundements:
for therein is my delite.
36 Incline mine heart vnto thy testimonies,
and not to ᶜ couetousnesse.
37 Turne away mine ᵈ eyes from regarding
vanitie, *and* quicken me in thy way.
38 Stablish thy promes to thy seruant, because
he feareth thee.
39 Take away ᵉ my rebuke that I feare: for
thy iudgements *are* good.
40 Beholde, I desire thy commaundements:
ᶠ quicken me in thy righteousnesse.

a He sheweth that he cannot followe on to the ende, except God teache him oft times, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning all other vices, because that couetousnes is the roote of all euill.
d Meaning, all his senses.
e Let me not fall to thy dishonour, but let mine heart still delite in thy gracious worde.
f Giue me strength to continue in thy worde euen to the ende.

VAV.

41 And let thy ᵃ louing kindnesse come vnto
me, O Lorde, *and* thy saluation according to thy
promesse.
42 So shall I ᵇ make answere vnto my blasphemers:
for I trust in thy word.
43 And take not the worde of trueth vtterly
out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Lawe for euer
and euer.
45 And I will ᶜ walke at libertie: for I seeke
thy precepts.
46 I will speake also of thy testimonies before
ᵈ Kings, and will not be ashamed.
47 And my delite shalbe in thy commaundements,
which I haue loued.
48 Mine handes also will I lift vp vnto thy
commaundements, which I haue loued, and I will
meditate in thy statutes.

a Hee sheweth that Gods mercie and loue is the first cause of our saluation.
b By trusting in Gods worde he assureth himselfe to be able to confute the slaunders of his aduersaries.
c They, that simplie walke after Gods worde, haue no let [illegible] as they that doe otherwise, are euer in [illegible] and feare.
d He sheweth that the children of God ought not to suffer their fathers glorie to be obscured by the vaine pompe of Princes.

ZAIN.

49 Remember ᵃ the promesse *made* to thy seruant,
wherein thou hast caused me to trust.
50 It is my comfort in my trouble: for thy
promes hath quickened me.
51 The ᵇ proude haue had me exceedingly in
derision: *yet* haue I not declined from thy Lawe.
52 I remembred thy ᶜ iudgements of olde, O
Lord, and haue bene comforted.
53 ᵈ Feare is come vpon me for the wicked,
that forsake thy Lawe.
54 Thy statutes haue beene my songes in the
house of my ᵉ pilgrimage.
55 I haue remembred thy Name, O Lorde, in
the ᶠ night, and haue kept thy Lawe.
56 ᵍ This I had because I kept thy precepts.

a Though hee feele Gods hand still to lie vpon him, yet he resteth on his promes, and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods worde, and treade his religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.
d That is, a vehement zeale to thy glory, and indignation against the wicked.
e In the course of this life and sorowfull exile.
f Euen when other sleepe.
g That is, all these benefites.

CHETH.

57 O Lorde, *that art* my ᵃ portion, I haue determined
to keepe thy wordes.
58 I made my supplication in thy presence
with *my* whole heart: be mercifull vnto me according
to thy promes.
59 I haue considered my ᵇ wayes, and turned
my feete into thy testimonies.
60 I made haste and delayed not to keepe thy
commaundements.
61 The bandes of the wicked haue ᶜ robbed
me: *but* I haue not forgotten thy Lawe.
62 At midnight will I rise to giue thankes vnto
thee, because of thy righteous iudgements.
63 I am ᵈ companion of all them that feare
thee, and keepe thy precepts.
64 The earth, O Lorde, is full of thy mercie:
ᵉ teache me thy statutes.

a I am persuaded that to keepe thy Law is an heritage and great gaine for me.
b He sheweth that none can imbrace the word of God, except he consider his owne imperfections and wants.
c They haue gone about to drawe me into their companie.
d Not onely in mutuall consent, but also with aide and succour.
e For the knowledge of Gods word is a singular token of his fauour.

TETH.

65 O Lorde, thou hast delt ᵃ graciously with
thy seruant according vnto thy worde.
66 Teach me good iudgement & knowledge:
for I haue beleeued thy commandements.
67 Before I was ᵇ afflicted, I went astray: but
nowe I keepe thy word.
68 Thou art good and gracious: teache me thy
statutes.
69 The proud haue imagined a lie against me:
but I will keepe thy precepts with *my* whole heart.
70 ᶜ Their heart is fatte as grease: *but* my delite
is in thy Lawe.
71 It is ᵈ good for me that I haue beene afflicted,
that I may learne thy statutes.
72 The Lawe of thy mouth is better vnto me,
then thousands of gold and siluer.

a Hauing proued by experience that God was true in his promesse, he desireth that hee would increase in him knowledge and iudgement.
b So Ieremie sayeth, that before the Lord touched him, hee was like a calfe vntamed: so that the vse of Gods rodde is to call vs home to God.
c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.
d Hee confesseth that before that hee was chastened, he was rebellious, as man by nature is.

IOD.

73 Thine handes haue ᵃ made me and facioned
me: giue me vnderstanding *therefore*, that I may
learne thy commandements.
74 So they that ᵇ feare thee, seeing me shall
reioyce, because I haue trusted in thy word.
75 I knowe, O Lorde, that thy iudgements *are*
right, and that thou hast afflicted me † iustly.
76 I pray thee that thy mercie may comfort
me according to thy promes vnto thy seruant.
77 Let thy tender mercies come vnto me, that
I may ᶜ liue: for thy Lawe *is* my delite.
78 Let the proude be ashamed: for they haue

a Because God leaueth not his worke, that he hath begun, he desireth a newe grace: that is, that he would continue his mercies.
b When God sheweth his grace toward any, he testifieth to others that he faileth not them that trust in him.
† Ebr. in trueth.
c He declareth, that when he felt not Gods mercies, he was as dead.

dealt wickedly *and* falsely with me: *but* I meditate
in thy precepts.
79 Let such as feare thee [d] turne vnto me, and
they that [e] know thy testimonies.
80 Let mine heart bee vpright in thy statutes,
that I be not ashamed.

11 · CAPH.

81 My soule [a] fainteth for thy saluation: *yet* I
wait for thy word.
82 Mine eyes faile for thy promes, saying, when
wilt thou comfort me?
83 For I am like a [b] bottle in the smoke: *yet*
doe I not forget thy statutes.
84 Howe many are the [c] dayes of thy seruant?
When wilt thou execute iudgement on them that
persecute me?
85 The proude haue [d] digged pittes for mee,
which is not after thy Law.
86 All thy commaundements *are* true: they
persecute me falsely: [e] helpe me.
87 They had almost consumed [f] me vpon the
earth: but I forsooke not thy precepts.
88 Quicken me according to thy louing kindnes:
so shall I keepe the testimonie of thy mouth.

d That is, be comforted by mine example.
e He sheweth that there can bee no true feare of God without the knowledge of his word.
a Though my strength faile me, yet my soule groneth and fighteth, resting still in thy word.
b Like a skinne bottle or bladder that is parched in the smoke.
c How long wilt thou afflict thy seruant?
d They haue not onely oppressed me violently, but also craftily conspired against me.
e He assureth himselfe, that God will deliuer his and destroy such as vniustly persecute them.
f Finding no helpe in earth, he lifteth vp his eyes to heauen.

12 · LAMED.

89 O Lorde, thy worde endureth for euer in
a heauen.
90 Thy trueth *is* from generation to generation:
thou hast layed the foundation of the earth,
and it abideth.
91 They [b] continue *euen* to this day by thine
ordinances: for all *are* thy seruants.
92 Except thy Law had bin my delite, I should
now haue perished in mine affliction.
93 I will neuer forget thy precepts: for by them
thou hast quickened me.
94 I am [c] thine, saue me: for I haue sought thy
precepts.
95 The wicked haue waited for me to destroy
me: *but* I will consider thy testimonies.
96 I [d] haue seene an ende of all perfection: *but*
thy commandement *is* exceeding large.

a Because none should esteeme Gods word according to the changes of thinges in this worlde, hee sheweth that it abideth in heauen, and therefore is immutable.
b Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy worde remaineth constant and vnchangeable.
c He proueth by effect, that hee is Gods childe, because he seeketh to vnderstand his word.
d There is nothing so perfect in earth, but it hath an end: onely Gods word lasteth for euer.

13 · MEM.

97 Oh howe loue I thy Law! [a] it is my meditation
continually.
98 By thy commandementes thou hast made
mee wiser then mine enemies: for they are euer
with mee.
99 I haue had more [b] vnderstanding then al my
teachers: for thy testimonies *are* my meditation.
100 I vnderstoode more then the ancient, because
I kept thy precepts.
101 I haue refrained my feet from euery euill
way, that I might keepe thy word.
102 I haue not declined from thy iudgements:
for [c] thou didst teach me.
103 Howe sweete are thy promises vnto my
mouth! *yea*, more then hony vnto my mouth.
104 By thy precepts I haue gotten vnderstanding:
therefore I hate all the wayes of falshoode.

a He sheweth that we cannot loue Gods word except we exercise our selues therein and practise it.
b Whosoeuer doth submit himselfe only to Gods worde, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.
c So then of our selues we can do nothing, but when God doth inwardly instruct vs with his Spirit, we feele his graces sweeter then hony.

14 · NVN.

105 Thy word *is* a [a] lanterne vnto my feet, and
a light vnto my path.
106 I haue [b] sworne and will performe it, that
I will keepe thy righteous iudgements.
107 I am very sore afflicted: O Lord, quicken
me according to thy word.
108 O Lorde, I beseech thee accept the [c] free
offerings of my mouth, and teach mee thy iudgements.
109 My [d] soule is continually in mine hande:
yet doe I not forget thy Law.
110 The wicked haue layed a snare for mee:
but I swarued not from thy precepts.
111 Thy testimonies haue I taken *as* an [e] heritage
for euer: for they are the ioy of mine heart.
112 I haue applied mine heart to fulfill thy statutes
alway, *euen* vnto the end.

a Of our selues we are but darkenes, and cannot see, except we be lightened with Gods word.
b So all the faithfull ought to binde themselues to God by a solemne othe and promes, to stirre vp their zeale to imbrace Gods word.
c That is, my prayers & thanksgiuing, which sacrifice Hosea calleth the calues of the lippes, Chap. 14. vers. 3.
d That is, I am in continuall danger of my life.
e I esteemed no worldly things, but made thy word mine inheritance.

15 · SAMECH.

113 I hate [a] vaine inuentions: but thy Lawe
doe I loue.
114 Thou art my refuge and shield, *and* I trust
in thy word.
115 [b] Away from me, yee wicked: for I will
keepe the commandements of my God.
116 Stablish me according to thy promes, that
I may liue, and disappoint me not of mine hope.
117 [c] Stay thou mee, and I shall be safe, and I
will delite continually in thy statutes.
118 Thou hast troden downe all them that depart
from thy statutes: for their [d] deceit *is* vaine.
119 Thou hast taken away all the wicked of the
earth *like* [e] drosse: therefore I loue thy testimonies.
120 My flesh [f] trembleth for feare of thee, and
I am afraid of thy iudgements.

a Whosoeuer will imbrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others.
b And hinder mee not to keepe the Law of the Lord.
c Hee desireth Gods continuall assistance least he should faint in this race, when he had begun.
d The craftie practises of them that contemne thy Lawe, shall bee brought to nought.
e Which infected thy people, as drosse doeth the mettall.
f Thy iudgements do not onely teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.

16 · AIN.

121 I haue executed iudgement and iustice:
leaue me not to mine oppressours.
122 [a] Answere for thy seruant in that, which is
good, *and* let not the proud oppresse me.
123 Mine eyes haue failed *in waiting* for thy
saluation, and for thy iust promes.
124 Deale with thy [b] seruant according to thy
mercie, and teach me thy statutes.
125 I am thy seruant: graunt mee *therefore*
vnderstanding, that I may knowe thy testimonies.
126 It is [c] time for thee Lorde to worke: *for*
they haue destroyed thy Law.
127 Therefore loue I thy commaundementes
aboue golde, yea, aboue most fine golde.
128 Therefore I esteeme all thy precepts most
iust, and hate all false [d] wayes.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He boasteth not that hee is Gods seruant, but hereby putteth God in minde, that as he made him his by his grace, so he would continue his fauour toward him.
c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then is it Gods time to helpe and send remedie.
d That is, whatsoeuer dissenteth from the puritie of thy word.

17 · PE.

129 Thy testimonies *are* [a] wonderfull: therefore
doth my soule keepe them.
130 The entrance into thy [b] wordes sheweth
light, *and* giueth vnderstanding to the simple.
131 I opened my mouth and [c] panted, because
I loued thy commandements.
132 Looke vpon mee and bee mercifull vnto
me, as thou vsest to doe vnto those that loue thy
Name.
133 Direct my steppes in thy worde, and let
none iniquitie haue dominion ouer me.
134 Deliuer mee from the oppression of men,
and I will keepe thy precepts.
135 Shew the light of thy countenance vpon
thy seruant, and teach me thy statutes.

a Containing high and secret mysteries, so that I am moued with admiration and reuerence.
b The simple idiots, that submit themselues to God, haue their eyes opened, and their mindes illuminated so soone as they begin to reade Gods word.
c My zeale toward thy word was so great.

136 Mine eyes gush d out with riuers of water,
because they keepe not thy Lawe.

d Hee sheweth what ought to be the zeale of Gods children, when they see his word contemned.

18 · Tsaddi.

137 Righteous art thou, O Lorde, and iust *are*
thy iudgements.
138 Thou hast commaunded a iustice by thy
testimonies and trueth especially.
139 *My zeale hath euen consumed mee: be-
cause mine enemies haue forgotten thy words.
140 Thy word is proued b most pure, and thy
seruant loueth it.
141 I am c smal and despised: *yet* do I not for-
get thy precepts.
142 Thy righteousnesse *is* an euerlasting righ-
teousnesse, and thy Law *is* trueth.
143 Trouble and anguish are come vpon me:
yet are thy commandements my delite.
144 The righteousnes of thy testimonies *is* euer-
lasting: grant me vnderstanding, and I shall d liue.

a We cannot confesse God to be righteous, except we liue vprightly and truely, as hee hath commanded.
*Psal.69.9. iohn 2.17.
b Golde hath need to be fined, but thy word is perfection it selfe.
c This is the true trial, to praise God in aduersitie.
d So that the life of man without the knowledge of God is death.

E

19 · Koph.

145 I haue a cried with *my* whole heart: heare
me, O Lord, *and* I will keepe thy statutes.
146 I called vpon thee: saue mee, and I will
keepe thy testimonies.
147 I preuented the morning light, and cried:
for I waited on thy word.
148 Mine eyes b preuent the *night* watches to
meditate in thy word.
149 Heare my voice according to thy louing
kindnesse: O Lord, quicken me according to thy
|| iudgement.
150 They drawe neere, that follow after c ma-
lice, *and* are farre from thy Law.
151 Thou art neere, O Lord: for all thy com-
mandements *are* true.
152 I haue knowen long since d by thy testi-
monies, that thou hast established them for euer.

a He sheweth that al his affections and whole heart were bent to Godward for to haue helpe in his dangers.
b He was more earnest in the studie of Gods word, then they that kept the watch were in their charge.
|| Or, custome.
c He sheweth the nature of the wicked to be to persecute against their conscience.
d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

20 · Resh.

153 Beholde mine affliction, and deliuer me:
for I haue not forgotten thy Law.
154 Pleade my cause, and deliuer me: quicken
me according vnto thy a word.
155 Saluation *is* farre from the wicked, because
they seeke not thy statutes.
156 Great are thy tender mercies, O Lorde:
quicken me according to thy b iudgements.
157 My persecutours and mine oppressours *are*
many: *yet* doe I not swarue from thy testimonies.
158 I saw the transgressours and was c grieued,
because they kept not thy word.
159 Consider, O Lorde, how I d loue thy pre-
ceptes: quicken mee according to thy louing
kindenesse.
160 The e beginning of thy worde is trueth,
and all the iudgementes of thy righteousnesse *en-
dure* for euer.

a For without Gods promise there is no hope of deliuerance.
b According to thy promes made in the Law, which because the wicked lacke, they can haue no hope of saluation.
c My zeale consumed me, when I saw their malice and contempt of thy glorie.
d It is a sure signe of our adoption, when we loue the Law of God.
e Since thou first promisedst, euen to the end all thy sayings are true.

21 · Schin.

161 Princes haue a persecuted mee without
cause, but mine heart stood in awe of thy wordes.
162 I reioyce at thy word, as one that findeth
a great spoile.
163 I hate falsehood and abhorre it, *but* thy
Law doe I loue.
164 b Seuen times a day doe I praise thee, be-
cause of thy righteous iudgements.
165 They c that loue thy Law, shall haue great
prosperitie, and they shall haue none hurt.
166 Lord, I haue d trusted in thy saluation, and
haue done thy commandements.
167 My soule hath kept thy testimonies: for I
loue them exceedingly.
168 I haue kept thy precepts and thy testimo-
nies: e for all my wayes *are* before thee.

a The threatnings and persecutions of princes coulde not cause mee to shrinke to confesse thee, whom I more feare then men.
b That is, often and sundrie times.
c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.
d He sheweth that we must first haue faith before we can worke and please God.
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

22 · Tav.

169 Let my complaint come before thee, O
Lord, *and* giue me vnderstanding a according vn-
to thy word.
170 Let my supplication come before thee,
and deliuer me according to thy promise.
171 My lippes shall b speake praise, when thou
hast c taught me thy statutes.
172 My tongue shall intreate of thy word: for
all thy commandements *are* righteous.
173 Let thine hand helpe me: for I haue cho-
sen thy precepts.
174 I haue longed for thy saluation, O Lord,
and thy Law *is* my delite.
175 Let my soule liue, and it shall praise thee,
and thy d iudgements shall helpe me.
176 I haue e gone astraye like a lost sheepe:
seeke thy seruant, for I doe not forget thy com-
mandements.

a As thou hast promised to be the scholemaster vnto all them that depend vpon thee.
b The word signifieth to powre forth continually.
c All his prayer, and desire is, to profit in the word of God.
d That is, thy prouident care ouer mee, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the false reports of Sauls flatterers.* 5 *And therefore he lamenteth his long abode among those infidels,* 7 *Who were giuen to all kinde of wickednesse and contention.*

M

¶ A song of a degrees.

I Called vnto the Lorde in my b trouble, and he
heard me.
2 Deliuer my soule, O Lord, from lying lippes,
and from a deceitfull tongue.
3 What doeth *thy* c deceitfull tongue bring
vnto thee? or what doeth it auaile thee?
4 *It is as* the d sharpe arrowes of a mightie
man, and *as* the coales of iuniper.
5 Woe is to me that I remaine in e Meshech,
and dwell in the tents of f Kedar.
6 My soule hath too long dwelt with him
that hateth peace.
7 I *seeke* g peace, and when I speake *thereof,*
they *are bent* to warre.

a That is, of lifting vp the tune and rising in singing.
b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to beare euill for well doing.
c He assured himselfe that God would turne their craft to their owne destruction.
d Hee sheweth that there is nothing so sharpe to pierce, nor so hote to set on fire as a slanderous tongue.
e These were people of Arabia, which came of Iaphet, Genesis 10.2.
f That is, of the Ishmaelites.
g He declareth what he meaneth by Meshech, and Kedar: to wit, the Israelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 *This Psalme teacheth that the faithfull ought onely to looke for helpe at God,* 7 *Who onely doeth mainteine, preserue and prosper his Church.*

¶ A song of degrees.

I Will lift mine eyes || vnto the mountaines, from
whence mine helpe shall come.
2 Mine helpe *commeth* from the Lord, which
hath made the a heauen and the earth.
3 He will not suffer thy foote to slippe: *for* he
that keepeth thee, will not b slumber.
4 Beholde, he that keepeth Israel, will neither
slumber nor sleepe.
5 The Lord *is* thy keeper: the Lord *is* thy sha-
dow at thy right hand.
6 The sunne shall not c smite thee by day,
nor the moone by night.

|| *Or, about the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.*
a He accuseth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not only watcheth ouer his Church in generall, but also ouer euery member thereof.
c Neither heat nor colde, nor any incommoditie shalbe able to destroy Gods Church, albeit for a time they may molest it.

7 The

d Whatsoeuer thou doest enterprise, shall haue good successe.

7 The Lorde shall preserue thee from all euil: he shall keepe thy soule.

8 The Lorde shall preserue thy [d] going out, and the comming in from henceforth & for euer.

PSAL. CXXII.

1 *David reioyceth in the name of the faithfull, that God hath accomplished his promes, and placed his Arke in Zion.* 5 *For the which he giueth thankes,* 8 *And prayeth for the prosperitie of the Church.*

¶ *A song of degrees,* or Psalme *of Dauid.*

1.Chro.29.9.

a He reioyceth that God had appointed a place, where the Arke should still remaine.

b Which were wont to wander to and fro, as the Arke remoued.

c By the artificiall ioyning and beautie of the houses, he meaneth the concorde, and loue that was betweene the citizens.

d All the Tribes according to Gods couenant shall come and pray there.

I [*] [a] Reioyced, when they sayd to me, We wil go into the house of the Lorde.

2 Our [b] feete shall stand in thy gates, O Ierusalem.

3 Ierusalem *is* builded as a citie, that is [c] compact together in it selfe:

4 Whereunto [d] the Tribes, *euen* the Tribes of the Lord go vp *according* to the testimonie to Israel, to prayse the name of the Lorde.

5 For there are thrones set for iudgement, *euen* the thrones of the house of [e] Dauid.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace bee within thy [f] walles, *and* prosperitie within thy palaces.

8 For my [g] brethren and neighbours sakes I will wish thee now prosperitie.

9 Because of the House of the Lord our God, I will procure thy wealth.

e In whose house God placed the throne of Iustice, and made it a figure of Christes kingdome. f The fauour of God prosper thee both within and without. g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 *A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.*

¶ *A song of degrees.*

a He compareth the condition of the godly to seruants that are destitute of all helpe, affirming that when all other helpes faile, God is euer at hand and like himselfe.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of [a] seruants *looke* vnto the hand of their masters, *and* as the eyes of a mayden vnto the hand of her mistres: so our eyes *waite* vpon the Lord our God vntil he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lorde, haue mercie vpon vs: for we haue [b] suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, & of the despitefulnes of the proude.

PSAL. CXXIIII.

1 *The people of God, escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God.* 4 *They declare the greatnesse of the perill,* 6 *And prayse the Name of God.*

¶ *A song of degrees,* or Psalme *of Dauid.*

a He sheweth that God was ready to helpe at neede, and ÿ there was none other way to be saued, but by his onely meanes.

b So vnable were we to resist.

c He vseth most proper similitudes to expresse ÿ great danger that the Church was in, and out of the which God miraculously deliuered them.

IF the Lord had not [a] bene on our side, (may Israel now say)

2 If the Lord had not bene on our side, when men rose vp against vs,

3 They had then swallowed vs vp [b] quicke, when their wrath was kindled against vs,

4 Then the [c] waters had drowned vs, *and* the streame had gone ouer our soule,

5 Then had the swelling waters gone ouer our soule.

6 Praysed *be* the Lorde, which hath not giuen vs *as* a praye vnto their teeth.

7 Our soule is escaped, euen as a bird out of the [d] snare of the foulers: the snare is broken, and we are deliuered.

8 Our helpe *is* in the Name of the Lorde, which hath made heauen and earth.

d For the wicked did not onely furiously rage against ÿ faithful, but craftily imagined to destroy them.

PSAL. CXXV.

1 *He describeth the assurance of the faithfull in their afflictions,* 4 *And desireth their wealth,* 5 *And the destruction of the wicked.*

¶ *A song of degrees.*

THey that trust in the Lord, *shalbe* as mount Zion, *which* can not be [a] remooued, *but* remaineth for euer.

2 *As* the mountaines *are* about Ierusalem: so *is* the Lord about his people from henceforth and for euer.

3 For the [b] rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand vnto wickednes.

4 Doe well, O Lord, vnto those that be good and true in their hearts.

5 [c] But these that turne aside by their crooked *wayes*, them shal ÿ Lord leade with the workers of iniquitie: *but* peace *shalbe* vpon Israel.

a Though the world be subiect to mutations, yet the people of God shal stand sure and be defended by Gods prouidence. b Though God suffer his to be vnder the crosse, least they should imbrace wickednes, yet this crosse shall not so rest vpon them, that it should driue them from hope.

c Hee desireth God to purge his Church from hypocrites and such as haue no zeale of the trueth.

PSAL. CXXVI.

1 *This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie forespoken by Ieremie chap.25.12. and 29.10.*

¶ *A song of degrees,* or Psalme *of Dauid.*

WHen the Lord brought againe ÿ captiuitie of Zion, we were like them ÿ [a] dreame.

2 Then was our mouth [b] filled wth laughter, and our tongue with ioy: then sayd they among the [c] heathen, The Lorde hath done great things for them.

3 The Lorde hath done great thinges for vs, *whereof* we reioyce.

4 O Lord, bring againe our captiuitie, as the [d] riuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caryed [e] precious seede: *but* they shall returne with ioye and bring their sheaues.

a Their deliuerance was as a thing incredible, & therefore took away all excuse of ingratitude. b Hee sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it. c If the infidels confesse Gods wonderful worke, the faithfull can neuer shew them selues sufficiently thankefull. d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wildernes and barren places. e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promes to returne, had their desire.

PSAL. CXXVII.

1 *He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods meere prouidence & blessing,* 3 *And that to haue children well nurtred, is an especiall grace and gift of God.*

¶ *A song of degrees,* or Psalme *of Salomon.*

EXcept the Lord [a] build the house, they labour in vaine that build it: except the Lord keepe the [b] citie, the keeper watcheth in vaine.

2 It is in vaine for [c] you to rise earely, *and* to lie downe late, *and* eate the bread [d] of sorow: *but* he will surely giue [e] rest to his beloued.

3 Beholde, children are the inheritance of the Lord, *and* the fruite of the wombe *his* rewarde.

4 As *are* the arrowes in the hand of the strong man: so *are* the [f] children of youth.

5 Blessed *is* the man, that hath his quiuer full of them: *for* they [g] shall not be ashamed, when they speake with *their* enemies in the gate.

a That is, gouerne and dispose all things perteining to the familie. b The publique estate of the common wealth. c Which watch and warde, and are also magistrates, and rulers of the citie. d Either that, which is gotten by hard labour, or eaten with griefe of minde. e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the nomber. g Such children shall be able to stoppe their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to all vniuersally, but to them onely that feare the Lorde, and walke in his wayes.

¶ A song of degrees.

BLessed *is* euery one that feareth the Lorde and
walketh in his [a] wayes.
2 When thou eatest the labours of thine
[b] hands, thou shalt be blessed, and it shall be well
with thee.
3 Thy wife *shalbe* as the fruitfull vine on the
sides of thine house, *and* thy [c] children like the o-
liue plantes round about thy table.
4 Lo, surely thus shall the man be blessed, that
feareth the Lord.
5 The Lord out of Zion shall [d] blesse thee, and
thou shalt see the wealth of [e] Ierusalem all the
dayes of thy life.
6 Yea, thou shalt see thy childrens children,
and peace vpon Israel.

a God approoueth not our life except it be reformed, according to his worde.
b The worlde esteemeth them happie, which liue in wealth & idlenes: but the holy Ghost approoueth them best, that liue of the meane profite of their labours.
c Because Gods fauour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithful with this gift. d Because of the spirituall blessing, which God hath made to his Church, these temporall things shall be graunted. e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lorde it shall be deliuered. 6 And the enemies for all their glorious shewe, shall suddenly be destroyed.

¶ A song of degrees.

THey haue often times afflicted me from my
youth (may [a] Israel nowe say)
2 They haue often times afflicted me from my
youth: but they could not preuaile against me.
3 The plowers plowed vpon my backe, *and*
made long furrowes.
4 *But* the [b] righteous Lord hath cut the cords
of the wicked.
5 They that hate Zion, shalbe all ashamed and
turned backward.
6 [c] They *shalbe* as the grasse on the house tops,
which withereth afore it commeth forth.
7 Whereof the mower filleth not his hand,
neither the glainer his lap:
8 [d] Neither they, which go by, say, The bles-
sing of the Lord *be* vpon you, *or*, We blesse you
in the Name of the Lord.

a The Church nowe afflicted ought to remember, how her condition hath euer bene such from the beginning: to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.
b Because God is righteous, he can not but plague his aduersaries, and deliuer his, as oxen out of the plough.
c The enemies that lift themselues most high, and as it were approche neere to the sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomles miseries doe cry vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

¶ A song of degrees.

OVt of the [a] deepe places haue I called vnto
thee, O Lord.
2 Lorde, heare my voyce: let thine eares at-
tend to the voyce of my prayers.
3 If thou, O Lord, straightly markest iniquities,
O Lord, [b] who shall stand?
4 But mercy *is* with thee, that thou [c] mayest be
feared.
5 I haue waited on the Lorde: my soule hath
waited, and I haue trusted in his worde.
6 My soule *waiteth* on the Lorde more then
the morning watch watcheth for the morning.
7 Let Israel waite on the Lorde: for with the
Lorde *is* [d] mercie, and with him *is* great re-
demption.
8 And hee shall redeeme Israel from all his in-
iquities.

a Being in great distresse & sorow.
b He declareth that we can not be iust before God, but by forgiuenes of sinnes.
c Because of nature thou art mercifull: therefore the faithfull reuerence thee.
d He sheweth to whome the mercie of God doeth apperteine: to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.

¶ A song of degrees or Psalme of Dauid.

LOrde, [a] mine heart is not hautie, neither are
mine eyes loftie, neither haue I walked in
great [b] matters and hid from me.
2 Surely I haue behaued my selfe, like one
wained from his mother, and kept silence: I am
in my selfe as one that is [c] wained.
3 Let Israel waite on the Lorde from hence-
foorth and for euer.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.
b Which passe the measure & limits of his vocation.
c He was voyde of ambition and wicked desires.

M

PSAL. CXXXII.

1 The faithfull grounding on Gods promes made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the buildings of the Temple, to pray there as was forespoken, Deut. 12. 5.

¶ A song of degrees.

LOrd, remember Dauid with all his [a] affliction.
2 Who sware vnto the Lorde, *and* vowed
vnto the mightie *God* of Iaakob, *saying*,
3 I [b] will not enter into the Tabernacle of
mine house, nor come vpon my pallet *or* bed,
4 Nor suffer mine eyes to sleepe, nor mine eye
lids to slumber.
5 Vntill I finde out a place for the [c] Lorde,
an habitation for the mightie *God* of Iaakob.
6 Lo, we heard of it in [d] Ephrathah, *and* found
it in the fieldes of the forest.
7 We wil enter into his Tabernacles, *and* wor-
ship before his footestoole.
8 Arise, O Lord, *to come* into thy [e] rest, thou,
and the Arke of thy strength.
9 Let thy Priests be clothed with [f] righteous-
nesse, and let thy Saints reioyce.
10 For thy [g] seruant Dauids sake refuse not
the face of thine Anointed.
11 The Lord hath sworne in trueth vnto Da-
uid, and he will not shrinke from it, *saying*, Of the
fruite of thy body will I set vpon thy throne.
12 If thy sonnes keepe my couenant, and my
testimonies, that I shall teach them, their sonnes
also shall sit vpon thy throne for [h] euer.
13 For the Lord hath chosen Zion, *and* loued
to dwell in it, *saying*,
14 This is my rest for euer: here will I dwell,
for I haue a [i] delight therein.
15 I will surely blesse her vitailes, *and* will sa-
tisfie her poore with bread,
16 And will clothe her Priestes with [k] saluati-
on, and her Saints shall shoute for ioy.
17 There will I make the [l] horne of Dauid to
bud: *for* I haue ordeined a light for mine An-
oynted.
18 His enemies will I clothe with shame, but
on him his crowne shall florish.

a That is, with howe great difficultie hee came to the Kingdome, and with howe great zeale & care he went about to buide thy Temple.
b Because the chiefe charge of the King was to set forth Gods glory, he sheweth, that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.
c That is, ẏ Arke, which was a signe of Gods presence.
d The common brute was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentifull place but after we perceiued that thou wouldest place it in Ierusalem, which was barren as a forest & compassed about onely with hilles.
e That is, Ierusalem, because that afterward his Arke shoulde remoue to none other place.
f Let the effect of thy grace both appeare in the Priests and in the people.
g As thou first madest promes to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be graunted. h Because this cannot be accomplished but in Christ, it followeth that the promes was spirituall. i Meaning, for his owne sake, and not for the plentifulnes of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shalbe safe. l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 This Psalme conteineth the commendation of brotherly amitie among the seruants of God.

¶ A song of degrees or Psalme of Dauid.

BEholde, howe good and howe comely a thing
it is, brethren to dwell euen [a] together.

a Because ẏ greatest part were against Dauid, though some fauoured him, yet when he was established King, at length they ioyned all together like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue.

2 It is

2 *It is* like to the precious [b] oyntment vpon the head, that runneth downe vpon the beard, *euen* vnto Aarons beard, which went downe on the border of his garments:

3 *And* as the dew of [c] Hermon, which falleth vpon the mountaines of Zion: for [d] there the Lord appointed the blessing *and* life for euer.

b The oyntment was a figure of the graces, which come from Christ the head vnto his Church.
c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. d Where there is such concorde.

PSAL. CXXXIIII.

1 Hee exhorteth the Leuites watching in the Temple, to praise the Lord.

A song of degrees.

BEholde, praise ye the Lorde, all ye [a] seruants of the Lord, ye that by night stande in the house of the Lord.

2 Lift vp your [b] hands to the Sanctuarie, and praise the Lord.

3 The Lorde, that hath [c] made heauen and earth, blesse thee out of Zion.

a Ye that are Leuites and chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes. c And therefore hath all power, blesse thee with his Fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate so euer they bee, to praise God for his maruellous workes, 12 And specially for his graces toward his people, wherein he hath declared his maiestie, 15 To the confusion of all Idolators and their idoles.

Praise ye the Lord.

PRaise the Name of the Lorde: ye seruants of the Lord, praise *him.*

2 Ye that stande in the [a] House of the Lord, *and* in the [b] courtes of the House of our God.

3 Praise ye the Lord: for the Lorde is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath [c] chosen Iaakob to himselfe, *and* Israel for his chiefe treasure.

5 For I know that the Lord *is* great, and that our Lord *is* aboue all gods.

6 Whatsoeuer pleased the Lorde, that [d] did hee in heauen and in earth, in the sea, and in all the depths.

7 He bringeth vp the cloudes frō the ends of the earth, & maketh the * lightnings with ÿ raine: he draweth foorth the winde out of his treasures.

8 * He smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 *He smote many nations, and slew mightie Kings:

11 *As* Sihon King of the Amorites, and Og King of Bashan, & all the kingdomes of Canaan:

12 And [e] gaue their lande for an inheritance, *euen* an inheritance vnto Israel his people.

13 Thy Name, O Lorde, *endureth* for euer: O Lorde, thy remembrance *is* from generation to generation.

14 For the Lord will [f] iudge his people, and be pacified towardes his seruants.

15 The [g] idoles of the heathen *are* siluer and golde, *euen* the worke of mens handes.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: *so are* all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised *bee* the Lorde out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

a Ye Leuites that are in his Sāctuary.
b Meaning the people: for the people and Leuites had their courtes, which were places of the Temple separate.
c That is, hath freely loued the posteritie of Abraham.
d He ioyneth Gods power with his will, to the intent that wee should not separate them: and hereby he willeth Gods people to depēd on his power, which he confirmeth by examples.
*Iere. 10. 13.
*Exod. 12. 29.
*Nom. 21. 24. 34.
e He sheweth what fruite the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.
f That is, gouerne and defende his people.
g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God.
Reade Psalme 115. verse 4.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thankes vnto God for the creation and gouernance of all thinges, which standeth in confessing that he giueth vs all of his meere liberalitie.

PRaise ye the Lord, because he is good: for his [a] mercie *endureth* for euer.

2 Praise ye the God of gods: for his mercie *endureth* for euer.

3 Praise ye the Lord of lordes: for his mercie *endureth* for euer:

4 Which onely doth great wonders: for his mercie *endureth* for euer:

5 Which by *his* wisedome made the heauens: for his mercie *endureth* for euer:

6 Which hath stretched out the earth vpon the waters: for his [b] mercie *endureth* for euer:

7 Which made great lightes: for his mercie *endureth* for euer:

8 *As* the sunne to rule the day: for his mercie *endureth* for euer:

9 The moone and the Starres to gouerne the night: for his mercie *endureth* for euer:

10 Which smote Egypt with their first borne, (for his mercie *endureth* for euer:)

11 And [c] brought out Israel from among them (for his mercie *endureth* for euer)

12 With a mightie hande and [d] stretched out arme: for his mercie *endureth* for euer:

13 Which deuided the red Sea in two partes: for his mercie *endureth* for euer:

14 And made Israel to passe through the mids of it: for his mercie *endureth* for euer:

15 And ouerthrewe Pharaoh and his hoste in the red Sea: for his mercie *endureth* for euer:

16 Which led his people through the [e] wildernes: for his mercie *endureth* for euer:

17 Which smote great Kings: for his mercie *endureth* for euer:

18 And slewe [f] mightie Kings: for his mercie *endureth* for euer:

19 *As* Sihon King of the Amorites: for his mercie *endureth* for euer:

20 And Og the King of Bashan: for his mercie *endureth* for euer:

21 And gaue their land for an heritage: for his mercie *endureth* for euer:

22 *Euen* an heritage vnto Israel his seruant: for his mercie *endureth* for euer:

23 Which remembred vs in our [g] base estate: for his mercie *endureth* for euer:

24 And hath rescued vs from our oppressours: for his mercie *endureth* for euer:

25 Which giueth foode to all [h] flesh: for his mercie *endureth* for euer.

26 [i] Praise ye the God of heauen: for his mercie *endureth* for euer.

a By this repetition hee sheweth that the least of Gods benefites bind vs to thankesgiuing: but chiefly his mercie, which is principally declared towardes his Church.
b This was a common kinde of thankesgiuing, which the whole people vsed, when they had receiued any benefite of God, as 2. Chr. 7. 6. and 20. 21: meaning that God was not onely mercifull to their fathers, but also continued the same to their posteritie.
c Gods mercifull prouidēce toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies.
d In doing such a worke as was neuer done before, nor that any other could doe.
e Where for the space of fourtie yeeres he shewed infinite and most strange wonders.
f Declaring thereby that no power nor authoritie was so deere vnto him, as the loue of his Church.
g In our greatest affliction and slauerie, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth euen for the beasts much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefites.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish & sorow of heart: the which griefe the Chaldeans did so litle pitie, 3 That they rather increased the same dayly with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 And mooued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.

BY the riuers of Babel we [a] sate, and there wee wept, when we remembred Zion.

2 Wee hanged our harpes vpon the willowes

a That is, we abode a long time: and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.

in the middes [b] thereof.
3 Then they that ledde vs captiues, [c] required
of vs songs and mirth, when wee had hanged vp
our harpes, saying, Sing vs *one* of the songs of Zion.
4 How shall we sing, *said we,* a song of the
Lord in a strange land?
5 [d] If I forget thee, O Ierusalem, let my right
hand forget *to play.*
6 If I do not remember thee, let my tongue
cleaue to the roofe of my mouth: *yea,* if I preferre
not Ierusalem to my [e] chiefe ioy.
7 Remember the children of [f] Edom, O Lord,
in the [g] day of Ierusalem, which saide, Rase it, rase
it to the foundation thereof.
8 O daughter of Babel, worthy to be destroy-
ed, blessed *shall he be* that rewardeth thee, as thou
hast serued vs.
9 [h] Blessed *shal he be* that taketh and dasheth
thy children against the stones.

b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes, yet the common sorowe of the Church is most grieuous vnto them, and is such as they cannot but remember and lament.
e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored.
f According as Ezekiel 25.13, and Ieremie 49.7. verse prophecied: and Obadiah, verse 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsefolke.
g When thou didst visite Ierusalem.
h Hee alludeth to Isaiahs prophecie, Chapter 13. and 16. verse, promising good successe to Cyrus and Darius, whome ambition mooued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiseth the goodnesse of God toward him, the which is so great, 4 That it is knowen to forren Princes, who shall praise the Lord together with him. 6 And he is assured to haue like comfort of God in the time following, as he hath had heretofore.

¶ A Psalme *of Dauid.*

I Will praise thee with my whole heart: *euen* be-
fore the [a] gods will I praise thee.
2 I will worship toward thine holy [b] Temple
and praise thy Name, because of thy louing kinde-
nesse and for thy trueth: for thou hast magnified
thy name aboue all things by thy word.
3 When I called, then thou heardest me, *and*
hast [c] encreased strength in my soule.
4 All the [d] Kings of the earth shal praise thee,
O Lorde: for they haue heard the wordes of thy
mouth.
5 And they shall sing of the wayes of the
Lord, because the glory of the Lord *is* great.
6 For the Lord is high: yet he beholdeth the
lowly, but the proude he knoweth [e] afarre off.
7 Though I walke in the middes of trouble,
yet wilt thou reuiue mee: thou wilt stretch foorth
thine hand vpon the wrath of mine enemies, and
thy right hand shall saue me.
8 The Lord will [f] performe *his worke* toward
me: O Lorde, thy mercie *endureth* for euer: for-
sake not the workes of thy handes.

a Euen in the presence of Angels and of them, that haue authoritie among men.
b Both the Temple and ceremoniall seruice at Christes comming were abolished: so that now God wil be worshipped onely in spirite and trueth, Ioh. 4.23.
c Thou hast strengthened mee against mine outward and inward enemies.
d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promise.
e Distance of place cannot hinder God to shew mercie to his, and to iudge the wicked, though they thinke that hee is farre off.
f Though mine enemies rage neuer so much, yet the Lorde, which hath begun his worke in mee, will continue his grace to the ende.

PSAL. CXXXIX.

1 Dauid to clense his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, 13 Which hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

¶ *To him that excelleth. A Psalme of Dauid.*

O Lord, thou hast tried me and knowen *me.*
2 Thou knowest my [a] sitting and my ri-
sing: thou vnderstandest my thought afarre off.
3 Thou [b] compassest my pathes, and my ly-
ing downe, and art accustomed to all my wayes.
4 For there is not a word in my [c] tongue, *but*
loe, thou knowest it wholy, O Lord.
5 Thou holdest mee straite behinde and be-
fore, and layest thine [d] hand vpon me.
6 *Thy* knowledge is too wonderfull for mee:
it is so high that I cannot *attaine* vnto it.
7 Whither shall I goe from thy [e] Spirite? or
whither shall I flee from thy presence?
8 If I ascende into heauen, thou art there: if
I lye downe in hell, thou art there.
9 Let mee take the winges of the morning,
and dwell in the vttermost parts of the sea:
10 Yet thither shall thine [f] hande lead me, and
thy right hand holde me.
11 If I say, Yet the darknes shal hide me, euen
the night *shalbe* [g] light about me.
12 Yea, the darkenes hideth not from thee:
but the night shineth as the day: the darkenes and
light are both alike.
13 For thou hast [h] possessed my reines: thou
hast couered me in my mothers wombe.
14 I will praise thee, for I am [i] fearefully and
wonderously made: marueilous *are* thy workes,
and my soule knoweth it well.
15 My bones are not hid from thee, though I
was made in a secret *place, and* facioned [k] beneath
in the earth.
16 Thine eyes did see me, when I was without
forme: [l] for in thy booke were all things written,
which in continuance were facioned, when there
was none of them *before.*
17 Howe [m] deare therefore are thy thoughtes
vnto me, O God! how great is ẏ summe of them!
18 If I should count them, they are moe then
the sand: when I wake, [n] I am still with thee.
19 Oh that thou wouldest slay, O God, the
wicked and bloody men, *to whom I say,* Depart ye
from mee:
20 Which speake wickedly of thee, *and* being
thine enemies are lifted vp in vaine.
21 Doe not I [o] hate them, O Lorde, that hate
thee? and doe not I earnestly contend with those
that rise vp against thee?
22 I hate them with an vnfained hatred, as
they were mine *vtter* enemies.
23 Trie mee, O God, and know mine heart:
prooue me and know my thoughtes,
24 And consider if there be any [p] way of wic-
kednes in me, and leade me in the [q] way for euer.

a He confesseth that neither our actions, thoughts, or any part of our life can be hid to God, though he seeme to bee farre off.
b So that they are euidently knowen to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest me with thine hand, that I can turne no way, but where thou appointest mee.
e From thy power and knowledge?
f Thy power doth so fast holde mee, that I can escape by no meanes from thee.
g Though darknes be an hinderance to mans sight, yet it seemeth thine eyes as well as the light.
h Thou hast made me in all partes and therefore must needes know me.
i Considering thy wonderfull worke in forming mee, I cannot but praise thee, and feare thy mightie power.
k That is, in my mothers wombe: which he compareth to the inward parts of the earth.
l Seeing that thou didest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast facioned me.
m How ought we to esteeme the excellent declaration of thy wisdome in the creatiō of man?
n I continually see new occasions to meditate in thy wisdome and to praise thee.
o He teacheth vs boldly to cōtemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely.
p Or any heinous way or rebellious: meaning, that though he were subiect to sinne, yet was he not giuen to wickednes and to prouoke God by rebellion.
q That is, continue thy fauour towards me to the ende.

PSAL. CXL.

1 Dauid complaineth of the crueltie, falsehoode and iniuries of his enemies. 8 Against the which he praieth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.

¶ *To him that excelleth. A Psalme of Dauid.*

DEliuer me, O Lord, from the euill man: pre-
serue me from the [a] cruel man:
2 Which imagine euil things in *their* [b] heart,
and make warre continually.
3 They haue sharpened their tongues like a
serpent: [c] adders poyson *is* vnder their lips. Selah.
4 Keepe [d] mee, O Lord, from the handes of
the wicked: preserue mee from the cruell man,
which purposeth to cause my steppes to slide.
5 The proude haue layde a snare for me, and
spred a nette with cordes in my pathway, *and* set
grennes for me. Selah.
6 *Therefore* I said vnto the Lorde, Thou art
my God: heare, O Lord, the voyce of my praiers.

a Which persecuteth me of malice and without cause.
b That is, by their false cauillations and lies they kindle the hatred of the wicked against mee.
c Hee sheweth what weapons the wicked vse, when power and force faile them.
d Hee declareth what is the remedie of the godly, when they are oppressed by the worldings.

7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battel.

8 Let not the wicked haue his desire, O Lorde: [f] performe not his wicked thought, *least* they be proude. Selah.

9 *As for* [g] the chiefe of them, that compasse me about, let the mischiefe of their owne lippes come vpon them.

10 Let coles fal vpon them: let [h] him cast them into the fire, & into the deepe pits, ŷ they rise not.

11 *For* the backbiter shall not be established vpon the earth: euill shall [i] hunt the cruell man to destruction.

12 I know that the Lord will auenge the afflicted, *and* iudge the poore.

13 Surely the righteous shal prayse thy Name, *and* the iust shall [k] dwell in thy presence.

e He calleth to God with liuely faith, being assured of his mercies, because he had beforetime prooued, that God helped him euer in his dangers.
f For it is in Gods hand to ouerthrowe the counsels and enterprises of the wicked.
g It seemeth that he alludeth to Saul.
h To wit, God: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them.
i Gods plagues shall light vpon him in such sort, that he shall not escape.
k That is, shall be defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 Desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ *A Psalme of Dauid.*

O Lord, I [a] call vpon thee: haste thee vnto me: heare my voyce, when I cry vnto thee.

2 Let my prayer be directed in thy sight *as* incense, *and* the [b] lifting vp of mine hands *as* an euening sacrifice.

3 Set a watch, O Lorde, before my mouth, *and* keepe the [c] doore of my lips.

4 Incline not mine heart to euill, ŷ I should commit wicked workes with men that worke iniquitie: and let me not eate of their [d] delicates.

5 Let the righteous smite me: *for that is* a benefite: and let [e] him reprooue me, *and it shalbe* a precious oyle, that shall not breake mine head: for within a while I shall euen [f] pray in their miseries.

6 When their iudges shall be cast downe in stony places, they shal [g] heare my wordes, for they are sweete.

7 Our bones lye scattered at the [h] graues mouth, as he that heweth *wood* or diggeth in the earth.

8 But mine eyes *looke* vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe me from the snare, *which* they haue layde for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into [i] his nettes [k] together, whiles I escape.

a Hee sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.
b Hee meaneth his earnest zeale and gesture, which he vsed in prayer: alluding to the sacrifices, which were by Gods commandement offred in ŷ old Law.
c He desireth God to keepe his thoughtes and wayes either from thinking or executing vengeance.
d Let not their prosperitie allure me to be wicked as they are.
e He could abide all corrections, that came of a louing heart.
f By patience I shall see the wicked so sharply handled, that I shal for pitie pray for them.
g The people, which followed their wicked rulers in persecuting the Prophet, shal repent & turne to God, when they see their wicked rulers punished.
h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Chr. 1. 9, 10.
i Into Gods nets, whereby he catcheth the wicked in their owne malice.
k So that none of them escape.

PSAL. CXLII.

1 The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, would kill Saul, but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme *of Dauid, to giue instruction*, and *a prayer, when he was in the caue.*

I Cryed vnto the Lord with my voyce: with my voyce I [a] prayed vnto the Lord.

2 I powred out my meditation before him, *and* declared mine affliction in his presence.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or els seeke to others, then to God, to haue redresse in their miseries.

3 Though my spirit † was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily layde a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would knowe me: all refuge failed me, *and* none ‖ cared for my soule.

5 *Then* cryed I vnto thee, O Lord, *and* sayde, thou art mine [b] hope, *and* my portion in the land of the liuing.

6 Hearken vnto my crye, for I am brought very lowe: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of [c] prison, that I may prayse thy Name: *then* shall the righteous [d] come about me, when thou art beneficiall vnto me.

† Ebr. *Was folden or wrapped in mee meaning, as a thing that could haue no issue.*
‖ *Or, sought for my soule.*
b Though all meanes fayled him, yet he knew that God would neuer forsake him.
c For he was on all sides beset with his enemies, as though he had bin in a most straight prison.
d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgements 8 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.

¶ *A Psalme of Dauid.*

Heare my prayer, O Lorde, *and* hearken vnto my supplication: answere me in thy [a] trueth *and* in thy [b] righteousnes.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth, be iustified)

3 For the enemie hath persecuted my soule: he hath smitten my life downe to the earth: he hath laide me in the darkenes, as they that haue bene dead [d] long agoe:

4 And my spirit was in perplexitie in me, *and* mine [e] heart within me was amased.

5 *Yet* doe I remember the time [f] past: I meditate in all thy workes, *yea*, I doe meditate in the workes of thine hands.

6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lorde, *for* my spirit fayleth: hide not thy face from me, els I shall be like vnto them that go downe into the pit.

8 Let mee heare thy louing kindnes in the [g] morning, for in thee is my trust: [h] shew mee the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from mine enemies: *for* [i] I hid me with thee.

10 [k] Teach me to [l] doe thy will, for thou art my God: let thy good Spirit leade me vnto the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake, *and* for thy righteousnesse bring my soule out of trouble.

12 And for thy mercy [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

a That is, as thou hast promised to be faithfull in thy promes to all that trust in thee.
b That is, according to thy free goodnes, whereby thou defendest thine.
c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.
d He acknowledgeth that God is the onely and true physicion to heale him: and that he is able to raise him to life, though he were dead long ago, and turned to ashes.
e So that onely by fayth, and by the grace of Gods Spirit he was vpholden.
f To wit, thy great benefites of olde, and the manifold examples of thy fauour toward thine.
g That is, speedily and in due season.
h Let thine holy Spirit counsell me how to come forth of these great cares and troubles.
i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.
k He confesseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his Spirit, & frameth our hearts by his grace to obey him.
l That is, iustly and aright: for so soone as we decline from Gods will, we fall into errour.
m Which shall be a signe of thy Fatherly kindnes towarde me.
n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He prayseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obtained, 5 Demaunding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of prayses, 15 And declareth wherein the felicitie of any people consisteth.

¶ *A Psalme of Dauid.*

BLessed *be* the Lorde my strength, which [a] teacheth mine hands to fight, *and* my fingers to battell.

2 *He is* my goodnes and my fortresse, my towre and † my deliuerer, my shield, and in him I trust, which subdueth my [b] people vnder me.

3 Lorde, what is man that thou [c] regardest him! *or* the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes *are* like a shadow, that vanisheth.

5 [d] Bow thine heauens, O Lorde, and come downe: touch the mountaines & they shal smoke.

6 [e] Cast forth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great [f] waters, *and* from the hand of strangers,

8 Whose mouth talketh vanitie, and their right hand *is* a right hand [g] of falsehood.

9 I will sing a [h] new song vnto thee, O God, *and* sing vnto thee vpon a viole, *and* an instrument of ten strings.

10 *It is he* that giueth deliuerance vnto Kings, *and* rescueth Dauid his [i] seruant from the hurtfull sworde.

11 Rescue me, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand *is* a right hand of falsehoode:

12 That our [k] sonnes *may be* as the plantes growing vp in their youth, *and* our daughters as the corner *stones*, grauen after the similitude of a palace:

13 That our [l] corners *may be* full *and* abounding with diuers sorts, *and* that our sheepe may bring forth thousands and ten thousand in our streetes:

14 That our [m] oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed *are* the people, that be [n] so, *yea*, blessed *are* the people, whose God is the Lord.

a Who of a poore shepheard hath made me a valiant warriour & mightie conquerour. † *Ebr. my deliuerer vnto me: for the Prophet can not satisfie himselfe with any wordes.* b He confesseth that neither by his owne autoritie, power nor policie his kingdome was quiet, but by the secret grace of God. c To giue vnto God iust prayse is to confesse our selues to be vnworthie of so excellent benefites, & that he bestoweth them vpon vs of his free mercie. d Hee desireth God to continue his graces and to send helpe for the present necessitie. e By these maner of speaches hee sheweth that all the lets in the world can not hinder Gods power, which he apprehendeth by faith. f That is, deliuer me from the tumultes of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers. g For though they shake hands, yet they keepe not promes. h That is, a rare and excellent song, as thy great benefites deserue. i Though wicked kings be called Gods seruants, as Cyrus, Isai. 45. 1. forasmuch as hee vseth them to execute iudgements: yet Dauid because of Gods promes, and they, that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glory. k Hee desireth God to continue his benefites towarde his people, counting the procreation of children and their good education among the chiefest of Gods benefites. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m He attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed when the kingdome of Dauid florished. 1 Wherein he describeth the wonderfull prouidence of God, aswell in gouerning man, as in preseruing all the rest of his creatures. 17 He prayseth God for his iustice and mercie, 18 But especially for his louing kindnes towarde those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to prayse him for euer.

¶ A Psalme *of Dauid of prayse.*

O My God *and* King, [a] I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and prayse thy Name for euer and euer.

3 [b] Great *is* the Lord, and most worthy to be praysed, and his greatnes *is* incomprehensible.

4 Generation shall prayse thy works vnto [c] generation, and declare thy power.

5 I wil meditate of the beautie of thy glorious maiestie, and thy wonderfull workes,

6 And they shall speake of the power of thy [d] fearefull actes, and I will declare thy greatnes.

7 They shall breake out into the mention of thy great goodnes, and shall sing aloude of thy righteousnesse.

8 * The Lord is gracious and [e] mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies *are* ouer all his workes.

10 All thy workes prayse thee, O Lord, and thy Saintes blesse thee.

11 [f] They shewe the glory of thy kingdome, and speake of thy power,

12 To cause his [g] power to be knowen to the sonnes of men, and the glorious renoume of his kingdome.

13 Thy * kingdome *is* an euerlasting kingdome, and thy dominion *endureth* throughout all ages.

14 The Lord vpholdeth all [h] that fall, and lifteth vp all that are ready to fall.

15 The eyes of [i] all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand, and fillest all things liuing of *thy* good pleasure.

17 The Lord *is* [k] righteous in all his wayes, and holy in all his workes.

18 The Lord *is* neere vnto all that call vpon him: *yea*, to all that call vpon him in [l] trueth.

19 He wil fulfil the [m] desire of them that feare him: he also wil heare their cry, and wil saue them.

20 The Lorde preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the prayse of the Lorde, and all [n] flesh shall blesse his holy Name for euer and euer.

a Hee sheweth what sacrifices are pleasant and acceptable vnto God: euen prayse and thankesgiuing, and seeing that God still continueth his benefites towards vs, we ought neuer to be wearie in praysing him for the same. b Hereby he declareth that all power is subiect vnto God, & that no worldly promotion ought to obscure Gods glory. c Forasmuch as the end of mans creation, & of his preseruation in this life is to praise God, therefore he requireth that not only we our selues doe this, but cause all other to doe the same. d Of thy terrible iudgements against the wicked. * Exod. 34. 6. e He describeth after what sort God sheweth him selfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same. f The prayse of thy glory appeareth in all thy creatures: and though the wicked would obserue the same by their silence, yet the faithfull are euer mindfull of the same. g Hee sheweth that all things are out of order, but onely where God reigneth. * Luke 1. 33. dan. 7. 14. h Who being in miserie and affliction would faint and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to be gouerned by him. i To wit, as well of man, as of beast. k He prayseth God, not onely for that he is beneficiall to all his creatures, but also in that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them. l Which only appertaineth to the faithfull: & this vertue is contrary to infidelitie, doubting, impatiencie and murmuring. m For they will aske or wish for nothing, but according to his will, 1. Iohn. 5. 14. n That is, all men shall be bound to prayse him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to prayse God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherles, and the widowes, 10 And reigneth for euer.

¶ *Prayse ye the Lord.*

PRayse thou the Lorde, O my [a] soule.

2 I will prayse the Lorde during my life: as long as I haue any being, I wil sing vnto my God.

3 Put not your trust in [b] princes, *nor* in the sonne of man, for there is none helpe in him.

4 His breath departeth, *and* he returneth to his earth: then his [c] thoughtes perish.

5 Blessed *is* he, that hath the God of Iaakob for his helpe, whose hope *is* in the Lord his God.

6 Which made [d] heauen and earth, the sea, and all that therein is: which keepeth *his* fidelitie for euer:

7 Which executeth iustice [e] for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lorde giueth sight to the blinde: the

a He stirreth vp himselfe & all his affections to prayse God. b That God may haue the whole prayse, wherein he forbiddeth al vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator. c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises. d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all dangers, and for his promes sake his will is most ready to doe it. e Whose faith & patience for a while he trieth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

Lord rayseth vp the crooked : the Lorde loueth
the righteous.
9 The Lord keepeth the g strangers: he relie-
ueth the fatherlesse and widow:but he ouerthrow-
eth the way of the wicked.
10 The Lorde shall h reigne for euer : O Zion,
thy God *endureth* from generation to generation.
Prayse ye the Lord.

f Though he visite them by affliction, hunger, imprisonment and such like, yet his fatherly loue and pitie neuer faileth them, yea rather to his these are signes of his loue.
g Meaning all them that are destitute of worldly meanes and succour. h Hee assureth the Church that God reigneth for euer for the preseruation of the same.

PSAL. CXLVII.

1 *The Prophet prayseth the bountie, wisedome, power, iustice and prouidence of God vpon all his creatures,* 2 *But specially vpon his Church, which he gathereth together after their dispersion,* 19 *Declaring his worde and iudgements so vnto them, as he hath done to none other people.*

PRayse ye the Lorde, for it is good to sing vnto
our God : for it is a a pleasant thing, *and* praise
is comely.
2 The Lord doth build vp b Ierusalem, *and*
gather together the dispersed of Israel.
3 He healeth those that are c broken in heart,
and bindeth vp their sores.
4 Hee d counteth the number of the starres,
and calleth them all by their names.
5 Great *is* our Lord, and great *is his* power:his
wisedome is infinite.
6 The Lord relieueth the meeke, *and* abaseth
the wicked to the e ground.
7 Sing vnto the Lord with prayse : sing vpon
the harpe vnto our God,
8 Which f couereth the heauen with clouds,
and prepareth raine for the earth, and maketh the
grasse to growe vpon the mountaines:
9 Which giueth to beasts their foode, *and* to
the yong rauens that g crie.
10 He hath not pleasure in the h strength of
an horse, neither delighteth he in the legs of man.
11 *But* the Lorde deliteth in them that feare
him, and attend vpon his mercie.
12 Prayse the Lorde, O Ierusalem : prayse thy
God, O Zion.
13 For he hath made the barres of thy gates
i strong, *and* hath blessed thy children within thee.
14 He setteth peace in thy borders, *and* satisfi-
eth thee with the † floure of wheate.
15 He sendeth foorth his k commaundement
vpon earth, *and* his worde runneth very l swiftly.
16 He giueth snowe like wooll, *and* scattereth
the hoare frost like ashes.
17 He casteth foorth his yce like morsels: who
can abide the colde thereof?
18 He sendeth his worde and melteth them:he
causeth his winde to blow, *and* the waters to flow.
19 He sheweth his m word vnto Iaakob, his sta-
tutes and his iudgements vnto Israel.
20 He hath not dealt so with euery nation, nei-
ther haue they n knowen *his* iudgements. Prayse
ye the Lord.

a He sheweth wherein we ought to exercise our selues continually, and to take our pastime: to wit, in praysing God.
b Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be dispersed, and seeme, as it were, for a time to be cut off.
c With affliction, or sorow for sinne.
d Though it seem to man incredible, that God should assemble his Church, being so dispersed, yet nothing can be too hard to him, that can number and name all the starres.
e For the more high that the wicked clime, the greater is their fall in the ende.
f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that we can neuer want most iust occasion to prayse God.
g For their crying is as it were a confession of their neede, which cannot be relieued, but by God onely: then if God shewe himselfe mindfull of the most contemptible foules, can he suffer them to die with famine, whom hee hath assured of life euerlasting?
h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour. j He doeth not onely furnish his Church with all things necessary, but preserueth also the same, and maketh it strong against all outwarde force. † *Eb. fat.* k His secret working in all creatures is as a commaundement to keepe them in order, and to giue them mouing and force. l For immediately and without resisting all things obey him. m As before he calleth Gods secret working in all his creatures his worde : so he meaneth here by his worde, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercie, which hath elected his in his sonne Christ Iesus to saluation : and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 *He prouoketh all creatures to prayse the Lorde in heauen and earth and all places,* 14 *Specially his Church, for the power that he hath giuen to the same, after that hee had chosen them and ioyned them vnto him.*

¶ *Praise ye the Lord.*

PRayse ye the Lord from the heauen : prayse ye
him in the high places.
2 Prayse ye him, all ye a his Angels: praise him,
all his armie.
3 Prayse ye him, b sunne and moone : prayse
ye him all bright starres.
4 Prayse ye him, c heauens of heauens, and
d waters, that be aboue the heauens.
5 Let them prayse the Name of the Lord : for
he commanded, and they were created.
6 And he hath established them for euer and
euer : he hath made an ordinance, which shall not
passe.
7 Prayse ye the Lord from the earth, ye e dra-
gons and all depths:
8 f Fire and hayle, snowe and vapours, stor-
mie winde, which execute his worde:
9 Mountaines and all hils, fruitfull trees and
all cedars:
10 Beasts and all cattell, creeping things and
fethered foules:
11 g Kings of the earth and all people, princes
and all iudges of the world:
12 Yong men and maidens, also olde men and
children:
13 Let them prayse the Name of the Lord:for
his Name onely is to be exalted, *and* his prayse a-
boue the earth and the heauens.
14 For he hath exalted the h horne of his peo-
ple, *which is* a prayse for all his Saints, *euen* for the
i children of Israel, a people *that is* neere vnto him.
Prayse ye the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teache vs to doe our duetie.
b In that Gods glory shineth in these insensible creatures, this their beautie is as a continuall praysing of God.
c Not that there are diuers heauens, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen.
d That is, the raine, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens.
e Meaning, the great and monstrous fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appoynted ordinance. g For the greater giftes that any hath receiued, and the more high that one is preferred, the more bounde is he to prayse God for the same: but neyther high nor lowe condition or degree can be exempted from his duetie. h That is, the dignitie, power and glorie of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 *An exhortation to the Church to praise the Lorde for his victorie and conquest, that he giueth his Saints against all mans power.*

¶ *Praise ye the Lord.*

SIng ye vnto the Lorde a a newe song : let his
prayse *be heard* in the Congregation of Saints.
2 Let Israel reioyce in him that b made him,
and let ẏ children of Zion reioyce in their c King.
3 Let them prayse his Name with the flute:let
them sing prayses vnto him with their timbrel and
harpe.
4 For the Lorde hath pleasure in his people:
he will make the meeke glorious by deliuerance.
5 Let the Saintes be ioyfull with glorie : let
them sing loud vpon their d beds.
6 Let the high Actes of GOD bee in their
mouth, and a two edged sworde in their hands,
7 e To execute vengeance vpon the heathen,
and corrections among the people:
8 To binde f their Kings in chaynes, and their
nobles with fetters of yron,
9 That they may execute vpon them the

a For his great and manifolde benefites bestowed on his Church.
b In that that they were preferred before al other nations, it was as a newe creation, and therefore Psalm. 95.7. they were called the sheepe of Gods handes.
c For God as he is the Creator of the soule and bodie, so will he that both two serue him, and that his people be continually subiect vnto him, as to their most lawfull King.
d He alludeth to that continuall rest, and quietnesse, which they should haue, if they woulde suffer God to rule them. e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies : and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the Kings that were their enemies should be destroyed.

g Hereby God bindeth the hands and mindes of all his to enterprise no farther then he appointeth.

judgement that is g written: this honour shall be
to all his Saintes. Prayse ye the Lord.

PSAL. CL.

1 *An exhortation to praise the Lord without cease by all maner of wayes for all his mightie and wonderfull workes.*

¶ Prayse ye the Lord.

Prayse ye God in his a Sanctuarie: prayse yee
him in the b firmament of his power.
2 Prayse ye him in his mightie Actes: prayse
ye him according to his excellent greatnesse.
3 Prayse yee him in the sounde of the c trumpet:
prayse ye him vpon the viole and the
harpe.
4 Prayse ye him with timbrell and flute: praise
ye him with virginals and organs.
5 Prayse yee him with sounding cymbales:
prayse ye him with high sounding cymbales.
6 Let euery thing that hath d breath prayse
the Lord. Prayse ye the Lord.

a That is, in the heauen.
b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroade, wherein the mighty worke of God shineth.
c Exhorting the people only to reioyce in praysing God, he maketh mention of those instruments which by Gods commandement were appoynted in the old Lawe, but vnder Christ the vse thereof is abolished in the Church.
d He sheweth that all the order of nature is bound to this duety, and much more Gods children, who ought neuer to cease to prayse him, till they be gathered into that kingdome, which he hath prepared for his, where they shal sing euerlasting prayse.

THE * PROVERBES OF SALOMON.

* This word Prouerbe, or parable signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke or scoffe.

THE ARGVMENT.

The wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set foorth in these briefe sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface ful of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church, of those three thousand parables mentioned, 1.King.4.32, and were gathered and committed to writing by Salomons seruants and indited by him.

CHAP. I.

1 *The power and vse of the word of God.* 7 *Of the feare of God and knowledge of his worde.* 10 *Wee may not consent to the entising of sinners.* 20 *Wisdome complaineth that she is contemned.* 24 *The punishment of them that contemne her.*

The Parables of Salomon the sonne
of Dauid King of Israel,
2 To know wisdome, a and in-
struction, to vnderstand the words
b of knowledge,
3 To receiue c instruction to do
wisely, *by* d iustice and iudgement and equity,
4 To giue vnto the e simple, sharpnes of wit,
and to the childe knowledge and discretion.
5 A wise man shall heare and increase in lear-
ning, and a man of f vnderstanding shall attaine
vnto wise counsels,
6 To vnderstand a parable, & the interpreta-
tion, the words of the wise, and their darke sayings.
7 ¶ * The feare of the Lord *is* the beginning
of knowledge: *but* fooles despise wisedome and
instruction.
8 My sonne, heare thy g fathers instruction,
and forsake not thy h mothers teaching.
9 For they shalbe † a comely ornament vnto
thine head, and *as* chaines for thy necke.
10 ¶ My sonne, i if sinners do intise thee, con-
sent thou not.
11 If they say, Come with vs, we will lay waite
for k blood, *and* lie priuily for the innocent with-
out a cause:
12 We wil swallow them vp aliue like a l graue
euen whole, as those that go downe into the pit:
13 We shal find all precious riches, *and* fill our
houses with spoyle:
14 Cast in thy lot among vs: we will all haue
one m purse:
15 My sonne, walke not thou in the way with
them: refraine thy foote from their n path.
16 For their feete run to euill, and make haste
to shed blood.
17 Certainely *as* without cause the net is spred
before the eyes of all that hath wing:
18 So they lay waite for blood *and* lie priuily
for o their liues.
19 Such *are* the wayes of euery one that is gree-
die of gaine: he would take away the p life of the
owners thereof.
20 ¶ q Wisdome cryeth without: she vttereth
her voyce in the r streetes.
21 Shee calleth in the hye *streete*, *among* the
prease in the entrings of the gates, *and* vttereth her
words in the citie, *saying*,
22 O ye s foolish, howe long will ye loue foo-
lishnes? and the scornefull take their pleasure in
scorning, and the fooles hate knowledge?
23 (Turne you at my correction: loe, I will
powre out my mind vnto you, *and* make you vn-
derstand my words)
24 Because I haue called, & ye refused: I haue
stretched out mine hand, & none would regarde.
25 But yee haue despised all my counsell, and
would none of my correction.
26 I will also t laugh at your destruction, *and*
mocke, when your feare commeth.
27 Whē u your feare cōmeth like *sudden* deso-
lation, & your destruction shall come like a whirle
wind: whē affliction & anguish shal come vpō you,
28 Then shall they call vpon me, but I wil not
answere: they shall seeke me early, but they shall
not x finde me,
29 Because they hated knowledge, and did not
chuse the feare of the Lord.
30 They would none of my counsell, *but* des-
pised all my correction.
31 Therefore shal they eate of y y fruit of their
owne way, and be filled with their owne deuises.
32 For z ease slayeth the foolish, and the prospe-
ritie of fooles destroyeth them.
33 But he that obeyeth me, shall dwell safely,
and be quiet from feare of euill.

CHAP. II.

1 *Wisdome exhorteth to obey her.* 5 *She teacheth the feare of God.* 6 *She is giuen of God.* 10 *She preserueth from wicked ...*

a That is, what we ought to know and follow, and what we ought to refuse.
b Meaning, the worde of God wherein is the onely true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendring to euery man that which appertayneth vnto him.
e To such as haue not discretion to rule themselues.
f As he sheweth that these parables conteyning the effect of religion as touching maners and doctrine doe appertaine to the simple people: so doeth he declare that the same is also necessary for them that are wise and learned.
* Psal.111.10. Eccles.1.15.
g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the name of the pastor of the Church, who is as a father.
h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde.
† Ebr. increase of grace.
i To wit, the wicked which haue not the feare of God.
k He speaketh not onely of the shedding of blood with hand, but of all crafty practises which tende to the detriment of our neighbour.
l As the graue is neuer satiate, so the auarice of the wicked and their crueltie hath none end.
m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocent.
n That is, haue nothing at all to do with them.
o He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auarice and crueltie.
p Whereby hee concludeth that the couetous man is a murtherer.
q This wisdome is the eternall word of God.
r So that none can pretend ignorance.
s Wisdome reproueth three kinds of men: the foolish or simple which erre of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are drowned in worldly lustes, and hate the knowledge of godlinesse.
t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods word, shall haue the iust rewarde of their mocking.
u That is, your destruction, which thing you feared.
x Because they sought not with an affection to God, but for ease of their owne griefe.
y Shewing that without faith and obedience, we cannot call vpon God aright.
z They shall feele what commoditie their wicked life shall giue them.
a That is, the prosperity, and idle life, wherein they delite.

MY sonne, if thou wilt receiue my wordes, and
[a] hide my commandements within thee,
2 And cause thine eares to hearken vnto wis-
dome, *and* encline [b] thine heart to vnderstanding,
3 (For if thou callest after knowledge, [c] *and*
criest for vnderstanding:
4 If thou seekest her as siluer, & searchest for
her as for [d] treasures,
5 Then shalt thou vnderstande the feare of
the Lord, and finde the [e] knowledge of God.
6 For the Lorde giueth wisedome, out of his
mouth *commeth* knowledge and vnderstanding.
7 He ‖ preserueth the state of the righteous:
he is a shielde to them that walke vprightly,
8 That they may keepe the wayes of iudge-
ment: and he preserueth the way of his Saintes)
9 Then shalt thou vnderstand righteousnesse,
and iudgement, and equitie, *and* euery good path.
10 ¶ When wisdome entreth into thine heart,
and knowledge deliteth thy soule,
11 *Then* shall [f] counsell preserue thee, *and* vn-
derstanding shall keepe thee,
12 And deliuer thee from the euill way, *and*
from the man that speaketh froward things,
13 *And from* them that leaue the [g] wayes of
righteousnes to walke in the wayes of darkenesse:
14 Which reioyce in doing euil, *and* delite [h] in
the frowardnesse of the wicked,
15 Whose wayes are crooked and they are
lewde in their paths.
16 And it shall deliuer thee from the strange
[i] woman, *euen* from the stranger, which flattereth
with her wordes.
17 Which forsaketh the [k] guide of her youth,
and forgetteth the [l] couenant of her God.
18 Surely her [m] house tendeth to death, and
her paths vnto [n] the dead.
19 All they that goe vnto her, returne not a-
gaine, neither take they holde of the wayes of life.
20 Therefore walke thou in the way of good
men, and keepe the wayes of the righteous.
21 For the iust shal dwel in the [o] land, and the
vpright men shall remaine in it.
22 But the wicked shalbe cut off from ÿ earth,
and the transgressours shalbe rooted out of it.

a That is, keepe them in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (sayth he) is the true wisedome, to knowe and feare God.
‖ Or, hideth the saluation.
f The worde of God shall teache thee and counsell thee how to gouerne thy selfe.
g That is, the worde of God, which is the onely light, to followe their owne fantasies which are darkenesse.
h When they see any giuen to euill as they are.
i Meaning, that wisdome, which is the worde of God, shall preserue vs from all vices: naming this vice of whoredome whereunto man is most prone.
k That is, her husband, which is her head and guide to gouerne her, from whom she ought not to depart, but remaine in his subiection.
l Which is ÿ promes made in mariage.
m Her acquaintance with her familiars and them that haunt her. n To them that are dead in body and soule. o They shall enioy the temporall and spirituall promises of God, as the wicked shalbe voyde of them.

CHAP. III.

1 *The word of God giueth life.* 5 *Trust in God.* 7 *Feare him.* 9 *Honour him.* 11 *Suffer his correction.* 22 *To them that followe the word of God, all things shall succeede well.*

MY sonne, forget not thou my Lawe, but let
thine heart [*] keepe my commandements.
2 For they shall increase the length of thy
[a] dayes and the yeeres of life, and *thy* prosperitie.
3 Let not [b] mercie and trueth forsake thee:
binde them on thy [c] necke, *and* write them vpon
the table of thine [d] heart.
4 So shalt thou finde fauour and good vnder-
standing in the sight of GOD and man.
5 ¶ Trust in the Lorde with all thine heart,
and leane not vnto thine owne wisedome.
6 In all thy wayes acknowledge him, and hee
shall direct thy wayes.
7 ¶ Be not wise in thine owne eyes: *but* feare
the Lord, and depart from euill.
8 *So* health shalbe vnto thy [e] nauel, and mar-
rowe vnto thy bones.
9 [f] Honour the Lorde with thy riches, and
with the first *fruites* of all thine increase.
10 So shall thy barnes bee filled with abun-
dance, and thy presses shall [g] burst with newe
wine.
11 ¶ My sonne, refuse not the chastening of
the Lord, neither be grieued with his correction.
12 [*] For the Lorde correcteth him, whome he
loueth, euen as the father *doeth* the childe in *whom*
he deliteth.
13 Blessed *is* the man that findeth wisedome,
and the man that getteth vnderstanding.
14 For the marchandise thereof is better then
the marchandise of siluer, and the gaine thereof *is*
better then golde.
15 It is more precious then pearles: and all
things that thou canst desire, are not to be com-
pared vnto her.
16 Length of dayes *is* in her right hand, [h] *and*
in her left hand riches and glory.
17 Her wayes *are* wayes of pleasure, and all her
pathes prosperitie.
18 She is a tree [i] of life to them that lay holde
on her, and blessed *is* he that retaineth her.
19 The Lorde by wisedome hath layde the
[k] foundation of the earth, and hath stablished the
heauens through vnderstanding.
20 By his knowledge the depthes are broken
vp, and the cloudes drop downe the dewe.
21 My sonne, let not *these things* depart from
thine eyes, *but* obserue wisdome, and counsell.
22 So they shalbe life to thy soule, and grace
vnto thy ‖ necke.
23 Then shalt thou walke safely by thy way:
and thy foote shall not stumble.
24 If thou sleepest, thou shalt not bee afraide:
and when thou sleepest, thy sleepe shalbe sweete.
25 Thou shalt not feare for *any* sudden feare,
neither for the [l] destruction of the wicked, when
it commeth.
26 For the Lorde shall be for thine assurance,
and shall preserue thy foote from taking.
27 ¶ Withhold not the good from [m] the ow-
ners thereof, though there be power in thine hand
to doe it.
28 Say not vnto thy neighbour, Go and come
againe, and to morow wil I giue *thee*, if thou *now*
haue it.
29 ¶ Intend none hurt against thy neighbour,
seeing he doeth dwell [n] without feare by thee.
30 ¶ Striue not with a man causelesse, when
he hath done thee no harme.
31 ¶ Bee not [o] enuious for the wicked man,
neither chuse any of his wayes.
32 For the frowarde *is* abomination vnto the
Lord: but his [p] secret *is* with the righteous.
33 The curse of the Lorde *is* in the house of
the wicked: but he blesseth the habitation of the
righteous.
34 With the scornefull [q] he scorneth, but hee
giueth grace vnto the humble.
35 The wise shall inherite glorie: but fooles
dishonour, *though* they be exalted.

[*] Deu. 8. 1. & 30. 16.
a Long life is the blessing of God which he giueth to his, so farre forth as it is expedient for them.
b By mercy and trueth, he meaneth the commandements of the first and second table: or els the mercy & faithfulnes ÿ we ought to vse toward our neighbours.
c Keepe them as a most precious iewell.
d Haue them euer in remembrance.
e By this part he comprehendeth the whole body, and by health he meaneth all the benefites promised in the Lawe both, corporall and spirituall.

f As was commaunded in the Lawe, Exod. 23. 19. Deut. 26. 2, and by this they acknowledged that God was the giuer of all things, and that they were ready to bestowe all at his commaundement.
g For to the faithful distributer God giueth in greater abundance.
[*] Heb. 12. 5. reu. 3. 19.
h Meaning, that he that seeketh wisdome, that is, suffereth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spirituall.
i Which bringeth foorth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in paradise.
k Hereby hee sheweth that this wisdome, whereof hee speaketh, is euerlasting, because it was before all creatures, & that all things, euen the whole worlde were made by it.
‖ Or, throate, reade Chap. 1. 9.
l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodom.
m Not onely from them [illegible]
n That is, putteth his trust in thee.
o Desire not to be like vnto him.
p That is, his couenant and fatherly affection which is hid and secret from the worlde.
q He will shewe by his plagues, that their scornes shall turne to their owne destruction, as Chap. 1. 26.

CHAP. IIII.

1 *Wisdome and her fruites ought to be searched.* 14 *The way of the wicked must be refused.* 20 *By the worde of God the heart, eyes and course of life must be guided.*

HEare, O ye children, the instruction of a [a] fa-
ther, and giue eare to learne vnderstanding.

a He speaketh this in the person of a preacher and minister which is as a father vnto the people, reade Chapter 1. 8.

2 For

2 For I doe giue you a good doctrine: *there-*
fore forsake ye not my lawe.
3 For I was my fathers sonne, tender and deare
in the sight of my mother,
4 When he [b] taught me, and saide vnto mee,
Let thine heart holde fast my woordes: keepe my
commandements, and thou shalt liue.
5 Get wisdome: get vnderstāding: forget not,
neither decline from the wordes of my mouth.
6 Forsake her not, and shee shall keepe thee:
loue her and she shall preserue thee.
7 [c] Wisedome *is* the beginning: get wisdome
therefore: and aboue all thy possession get vn-
derstanding.
8 Exalt her, and she shall exalt thee: she shall
bring thee to honour, if thou embrace her.
9 She shal giue a comely ornamēt vnto thine
head, *yea*, she shall giue thee a crowne of glorie.
10 ¶ Heare, my sonne, & receiue my wordes,
and the yeeres of thy life shalbe many.
11 I haue [d] taught thee in ẏ way of wisdome,
and led thee in the pathes of righteousnesse.
12 When thou goest, thy gate shall not be
[e] strait, and when thou runnest, thou shalt not fall.
13 Take holde of instruction, *and* leaue not:
keepe her, for she *is* thy life.
14 ¶ Enter not into the way of the wicked,
and walke not in the way of euill men.
15 Auoide it, *and* goe not by it: turne from it,
and passe by.
16 For they cannot [f] sleepe, except they haue
done euill, and their sleepe departeth except they
cause *some* to fall.
17 For they eate the bread of [g] wickednesse,
and drinke the wine of violence.
18 But the way of the righteous shineth as the
light, that [h] shineth more and more vnto the per-
fite day.
19 The way of the wicked *is* as the darkenesse:
they knowe not wherein they shall fall.
20 ¶ My sonne, hearken vnto my wordes, in-
cline thine eare vnto my sayings.
21 Let them not depart from thine eyes, *but*
keepe them in the middes of thine heart.
22 For they are life vnto those that find them,
and health vnto all their [i] flesh.
23 Keepe thine heart with all diligence: for
thereout commeth [k] life.
24 Put away from thee a froward mouth, and
put wicked lippes farre from thee.
25 Let thine eyes beholde the right, and let
thine eye liddes direct thy way before thee.
26 [l] Ponder the path of thy feete, and let all
thy waies be ordred aright.
27 Turne not to the right hande, nor to the
left, *but* remooue thy foote from euill.

b Meaning, Dauid his father.
c He sheweth that we must first begin at Gods woorde, if so be we will that other things prosper with vs, contrary to the iudgement of ẏ worlde, which make it their last studie, or els, care not for it at all.
d Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.
e Thou shalt walke at libertie without offence.
f Meaning, that to doe euill is more proper & naturall to the wicked, then to sleepe, eate or drinke.
g Gotten by wicked meanes & cruell oppression.
h Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.
i That is, they shall haue health of body: vnder the which al other blessings promised in the law are conteined.
k For as the heart is either pure or corrupt, so is the whole course of mans life.
l Keepe a measure in all thy doings.

CHAP. V.

3 Whoredome forbidden. 9 And prodigalitie. 15 He willeth a man to liue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY sonne, hearken vnto my wisedome, *and* in-
cline thine eare vnto my ‖ knowledge,
2 That thou mayest regarde counsell, and thy
lippes obserue knowledge.
3 For the lippes [a] of a strange woman drop *as*
an honie combe, and her mouth is more soft then
[b] oyle.
4 But the end of her is bitter as wormewood,
and sharpe as a two edged sworde.
5 Her [c] feete goe downe to death, and her
steps take holde on hell.
6 She weigheth not the way of life: her paths
are [d] moueable: thou canst not knowe *them*.
7 Heare yee me now therefore, O children,
and depart not from the wordes of my mouth.
8 Keepe thy way farre from her, and come
not neere the doore of her house,
9 Least thou giue thine [e] honor vnto others,
and thy yeeres to the cruell:
10 Lest the stranger should be filled with thy
strength, and thy [f] labours bee in the house of a
stranger,
11 And thou mourne at thine end, (when thou
hast consumed thy flesh and thy body)
12 And say, How haue I hated instruction, and
mine heart despised correction!
13 And haue not obeyed the voyce of them
that taught mee, nor inclined mine eare to them
that instructed me!
14 I was almost *brought* into all euil in ẏ mids
of the Congregation and [g] assemblie.
15 ¶ Drinke the water of [h] thy cisterne, and of
the riuers out of the middes of thine owne well.
16 Let thy fountaines flow foorth, and the ri-
uers of waters in the streetes.
17 But let them be thine, *euen* [i] thine onely,
and not the strangers with thee.
18 Let thy [k] fountaine be blessed, and reioyce
with the wife of thy [l] youth.
19 *Let her be as* the louing hinde and pleasant
roe: let her brests satisfie thee at all times, *and* de-
lite in her loue continually.
20 For why shouldest thou ‖ delite, my sonne,
in a strange woman, or embrace the bosome of
a stranger?
21 For the waies of man *are* before the [m] eyes
of the Lord, and he pondereth all his pathes.
22 His owne iniquities shall take the wicked
himselfe, and he shall be holden with the cordes
of his owne sinne.
23 He shall [n] die for faute of instruction, and
shall goe astray through his great follie.

‖ Or, vnderstanding.
a That is, an harlot which giueth her selfe to another then to her husbande.
b By oyle and honie he meaneth flattering & craftie intisements.
c All her doings leade to destructiō.
d Shee hath euer new meanes to allure to wickednes.
e That is, thy strength & goods to her that will haue no pitie vpon thee: as is read of Samson, and the prodigall sonne.
f The goods gotten by thy trauell.
g Although I was faithfully instructed in ẏ truth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assemblie of the godly.
h He teacheth vs sobrietie, exhorting vs to liue of our owne labours and to be beneficiall to the godly that want.
i Distribute them not to the wicked and infidels, but reserue them for thy selfe, thy familie and them that are of ẏ housholde of faith.
k Thy children which shall come of thee in great abundance, shewing that God blesseth marriage, and curseth whoredome.
l Which thou diddest marrie in thy youth.
‖ Or goe astray with a stranger?
m He declareth that except man doe ioyne to his wife both in heart and in outwarde conuersation, that hee shall not escape the iudgements of God.
n Because hee will not giue eare to Gods woorde and be admonished.

CHAP. VI.

1 Instruction for sureties. 6 The slouthfull and sluggish is stirred to worke. 12 Hee describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the woords of God. 24 To flee adulterie.

MY sonne, if thou be suretie for thy neighbour,
and hast striken hands with the stranger,
2 Thou art [a] snared with the wordes of thy
mouth: thou art *euen* taken with the woordes of
thine owne mouth.
3 Doe this now, my sonne, and deliuer thy
selfe: seeing thou art come into the hand of thy
neighbour, goe, and humble thy selfe, and sollicite
thy friends.
4 Giue no sleepe to thine eyes, nor slumber to
thine eyelids.
5 Deliuer thy selfe as a doe from the hande
of the hunter, and as a birde from the hande of the
fouler.
6 ¶ Goe to [b] the pismire, O sluggarde: be-
holde her wayes, and be wise.
7 For shee hauing no guide, gouernour, nor
ruler,
8 Prepareth her meate in the sommer, & ga-
thereth her foode in haruest.
9 How long wilt thou sleepe, O sluggarde?
when

a He forbiddeth vs not to become suretie one for an other, according to the rule of charitie, but that wee cōsider for whom and after what sort, so that the creditour may not be defrauded.
b If the word of God cannot instruct thee, yet learne at the litle pismire to labour for thy selfe and not to burden others.

when wilt thou arise out of thy sleepe?
10 * *Yet* a litle sleepe, a litle slumber, c a litle
folding of the hands to sleepe,
11 Therefore thy pouertie commeth as one
that d trauaileth by the way, and thy necessitie
like e an armed man.
12 The vnthriftie man f *and* the wicked man
walketh with a froward mouth.
13 He maketh a signe with his eyes: he † signi-
fieth with his feet: he g instructeth with his fingers.
14 Lewde things *are* in his heart: he imagineth
euill at all times, *and* raiseth vp contentions.
15 Therefore shall his destruction come spee-
dily: hee shall be destroyed suddenly without re-
couerie.
16 ¶ These sixe things doeth the Lorde hate:
yea, his soule abhorreth seuen:
17 The hautie eyes, a lying tongue, and the
hands that shed innocent blood,
18 An heart that imagineth wicked enterpri-
ses, h feete that be swift in running to mischiefe,
19 A false witnesse that speaketh lyes, and him
that raiseth vp contentions among || brethren.
20 ¶ My sonne, keepe thy fathers commande-
ment, and forsake not thy mothers instruction.
21 Binde them alway vpon thine i heart, *and*
tye them about thy necke.
22 It shal leade thee, when thou walkest: it shal
watch for thee when thou sleepest, *and* when thou
wakest, it shall talke with thee.
23 For the k commandement *is* a lanterne, and
instruction a light: and l corrections for instructi-
on *are* the way of life,
24 To keepe thee from the wicked woman, *&*
from the flattery of ye tongue of a strange woman.
25 Desire not her beautie in thine heart, ney-
ther let her take thee with her m eye lids.
26 For because of the whorish woman *a man*
is brought to a morsell of bread, and a woman will
hunt for the precious life of a man.
27 n Can a man take fire in his bosome, and his
clothes not be burnt?
28 Or can a man go vpon coales, and his feete
not be burnt?
29 So he that goeth in to his neighbours wife,
shall not be innocent, whosoeuer toucheth her.
30 Men do not o despise a thiefe, when he stea-
leth, to satisfie his p soule, because he is hungry.
31 But if he be founde, he shall restore seuen
folde, *or* he shal giue all the substance of his house.
32 But he that committeth adultery with a wo-
man, he † is destitute of vnderstanding: hee that
doeth it, destroyeth his owne soule.
33 He shall finde q a wounde and dishonour,
and his reproch shall neuer be put away.
34 For ielousie *is* the rage of a man: therefore
he will not r spare in the day of vengeance.
35 He cannot beare the sight of any raunsome:
neither wil he consent, though thou augment the
giftes.

* Chap.24.33.
c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.
d That is, suddenly, and when thou lookest not for it.
e It shall come in such sort as thou art not able to resist it.
f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthriftie or the men of Belial, and slanderous.
† Ebr. speaketh.
g Thus all his gesture tendeth to wickednesse.
h Meaning, the raging affections, which cary a man away in such sort that he cannot tell what he doeth.
|| Or, neighbours.
i Reade Chap.3.3.
k By the commandement he meaneth the worde of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.
l And reprehensions when the worde is preached bring vs to life.
m With her wanton lookes and gesture.
n Meaning, that shee will neuer cease, till she haue brought thee to beggerie, and then seeke thy destruction.
o He approoueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the lawe of God.
p Meaning for very necessitie.
† Ebr. faileth in heart. q That is, death appointed by the Law. r He sheweth that man by nature seeketh his death, that hath abused his wife, & so concludeth that neither Gods Law nor the Law of nature admitteth any raunsome for the adulterie.

CHAP. VII.

1 *An exhortation to wisedome and to the worde of God,* 5 *Which will preserue vs from the harlot,* 6 *Whose maners are described.*

MY sonne, keepe my wordes, and hide my com-
mandements with thee.
2 Keepe my commandements, and thou shalt
liue, and mine instruction as the a apple of thine
eyes.
3 Binde them vpon thy fingers, *and* write them
vpon the table of thine heart.
4 Say vnto wisedome, thou art my sister: and
call vnderstanding *thy* kinswoman,
5 That they may keepe thee from the strange
woman, *euen* from the stranger that is smooth in
her wordes.
6 ¶ b As *I was* in the window of mine house,
I looked through my windowe,
7 And I sawe among the fooles, *and* conside-
red among the children a young man destitute of
vnderstanding,
8 Who passed through the streete by her cor-
ner, and went toward her house,
9 In the twilight in the euening, when the
night began to be c blacke and darke.
10 And behold, there met him a woman with
an harlots || behauiour, and || subtill in heart.
11 (She d is babling and loud: whose feete can
not abide in her house.
12 Nowe *she is* without, nowe in the streetes,
and lyeth in waite at euery corner)
13 So she caught him & kissed him and † with
an impudent face said vnto him,
14 I haue e peace offerings: this f day haue I
payed my vowes.
15 Therefore came I forth to meete thee, that
I might seeke thy face: and I haue found thee.
16 I haue deckt my bed with ornaments, || car-
pets and laces of Egypt.
17 I haue perfumed my bedde with myrrhe,
aloes, and cynamom.
18 Come, let vs take our fill of loue vntill the
morning: let vs take our pleasure in daliance.
19 For *mine* husband *is* not at home: hee is
gone a iourney farre off.
20 He hath taken † with him a bagge of siluer,
and will come home at the day appoynted.
21 Thus with her great craft she caused him to
yeelde, and with her flattering lips she entised him.
22 And he followed her straight wayes, as an
g oxe that goeth to the slaughter, and h as a foole
to the stockes for correction,
23 Till a dart strike through his liuer, as a bird
hasteth to the snare, not knowing that † he is in
danger.
24 ¶ Heare me now therefore, O children, and
hearken to the wordes of my mouth.
25 Let not thine heart decline to her wayes:
wander thou not in her paths.
26 For shee hath caused many to fall downe
wounded, *&* the i strong men *are* all slaine by her.
27 Her house is the way * vnto ye graue, which
goeth downe to the chambers of death.

a By this diuersitie of wordes he meaneth that no thing ought to be so deare vnto vs, as the worde of God, nor that we looke on any thing more, nor minde any thing so much.
b Salomon vseth this parable to declare their folly, that suffer themselues to be abused by harlots.
c He sheweth that there was almost none so impudent, but they were afraide to be seene, & also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse.
|| Or, garment.
|| Or, hid.
d He describeth certaine conditions, which are peculiar to harlots.
† Ebr. she strengthened her face.
e Because that in peace offerings a portion returned to them that offered, she sheweth him that she hath meate at home to make good cheere with: or els she woulde vse some cloke of holinesse till she had gotten him in her snares.
f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their faults.
|| Or, carued works.
† Ebr. in his hand.
g Which thinking he goeth to the pasture, goeth willingly to his owne destruction.
h Which goeth cheerefully, not knowing that he shalbe chastised. † Ebr. it is for his life. i Neither wit nor strength can deliuer them that fall into the hands of the harlot. * Chap.2.18.

CHAP. VIII.

1 *Wisedome declareth her excellencie,* 11 *Riches,* 15 *Power,* 22 *Eternitie,* 32 *She exhorteth all to loue and follow her.*

DOeth * not a wisedome crie? and vnderstan-
ding vtter her voyce?
2 Shee standeth in the top of the high places
by the way in the place of the paths.
3 She cryeth besides b the gates before the ci-
tie at the entrie of the doores,
4 O men, I call vnto you, and *vtter* my voyce
to the children of men.

* Chap.1.20.
a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his wordes, and by his workes to followe vertue and to flee from vice.
b Where the people did most resort, and which was the place of iustice.

5 O *ye* foolish men, vnderstande wisedome,
and *ye*, O fooles, be wise in heart.
6 Giue eare, for I will speake of excellent
things, and the opening of my lippes *shall teache*
things that be right.
7 For my mouth shall speake the trueth, and
my lippes abhorre wickednesse.
8 All the wordes of my mouth *are* righteous:
there is no lewdenesse, nor frowardnesse in them.
9 They are all [c] plaine to him that wil vnder-
stande, and streight to them that woulde finde
knowledge.
10 Receiue mine instruction, and not siluer,
and knowledge rather then fine golde.
11 For wisdome is better then precious stones:
and all pleasures are not to be compared vnto her.
12 I wisedome dwel with [d] prudence, and I find
forth knowledge *and* counsels.
13 The feare of the Lorde *is* to hate [e] euill, *as*
pride, and arrogancie, and the euill way: and a
mouth *that speaketh* lewde things, I doe hate.
14 I haue counsell and wisedome: I am vnder-
standing, *and* I haue strength.
15 By me, Kings [f] reigne, and princes decree
iustice.
16 By me princes rule, and the nobles, *and* all
the iudges of the earth.
17 I loue them that loue me: and they that
seeke me [g] earely, shall finde me.
18 Riches and honour *are* with me: [h] *euen* du-
rable riches and righteousnesse.
19 My fruite is better then gold, *euen* then fine
golde, and my reuenues *better* then fine siluer.
20 I cause to walke in the way of righteousnes,
and in the middes of the paths of [i] iudgement,
21 That I may cause them that loue me, to in-
herite substance, and I will fill their treasures.
22 The Lord hath possessed me in the begin-
ning of his way: *I was* [k] before his workes of olde.
23 I was set vp from euerlasting, from the be-
ginning *and* before the earth.
24 When there were no depths, was I begot-
ten, when there were no fountaines abounding
with water.
25 Before the mountaines were setled: *and* be-
fore the hilles, was I begotten.
26 He had not yet made the earth, nor the o-
pen places, nor the height of the dust in the
worlde.
27 When he prepared the heauens, I was [l] there,
when he set the compasse vpon the deepe.
28 When hee established the cloudes aboue,
when he confirmed the fountaines of the deepe,
29 When he gaue his decree to the Sea, that
the waters shoulde not passe his commaunde-
ment: when he appointed the foundations of the
earth,
30 Then [m] was I with him *as* a nourisher, and
I was dayly *his* delight reioycing alway before
him,
31 And tooke my [n] solace in the compasse of
[o] his earth: and my delite *is* with the children of
men.
32 Therefore nowe hearken, O children, vnto
me: for blessed *are they that* keepe my wayes.
33 Heare instruction, and be ye wise, and re-

c Meaning, that the worde of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this worlde.
d That is, except a man haue wisedome, which is the true knowledge of God, he can neither be prudent nor good counseller.
e So that he that doeth not hate euill, feareth not God.
f Whereby he declareth that honors, dignitie or riches come not of mans wisedome or industrie, but by the prouidence of God.
g That is, study the word of God diligently, and with a desire to profite.
h Signifying, that he chiefly meaneth the spirituall treasures and heauenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisedome.
k He declareth hereby the diuinitie and eternitie of this wisedome, which he magnifieth and prayseth through this booke: meaning thereby the eternall sonne of God Iesus Christ our Sauiour, whome Saint Iohn calleth the worde that was in the beginning, Ioh. 1. 1.
l He declareth the eternitie of the Sonne of God, which is meant by this worde Wisedome, who was before all time, and euer present with the Father.
m Some reade a chiefe worker: signifying that this Wisedome, euen Christ Iesus, was equall with God his father, and [illegible] preserueth and [illegible] worketh with him, as Ioh. 5. 17.
n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisedome of God.
o By earth he meaneth man, which is the worke of God in whome wisedome tooke pleasure: in so much as for mans sake the Diuine wisedome tooke mans nature, and dwelt among vs, and filled vs with vnspeakeable treasures: and this is that solace and pastime whereof is here spoken.

fuse it not: blessed *is* the man that heareth mee,
watching dayly at my gates, *&* giuing attendance
at the postes of my doores.
34 For he that findeth me, findeth life, and shal
obteine fauour of the Lord.
35 But he that sinneth against me hurteth his
owne soule: *and* all that hate me, loue death.

CHAP. IX.

1 Wisedome calleth all to her feast. 7 The scorner will not bee corrected. 10 The feare of God. 13 The conditions of the harlot.

WIsedome hath built her [a] house, *and* hewen
out her [b] seuen pillars.
2 Shee hath killed her vitailes, drawen her
wine, and [c] prepared her table.
3 She hath sent foorth her [d] maidens *and* cry-
eth vpon the highest places of the citie, *saying*,
4 Who so is [e] simple, let him come hither, *and*
to him that is destitute of wisedome, she saith,
5 Come, *and* eate of my [f] meate, and drinke
of the wine *that* I haue drawen.
6 Forsake *your way*, yee foolish, and yee shall
liue: and walke in the way of vnderstanding.
7 He that reprouth a scorner, purchaseth to
himselfe shame: and he that rebuketh the wicked,
getteth himselfe a [g] blot.
8 Rebuke not a [h] scorner, least hee hate thee:
but rebuke a wise man, and he will loue thee.
9 Giue *admonition* to the wise, and he will bee
the wiser: teache a righteous man, and he wil in-
crease in learning.
10 The beginning of wisedome *is* the feare of
the Lorde, and the knowledge of holy thinges, *is*
[i] vnderstanding.
11 For thy daies shalbe multiplied by me, and
the yeeres of thy life shalbe augmented.
12 If thou be wise, thou shalt be wise for [k] thy
selfe, *and if* thou bee a scorner, thou alone shalt
suffer.
13 ¶ A [l] foolish woman *is* troublesome: she *is*
ignorant, and knoweth nothing.
14 But she sitteth at the doore of her house on
a seate in the hie places of the citie,
15 To call them that passe by the way, that go
right on their way, *saying*,
16 Who so is simple, let him come hither, and
to him that is destitute of wisedome, shee sayeth
also,
17 Stollen waters are sweete, and hid bread is
pleasant.
18 But he knoweth not, that *y* dead *are* there,
and that her ghests *are* in the depth of hell.

a Christ hath prepared him a Church.
b That is, many chiefe staies and principall partes of his Church, as were the Patriarkes, Prophets, Apostles, Pastors, and Doctors.
c He compareth wisedome with great princes that keepe open house for all that come.
d Meaning true preachers, which are not infected with mans wisedome.
e He that knoweth his owne ignorance, and is voyde of malice.
f By the meate and drinke, is meant the worde of God and the ministration of the sacraments, wherby God nourisheth his seruants in his house, which is the Church.
g For the wicked will contemne him and labour to defame him.
h Meaning, them that are incorrigible, which Christ calleth dogges and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.
i Hee sheweth what true vnderstanding is, to knowe the will of God in his worde, which is meant by holy things. k Thou shalt haue the chiefe profite and commoditie thereof. l By the foolish woman, some vnderstand, the wicked preachers, who counterfaite the worde of God, as appeareth verse 16, which were the wordes of the true preachers, as verse 4: but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselues boast thereof.

CHAP. X.

In this Chapter and all that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which hee calleth Parables, to followe vertue, and flee vice: and also sheweth what profite commeth of wisedome, and what hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

A Wise * sonne maketh a gladde father: but a
foolish sonne *is* an heauinesse to his mother. * Chap. 15. 20.
2 The treasures of [a] wickednesse profite no-
thing: but righteousnesse deliuereth from death.
3 The

a That is, wickedly gotten.

b Though he suffer the iust to want for a time, yet he will send him comfort in due season.
|| Or, deceitfull.

3 The Lord will b not famish the soule of the
righteous: but hee casteth away the substance of
the wicked.
4 A || slouthfull hand maketh poore: but the
hand of the diligent maketh riche.
5 He that gathereth in sommer, *is* the sonne
of wisedome: *but* he that sleepeth in haruest, *is* the
sonne of confusion.
6 Blessings *are* vpon the head of the righteous:
but iniquitie shall couer the mouth of c the
wicked.
7 The memoriall of the iust *shalbe* blessed: but
the name of the wicked shall d rotte.
8 The wise in heart will receiue commandements:
but the foolish in † talke shalbe beaten.
9 He that walketh vprightly, walketh || boldely:
but he ÿ peruerteth his wayes, shalbe knowen.
10 He that e winketh with the eye, worketh
sorowe, & he ÿ is f foolish in talke, shalbe beaten.
11 The mouth of a righteous man is a welspring
of life: but iniquitie couereth the mouth of
the wicked.
12 Hatred stirreth vp contentions: * but loue
couereth all trespasses.
13 In the lippes of him that hath vnderstanding
wisdome is founde, and g a rod shalbe for the
backe of him that is destitute of wisedome.
14 Wise men lay vp knowledge: but ÿ mouth
of the foole *is* a present destruction.
15 The riche mans goods are his h strong citie:
but the feare of the needie *is* their pouertie.
16 The labour of the righteous *tendeth* to life:
but the reuenues of the wicked to sinne.
17 He that regardeth instruction, *is in* the way
of life: but he that refuseth correction, goeth out
of the way.
18 He that dissembleth hatred with lying lips,
and he that inuenteth slaunder, is a foole.
19 In many wordes there cannot want iniquitie:
but he that refraineth his lippes, is wise.
20 The tongue of the iust man *is as* fined siluer:
but the heart of the wicked *is* litle worth.
21 The lippes of the righteous doe i feede many:
but fooles shall die for want of wisedome.
22 The blessing of the Lorde, it maketh riche,
and he doeth adde k no sorowes with it.
23 *It is* as a pastime to a foole to doe wickedly:
but wisedome *is* vnderstanding to a man.
24 That which the wicked feareth, shall come
vpon him: but *God* will graunt the desire of the
righteous.
25 As the whirlewinde passeth, *so is* the wicked
no more: but the righteous *is as* an euerlasting
foundation.
26 As vineger *is* to the teeth, and as smoke to
the eyes, so *is* the slouthful to them that l send him.
27 The feare of the Lord increaseth the dayes:
but the yeeres of the wicked m shalbe diminished.
28 The patient abiding of the righteous *shall
be* gladnesse: but the hope of the wicked shall
perish.
29 The way of the Lord *is* strength to the vpright
man: but feare shall be for the workers of
iniquitie.
30 The righteous shall n neuer be remooued:
but the wicked shall not dwell in the land.
31 The mouth of the iust shall be fruitfull in
wisedome: but the tongue of the froward shall be
cut out.
32 The lippes of the righteous knowe what is
acceptable: but the mouth of the wicked *speaketh*
froward things.

c When their wickednesse shall be discouered, they shall be as dumme, and not know what to say.
d Shalbe vile and abhorred both of God and man, contrary to their owne expectation, which thinke to make their name immortall.
† Ebr. lippes.
|| Or, surely.
e He that beareth a faire countenãce, and imagineth mischiefe in his heart, as Chap. 6. 13.
f For the corruption of his heart is knowen by his talke.
* 1. Cor. 13. 4. 1. pet. 4. 8.
g That is, God wil make him out to punish him.
h And so maketh him bolde to doe euill, whereas pouertie bridleth the poore from many euill things.
i For they speake trueth and edifie many by exhortations, admonitions and counsell.
k Meaning that all worldly things bring care, and sorowe, whereas they that feele the blessings of God, haue none.
l He is but a trouble and griefe to him that setteth him about any businesse.
m The time of their prosperitie shalbe short, because of their great fall, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.

CHAP. XI.

FAlse a balances *are* an abomination vnto the
Lord: but a perfite † weight pleaseth him.
2 When pride commeth, then commeth
b shame: but with the lowly *is* wisedome.
3 The vprightnes of the iust shal guide them:
but the frowardnesse of the transgressers shall destroy
them.
4 * Riches auaile not in the day of wrath: but
righteousnes deliuereth from death.
5 The righteousnes of the vpright shal direct
his way: but the wicked shall fall in his owne
wickednes.
6 The righteousnesse of the iust shall deliuer
them: but the transgressers shall be taken in *their*
owne wickednes.
7 * When a wicked man dieth, *his* hope perisheth,
and the hope of the vniust shall perish.
8 The righteous escapeth out of trouble, and
the wicked shall come in his c steade.
9 An d hypocrite with *his* mouth hurteth his
neighbour: but the righteous shall be deliuered
by knowledge.
10 In the prosperitie of the righteous the citie
e reioyceth: and when the wicked perish, *there is*
ioye.
11 By the || blessing of the righteous, the citie
is exalted: but it is subuerted by the mouth of the
wicked.
12 He that despiseth his neighbour, is destitute
of wisedome: but a man of vnderstanding will
f keepe silence.
13 He that goeth about *as* a slanderer, discouereth
a secret: but hee that is of a faithfull heart
concealeth a matter.
14 Where no counsell is, the people fall: but
where many g counsellers are, *there is* health.
15 He shall be sore vexed, that is suretie for a
h stranger, and he i that hateth suretiship, is sure.
16 A || gracious woman atteineth honour, and
the strong men atteine riches.
17 He that is mercifull, k rewardeth his owne
soule: but he that troubleth his own || flesh, *is* cruel.
18 The wicked worketh a deceitful worke: but
hee that soweth righteousnes, *shall receiue* a sure
rewarde.
19 As righteousnes *leadeth* to life: so hee that
followeth euill, *seeketh* his owne death.
20 They that are of a froward heart, *are* abomination
to the Lord: but they that are vpright in
their way, *are* his delite.
21 l *Though* hande *ioyne* in hande, the wicked
shal not be vnpunished: but the seede of the righteous
shall escape.
22 *As* a iewell of golde in a swines snoute: *so
is* a faire woman, which || lacketh discretion.
23 The desire of the righteous *is* onely good:
but the hope of the wicked m *is* indignation.
24 There is that scattereth, n and is more increased:
but hee that spareth more o then is right,
surely *commeth* to pouertie.
25 The || liberall person shall haue plentie: and
he that watereth, shall also haue raine.
26 He that withdraweth the corne, the people
will curse him: but blessing *shalbe* vpon the head
of him that p selleth corne.
27 He that seeketh good things, getteth fauour:
but he that seeketh euill, it shall come to him.

a Vnder this word he condemneth all false weights, measures and deceits.
† Ebr. stone.
b When man forgetteth him selfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
* Ezek. 7. 19. eccum. 5. 1.
* Wisd. 5. 15.
c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemie.
e The countrey is blessed, where there are godly men, & they ought to reioyce when the wicked are taken away.
|| Or, prosperitie.
f Will not make light report of others.
g Where God giueth store of men of wisedome, and counsell.
h Whose conuersation he knoweth not.
i He that doeth not without iudgement, and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.
|| Or, modest.
k Is both good to himselfe, and to others.
|| Or, neighbour.
l Though they make neuer so many friendes, or thinke themselues neuer so sure, yet they shall not escape.
|| Or, is of vncomely behauiour.
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the nigarde.
|| Ebr. the soule of blessing shalbe made fat.
p That prouideth for the vse of them that are in necessitie.

28 He

28 He that trusteth in his riches, shall fall: but
the righteous shall florish as a leafe.
29 He that troubleth his owne q house, shall
inherite the winde, and the foole *shalbe* r seruant
to the wise in heart.
30 The fruite of the righteous *is as* a tree of
life, and he that s winneth soules, *is* wise.
31 Beholde, the righteous shalbe t recompen-
sed in the earth: howe much more the wicked
and the sinner?

q The couetous men that spare their riches to the hinderance of their families, shalbe depriued thereof miserably.
r For though the wicked be riche, yet are they but slaues to the godly, which are the true possessours of the giftes of God.
s That is, bringeth them to the knowledge of God. t Shall be punished as he deserueth, 1. Peter 4.18.

CHAP. XII.

HE that loueth instruction, loueth knowledge:
but he that hateth correction, *is* a foole.
2 A good man getteth fauour of the Lorde:
but the man of wicked imaginations will hee
condemne.
3 A man cannot be established by wicked-
nesse: but the a roote of the righteous shall not be
mooued.
4 A † vertuous woman *is* the crowne of her
husband: but she that maketh *him* ashamed, *is* as
corruption in his bones.
5 The thoughts of the iust *are* right: but the
counsels of the wicked are deceitfull.
6 The talking of the wicked *is* to lye in waite
for blood: but the mouth of the righteous will
b deliuer them.
7 *God* ouerthroweth the wicked, and they are
not: but the house of the righteous shall stand.
8 A man shall be commended for his wise-
dome: but the froward of heart shalbe despised.
9 He that is despised, c & *is* his owne seruant,
is better then he that boasteth himselfe and lac-
keth bread.
10 A righteous man d regardeth the life of his
beast: but the mercies of the wicked *are* cruell.
11 * He that tilleth his lande, shalbe satisfied
with bread: but he that followeth the idle, *is* de-
stitute of ‖ vnderstanding.
12 The wicked desireth the e net of euils: but
the f roote of the righteous giueth *fruite*.
13 The euill man is snared by the wickednesse
of *his* lips, but the iust shall come out of aduersitie.
14 A man shall be satiate with good things by
the fruite of *his* mouth, and the recompence of a
mans hands shall *God* giue vnto him.
15 The way of a foole *is* g right in his owne
eyes: but he that heareth counsell, *is* wise.
16 A foole in a day shall be knowen by his
anger: but he h that coureth shame, *is* wise.
17 He that speaketh trueth, will shewe righte-
ousnesse: but a false witnesse *vseth* deceite.
18 * There is that speaketh *wordes* like the
prickings of i a sworde: but the tongue of wise
men *is* health.
19 The lip of trueth shall be stable for euer:
but a lying tongue *varieth* incontinently.
20 Deceite *is* in the heart of them that ima-
gine euill: but to the counsellers of peace *shall be*
ioye.
21 There shall none iniquitie come to the iust:
but the wicked are full of euill.
22 The lying lips *are* an abomination to the
Lord: but they that deale truely *are* his delite.
23 A wise man concealeth knowledge: but
the heart of the fooles publisheth foolishnes.
24 * The hand of the diligent shall beare rule:
but the idle *shalbe* vnder tribute.

a They are so grounded in the fauour of God, that their roote shall prosper continually.
† *Ebr. strong, or painefull.*
b As their conscience is vpright, so shall they be able to speake for them selues against their accusers.
c The poore man that is contemned and yet liueth of his owne trauaile.
d Is mercifull, euen to the very beast that doeth him seruice.
* *Chap. 28. 19. ecclus. 20. 27.*
‖ *Or, defence.*
e Continually imagineth meanes how to doe harme to others.
f Meaning their heart within, which is vpright and doeth good to all.
g He standeth in his owne conceite, and condemneth all others in respect of himselfe.
h Which bridleth his affections.
* *Chap. 14. 5.*
i Which seeke nothing more then to prouoke others to anger.
* *Chap. 10. 4.*

25 Heauinesse in the heart of man doeth bring
it downe: but a k good worde reioyceth it.
26 The righteous l *is* more excellent then his
neighbour: but the way of the wicked will de-
ceiue them.
27 The deceitfull man rosteth not, that hee
m tooke in hunting: but the riches of the diligent
man *are* precious.
28 Life *is* in the way of righteousnesse, and *in*
that path way *there is* no death.

CHAP. XIII.

A Wise sonne *will obey* the instruction of his
father: but a scorner will heare no rebuke.
2 A man shall eate good things by the fruite
a of *his* mouth: but the soule of the trespassers
shall suffer violence.
3 Hee that keepeth his mouth, keepeth his
life: *but* he that openeth his lips, destruction *shall*
be to him.
4 The sluggard b lusteth, but his soule hath
nought: but the soule of the diligent shall haue
plentie.
5 A righteous man hateth lying wordes: but
the wicked causeth slander and shame.
6 Righteousnesse preserueth the vpright of
† life: but wickednesse ouerthroweth the sinner.
7 There is that maketh himselfe riche, and
hath nothing, *and* that maketh himselfe poore, ha-
uing great riches.
8 A man *will giue* his riches for the ransome
of *his* life: but the poore c cannot heare ÿ reproch.
9 The light of the righteous reioyceth: but
the candle of the wicked shall be put out.
10 Onely by pride d doeth *man* make conten-
tion: but with the well aduised *is* wisedome.
11 The e riches of vanitie shal diminish: but he
that gathereth with f the hand, shal increase *them*.
12 The hope that is deferred, *is* the fainting of
the heart: but when the desire commeth, *it is as* a
tree of life.
13 Hee that despiseth g the worde, he shall be
destroyed: but he that feareth the commaunde-
ment he shalbe rewarded.
14 The instruction of a wise man *is as* the wel-
spring of life, to turne away from the snares of
death.
15 Good vnderstanding maketh acceptable:
but the way of the disobedient *is* hated.
16 Euery wise man will worke by knowledge:
but a foole will spread abroade folly.
17 * A wicked messenger falleth h into euill:
but a faithfull ambassadour *is* preseruation.
18 Pouertie and shame *is* to him that refuseth
instruction: but hee that regardeth correction,
shalbe honoured.
19 A desire accomplished deliteth ÿ soule: but
it is an abomination to fooles to depart from euil.
20 He that walketh with the wise, shalbe wise:
but a companion of fooles shalbe i afflicted.
21 Affliction followeth sinners: but vnto the
righteous *God* will recompense good.
22 The good man shall giue inheritance vnto
his childrens children: and the k riches of the sin-
ner is layde vp for the iust.
23 Much foode *is* in the fielde of the l poore:
but *the fielde* is destroyed without discretion.
24 * He that spareth his rod, hateth his sonne:
but he that loueth him, chasteneth him betime.
25 The righteous eateth to the contentation of
his minde: but the belly of the wicked shall want.

k That is, wordes of comfort, or a chearefull minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.
l That is, more liberall in giuing.
m Although he get much by vnlawfull meanes, yet wil he not spend it vpon himselfe.
a If hee vse his tongue to Gods glory, and the profite of his neighbour, God shall blesse him.
b He euer desireth, but taketh no paynes to get any thing.
† *Ebr. way.*
c For his pouertie, he is not able to escape the threatnings, which the cruel oppressers vse against him.
d When as euery man contendeth to haue the preeminence and will not giue place to another.
e That is, goods euill gotten.
f That is, with his owne labour.
g Meaning, the worde of God, whereby he is admonished of his duetie.
* *Chap. 25. 13.*
h Bringeth many inconueniences both to himselfe and to others.
i As he is partaker of their wickednes and beareth with their vices, so shall he be punished alike as they are.
k Reade Iob 27. 16, 17.
l God blesseth the labour of the poore, and consumeth their goods, which are negligent, because they thinke they haue ynough.
* *Chap. 23. 13. ecclus. 30. 1.*

CHAP.

CHAP. XIIII.

A Wise woman a buildeth her house : but the
foolish destroyeth it with her owne handes.
2 * He that walketh in his b righteousnes, fea-
reth the Lord: but hee that is lewde in his wayes,
despiseth him.
3 In the mouth of the foolish *is* the c rod of
pride: but the lippes of the wise preserue them.
4 Where none d oxen *are*, there the cribbe *is*
emptie : but much increase *commeth* by the strength
of the oxe.
5 A faithfull witnes will not lye : but a false
record will speake lyes.
6 A scorner e seeketh wisdome, and *findeth* it
not: but knowledge *is* easie to him that will vn-
derstande.
7 Depart from the foolish man, when thou
perceiuest not *in him* the lippes of knowledge.
8 The wisdome of ỳ prudent *is* to vnderstand
his way: but the foolishnes of the fooles *is* deceite.
9 The foole maketh a mocke of f sinne : but
among the righteous *there is* fauour.
10 The heart knoweth the g bitternes of his
soule, & the stranger shal not meddle with his ioy.
11 The house of the wicked shalbe destroyed:
but the tabernacle of the righteous shall florish.
12 * There is a way that seemeth right to a
man:but the issues thereof *are* the wayes of death.
13 Euen in laughing the heart is sorowful, h and
the ende of that mirth *is* heauinesse.
14 The heart that declineth, i shall be saciate
with his owne wayes: but a good man *shall depart*
from him.
15 The foolish will beleeue euery thing: but
the prudent will consider his steppes.
16 A wise man feareth, and departeth from
euill: but a foole rageth, and is carelesse.
17 He that is hastie to anger, committeth fol-
lie, and a † busie body is hated.
18 The foolish doe inherite folly: but the pru-
dent are crowned with knowledge.
19 The euill shall bowe before the good, and
the wicked k at the gates of the righteous.
20 The poore is hated euen of his owne neigh-
bour : but the friendes of the rich *are* many.
21 The sinner despiseth his neighbour : but he
that hath mercy on the poore, *is* blessed.
22 Doe not they erre that imagine euill ? but
to them that thinke on good things, *shalbe* mer-
cie and trueth.
23 In all labour there is abundance : but the
talke of the lippes *bringeth* onely want.
24 The crowne of the wise *is* their riches, *and*
the folly of fooles *is* foolishnes.
25 A faithfull witnes deliuereth soules : but a
deceiuer speaketh lyes.
26 In the feare of the Lorde *is* an assured
strength, and his children shall haue hope.
27 The feare of the Lorde *is as* a welspring of
life, to auoyde the snares of death.
28 In the multitude of the l people is the ho-
nour of a King, and for the want of people *com-
meth* the destruction of the Prince.
29 He ỳ is slowe to wrath, *is* of great wisdome:
but he that is of an hastie minde, exalteth folly.
30 A sounde heart *is* the life of the ‖ flesh : but
enuie *is* the rotting of the bones.
31 * He that oppresseth the poore, reprooueth
him that made him : but hee honoureth him, that
hath mercy on the poore.

a That is, taketh paine to profit her familie and to doe that which concerneth her duetie in her house.
* Iob 12.4.
b That is, in vprightnesse of heart and without hypocrisie.
c His proude tongue shall cause him to bee punished.
d By the oxe is ment labour, and by the crib the barne : meaning, without labour there is no profite.
e For the maintenance of his owne ambition and not for Gods glory, as Simon Magus.
f Doth not know the grieuousnesse thereof, nor Gods iudgements against the same.
g As a mans conscience is witnes of his owne griefe: so another cannot feele the ioye and comfort, which a man feeleth in himselfe.
* Chap.16.25.
h He sheweth that the allurement vnto sinne seemeth sweete, but the end thereof is destruction.
i He that forsaketh God, shall be punished, and made weary of his sinnes wherein he delited.
† Ebr. the man of imaginations.
k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.
l That is, the strength of a King standeth in many people.
‖ Or, body.
* Chap.17.5.

32 The wicked shall be cast away for his ma-
lice : but the righteous hath hope in his death.
33 Wisedome resteth in the heart of him that
hath vnderstanding, and is knowen m in the mids
of fooles.
34 Iustice exalteth a nation, ‖ but sinne is a
shame to the people.
35 The pleasure of a King *is* in a wise seruant:
but his wrath shalbe toward him that is lewde.

CHAP. XV.

A * Soft answere putteth away wrath: but grie-
uous wordes stirre vp anger.
2 The tongue of the wise vseth knowledge
aright : but the mouth of fooles * babbleth out
foolishnesse.
3 The eyes of the Lorde in euery place be-
holde the euill and the good.
4 A wholesome tongue *is as* a tree of life: but
the frowardnes thereof *is* the breaking of ỳ minde.
5 A foole despiseth his fathers instruction: but
he that regardeth correction, is prudent.
6 The house of the righteous *hath* much trea-
sure: but in the reuenues of the wicked is a trouble.
7 The lippes of the wise doe spread abroade
knowledge : but ỳ heart of the foolish *doeth* not so.
8 The b sacrifice of the wicked *is* abominati-
on to the Lord: but the prayer of the righteous is
acceptable vnto him.
9 The way of the wicked is an abomination
vnto the Lord : but he loueth him that followeth
righteousnes.
10 Instruction is euill to him that c forsaketh
the way, *and* he that hateth correction, shall die.
11 d Hell and destruction *are* before the Lord:
how much more the hearts of the sonnes of men?
12 A scorner loueth not him that rebuketh
him, neither will he goe vnto the wise.
13 * A ioyfull heart maketh a chearefull coun-
tenance: but by the sorow of the heart the minde
is heauie.
14 The heart of him that hath vnderstanding,
seeketh knowledge : but the mouth of the foole
is fedde with foolishnesse.
15 All the dayes of the afflicted *are* euill: but a
good † conscience *is* a continuall feast.
16 * Better *is* a litle with the feare of the Lord,
then great treasure, and trouble therewith.
17 Better *is* a dinner of greene herbes where
loue *is*, then a stalled oxe and hatred therewith.
18 * An angrie man stirreth vp strife : but hee
that is slowe to wrath, appeaseth strife.
19 The way of a slouthfull man *is* as an hedge
of e thornes: but the way of the righteous is plaine.
20 * A wise sonne reioyceth the father : but a
foolish man despiseth his mother.
21 Foolishnes *is* ioy to him that is destitute of
vnderstanding : but a man of vnderstanding wal-
keth vprightly.
22 Without cousel thoughts come to nought:
but f in the multitude of counsellers there is sted-
fastnesse.
23 A ioy *commeth* to a man by the answere of
his mouth: and how good *is* a word g in due season?
24 The way of life *is* on high to the prudent,
to auoyde from hell beneath.
25 The Lorde will destroy the house of the
proude men : but hee will stablish the borders of
the widowe.
26 The thoughts of ỳ wicked are abomination
to the Lord: but the pure *haue* h pleasant wordes.

m For as much as they are conuict thereby, and put to silence.
‖ Or, and the mercie of the people is a sacrifice for sinne.
* Chap.25.15.
* Verse 28.
a For though they haue much, yet it is full of trouble and care.
b That thing is abominable before God, which the wicked thinke to be most excellent and whereby they thinke most to be accepted.
c Hee that swarueth from the word of God cannot abide to be admonished.
d There is nothing so deepe, or secret that can be hid from the eyes of God, much lesse mens thoughts.
* Chap.17.22.
† Ebr. heart.
* Psalme 37.16.
* Chap.29.22.
e That is, he euer findeth some let or stay, and dare not goe forward.
* Chap.10.1.
f Reade Chap. 11.14.
g If we will that our talke be comfortable, we must waite for time and season.
h That is, holsome and profitable to the hearers.

27 He that is griedie of gaine, troubleth his
owne house: but he that hateth giftes, shall liue.
28 The heart of the righteous studieth to an-
swere: but the wicked mans mouth babbleth euill
things.
29 The Lord is farre off from the wicked: but
he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the heart,
and a good name maketh the bones fat.
31 The eare that hearkeneth to the [i] correcti-
on of life, shall lodge among the wise.
32 Hee that refuseth instruction, despiseth his
owne soule: but he that obeyeth correction, get-
teth vnderstanding.
33 The feare of the Lorde *is* the instruction of
wisdome: and before honour *goeth* [k] humilitie.

CHAP. XVI.

THe [a] preparations of the heart *are* in man: but
the answere of the tongue *is* of the Lord.
2 All the wayes of a man *are* [b] cleane in his
owne eyes: but the Lord pondereth the spirits.
3 † Commit thy workes vnto the Lorde, and
thy thoughts shalbe directed.
4 The Lord hath made all things for his owne
sake: yea, euen the wicked for the day of [c] euill.
5 All that are proude in heart, *are* an abomi-
nation to the Lord: *though* * hand *ioyne* in hand,
he shall not be vnpunished.
6 By [d] mercy and trueth iniquitie shalbe for-
giuen, and by the feare of the Lorde they depart
from euill.
7 When the wayes of a man please the Lord,
he wil make also his enemies at peace with him.
8 * Better is a litle with righteousnesse, then
great reuenues without equitie.
9 The heart of man [e] purposeth his way: but
the Lord doeth direct his steppes.
10 A diuine sentence *shalbe* in the lips of the
King: his mouth shal not transgresse in iudgement.
11 * A true weight & balance are of the Lord:
and the weightes of the bagge *are* his [f] worke.
12 It is an abomination to Kings to commit
wickednes: for the throne is stablished [g] by iustice.
13 Righteous lips are the delite of Kings, and
the King loueth him that speaketh right things.
14 The wrath of a King *is as* [h] messengers of
death; but a wise man will pacifie it.
15 In the light of the Kings coūtenance *is* life:
and his fauour *is* [i] as a cloude of the latter raine.
16 * Howe much better is it to get wisedome
then golde? and to get vnderstanding, is more to
be desired then siluer.
17 The path of the righteous is to decline
from euill, *and* hee keepeth his soule, that keepeth
his way.
18 Pride *goeth* before destruction, and an high
minde before the fall.
19 Better it is to be of humble minde with the
lowly, then to deuide the spoyles with the proude.
20 Hee ẏ is wise in *his* busines, shall finde good:
and he * that trusteth in the Lord, he is blessed.
21 The wise in heart shall be called prudent:
and [k] the sweetenesse of the lippes shall increase
doctrine.
22 Vnderstāding *is* a welspring of life vnto them
that haue it: and the [l] instruction of fooles *is* folly.
23 The heart of the wise guideth his mouth

i That suffereth himselfe to be admonished by Gods word, which bringeth life: and so amendeth.
k Meaning, that God exalteth none, but them that are truely humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.
b Hee sheweth hereby that man flattereth himselfe in his doings: calling that vertue which God termeth vice.
† *Ebr. role.*
c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked.
* *Chap. 11.21.*
d Their vpright and repenting life shalbe a token that their sinnes are forgiuen.
* *Chap. 15.16. psal. 37.16.*
e He sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.
* *Chap. 11.1.*
f If they be true and iust, they are Gods worke, and he deliteth therein, but otherwise if they be false, they are the worke of the deuill, and to their condemnation that vse them.
g They are appointed by God to rule according to equitie and iustice.
h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the dry ground, Deut. 11.14. * *Chap 8.10.* * *Psal 125.1.* k The sweete wordes of the consolation, which come foorth of a godly heart. l Either that which the wicked teache others, or els it is folly to teache them that are malicious.

wisely, and addeth doctrine to his lippes.
24 Faire wordes *are as* an hony combe, sweete-
nesse to the soule, and health to the bones.
25 * There is a way that seemeth right vnto
man: but the issue thereof *are* the wayes of death.
26 The person that traueileth, traueileth for
himselfe: for his mouth † craueth it of him.
27 A wicked man diggeth vp euill, and in his
lippes *is* like [m] burning fire.
28 A frowarde person soweth strife: and a tale
teller maketh diuision among princes.
29 A wicked man deceiueth his neighbour, and
leadeth him into the way that is not good.
30 [n] He shutteth his eyes to deuise wickednes:
he moueth his lippes, *and* bringeth euill to passe.
31 Age is a crowne of glory, *when* it is found
in the way of [o] righteousnes.
32 He that is slowe vnto anger, is better then
the mightie man: and hee that ruleth his owne
minde, *is better* then he that winneth a citie.
33 The lot is cast into the lappe: but the whole
disposition thereof *is* [p] of the Lord.

CHAP. XVII.

BEtter is a dry morsell, if peace *be* with it, then
an house full of [a] sacrifices *with* strife.
2 * A discrete seruant shall haue rule ouer a
lewde sonne, and hee shall deuide the [b] heritage
among the brethren.
3 *As is* the fining pot for siluer, and the for-
nace for golde, so the Lord trieth the hearts.
4 The wicked giueth heede to false lippes, *and*
a lyer hearkeneth to the naughtie tongue.
5 * Hee that mocketh the poore, reprocheth
him, that made him: and he that reioyceth at de-
struction, shall not be vnpunished.
6 Childrens children are the crowne of the el-
ders: and the glory of ẏ children *are* their fathers.
7 † Hie talke becommeth not a foole, much
lesse a lying talke a prince.
8 A rewarde *is as* a stone pleasant in the eyes
of them that haue it: it prospereth, whithersoe-
uer it [c] turneth.
9 Hee that couereth a transgression, seeketh
loue: but hee that repeateth a matter, separateth
the [d] prince.
10 A reproofe entreth more into him that
hath vnderstanding, then an hundreth stripes in-
to a foole.
11 A sedicious person seeketh onely euill, and
a cruell [e] messenger shall be sent against him.
12 *It is better* for a man to meete a beare rob-
bed of her whelpes, then a [f] foole in his folly.
13 * He that rewardeth euil for good, euil shall
not depart from his house.
14 The beginning of strife *is as* one that ope-
neth the waters: therefore or the contention be
medled with, leaue off.
15 * He that iustifieth the wicked, and he that
condemneth the iust, euen they both are abomi-
nation to the Lord.
16 Wherefore is there a [g] price in the hand of
the foole to get wisdome, and *he hath* none heart?
17 A friende loueth at all times: and [h] a bro-
ther is borne for aduersitie.
18 A man destitute of vnderstanding, [i] tou-
cheth the hand, and becommeth suretie for his
neighbour.
19 He loueth transgression, that loueth strife:
and he that exalteth his [k] gate, seeketh destruction.
20 The froward heart findeth no good: and he
that

* *Chap. 14.12.*
† *Ebr. boweth vpon him.*
m For he consumeth himselfe and others.
n With his whole indeuour he laboureth to bring his wickednesse to passe.
o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.
p So that there is nothing ẏ ought to be attributed to fortune: for all things are determined in the counsell of God, which shal come to passe.

a For where as were many sacrifices, there were many portions giuen to the people, wherewith they feasted.
* *Ecclus. 10.26.*
b That is, shalbe made gouernour ouer the children.
* *Chap. 14.31.*
† *Ebr. the lippe of excellencie.*
c The rewarde hath great force to gaine the hearts of men.
d He that admonisheth the prince of his faute, maketh him his enemie.
e By the messenger is ment such meanes, as God vseth to punish the rebels.
f Whereby hee meaneth the wicked in his rage, who hath no feare of God.
* *Rom. 12.17. 1. thess. 5.15. 1. peter 3.9.*
* *Isa. 5.23. chap. 24.24.*
g What auaileth it the wicked to be riche, seeing he [illegible]teth not his minde to wisdome?
h So that hee is more then a friend, euen a brother that helpeth in time of aduersitie.
i Reade Chap. 6.1.
k Lifteth vp himselfe aboue his degree.

that hath a naughtie tongue,shall fall into euil.
21 Hee that begetteth a foole, *getteth* himselfe
sorow,and the father of a foole can haue no ioy.
22 * A ioyfull heart causeth good health: but
a sorowfull minde drieth the bones.
23 A wicked man taketh a gift out of the [l] bo-
some to wrest the wayes of iudgement.
24 * Wisdome *is* in the face of him that hath
vnderstanding: but the eyes of a foole *are* in the
[m] corners of the world.
25 A foolish sonne is a griefe vnto his father,
and a * heauines to her that bare him.
26 Surely it is not good to condemne the iust,
nor that the princes should smite *such* [n] for equitie.
27 He that hath knowledge,spareth his words,
and a man of vnderstanding *is* of an excellent
spirit.
28 Euen a foole (when hee holdeth his peace)
is counted wise, and hee that stoppeth his lippes,
prudent.

CHAP. XVIII.

For the desire *thereof* hee will [a] separate him-
selfe to seeke it, *and* occupie himselfe in all wis-
dome.
2 A foole hath no delite in vnderstanding: but
that his heart may be [b] discouered.
3 When the wicked commeth, then commeth
[c] contempt,and with the vile man reproch.
4 The wordes of a mans mouth *are like* deepe
[d] waters, *and* the welspring of wisedome *is like* a
flowing riuer.
5 It is not good to [e] accept the person of the
wicked,to cause the righteous to fal in iudgement.
6 A fooles lips come with strife, & his mouth
calleth for stripes.
7 A fooles mouth *is* his owne destruction, and
his lips *are* a snare for his soule.
8 The wordes of a tale bearer *are* as flatte-
rings,and they goe downe into the [f] bowels of the
belly.
9 He also that is slouthful in his worke,is euen
the brother of him that is a great waster.
10 The Name of the Lorde *is* a strong tower:
the righteous runneth [g] vnto it,and is exalted.
11 * The riche mans riches *are* his strong citie:
and as an hie wall in his imagination.
12 * Before destruction the heart of a man is
hautie,and before glory *goeth* lowlines.
13 * Hee that answereth a matter before hee
heare it, it is folly and shame vnto him.
14 The spirit of a man will susteine his infirmi-
tie: but [h] a wounded spirit who can beare it?
15 A wise heart getteth knowledge, and the
eare of the wise seeketh learning.
16 A mans gift [i] enlargeth him, and leadeth
him before great men.
17 [k] *He that is* first in his owne cause, *is* iust:
then commeth his neighbour,and maketh inquirie
of him.
18 The lot [l] causeth contentions to cease, and
[m] maketh a partition among the mightie.
19 A brother offended *is harder to winne* then
a strong citie, and *their* contentions *are* like the
[n] barre of a palace.
20 With the fruite of a mans mouth shall his
belly bee satisfied, *and* with the increase of his lips
shall he be filled.
21 Death & life *are* in the power of the tongue,

* Chap.15.13.
l That is,secretly and out of the bosome of the rich.
* Eccle.2.14. and 8.1.
m That is,wander to and fro and seeke not after wisdome.
* Chap.10.1.
n For their welldoing.

a He that loueth wisdome, will separate himselfe from all impediments,and giue himselfe wholy to seeke it.
b That is,that he may talke licentiously of whatsoeuer commeth to minde.
c Meaning, such one as contemneth all others.
d Which can neuer be drawen emptie,but bring euer profite.
e That is, to fauour him and support him.
f They are soone beleeued and enter most deepely.
g He sheweth what is the refuge of the godly against all troubles.
* Chap.10.15.
* Chap.16.18.
* Ecclus.11.8.
h The minde can well beare the infirmitie of the body,but when the spirit is wounded, it is a thing most hard to susteine.
i Getteth him libertie to speake, and fauour of them that are most in estimation.
k He that speaketh first,is best heard of the wicked iudge,but when his aduersarie inquireth out the matter,it turneth to his shame.
l If a controuersie cannot otherwise be decided, it is best to cast lottes to know whose the thing shalbe.
m Appeaseth their controuersie, which are so stoute that can not otherwise bee pacified.
n Which for the strength thereof will not bow nor yeelde.

and they that [o] loue it,shall eate the fruite thereof.
22 Hee that findeth [p] a wife, findeth a good
thing,and receiueth fauour of the Lord.
23 The poore speaketh *with* prayers: but the
rich answereth roughly.
24 A man *that hath* friends,*ought* to shew him-
selfe friendly: for a friend is neerer [q] then a brother.

CHAP. XIX.

Better *is the poore that walketh in his vpright-
nes,then he that abuseth his lips, and is a foole.
2 For without knowledge the minde is not
good, and he that hasteth with his feete,sinneth.
3 The foolishnesse of a man peruerteth his
way,and his heart freateth against the Lord.
4 Riches gather many friendes: but the poore
is separated from his neighbour.
5 *A false witnes shall not be vnpunished: and
he that speaketh lies,shall not escape.
6 Many reuerence the face of the prince, and
euery man *is* friend to him that giueth giftes.
7 All the brethren of the poore doe hate him:
how much more will his friendes depart farre from
him? though he be instant [a] with wordes, *yet* they
will not.
8 Hee that possesseth vnderstanding, [b] loueth
his owne soule, and keepeth wisedome to finde
goodnesse.
9 A false witnes shall not bee vnpunished: and
he that speaketh lyes,shall perish.
10 [c] Pleasure is not comely for a foole, much
lesse for a seruant to haue rule ouer princes.
11 The discretion of man deferreth his anger:
and his glory *is* [d] to passe by an offence.
12 * The Kings wrath *is* like the roaring of a
lyon: but his fauour *is* like the dew vpō the grasse.
13 *A foolish sonne *is* the calamitie of his fa-
ther,* and the contentions of a wife *are like* a con-
tinuall [e] dropping.
14 House and riches *are* the inheritance of the
fathers: but *a prudent wife *commeth* of the Lord.
15 Slouthfulnesse causeth to fall asleepe, and a
deceitfull person shall be affamished.
16 He that keepeth the commandement, kee-
peth his owne soule:*but* he that despiseth his wayes,
shall die.
17 Hee that hath mercie vpon the poore, len-
deth vnto the Lord: and the Lord will recompense
him that which he hath giuen.
18 Chasten thy sonne while there is hope, and
let not thy soule spare for his murmuring.
19 *A man* of much anger shall suffer punish-
ment: and though thou [f] deliuer *him*,yet wil *his an-
ger* come againe.
20 Heare counsell and receiue instruction, that
thou mayest be wise in thy latter ende.
21 Many deuises *are* in a [g] mans heart: but the
counsell of the Lord shall stand.
22 That that is to bee desired of a man, *is* his
[h] goodnes, and a poore man is better then a lyer.
23 The feare of the Lorde *leadeth* to life: and
hee that is filled *therewith*, shall continue,*and* shall
not be visited with euil.
24 * The slouthfull hideth his hand in *his* bo-
some,and will not put it to his mouth againe.
25 * Smite a scorner, and [i] the foolish will be-
ware: and reproue the prudent, and he will vnder-
stand knowledge.
26 Hee that destroyeth *his* father, *or* chaseth

o By the vsing of the tongue well or euill commeth the fruit thereof either good or bad.
p He that is ioyned with a vertuous woman in mariage,is blessed of the Lord,as Chap.19.14.
q That is,oft times suche are found which are more readie to doe pleasure then he that is more bound by duetie.
* Chap.28.6.
* Deuter.19.19. dan.13.62.
a To haue comfort of them.
b He that is vpright in iudgment, findeth fauour of God.
c The free vse of things are not to be permitted to him that cannot vse them aright.
d That is, to couer it by charitie and to doe therein as may most serue to Gods glory.
* Chap.20.2.
* Chap.17.21.
* Chap.21.9.
e As raine that droppeth and rotteth the house.
* Chap.18.22.
f Though for a time he giue place to counsel, yet soone after will he giue place to his raging affections.
g Mans deuise shall not haue successe, except God gouerne it, whose purpose is vnchangeable.
h That is,that he be honest: for the poore man that is honest,is to bee esteemed aboue the rich which is not vertuous.
* Chap.16.15.
* Chap.21.11.
i That is,the simple and ignorant men learne, when they see the wicked punished.

away his mother, *is* a lewde and shamefull childe.
27 My sonne, heare no more the instruction,
that causeth to erre from the words of knowledge.
28 A wicked witnes mocketh at iudgement, and
the mouth of the wicked [k] swalloweth vp iniquitie.
29 *But* iudgements are prepared for the scor-
ners, and stripes for the backe of the fooles.

CHAP. XX.

WIne [a] *is* a mocker *and* strong drinke is ra-
ging: and whosoeuer is deceiued thereby,
is not wise.
2 * The feare of the King *is* like the roaring of
a lyon: hee that prouoketh him vnto anger, [b] sin-
neth against his owne soule.
3 *It is* a mans honour to cease from strife: but
euery foole will be medling.
4 The slouthfull will not plowe, because of
winter: *therefore* shall hee begge in sommer, but
haue nothing.
5 The counsell in the heart of [c] man *is like*
deepe waters: but a man that hath vnderstanding,
will drawe it out.
6 Many men will boast, euery one of his owne
goodnes: but who can finde a faithfull man?
7 He that walketh in his integritie, *is* iust: *and*
blessed *shall* his children *be* after him.
8 A King that sitteth in the throne of iudge-
ment, [d] chaseth away all euill with his eyes.
9 * Who can say, I haue made mine heart
cleane, I am cleane from my sinne?
10 Diuers † weights, and diuers measures, both
[e] these are euen abomination vnto the Lord.
11 A child also is knowen by his dowings, whe-
ther his worke be pure and right.
12 The Lorde hath made both these, euen the
eare to heare, and the eye to see.
13 Loue not sleepe least thou come vnto po-
uertie: open thine eyes, *and* thou shalt be satisfied
with bread.
14 It is naught, it is naught, saith the buyer: but
when he is gone apart, he boasteth.
15 There is golde, and a multitude of precious
stones: but the lippes of knowledge *are* a precious
iewell.
16 * Take his [f] garment, that is suretie for a
stranger, and a pledge of him for the stranger.
17 The bread of deceit *is* sweete to a man: but
afterward his mouth shalbe filled with grauel.
18 Establish the thoughtes by counsell: and by
counsell make warre.
19 He that goeth about *as* a slanderer, discoue-
reth * secrets: therefore meddle not with him that
flattereth with his lips.
20 * Hee that curseth his father or his mother,
his light shalbe put out in obscure darkenes.
21 An heritage *is* hastely gotten at the begin-
ning, but the ende thereof shall not be blessed.
22 Say not thou, * I will recompense euill: *but*
waite vpon the Lord, and he shall saue thee.
23 * Diuers weightes *are* an abomination vnto
the Lord, and deceitfull balances *are* not good.
24 * The steps of man *are ruled* by the Lorde:
how can a man then vnderstand his owne way?
25 It is a destruction for a man to [g] deuoure
that which is sanctified, and after the vowes to
inquire.
26 A wise King scattereth the wicked, and cau-
seth the [h] wheele to turne ouer them.
27 The [i] light of the Lord *is* the breath of man,
and searcheth all the bowels of the belly.

k Take a pleasure and delite therein, as gluttons and drunkards in delicate meates and drinkes.

a By wine here is meant him that is giuen to wine, and so by strõg drinke.
* Chap. 19. 12.
b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will knowe a man either by his wordes or maners.
d Where righteous iudgement is executed, there sinne ceaseth and vice dare not appeare.
* 1. King. 8. 46. 2. chro. 6. 36. eccles. 7. 22. 1. Iohn 1. 8.
† Ebr. stone and stone, ephah and ephah.
e Reade Chap. 16. 11.

* Chap. 27. 13.
f Teach him wit, that hee cast not himselfe rashly into danger.
* Chap. 11. 13.
* Exod. 21. 17. leuit. 20. 9. matth. 15. 4.
* Deut. 32. 35. chap. 17. 13 and 24. 29. rom. 12. 17. 1. thess. 5. 15. 1. pet. 3. 9.
* Chap. 11. 1. and verse 10.
* Iere. 10. 23.
g That is, to applie it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may bee exempted from the fault.
h Which was a kinde of punishment then vsed.
i The worde of God giueth life vnto man, and causeth vs to see and trie the secret of our darke hearts. Hebr. 4. 12.

28 * Mercie and trueth preserue the King: for
his throne shall be established with mercie.
29 The beautie of yong men *is* their strength,
and the glory of the aged *is* the gray head.
30 [k] The blewnesse of the wounde serueth to
purge the euill, and the stripes within the bowels of
the belly.

CHAP. XXI.

THe [a] Kings heart *is* in the hand of the Lord, *as*
the riuers of waters: hee turneth it whitherso-
euer it pleaseth him.
2 Euery * way of a man *is* right in his owne
eyes: but the Lord pondereth the hearts.
3 * To doe iustice and iudgement is more ac-
ceptable to the Lord then sacrifice.
4 A hautie looke, and a proude heart, *which is*
the ‖ [b] light of the wicked, *is* sinne.
5 The thoughts of the diligent *do* surely *bring*
abundance: but [c] whosoeuer is hastie, *commeth* sure-
ly to pouertie.
6 * The gathering of treasures by a deceitfull
tongue *is* vanitie tossed to and fro of them that
seeke death.
7 The [d] robberie of the wicked shall destroye
them: for they haue refused to execute iudge-
ment.
8 The way of some *is* peruerted and strange:
but of the pure man, his worke *is* right.
9 * It is better to dwel in a corner of the house
toppe, then with a contentious woman in a ‖ wide
house.
10 The soule of the wicked wisheth euill: *and*
his neighbour hath no fauour in his eyes.
11 [e] When the scorner is punished, the foolish
is wise: and when one instructeth the wise, hee will
receiue knowledge.
12 The righteous [f] teacheth the house of the
wicked: *but God* ouerthroweth the wicked for
their euill.
13 Hee that stoppeth his eare at the crying of
the poore, he shall also cry and not be heard.
14 A [g] gift in secret pacifieth anger, and a gift
in the bosome great wrath.
15 It is ioye to the iust to doe iudgement: but
destruction *shalbe* to the workers of iniquitie.
16 A man that wandereth out of the way of
wisdome, shall remaine in the congregation of the
dead.
17 Hee that loueth pastime, *shall be* a poore
man: *and* he that loueth wine and oyle, shall not be
riche.
18 The [h] wicked *shalbe* a ransome for the iust,
and the transgressour for the righteous.
19 * It is better to dwell in the wildernesse, then
with a contentious and angry woman.
20 In the house of the wise is a pleasaunt trea-
sure and [i] oyle: but a foolish man deuoureth it.
21 He that followeth after righteousnesse and
mercy, shall find life, righteousnes, and glory.
22 A [k] wise man goeth vp into the citie of the
mightie, and casteth downe the strength of the
confidence thereof.
23 Hee that keepeth his mouth and his tongue,
keepeth his soule from afflictions.
24 Proud, hautie *and* scornefull *is* his name that
worketh in *his* arrogancie wrath.
25 The desire of the slouthfull [l] slayeth him:
for his handes refuse to worke.
26 Hee coueteth euermore greedily, but the
righteous giueth and spareth not.

27 The

* Chap. 19. 14.
k Sharpe punishment, that perceth euen the inward parts, is profitable for the wicked, to bring them to amendement.

a Though Kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able.
* Chap. 16. 2.
* Miche. 6. 8.
‖ Or, plowing.
b That is, the thing whereby hee is guided, or which he bringeth forth as the fruite of his worke.
c He that goeth rashly about his busines and without counsell.
* Chap. 13. 11.
d He meaneth this chiefly of Iudges and Princes which leaue that vocation whereunto God hath called them, & powle their subiects to mainteine their lustes.
* Chap. 19. 13 and 25. 24.
‖ Or, in a great familie.
e Reade Chap. 19. 25.
f Though the godly admonish them both by wordes and example of life, yet the wicked will not amend, till God destroy them.
g To doe a pleasure to the angry man, pacifieth him.
h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their places.
* Ecclus. 25. 18.
i Meaning, abundance of all things.
k Wisdome ouercommeth strength and confidence in worldly things.

l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought.

27 The * sacrifice of the wicked *is* an abomi-
nation: how much more when he bringeth it with
a wicked minde?
28 * A false witnesse shall perish: but he that
heareth, m speaketh continually.
29 A wicked man hardeneth his face: but the
iust, he will direct his way.
30 There is no wisedome, neither vnderstan-
ding, nor counsell against the Lord.
31 The horse is prepared against the daye of
battell: but saluation *is* of the Lord.

CHAP. XXII.

A * Good name is to be chosen aboue great ri-
ches, and a louing fauour is aboue siluer and
aboue golde.
2 * The rich and poore b meet together: the
Lord *is* the maker of them all.
3 * A prudent man seeth the c plague, and hi-
deth himselfe: but the foolish goe on still, and are
punished.
4 The rewarde of humilitie, *and* the feare of
God *is* riches, and glory, and life.
5 Thornes *and* snares *are* in the way of the
frowarde: *but* he that regardeth his soule, will de-
part farre from them.
6 Teache a childe d in the trade of his way,
and when he is olde, he shall not depart from it.
7 The rich ruleth the poore, and the borower
is seruant to the man that lendeth.
8 He that soweth iniquitie, shall reape afflicti-
on, and the e rod of his anger shall faile.
9 * He that hath a good f eye, he shalbe bles-
sed: for he giueth of his bread vnto the poore.
10 Cast out the scorner, and strife shal go out:
so contention and reproch shall cease.
11 Hee that loueth purenesse of heart *for* the
grace of his lippes, the g King *shalbe* his friend.
12 The eyes of the Lorde h preserue know-
ledge: but hee ouerthroweth the wordes of the
transgressour.
13 The slouthfull man saith, i A lyon *is* with-
out, I shall be slaine in the street.
14 The mouth of strange women *is as* a deepe
pit: he with whome the Lord is angry, k shall fall
therein.
15 Foolishnesse is bounde l in the heart of a
childe: but the rodde of correction shall driue it
away from him.
16 Hee that oppresseth the poore to increase
him selfe, *and* giueth vnto the riche, *shall* surely
come to pouertie.
17 ¶ Incline thine eare, and heare the wordes
of the wise, and apply thine heart vnto my know-
ledge.
18 For *it shalbe* pleasant, if thou keepe them in
thy bellie, *and if* they be directed together in thy
lippes.
19 That thy confidence may be in m the Lord,
I haue shewed thee this day: thou therefore *take
heede.*
20 Haue not I written vnto thee n three times
in counsels and knowledge,
21 That I might shewe thee the assurance of
the words of trueth to answere the words of truth
to them that send to thee?
22 Robbe not the poore, because hee is poore,
neither oppresse the afflicted † in iudgement.
23 For the Lord * will defende their cause, and
spoile the soule of those that spoile them.
24 Make o no friendship with an angrie man,

* Chap. 15.8. isa. 1.13. ecclus. 34.21.
* Chap. 19.5.
m He may boldly testifie the trueth that he hath heard.
* Eccles. 7.3.
a Which commeth by well doing.
* Chap. 29.13.
b Liue together and haue need the one of the other.
* Chap. 27.12.
c That is, the punishment, which is prepared for the wicked, and fleeth to God for succour.
d Bring him vp vertuously, and he shall so continue.
e His authoritie, whereby he did oppresse others, shalbe taken from him.
* Ecclus. 31.23.
f He that is mercifull and liberall.
g Hee sheweth that princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.
h Fauour them that loue knowledge.
i Hee derideth them that inuent vaine excuses, because they would not do their dutie.
k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.
l He is naturally giuen vnto it.
m He sheweth what the end of wisdome is: to wit, to direct vs to the Lord.
n That is, sundry times.
† Ebr. in the gates.
* Chap. 23.11.
o Haue not to do with him that is not able to rule his affections: for he woulde hurt thee by his euill conuersation.

neither goe with the furious man,
25 Least thou learne his wayes, and receiue de-
struction to thy soule.
26 Be not thou of them that p touch the hand,
nor among them that are suretie for debts.
27 If thou hast nothing to paye, why *causest
thou* that he should take thy bed from vnder thee?
28 Thou shalt not * remooue the auncient
bounds which thy fathers haue made.
29 Thou seest that a diligent man in his busi-
nesse standeth before Kings, *and* standeth not be-
fore the base sort.

CHAP. XXIII.

When thou sittest to eat with a ruler, a con-
sider diligently what is before thee,
2 b And put the knife to thy throte, if thou
be a man giuen to the appetite.
3 Be not desirous of his deintie meates: c for
it is a deceiuable meate.
4 Trauaile not too much to be rich: *but* cease
from thy d wisdome.
5 Wilt thou cast thine eyes vpon it, which is
nothing? for *riches* taketh her to her wings, as an
eagle, and flieth into the heauen.
6 Eate thou not the breade of him that hath
an e euill eye, neither desire his deintie meates.
7 For as though he thought it in his heart, so
will hee say vnto thee, Eate and drinke: but his
heart is not with thee.
8 Thou shalt vomit thy f morsels that thou
hast eaten, and thou shalt lose thy sweete words.
9 Speake not in the eares of a foole: for hee
will despise the wisdome of thy words.
10 * Remooue not the ancient boundes, and
enter not into the fields of the fatherlesse.
11 For he that redeemeth them, is mightie: he
will * defend their cause against thee.
12 Applie thine heart to instruction, and thine
eares to the words of knowledge.
13 * Withhold not correction from the childe:
if thou smite him with the rodde, he shall not die.
14 Thou shalt smite him with the rodde, and
shalt deliuer his soule from g hell.
15 My sonne, if thine heart be wise, mine heart
shall reioyce, and I also.
16 And my reines shall reioyce, when thy lips
speake righteous things.
17 * Let not thine heart bee enuious against
sinners: but *let it be* in the feare of the Lord con-
tinually.
18 For surely there is an ende, h and thy hope
shall not be cut off.
19 O thou my sonne, heare, and bee wise, and
guide thine heart in the i way.
20 Keepe not company with † drunkards, *nor*
with † gluttons.
21 For the drunkard and the glutton shall be
poore, and the sleeper shalbe clothed with ragges.
22 Obey thy father that hath begotten thee,
and despise not thy mother when she is olde.
23 Bye k the trueth, but sell it not: *likewise*
wisdome, and instruction, and vnderstanding.
24 The father of the righteous shal greatly re-
ioyce, and hee that begetteth a wise childe, shall
haue ioy of him.
25 Thy father and thy mother shall be glad,
and she that bare thee shall reioyce.
26 My sonne, giue mee l thine heart, and let
thine eyes delite in my wayes.
27 * For a whore *is as* a deepe ditche, and a
strange

p Which rashly put themselues in danger for others, as Chap. 6.1.
* Deut. 27.17. chap. 23.10.
a Eate with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the riche, when they bid their inferiours to their tables, it is not for the loue they bare them, but for their owne secret purposes.
d Bestow not the gifts that God hath giuen thee, to get worldly riches.
e That is, couetous, as contrary a good eye is taken for liberall, as Chap. 22.9.
f He wil not cease till he hath done thee some harme, and his flattering words shall come to no vse.
* Deut. 27.17. chap. 22.28.
* Chap. 22.23.
* Chap. 13.24. and 19.18. ecclus. 30.1.
g That is, from destruction.
* Psal. 37.1. chap. 24.1.
h The prosperitie of the wicked shall not continue.
i In the obseruation of Gods commandements.
† Ebr. wine bibbers.
† Ebr. deuourers of flesh.
k Spare no cost for trueths sake, neither depart from it for any gaine.
l Giue thy selfe wholy to wisedome.
* Chap. 22.14.

strange woman *is as* a narrow pit.

28 * Also she lieth in wait as for a pray, [m] and she increaseth the transgressers among men.

29 To whome is woe? to whome is sorow? to whom is strife? to whom is murmuring? to whom are woundes without cause? *and* to whome is the rednesse of the eyes?

30 *Euen* to them that tarie long at the wine, to them that goe, [n] and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, *and* when it sheweth his colour in the cup, *or* goeth downe pleasantly.

32 In the ende thereof it will bite like a serpent, and hurt like a cockatrise.

33 Thine [o] eyes shall looke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt bee as one that sleepeth in the middes of the [p] sea, and as hee that sleepeth in the top of the mast.

35 They haue stricken mee, *shalt thou say, but* I was not sicke: they haue beaten mee, *but* I knew not, when I awoke: *therefore* will I [q] seeke it yet still.

CHAP. XXIIII.

Bee * not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lippes speake mischiefe.

3 Through wisdome is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers bee filled with all precious, and pleasant riches.

5 A wise man *is* strong: for a man of vnderstanding encreaseth *his* strength.

6 *For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsell *is* health.

7 Wisdome is hie to a foole: *therefore* he can not open his mouth in the [a] gate.

8 Hee that imagineth to doe euill, men shall call him an authour of wickednesse.

9 The wicked thought of a foole *is* sinne, and the scorner *is* an abomination vnto men.

10 *If* thou bee [b] faint in the day of aduersitie, thy strength *is* small.

11 Deliuer them that are drawen [c] to death: and wilt thou not preserue them ŷ are led to be slaine?

12 If thou say, Beholde, we knew not of it: he that pondereth the heartes, doeth not hee vnderstand it? and hee that keepeth thy soule, knoweth he it not? will not he also recompense euery man according to his workes?

13 My sonne, eate [d] hony, for it is good, and the hony combe, *for it is* sweet vnto thy mouth.

14 So shall the knowledge of wisdome be vntõ thy soule, if thou finde it, and there shall be an ‖ end, and thine hope shall not be cut off.

15 Laye no waite, O wicked man, against the house of the righteous, and spoile not his resting place.

16 For a iust man [e] falleth seuen times, and riseth againe: but the wicked fall into mischiefe.

17 Bee thou not glad when thine enemie falleth, and let not thine heart reioyce when hee stumbleth,

18 Least the Lord see it, and it displease him, and he turne his wrath [f] from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall bee none ende *of plagues* to

*Chap.7.12.
m She seduceth many, and causeth them to offend God.
n Which by arte make wine stronger, and more pleasant.
o That is, drunkennes shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennes make them more insensible then beastes, yet can they not refraine.
*Psal.37.1. chap.23.17.
*Chap.20.18.
a In the place where wisdome should be shewed.
b Man hath no triall of his strength till he be in troubles.
c None can be excused, if he helpe not the innocent when he is in danger.
d As hony is sweet and pleasant to the taste, so wisdome is to the soule.
‖ Or, reward.
e He is subiect to many perils: but God deliuereth him.
f To be auenged on thee.
*Psal.37.1. chap.23.17.

the euill man: * the light of the wicked shall bee put out.

21 My sonne feare the Lord, and the King, *and* meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them [g] both?

23 ALSO THESE THINGS PERTEINE TO THE VVISE, It is not good † to haue respect of any person in iudgement.

24 He that saith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke *him*, shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lippes of him that answereth vpright words.

27 Prepare thy worke without, and make readie thy thinges in the fielde, [h] and after, builde thine house.

28 Be not a witnes against thy neighbor without cause: for wilt thou deceiue with thy lippes?

29 * Say not, I will do to him, as he hath done to mee, I [i] will recompence euery man according to his worke.

30 I passed by the fielde of the slouthfull, and by the vineyarde of the man destitute of vnderstanding.

31 And lo, it was al growen ouer with thornes, *and* nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I behelde, *and* I considered it well: I looked vpon it, *and* [k] receiued instruction.

33 *Yet* a litle sleepe, [l] a litle slumber, a litle folding of the hands to sleepe.

34 So thy pouertie commeth *as* one that trauelleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah King of Iudah [b] copied out.

The glorie of God *is* to [c] conceale a thing secret: but the [d] Kings honour *is* to search out a thing.

3 The heauens in height, & the earth in deepnes, and the [e] Kings heart can no man search out.

4 Take the [f] drosse from the siluer, and there shall proceed a vessell for the finer.

5 Take [g] away the wicked from the King, & his throne shalbe stablished in righteousnesse.

6 Boast not thy selfe before the King, & stand not in the place of great men.

7 * For it is better, that it be saide vnto thee, Come vp hither, then thou to be put lower in the presence of the prince whõ thine eyes haue seene.

8 Goe not foorth hastily to strife, least thou know not what to doe in the ende thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Least he that heareth it put thee to shame, and thine infamie doe not [h] cease.

11 A word spoken in his place, *is like* apples of golde with pictures of siluer.

12 He that reproueth the wise, *and* the obedient eare, *is as* a golden earering and an ornament of fine golde.

*Chap.13.9.
g Meaning, either of the wicked, and seditious, as verse 19. and 21, or of them that feare not God nor obey their King.
† Ebr. to knowe the face.
*Chap.17.15. Isa.5.23.
h Be sure of the meanes howe to compasse it before thou take any enterprise in hand.
*Chap.20.22.
i Hee sheweth what is the nature of the wicked, to reuenge wrong for wrong.
k That I might learne by anothers mans fault.
l Reade Chap. 6.10.
a Whome Hezekiah appointed for this purpose.
b That is, gathered out of diuers books of Salomõ.
c God doeth not reueile the cause of his iudgements to man.
d Because the King ruleth by the reueiled worde of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.
e Hee sheweth that it is too hard for man to attaine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his duetie.
f When vice is remooued from a King, he is a meet vessell for the Lords vse.
g It is not enough that he be pure himselfe, but that he put away others that be corrupted. *Luke 14.10. h Least whereas thou thinkest by this meanes to haue an end of the matter, it put thee to farther trouble.

13 As the i colde of the snowe in the time of
haruest, *so is* a faithfull messenger to them that
send him: for he refresheth the soule of his masters.
14 A man that boasteth of false liberalitie, *is*
like k cloudes and winde without raine.
15 A Prince is pacified by staying l of anger,
and a soft tongue breaketh the m bones.
16 *If* thou haue found hony, eate that is n suffi-
cient for thee, least thou be ouerfull, & vomit it.
17 Withdrawe thy foote from thy neighbours
house, least he be weary of thee, and hate thee.
18 A man that beareth false witnes against his
neighbour, *is like* an hammer and a sword, and a
sharpe arrowe.
19 Confidence in an vnfaithful man in time
of trouble, *is like* a broken tooth and a sliding
foote.
20 Hee that taketh away the garment in the
colde season, *is like* vineger *powred* vpon o || nitre,
or *like* him that singeth songs to an heauy heart.
21 * If hee that hateth thee be hungry, giue
him bread to eate, and if he be thirstie, giue him
water to drinke.
22 For thou shalt lay p coales vpon his head,
and the Lord shall recompense thee.
23 *As* the Northwinde driueth away the
raine, so doeth an angry countenance the slan-
dering tongue.
24 * It is better to dwell in a corner of the
house top, then with a contentious woman in a
wide house.
25 *As are* the colde waters to a weary soule,
so *is* good newes from a farre countrey.
26 A righteous man falling downe before the
wicked, *is like* a troubled wel, & a corrupt spring.
27 It is not good to eate much hony: * so to
search their owne glory *is not* glory.
28 A man that refraineth not his appetite, *is*
like a citie which is q broken downe *and* without
walles.

CHAP. XXVI.

AS the snowe in the sommer, and as the raine
in the haruest *are not meete*, so is honour vn-
seemely for a foole.
2 As the sparowe by flying, and the swallow
by flying *escape*, so the curse *that is* causeles, shall
not come.
3 Vnto the horse *belongeth* a whip, to the asse
a bridle, and a rod to the fooles backe.
4 Answere not a foole a according to his foo-
lishnes, least thou also be like him.
5 Answere a foole b according to his foolish-
nes, least he be wise in his owne † conceite.
6 He that sendeth a message by the hand of a
foole, *is as* he that cutteth off c the feete d and
drinketh iniquitie.
7 *As* they that lift vp the legs of the lame, so
is a parable in a fooles mouth.
8 As the closing vp of a *precious* stone in an
heape of stones, so *is* he ŷ giueth glory to a foole.
9 *As* a thorne standing e vp in the hand of a
drunkard, so *is* a parable in the mouth of fooles.
10 f The excellent that formed all things, both
rewardeth the foole & rewardeth the trāsgressers.
11 * As a dog turneth againe to his owne vo-
mit, *so* a foole turneth to his foolishnes.
12 Seest thou a man wise in his owne con-
ceite? g more hope *is* of a foole then of him.
13 The slouthfull man sayth, h A lyon *is* in the
way: a lyon *is* in the streetes.

i In the time of great heate when men desire colde.
k Which haue an outward appearance, and are nothing within.
l By not ministring occasion to prouoke him farther.
m That is, the heart that is bent to anger, as Chap. 15.1.
n Vse moderatly the pleasures of this world.
o Which melteth it, & consumeth it.
|| Or, *Alume.*
* *Rom.12.20.*
p Thou shalt as it were by force ouercome him, in so much that his owne conscience shall moue him to acknowledge the benefites, and his heart shalbe inflamed.
* *Chap.21.9.*
* *Ecclus.3.22.*
q And so is in extreme danger.
a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
† *Ebr. eyes.*
c To wit, of the messenger whome he sendeth.
d That is, receiueth domage thereby.
e Whereby hee both hurteth himselfe and others.
f Meaning God,
* *2.Pet.2.22.*
g For the foole will rather be councelled then he: also the foole sinneth of ignorance, and the other of malice.
h Reade Chap. 22.13.

14 *As* the doore turneth vpon his hinges, *so*
doeth the slouthfull man vpon his bed.
15 * The slouthfull hideth his hand in *his* bo-
some, *and* it grieueth him to put it againe to his
mouth.
16 The sluggard is wiser in his owne conceite,
then seuen *men* that can render a reason.
17 He that passeth by and medleth with the
strife *that belongeth* not vnto him, *is as* one that
taketh a dog by the eares.
18 As he that faineth himselfe mad, casteth
fire brands, arrowes, and mortall things,
19 So *dealeth* the deceitfull man i with his
friend and saith, Am not I in sport?
20 Without wood the fire is quenched, and
without a talebearer strife ceaseth.
21 * *As* ŷ cole *maketh* burning coles, & wood
a fire, so the contentious man *is apt* to kindle strife.
22 * The wordes of a tale bearer *are* as flatte-
rings, and they goe downe into the bowels of the
belly.
23 *As* siluer drosse ouerlayde vpon a pot-
sheard, *so are* burning lips, and k an euill heart.
24 He that hateth, will counterfaite with his
lips, but in his heart he layeth vp deceite.
25 Though he spake fauourably, beleeue him
not: for *there are* l seuen abominations in his
heart.
26 Hatred may be couered by deceite: *but* the
malice thereof shall be discouered in the m con-
gregation.
27 * He that diggeth a pit shall fall therein, and
he that rolleth a stone, it shall returne vnto him.
28 A false tongue hateth the afflicted, and a
flattering mouth causeth ruine.

CHAP. XXVII.

BOast not thy selfe of to a morrowe: for thou
knowest not what a day may bring forth.
2 Let another man prayse thee, and not thine
owne mouth: a stranger, and not thine owne lips.
3 * A stone *is* heauie, and the sand weightie:
but a fooles wrath *is* heauier then them both.
4 Anger *is* cruel, and wrath *is* raging: but who
can stand before b enuie?
5 Open rebuke *is* better then secret loue.
6 The wounds of a louer *are* faithful, and the
kisses of an enemie *are* c pleasant.
7 * The person that is full, despiseth an hony
combe: but vnto the hungry soule euery bitter
thing is sweete.
8 As a bird that wandreth from her nest, so *is*
a man that wandreth from his owne place.
9 *As* oyntment and perfume reioyce the
heart, so *doeth* the sweetenes of a mans friend by
heartie counsell.
10 Thine owne friend and thy fathers friend
forsake thou not: neither enter into thy brothers
d house in the day of thy calamitie: *for* better is a
neighbour *that is* neere, then a brother farre off.
11 My sonne, be wise, and reioyce mine heart,
that I may answere him that reprocheth me.
12 * A prudent man seeth the plague, and hi-
deth himselfe: but the foolish goe on still, *and*
are punished.
13 * Take his garment that is surety for a
stranger, and a pledge of him for the stranger.
14 He that † prayseth his friend with a loude
voyce, rising f earely in the morning, it shal bee
counted to him as a curse.
15 * A continual dropping in the day of raine,
and

* *Chap.19.24.*
i Which dissembleth himselfe to be that he is not.
* *Ecclus.28.10.*
* *Chap.18.8.*
k They will soone breake out and vtter themselues.
l Meaning many, he vseth the nomber certaine for the vncertaine.
m In the assembly of the godly.
* *Eccles.10.8.* *ecclus.27.26.*
a Delay not the time, but take occasion when it is offered.
* *Ecclus.22.15.*
b For the enuious are obstinate and cannot be reconciled.
c They are flattering, and seeme friendfull.
* *Iob.6.6.*
d Trust not to any worldly helpe in the day of thy trouble.
e Reade Chap. 22.3.
* *Chap.20.16.*
† *Ebr. blesseth.*
f Hastily & without cause.
* *Chap.19.13.* *and 21.9.*

and a contentious woman are alike.
16 He that hideth her, hideth the winde, & *she is as* ẏ oyle in his right hand, that vttereth it selfe.
17 Yron sharpeneth yron, so doeth g man sharpen the face of his friend.
18 He that keepeth the fig tree, shall eate the fruite thereof: so he that waiteth vpon his master, shall come to honour.
19 As in water face *answereth* to face, h so the heart of man to man.
20 The graue and destruction can neuer be full, so * the eyes of man can neuer be satisfied.
21 * *As is* the fining pot for siluer and the fornace for golde, *so is* euery man according to his i dignitie.
22 Though thou shouldest bray a foole in a morter among wheate brayed with a pestell, *yet* will not his foolishnes depart from him.
23 Be diligent to know the state of thy flocke, and take heede to the heardes.
24 For riches *remaine* not alway, nor the crowne from generation to generation.
25 The hey discouereth it selfe, and the grasse appeareth, and the heardes of the mountaines are gathered.
26 The k lambes *are* for thy clothing, and the goates *are* the price of the fielde.
27 And let the milke of the goates *be* sufficient for thy foode, for the foode of thy familie, and for the sustenance of thy maydes.

g One hastie man prouoketh an other to anger.
h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
*Ecclus.14.9.
*Chap.17.3.
i That is, he is either knowen to be ambitious and glorious, or humble and modest.
k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preseruation of his gifts.

CHAP. XXVIII.

The wicked a flee when none pursueth: but the righteous are bolde as a lyon.
2 For the transgression of the land b *there are* many princes thereof: but by a man of vnderstanding and knowledge *a realme* likewise endureth long.
3 A poore man, if he oppresse the poore, is like a raging raine, that *leaueth* no foode.
4 They that forsake the Law, prayse the wicked: but they that keepe the Law, set themselues against them.
5 Wicked men vnderstand not iudgement: but they that seeke the Lorde vnderstand all things.
6 * Better is the poore that walketh in his vprightnes, then hee that peruerteth *his* wayes, though he be riche.
7 He that keepeth the Law, *is* a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.
8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will be mercifull vnto the poore.
9 He that turneth away his eare from hearing the Law, euen his prayer shalbe d abominable.
10 He that causeth the righteous to go astray by an euill way, shal fall into his owne pit, and the vpright shall inherite good things.
11 The riche man is wise in his owne conceite: but the poore that hath vnderstanding, can trie e him.
12 * When righteous men reioyce, *there is* great glory: but when the wicked come vp, the man f is tried.
13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh *them*, shall haue mercy.
14 Blessed *is* the man that g feareth alway: but he that hardeneth his heart, shall fall into euill.
15 *As* a roaring lyon, and an hungry beare,

a Because their owne conscience accuseth them.
b The state of the common weale is often times changed.
*Chap.19.1.
c For God will take away the wicked vsurer, & giue his goods to him that shall bestowe them well.
d Because it is not of faith, which is grounded of Gods worde, or Lawe, which the wicked contemne.
e And iudge that he is not wise.
*Chap.29.2.
f He is knowen by his doings to be wicked.
g Which standeth in awe of God and is afraid to offend him.

so is h a wicked ruler ouer the poore people.
16 A prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnes, shall prolong *his* dayes.
17 A man that doeth violence against the blood of a person, shall flee vnto the graue, *and* they shall not i stay him.
18 He that walketh vprightly, shalbe saued: but he that is froward in *his* wayes, shall once fall.
19 * He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filled with pouertie.
20 A faithfull man shall abound in blessings, and * he that maketh haste to be riche, shall not be innocent.
21 To haue respect of persons is not good: for *that* man will transgresse for a piece of k bread.
22 A man with a wicked l eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.
23 He that rebuketh a man, shall finde more fauour a length, then he that flattereth with *his* tongue.
24 Hee that robbeth his father and mother, and sayth, It is no transgression, is the companion of a man that destroyeth.
25 He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lorde, shall be m fatte.
26 Hee that trusteth in his owne heart, is a foole: but he that walketh in wisedome, shall be deliuered.
27 He that giueth vnto the poore, shall not lacke: but he that hideth his eyes, *shall haue* many curses.
28 *When the wicked rise vp, men hide them selues: but when they perish, ẏ righteous increase.

h For he can neuer be satisfied, but euer oppresseth & spoyleth.
i None shalbe able to deliuer him.
*Chap.12.11. ecclus.20.27.
*Chap.13.11. and 20.21.
k He will be abused for nothing.
l Meaning him that is couetous.
m Shall haue all things in abundance.
*Chap.29.2.

CHAP. XXIX.

A Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed and can not be cured.
2 * When the righteous ‖ are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.
3 A man that loueth wisdome, reioyceth his father: but * he that feedeth harlots, wasteth *his* substance.
4 A King by iudgement mainteineth ẏ countrey: but a man *receiuing* gifts, destroyeth it.
5 A man that flattereth his neighbour, a spreadeth a net for his steps.
6 In the transgression of an euill man *is* his b snare: but the righteous doeth sing and reioyce.
7 The righteous knoweth the cause of the poore: *but* the wicked regardeth not knowledge.
9 Scornefull men bring a citie into a snare: but wise men turne away wrath.
9 *If* a wise man contend with c a foolish man, whether he be angry or laugh, there *is* no rest.
10 Bloodie men hate him that is vpright: but the iust haue care of his soule.
11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.
12 Of a prince that hearkeneth to lyes, all his seruannts *are* wicked.
13 * The poore and the vsurer meete together, *and* the Lord lighteneth both their eyes.
14 * A king that iudgeth the poore in trueth, his throne shall be established for euer.
15 The rodde and correction giue wisdome: but

*Chap.28.12. & 28.
‖ Or, *are increased*.
*Luk.15.13.
a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.
b He is euer ready to fall into the snare that he layeth for others.
c He can heare no admonition, in what sort soeuer it is spoken.
*Chap.22.2.
*Chap.20.28.

but a childe set at libertie, maketh his mother a-
shamed.
16 When the wicked are increased, transgres-
sion increaseth: but the righteous shall see their fal.
17 Correct thy sonne & he will giue thee rest,
and will giue pleasures to thy soule.
18 d Where there *is* no vision, the people de-
cay : but he that keepeth the Lawe, *is* blessed.
19 A e seruant wil not be chastised with words:
though he vnderstand, yet he will not || answere.
20 Seest thou a man hastie in his matters? *there*
is more hope of a foole, then of him.
21 He that delicately bringeth vp his seruant
from youth, at length he will be euen *as* his sone.
22 * An angry man stirreth vp strife, and a fu-
rious man aboundeth in transgresion.
23 * The pride of a man shall bring him lowe:
but the humble in spirit shall enioy glory.
24 He that is partner with a theefe, hateth his
owne soule: he heareth cursing & declareth it not.
25 The feare of man bringeth a f snare: but he
that trusteth in the Lord, shalbe exalted.
26 Many doe seeke the face of the ruler : but
euery mans g iudgement *commeth* from the Lord.
27 A wicked man *is* abomination to the iust,
and he that is vpright in *his* way, *is* abomination
to the wicked.

d Where there are not faithfull ministers of the worde of God.
e He that is of a seruile and rebellious nature.
|| *Or, regarde.*
* *Chap.15.18.*
* *Iob.22.29.*
f He that feareth man more then God, falleth into a snare and is destroyed.
g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

CHAP. XXX.

1 To humble our selues in consideration of Gods workes. 5 The worde of God is perfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer saciate. 18 Of others that are wonderfull.

THE VVORDES OF a AGVR THE SONNE OF IAKEH.

THe prophecie *which* ẏ man spake vnto Ithiel,
euen to b Ithiel, and Vcal.
2 Surely I am more c foolish then any man,
and haue not the vnderstanding of a man in me.
3 For I haue not learned wisedome, nor at-
teined to the knowledge of holy things.
4 Who hath ascended vp to d heauen, and des-
cended? Who hath gathered the winde in his fist?
Who hath bound the waters in a garment ? Who
hath established all the endes of the world? What
is his name, and what is his sonnes name, if thou
canst tell?
5 * Euery worde of God is pure: he is a shield
to those that trust in him.
6 * Put nothing vnto his wordes, least hee re-
proue thee, and thou be found a lyar.
7 Two e things haue I required of thee: denie
me them not before I die.
8 Remooue farre from mee vanitie and lyes:
giue me not pouertie, nor riches : feede me with
foode conuenient for me,
9 Least I be full, & denie *thee*, and say, f Who
is the Lorde? and least I be poore and steale, and
take the Name of my God *in vaine*,
10 Accuse not a seruant vnto his master, lest he
curse thee, g when thou hast offended.
11 *There is* a generation that curseth their fa-
ther, and doeth not blesse their mother.
12 *There is* a generation that are pure in their
owne conceite, and *yet* are not washed from their
filthinesse.
13 *There is* a generation whose eyes are hauty,
and their eye liddes are lifted vp.
14 *There is* a generation, whose teeth *are as*
swordes, and their chawes *as* kniues to eate vp the
afflicted out of the earth, and the poore from a-
mong men.

a Who was an excellent man in vertue and knowledge in the time of Salomon.
b Which were Agurs schollers or friendes.
c Herein he declareth his great humilitie, who would not attribute any wisdome to himselfe, but al vnto God.
d Meaning, to knowe the secrets of God, as though he would say, None.
* *Psal.19 8.*
* *Deut.4.2. and 12.32.*
e He maketh this request to God.
f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.
g In accusing him without cause.

15 The horse leache hath two h daughters
which crie, Giue, giue. There be three things that
will not be satisfied : *yea*, foure that say not, It is
ynough.
16 The graue, and the barren wombe, the earth
that cannot bee satisfied with water, and the fire
that sayeth not, It is ynough.
17 The eye that mocketh *his* father and despi-
seth the instruction of *his* mother, let ẏ rauens i of
the valley picke it out, and the yong eagles eate it.
18 There be three thinges hid from me : yea,
foure that I know not,
19 The way of an Eagle in the aire, the way of
a serpent vpon a stone, the way of a ship in ẏ mids
of the sea, and the way of a man with a maide,
20 Such is the way also of an adulterous wo-
man: she eateth and k wipeth her mouth, and saith, I
haue not committed iniquitie.
21 For three things the earth is moued: yea, for
foure it cannot susteine it selfe.
22 For l a seruant when he reigneth, & a foole
when he is filled with meate,
23 For the hatefull woman, when she is marri-
ed, & for a handmaid that is m heire to her mistres.
24 These be foure smal things in the earth, yet
they are n wise, and full of wisedome.
25 The pismires a people not strong, yet pre-
pare they their meate in sommer:
26 The conies a people not mighty, yet make
their houses in the rocke:
27 The grashopper hath no King, yet go they
forth all by bandes:
28 The spider taketh holde o with *her* hands,
and is in Kings palaces.
29 There be three thinges that order well *their*
going : yea, foure are comely in going,
30 A lion which is strong among beastes, and
turneth not at the sight of any :
31 A lusty grayhound, and a goate, and a King
against whom there is no rising vp.
32 If thou hast bene foolish in lifting thy selfe
vp, and if thou hast thought wickedly, *lay* thine
hand p vpon *thy* mouth.
33 When one churneth milke, hee bringeth
foorth butter : and he that wringeth his nose, cau-
seth blood to come out : so he that forceth wrath,
bringeth foorth strife.

h The leach hath two forkes in her tongue, which here he calleth her two daughters, whereby she sucketh the blood, and is neuer saciate: euen so are the couetous extortioners insatiable.
i Which haunt in the valley for carions.
k She hath her desires, and after counterfaiteth as though she were an honest woman.
l These commonly abuse the state whereunto they are called
m Which is maried to her master after the death of her mistres.
n They conteine great doctrine and wisedome.
o If man be not able to compasse these common things by his wisedome, we cannot attribute wisdome to man but follie.
p Make a stay and continue not in doing euill.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wise and worthie woman.

1 THE VVORDES OF KING a LE-
muel : The b prophecie which his mother
taught him.

WHat my sonne! & what the sonne of c my
wombe! and what, O sonne of my desires!
3 Giue not thy strength vnto women, d nor
thy wayes, *which is* to destroy Kings.
4 It is not for Kings, O Lemuel, it is not for
Kings to drink wine, nor for princes e strōg drinke,
5 Lest he drinke and forget the decree, and
change the iudgement of all the children of affli-
ction.
6 Giue ye strong drinke vnto him that is rea-
die to perish, and wine vnto them that haue griefe
of heart.
7 Let him drinke, that he may forget f his po-
uertie, and remember his miserie no more.
8 Open thy mouth for the g dumme in the

a That is, of Salomon, who was called Lemuel, that is of God, because God had ordeined him to be king ouer Israel.
b The doctrine which his mother Bath-sheba taught him.
c By this often repetition of one thing she declareth her motherly affection.
d Meaning, that women are the destruction of Kings, if they haunt them.
e That is, the King must not giue himselfe to wantonnesse and neglect his office which is to execute iudgement.
f For wine doth comfort the heart, as Psal. 104.15.
g Defend their cause that are not able to helpe themselues.

cause

cause of all the children of destruction.
9 Open thy mouth: iudge righteously, and
iudge the afflicted, and the poore.
10 ¶ Who shall finde a vertuous woman? for
her price *is* farre aboue the pearles.
11 The heart of her husbande trusteth in her,
and he shall haue no neede of [h] spoyle.
12 She will doe him good, and not euill all the
dayes of her life.
13 She seeketh wooll and flaxe, and laboureth
cheerefully with her hands.
14 She is like the shippes of marchants: shee
bringeth her foode from a farre.
15 And she riseth, whiles it is yet night: and gi-
ueth ‖ the portion to her houshold, and the [i] ordi-
narie to her maides.
16 She considereth a field, and [k] getteth it: *and*
with the fruite of her handes she planteth a vine-
yarde.
17 She girdeth her loynes with strength, and
strengtheneth her armes.
18 She feeleth that her marchandise is good:
her candle is not put out by night.
19 She putteth her hands to the wheele, and
her hands handle the spindle.
20 She stretcheth out her hande to the poore,
and putteth foorth her hands to the needie.
21 She feareth not the snowe for her familie:
for all her familie is clothed with ‖ skarlet.
22 She maketh her selfe carpets: fine linen and
purple *is* her garment.
23 Her husband *is* known in the [l] gates, when
he sitteth with the Elders of the land.
24 She maketh ‖ sheetes, and selleth them, and
giueth girdles vnto the marchant.
25 [m] Strength and honour *is* her clothing, and
in the latter day she shal reioyce.
26 She openeth her mouth with wisedome, and
the [n] law of grace *is* in her tongue.
27 She ouerseeth the wayes of her housholde,
and eateth not the bread of idlenes.
28 Her children rise vp, and [o] call her blessed:
her husband also shal praise her, *saying*,
29 Many daughters haue done vertuously: but
thou surmountest them all.
30 Fauour *is* deceitfull, and beautie *is* vanitie:
but a woman that feareth the Lorde, she shall bee
praysed.
31 Giue [p] her of the fruit of her hands, and let
her owne workes praise her in the [q] gates.

h He shall not neede to vse any vnlawfull meanes to gaine his liuing.
‖ *Or, meate, as Psal.* 111.5.
i She prepareth their meate betime.
k She purchaseth it with the gaines of her trauaile.
‖ *Or, with double.*
l In the assemblies and places of iudgement.
‖ *Or, linnen cloth.*
m After that hee had spoken of the apparell of the bodie, he nowe declareth the apparell of the spirite.
n Her tongue is as a booke whereby one might learne many good things: for she deliteth to talke of the worde of God.
o That is, doe her reuerence.
p Confesse her diligent labours and commend her therefore.
q Forasmuch as the most honourable are clad in the apparell that she made.

ECCLESIASTES, OR THE PREACHER.

THE ARGVMENT.

Salomon as a Preacher & one that desired to instruct all in the way of saluatiō, describeth the deceiueable vanities of this worlde: that man shoulde not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shal enioy his presence: so that al other things must be reiected, saue in as much as they further vs to atteine to this heauenly treasure, which is sure and permanent, and cannot be founde in any other saue in God alone,

CHAP. I.

2 *All things in this worlde are full of vanitie, and of none endurance.* 13 *All mans wisedome is but follie and griefe.*

THe wordes of the [a] Preacher, the
sonne of Dauid King in Ierusalem.
2 [b] Vanitie of vanities, saith the
Preacher: vanitie of vanities, all *is*
vanitie.
3 What remaineth vnto man in
all his [c] trauaile, which he suffereth vnder ẏ sunne?
4 *One* generation passeth, and *another* gene-
ration succeedeth: but the earth remaineth for
[d] euer.
5 The sunne riseth, and ẏ sunne goeth down,
and draweth to his place, where he riseth.
6 The [e] winde goeth towarde the South, and
compasseth toward the North: the winde goeth
round about, and returneth by his circuites.
7 * All the riuers go into the sea, yet the sea is
not full: *for* the riuers go vnto the place, [f] whence
they returne, and goe.
8 All things are full of labour: man cannot
vtter it: the eye is not satisfied with seeing, nor the
eare filled with hearing.
9 [g] What is it that hath bene? that that shal-
be: and what is that hath bene done? that which
shalbe done: and there *is* no newe thing vnder
the sunne.
10 Is there any thing, whereof one may say,
Beholde this, it is newe? it hath bene already in
the olde time that was before vs.
11 There is no memorie of the former, neither
shall there be a remembraunce of the latter that
shalbe, with them that shal come after.
12 ¶ [h] I the Preacher haue bene King ouer Is-
rael in Ierusalem.
13 And I haue giuen mine heart to search and
finde out wisedome by al things that are done vn-
der the heauen: (this sore trauaile hath GOD
giuen to the sonnes of men, [i] to humble them
thereby.)
14 I haue considered all the workes that are
done vnder the sunne, and beholde, all *is* vanitie,
and vexation of the spirite.
15 That which is [k] crooked, can none make
straight: & that which faileth cannot be nombred.
16 I thought in mine heart, and said, Behold, I
am become great, and excell in wisedome all them
that haue bene before me in Ierusalem: and mine
heart hath seene much wisedome and knowledge.
17 And I gaue mine heart to knowe wisedome
and knowledge, [l] madnes and foolishnes: I knew
also that this is a vexation of the spirit.
18 For in the multitude of wisedome *is* much
[m] griefe: and hee that increaseth knowledge, in-
creaseth sorowe.

a Salomon is here called a Preacher, or one that assembleth the people, because hee teacheth the true knowledge of God, and how men ought to passe their life in this transitorie worlde.
b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this worlde all things are as vanitie and nothing.
c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.
d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption. e By the sunne, winde, and riuers he sheweth that the greatest labour and longest hath an ende, and therefore there can bee no felicitie in this worlde. * *Ecclus.* 40.11. f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the sea againe, g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

h He proueth that if any could haue attained to felicitie in this world by labour and studie, he chiefly should haue obteined it, because he had giftes and aides of God thereunto aboue all other.
i Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teache him to depend onely vpon God.
k Man is not able by all his diligence to cause things to go otherwise then they doe: neither can he nomber the faultes that are committed, much lesse remedie thē.
l That is, vayne things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdome and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the highest, yet is his minde neuer fully content; therefore in this worlde is no true felicitie.

CHAP.

CHAP. II.

Pleasures, sumptuous buildings, richesse and possessions are but vanitie. 14 The wise and the foole haue both one ende touching the bodily death.

I Saide in mine heart, Goe to now, I will prooue [a] thee with ioy: therefore take thou pleasure in pleasant things: and beholde, this also is vanitie.

2 I saide of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart † to giue my selfe to wine, and to leade mine heart in [b] wisedome, and to take holde of follie, till I might see where is that goodnesse of the children of men, which they † enioy vnder the sunne: the *whole* nomber of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyardes.

5 I haue made mee gardens and † orchards, and planted in them trees of all fruite.

6 I haue made me cisternes of water, to water therewith the woods that growe with trees.

7 I haue gotten seruants and maides, and had children *borne* in the [c] house: also I had great possession of beeues and sheepe aboue all that were before me in Ierusalem.

8 I haue gathered vnto mee also siluer and gold, and the chiefe treasures of Kings & prouinces: I haue prouided me men singers and women singers, and the [d] delites of the sonnes of men, *as* a woman [e] taken captiue, & women taken captiues.

9 And I was great, & increased aboue all that were before me in Ierusalem: also my wisedome [f] remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: & this was my [g] portion of all my trauaile.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to doe: and beholde, all *is* vanitie and vexation of the spirit: and there *is* no profite vnder the sunne.

12 ¶ And I turned to beholde [h] wisdome, and madnes and follie: (for who is the man that ‖ will come after the King in things, which men now haue done?)

13 Then I saw that there is profite in wisdome, more then in follie: as the light is more excellent then darkenesse.

14 * For the wise mans [i] eyes *are* in his head, but the foole walketh in darknes: yet I know also that the same [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to ŷ foole. Why therefore doe I then labour to be more wise? And I saide in mine heart, that this also is vanitie.

16 For there shalbe no remembrance of the wise, nor of the foole [l] for euer: for that that now is, in the dayes to come shall all be forgotten. And [m] how dyeth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all *is* vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shalbe after me.

19 And who knoweth whether he shalbe wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart [n] abhorre all the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisdome, and in knowledge and in equitie: yet to a man that hath not trauailed herein, shal he [o] giue his portion: this also is vanitie and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For all his dayes are sorowes, and his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There *is* no profit to man: but ŷ he eate, and drinke, & [p] delight his soule with the profit of his labour: I saw also this, ŷ it was of the hand of God.

25 For who could eate, and who could haste to [q] outward things more then I?

26 Surely to a man that is good in his sight, *God* giueth wisdome, and knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

a Salomon maketh this discourse with himselfe, as though he would trye whether there were contentation in ease & pleasures.
† *Ebr. drawe my flesh to wine.*
b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdome and the feare of God in mine heart, and gouerne mine affaires by the same.
† *Ebr. doe.*
† *Ebr. paradises.*
c Meaning, of the seruants or slaues, which hee had bought: so the children borne in their seruitude, were the masters.
d That is, whatsoeuer men take pleasure in.
e Which were the most beautifull of them that were taken in warre, as Iudges 5.30. Some vnderstad by these wordes, no women but instruments of musicke.
f For all this God did not take his gift of wisedome from me.
g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.
h I bethought wt my selfe whether it were better to followe wisdome, or mine owne affections and pleasures, which hee calleth madnes.
‖ *Or, compare with the King.*
* *Prouerb. 17.24.*
i He foreseeth things, which the foole cannot for lacke of wisdome.
k For both die and are forgotten, as verse 16, or they both alike haue prosperitie or aduersitie.
l Meaning, in this worlde.
m He wondereth that men forget a wise man, being dead, assoone as they doe a foole.
n That I might seeke the true felicitie which is in God.
o Among other griefes that was not the least, to leaue that which he had gotten by great trauaile, to one that had taken no paine therefore, and whome he knew not whether hee were a wise man or a foole.
p When man hath all laboured, hee can get no more then foode, and refreshing, yet hee confesseth also that this commeth of Gods blessing, as Chap 3.13.
q Meaning, to pleasures.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfite, and cause vs to feare him. 17 God shall iudge both the iust, and vniust.

TO all things *there is* an [a] appointed time, and a time to euery purpose vnder the heauen.

2 A time to bee borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to builde.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite *hath* hee that worketh of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to ŷ sonnes of men [b] to humble them thereby.

11 He hath made euery thing beautifull in his time: also hee hath set the [c] worlde in their heart, yet can not man finde out the worke that God hath wrought frō the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour, this is the [d] gift of God.

14 I knowe that whatsoeuer God shall doe, it shalbe for [e] euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now: and that that shalbe, hath now bene: for God [f] requireth that which is past.

16 And moreouer I haue seene vnder the sunne the place of iudgement, where *was* wickednesse, and the place of iustice where *was* iniquitie.

17 I thought in mine heart, God will iudge the iust

a He speaketh of this diuersitie of time for two causes, first to declare that there is no thing in this world perpetual: next, to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enioye them so long as we would wish.
b Reade Chap. 1.13.
c God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.
d Reade Chap. 2. 24. and these places declare that we should do al things with sobrietie, and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.
e That is, man shal neuer be able to let Gods worke, but as he hath determined, so it shal come to passe.
f God onely causeth that, which is past, to returne.

iust and the wicked: for time is g there for euery
purpose and for euery worke.
18 I considered in mine heart the state of the
children of men that God had h purged them: yet
to see to, they are in themselues *as* beastes.
19 For the condition of the children of men,
and the condition of beasts *are* euen *as* one i con-
dition vnto them. As the one dyeth, so dyeth the
other: for they haue all one breath, and there is no
excellency of man aboue ye beast: for all *is* vanitie.
20 All goe to one place, & all was of the dust,
and all shall returne to the dust.
21 Who k knoweth whether the spirit of man
ascend vpward, and the spirit of the beast descend
downeward to the earth?
22 Therefore I see that there is nothing better
then that a man shoulde l reioyce in his affaires,
because that is his portion. For who shal bring him
to see what shalbe after him?

g Meaning, wt God, howsoeuer man neglect his duetie.
h And made them pure in their first creation.
i Man is not able by his reason, and iudgement to put difference betweene man and beast, as touching those things wherunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the worde of God and faith wee easily knowe the diuersitie, as verse 21.
k Meaning, that reason cannot comprehend that which faith beleeueth herein.
l By the often repetition of this sentence, as Chap. 2.24. and Chap. 3.12,22. Chap. 5.17. and Chap. 8.15. hee declareth that man by reason can comprehende nothing better in this life then to vse the giftes of God soberly and comfortably: for to knowe farther is a speciall gift of God reueiled by his Spirit.

CHAP. IIII.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to be preferred to an olde King that is a foole.

SO a I turned and considered all the oppressi-
ons that are wrought vnder the sunne, and be-
holde the teares of the oppressed, and none com-
forteth them: and *lo*, the strength *is* of the hand of
them ye oppresse them, & none comforteth them.
2 Wherefore I praysed the b dead which now
are dead, aboue the liuing, which are yet aliue.
3 And *I count* him c better then them both,
which hath not yet bin: for he hath not seene the
euill workes which are wrought vnder the sunne.
4 Also I behelde all trauaile, & all d perfecti-
on of works ye this is the enuie of a man against his
neighbour: this also *is* vanitie & vexation of spirit.
5 The foole foldeth his hands, and e eateth vp
his owne flesh.
6 Better is an handfull with quietnesse, then
two handfuls with labour and vexation of spirit.
7 Againe I returned, and sawe vanitie vnder
the sunne.
8 There is one *alone*, & there *is* not a second,
which hath neither sonne nor brother, yet *is* there
none ende of all his trauaile, neither can his eye be
satisfied with riches: neither *doeth hee thinke*, For
whome doe I trauaile and defraude my soule of
pleasure? this also is vanitie, and this is an euill
trauaile.
9 f Two *are* better then one: for they haue
better wages for their labour.
10 For if they fal, the one wil lift vp his felow:
but wo vnto him *that is* alone: for he falleth, and
there *is* not a second to lift him vp.
11 Also if two sleepe *together*, then shall they
haue heate: but to one how should there be heate?
12 And if one ouercome him, two shall stand
against him: and a threefolde g coard is not easily
broken.
13 Better is a poore and wise childe, then an
olde and foolish King, which will no more be ad-
monished.
14 For out of the h prison he commeth foorth
to reigne: when as he that is i borne in his king-
dome, is made poore.
15 I behelde all the liuing, which walke vnder
the sunne, k with the second childe, which shall
stand vp in his place.
16 There is none l ende of all the people, *nor*
of all that were before them, and they that come
after, shall not reioyce in him: surely this is also
vanitie and vexation of spirit.
17 Take heede to thy m foote when thou en-
trest into the House of God, and be more neere
to heare then to giue the sacrifice of n fooles: for
they knowe not that they doe euill.

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.
b Because they are no more subiect to these oppressions.
c He speaketh according to the iudgement of the flesh, which cannot abide to feele, or see troubles.
d The more perfite that the worke is, the more is it enuied of the wicked.
e For idlenesse he is compelled to destroy himselfe.
f Forasmuch as when man is alone, he can neither helpe himselfe nor others, hee sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.
g By this prouerbe he declareth how necessarie it is, that men should liue in societie.
h That is, from a poore, and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41.14.
i Meaning, that is borne a King.
k Which followe & flatter the kings sonne, or him that shall succeede, to enter into credite with them in hope of gaine.
l They neuer cease by all meanes to creepe into fauour: but when they obteine not their griedy desires, they thinke themselues abused, as other haue bene in time past, and so care no more for him.
m That is, with what affection thou commest to heare the woorde of God.
n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 11 The labourers sleepe is sweete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde, is the gift of God.

BE not a rash with thy mouth, nor let thine
heart be hastie to vtter a thing before God: for
God *is* in the heauens, and thou art on the earth:
therefore let thy wordes be b fewe.
2 For *as* a dreame commeth by the multitude
of businesse: so the voyce of a foole *is* in the mul-
titude of wordes.
3 * When thou hast vowed a vowe to God,
deferre not to pay it: for he deliteth not in fooles:
pay *therefore* that thou hast c vowed.
4 It is better that thou shouldest not vowe,
then that thou shouldest vowe and not pay it.
5 Suffer not thy mouth to make thy d flesh
to sinne: neither say before the e Angel, that this
is ignorance: wherefore shall God be angrie by
thy voyce, and destroy the worke of thine hands?
6 For in the multitude of dreames, and vani-
ties *are* also many wordes: but feare thou God.
7 If in a countrey thou seest the oppression
of the poore, and the defrauding of iudgement
and iustice, be not astonied at the matter: for hee
that is f higher then the highest, regardeth, & *there*
be higher then they.
8 And the g abundance of the earth is ouer
all: the King h *also consisteth* by the fielde that is
tilled.
9 He that loueth siluer, shall not be satisfied
with siluer, and he that loueth riches, *shalbe* with-
out the fruite *thereof*: this also is vanitie.
10 When goods increase, they are increased
that eate them: and what good commeth to the
owners thereof, but the beholding *thereof* with
their eyes?
11 The sleepe of him that traueileth, *is* sweete,
whether he eate litle or much: but the i sacietie of
the riche will not suffer him to sleepe.
12 There is an euil sickenesse *that* I haue seene
vnder the sunne: *to wit*, riches k reserued to the
owners thereof for their euill.
13 And these riches perish by euill trauell, and
he begetteth a sonne, and in his l hand *is* nothing.
14 * As he came foorth of his mothers belly,
he shall returne naked to goe as he came, and shall
beare away nothing of his labour, which hee hath
caused to passe by his hand.
15 And this also is an euill sickenes *that* in all
pointes as he came, so shall he goe, and what pro-
fit hath he that he hath traueiled for the m winde?
16 Also all his dayes he eateth in n darkenesse

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godwarde.
b He heareth thee not for thy many wordes sake, or often repetitions, but considereth thy faith, and feruent minde.
* Deut. 23,21.
c He speaketh of vowes, which are approued by Gods word and serue to his glory.
d Cause not thy selfe to sinne by vowing rashly as they doe which make a vowe to liue vnmarried, and such like.
e That is, before Gods messenger, when he shall examine thy doings as though thy ignorance should be a iust excuse.
f Meaning, that God will redresse these things, and therefore we must depend vpon him.
g The reuenues of the earth are to be preferred aboue all things which apperteine to this life.
h Kings and Princes cannot mainteine their estate without tillage, which thing commendeth the excellencie of tillage.
i That is, his great abundance of riches, or the surfeiting, which commeth by his great feeding.
k When couetous men heape vp riches, which turne to their destruction.
l Hee doeth not enioye his fathers riches. * Job 1.21. wisdome 7.6. 1. timoth. 6.7. m Meaning, in vaine, and without profit. n In affliction, and griefe of minde.

with much griefe, and in his sorowe and anger.
17 Beholde then, what I haue seene good, that
it is comely to º eate, and to drinke, and to take
pleasure in all his labour, wherein he trauaileth vn-
der the sunne, the *whole* nomber of the dayes of his
life, which God giueth him: for this is his portion.
18 Also to euery man to whome God hath gi-
uen riches and treasures, and giueth him power to
eate thereof, and to take his part, and to enioy his
labour: this is the gift of God.
19 Surely hee will not much remember the
dayes of his ᵖ life, because God answereth to the
ioy of his heart.

o Reade *ver.*[illegible]

p He will take no great thought for the paines that he hath indured in time past.

CHAP. VI.

The miserable estate of him to whome God hath giuen riches, and not the grace to vse them.

There is an euill, which I sawe vnder the sunne,
and it is much among men:
2 A man to whom God hath giuen riches and
treasures and honour, and he wanteth nothing for
his soule of all that it desireth: but ᵃ God giueth
him not power to eate thereof, but a strange man
shall eate it vp: this is vanitie, and this is an euill
sicknesse.
3 If a man beget an hundreth *children* and liue
many yeeres, and the dayes of his yeeres bee mul-
tiplied, and his soule bee not ᵇ satisfied with good
things, and he bee not ᶜ buried, I say that an vn-
timely fruite is better then he.
4 For ᵈ hee commeth into vanitie and goeth
into darkenesse: and his name shall be couered
with darkenesse.
5 Also he hath not seene ẏ sunne, nor knowen
it: *therefore* this hath more rest then the other.
6 And if hee had liued a thousand yeeres twise
tolde, and had seene no good, shall not all goe to
one place?
7 All the labour of man *is* for his mouth: yet
the ᵉ soule is not filled.
8 For what hath the wise man more then the
foole? what hath the poore that ᶠ knoweth how
to walke before the liuing?
9 The ᵍ sight of the eye is better then to walke
in ẏ lustes: this also is vanitie, & vexation of spirit.
10 What is that that hath bene? the name
thereof is nowe named: and it is knowen that it is
man: and he cannot striue with him that is ʰ stron-
ger then he.

a He sheweth that it is the plague of God when the riche man hath not a liberall heart to vse his riches.
b If he can neuer haue ynough.
c As we see often times, that the couetous man either falleth into crimes that deserue death, or is murthered or drowned or hangeth himselfe or such like, and so lacketh the honor of buriall, which is the last office of humanitie.
d Meaning, the vntimely fruite whose life did neither profite or hurt any.
e His desire and affection.
f That knoweth to vse his goods well in the iudgement of men.
g To be content with that which God hath giuen, is better then to followe the desires that neuer can be satisfied.
h Meaning, God who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to followe that which is good, and to auoyde the contrary.

Surely there be many things that increase vani-
tie: *and* what auaileth it man?
2 For who knoweth what is ᵃ good for man
in the life *and* in the nomber of the dayes of the
life of his vanitie, seeing he maketh them as a *sha-
dowe? For who can shewe vnto man what shall be
after him vnder the sunne?
3 * A good name *is better* then a good oynt-
ment, and the day of ᵇ death, then the day that
one is borne.
4 It is better to goe to the house of ᶜ mour-
ning, then to goe to the house of feasting, because
this is the ende of all men: and the liuing shall lay
it to his heart.
5 Anger is better then laughter: for by a sad
looke the heart is made better.
6 The heart of the wise *is* in the house of
mourning: but the heart of fooles *is* in the house
of mirth.

a There is no state, wherein man can liue to haue perfite quietnesse in this life.
*Iob.14.2. psal.144.4.
*Prou.22.1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the ende of all euils: or else, because that this corporall death is the entring into life euerlasting.
c Where we may see the hand of God, and learne to examine our liues.

7 Better it is to heare ẏ rebuke of a wise man,
then that a man should heare the song of fooles.
8 For like the noyse of the ᵈ thornes vnder the
pot, so *is* the laughter of the foole: this also is
vanitie.
9 Surely oppression maketh a wise man ᵉ mad:
and the reward destroyeth the heart.
10 The ᶠ ende of a thing is better then the be-
ginning thereof, *and* the pacient in spirit is better
then the proude in spirit.
11 Be not thou of an hastie spirit to be angry:
for anger resteth in the bosome of fooles.
12 Say not thou, Why is it that the former
dayes were better then these? for thou doest not
enquire ᵍ wisely of this thing.
13 Wisedome is good with an ʰ inheritance,
and excellent to them that see the sunne.
14 For *man shall rest* in the shadowe of wise-
dome, and in the shadowe of siluer: but the excel-
lencie of the knowledge of wisedome giueth life
to the possessers thereof.
15 Beholde the worke of God: for who can
make * straight that which he hath made crooked?
16 In the day of wealth bee of good comfort,
and in the day of affliction ⁱ consider: God also
hath made this contrary to that, to the intent that
man shoulde finde ᵏ nothing after him.
17 I haue seene all things in the dayes of my
vanitie: there is a iust man that perisheth in his
ˡ iustice, and there is a wicked man that continu-
eth long in his malice.
18 Be not thou iust ᵐ ouermuch, neither make
thy selfe ouerwise: wherefore shouldest thou bee
desolate?
19 Be not thou wicked ⁿ ouermuch, neither
be thou foolish: wherefore shouldest thou perish
not in thy time?
20 It is good that thou lay hold on º this: but
yet withdrawe not thine hand from ᵖ that: for he
that feareth God, shall come forth of them all.
21 Wisedome shall strengthen the wise man
more then ten mightie princes that are in the citie.
22 * Surely there is no man iust in the earth,
that doeth good and sinneth not.
23 Giue not thine ᵠ heart also to all ẏ wordes
that men speake, lest thou doe heare thy seruant
cursing thee.
24 For often times also thine heart knoweth
that thou likewise hast ‖ cursed others.
25 All this haue I prooued by wisedome: I
thought I will be wise, but it went farre from me.
26 It is farre off, what may ʳ it be? and it is a
profound deepenesse, who can finde it?
27 I haue compassed about, *both* I and mine
heart to knowe and to enquire and to search wise-
dome, and reason, and to knowe the wickednesse
of follie, and the foolishnesse of madnesse,
28 And I finde more bitter then death the wo-
man whose heart is *as* nettes and snares, *and* her
handes *as* bands: he that is good before God, shal-
be deliuered from her, but the sinner shall be ta-
ken by her.
29 Beholde, sayth the Preacher, this haue I
found, *seeking* one by one to ſ finde the count:
30 And yet my soule seeketh, but I finde it
not: I haue found one man of a thousande: but a
woman among them all haue I not founde.
31 Onely loe, this haue I founde, that God
hath made man righteous: but they haue sought
many ᵗ inuentions.

CHAP.

d Which crakle for a while and profite nothing.
e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.
f He noteth their lightnes which enterprise a thing, and suddenly leaue it off againe.
g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the giftes of God, but that wisedome is farre more excellent, and may be without riches.
*Chap.1.15.
i Consider wherefore God doeth send it, and what may comfort thee.
k That man should be able to controle nothing in his workes.
l Meaning, that cruell tyrants put the godly to death and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Tarie not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou doe not obey them.
*1.King.8.46. 2.chro.6.36. prou.20.9. 1.iohn.1.8.
q Credite them not, neither care for them.
‖ Or, *spoken euill of others.*
r Meaning, wisedome.
ſ That is, to come to a conclusion.
t And so are cause of their owne destruction.

CHAP. VIII.

2 To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

Who is as the wise man? and who knoweth
the interpretation of a thing? the wise-
dome of a man doth make his [a] face to shine: and
the [b] strength of his face shalbe changed.
2 I *aduertise thee* to take heede to ÿ [c] mouth
of the King, and to the worde of the othe of God.
3 [d] Haste not to goe forth of his sight: stand
not in an euill thing: for he will doe whatsoeuer
pleaseth him.
4 Where the word of ÿ King is, *there is* power,
and who shall say vnto him, What doest thou?
5 He that keepeth the commandement, shall
knowe none euill thing, and the heart of the wise
shall knowe the [e] time and iudgement.
6 For to euery purpose there is a time and
iudgement, because the [f] miserie of man is great
vpon him.
7 For he knoweth not that which shalbe: for
who can tell him when it shalbe?
8 Man is not lorde [g] ouer the spirit to retaine
the spirite: neither hath hee power in the day of
death, nor deliuerance in the battell, neither shall
wickednesse deliuer the possessers thereof.
9 All this haue I seene, and haue giuen mine
heart to euery worke, which is wrought vnder the
sunne, *and I sawe* a time that man ruleth ouer man
to his owne [h] hurt.
10 And likewise I sawe the wicked buried, and
[i] they returned, and they that came from the ho-
ly [k] place, were yet forgotten in the citie where
they had done right: this also is vanitie.
11 Because sentence against an euill worke is
not [l] executed speedily, therefore the heart of the
children of men is fully set in them to doe euill.
12 Though a sinner doe euill an hundreth
times, and *God* prolongeth *his dayes*, yet I knowe
that it shalbe well with them that feare the Lord,
and doe reuerence before him.
13 But it shall not be well to the wicked, nei-
ther shall he prolong *his* dayes: *he shalbe* like a sha-
dowe, because he feareth not before God.
14 There is a vanitie, which is done vpon the
earth, that there bee righteous men to whome it
commeth according to the [m] work of the wicked:
and there bee wicked men to whome it commeth
according to the worke of the iust: I thought also
that this is vanitie.
15 And I praysed ioy: for there is no good-
nesse to man vnder the sunne, saue [n] to eate and
to drinke and to reioyce: for this is adioyned to
his labour, the dayes of his life that God hath gi-
uen him vnder the sunne.
16 When I applied mine heart to knowe wise-
dome, and to beholde the busines that is done on
earth, that neither day nor night the eyes of man
take sleepe,
17 Then I beheld the whole worke of God,
that man cannot finde out the worke ÿ is wrought
vnder the sunne: for the which man laboureth to
seeke it, and cannot finde it: yea, and though the
wise man thinke to knowe it, he cannot finde it.

a That is, doeth get him fauour and prosperitie.
b Whereas before he was proud and arrogant, he shall become humble and meeke.
c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.
d Withdrawe not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and howe farre he should obey.
f Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke al things by wisedome and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast him selfe into danger.
h As commeth oft times to tyrants, and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as hee had appointed.
l Where iustice is delayed, there sinne reigneth.
m Which are punished as though they were wicked, as Chap. 7.17.
n Reade Chap. 3.12.

CHAP. IX.

1 By no outward thing can man knowe whome God loueth or hateth. 12 No man knoweth his ende. 16 Wisedome excelleth strength.

I Haue surely giuen mine heart to all this, and to
declare all this, that the iust, and the wise, and
their workes *are* in the hand of God: and no man
knoweth eyther loue or [a] hatred of all *that is* be-
fore them.
2 All things *come* alike to all: and the same
condition *is* to the iust and to the wicked, to the
good and to the pure, and to the polluted, and to
him that sacrificeth, and to him that sacrificeth
not: as *is* the good, so *is* the sinner, he that swea-
reth, as he that feareth an othe.
3 This is euill among all that is done vnder
the sunne, that there is one [b] condition to all, and
also the heart of the sonnes of men is full of euill,
and madnes *is* in their heartes whiles they liue, and
after that, *they goe* to the dead.
4 Surely whosoeuer is ioyned to all the liuing,
there is hope: for it is better to a [c] liuing dog, then
to a dead lyon.
5 For the liuing knowe that they shall dye,
but the dead knowe nothing at all: neither haue
they any more a rewarde: for their remembrance
is forgotten.
6 Also their loue, and their hatred, and their
enuie is now perished, and they haue no more por-
tion for euer, in all that is done vnder the sunne.
7 Goe, eate thy bread with ioy, & drinke thy
wine with a cheerefull heart: for God nowe [d] ac-
cepteth thy workes.
8 At all times let thy garments be [e] white, and
let not oyle be lacking vpon thine head.
9 † *Reioyce with the wife whom thou hast
loued all the dayes of the life of thy vanitie, which
God hath giuen thee vnder the sunne all the dayes
of thy vanitie: for this is thy portion in the life,
and in thy trauaile wherein thou labourest vnder
the sunne.
10 All that thine hande shall finde to doe, doe
it with *all* thy power: for there is neither worke
nor inuention, nor knowledge, nor wisedome in
the graue whither thou goest.
11 I returned, and I sawe vnder the sunne that
the race is not to the swift, nor the battell to the
strong, nor yet bread to the wise, nor also riches to
men of vnderstanding, neither yet fauour to men
of knowledge: but time and [f] chance commeth
to them all.
12 For neither doth man knowe his [g] time, *but*
as the fishes which are taken in an euill net, and as
the birdes that are caught in the snare: so are the
children of men snared in the euill time when it fal-
leth vpon them suddenly.
13 I haue also seene this wisedome vnder the
sunne, and it is great vnto me.
14 A litle citie and fewe men in it, and a great
King came against it, and compassed it about, and
builded fortes against it.
15 And there was founde therein a poore and
wise man, and hee deliuered the citie by his wise-
dome: but none remembred this poore man.
16 Then said I, Better is wisdome then stregth:
yet the wisedome of the poore is despised, and his
wordes are not heard.
17 The wordes of the wise are more heard in
quietnesse, then the crye of him that ruleth among
fooles.
18 Better is wisedome then weapons of warre:
but one sinner destroyeth much good.

a Meaning, what things he ought to chuse or refuse, or man knoweth not by these outwarde things, that is, by prosperitie or aduersitie, whō God doeth fauour or hate: for he sendeth them aswell to the wicked as to the godly.
b In outwarde things, as riches and pouertie, sicknesse and health, there is no difference betweene the godly and the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.
c He noteth the Epicures, and carnall men, which made their bellie their god, and had no pleasure but in this life, wishing rather to be an abiect, and vile person in this life, then a man of authoritie, and so to die, which is meant by the dog and lyon.
d They flatter themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merie, and spare for no cost, thus spake the wicked belly gods.
† *Ebr. regarde the life.*
* *Chap. 5.18.*
f Thus the worldlings say to proue that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.
g That is, he doeth not foresee what shall come.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish Kings, and drunken princes, 17 And of good Kings and princes.

Dead

DEad flies cause to stinke, and putrifie the oint-
ment of the apoticarie: *so doeth* a litle follie
him that is in estimation for wisedome, *and* for
glorie.
2 The heart of a [a] wise man *is* at his right
hand: but the heart of a foole *is* at his left hand.
3 And also when the foole goeth by the way,
his heart faileth, and he [b] telleth vnto all that he is
a foole.
4 If the [c] spirite of him that ruleth, rise vp a-
gainst thee, leaue not thy place: for gentlenes pa-
cifieth great sinnes.
5 There is an euill *that* I haue seene vnder the
sunne, as an [d] error that proceedeth from the face
of him that ruleth.
6 Follie is set in great excellencie, and the
[e] riche set in the lowe place.
7 I haue seene seruants on horses, and princes
walking as seruants on the ground.
8 * He that diggeth a pit, shal fall into it, and
he that breaketh ẏ hedge, a serpent shall bite him.
9 He that remoueth stones, shall hurt him-
selfe thereby, *and* he that cutteth wood, shall be
in danger thereby.
10 If the yron be blunt, and one hath not whet
the edge, he must then put to more [f] strength: but
the excellencie to direct a thing *is* wisedome.
11 If the serpent bite, when he is not charmed:
no better is a babbler.
12 The words of the mouth of a wise man *haue*
grace: but the lippes of a foole deuoure himselfe.
13 The beginning of the wordes of his mouth
is foolishnesse, and the latter ende of his mouth *is*
wicked madnesse.
14 For the foole multiplieth wordes, *saying*,
Man knoweth not what shall be: and who can tell
him what shall be after him?
15 The labour of the foolish doeth wearie him:
for he knoweth not to goe into the [g] citie.
16 Woe to thee, O lande, when thy King *is* a
[h] childe, and thy princes [i] eate in the morning.
17 Blessed art thou, O land, when thy King *is*
the sonne [k] of nobles, and thy princes eate in time,
for strength and not for drunkennesse.
18 By slouthfulnesse the roofe of the house go-
eth to decay, and by the idlenesse of the handes
the house droppeth through.
19 They prepare bread for laughter, and wine
comforteth the liuing, but siluer answereth to all.
20 Curse not the King, no not in thy thought,
neither curse the rich in thy bed chamber: for the
[l] foule of the heauen shall carie the voyce, & that
which hath wings, shall declare the matter.

a So that he doeth all things well and iustly, where as the foole doeth the contrarie.
b By his doings he bewraieth himself.
c If thy superiour be angry w thee, be thou discreete, and not mooued.
d Meaning, that it is an euill thing when they that are in autoritie, faile, and doe not their duetie.
e They that are rich in wisedome and vertue.
* Psal.7.16. prou.26.27. eccle.27.26.
f Without wisedome whatsoeuer a man taketh in hand, turneth to his owne hurt.
g The ignorance and beastlinesse of the wicked is such, that they knowe not common things, and yet will they discusse hie matters.
h That is, without wisdome and counsell.
i Are giuen to their lustes and pleasures.
k Meaning when he is noble for vertue and wisedome and with the gifts of God.
l Thou canst not worke euill so secretly, but it shall be knowen.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after ma-
ny dayes thou shalt finde it.
2 Giue a portion to seuen, & also to eight: for
thou knowest not what euill shalbe vpon ẏ earth.
3 If the [b] clouds be full, they will powre forth
raine vpon the earth: and if the [c] tree doe fall to-
ward the South, or toward the North, in the place
that the tree falleth, there it shalbe.
4 He that obserueth the [d] winde, shal not sow,
and he that regardeth the cloudes, shall not reape.
5 As thou knowest not which is ẏ way of the
spirit, *nor* howe the bones *doe growe* in the wombe
of her that is with childe; so thou knowest not the
worke of God that worketh all.
6 In the morning sowe thy seede, and in the
euening let not thine hand [e] rest: for thou know-
est not whether shall prosper, this or [f] that, or
whether both shall be a like good.
7 Surely the light is a pleasant thing: and it is
a good thing to the eyes to see the sunne.
8 Though a man liue many yeeres, *and* in
them all he reioyce, yet he shall remember the
dayes of [g] darkenesse, because they are many, all
that commeth *is* vanitie.
9 [h] Reioyce, O yong man, in thy youth, and
let thine heart cheere thee in the dayes of thy
youth: and walke in the wayes of thine heart, and
in the sight of thine eyes: but knowe that for all
these things, God will bring thee to iudgement.
10 Therefore take away [i] griefe out of thine
heart, and cause euill [k] to depart from thy flesh: for
childehood and youth *are* vanitie.

a That is, be liberall to the poore, & though it seeme to be as a thing ventred on the sea, yet it shall bring thee profite.
b As the cloudes that are ful, powre out raine, so the rich that haue abundance, must distribute it liberallie.
c He exhorteth to be liberall while we liue: for after there is no power.
d Hee that feareth inconueniences, when necessitie requireth, shall neuer doe his duetie.
e Be not wearie of well doing.
f That is, which of thy workes are most agreeable to God.
g That is, of affliction & trouble.
h Hee derideth them that set their delite in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and enuie.
k Meaning, carnal lustes whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.

REmember nowe thy Creator in the dayes of
thy youth, whiles the euill dayes come not, nor
the yeeres approche, wherein thou shalt say, I haue
no pleasure in them:
2 Whiles the sunne is not darke, nor the light,
nor the moone, nor the starres, nor the [a] cloudes
returne after the raine:
3 When the [b] keepers of the house shal trem-
ble, and the [c] strong men shall bow themselues, and
the [d] grinders shall cease, because they are few, and
they waxe darke that [e] looke out by the windowes:
4 And the [f] doores shall be shut without by
the base sound of the [g] grinding, and he shall rise
vp at the voyce of the [h] birde: and all the [i] daugh-
ters of singing shall be abased.
5 Also they shalbe afraide of the [k] hie thing,
and feare *shalbe* in [l] the way, and the almond tree
shall [m] flourish, and the [n] grassehopper shall be a
burden, and concupiscence shall be driuen away:
for man goeth to the house of his age, and the
mourners goe about in the streete.
6 Whiles the [o] siluer coarde is not lengthe-
ned, nor the golden [p] ewer broken, nor the [q] pit-
cher broken at the [r] well, nor the [s] wheele broken
at the [t] cisterne:
7 And dust returne to the earth as it was, and
the [u] spirite returne to God that gaue it.
8 Vanitie of vanities, saieth the Preacher, all
is vanitie.
9 And the more wise the preacher was, the
more he taught the people knowledge, and cau-
sed them to heare, and searched foorth, and pre-
pared many parables.
10 The Preacher sought to finde out pleasant
wordes, and an vpright writing, *euen* the wordes
of trueth.
11 The wordes of the wise are like goades, and
like nailes [x] fastened by the masters of the assem-
blies, *which* are giuen by one [y] pastour.
12 And of other things beside these, my sonne,
take thou heede: for there is none ende in making

a Before thou come to a continuall miserie: for when the cloudes remaine after the raine, mans griefe is increased.
b The handes, which keepe the body.
c The legges.
d The teeth.
e The eyes.
f The lippes, or mouth.
g When the chawes shall scarse open and not be able to chewe no more.
h He shall not be able to sleepe.
i That is, the winde pipes, or the eares shall be deafe and not able to heare singing.
k To climbe hie because of their weakenes, or they stoupe downe, as though they were afraied least any thing should hit them.
l They shall tremble as they goe, as though they were afraide.
m Their head shalbe as white as the blossomes of almond tree.
n They shall be able to beare nothing.
o Meaning, the marowe of the backe bone and the sinewes.
p The litle skin that couereth the braine, which is in colour like golde.
q That is, the veines.
r Meaning the liuer.
s Which is the head.
t That is, the heart, out of the which the head draweth the powers of life.
u The soule incontinently either goeth to ioy or torment, and sleepeth not not as the wicked imagine.
x Which are well applied by the ministers, whom he calleth masters.
y That is, by God.

many

many [z] bookes, and much reading is a wearines of the flesh.

13 Let vs heare the ende of all: feare God and keepe his commaundements: for this is the whole *dutie* of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

z These things cannot be comprehended in bookes or learned by studie, but God must instruct thy heart that thou mayest onely knowe that wisedome is the true felicitie, and the way thereunto is to feare God.

AN †EXCELLENT SONG
WHICH WAS SALOMONS.

† Ebr. a song of songs: so called because it is the chiefest of those 1005 which Salomon made, as is mentioned, 1 King. 4.32.

THE ARGVMENT.

IN this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfite loue of Jesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which hee hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome towarde the bride, and his great and excellent benefites, wherewith hee doth enriche her of his pure bountie and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

LEt [a] him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the [b] sauour of thy good ointments, thy name *is as* an ointment powred out: therefore the [c] virgins loue thee.

3 [d] Drawe me: wee will runne after thee: the King hath brought me into his [e] chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tentes of [g] Kedar, *and* as the [h] curtaines of Salomon.

5 Regard ye me not because I am [i] blacke: for the [k] sunne hath looked vpon me. The [l] sonnes of my mother were angry against me: they made me the keeper of the vines: but I [m] kept not mine owne vine.

6 Shewe me, [n] *O thou*, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of [o] thy companions?

7 [p] If thou knowe not, O thou the fairest among women, get thee foorth by the steps of the flocke, and feede thy kiddes by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the [q] charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 We will make thee borders of golde with studs of siluer.

11 [r] Whiles the King *was* at his repast, my spikenard gaue the smell thereof.

12 My welbeloued *is as* a bundle of myrrhe vnto me: he shall lie betweene my [s] breasts.

13 My welbeloued *is as* a cluster of camphire vnto me in the vines of Engedi.

14 My loue, beholde, thou art [t] faire: beholde, thou art faire: thine eyes *are like* the doues.

15 My welbeloued, beholde, thou art faire: and pleasant: also our [u] bed is greene.

16 The beames of our house *are* cedars, our rafters *are* of firre.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom she loueth.
b The feeling of thy great benefites.
c They that are pure in heart and conuersation.
d The faithfull confesse that they cannot come to Christ except they be drawen.
e Meaning, the secret ioy that is not knowen to the world.
f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outwarde appearance.
k The corruption of nature through sinne and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse feeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set foorth their owne dreames in stead of thy doctrine.
p Christ speaketh to his Church, bidding them that are ignorant, to go to the pastors to learne.
q For thy spirituall beauty & excellencie there was no worldly treasure to be compared vnto thee.
r The Church reioyceth that she is admitted to the company of Christ.
s Hee shall be most deare vnto me.
t Christ accepteth his Church & commendeth her beautie.
u That is, the heart of the faithfull wherein Christ dwelleth by his Spirit.

CHAP. II.

3 The Church desireth to rest vnder the shadowe of Christ. 8 She heareth his voyce. 14 She is compared to the doue. 15 And the enemies to the foxes.

IAm the rose of the fielde, *and* the lilie of the valleys.

2 Like a lilie among the thornes, so *is* my [a] loue among the daughters.

3 [b] Like the apple tree among the trees of the forest, so *is* my welbeloued among the sonnes *of men*: vnder his shadowe had I delite, & sate downe: and his fruite *was* sweete vnto my mouth.

4 He brought me into the wine cellar, and loue *was* his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand *is* vnder mine head, and his right hand doeth imbrace me.

7 [c] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken *my* loue, vntill she please.

8 [d] *It is* the voyce of my welbeloued: beholde, he commeth leaping by the mountaines, and skipping by the hilles.

9 My welbeloued is like a roe, or a yong hart: loe, he [e] standeth behinde our wall, looking forth of the windowes, shewing himselfe through the [f] grates.

10 My welbeloued spake and said vnto me, Arise, my loue, my faire one, and come thy way.

11 For beholde, [g] winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birdes is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought foorth her yong figges: and the vines with *their* small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the [h] holes of ẏ rocke, in the secret places of the staires, shewe me thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, the [i] little foxes, which destroy the vines: for our vines *haue* small grapes.

16 My welbeloued *is* mine, and I am his: hee feedeth among the lilies,

17 Vntil the day breake, and the shadowes flee away: returne, my welbeloued, *and* be like a [k] roe, or a yong hart vpon the mountaines of Bether.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire towarde her husbande, but her strength faileth her, and therefore she desireth to be comforted, and felt it.
c Christ chargeth them which haue to doe in the Church, as it were by a solemne othe, that they trouble not the quietnesse thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e Forasmuch as his diuinitie was hidde vnder the cloke of our flesh.
f So that we can not haue ful knowledge of him in this life.
g That is, sinne and errour is driuen backe by the cōming of Christ, which is here described by the spring time, when all things florish.
h Thou that art ashamed of thy sinnes, come and shewe thy selfe vnto me.
i Suppresse the heretiques whiles they are yong, that is, whē they begin to shewe their malice & destroy the vine of the Lord.
k The Church desireth Christ to be most readie to helpe her in all dangers.

CHAP.

CHAP. III.

1 The Church desireth to bee ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernes.

IN my bed by [a] night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise *therefore* nowe, and goe about in the citie, by the streetes and by the open places, *and* will [b] seeke him that my soule loueth: I sought him, but I found him not.

3 The [c] watchmen that went about the citie, found mee: *to whom I said*, Haue you seene him, whom my soule loueth?

a The Church by night, that is, in troubles seeketh to Christ, but is not incōtinently heard.
b Shewing that although we be not heard at the first, yet we must still continue in prayer til we feele comfort.
c Which declareth, that we must seeke vnto all, of whom we hope to haue any succour.

4 When I had past a litle from them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

5 [d] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken *my* loue vntill she please.

d Reade Chap. 2. 7.

6 Who is shee that commeth vp out of the [e] wildernes like pillars of smoke perfumed with myrrhe and incense, *and* with all the † spices of the marchant?

7 Beholde his [f] bed, which is Salomons: threescore strong men *are* round about it, of the valiant men of Israel.

e This is referred to the Church of Israel, which was led by the wildernes fourtie yeeres.
† *Ebr. powder.*
f By the bed is ment the Temple, which Salomon made.

8 They all handle the sworde, *and are* expert in warre, euery one *hath* his sword vpon his thigh for the feare [g] by night.

9 King Salomon made himselfe a ‖ palace of the trees of Lebanon.

10 Hee made the pillars thereof of siluer, *and* the pauement thereof of gold, the hangings thereof of purple, whose middes *was* paued with the loue of the daughters of Ierusalem.

11 Come forth, ye [h] daughters of Zion, and behold the King Salomon with the [i] crowne, wherewith his mother crowned him in ye day of his mariage, and in the day of the gladnes of his heart.

g He alludeth to the watch, which kept the Temple.
‖ *Or, charet.*
h All ye, that are of the nomber of the faithfull.
i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

CHAP. IIII.

1 The praises of the Church. 7 Shee is without blemish in his sight. 9 The loue of Christ towardes her.

BEholde, thou art [a] faire, my loue: behold, thou art faire: thine eyes *are like* the doues: among thy lockes * thine hayre is like the [b] flocke of goates, which looke downe from the mountaine of Gilead.

a Because Christ delighteth in his Church, he commendeth all that is in her.
* *Chap. 6. 4.*
b He hath respect to the multitude of the faithfull which are many in nomber.

2 Thy teeth *are* like a flocke of *sheepe* in good order, which go vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threede of scarlet, and thy talke is comely: thy temples *are* within thy lockes as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thousand shieldes hang therein, *and* all the targates of the strong men.

5 Thy two [c] breastes *are* as two young roes that are twinnes, feeding among the lilies.

c Wherein are knowledge, and zeale, two precious iewels.

6 Vntill the day breake, and the shadowes flie away, I will go into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with me from Lebanon, *my spouse*, *euen* with me from Lebanon, *and* looke from the toppe of Amanah, from the toppe of Shenir, and Hermon, from the dennes of the lyons, *and* from the mountaines of the leopards.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

9 My [e] sister, *my* spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, *and* with a chaine of thy neck.

10 My sister, *my* spouse, how faire is thy loue? how much better is thy loue then wine? and the sauour of thine oyntments then all spices?

11 Thy [g] lippes, *my* spouse, droppe *as* honie combes: honie and milke are vnder thy tongue, and the sauour of thy garmentes *is* as the sauour of Lebanon.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.
f In that he made his Church beautifull and rich, he loued his gifts in her.
g Because of thy confession and thankesgiuing.

12 My sister my spouse *is as* a garden inclosed, as a spring shut vp, *and* a fountaine sealed vp.

13 Thy plantes *are as* an orchard of pomegranates with sweete fruites, *as* camphire, spikenarde,

14 *Euen* spikenarde, and saffron, calamus, and cynamon with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O [i] North, and come O South, *and* blowe on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruite.

h The Church confesseth that all her glory, & beautie commeth of Christ, who is the true fountaine of all grace.
i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is ment by the North and South winde.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednes. 10 She praiseth Christ her husband.

I Am come into my [a] garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony combe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you mery, O welbeloued.

2 [b] I sleepe, but mine heart waketh, *it is* the voyce of my welbeloued that knocketh, *saying*, Open vnto mee, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the droppes of the [c] night.

3 I haue put off my [d] coate, how shall I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hand by the hole *of the doore*, and † mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my [e] fingers pure myrrhe vpon the handels of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when he did speake: I sought him, but I could not finde him: I called him, but hee answered mee not.

7 The [f] watchmen that were about the citie, found mee: they smote me *and* wounded me: the watchmen of the walles tooke away my vaile from me.

8 I charge you, [g] O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

9 [h] O the fairest among women, what is thy welbeloued more then *other* welbeloued? what is thy welbeloued more then *another* louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [i] head *is as* fine golde, his lockes curled, *and* blacke as a rauen.

12 His eyes *are* like doues vpon the riuers of waters, which are washt with milke, *and* remaine by the full *vessels*.

13 His cheekes *are* as a bedde of spices, *and as* sweete

a The garden signifieth the kingdome of Christ where he prepareth the banket for his elect.
b The spouse saith that she is troubled with the cares of worldly things, which is ment by sleeping.
c Declaring the long pacience of the Lord toward sinners.
d The spouse confesseth her nakednes, and that of her selfe she hath nothing: or seeing that she is once made cleane, she promiseth not to defile her selfe againe.
† *Ebr. my bowels were mooued towards him.*
e The spouse which should be anointed of Christ, shall not finde him if she thinke to anoynt him with her good workes.
f These are the false teachers, which wound the conscience with their traditions.
g She asketh of them which are godly (forasmuch as the law & saluation should come out of Zion and Ierusalem) that they would direct her to Christ.
h Thus say they of Ierusalem.
i She describeth Christ to be of perfit beauty, and comelinesse.

sweete flowers, *and* his lippes *like* lilies dropping
downe pure myrrhe.
† Ebr. Tarshish.
14 His hands *as* rings of gold set with the † chry-
solite, his belly like white yuorie couered with saphirs.
15 His legges *are as* pillars of marble, set vpon
sockets of fine golde: his countenance as Leba-
non, excellent as the cedars.
16 His mouth *is as* sweete thinges, and hee is
wholy delectable: this is my welbeloued, and this
is my louer, O daughters of Ierusalem.
17 k O the fairest among women, whither is
thy welbeloued gone? whither is thy welbeloued
turned aside, that we may seeke him with thee?

k Hearing of the excellencie of Christ the faithfull desire to knowe how to finde him.

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The praises of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his a gar-
den to the beds of spices, to feede in the gar-
dens, and to gather lilies.
2 I am my welbelоueds, and my welbeloued
is mine, who feedeth among the lilies.
3 Thou art beautifull my loue, as b Tirzah,
comly as Ierusalem, terrible as an army with banners.
4 c Turne away thine eyes from me: for they
ouercome mee: * thine heart is like a flocke of
goates, which looke downe from Gilead.
5 Thy teeth *are* like a flocke of sheepe, which
goe vp from the washing, which euery one bring
out twinnes, and none is barren among them.
6 Thy temples *are* within thy locks as a piece
of a pomegranate.
7 There are d threescore Queenes and foure-
score concubines, & of the damsels without nūber.
8 *But* my doue is alone, *and* my vndefiled,
she is the onely *daughter* of her mother, and shee
is deare to her that bare her: the daughters haue
seene her & coūted her blessed: *euen* the Queenes
and the concubines, and they haue praised her.
9 e Who is she that looketh forth as the mor-
ning, faire as the moone, pure as the sunne, terrible
as an armie with banners!
10 I went downe to the garden of nuttes, to
see the fruites of the valley, to see if the vine bud-
ded, *and if* the pomegranates flourished.
11 g I knew nothing, my soule set me h as the
charets of my noble people.
12 Returne, returne, O i Shulamite, returne re-
turne that we may behold thee. What shal you see
in the Shulamite, *but* as the company of an armie?

a That is, is conuersant here in earth among men.
b Which was a faire and strong citie, 1.King.14.17.
c This declareth the exceeding loue of Christ toward his Church.
* Chap. 4.1.
d Meaning, that the giftes are infinite which Christ giueth to his Church: or that his faithful are many in nomber.
e Hee sheweth that the beginning of the Church was small, but that it grew vp to a great multitude.
f He went downe into the Synagogue to see what fruites came of the Lawe, and the Prophets.
g I found nothing but rebellion.
h I ranne as swift as the nobles of my people in their charets.
i O yee people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christes loue towards her.

HOw beautifull are thy a goinges with shooes,
O princes daughter! the ioynts of thy thighs
are like iewels: the worke of the hande of a cun-
ning workeman.
2 Thy nauel *is as* a round cuppe that wanteth
not licour: thy belly *is as* an heape of wheat com-
passed about with lilies.
3 b Thy two breastes *are* as two yoong roes
that are twinnes.
4 Thy necke *is* like a towre of yuorie: thine
eyes *are like* the fishe pooles in Heshbon by the
gate of Bath-rabbim: thy nose *is* as the towre of
Lebanon, that looketh toward Damascus.
5 Thine head vpon thee *is* as skarlet, and the
bush of thine head like purple: the King *is* tied c in
the ‖ rafters.
6 How faire art thou, and howe pleasant art
thou, O *my* loue, in pleasures!

a Hee describeth the comely beauty of the Church in euery part, which is to be vnderstand spiritually.
b Reade Chap. 4.5.
c He deliteth to come nere thee and to be in thy companie.
‖ Or, galeries.

7 This thy stature is like a palme tree, and thy
brests like clusters.
8 I saide, I will goe vp into the palme tree, I
will take holde of her boughes: thy breastes shall
nowe be like the clusters of the vine: and the sa-
uour of thy nose like apples,
9 And the roufe of thy mouth like good
wine, which goeth straight to my welbeloued, and
causeth the lips of the ancient to speake.
10 d I am my welbelоueds, and his desire is to-
ward me.
11 Come, my welbeloued, let vs go foorth in-
to the field: let vs remaine in the villages.
12 Let vs get vp early to the vines, let vs see if
the e vine florish, *whether* it hath budded the small
grape, *or whether* the pomegranates florish: there
will I giue thee my loue.
13 The mandrakes haue giuen a smell, and in
our gates are all sweete things, new and olde: my
welbeloued, I haue kept *them* for thee.

d This the spouse speaketh.
e If the people that are called to Christ, bring forth any fruite.

CHAP. VIII.

1 The Church will be taught by Christ. 3 Shee is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruit to the Spirituall Salomon, which is Iesus Christ.

OH a that thou werest as my brother that suc-
ked the brests of my mother: I would finde
thee without, I would kisse thee, then they should
not despise ‖ thee.
2 I will leade thee *and* bring thee into my
mothers house: *there* thou shalt teach mee: *and* I
will cause thee to drinke spiced wine, *and* newe
wine of the pomegranate.
3 b His left hand *shalbe* vnder mine head, and
his right hand shall embrace me.
4 c I charge you, O daughters of Ierusalē, that
you stir not vp, nor wake *my* loue, vntil she please.
5 (Who is this that commeth vp out of the
wildernesse, leaning vpon her welbeloued?) I ray-
sed thee vp vnder an apple tree: there thy mother
conceiued thee: there she cōceiued that bare thee.
6 d Set mee as a seale on thine heart, *and* as a
signet vpō thine arme: for loue *is* strong as death:
ielousie is cruell as the graue: the coles thereof *are*
fierie coles, *and* a vehement flame.
7 Much water cannot quench loue, neither
can the floods drowne it: If a man should giue all
the substance of his house for loue, they woulde
greatly contemne it.
8 e Wee haue a litle sister, and shee hath no
breastes: what shall we do for our sister when she
shalbe spoken for?
9 f If shee be a wall, we will builde vpon her
a siluer palace: and if she be a doore, we will keepe
her in with bords of cedar.
10 g I am a wall, and my breasts *are* as towres:
then was I in his eyes as one that findeth peace.
11 h Salomon had a vine in Baal-hamon: hee
gaue the vineyarde vnto keepers: euery one brin-
geth for ẏ fruite thereof a thousand *pieces* of siluer.
12 *But* my vineyarde which is mine, *is* before
me: to thee, O Salomon *apperteineth* a thousande
pieces of siluer, & two hūdreth to them that keepe
the fruite thereof.
13 O thou that dwellest in the i gardens, the
companions hearken vnto thy voyce: cause me to
heare it.
14 O my welbeloued, k flee away, & be like vn-
to the roe, or to the yoong hart vpon the moun-
taines of spices.

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.
‖ Or, me.
b Reade Chap. 2.6.
c Reade Chap. 3.5.
d The spouse desireth Christ to be ioyned in perpetuall loue with him.
e The Iewish Church speaketh this of the Church of the Gentiles.
f If she be sure & fast, she is meete for the husband to dwell in.
g The Church promiseth fidelitie and constancie.
h This is the vineyard of the Lord hired out, Matth. 21.33.
i Christ dwelleth in his Church, whose voice the faithfull heare.
k The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.

ISAIAH.

THE ARGVMENT.

GOd, according to his promes, Deut.18.15. that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a special reuelation, but also to interprete & declare the Lawe, and to apply particularly the doctrine, contained briefly therein, to the vtilitie & profit of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the ende of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of thinges, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regarde to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more cleerely intreated it then Moses, and set forth more liuely Iesus Christ, in whome this couenant of reconciliation was made. In all these things Isaiah did excel all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he sawe that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promes of the Messiah, his office, and his kingdom. Also of the fauour of God toward his Church, the vocatiō of the Gentiles, & their vnion with the Iewes. VVhich are as most principal points contained in this booke, and a gathering of his sermons that he preached. VVhich after certaine dayes that they had stand vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes that the people might the better marke it, as Isa.8.1. and Habak.2.2.) the Priests tooke it downe and reserued it among the registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, he was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) and prophecied more then 64. yeeres from the time of Vzziah vnto the reigne of Manasseh, whose father in lawe he was (as the Ebrewes write) and of whome he was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordeined thē in his secret counsel, and so reueiled them to his Prophets.

CHAP. I.

1 Isaiah reproueth the Iewes of their ingratitude and stubbernesse, that neither for benefits nor punishment would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophecieth of the destruction of Ierusalem, 25 And of the restitution thereof.

A [a] Vision of Isaiah, the sonne of Amoz, which he sawe [b] concerning Iudah and Ierusalem: in the dayes of [c] Vzziah, Iotham, Ahaz, *and* Hezekiah Kings of Iudah.
2 Heare, O [d] heauens, and hearken, O earth: for the Lorde hath sayde, I haue nourished and brought vp [e] children, but they haue rebelled against me.
3 The [f] oxe knoweth his owner, and the asse his masters crib: *but* Israel hath not knowen: my people hath not vnderstand.
4 Ah, sinfull nation, a people laden with iniquitie: a [g] seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the [h] holy one of Israel to anger: they are gone backewarde.
5 Wherefore shoulde ye be [i] smitten any more? for ye fall away more and more: the whole [k] head is sicke, and the whole heart is heauie.
6 From the [l] sole of the foote vnto the head, there *is* nothing whole therein, *but* wounds, and swelling, and sores full of corruption: they haue not bene wrapped, [m] nor bound vp, nor mollified with oyle.
7 Your land is waste: your cities *are* burnt with fire: strangers deuoure your lande in your presence, and *it is* desolate like the ouerthrowe [n] of strangers.
8 And the daughter of [o] Zion shall remaine like a cotage in a vineyeard, like a lodge in a garden of cucumbers, *and* like a besieged citie.
9 Except the Lorde of hostes [p] had reserued vnto vs, euen a small remnant: we should haue bene [q] as Sodom, *and* should haue bene like vnto Gomorah.
10 Heare the worde of the Lorde, O [r] princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.
11 What haue I to doe with the multitude of your sacrifices, sayth the Lorde? I am full of the burnt offerings of rams, & of the fat of fed beasts: and I [s] desire not the blood of bullockes, nor of lambs, nor of goates.
12 When ye come to appeare before me, who

a That is, a reuelation or prophecie, which was one of the two meanes, whereby God declared himselfe to his seruants in olde time, as Nom.12.6. and therefore the Prophets were called Seers, 1.Sam.9.9.
b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this booke are prophecies concerning other nations also.
c Called also Azariah, 2.King.15.1. of these Kings reade. 2 Kings from Chap.14. vnto Chap.21. and 2. Chron. from Chap 25. vnto Chap.33.
d Because men were obstinate and insensible, he calleth to the dumme creatures, which were more prompt to obey Gods worde, as Deut.32.1.
e He declareth his great mercey toward the Iewes, forasmuch as he chose them aboue all other nations to be his people and children, as Deut.10.15.
f The most brute and dull beastes doe more acknowledge their duetie towarde their masters, then my people doe toward me, of whome they haue receiued benefites without comparison.
g They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euill example infected others.
h That is, him that sanctifieth Israel.
i What auaileth it to seeke to amende you by punishment, seeing the more I correct you, the more ye rebell?
k By naming the chiefe partes of the body, hee signifieth, that there was no part of the whole bodie of the Iewes free from his rods.
l Euery part of the body, aswell the least as the chiefest was plagued.
m Their plagues were so grieuous that they were incurable, and yet they would not repent.
n Meaning of them that dwell farre off, which, because they looke for no aduantage of that which remaineth, destroy all before them.
o That is, Ierusalem.
p Because that he will euer haue a Church to call vpon his Name.
q That is, all destroyed.
r Ye that for your vices deserued all to bee destroyed as they of Sodom, sine that God of his mercie reserued a little noumber, Lamen 3.22.
s Although God commaunded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psalme 50, 13. Ieremie 6.20, Amos 5.21. Micah 6.7.

t Without faith and repentance.
u Your sacrifices offered in the newe moones and feasts: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of fayth and mercie.
x Hee sheweth that where men be giuen to auarice, deceite, crueltie and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 58.3.
y By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent and amend their liues.
z This kinde of reasoning, by the second table, the Scriptures vse in many places against the hypocrites, who pretende most holinesse and religion in worde, but when their charitie and loue towarde their brethren should appeare, they declare that they haue neither faith nor religion.
a To know if I doe accuse you without cause.
b Least sinners should pretende any rigour on Gods part, he onely willeth them to be pure in heart, and he will forgiue all their sinnes, were they neuer so many or great.
c Hee sheweth that whatsoeuer aduersitie man indureth, it ought to be attributed to his owne incredulitie and disobedience.

required this of your hands to tread in my courts?
13 Bring no mo oblations, t in vaine: incense
is an abomination vnto me: I can not suffer *your*
newe moones, nor Sabbaths, *nor* solemne dayes (*it*
is iniquitie) nor solemne assemblies.
14 My soule hateth your u newe moones and
your appointed feastes: they are a burden vnto
me: I am weary to beare *them*.
15 And when you shall stretch out your hands,
I will hide mine eyes from you: and though ye
make many prayers, I will not heare: *for* your
hands are full x of blood.
16 y Wash you, make you cleane: take away
the euill of your workes from before mine eyes:
cease to doe euill.
17 Learne to z doe well: seeke iudgement, re-
lieue the oppressed: iudge the fatherlesse *and* de-
fend the widowe.
18 Come nowe, a and let vs reason together,
sayth the Lord: though your sinnes were as crim-
sin, they shall be made b white as snowe: though
they were red like skarlet, they shall be as wooll:
19 If ye c consent and obey, ye shall eate the
good *things* of the land.
20 But if ye refuse and be rebellious, ye shalbe
deuoured with the sword: for the mouth of the
Lord hath spoken it.
21 Howe is the d faithfull citie become an
harlot? it was ful of iudgement, *and* iustice lodged
therein, but now e *they are* murtherers.
22 Thy f siluer is become drosse: thy wine is
mixt with water.
23 Thy Princes *are* rebellious and compani-
ons of g theeues: euery one loueth giftes, and fol-
loweth after rewardes: they iudge not the father-
lesse, neither doeth the widowes cause come be-
fore them.
24 Therefore sayth the Lorde God of hostes,
the h mightie one of Israel, Ah, I will i ease me of
mine aduersaries, & auenge me of mine enemies.
25 Then I will turne mine hand vpon thee, and
burne out thy drosse, till it k be pure, and take a-
way all thy tinne.
26 l And I will restore thy iudges as at the first,
and thy counsellers as at the beginning: afterward
shalt thou be called a citie of righteousnes, *and* a
faithfull citie.
27 Zion shalbe redeemed in iudgement, and
they that returne in her, in m iustice.
28 And the n destruction of the transgressers
and of the sinners shalbe together: and they that
forsake the Lord, shalbe consumed.
29 For they shalbe confounded for the o okes,
which ye haue desired, and ye shall be ashamed of
the gardens, that ye haue chosen.
30 For ye shalbe as an oke, whose leafe fadeth:
and as a garden that hath no water.
31 And the strong shalbe as p towe, and the
maker thereof, as a sparke: and they shall both
burne together, and none shall quench *them*. q

p The false god, wherein ye put your confidence, shalbe consumed as easily, as a piece of towe.

CHAP. II.

1 *The Church shall be restored by Christ, and the Gentiles called.*
6 *The punishment of the rebellious and obstinate.*

THe worde that Isaiah the sonne of Amoz
sawe vpon Iudah and Ierusalem.
2 *It a shall be in the last dayes, that the
mountaine of the house of the Lorde shalbe pre-
pared in the top of the mountaines, and b shall be
exalted aboue the hilles, and all nations shall
c flowe vnto it.
3 And many people shall go, and say, Come,
and let vs go vp to d the mountaine of the Lorde,
to the house of the God of Iaakob, and hee will
teach vs his wayes, and we will walke in his paths:
for the * e Lawe shall go foorth of Zion, and the
worde of the Lorde from f Ierusalem,
4 And g hee shall iudge among the nations,
and h rebuke many people: they shall i breake
their swordes also into mattocks, and their speares
into siethes: nation shall not lift vp a sworde a-
gainst nation, neither shall they learne k to fight
any more.
5 O house of Iaakob, come ye, and let vs
l walke in the Lawe of the Lorde.
6 Surely thou m hast forsaken thy people, the
house of Iaakob, because they are n full of the
East *maners*, and *are* sorcerers as the Philistims,
o and abound with strange children.
7 Their land also was full of p siluer & golde,
and there *was* none ende of their treasures: and
their land was full of horses, and their charets
were infinite,
8 Their land also was full of idoles: they wor-
shipped the worke of their owne hands, which
their owne fingers haue made.
9 And a man bowed himselfe, and a man
q humbled himselfe: therefore r spare them not.
10 Enter into the rocke, and hide thee in the
dust from before the feare of the Lord, and from
the glory of his maiestie.
11 The hie looke of man shall be humbled,
and the loftinesse of men shalbe abased, and the
Lord onely shall be exalted in s that day.
12 For the day of the Lorde of hostes *is* vpon
all the proude and hautie, and vpon all that is ex-
alted: and it shall be made lowe.
13 Euen vpon all the cedars of Lebanon, that
are hie & exalted, & vpon all the okes of Bashan,
14 And vpon all the hie t mountaines, and vp-
on all the hilles that are lifted vp,
15 And vpon euery hie tower, and vpon euery
strong wall,
16 And vpon u all the shippes of Tarshish, and

*Micah 4.1.
a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.
b In an euident place to be seene and discerned.
c When the kingdome of Christ shalbe enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.
d Alluding to mount Zion, where the visible Church then was.
*Micah 4.2.
e Meaning the whole doctrine of saluation.
f This was accomplished, when the Gospel was first preached in Ierusalem, & from thence went thorow all the world.
g The Lord, which is Christ, shall haue all power giuen him.
h That they may acknowledge their sinnes and turne to him.
i He sheweth the fruite of the peace, which the Gospel should bring: to wit, that men should doe good one to another, where as before they were enemies.
k Hee speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shalbe affected one toward another: which peace and loue doeth begin and growe in this life, but shalbe perfited, when we are ioyned with our head Christ Iesus.

ence. d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her husband. e Giuen to couetousnesse and extortion, which he signified before by blood, vers. 15. f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shew. g That is, they mainteine the wicked & the extortioners, & not onely doe not punish them, but are themselues such. h When God will shew himselfe mercifull to his Church, he calleth himselfe, The holy one of Israel: but when he hath to doe with his enemies, he is called Mightie, as against whome no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, & so satisfie my desire by punishing them. Which thing yet he doeth with a griefe because of his couenant. k Least the faithfull among them should be ouercome with this threatning, he addeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promes, made concerning the saluation of his Church. m By iustice, is meant Gods faithfull promes which is the cause of the deliuerance of his Church. n The wicked shall not be partakers of Gods promes, Psal. 92.9. o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16.21.

l Seeing the Gentiles will be so ready, make you haste and shewe them the way to worship God. m The Prophet seeing the small hope, that the Iewes would conuert, complaineth to God, as though he had vtterly forsaken them for their sinnes. n Full of the corruptions that reigned chiefly in the East partes. o They altogether giue themselues to the facions of other nations. p The Prophet first condemned their superstition and idolatrie: next their couetousnes, and thirdly their vaine trust in worldly meanes. q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions. r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement. s Meaning, as soone as God shall beginne to execute his iudgements. t By hie trees and mountaines are meant them that are proude and loftie, and thinke them selues most strong in this world. u He condemneth their vaine confidence, which they had in strong holds, and in their rich marchandise, which brought in vaine pleasures, wherewith their mindes became effeminate.

vpon all pleasant pictures.
17 And the hautinesse of men shalbe brought
low,and the loftinesse of men shalbe abased, and
the Lord shall onely be exalted in that day.
18 And the idoles wil he vtterly destroy.
19 Then they shall goe * into the holes of the
rockes,& into the caues of the earth, from before
the feare of the Lorde, and from the glory of his
maiestie,when he shall arise to destroy the earth.
20 At that day shall man cast away his siluer
idoles, & his golden idoles (which they had made
themselues to worship them) x to the mowles and
to the backes,
21 To goe into the holes of the rockes,and in-
to the toppes of the ragged rockes from before the
feare of the Lorde, and from the glory of his ma-
iestie,when he shall rise to destroy the earth.
22 Cease you from the man whose y breath is
in his nostrels: for wherein is he to be esteemed?

* Hoshe 10.8. luke 23.30. reuel.6.16. and 9.6.

x They shall cast them into most vile and filthy places,when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man,whose life is so fraile, that if his nose be stopped,he is dead,and consider that you haue to doe with God,

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

FOr lo,the Lorde God of hostes will take away
from Ierusalem and from Iudah the stay a and
the strength: *euen* all the staye of bread, and all
the stay of water,
2 The strong man,& the man of warre, b the
iudge and the prophet, the prudent and the aged,
3 The captaine of fiftie,and the honourable,
and the counseller, and the cunning artificer, and
c the eloquent man.
4 And I will appoint d children *to bee* their
princes, and babes shall rule ouer them.
5 The people shalbe e oppressed one of ano-
ther,and euery one by his neighbour: the children
shall presume against the ancient, and the vile a-
gainst the honourable.
6 When euery one shall f take holde of his
brother of the house of his father, *and say*, Thou
hast clothing: thou shalt be our prince, and let
this fall be vnder thine hand:
7 In that day he shall g sweare, saying, I can-
not bee an helper: for there is no bread in mine
house, nor clothing: *therefore* make me no prince
of the people.
8 Doubtlesse Ierusalem is fallen, and Iudah is
fallen downe, because their tongue & workes *are*
against the Lord,to prouoke the eyes of his glory.
9 The h triall of their countenance testifieth
against them,yea, they declare their sinnes,as So-
dom,they hide them not.Wo be vnto their soules:
for they haue rewarded euill vnto themselues.
10 i Say ye, Surely it shalbe well with the iust:
for they shal eate the fruite of their workes.
11 Woe be to the wicked, it shalbe euill *with
him*: for the reward of his hands shalbe giuen him.
12 k Children *are* extorcioners of my people,
and women haue rule ouer them: O my people,
they that leade thee,cause thee to erre,and destroy
the way of thy paths.
13 The Lorde standeth vp to pleade, yea, hee
standeth to iudge the people.
14 The Lord shall enter into iudgement with
the l Ancients of his people & the princes thereof:

a Because they trusted in their abundance & prosperitie,he sheweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation,and wherein they had any occasion to vaunt themselues.

d Not onely in age,but in wit, maners,knowledge and strength.

e For lacke of good regiment and order.

f He sheweth that this plague shalbe so horrible,that contrary to the common maner of men, which by nature are ambitious, none shalbe found able or willing to be their gouernour.

g Feare shall restraine him to forsweare himselfe, then to take such a dangerous charge vpon him.

h When God shal examine their deedes whereupon they now set an impudent face,he shall finde the marke of their impietie in their forehead.

i Be ye that are godly assured that God will defende you in the middes of these troubles. k Because the wicked people were more addict to their princes, then to the commaundements of God, he sheweth that he would giue them such princes, by whome they should haue no helpe, but that should bee manifest tokens of his wrath,because they should be fooles & effeminate. l Meaning, that the rulers and gouernours had destroyed his Church,& not preserued it,according to their duetie.

for ye haue eaten vp the vineyards: the spoyle of
the poore *is* in your houses.
15 What haue ye to do,that ye beate my peo-
ple to pieces, m and grinde the faces of the poore,
saith the Lord, *euen* the Lord of hostes?
16 The Lord also saith, n Because the daughters
of Zion are hautie,and walke with o stretched out
neckes, and with p wandring eyes, walking and
q minsing as they goe, and making a r tinkeling
with their feete,
17 Therefore shall the Lorde make the heads
of the daughters of Zion balde, and the Lord shall
discouer their secret partes.
18 In that day shall the Lorde take away the
ornament of the slippers, and the calles, and the
round tyres,
19 The sweete balles, and the bracelets, and
the bonnets,
20 The tyres of the head, and the sloppes, and
the head bands,and the tablets, and the eareings,
21 The rings and the mufflers,
22 The costly apparell and the vailes, and the
wimples,and the crisping pinnes,
23 And the glasses and the fine linnen,and the
hoodes and the s launes.
24 And in steade of sweete sauour, there shall
be stinke,and in steade of a girdle, a rent, and in
steade of dressing of the haire, baldnesse, and in
steade of a stomacher, a girding of sackecloth,*and*
burning in steade of beautie.
25 Thy men t shall fall by the sworde, and thy
strength in the battell.
26 Then shall her gates mourne and lament,
and she,being desolate,shall sit vpon the ground.

m That is, yee shewe all crueltie against them.

n He menaceth the people,because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a signe,that they were not chaste.

q Which [illegible] their wa[illegible].

r They [illegible] then in slippers that did creake or had litle plates sowed vpon them, which tinkled as they went.

s In rehearsing all these things particularly,he sheweth the lightnesse, and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God wil not only punish the women, but their husbandes,which haue suffered this dissolutenesse, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

ANd in that day shall a seuen women take hold
of one man, saying, Wee wil eate our owne
bread,and we wil weare our owne garments: onely
b let vs be called by thy name, *and* take away our
c reproche.
2 In that day shall the d budde of the Lorde
bee beautifull and glorious, and the fruite of the
earth shall be excellent and pleasant for them that
are escaped of Israel.
3 Then hee that shalbe left in Zion, and hee
that shall remaine in Ierusalem, shalbe called ho-
ly, *and* euery one shalbe e written among the li-
uing in Ierusalem,
4 When the Lorde shall wash the filthines of
the daughters of Zion, and purge the f blood of
Ierusalem out of the middes thereof by the spirite
of g iudgement,and by the spirit of burning.
5 And the Lord shal create vpon euery place
of mount Zion, and vpon the assemblies thereof,
h a cloude and smoke by day,and the shining of a
flaming fire by night: for vpon all the i glory *shall
be* a defence.
6 And a couering shalbe for a shadowe in the
day for the heate, and a place of refuge and a co-
uert for the storme k and for the raine.

a When God shal execute this vengeance, there shall not be one man founde to be the head to many women,and they contrary to womanly shamefastnesse,shall seeke vnto men,and offer them selues to any condition.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it to bee without an head and husband.

d He comforteth the Church in this desolation,which shall spring vp like a bud, signifying that Gods graces should be as plentifull toward the faithful, as though they sprang out of the earth,as Chap. 45.8. Some by the budde of the Lorde meane Christ. e Hee alludeth to the booke of life,whereof reade Exod 32.32, meaning Gods secret counsell,wherein his elect are predestinate to life euerlasting. f That is, the crueltie, extortion, auarice, and all wickednesse. g When things shalbe redressed that were amisse. h Hee alludeth to the pillar of the cloude, Exod.13.21,meaning,that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because his image, and tokens of his grace shine in them. k God promiseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 Vnder the similitude of the vine hee describeth the state of the people. 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

NOwe will [a] I sing to my [b] beloued a song of
my beloued to his vineyarde, * My beloued
had a [c] vineyarde in a very fruitefull hill,
2 And hee hedged it, and gathered out the
stones of it, and he planted it with the best plants,
[d] and he built a towre in the middes thereof, and
made a wine presse therein: then he looked that it
should bring foorth grapes: but it brought [e] forth
wilde grapes.
3 Now therefore, O inhabitants of Ierusalem
and men of Iudah, iudge, I pray you, [f] betweene
me, and my vineyarde.
4 What could I haue done any more to my
vineyarde that I haue not done vnto it? why haue
I looked that it should bring foorth grapes, and it
bringeth foorth wilde grapes?
5 And nowe I wil tell you what I will doe to
my vineyarde: I [g] wil take away the hedge there-
of, and it shall be eaten vp: I will breake the wall
thereof, and it shalbe troden downe:
6 And I wil lay it waste: it shall not be cut,
nor digged, but briers, and thornes shall growe vp:
I wil also commaund the cloudes that they raine
no raine vpon it.
7 ¶ Surely the vineyard of the Lord of hostes
is the house of Israel, and the men of Iudah *are* his
pleasant plant, and he looked for [h] iudgement, but
beholde oppression: for righteousnesse, but be-
holde [i] a crying.
8 Woe vnto them that ioyne house to house,
and laye fielde to fielde, till there bee no [k] place,
that ye may be placed by your selues in the mids
of the earth.
9 *This is* in mine [l] eares, *saith* the Lorde of
hostes. Surely many houses shalbe desolate, *euen*
great and faire without inhabitant.
10 For ten acres of vines shal yelde one [m] bath,
and the seede of an [n] homer shal yelde an [o] ephah.
11 ¶ Wo vnto them, that [p] rise vp early to fol-
lowe drunkennes, and to them that continue vn-
till [q] night, *till* the wine doe inflame them.
12 And the harpe and viole, timbrel, and pipe,
and wine *are* in their feastes: but they regard not
the [r] worke of the Lorde, neither consider the
worke of his handes.
13 Therefore my people [s] is gone into captiui-
tie, because they had [t] no knowledge, and the glo-
rie thereof *are* men famished, and the multitude
thereof is dried vp with thirst.
14 Therefore [u] hel hath inlarged it selfe, & hath
opened his mouth, without measure, and their glo-
rie, and their multitude, and their pompe, and hee
that reioyceth among them, shal descend *into it*.
15 And man shalbe brought downe, and man
shalbe humbled, euen the eyes of the proude shall
be humbled.
16 And the Lorde of hostes shalbe exalted in
iudgement, and the holy God shalbe sanctified in
iustice.
17 Then shall [x] the lambes feede after their
maner, and the strangers shall eate the desolate
places of the fat.
18 ¶ Woe vnto them, that draw iniquitie with
[y] cordes of vanitie, and sinne, as with cart ropes:
19 Which say, [z] Let him make speede: let him
hasten his worke, that we may see it: and let the
counsell of the holy one of Israel draw neere and
come, that we may know it.
20 Woe vnto them that speake good of euill,
[a] and euil of good, which put darkenes for light,
and light for darkenes, that put bitter for sweete,
and sweete for sowre.
21 Woe vnto them that are [b] wise in their
owne eyes, and prudent in their owne sight.
22 Wo vnto them that are [c] mightie to drinke
wine, and to them that are strong to powre in
strong drinke:
23 Which iustifie the wicked for a rewarde,
and take away the righteousnesse of the righteous
from him.
24 Therefore as the flame of fire deuoureth the
stubble, and *as* the chaffe is consumed of the flame:
so their [d] roote shalbe as rottennesse, and their bud
shall rise vp like dust, because they haue cast off
the Lawe of the Lord of hostes, and contemned
the worde of the holy one of Israel.
25 Therefore is the wrath of the Lord kindled
against his people, and hee hath stretched out his
[e] hand vpon them, and hath smitten them that the
mountaines did tremble: and their carkases were
torne in the middes of the streetes, *and* for all this
his wrath was not turned away, but his hande was
stretched out still.
26 And hee wil lift vp a signe [f] vnto the nati-
ons a farre, and wil hisse vnto them from the ende
of the earth: and beholde, they shall come hastily
with speede.
27 None shall [g] faint nor fall among them:
none shall slumber nor sleepe, neither shall the
girdle of his loynes be loosed, nor [h] the latchet of
his shooes be broken:
28 Whose arrowes shalbe sharpe, and all his
bowes bent: his horse hoofes shalbe thought like
flint, and his wheeles like a whirlewinde.
29 His roaring *shalbe* like a lyon, and hee shall
roare like lyons whelpes: they shal [i] roare, and lay
holde of the praye: they shall take it away, and
none shall deliuer it.
30 And in that day they shal roare vpon them,
as the roaring of the sea: and if [k] they looke vnto
the earth, beholde darkenesse, *and* sorowe, and the
light shalbe darkened in their [l] skie.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiestie. 9 He sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

IN the yeere of the death of King Vzziah, [a] I
saw also the Lord sitting vpon an [b] high throne,
and lifted vp, and the lower [c] partes thereof filled
the Temple.
2 The [d] Seraphims stoode vpon it: euery one
had sixe wings: with twaine he couered his [e] face,
and with twaine hee couered his [f] feete, and with
twaine he did [g] flie.

a The Prophet by this song doeth set before the peoples eyes their ingratitude, and Gods mercie.
b That is, to God.
* Ier. 2. 21. mat. 21. 33.
c Meaning, that he had planted his Church in a place most plentiful and abundant.
d He spared no diligence nor cost.
e In the seuenth verse he declareth what they were.
f He maketh them iudges in their owne cause, for as much as it was euident that they were the cause of their owne ruine.
g I will take no more care for it: meaning that hee would take from them his word and ministers, and all other comfortes, and send them contrary plagues.
h Iudgement and righteousnes are true fruites of the feare of God, and therefore in the cruell oppressers there is no religion.
i Of them that are oppressed.
k To wit, for the poore to dwell in.
l I haue heard the complaint and cry of the poore.
m Which conteineth about tenne pottels: so that euery acre should but yelde one pottel.
n Which conteineth an hundreth pottels.
o An Ephah conteineth ten pottels, and is in dry things as much as bath is in licours.
p That spare no paine nor diligẽce to folow their lustes.
q Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.
r They regard not the prouident care of God ouer them, not for what ende he hath created them.
s That is, shall certainely go: for so the Prophets vse to speake, as though the thing which shall come to passe, were done already.
t Because they would not obey the worde of God.
u Meaning, the graue shal swalow vp them that shal die for hũger & thirst, and yet for all this great destruction it shall neuer be saciate.
x God comforteth the poore lambes of his Church, which had bin strãgers in other cõtreys, promising that they should dwell in those places againe, whereof they had bin depriued by the fat and cruel tyrants.

y Which vse all allurements, occasions, and excuses to harden their cõscience in sinne.
z Hee sheweth what are the wordes of the wicked, when they are menaced with Gods iudgements, 2. Peter 3. 4.
a Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.
b Which are contemners of all doctrine and admonition.
c Which are neuer wearie, but shewe their strength, and bragge in gluttony and drunkennes.
d Both they and their posteritie, so that nothing shall be left.
e Hee sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, woulde haue bene more sensible, and therefore his plagues must continue, till they beginne to feele them.
f He wil make the Babylonians to come against them at his becke, and to fight vnder his standerd.
g They shall be prompt, and lustie to execute Gods vengeance.
h The enemie shall haue none impediment.
i Whereby is declared the crueltie of the enemie.
k The Iewes shall finde no succour.
l In the land of Iudah.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is, by visible signes, as Iohn Baptist sawe the holy Ghost in the forme of a doue.
b As a Iudge ready to giue sentence.
c Of his garment, or of his throne.
d They were Angels, so called, because they were of a fierie colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will.
e Signifying, that they were not able to endure the brightnesse of Gods glorie.
f Whereby was declared that man was not able to see the brightnesse of God in them.
g Which thing declareth the prompt obedience of the Angels to execute Gods commaundement.

3 And

3 And one cryed to another, and sayd, h Ho-
ly, holy, holy *is* the Lord of hostes: the whole
i world is full of his glory.
4 And the lintels of the doore cheekes k mo-
ued at the voyce of him that cryed, and the house
was filled with smoke.
5 Then I sayd, l Wo is me: for I am vndone,
because I am a man of polluted lips, & I dwell in
the middes of a people of polluted lips: for mine
eyes haue seene the King *and* Lord of hostes.
6 Then flewe one of the Seraphims vnto me
with an hote cole in his hand, *which* he had taken
from the m altar with the tongs:
7 And he touched my mouth, and sayd, Loe,
this hath touched thy lips, & thine iniquitie shall
be taken away, and thy n sinne shalbe purged.
8 Also I heard the voyce of the Lorde, saying,
Whome shall I send? and who shall goe for vs?
Then I sayde, Here am I, send me.
9 And he sayd, Goe, and say vnto this people,
o Ye shall heare in deede, but ye shall not vnder-
stand: ye shall plainely see, and not perceiue.
10 Make the heart of this people fatte, make
their eares heauy, and shut their eyes, lest they see
with their eyes, and heare with their eares, and vn-
derstand with their hearts, and conuert, and he
heale them.
11 Then said I, Lorde, p howe long? And he
answered, Vntil the cities be wasted without in-
habitant, and the houses without man: and the
land be vtterly desolate,
12 And the Lord haue remoued men farre a-
way, and *there be* a great desolation in the mids of
the land.
13 But yet in it *shalbe* q a tenth, and shall re-
turne, and shalbe eaten vp as an elme r or an oke,
which haue a substance in them, when they cast
their leaues: so the holy seede shall be the sub-
stance thereof.

h This oft repetition signifieth, that the holy Angels can not satisfie them selues in praysing God, to teach vs that in all our liues we should giue our selues to the continuall prayse of God.
i His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him.
k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindnesse that shoulde come vpon the Iewes.
l He speaketh this for two causes: the one, because hee that was a mortal creature, & therefore had more neede to glorifie God then the Angels, did it not: and the other, because the more neere that man approched to God, the more doeth he knowe his owne sinne and corruption.
m Of the burnt offerings, where the fire neuer went out. n This declareth that man cannot render true obedience to God, till he haue purged vs. o Whereby is declared that for the malice of man God will not immediatly take away his worde, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saued: hereby he exhorteth the ministers to doe their duetie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Mat.13.14. actes 28.26. rom.11.8. p As he was moued with the zeale of Gods glory, so was he touched with a charitable affection towarde the people. q Meaning, the tenth part: or as some write, it was reueiled to Isaiah for the confirmation of his prophecie, that ten Kings should come before their captiuitie, as were from Vzziah to Zedekiah. r For the fewnesse they shall seeme to be eaten vp: yet they shall after florish as a tree, which in winter looseth his leaues, and seemeth to be dead, yet in sommer is fresh, and greene.

CHAP. VII.

1 *Ierusalem besieged.* 4 *Isaiah comforteth the King.* 14 *Christ is promised.*

AND in the dayes of * Ahaz, the sonne of Io-
tham, the sonne of Vzziah king of Iudah, Re-
zin the King of || Aram a came vp, and Pekah the
sonne of Remaliah King of Israel, to Ierusalem to
fight against it, but he could not ouercome it.
2 And it was tolde the house of b Dauid, say-
ing, Aram is ioyned with c Ephraim: therefore his
heart was d moued, and the heart of his people,
as the trees of the forest are moued by the winde.
3 ¶ Then sayde the Lorde vnto Isaiah, Goe
foorth nowe to meete Ahaz (thou and e Shear-
iashub thy sonne) at the ende of the conduit of
the vpper poole, in the path of the fullers fielde,
4 And say vnto him, Take heede, and be still:
feare not, neither be faint hearted for the two
tailes of these smoking f firebrands, for the furi-
ous wrath of Rezin and of Aram, and of Rema-
liahs sonne:
5 Because Aram hath taken wicked counsell a-
gainst thee, *and* Ephraim, and Remaliahs sonne,
saying,
6 Let vs goe vp against Iudah, and let vs wa-
ken them vp, and make a breach therein for vs,
and set a King in the mids thereof, *euen* the sonne
of g Tabeal.
7 Thus sayth the Lorde God, It shall not
stand, neither shall it be.
8 For the head of Aram *is* Damascus, and the
head of Damascus *is* Rezin: and within fiue and
h threescore yeere, Ephraim shalbe destroyed from
being a people.
9 And the head of Ephraim *is* Samaria, and
the head of Samaria *is* Remaliahs sonne. If ye be-
leeue not, surely ye shall not be established.
10 ¶ And the Lorde spake againe vnto Ahaz,
saying,
11 Aske i a signe for thee of the Lorde thy
God: aske it, *either* in the depth beneath or in
the height aboue.
12 But Ahaz sayde, I will not aske, neither wil
I k tempt the Lord.
13 Then he sayde, Heare you now, O house of
Dauid, is it a small thing for you to grieue l men,
that ye will also grieue my God?
14 Therefore the Lorde m himselfe will giue
you a signe. Beholde, the virgine shall conceiue
and beare a sonne, and she shal call his name || Im-
manu-el.
15 n Butter and hony shall he eate, till he haue
knowledge to refuse the euill, and to chuse the
good.
16 For afore the o childe shall haue know-
ledge to eschew the euill, and to chuse the good,
the land, that thou abhorrest, shalbe forsaken of
both her Kings.
17 The Lord shall bring vpon thee, and vp-
on thy people, and vpon thy fathers house (the
dayes that are not come from the day that p E-
phraim departed from Iudah) *euen* the King of
q Asshur.
18 And in that day shall the Lorde hisse for
the r flie that is at the vttermost part of the floods
of Egypt, and for the bee which is in the lande
of Asshur,
19 And they shall come and shall light all
in the desolate valleys, and in the holes of the
rockes, and vpon all thorny places, and vpon all
bushy s places.
20 In that day shall the Lorde shaue with a ra-
sor that is hired, *euen* by them beyond the Riuer,
by the King of Asshur, the head and the haire of
the t feete, and it shall consume the beard.
21 And in the same day shall a man u nourish
a yong kowe, and two sheepe.
22 And for the x abundance of milke, that
they shall giue, hee shall eate butter: for butter
and hony shall euery one eate, which is left within
the land.

* 2.King.16.5.
|| Or Syria.
a To wit, the second time: for in the first battell Ahaz was ouercome.
b Meaning, the Kings house.
c That is, Israel, because that Tribe was the greatest, Gene.48.19.
d For feare.
e That is to say, the rest shall returne, which name Isaiah gaue his sonne, to signifie that the rest of the people should returne out of their captiuitie.
f Which haue but a litle smoke and shall quickly be quenched.
g Which was an Israelite, and as seemeth, enemy to the house of Dauid.
h Counting from the fine and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yeere after that Isaiah did this message.
i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserued.
k Not to beleeue Gods worde without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebell against him.
l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God against whome you bend your selues.
m Forasmuch as thou art vnworthy, the Lord for his owne promes sake will giue a signe, which shall be that Christ the Sauiour of his Church and the effect of all signes and miracles shall be reueiled.
|| *Or, God with vs, which name can agree to none, but to him that is both God and man.*
n Meaning, that Christ is not onely God, but man also, because he shalbe nourished as other men, vntill the age of discretion.
o Not meaning Christ, but any childe: for before a childe can come to the yeeres of discretion, the Kings of Samaria & Syria shalbe destroyed. p Since the time that the twelue Tribes rebelled vnder Roboam. q In whome thou hast put thy trust. r Meaning, the Egyptians: for by reason the countrey is hote and moyste, it is full of flies, as Assyria is full of bees. s Signifying, that no place shall be free from them. t That is, that which is from the belly downeward: meaning, that he would destroy both great and small. u He that before had a great number of cattel, shalbe content with one kowe and two sheepe. x The number of men shall be so small, that a fewe beastes shall be able to nourish all abundantly.

23 And at the same day euery place, wherein
shalbe a thousand vines, shalbe at a thousand *pie-
ces* of siluer: *so* it shalbe for the briers and for the
thornes.
24 With arrowes and with y bowe shall one
come thither: because all the land shall be briers
and thornes.
25 But on z all the mountaines, which shalbe
digged with the mattocke, there shall not come
thither the feare of briers and thornes: but they
shalbe for the sending out of bullocks, and for the
treading of sheepe.

y As they that goe to seeke wilde beasts among the bushes.
z The mountaines contrary to their wont, shal be tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Judah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

Moreouer, the Lord sayd vnto me, Take thee
a a great roll, and write in it b with a mans
penne, Make speede to the spoyle: haste to the
praye.
2 Then I tooke vnto me c faithfull witnesses
to recorde, Vriah the Priest, and Zechariah the
sonne of Ieberechiah.
3 After, I came vnto the d Prophetesse, which
conceiued, and bare a sonne. Then sayde the Lord
to me, Call his name, || Maher-shalal-hash-baz.
4 For before the e childe shall haue know-
ledge to crye, My father, & my mother, f he shal
take away the riches of Damascus and the spoyle
of Samaria, before the king of Asshur.
5 ¶ And the Lord spake yet againe vnto me,
saying,
6 Because this people hath refused the waters
of g Shiloah that runne softly, and reioyce with
Rezin, and the sonne of Remaliah,
7 Nowe therefore, beholde, the Lorde brin-
geth vp vpon them the waters of h the Riuer
mightie and great, *euen* the King of Asshur with
all his glory, and he shall come vp vpon all their
riuers, and goe ouer all their banks,
8 And shall breake into Iudah, *and* shal ouer-
flowe and passe through, *and* shall come vp to the
i necke, and the stretching out of his wings shall
fill the breadth of thy land, O k Immanu-el.
9 Gather together on heapes, O ye l people,
and ye shalbe broken in pieces, and hearken all
ye of farre countreys: gird your selues, and you
shalbe broken in pieces: gird your selues, and you
shalbe broken in pieces.
10 Take counsell together, yet it shall be
brought to nought: pronounce a decree, yet shal
it not stand: for God is with vs.
11 For the Lorde spake thus to me in taking
m of *mine* hand, and taught me, that I should not
walke in the way of this people, saying,
12 Say ye not, A n confederacie to all them, to
whome this people sayth a confederacie, neither
feare you o their feare, nor be afrayd of them.
13 p Sanctifie the Lord of hostes, and let him
be your feare, and let him be your dread,
14 And he shalbe as a q Sanctuarie: *but* as a
stumbling stone, and as a rocke to fall vpon, to
both the houses of Israel, *and* as a snare and as a
net to the inhabitants of Ierusalem.
15 And many among them shall stumble, and
shall fall and shalbe broken and shalbe snared and
shalbe taken.
16 r Binde vp the testimonie: seale vp the Law
among my disciples.
17 Therefore I will waite vpon the Lord that
hath hid his face from the house of Iaakob, and I
will looke for him.
18 Beholde, I and the s children whome the
Lorde hath giuen me, *are* as signes and as won-
ders in Israel, t by the Lord of hostes, which dwel
leth in mount Zion.
19 And when they shal say vnto you, Enquire
at them that haue a spirit of diuination, and at the
soothsayers, which whisper and murmure, u Should
not a people enquire at their God? from the x li-
uing to the dead?
20 To the y Law, and to the testimonie, if
they speake not according to this worde: *it is* be-
cause there *is* no z light in them.
21 Then he that is afflicted and famished, shall
go to and fro in a it: and when he shalbe hungry,
he shall euen fret himselfe, b and curse his King
and his gods, and shall looke vpward.
22 And when he shall looke to the earth, be-
holde trouble, and c darkenes, vexation *and* an-
guish, and he *is* driuen to darkenes.

a That thou mayest write in great letters to the intent it may be more easily read.
b Meaning, after the common facion, because all men might reade it.
c Because the thing was of great importance hee tooke these two witnesses, which were of credit with the people, when he set this vp vpon the doore of the temple, albeit Vriah was a flattering hypocrite, 2.King.16.11.
d Meaning, to his wife, and this was done in a vision.
|| Or, make speede to the spoyle: haste to the praye.
e Before any child be able to speake.
f That is, the army of Assyria.
g Which was a fountaine at the foote of mount Zion, out of the which ran a small riuer through the citie: meaning, that they of Iudah, distrusting their owne power, which was small, desired such power and riches as they sawe in Syria and Israel.
h That is, the Assyrians, which dwell beyond Euphrates.
i It shall be ready to drowne them.
k He speaketh this to Messiah, or Christ, in whome the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly.
l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.
m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.
n Consent not yee that are godly, to the league and friendship that this people seeke with strangers and idolaters.
o Meaning, that they should not feare the thing that they feared, which haue no hope in God.
p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, & fearing to do any thing contrary to his will.
q He will defend you which are his elect, & reiect al ẏ rest, which is ment of Christ, against whō the Iewes should stumble & fal, Luke.2.34.rom.9.33.1.pet.2.7.8.

r Though all forsake me, yet ye that are mine, keepe my wordes sure sealed in your hearts.
s Meaning, them that were willing to heare and obey the word of God, whome the world hated, as though they were monsters and not worthy to liue.
t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.
u Answere the wicked thus, Should not Gods people seeke succour only at him?
x That is, wil they refuse to be taught of the Prophets, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?
y Seeke remedie in the word of God where his will is declared.
z They haue no knowledge, but are blinde leaders of the blinde.
a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.
b In whome after they put their trust.
c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten Tribes for their pride and contempt of God.

Yet a the darkenes shal not *be* according to the
affliction, b that it had when at the first hee
touched lightly the land of Zebulun and the land
of Naphtali, nor afterward *when* he was more grie-
uous by the way of the sea beyond Iorden in Ga-
lile of c the Gentiles.
2 The people that d walked in darkenes, haue
seene a great e light: they that dwelled in the land
of the shadowe of death, vpon them hath the
f light shined.
3 Thou hast g multiplied the nation, *and* not
increased *their* ioye: they haue reioyced before
thee according to the ioye in haruest, *and* as men
reioyce when they deuide a spoyle.
4 For the h yoke of their burthen, and the
staffe of their shoulder *and* the rod of their op-
pressour hast thou brokē, as in the day of Midian.
5 Surely euery battell of the warriour *is* with
noyse, and with tumbling of garments in blood:
but *this* shall be i with burning *and* deuouring
of fire.
6 For vnto vs a childe is borne, *and* vnto vs a
Sonne is giuen: and the gouernement is vpon

a He comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.
b Wherewith Israel was punished, first by Tiglath-pileser, which was a light scourge in respect of that which they suffered afterward by Shalmaneser, who caried the Israelites away captiues.
c Where as the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram.
d Which were captiue in Babylon: and the Prophet speaketh of that thing which should come to passe three score yeeres after, as though it were nowe done.
e Meaning, the comfort of their deliuerance.
f This captiuitie & deliuerance were figures of our captiuitie by sinne, & of our deliuerance by Christ through the preaching of ẏ Gospel, Mat.4.15.16.
g Their number was greater when they went into captiuitie then when they returned, but their ioye was greater at their returne. Hag.2.10.
h Thou gauest them perfite ioy, by deliuering them and by destroying the tyrants that had kept them in cruel bondage, as thou didst deliuer them by Gidion frō the Midianites, Iud.7.22.
i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whome he prophecieth in the next verse.

his

his shoulder, and he shall call his name Wonder-
full, Counseller, The mightie God, The euerla-
sting k Father, The prince of peace,
7 The increase of *his* gouernement and peace
shall haue none end: he shall sit vpon the throne
of Dauid, and vpon his kingdome, to order it, and
to stablish it with iudgement & with iustice, from
henceforth, *euen* for euer: l the zeale of the Lorde
of hostes will performe this.
8 ¶ The Lord hath sent a worde into Iaakob,
and it hath lighted vpon m Israel.
9 And all the people shall knowe, *euen* E-
phraim, and the inhabitant of Samaria, that say in
the pride and presumption of the heart,
10 The n brickes are fallen, but we wil builde
it with hewen stones: the wilde figge trees are cut
downe, but we will change them into cedars.
11 Neuerthelesse the Lord will raise vp the ad-
uersaries of o [illegible] against him, and ioyne his ene-
mies together.
12 Aram before & the Philistims behind, and
they shal deuoure Israel with open mouth: *yet* for
all this his wrath is not turned away, but his hande
is stretched out still.
13 For the people turneth not vnto him that
smiteth them, neither doe they seeke the Lord of
hostes.
14 Therefore wil the Lorde cut off from Israel
head and taile, branche and rush in one day.
15 The ancient and the honorable man, he is
the head: and the prophet which teacheth lies, he
is the tayle.
16 For the leaders of the people cause them to
erre: and they that are led by them, are deuoured.
17 Therefore shal the Lord haue no pleasure in
their yong men, neyther will he haue compassion
of their fatherlesse and of their widowes: for euery
one is an hypocrite and wicked, and euery mouth
speaketh folly: *yet* for all this his wrath is not tur-
ned away, but his hand *is* stretched out still.
18 For wickednesse p burneth as a fire: it de-
uoureth the briers and the thornes and will kindle
in the thicke places of the forest: and they shall
mount vp *like* the lifting vp of smoke.
19 By the wrath of the Lorde of hostes shal the
land be darkened, and the people shall bee as the
meate of the fire: no man shal q spare his brother.
20 And he shall snatch at the right hand, and
be hungrie: and he shal eate on the left hand, and
shall not be satisfied: euery one shal eate the r flesh
of his owne arme.
21 Manasseh, Ephraim: and Ephraim Manasseh,
and they both shalbe against Iudah: *yet* for all this
his wrath is not turned away, but his hand *is* stret-
ched out still.

CHAP. X.

1 *Of wicked lawmakers.* 5 *God will punish his people by the Assyrians and after destroy them.* 21 *The remnant of Israel shalbe saued.*

WO vnto them that decree wicked decrees,
and a write grieuous things,
2 To keepe backe the poore from iudgement,
and to take away the iudgement of the poore of
my people, that widowes may bee their pray, and
that they may spoyle the fatherlesse.
3 What will ye do now in the day of visitati-
on, & of destruction, which shal come from b farre?
to whom will ye flee for helpe? and where will ye
leaue your c glorie?

4 d Without mee euery one shall fall among
them that are bound, and they shall fall downe a-
mong the slaine: *yet* for all this his wrath is not
turned away, but his hand *is* stretched out still.
5 ¶ O e Asshur, the rodde of my wrath: and
the staffe in their hands is mine indignation.
6 I will sende f him to a dissembling nation,
and I will giue him a charge against the people of
my wrath to take the spoyle and to take the pray,
and to tread them vnder feete like the mire in the
streete.
7 But he thinketh not so, neyther doeth his
heart esteeme it so: but hee imagineth to destroy
and to cut off not a few nations.
8 For he saith, Are not my princes altogether
Kings?
9 Is not Calno as g Carchemish? Is not Ha-
math like Arpad? Is not Samaria as Damascus?
10 Like as mine hande hath founde the king-
domes of the idoles, seeing their idoles *were* aboue
Ierusalem, and aboue Samaria:
11 Shall not I, as I haue done to Samaria, and
to the idoles thereof, so do to Ierusalem and to the
idoles thereof?
12 ¶ But when the Lorde hath accomplished
h all his worke vpon mount Zion and Ierusalem, I
wil visit the fruit of the proude heart i of the King
of Asshur, and his glorious and proud lookes,
13 Because he said, By the power of mine own
hand haue I done it, and by my wisedome, because
I am wise: therefore I haue remoued the borders
of the people, and haue spoiled their treasures, and
haue pulled downe the inhabitants like a valiant
man.
14 And mine hand hath found as a nest the ri-
ches of the people, and as one that gathereth egges
that are left, *so* haue I gathered all the earth: and
there was none to moue the wing or to open the
mouth, or to whisper.
15 Shal the k axe boast it selfe against him that
heweth therewith? or shall the sawe exalt it selfe
against him that moueth it? as if the rod shoulde
lift vp it selfe against him that taketh it vp, *or* the
staffe should exalt it selfe, *as it were* no wood.
16 Therfore shal the Lord God of hostes sende
among his fatte men, leannes, and vnder his glorie
he shal kindle a burning, like the burning of fire.
17 And the light of Israel shalbe as a l fire, and
the Holy one thereof as a flame, and it shal burne,
and deuoure m his thornes and his briers in one day.
18 And shall consume the glory of his forest,
and of his fruitful fields both soule n and flesh: and
he shalbe as the o fainting of a standard bearer.
19 And the rest of the trees of his forest shalbe
fewe, that a child may tell them.
20 ¶ And at that day shal the remnant of Isra-
el, and such as are escaped of the house of Iacob,
stay no more vpon him that smote them, but shall
p stay vpon ẏ Lord, the Holy one of Israel in truth.
21 The remnant shal returne, *euen* the remnant
of Iaakob vnto the mighty God.
22 For though thy people, O Israel, be as the
sand of the sea, *yet* shall the remnant of them re-
turne. The consumption q decreed shall ouerflow
with righteousnesse.
23 For the Lord God of hostes shal make the
consumption, euen r determined, in the middes of
all the land.

24 Therefore

k The autour of eternitie, and by whom the Church and euery member thereof shalbe preserued for euer and haue immortall life.
l His singular loue and care for his elect.
m This is another prophesie against them of Samaria, which were mockers and contemners of Gods promises & menaces.
n We were but weake, when the enemie ouercame vs, but wee will make our selues so strong, that we wil neither care for our enemies, nor feare Gods threatnings.
o Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assayled by the Philistims.
p Wickednesse as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.
q Though there were no forein enemie, yet they shall destroy one another.
r Their greedines shalbe insatiable, so that one brother shall eate vp another, as though he shoulde eate his owne flesh.
a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.
b To wit, from Assyria.
c Your riches & autoritie, ẏ they may be safe, & that ye may receiue them againe.
d Because they haue forsaken me, some shall goe into captiuitie, and the rest shalbe slaine.
e God calleth for the Assyrians to be the executioners of his vengeance.
f That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and acte: for Gods intention is to chastise them for their amendement, and the Assyrians purpose is to destroy them to enriche themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice it is the worke of the deuill.
g Seeing that I haue ouercome, aswell one citie as another, so that none coulde resist, shall Ierusalem be able to escape mine hands?
h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the roddes.
i Meaning of Saneherib.
k Here we see that no creature is able to doe any thing, but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.
l Meaning that God is a light to comfort his people and a fire to burne his enemies.
m That is, the Assyrians.
n To wit, body and soule vtterly.
o When the battell is lost, and the standerd taken.
p This is the ende of Gods plagues towards his, to bring them to him and to forsake all trust in others.
q This final number, which seemed to be consumed, and yet according to Gods decree is saued, shalbe sufficient to fill all the worlde with righteousnesse.
r God will destroy this land as he hath determined, and after leaue a small portion.

24 Therfore thus saith the Lord God of hostes,
O my people, that dwellest in Zion, be not afraid
of Asshur: he shall smite thee with a rod, and shal
lift vp his staffe against thee after the maner of
[s] Egypt.
25 But yet a very litle time, and the wrath shal
be consumed, and mine anger in their destruction.
26 And þ Lord of hostes shal raise vp a scourge
for him, according to the plague of [t] Midian in the
rocke Oreb: and *as* his staffe *was* vpon the [u] Sea, so
he will lift it vp after the maner of Egypt.
27 And at that day shall his burden be taken
away from off thy shoulder, and his yoke from off
thy necke: and the yoke shalbe destroyed because
of [x] the anoynting.
28 He is come [y] to Aiath: he is passed into Mi-
gron: at Michmash shall he lay vp his armour.
29 They haue gone ouer the foorde: they lod-
ged in the lodging at Geba: Ramah is afraid: Gi-
beah of Saul is fled away.
30 Lift vp thy voyce, O daughter Gallim, cause
Laish to heare, O poore Anathoth.
31 Madmenah is remoued: the inhabitants of
Gebim haue gathered themselues together.
32 Yet there is a time that he wil stay at Nob:
he shall lift vp his hand toward the mount of the
daughter Zion, the hill of Ierusalem.
33 Behold, the Lord God of hostes shal cut off
the [z] bough with feare, and they of high stature
shalbe cut off, and the hie shalbe humbled.
34 And he shall cut away the thicke places of
the forest with yron, and Lebanon shall haue a
mightie fall.

s As the Egyptians did punish thee.
t Reade Chap. 9.4.
u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.
x Because of the promes made to that kingdome, whereby Christes kingdome was prefigured.
y He describeth by what way the Assyrians shoulde come against Ierusalem, to confirme the faithful, when it should come to passe, that as their plague was come, so should they be deliuered.
z Feare and destruction shall come vpon Iudah: for the princes and the people shall all be led away captiues.

CHAP. XI.

1 Christ borne of the roote of Ishai. 8 His vertues & kingdome. 6 The fruites of the Gospel. 10 The calling of the Gentiles.

BVt there shall come a [a] rodde foorth of the
stocke of Ishai, and a graffe shall grow out of
his rootes.
2 And the Spirit of the Lorde shall rest vpon
him: the Spirite of wisedome and vnderstanding,
the Spirite of counsell and strength, the Spirite of
knowledge, and of the feare of the Lord,
3 And shall make him prudent in the feare of
the Lord: for he shal not iudge after the sight of his
eyes, neither reproue by the hearing of his eares,
4 But with righteousnesse shall hee iudge the
poore, and with equitie shall he reproue for the
meeke of the earth: and he shall [b] smite the earth
with the rod of his mouth, and with the breath of
his lippes shal he slay the wicked.
5 And iustice shalbe the girdle of his loynes,
and faithfulnesse the girdle of his reines.
6 The [c] wolfe also shall dwel with the lambe,
and the leopard shal lie with the kid, and the calfe,
and the lyon, and the fat beast together, and a li-
tle childe shal leade them.
7 And the kowe and the beare shall feede:
their young ones shall lie together: and the lion
shall eate strawe like the bullocke.
8 And the sucking childe shall play vpon the
hole of the aspe, and the wained child shall put his
hand vpon the cockatrice hole.
9 Then shall none hurt nor destroy in all the
mountaine of mine holines: for the earth shalbe
full of the knowledge of the Lord, as [d] the waters
that couer the sea.
10 And in that day the roote of Ishai, which
shall stande vp for a signe vnto the [e] people, the
nations shall seeke vnto it, and his [f] rest shall bee
glorious.
11 And in the same day shall the Lord *stretche
out* his hand [g] againe the seconde time, to possesse
the remnant of his people, (which shalbe left) of
Asshur, and of Egypt, & of Pathros, and of Ethio-
pia, and of Elam, and of Shinear, and of Hamath,
and of the yles of the sea.
12 And hee shall set vp a signe to the nations,
and assemble the dispersed of Israel, and gather the
scattered of Iudah from the foure corners of the
world.
13 The hatred also of Ephraim shall depart,
and the aduersaries of Iudah shalbe cut off: Ephra-
im shal not enuie [h] Iudah, neither shal Iudah vexe
Ephraim:
14 But they shal flee vpon the shoulders of the
Philistims toward the West: they shal spoile them
of the East together: Edom and Moab shall be the
stretching out of their hands, and the children of
Ammon *in* their obedience.
15 The Lorde also shal vtterly destroy the
[i] tongue of the Egyptians sea, and with his mighty
wind shal lift vp his hand [k] ouer the riuer, and shal
smite him in *his* seuen streames, and cause men to
walke *therein* with shooes.
16 And there shalbe a path to the remnant of
his people, which are left of Asshur, like as it was
vnto Israel in the day that he came vp out of the
land of Egypt.

a Because the captiuitie of Babylon, was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ; for as Dauid came out of Ishai a man without dignitie: so Christ should come of a poore carpenters house as out of a dead stocke, Chap. 53.2.
b All these properties can agree to none but onely vnto Christ: for it is he that toucheth the hearts of the faithfull and mortifieth their concupiscences: and to the wicked he is the sauour of death, and to them that shall perish: so that all the world shall be smitten with this rodde, which is his word.
c Men because of their wicked affections are named by the names of beastes, wherein the like affections reigne: but Christ by his Spirit shall reforme them, and woorke in them such mutuall charitie, that they shall be like lambes, fauouring and louing one another, and cast off all their cruell affections, Chap. 65.25.
d It shalbe in as great abundance as the waters in the sea.
e He prophecieth of the calling of the Gentiles.
f That is, the Church, which he also calleth his rest, Psal. 132.14.
g For God hath deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.
h Here he describeth the concord that shalbe in his Church, and their victorie against their enemies.
i Meaning a corner of the sea, that entreth into the land, and hath the forme of a tongue.
k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

ANd thou [a] shalt say in that day, O Lord, I wil
prayse thee: though thou wast angrie with
me, thy wrath is turned away, and thou comfortest
me.
2 Behold, God *is* my [b] saluation: I will trust,
& wil not feare: for the Lord God *is* *my strength
and song: he also is become my saluation.
3 Therefore with ioy shal yee [c] drawe waters
out of the welles of saluation.
4 And ye shal say in that day, *Prayse the
Lord: call vpon his Name: declare his workes a-
mong the people: make mention of them, for his
Name is exalted.
5 Sing vnto the Lorde, for he hath done ex-
cellent things: this is knowen in all the world.
6 Crie out, and shoute, [d] O inhabitant of Zi-
on: for great *is* the holy one of Israel in the midst
of thee.

a He sheweth howe the Church shall prayse God, when they are deliuered from their captiuitie.
b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie, and occasion to praise him for the same.
* Exod. 15.2. psal. 118.14.
c The graces of God shalbe so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full.
* 1. Chro. 16.8.
d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THe [a] burden of Babel, which Isaiah the sonne
of Amoz did see.
2 Lift vp a standard vpon the hie mountaine:
lift vp the voyce vnto them: wagge the [b] hande,
that they may goe into the gates of the nobles.
3 I haue commanded them, that I haue [c] san-
ctified: and I haue called the mighty to my wrath,
and them that reioyce in my [d] glory.

a That is, the great calamitie, which was prophecied to come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God woulde smite these strange nations, (whom they knewe) to declare that God chastised the Israelites as his children, and these other as his enemies; and so that if God spare not these that are ignorant, that they must not thinke strange, if he punish them, which haue knowledge of his Law, and keepe it not.
b To wit, the Medes and the Persians.
c That is, prepared and appoynted to execute my iudgements.
d Which willingly go about to the worke whereunto I appoynt them, but howe the wicked doe the, reade chap. 10.6.

4 The

4 The noyse of a multitude *is* in the moun-
taines, like a great people: a tumultuous voyce of
the kingdomes of the nations gathered together:
the Lorde of hostes nombreth the hoste of the
battell.
5 They come from a farre countrey, from the
end of the heauen: *euen* the Lord with the e wea-
pons of his wrath to destroy the whole land.
6 Howle f you, for the day of the Lorde is at
hande: it shall come as a destroyer from the Al-
mightie.
7 Therefore shall all hands be weakened, and
all mens hearts shall melt,
8 And they shalbe afraide: anguish and sorow
shall take *them*, and they shal haue paine, as a wo-
man that trauaileth: euery one shalbe amased at
his neighbour, and their faces *shalbe like* g flames
of fire.
9 Beholde, the day of the Lorde commeth,
cruell, with wrath and fierce anger to lay the land
waste: and he shall destroy the sinners out of it.
10 For the h starres of heauen and the planets
thereof shall not giue their light: the sonne shalbe
darkened in his going foorth, and the moone shall
not cause her light to shine.
11 And I will visite the wickednesse vpon the
i worlde, and their iniquitie vpon the wicked, and
I wil cause the arrogancie of the k proud to cease,
and will cast downe the pride of tyrants.
12 I will make a l man more precious then
fine golde, euen a man aboue the wedge of golde
of Ophir.
13 Therefore I will shake the heauen, and
the earth shall remooue out of her place in the
wrath of the Lorde of hostes, and in the day of his
fierce anger.
14 And m it shall be as a chased doe, and as a
sheepe that no man taketh vp. euery man shall
turne to his owne people, and flee eche one to his
owne lande.
15 Euery one that is founde, shall be striken
through: and whosoeuer ioyneth himselfe, shal fall
by the sworde.
16 * Their n children also shall be broken in
pieces before their eyes: their houses shalbe spoy-
led, and their wiues rauished.
17 Beholde, I will stirre vp the Medes against
them, which shall not regarde siluer, nor be desi-
rous of golde.
18 With bowes also shall they destroy ye chil-
dren, and shal haue no compassion vpon the fruite
of the wombe, and their eyes shall not spare the
children.
19 And Babel the glorie of kingdomes, the
beautie and pride of the Chaldeans, shall be as the
destruction of God * in Sodom and Gomorah.
20 It shall not be inhabited for euer, neither
shall it be dwelled in from generation to genera-
tion: neither shall the o Arabian pitch his tents
there, neyther shall the shepheardes make their
foldes there.
21 But p Zijm shal lodge there, and their hou-
ses shal be ful of Ohim: Ostriches shal dwel there,
and the Satyrs shall dance there.
22 And Iim shall crie in their palaces, and dra-
gons in their pleasant palaces: and the time there-
of is readie to come, and the dayes thereof shall
not be prolonged.

e The army of the Medes & the Persians against Babylō.
f Ye Babylonians.
g The Babylonians anger, & griefe shalbe so much, that their faces shal burne as fire.
h They that are ouercome, shall thinke that all the powers of heauen & earth are against them, Ezek. 32.7. Ioel 3.15. Matth. 24.29.
i Here compareth Babylon to the whole worlde, because they so esteemed themselues by reason of their great empire.
k He noteth the principall vice, whereunto they are most giuen, as are all that abound in wealth.
l He noteth the great slaughter yt shall be, seing the enemie shall neither for golde, or siluer spare a mans life, as vers. 17.
m Meaning, the power of Babylon with their hired souldiers.
* Psal. 137.9.
n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.
* Gen. 19.24. iere. 50.40.
o Who vseth to goe from countrey to countrey to finde pasture for their beastes, but there shall they finde none.
p Which were either wilde beastes, or foules, or wicked spirits, whereby Satan deluded man, as by the fairies, gobblins, and such like fantasies.

CHAP. XIIII.

1 *The returne of the people from captiuitie.* 4 *The derision of the King of Babylon.* 11 *The death of the King.* 29 *The destruction of the Philistims.*

FOr a the Lord wil haue compassion of Iaakob,
and will yet chuse Israel, and cause them to rest
in their owne lande: and the stranger b shal ioyne
him selfe vnto them, and they shall cleaue to the
house of Iaakob.
2 And the people shall receiue them & bring
them to their owne place, and the house of Israel
shall possesse them in the lande of the Lorde, for
c seruants & handmaids: and they shall take them
prisoners, whose captiues they were, and haue rule
ouer their oppressours.
3 ¶ And in that day when the Lord shall giue
thee rest from thy sorrowe, and from thy feare, and
from the sore bōdage, wherein thou diddest serue,
4 Then shalt thou take vp this prouerbe a-
gainst the King of Babel, and say, How hath the
oppressor ceased? & the gold thirsty *Babel* rested?
5 The Lorde hath broken the rodde of the
wicked, *and* the scepter of the rulers:
6 Which smote the people in anger with a
continuall plague, *and* ruled the nations in wrath:
if any were persecuted, he did d not let.
7 The whole worlde is at e rest *and* is quiet:
they sing for ioy.
8 Also the firre trees reioyced of thee, *and*
the cedars of Lebanon, *saying*, Since thou art laide
downe, no hewer came vp against vs.
9 Hell beneath is mooued for thee to f meete
thee at thy comming, raysing vp the dead for
thee, *euen* all the princes of the earth, and hath
raised from their thrones all the Kings of the
nations.
10 All they shall crie, and say vnto thee, Art
thou become weake also as we? art thou become
like vnto vs?
11 Thy pompe is brought downe to the graue,
and the sound of thy violes: the worme g is spred
vnder thee, and the wormes couer thee.
12 How art thou fallen from heauen, O h Lu-
cifer, sonne of the morning? *and* cutte downe to
the grounde, which didest cast lottes vpon the
nations?
13 Yet thou saydest in thine heart, I will as-
cende into heauen, and exalt my throne aboue
beside the starres of God: I will sitte also vpon
the mount of the Congregation in the sides of
the i North.
14 I will ascend aboue ye height of the cloudes,
and I will be like the most high.
15 But thou shalt bee brought downe to the
graue, to the sides of the pit.
16 They that see thee, shall k looke vpon thee
and consider thee, *saying*, Is this the man that
made the earth to tremble, *and* that did shake the
kingdomes?
17 He made the worlde as a wildernesse, and
destroyed the cities thereof, *and* opened not l the
house of his prisoners.
18 All the Kings of the nations, *euen* they all
sleepe in glorie, euery one in his owne house.
19 But thou art m cast out of thy graue like an
abominable branch: *like* the raiment of those that
are slaine, *and* thrust thorow with a sworde, which
goe downe to the stones of the pit, as a carkeise
troden vnder feete.
20 Thou shalt not be ioyned with them in the

a Hee sheweth why God wil haste to destroy his enemies: to wit, because he will deliuer his Church.
b Meaning, that the Gentiles shall be ioyned with the Church and worship God.
c Signifying that the Iewes should be superiours to the Gentiles, and that they should bee brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to ye subiection of Christ, 2. Cor. 10.5.
d That is, he suffred all violence & iniuries to be done.
e Meaning, that when tyrantes reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.
f As though they feared lest thou shouldest trouble the dead as thou didest the liuing: and here he derideth the proud tyrannie of the wicked, which knowe not that all creatures with their destruction that they may reioyce.
g In stead of thy costly carpets and couerings.
h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne, is called Lucifer, to whome Nebuchad-nezzar is compared.
i Meaning, Ierusalem, whereof the Temple was on the Northside, as Psalme 48.2. whereby he meaneth that tyrantes fight against God, when they persecute his Church, and would set themselues in his place.
k In marueilling at thee.
l To set them at libertie: noting his crueltie.
m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

graue,

graue, because thou hast destroyed thine owne
lande, *and* slaine thy people: the seede of the wic-
ked shall not be renoumed for euer.
21 [a] Prepare a slaughter for his children, for
the iniquitie of their fathers: let them not rise vp
nor possesse the land, nor fill the face of the world
with enemies.
22 ¶ For I will rise vp against them (sayth the
Lorde of hostes) and will cut off from Babel the
name and the remnant and the sonne, and the ne-
phew, sayth the Lord:
23 And I wil make it a possession to the ‖hedge-
hogge, and pooles of water, and I will sweepe it
with the besome of destruction, sayeth the Lorde
of hostes.
24 The Lorde of hostes hath sworne, saying,
Surely like as I haue purposed, so shall it come to
passe, and as I haue consulted, it shall stand:
25 [o] That I will breake to pieces Asshur in my
land, and vpon my mountaines will I treade him
vnder foote: so that his yoke shall depart from
[p] them, and his burden shall be taken from off
their shoulder.
26 This is the counsell that is consulted vpon
the whole worlde, and this is the hande stretched
out ouer all the nations,
27 Because the Lorde of hostes hath determi-
ned it, and who shall disanull it? and his hande is
stretched out, and who shall turne it away?
28 ¶ In the yeere that King Ahaz dyed, was
this [q] burden.
29 Reioyce not, (thou whole [r] Palestina) be-
cause the rod of him that did beat thee, is broken: for
out of the serpents roote shal come forth a cocka-
trise, & the fruit thereof *shalbe* a fiery flying serpent.
30 For the [s] first borne of the poore shall be
fed, and the needie shall lie downe in safetie: and
I will kill thy roote with famine, and [t] it shal slay
thy remnant.
31 Howle, O gate, crie, O citie: thou whole
lande of Palestina art dissolued, for there shall
come from the [u] North a smoke, and none *shalbe*
alone, [x] at his time appointed.
32 What shall then one answere the messen-
gers of the Gentiles? That the Lorde hath stabli-
shed [z] Zion, and the poore of his people shall trust
in it.

a He calleth to the Medes & Persians and all those that should execute Gods vengeance.
‖Or, porcin.
o As I haue begun to destroy the Assyrians in Senacherib, so will I continue, and destroy them whaly, when I shall deliuer you from Babylon.
p From the Iewes.
q Reade Chap. 13.1.
r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shall be greater then euer it was.
s The Israelites, which were brought to most extreme miserie.
t To wit, my people.
u That is, from the Iewes, or Assyrians: for they were both North from Palestina.
x But they shall be all readie, and ioyne together.
y Which shall come to enquire of the state of the Church.
z They shall answere, that the Lord doeth defend his Church, and them that ioyne themselues thereunto.

CHAP. XV.

A prophecie against Moab.

THE [a] burden of Moab. Surely [b] Ar of Moab
was destroied, & brought to silēce in a night:
surely Kir of Moab was destroyed, *and* brought to
silence in a night.
2 [c] He shal goe vp to the temple, & to Dibon
to the hie places to weepe: for [d] Nebo & for Me-
deba shall Moab howle: vpon all [e] their heades
shalbe baldnesse, and euery beard shauen.
3 In their streetes shall they bee girded with
sackecloth: on the toppes of their houses, and in
their streetes euery one shall howle, *and* come
downe with weeping.
4 And Heshbon shall crie, and Elealeh: their
voyce shall bee heard vnto Iahaz: therefore the
warriers of Moab shall showte: the soule of euery
one shall lament in himselfe.
5 Mine [f] heart shall crie for Moab: his fugi-
tiues *shal flee* vnto Zoar, [g] an heiffer of three yere
olde: for they shall goe vp with weeping by the
mounting vp of Luhith: and by the way of Horo-
naim they [h] shall raise vp a crie of destruction.
6 For the waters of Nimrim shal be dried vp:
therefore the grasse is withered, the herbes consu-
med, *and* there was no greene herbe.
7 Therefore what *euery man* hath left, and
their substance shall they beare to the [i] brooke of
the willowes.
8 For the crie went round about the borders
of Moab: *and* the howling thereof vnto Eglaim,
and the skriking thereof vnto Beer Elim,
9 Because the waters of Dimon shall be full
[k] of blood: for I will bring more vpon Dimon,
euen lyons [l] vpon him that escapeth of Moab, and
to the remnant of the land.

a Read chap. 13.1.
b The chiefe citie, whereby the whole countrey was meant.
c The Moabites shall flee to their idoles for succour, but it shall be too late.
d Which were cities of Moab.
e For as in the West partes the people vsed to let their haire growe long, when they mourned, so in the East partes they cut it off.
f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God that should come vpon them.
g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorowe.

h He describeth the miserable dissipation and flight of the Moabites.
i To hide themselues, and their goods there.
k Of them that are slaine.
l So that by no meanes they should escape the hand of God: thus wil God punish the enemies of his Church.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEnde [a] yee a lambe to the ruler of the worlde
from the rocke of the wildernesse, vnto the
mountaine of the daughter Zion.
2 For it shall be as a birde that [b] flieth, and a
nest forsaken: the daughters of Moab shall be at
the foordes of Arnon.
3 Gather a cōsel, execute iudgement: [c] make
thy shadow as the night in the midday: hide them
that are chased out: bewray not him that is fled.
4 Let my banished dwell with thee: Moab be
thou their couert from the face of the destroyer:
for the extortioner [d] shall ende: the destroyer
shalbe consumed, *and* the oppressour shall cease
out of the land.
5 And in mercy shall the throne be prepared,
[e] and hee shall sit vpon it in stedfastnesse, in the
tabernacle of Dauid, iudging, and seeking iudge-
ment, and hasting iustice.
6 We haue heard of the pride of Moab, (he is
very proud) *euen* his pride, and his arrogancie, and
his indignation, *but* his [f] lyes *shall* not *be* so.
7 Therefore shall Moab howle vnto Moab:
euery one shall howle: for the foundations of Kir-
hareseth shal ye mourne, yet they shalbe [g] striken.
8 For the vineyards of Heshbon are cut downe,
and the vine of Sibmah: [h] the lordes of the hea-
then haue broken the principal vines thereof: they
are come vnto [i] Iazzer: they wandred in the wil-
dernesse: her goodly branches stretched out them
selues, *and* went ouer the sea.
9 Therefore will [k] I weepe with the weeping
of Iazzer, & of the vine of Sibmah, O Heshbon:
and Elealeh, I will make thee drunke with my
teares, because vpon thy sommer fruits, and vpon
thy haruest [l] a showting is fallen.
10 And gladnesse is taken away, and ioy out of
the plentifull fielde: and in the vineyardes shall be
no singing nor showting for ioy: the treader shall
not tread wine in the wine presses: I haue caused
the reioycing to cease.
11 Wherefore, my [m] bowels shall sounde like
an harpe for Moab, and mine inwarde partes for
Ker-haresh.
12 And when it shall appeare that Moab shall
be wearie of his hie places, then shall he come to
his [n] temple to pray, but he shall not preuaile.
13 This is the word that the Lord hath spoken
against Moab since that time.
14 And now the Lorde hath spoken, saying,

a That is, offer a sacrifice: whereby he derideth their long delay, which would not repent when the Lorde called them, shewing them that it is now too late, seeing the vengeance of God is vpon them.
b There is no remedie, but you must flie.
c Hee sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whome because they would giue no shadowe nor comfort, they are now left comfortlesse.
d The Assyrians shall oppresse the Israelites, but for a while.
e Meaning Christ.
f Their vaine confidence, and proud bragges shall deceiue them, as Iere. 48.2.
g For all your mourning, yet the citie shalbe destroied, euen vnto the foundations.
h That is, the Assyrians, and other enemies.
i Meaning, that the countrey of Moab was now destroyed and all the precious things thereof were caried into the borders, yea into other countries, and ouer the sea.
k He sheweth that their plague was so great, that it would haue moued any man to lament with them, as Psal. 142.4.
l The enemies are come vpon thee, and shoute for ioy, when they carie thy commodities from thee, as Ierem. 48.33.
m For very sorowe and compassion.
n They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemosh their great god shall not bee able to helpe them.

[o] In three yeeres, as the yeeres of a [p] hireling, and
the glorie of Moab shall be contemned in all the
great multitude, and the remnant shalbe very smal
and feeble.

o He appoynted a certaine time to punish the enemies in.
p Who will obserue iustly the time, for the which he is hired, and serue no longer, but will euer long for it.

CHAP. XVII.

1 A prophecie of the destruction of Damascus and Ephraim. 7 Calamitie mooueth to repentance.

THe [a] burden of [b] Damascus. Behold, Damas-
cus is taken away from being a citie, for it shal
be a ruinous heape.
2 The cities of [c] Aroer *shall be* forsaken: they
shalbe for the flockes: for they shall lye *there*, and
none shall make them afraide.
3 The munition also shall cease from [d] E-
phraim, and the kingdome from Damascus, and
the remnant of Aram shall be as the [e] glory of the
children of Israel, saith the Lord of hostes.
4 And in that day the glorie of [f] Iaakob shal
be impouerished, and the fatnes of his flesh shalbe
made leane.
5 And it shalbe as when the haruest man ga-
thereth [g] the corne, and reapeth the eares with
his arme, and he shal be as hee that gathereth the
eares in the valley of [h] Rephaim.
6 Yet a gathering of grapes shall [i] be left in
it, as the shaking of an oliue tree, two *or* three be-
ries *are* in the top of the vpmost boughs, *&* foure
or fiue in the hie branches of the fruite thereof, sai-
eth the Lord God of Israel.
7 At that day shal a man looke to his [k] maker,
and his eies shal looke to the holy one of Israel.
8 And hee shall not looke to the altars, the
workes of his owne hands, neither shall he looke
to those things, which his own fingers haue made,
as groues and images.
9 In that day shall the cities of their strength
be as the forsaking of boughes & branches, which
[l] they did forsake, because of the children of Isra-
el, and there shall be desolation.
10 Because thou hast forgotten the God of thy
saluation, and hast not remembred the God of thy
strength, therefore shalt thou set pleasant plants,
and shalt graffe strange [m] vine branches:
11 In the day shalt thou make thy plant to
growe, and in the morning shalt thou make thy
seede to florish: *but* the haruest shall bee gone in
the day [n] of possession, and *there shall be* desperate
sorrowe.
12 [o] Ah, the multitude of many people, they
shal make a sounde like the noise of the sea: for the
noyse of the people shall make a sounde like the
noyse of mightie waters.
13 The people shal make a sounde like the
noyse of many waters: *but God* shal [p] rebuke them,
and they shal flee farre off, and shalbe chased as the
chaffe of the mountaines before the winde, and as
a rolling thing before the whirlewinde.
14 And loe, in the euening there *is* [q] trouble:
but afore the morning it is gone. This is the porti-
on of them that spoyle vs, and the lot of them that
robbe vs.

a Reade Chap. 13.1.
b The chiefe city of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It seemeth that the Prophet would comfort the Church in declaring the destruction of these two Kings, of Syria and Israel, when as they had conspired the ouerthrowe of Iudah.
e The ten Tribes gloried in their multitude, and alliance with other nations: therefore he saith that they shalbe brought downe and the Syrians also.
f Meaning, of the ten tribes, which boast themselues of their nobility, prosperitie, strength and multitude.
g As the abundance of corne doeth not feare the haruest men that shoulde cut it downe: no more shal the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them.
h Which valley was plentifull and fertile.
i Because God would haue his couenant stable, he promiseth to reserue some of this people, and to bring them to repentance.
k Hee sheweth that Gods corrections euer bring forth some fruite, and cause his to turne from their sinnes, to humble themselues to him.
l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemie to plague them. m Which are excellent, & brought out of other countreis. n As the Lord threatneth the wicked in his Law, Leuit. 26. 16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations. p He addeth this for the consolation of the faithfull, which were in Israel. q He compareth the enemies the Assyrians to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

OH, the [a] lande shadowing with wings, which
is beyond the riuers of Ethiopia,
2 Sending ambassadours by the Sea, euen in
vessels of [b] reedes vpon the waters, *saying*, [c] Go, ye
swift messengers, to a nation that is scattered a-
broade, and spoyled, vnto a terrible [d] people from
their beginning euen hitherto: a nation by little
and litle, euen troden vnder foote, whose land the
[e] floods haue spoyled.
3 Al ye the inhabitants of ỹ world and dwel-
lers in the earth, shall see when [f] hee setteth vp a
signe in the mountains, and when he bloweth the
trumpe, ye shal heare.
4 For so the Lord saide vnto me, I will [g] rest
and beholde in my tabernacle, as [h] the heate dry-
ing vp the rayne, *and* as a cloude of dewe in the
heate of haruest.
5 For afore the haruest when the floure is fi-
nished, and the fruite is riping in the floure, then he
shal cut downe the branches with hookes, and shal
take away, *and* cut off the boughes:
6 They shall be left together vnto the foules
of the mountaines, & to the [i] beastes of the earth:
for the foule shal summer vpon it, and euery beast
of the earth shal winter vpon it.
7 At that time shall a [k] present bee brought
vnto the Lord of hostes, (a people that is scattered
abroade, and spoyled, *&* of a terrible people from
their beginning hitherto, a nation, by litle and li-
tle euen troden vnder foote, whose land the riuers
haue spoyled) to the place of the Name of the
Lord of hostes, *euen* the mount Zion.

a Hee meaneth ỹ part of Ethiopia, which lieth towarde the Sea, which was so full of ships, that the sayles (which he compareth to wings) seemed to shadow the sea.
b Which in those countreyes were great: insomuch as they made ships of them for swiftnesse.
c This may be taken that they sent other to comfort the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength that the Iewes should not trust therein: or that they did sollicite the Egyptians, and promised them ayde to goe against Iudah.
d To wit, the Iewes, who because of Gods plagues made all other nations afraide of the like, as God threatned, Deut. 28. 37.
e Meaning, the Assyrians, as chap 8. 7. f When the Lord prepareth to fight against the Ethiopians. g I will stay a while from punishing the wicked. h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them, & giue them abundance for a time, but he will suddenly cut them off. i Not onely men shall contemne them, but the bruite beastes. k Meaning, that God will pitie his Church, and recciue that litle remnant as an offering vnto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

THe [a] burden of Egypt. Beholde, the Lord [b] ri-
deth vpon a swift cloude, and shall come into
Egypt, and the idoles of Egypt shall be moued at
his presence, and the heart of Egypt shall melt in
the middes of her.
2 And I will set the Egyptians against the E-
gyptians: so euery one shal [c] fight against his bro-
ther, and euery one against his neighbour, citie a-
gainst citie, *and* kingdome against kingdome.
3 And the [d] spirite of Egypt shal fayle in the
middes of her, and I wil destroy their counsel, and
they shal seeke at the idoles, and at the sorcerers,
and at them that haue spirits of diuination, and at
the southsayers.
4 And I wil deliuer the Egyptians into the
hand of the cruell Lords, and a mightie King shal
rule ouer them, saith the Lord God of hostes.
5 Then the waters of the sea shal [e] faile, and
the riuers shalbe dryed vp, and wasted.
6 And the riuers [f] shal go farre away: the ri-
uers of defence shalbe emptied and dried vp: the
reedes and flagges shalbe cut downe.

a Reade chap. 13.1.
b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnesse of their men, the Lord sheweth that he will come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and that mens hearts shall faint.
c As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God. 2. Chron. 20. 22, chap. 49. 26.
d Meaning, their pollicie, and wisedome. e Hee sheweth that the Sea and Nilus their great riuer, whereby they thought themselues most sure, shoulde not bee able to defende them from his anger, but that he would sende the Assyrians among them, that shoulde keepe them vnder as slaues. f For Nilus ranne into the Sea by seuen streames, as though they were so many riuers.

7 The

7 The grasse in the riuer, *and* at the g head of
the riuers,and all that groweth by the riuer shall
wither,*and* be driuen away,and be no more.
8 The fishers also shal b mourne, and all they
that cast angle into the riuer,shal lament,and they
that spred their net vpon the waters, shalbe wea-
kened.
9 Moreouer,they that worke in flaxe of diuers
sortes, shalbe confounded, and they that weaue
nettes.
10 For their nettes shalbe broken,and al they,
that make pondes,*shalbe* heauy in heart.
11 Surely the princes of i Zoan *are* fooles: the
counsell of the wise counsellers of Pharaoh is be-
come foolish: how say ye vnto Pharaoh, I k am
the sonne of the wise? I am the sonne of the anci-
ent Kings?
12 Where are nowe thy wise men, that they
may tell thee, or may knowe what the Lorde of
hostes hath determined against Egypt?
13 The princes of Zoan are become fooles: the
princes of l Noph are deceiued,they haue deceiued
Egypt,*euen* the m corners of the tribes thereof.
14 The Lorde hath mingled among them the
spirite n of errours: and they haue caused Egypt
to erre in euery worke thereof, as a drunken man
erreth in his vomite.
15 Neither shal there be any worke in Egypt,
which the head may o doe,nor the taile,the branch
nor the rush.
16 In that day shall Egypt be like vnto wo-
men: for it shalbe afraide and feare because of the
mouing of the hand of the Lorde of hostes, which
he shaketh ouer it.
17 And the land of Iudah shal be a feare p vn-
to Egypt: euery one that maketh mention of it,
shalbe afraid thereat,because of the counsel of the
Lord of hostes,which he hath determined vpon it.
18 In that day shal fiue cities in the lande of
Egypt q speake the language of Canaan,and shall
r sweare by the Lord of hostes: one shal be called
the citie of s destruction.
19 In that day shall the altar of the Lord be in
the mids of the land of Egypt,and t a pillar by the
border thereof vnto the Lord.
20 And it shalbe for a signe and for a witnesse
vnto the Lord of hostes in the land of Egypt: for
they shall crie vnto the Lorde, because of the op-
pressers, and he shal send them u a Sauiour and a
great man,and shal deliuer them.
21 And the Lord shalbe known of the Egypti-
ans,and the Egyptians shal know the Lord in that
day,and do x sacrifice and oblation,and shal vowe
vowes vnto the Lord,and performe *them*.
22 So the Lord shal smite Egypt,he shall smite
and heale it: for he shal returne vnto the Lord, &
he shal be intreated of them and shal heale them.
23 In that day shal there be a path from y E-
gypt to Asshur,and Asshur shal come into Egypt,
and Egypt into Asshur:so the Egyptians shal wor-
ship with Asshur.
24 In that day shal Israel be the third with E-
gypt and Asshur, *euen* a blessing in the middes of
the land.

g The Ebrewe worde is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.
h The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other thinges, whereby countries are enriched.
i Called also Tanes, a famous citie vpon Nilus.
k He noteth the flatterers of Pharaoh: who perswaded the King that he was wise, and noble and that his house was most ancient, and so he flattered himselfe, saying, I am wise.
l Or Memphis, others Alexandria, and now called the great Caira.
m The principal vpholders thereof are the chiefest cause of their destruction.
n For the spirite of wisedome he hath made them drunken and giddie with the spirit of errour.
o Neither ẏ great nor the small, the strong nor the weake.
p Considering that through their occasion the Iewes made not God their defence but put their trust in them, and were therefore nowe punished, they shal feare least the like light vpon them.
q Shall make one confession of faith with the people of God: by the speach of Canaan, meaning, the language, wherein God was then serued.
r Shall renounce their superstitions, and protest to serue God aright.
s Meaning of sixe cities fiue shoulde serue God, and the sixt remaine in their wickednesse: and so of the sixt part there should be but one lost.
t There shalbe euident signes and tokens, that Gods religion is there: which maner of speech is taken of the Patriarkes, and ancient times, when God had not as yet appointed the place, and full manner howe he would be worshipped.
u This declareth that this prophecie should be accomplished in the time of Christ.
x By these ceremonies he comprehendeth the spiritual seruice vnder Christ.
y By these two nations, which were then chiefe enemies of ẏ Church, he sheweth ẏ the Gentiles, & the Iewes should be ioyned together in one faith & religion, & should be all one fold vnder Christ their shepheard.

25 For the Lord of hostes shal blesse it,saying,
Blessed *be* my people Egypt and Asshur,the worke
of mine hands,and Israel mine inheritance.

CHAP. XX.

1 The three yeeres captiuitie of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

IN the yeere that a Tartan came to b Ashdod,
(when c Sargon King of Asshur sent him) and
had fought against Ashdod,and taken it,
2 At the same time spake the Lord by the hand
of Isaiah the sonne of Amoz,saying, Go,and loose
the d sackecloth from thy loynes, and put of thy
shooe from thy foote. And he did so, walking na-
ked and barefoote.
3 And the Lord sayde, Like as my seruant Isa-
iah hath walked naked,& barefoote three yeeres,
as a signe and wonder vpon Egypt, and Ethiopia,
4 So shall the King of Asshur take away the
captiuitie of Egypt,and the captiuitie of Ethiopia,
both yong men and old men, naked and barefoot,
with their buttockes vncouered, to the shame of
Egypt.
5 And they shal feare,and be ashamed of e E-
thiopia their expectation,& of Egypt f their glory.
6 Then shal the inhabitant of this g yle say in
that day, Behold, such is our expectation,whither
we fledde for helpe to be deliuered from the King
of Asshur,and howe shal we be deliuered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 And of Arabia.

THe burden of a the desert Sea. As the whirle-
windes in the South vse to passe from the wil-
dernesse,*so* shal it b come from the horrible land.
2 A grieuous vision was shewed vnto me,The
c transgressour *against* a transgressour, and the de-
stroyer *against* a destroyer. Go vp d Elam, besiege
Media: I haue caused all the mourning e thereof
to cease.
3 Therefore are my f loynes filled with sorow:
sorowes haue taken me as the sorowes of a woman
that trauaileth: I was bowed downe when I heard
it,*and* I was amased when I saw it.
4 Mine heart failed: fearefulnesse troubled me:
the night g of my pleasures hath hee turned into
feare vnto me.
5 Prepare thou the table: watch in the watch
towre: eate,drinke: h arise,ye princes, anoynt the
shield.
6 For thus hath the i Lord said vnto me, Go,
set a watchman,to tel what he seeth.
7 And hee sawe a charet with two horsemen:
k a charet of an asse, *and* a charet of a camel: and
he hearkened *and* tooke diligent heede.
8 And he cryed, A l lyon: my lorde, I stande
continually vpon the watch towre in the day time,
and I am set in my watch euery night:
9 And beholde, this mans charet commeth
with two horsemen. And m he answered and sayd,
* Babel is fallen: it is fallen,and al the images of
her gods hath he broken vnto the ground.
10 O n my threshing, and the † corne of my
floore. That which I haue heard of the Lorde of
hostes,the God of Israel, haue I shewed vnto you.
11 ¶ The burden of o Dumah. He calleth vnto

a Who was captaine of Saneherib, 2.King.18.17.
b A citie of the Philistims.
c The Ebrewes write that Saneherib was so called.
d Which signifieth that the Prophet did lament the miserie that he sawe prepared, before the three yeeres, that hee went naked and barefooted.
e In whose ayde they trusted.
f Of whom they boasted, & gloried.
g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.
a On the sea side betweene Iudea, and Caldea, was a wildernes, whereby he meaneth Caldea.
b That is, the ruine of Babylon by the Medes, and Persians.
c The Assyrians, & Caldeans, which had destroyed other nations, shall be ouercome of the Medes & Persians, and this he prophecied an hundreth yere before it came to passe.
d By Elam, hee meaneth the Persians.
e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophecieth the death of Belshazzar, as Dan.5.30, who in the mids of his pleasures was destroyed.
h Whiles they are eating and drinking, they shalbe commanded to run to their weapons.
i To wit, in a vision by the spirit of prophecie.
k Meaning, charets of men of warre, & others that caried the baggage.
l Meaning Darius, which ouercame Babylon.
m The watchman, whom Isaiah set vp, told him who came toward Babylon, and the Angel declared that it should bee destroyed: all this was done in a vision.
* *Iere.51.8. reuel.14.8.*
n Meaning, Babylon.
† *Eb. sonne.*
o Which was a citie of the Ishmaelites, and was so named of Dumah, Gene.25.14.

me out of p Seir, Watchman, what was in ŷ night?
Watchman, what was in the night?
12 The watchman sayd, The q morning com-
meth, and also the night. If yee will aske, enquire:
returne *and* come.
13 ¶ The burden against Arabia. In r the fo-
rest of Arabia shall ye tarie all night, *euen* in the
wayes of Dedanim.
14 O inhabitants of the lande of Tema, bring
foorth s water to meete the thirstie, *and* preuent
him that fleeth with his bread.
15 For they flee from the drawen swords, *euen*
from the drawen sword, and from the bent bowe,
and from the grieuousnesse of warre.
16 For thus hath the Lorde sayde vnto me, Yet
a yeere t according to the yeeres of an u hireling,
and all the glorie of Kedar shall faile.
17 And the residue of the nomber of ŷ strong
archers of the sonnes of x Kedar shall be fewe: for
the Lord God of Israel hath spoken it.

p A mountaine of the Idumeans.
q He describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.
r For feare, the Arabians shall flee into the wooddes, and he appoynteth what way they shall take.
s Signifying that for feare they shall not tarie to eate or drinke.
t He appoynteth them respit for one yere only, and then they should be destroyed.
u Reade Chap. 16.14. x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, hee teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 *Hee prophecieth of the destruction of Ierusalem by Nebuchad-nezzar.* 15 *A threatning against Shebna.* 20 *To whose office Eliakim is preferred.*

THe burden of the a valley of vision. What
b aileth thee now that thou art wholy gone
vp vnto the house toppes?
2 Thou that art full of c noise, a citie full of
brute, a ioyous citie: thy slaine men shall not *bee*
slaine d with sworde, nor die in battell.
3 All thy princes shall flee together from the
bowe: they shalbe e bound: all that shall be found
in thee, shall be bound together, which haue fled
from f farre.
4 Therefore said I, Turne away from me: I wil
weepe g bitterly: labour not to comfort mee for
the destruction of the daughter of my people.
5 For *it is* a day of trouble, and of ruine, and
of perplexitie by the Lorde God of hostes in the
valley of vision, breaking downe the citie: and a
h crying vnto the mountaines.
6 ¶ And Elam i bare the quiuer in a mans
charet ŵ horsemen, and Kir vncouered the shield.
7 And thy chiefe valleis were full of charets,
and the horsemen set themselues in aray against
the gate.
8 And hee discouered the k couering of Iu-
dah: and thou didest looke in that day to the ar-
mour of the house of the forest.
9 And yee haue seene l the breaches of the ci-
tie of Dauid: for they were many, and ye gathered
the waters of the lower poole.
10 And yee nombred the houses m of Ierusa-
lem, and the houses haue yee broken downe to
fortifie the wall,
11 And haue also made a ditche betweene the
two walles, for the n waters of the olde poole,
and haue not looked vnto the maker o thereof,
neither had respect vnto him that formed it of
olde.

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets, which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to ŷ house toppes for feare of their enemies.
c Which wast wont to be full of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g Hee sheweth what is the duetie of the godly, when Gods plagues hāg ouer the Church, & specially of the ministers, Iere. 9.1.
h That is, the shoute of the enemies, whom God had appointed to destroy the citie.
i He putteth them in minde how God deliuered them once from Saneherib, who brought the Persians & Cyrenians with him, that they might by returning to God auoyde that great plague which they should els suffer by Nebuchad nezzar. k The secret place where the armour was: to wit, in the house of the forest, 1 King. 7.2. l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid which was within the compasse of the other. m Either to pull downe such as might hurt, or els to know what men they were able to make. n To prouide if neede should be of water. o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

12 And in that day did the Lord God of hosts
call vnto weeping and mourning, and to baldnes
and girding with sackecloth.
13 And behold, ioy and gladnes, slaying oxen
and killing sheepe, eating flesh, & drinking wine,
p eating and drinking: for to morow we shall die.
14 And it was declared in the eares of the Lord
of hostes. Surely this iniquitie shall not be purged
from you, til ye die, saith the Lord God of hostes.
15 Thus saith the Lorde God of hostes, Goe,
get thee to that q treasurer, to Shebna, the steward
of the house, *and say*,
16 What hast thou to doe here? and whome
hast thou r here? that thou shouldest here hewe
thee out a sepulchre, as he that heweth out his se-
pulchre in an hie place, or that graueth an habita-
tion s for him selfe in a rocke?
17 Behold, the Lord wil carie thee away with
a great captiuitie, and will surely couer thee.
18 He wil surely rolle *and* turne thee like a ball
in a large countrey: there shalt thou die, and there
the charets of thy glory *shalbe* the t shame of thy
lordes house.
19 And I will driue thee from thy station, and
out of thy dwelling will he destroy thee.
20 And in that day will I u call my seruant E-
liakim the sonne of Hilkiah,
21 And with thy garments will I clothe him,
and with thy girdle will I strengthen him: thy
power also will I commit into his hande, and hee
shalbe a father of the inhabitants of Ierusalem, and
of the house of Iudah.
22 And the x key of the house of Dauid wil I
lay vpon his shoulder: so hee shall open, and no
mā shal shut: & he shal shut, & no man shal open.
23 And I will fasten him as a y naile in a sure
place, and he shall be for the throne of glory to his
fathers house.
24 And they shall hang vpon him all the glo-
rie of his fathers house, *euen* of the nephewes and
posteritie z all small vessels, from the vessels of the
cuppes, euen to all the instruments of musike.
25 In that day, sayeth the Lord of hostes, shall
the a naile, that is fastened in the sure place, depart
and shall be broken, and fall: and the burden, that
was vpon it, shall be cut off: for the Lorde hath
spoken it.

p In steade of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophets, saying, Let vs eate and drink: for our Prophets say, that we shal die to morow.
q Because the Ebrew word doeth also signifie one that doeth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians & Egyptians, to betray the church, and to prouide for himselfe against all dangers: in the meane season he packt craftily and gate of the best offices into his hand vnder Hezekiah, euer aspiring to the highest.
r Meaning, that he was a stranger and came vp of nothing.
s Whereas hee thought to make his name immortal by his famous sepulchre, hee died most miserably among ŷ Assyrians.
t Signifying that whatsoeuer dignitie the wicked attaine vnto, at length it wil turne to the shame of those Princes, by whome they are preferred.
u To be steward againe, out of the which office he had bene put by ŷ craft of Shebna.
x I will commit vnto him the full charge and gouernement of the Kings house. y I will establish him and confirme him in his office: of this phrase reade Ezra 9.9. z Meaning, that both small and great that shall come of Eliakim, shall haue prayse and glorie by his faithfull officer. a Hee meaneth Shebna, who in mans iudgement shoulde neuer haue fallen.

CHAP. XXIII.

1 *A prophesie against Tyrus.* 17 *A promise that it shall be restored.*

THe a burden of Tyrus. Howle, ye shippes of
b Tarshish: for c it is destroyed, so that there is
none house: none shall come from the lande of
d Chittim: it is e reuciled vnto them.
2 Be still, yee that dwell in the yles: the mar-
chantes of Zidon, *and* such as passe ouer the sea,
haue f replenished thee.
3 The g seede of Nilus *growing* by the abun-
dance of waters, *and* the haruest of the riuer was
her reuenues, and she was a marte of the nations.
4 Be ashamed, thou Zidon: for the h sea hath
spoken, *euen* the strength of the sea, saying, I haue
not i trauailed, nor brought forth children, neither

a Read chap. 13.1.
b Yee of Cilicia that come thither for marchandise.
c Tyrus is destroyed by Nebuchad nezzar.
d By Chittim they meant all the yles and countreis Westward from Palestina.
e All men know of this destruction.
f Haue haunted thee, and enriched thee.
g Meaning, the corne of Egypt, which was fedde by the ouerflowing of Nilus.
h That is, Tyrus, which was the chiefe port of the Sea. i I haue no people left in me, and am as a barren woman that neuer had childe.

nourished

nourished yong men, *nor* brought vp virgins.
5 When the same commeth to the Egypti-
ans, they shall be [k] sorie, concerning the rumour
of Tyrus.
6 Goe you ouer to [l] Tarshish: howle, yee that
dwell in the yles.
7 Is not this that your glorious *citie?* her an-
tiquitie *is* of ancient dayes: her owne feete shall
leade her afarre off to be a soiourner.
8 Who hath decreed this against Tyrus (that
[m] crowneth *men*) whose marchantes *are* princes?
whose chapmen *are* the nobles of the worlde?
9 The Lorde of hostes hath decreed this, to
staine the pride of all glorie, and to bring to con-
tempt all them that be glorious in the earth.
10 Passe through thy lande like a flood *to* the
[n] daughter of Tarshish: there is no more strength.
11 He stretched out his hand vpon the sea: he
shooke the kingdomes: the Lorde hath giuen a
commaundement concerning the place of mar-
chandise, to destroy the power thereof.
12 And he saide, Thou shalt no more reioyce
when thou art oppressed: [o] O virgin [p] daughter of
Zidon: rise vp, goe ouer vnto Chittim: yet there
thou shalt haue no rest.
13 Behold the land of the Caldeans: this was
no people: [q] Asshur founded it by the inhabi-
tantes of the wildernesse: they set vp the towers
thereof: they raised the palaces thereof *and* hee
[r] brought it to ruine.
14 Howle yee shippes of Tarshish, for your
[s] strength is destroyed.
15 And in that day shall Tyrus bee forgotten
seuentie yeeres, (according to the yeeres of one
King) at the ende of [t] seuentie yeeres shall Tyrus
[u] sing as an harlot.
16 Take an harpe *and* go about the citie: (thou
harlot thou hast bene forgotten) [x] make sweete
melodie, sing moe songs that thou mayest be re-
membred.
17 And at the ende of seuentie yeeres shall the
Lorde visite Tyrus, and shee shall returne to her
[y] wages, and shall commit fornication with all the
kingdomes of the earth, *that are* in the world.
18 Yet her occupying and her wages shall be
[z] holy vnto the Lorde: it shall not be laied vp nor
kept in store, but her marchandise shalbe for them
that dwell before the Lorde, to eate sufficiently,
and to haue durable clothing.

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people.
13 A remnant reserued shall prayse the Lord.

BEholde, the Lorde maketh the [a] earth emp-
tie, and he maketh it waste: hee turneth it vp-
side downe, and scattereth abroad the inhabitants
thereof.
2 And there shalbe like people, like [b] Priest,
and like seruant, like master, like maide, like mi-
stresse, like bier, like seller, like lender, like borow-
er, like giuer, like taker to vsurie.
3 The earth shalbe cleane emptied, and vtter-
ly spoiled: for the Lord hath spoken this worde.
4 The earth lamenteth and fadeth away: the
world is feeble and decaied: the proude people of
the earth are weakened.
5 The earth [c] also deceiueth, because of the
inhabitantes thereof: for they transgressed the
lawes: they changed the ordinances, *and* brake the
euerlasting couenant.
6 Therefore hath the [d] curse deuoured the
earth, and the inhabitantes thereof are desolate.
Wherefore the inhabitants of the land are [e] bur-
ned vp, and fewe men are left.
7 The wine faileth, the vine hath no might:
all that were of merie heart, doe mourne.
8 The mirth of tabrets ceaseth: the noyse of
them that reioyce, endeth: the ioye of the harpe
ceaseth.
9 They shall not drinke wine with mirth:
strong drinke shalbe bitter to them that drinke it.
10 The citie of [f] vanitie is broken downe: eue-
ry house is shut vp, that no man may come in.
11 There is a crying for wine in the streetes: all
ioy is darkened: the [g] mirth of the world is gone
away.
12 In the cities is left desolation, and the gate
is smitten with destruction.
13 ¶ Surely thus shall it bee in the middes of
the earth, among the people, [h] as the shaking of
an oliue tree, *and* as the grapes when the vintage
is ended.
14 They shall lift vp their voyce: they shall
shout for the magnificence of the Lord: they shall
reioyce from [i] the sea.
15 Wherefore praise yee the Lord in the val-
leis, *euen* the Name of the Lorde God of Israel, in
the yles of the sea.
16 From the vttermost part of the earth wee
haue heard praises, *euen* glorie to the [k] iust, and I
said, [l] My leannesse, my leannesse, woe is me: the
transgressours haue offended: yea, the transgres-
sours haue grieuously offended.
17 Feare, and the pit, and the snare *are* vpon
thee, O inhabitant of the earth.
18 And hee that fleeth from the noyse of the
feare, shall fall into the pit: and he that commeth
vp out of the pit, shalbe taken in the snare: for the
[m] windowes from on high are open, and the foun-
dations of the earth doe shake.
19 The earth is vtterly broken downe: the
earth is cleane dissolued: the earth is mooued ex-
ceedingly.
20 The earth shall reele to and fro like a drun-
ken man, and shall be remooued like a tent, and
the iniquitie thereof shall be heauie vpon it: so
that it shall fall, and rise no more.
21 ¶ And in that day shall the Lorde [n] visite
the hoste aboue that is on hie, euen the Kings of
the world that are vpon the earth.
22 And they shalbe gathered together, as the
prisoners in the pit: and they shalbe shut vp in the
prison, and after many dayes shall they be [o] visited.
23 [p] Then the moone shalbe abashed, and the
sunne ashamed, when the Lorde of hostes shall
reigne in mount Zion and in Ierusalem: and glory
shalbe before his ancient men.

k Because these two countreis were ioyned in league together.
l Tyrus willeth other marchants to goe to Cilicia, and to come no more there.
m Who maketh her marchants like Princes.
n Thy strength will no more serue thee: therefore flee to other countreis for succour.
o For Tyrus was neuer touched nor afflicted before.
p Because Tyrus was built by them of Zidon.
q The Caldeans which dwelt in tentes in the wildernesse, were gathered by the Assyrians into cities.
r The people of the Caldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing ye Caldeans were able to ouercome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to ouerthrow Tyrus.
s That is, Tyrus by whom ye are enriched.
t Tyrus shall lye desolate seuentie yeeres, which he calleth the reigne of one King or a mans age.
u Shall vse all craft and subtiltie to entise men againe to her.
x She shall labour by al meanes to recouer her first credit, as an harlot when she is long forgotten, seeketh by all meanes to entertain her louers.
y Though shee haue bene chastised of the Lorde, yet shee shall returne to her olde wicked practises, and for gaine shall giue her selfe to all mens lustes like an harlot.
z He sheweth that God yet by the preaching of the Gospell will call Tyrus to repentance, and turne her heart from auarice and filthie gaine vnto the true worshipping of God and liberalitie toward his Saintes.

a This prophesie is as a conclusion of that which hath bene threatned to the Iewes & other nations from the 13. chap. and therefore by the earth he meaneth those lands, which were before named.
b Because this was a name of dignitie, it was also applyed to them, which were not of Aarons familie, and so signifieth also a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chro. 18. 17. and by these woordes the Prophet signifieth an horrible confusion, where there shalbe neither religion, order nor policie, Hosea 4. 9.
c That is, rendreth not her fruite for the sinne of the people, whom the earth deceiued of their nouriture, because they deceiued God of his honour.
d Written in the Law, as Leuit. 26. 14. deut. 28. 16. thus the Prophets vsed to apply particularly the menaces, and promises which are generall in the lawe.
e With heate and drought, or els, that they were consumed with ye fire of Gods wrath.
f Which as it was without order, so now should it be brought to desolation and confusion and this was not onely meant of Ierusalem, but of all the other wicked cities.
g Because they did not vse Gods benefites aright, their pleasures shoulde faile, and they fall to mourning.
h He comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shall prayse his Name, as Chap. 10. 22.
i From the vtmost coasts of ye world, where the Gospell shalbe preached, as verse 16.
k Meaning, to God, who will publish his gospel through all the worlde.
l I am consumed with care, considering the affliction of the Church, both by forreine enemies, and domesticall. Some reade, my secret, my secret, that is it was reueiled to the Prophet, that ye good should be preserued and the wicked destroyed.
m Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.
n There is no power so high or mightie, but God will visite him with his roddes.
o Not with his roddes, as verse 21. but shall be comforted.
p When God shall restore his Church, the glorie thereof shall so shine and his ministers (which are called his ancient men) that the sunne and the moone shalbe darke in comparison thereof.

CHAP.

CHAP. XXV.

A thankesgiuing to God in that that he sheweth himselfe iudge of the world, by punishing the wicked and maintaining the godly.

O Lord, thou [a] art my God: I will exalt thee, I will prayse thy Name: for thou hast done wonderfull things, *according to* the counsels of old, with a stable trueth.

2 For thou hast made of a [b] citie an heape, of a strong citie, a ruine: *euen* the palace [c] of strangers of a citie, it shall neuer be built.

3 Therefore shall the [d] mightie people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *euen* a strength to the needie in his trouble, a refuge against the tempest, a shadow against the heate: for the blast [e] of the mightie is like a storme *against* the wall.

5 Thou shalt bring downe the noyse of the strangers, [f] as the heate in a drie place: he wil bring downe the song of the mightie, *as* [g] the heate in the shadowe of a cloude.

6 And in this [h] mountaine shall the Lorde of hostes make vnto all people a feast of fat things, *euen* a feast of fined *wines*, *and* of fat things full of marow, of *wines* fined *and* purified.

7 And he will destroy in this mountaine [i] the couering that couereth all people, and the vaile that is spread vpon all nations.

8 He wil destroy death for euer: and the Lord God wil [k] wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, and he will saue vs. This is the Lorde, we haue waited for him: we wil reioyce and be ioyfull in his saluation.

10 For in this mountaine shal the hand of the Lord rest, and [l] Moab shalbe threshed vnder him, euen as strawe is threshed in [m] Madmenah.

11 And hee shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth *them* out to swimme) and with the strength of his handes shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay lowe, *and* cast them to the ground, *euen* vnto the dust.

a Thus the Prophet giueth thankes to God, because hee will bring vnder subiection these nations by his corrections, & make them of his Church which before were his enemies. b Not only of Ierusalem, but also of these other cities, which haue bene thine enemies. c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace. d The arrogant and proude, which before would not know thee, shal by thy corrections feare and glorifie thee. e The rage of the wicked is furious, till God breake the force thereof. f Meaning, that as the heate is abated by the raine, so shal God bring downe the rage of the wicked. g As a cloude shadoweth from the heate of the sunne, so shal God aswage the reioycing of the wicked against the godly. h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes & the Gentiles, and is here described vnder y figure of a costly banket, as Matth. 22. 2. i Meaning, that ignorance and blindenesse, whereby we are kept backe from Christ. k Hee will take away all occasions of sorowe and fill his with perfite ioye, Reuelat. 7. 17. and 21. 4. l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1. Chron. 2. 49. and an other in the land of Moab, Ieremie 48. 2. which seemeth to haue bene a plentifull place of corne. Chapter 10. 31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall [a] this song be sung in the land of Iudah, We haue a strong citie: [b] saluation shal God set for walles and bulwarkes.

2 [c] Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured [d] purpose wilt thou preserue perfite peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God *is* strength for euermore.

5 For hee will bring downe them that dwell on hie: [e] the hie citie he will abase: *euen* vnto the ground wil he cast it downe, & bring it vnto dust.

6 The foote shall treade it downe, *euen* the feete of the [f] poore, *and* the steppes of the needie.

7 The way of the iust *is* righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lorde, haue waited for thee in the way of thy [g] iudgements: the desire of *our* soule *is* to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements *are* in the earth, the inhabitants of the world shall learne [h] righteousnesse.

10 Let mercie [i] be shewed to the wicked, *yet* hee will not learne righteousnesse: in the land of vprightnesse wil he doe wickedly, and will not beholde the maiestie of the Lord.

11 O Lorde, they will not beholde thine hie hand: *but* they shall see it, and bee confounded with [k] the zeale of the people, and the fire of thine [l] enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, *other* [m] lords beside thee, haue ruled vs, *but* we will remember thee onely, *and* thy Name.

14 The [n] dead shall not liue, *neither* shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased [o] the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lorde, in trouble haue they [p] visited thee: they powred out a prayer when thy chastening *was* vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorow, *and* cryeth in her paines, so haue we bene in thy [q] sight, O Lord.

18 We haue cōceiued, we haue borne in paine, as though we should haue brought forth [r] winde: there was no helpe in the earth, neither did the inhabitants of [s] the world fall.

19 ¶ [t] Thy dead men shall liue: *euen* with my body shall they rise. Awake, and sing, ye that dwell in dust: for thy [u] dewe *is as* the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: [x] enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For lo, the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her [y] blood, and shall no more hide her slaine.

a This song was made to cōfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song. b Gods protectiō and defence shalbe sufficient for vs. c He assureth the godly to returne after the captiuitie to Ierusalem. d Thou hast decreed, and thy purpose cānot be changed. e There is no power so hie, that can let God, when he wil deliuer his. f God will set the poore afflicted ouer the power of the wicked. g We haue constantly abid in the aduersities wherewith thou hast afflicted vs. h Meaning that by afflictions men shall learne to feare God. i The wicked though God shew them euident signes of his grace, shalbe neuer the better. k Through enuie and indignation against thy people. l The fire and vengeance, wherewith thou doest destroy thine enemies. m The Babylonians, which haue not gouerned according to thy worde. n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death. o To wit, the companie of the faithfull by the calling of the Gentiles. p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance. q To wit, in extreme sorowe. r Our sorowes had none end, neither did we enioy the comfort, that we looked for. s The wicked and [illegible] without religion were not destroyed. t Hee comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should [illegible] certainly rise [illegible] glorie the contrary should come to the wicked, [illegible] u As herbes, [illegible] in winter, flourish againe by the raine in the spring time: so they that lie in the [illegible] shall rise vp to ioy when they feele the dewe of Gods grace. x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke. y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

CHAP. XXVII.

A prophecie against the kingdome of Satan, 2 And of the ioye of the Church for their deliuerance.

IN that [a] day the Lorde with his sore and great and mightie [b] sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyarde [c] of red wine.

3 I the Lorde doe keepe it: I will water it euery moment: least any assaile it, I will keepe it night and day.

a At the time appointed. b That is, by his mightie power & by his worde. Hee prophecieth here of the destruction of Satan & his kingdome vnder the name of Liuiathan, Assur and Egypt. c Meaning, of the best wine, which this vineyarde, that is, the Church, [illegible] bring foorth [illegible] agreeable to the Lorde.

d Therefore hee will destroy the kingdome of Satan,because he loueth his Church for his owne mercies sake, and can not be angry with it,but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by bryers and thornes.
e He marueileth, that Israel will not come by gentlenesse,except God make them to feele his rods,and so bring them vnto him.
f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring foorth in great abundance.
g He sheweth that God punisheth his in mercie,and his enemies in iustice.
h That is, thou wilt not destroy the roote of thy Church though the branches thereof seeme to perish by the sharpe winde of affliction.
i He sheweth that there is no true repentance,not full reconciliation to God,till the heart be purged from all idolatrie, and the monuments thereof destroyed.

4 Anger [d] is not in mee: who would set the
briers & the thornes *against* me in battel? I would
go through them,I would burne them together.
5 Or will he [e] feele my strength, that he may
make peace with me, *and* be at one with me?
6 [f] Hereafter, Iaakob shall take roote: Israel
shall florish and growe, and the world shall be filled with fruite.
7 Hath hee smitten [g] him as hee smote those
that smote him? or is hee slaine according to the
slaughter of them that were slaine by him?
8 In [h] measure in the branches thereof wilt
thou contende with it, *when* he bloweth with his
rough winde in the day of the East winde.
9 By this therefore shall the iniquitie of Iaakob be purged,and this is all the [i] fruit,the taking
away of his sinne: whē he shall make all the stones
of the altars, as chalke stones broken in pieces,
that the groues and images may not stand vp.
10 Yet the [k] defenced citie *shalbe* desolate,*and*
the habitation *shalbe* forsaken, and left like a wildernes. There shall the calfe feede, and there shall
he lie, and consume the branches thereof.
11 When the boughes of it are drie, they shall
be broken: the [l] women come, and set them on
fire: for it is a people of none vnderstāding: therefore he that made them, shall not haue compassion of them, and hee that formed them, shall haue
no mercy on them.
12 And in that day shal the Lord thresh from
the chanell of the [m] Riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.
13 In that day also shall the great trumpe be
[n] blowen,and they shall come, which perished in
the land of Asshur: and they that were chased into the land of Egypt, and they shall worship the
Lord in the holy Mount at Ierusalem.

k Notwithstanding his fauour that hee will shewe them after, yet Ierusalem shall be destroyed, and grasse for cattell shall growe in it. l God shall not haue neede of mightie enemies: for the very women shall doe it, to their great shame. m Hee shall destroy all from Euphrates to Nilus: for some fled towarde Egypt, thinking to haue escaped. n In the time of Cyrus, by whome they should be deliuered: but this was chiefely accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkennes of Israel. 9 The vntowardnesse of them that should learne the worde of God. 24 God doeth all things in time and place.

a Meaning, the proude kingdome of the Israelites, which were drunken with worldly prosperitie.
b Because the Israelites for ẏ most part dwelt in plentifull valleys, hee meaneth hereby the valley of them, that had abūdance of worldly prosperitie, and were, as it were crowned therewith,as with garlands.
c He seemeth to meane the Assyrians,by whome the tenne tribes were caried away.
d Which is not of long continuance, but is soone ripe, and first eaten.

WOe to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beautie *shall be* a fading flowre, which is vpon the head
of the [b] valley of them that be fat, *and* are ouercome with wine.
2 Beholde, the Lorde hath a mightie and
[c] strong *hoste*, like a tempest of haile, *and* a whirlewinde that ouerthroweth, like a tempest of mightie waters that querflowe, which throwe to the
ground mightily.
3 They shall be troden vnder foote, *euen* the
crowne & the pride of the drunkards of Ephraim.
4 For his glorious beautie shall be a fading
flowre, which is vpon the head of the valley of
them that be fatte, *and as* [d] the hastie fruite afore
summer, which when hee that looketh vpon it,
seeth it, while it is in his hand, he eateth it.
5 In that day shall the Lord of hostes be for
a crowne of glory, and for a diademe of beautie
vnto the [e] residue of his people:
6 And for a spirite of iudgement to him that
sitteth in iudgement, and for [f] strength vnto them
that turne away the battell to the gate.
7 But [g] they haue erred because of wine, and
are out of the way by strong drinke: the priest and
the prophet haue erred by strong drinke: they are
swallowed vp with wine: they haue gone astraye
through strong drinke: they faile in vision: they
stumble in iudgement.
8 For all *their* tables are full of filthie vomiting: no place *is cleane*.
9 [h] Whome shall he teache knowledge? and
whome shall hee make to vnderstande the things
that he heareth? them that are weyned from the
milke, *and* drawen from the breastes.
10 For [i] precept *must be* vpon precept, precept
vpon precept, line vnto line, line vnto line, there a
litle, *and* there a litle.
11 For with a stammering [k] tongue and with a
strange language shall he speake vnto this people.
12 Vnto whome [l] he sayde, [m] This is the rest:
[n] giue rest to him that is weary: and this is the refreshing, but they would not heare.
13 Therefore shall the worde of the [o] Lord be
vnto them precept vpon precept, precept vpō precept, line vnto line, line vnto line, there a litle *and*
there a litle, that they may goe, and fall backward,
and be broken, and be snared, and be taken.
14 Wherefore, heare the worde of the Lorde,
ye scornefull men that rule this people, which is at
Ierusalem.
15 Because ye haue said, We haue made a [p] couenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe
through, it shal not come at vs: for we haue made
[q] falshood our refuge, & vnder vanitie are we hid,
16 Therefore thus saith the Lord God, Behold,
I will lay in Zion a stone, a [r] tried stone, a precious corner stone, a sure foundation. Hee that beleeueth, [s] shall not make haste.
17 Iudgement also will I lay to the rule, and
[t] righteousnesse to the balance, and the [u] haile shal
sweepe away the vaine confidence, and the waters shall ouerflowe [x] the secret place.
18 And your couenant with death shalbe disanulled, and your agreement with hell shall not
stand: when a scourge shall runne ouer and passe
through, then shall ye be trode downe by it.
19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in
the day, and in the night, and there shall be onely
[y] feare to make *you* to vnderstand the hearing.
20 For the bed is [z] streight that it can not suffice, and the couering narowe that one can not
wrappe himselfe.
21 For the Lord shall stand as in mount [a] Perazim: hee shall be wroth as in the valley [b] of Gibeon, that he may doe his worke, his strāge worke,
and bring to passe his acte, his strange acte.
22 Nowe therefore be no mockers, least your
bondes increase: for I haue heard of the Lorde of
hostes a consumption, euen determined vpon the
whole earth.
23 Hearken ye, and heare my voyce: hearken
ye, and heare my speach.

e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shalbe preserued.

f He will giue counsel to the gouernour,& strength to the captaine, to driue the enemies in at their owne gates.
g Meaning, the hypocrites, which were among them, and were altogether corrupt in life & doctrine, which is here ment by drunkennes and vomiting.
h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as yong babes.
i They must haue one thing ofttimes tolde.
k Let one teache what he can, yet they shall no more vnderstand him, then if he spake in a strāge language.
l That is, the Prophet whome God should sende.
m This is the doctrine, whereupon ye ought to stay and rest.
n Shewe to them that are weary and haue neede of rest, what is the true rest.
o Because they will not receiue the word of God whē it is offred, it commeth of their own malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6. 9.
p They thought they had shiftes to auoyde Gods iudgements, and that they could escape though all other perished.
q Though ẏ Prophets condemned their idoles, and vaine trust, of falshode, and vanitie, yet the wicked thought in themselues that they would trust in these things.
r That is, Christ by whome all the building must be tried, & vpholden, Psal. 118. 22. mat. 21. 42 act. 4. 11. rom. 9. 33. 1. pet. 2. 6.
s He shalbe quiet, & seeke none other remedies, but be content with Christ. t In the restitution of his Church, iudgement, and iustice shall reigne. u Gods corrections and affliction. x Affliction shall discouer their vaine confidence, which they kept secret to themselues. y Terrour and destruction shall make you to learne that, which exhortations and gentlenesse could not bring you vnto. z Your affliction shalbe so sore, that you are not able to endure it. a When Dauid ouercame the Philistims, 2. Sam. 5. 20. 1. Chron. 14. 11. b Where Iosua discomfited fiue Kings of the Amorites, Iosua 10. 12.

24 Doeth

24 Doeth the plowe man plowe all the day, to
sowe? doeth hee open, and breake the clots of his
ground?
25 When he hath made it [c] plaine, will he not
then sowe the fitches, and sowe cummin, and cast
in wheat by measure, and the appointed barly and
rye in their place?
26 For his God doeth instruct him to haue dis-
cretion, *and* doeth teach him.
27 For fitches shall not bee threshed with a
threshing instrument, neither shall a cart wheele
be turned about vpon the cummin: but the fitches
are beaten out with a staffe, and cummin with a
rodde.
28 Bread *corne* when it is threshed, hee doeth
not alway thresh it, neither doeth the wheele of
his cart *still* make a noyse, neither will he breake it
with the teeth thereof.
29 This also commeth from the Lord of hostes,
which is wonderfull in counsell, *and* excellent in
workes.

c As the plowe man hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seede is beaten, and tried, but not broken, as are the wicked.

CHAP. XXIX.

1 A prophecie against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

AH [a] altar, altar of the citie that Dauid dwelt in:
adde yeere vnto yeere: [b] let them kil lambs.
2 But I will bring the altar into distresse, and
there shalbe heauines and sorowe, and it shall bee
vnto me like [c] an altar.
3 And I will besiege thee as a circle, and fight
against thee on a mount, and will cast vp ramparts
against thee.
4 So shalt thou bee humbled, *and* shalt speake
out of the [d] ground, and thy speach shalbe *as* out
of the dust: thy voyce also shall bee out of the
ground like him that hath a spirite of diuination,
and thy talking shall whisper out of the dust.
5 Moreouer, the multitude of thy [e] strangers
shalbe like small dust, and the multitude of strong
men shalbe as chaffe that passeth away, and it shall
be in a moment, *euen* suddenly.
6 Thou shalt be visited of the Lorde of hostes
with thunder, and shaking, and a great noyse, a
whirlewinde, and a tempest, and a flame of a de-
uouring fire.
7 And the [f] multitude of all the nations that
fight against the altar, shalbe as a dreame *or* vision
by night: euen all they that make the warre a-
gainst it, and strong holdes against it, and lay siege
vnto it.
8 And it shalbe like as an hungry man drea-
meth, and beholde, [g] he eateth: and when he awa-
keth, his soule is emptie: or like as a thirstie man
dreameth, and loe, hee is drinking, and when he a-
waketh, beholde, he is faint, and his soule longeth:
so shall the multitude of all nations be that fight a-
gainst mount Zion.
9 [h] Stay your selues, and wonder: they are
blinde, and make *you* blinde: they are drunken, but
not with wine: they stagger, but not by strong drinke.
10 For the Lorde hath couered you with a spi-
rit of slumber, and hath shutte vp your eyes: the
Prophet, and your chiefe Seers hath he couered.
11 And the vision of them all is become vnto
you, as the wordes of a booke that is sealed vp,
which they deliuer to one that can reade, saying,
Reade this, I pray thee. Then shall hee say, I can
[i] not: for it is sealed.

a The Ebrewe word Ariel signifieth the Lyon of God, and signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offred to God, as Ezek. 43. 16.
b Your vaine confidence in your sacrifices shall not last long.
c Your citie shall be full of blood, as an altar whereon they sacrifice.
d Thy speach shall be no more so loftie, but abased, and low as the very charmers which are in low places, and whisper so that their voyce can scarse be heard.
e Thine hired souldiers, in whom thou trustest, shall be destroyed, as dust or chaffe in a whirlewinde.
f The enemies that I will bring to destroy thee, and that which thou makest thy vaine trust, shall come at vnwares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.
g That is, he thinketh y he eateth.
h Muse hereon as long as ye list, yet shall ye finde nothing but occasion to be astonied: for your Prophets are blinde, and therefore cannot direct you.
i Meaning, that it is all alike either to reade, or not to reade, except God open the heart to vnderstand.

12 And the booke is giuen vnto him that can
not reade, saying, Reade this, I pray thee. And hee
shall say, I cannot reade.
13 Therefore the Lorde said, Because this peo-
ple [k] come neere vnto mee with their mouth, and
honour mee with their lippes, but haue remooued
their heart farre from me, and their [l] feare toward
me was taught by the precept of men,
14 Therefore beholde, I wil againe doe a mar-
ueilous worke in this people, *euen* a marueilous
worke, and a wonder: for the wisedome of their
wise men shall [m] perish, and the vnderstanding of
their prudent men shalbe hid.
15 Woe vnto them that [n] seeke deepe to hide
their counsell from the Lorde: for their workes
are in darkenes, and they say, Who seeth vs? and
who knoweth vs?
16 Your turning *of deuises* shall it not be estee-
med [o] as the potters clay? for shall the worke say of
him that made it, Hee made me not? or the thing
formed, say of him that facioned it, Hee had none
vnderstanding?
17 Is it not yet but a litle while, and Lebanon
shall be [p] turned into Carmel? and Carmel shalbe
counted as a forest?
18 And in that day shall the deafe heare the
wordes of the booke, and the eyes of the blinde
shall see out of obscuritie, and out of darkenesse.
19 The meeke in the Lorde shall receiue ioy a-
gaine, and the poore men shall reioyce in the holy
one of Israel.
20 For the cruel man shall cease, & the scorne-
full shall be consumed: and all that hasted to ini-
quitie, shalbe cut off:
21 Which made a man to sinne in the [q] word,
and tooke him in a snare: which reproued *them*
in the gate, and made the iust to fall without
cause.
22 Therefore thus saith the Lorde vnto the
house of Iaakob, *euen* hee that redeemed Abra-
ham, Iaakob shall not now be confounded, neither
now shall his face be pale.
23 But when he seeth his children, the worke of
mine handes, in the mids of him, they shal sanctifie
my Name, and sanctifie the holy one of Iaakob,
and shall feare the God of Israel.
24 Then they that erred in spirite, [r] shall haue
vnderstanding, and they that murmured, shall
learne doctrine.

k Because they are hypocrites and not sincere in heart, as Matt. 15. 8.
l That is, their religion was learned by mans doctrine, and not by my word.
m Meaning, that where as God is not worshipped according to his worde, both magistrates and ministers are but fooles, and without vnderstanding.
n This is spoken of them, which in heart despised Gods worde, and mocked at the admonitions, but outwardly bare a good face.
o For all your craft, saith the Lord, you cannot be able to escape mine handes no more then the clay, that is in the potters hands, hath power to deliuer it selfe.
p Shall there not be a change of all things? and Carmel, that is a plentifull place in respect of that it shall be then, may be taken as a forest, as Chap. 32. 15. and thus he speaketh to comfort the faithfull.
q They that went about to find fault with the Prophets wordes, and would not abide admonitions, but would intangle them and bring them into danger.
r Signifying, that except God giue vnderstanding, and knowledge, man cannot but still erre, and murmure against him.

CHAP. XXX.

1 Hee reprooueth the Iewes which in their aduersitie vsed their owne counsels, 2 and sought helpe of the Egyptians, 10 Despising the Prophetes. 16 Therefore hee sheweth what destruction shall come vpon them, 18 But offereth mercie to the repentant.

WOe to the [a] rebellious children, sayeth the
Lorde, that take counsell, but not of mee,
and [b] couer with a couering, but not by my spirite,
that they may lay sinne vpon sinne:
2 Which walke foorth to goe downe into E-
gypt (and haue not asked at my mouth) to streng-
then themselues with the strength of Pharaoh,
and trust in the shadow of Egypt.
3 But the strength of Pharaoh shall bee your
shame, and the trust in the shadowe of Egypt your
confusion.
4 For his [c] princes were at Zoan, and his Am-
bassadours came vnto Hanes.
5 They shalbe all ashamed of the people that
cannot profit them, nor helpe nor do them good,
but shalbe a shame and also a reproche.

a Who contrary to their promes, take not me for their protectour, and contrary to my commandement, seeke helpe at strangers.
b They seeke shiftes to cloke their doings and not godly meanes.
c The chiefe of Israel went into Egypt in Ambassie to seeke helpe, and abode at these cities.

6 ¶ The [d] burden of the beastes of the South,
in a land of trouble and anguish, from whence shall
come the young and olde lyon, the viper and fierie
flying serpent *against them* that shall beare their
riches vpon the shoulders of the coltes, and their
treasures vpon the bounches of the camels, to a
people that cannot profite.
7 For the Egyptians are vanitie, and they shall
helpe in vaine. Therefore haue I cried vnto [e] her,
Their strength [f] *is* to sit still.
8 Now goe, *and* write [g] it before them in a ta-
ble, and note it in a booke that it may bee for the
[h] last day for euer and euer:
9 That it is a rebellious people, lying chil-
dren, *and* children that would not [i] heare the lawe
of the Lord.
10 Which say vnto the Seers, See not: and to
the Prophets, Prophecie not vnto vs right things:
but speake flattering thinges vnto vs: prophecie
[k] errours.
11 Depart out of the way: goe aside out of the
path: cause the holy one of Israel to cease from vs.
12 Therefore thus saith the holy one of Israel,
Because you haue cast off this worde, and trust in
[l] violence, and wickednes, and stay thereupon,
13 Therefore this iniquitie shalbe vnto you as
a breache that falleth, *or* a swelling in an hie wall,
whose breaking commeth suddenly in a moment.
14 And the breaking thereof is like the brea-
king of a potters pot, which is broken without pi-
tie, and in the breaking thereof is not founde [m] a
sheard to take fire out of the hearth, or to take wa-
ter out of the pit.
15 For thus saide the [n] Lorde God, the Holy
one of Israel, In rest and quietnesse shall ye be sa-
ued: in quietnes and in confidence shall bee your
strength, but ye would not.
16 For ye haue saide, No, but wee will flee away
vpon [o] horses. Therefore shall ye flee. We will ride
vpon the swiftest. Therefore shall your persecuters
be swifter.
17 A thousand *as* one *shall flee* at the rebuke of
one: at the rebuke of fiue shal ye flee, till ye be left
as a ship maste vpon the [p] toppe of a mountaine,
and as a beaken vpon an hill.
18 Yet therefore will the Lord waite, that hee
may haue [q] mercie vpon you, and therefore will he
be exalted, that he may haue compassion vpon you:
for the Lord *is* the God of [r] iudgement. Blessed *are*
all they that waite for him.
19 Surely a people shall dwell in Zion, *and* in
Ierusalem: thou shalt weepe no more: hee wil cer-
tainely haue mercy vpon thee at the voyce of thy
cry: when he heareth thee, he wil answere thee.
20 And when the Lorde hath giuen you the
bread of aduersitie, and the water of affliction, thy
raine shall be no more kept backe, but thine eyes
shall see thy || raine.
21 And thine eares shall heare a word behinde
thee, saying, This is the way, [s] walke ye in it, when
thou turnest to the right hand, and when thou tur-
nest to the left.
22 And yee shall [t] pollute the couering of the
images of siluer, and the riche ornament of thine
images of golde, *and* cast them away as a men-
struous cloth, and thou shalt say vnto it, [u] Get thee
hence.

d That is, a heauie sentence or prophecie against the beasts that caried their treasures into Egypt, by the wildernes, which was South from Iudah: signifying that if the beastes should not be spared, that men should be punished much more grieuously.
e To wit, to Ierusalem.
f And not to come to and fro to seeke helpe.
g That is, this prophecie.
h That it may bee a witnes against them for all posteritie.
i Hee sheweth what was the cause of their destruction, & bringeth also all miserie to man: to wit, because they would not heare the word of God, but delited to be flattered, and led in errour.
k Threaten vs not by the worde of God, nor be so rigorous, nor talke vnto vs in the Name of the Lord, as Iere. 11.21.
l Meaning, in their stubburnes against God and the admonitions of his Prophets.
m Signifying, that the destruction of the wicked shalbe without recouerie.
n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.
o We wil trust to escape by our horses.
p Whereas al the trees are cut down saue two or three to make mastes.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not only in punishing, but in vsing moderation in the same, as Iere. 10.24. and 30.11.
|| Or, instructour.
s God shal direct all thy wayes, and appoint thee howe to goe either hither or thither.
t Ye shal cast away your idoles, which you haue made of golde, and siluer, with all that belongeth vnto them, as a most filthy thing, and polluted.
u Shewing that there can be no true repentance except both in heart and deede we showe our selues enemies to idolatrie.

23 Then shall hee giue raine vnto thy seede,
when thou shalt sow the ground, and bread of the
increase of the earth, and it shalbe fat and as oyle:
in that day shall thy cattel be fed in large pastures.
24 The oxen also and the young asses, that till
the ground, shall eate cleane prouender, which is
winowed with the shoouel and with the fanne.
24 And vpon euery hie [x] mountaine, and vpon
euery hie hill shall there be riuers *and* streames of
waters, in the day of the great slaughter, when the
towers shall fall.
25 Moreouer, the light of the moone shall bee
as the light of the [y] sunne, and the light of the
sunne shalbe seuen folde, and like the light of seuen
dayes in the day that the Lorde shall binde vp the
breach of his people, and heale the stroke of their
wound.
27 Beholde, [z] the Name of the Lord commeth
from farre, his face is burning, and the burden there-
of *is* heauie: his lips are full of indignation, and his
tongue *is* as a deuouring fire.
28 And his spirite *is* as a riuer that ouerfloweth
vp to the necke: it deuideth asunder, to fanne the
nations with the fanne of [a] vanitie, and there *shall*
be a bridle to cause them to erre in the chawes of
the people.
29 *But* there shal be a song vnto you as in the
[b] night, when a solemne feast is kept: and glad-
nesse of heart, as hee that commeth with a pipe to
goe vnto the mount of the Lorde, to the mightie
one of Israel.
30 And the Lord shall cause his glorious voyce
to be heard, and shal declare the lighting downe of
his arme with the anger of *his* countenance, and
flame of a deuouring fire, with scattering and tem-
pest, and hailestones.
31 For with the voyce of the Lord shall Asshur
be destroyed, which smote with the [c] rod.
32 And in euery place that the staffe shal passe,
it shall [d] cleaue fast, which the Lord shall lay vpon
him with [e] tabrets and harpes: and with battels,
and lifting vp *of hands* shall he fight [f] against it.
33 For [g] Tophet is prepared of olde: it is euen
prepared for the [h] King: hee hath made it [i] deepe
and large: the burning thereof *is* fire and much
wood: the breath of the Lord, like a riuer of brim-
stone, doeth kindle it.

x By these diuers maners of speach he sheweth that the felicitie of the Church shalbe so great, that none is able sufficiently to expresse it.
y When the Church shalbe restored, the glory thereof shal passe seuen times the brightnes of the sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shalbe the glory of the children of God in the kingdome of Christ.
z This threatning is against the Assyrians, the chiefe enemies of the people of God.
a To driue thee to nothing: and thus God consumeth the wicked by that meanes, whereby he clenseth his.
b Ye shal reioyce at the destruction of your enemies, as they that sing for ioy of the solempe feast, which began in the euening.
c Gods plague.
d It shal destroy.
e With ioy and assurance of the victorie.
f Against Babel: meaning the Assyrians and Babylonians.
g Here it is taken for hel, where the wicked are tormented, reade 2. King. 23.10.
h So that their state or degree cannot exempt the wicked.
i By these figuratiue speaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *Hee curseth them that forsake God, and seeke for the helpe of men.*

WOe vnto them that [a] goe downe into E-
gypt for helpe, and staye vpon horses, and
trust in charets, because they are many, and in hors-
men, because they be very strong: but they looke
not vnto the holy one of Israel, nor [b] seeke vnto
the Lord.
2 But he yet is [c] wisest: therefore he wil bring
euil, and not turne backe his word, but he wil arise
against the house of the wicked, and against the
helpe of them that worke vanitie.
3 Nowe the Egyptians *are* men, and not God,
and their horses flesh and not spirite: and when
the Lorde shall stretch out his hande, the [d] helper

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lorde had commanded them neuer to returne thither, Deut. 17.16. and 28.68. least they should forget the benefite of their redemption: and secondly, least they should be corrupted with the superstition and idolatrie of the Egyptians, and so forsake God, Iere. 2.18.
b Meaning that they forsake the Lorde, that put their trust in worldly things: for they cannot trust in both.
c And knoweth their craftie enterprises, and wil bring all to nought.
d Meaning, both the Egyptians and the Israelites.

shall fall, and hee that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me, As the lyon or lyons whelpe roareth vpon his praye, against whom if a multitude of shepheards be called, he will not be afraide at their voyce, neither wil humble him selfe at their noyse: so shall the Lord of hostes come e downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shal the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preseruing it.

6 O ye children of Israel, turne againe, in as much as ye are f sunken deepe in rebellion.

7 For in that day euery man shall g cast out his idoles of siluer, and his idoles of golde, which your handes haue made you, *euen* a sinne.

8 h Then shall Asshur fall by the sworde, not of man, neither shall the sworde of man deuoure him, and hee shall flee from the sworde, and his yong men shall faint.

9 And he shal goe for feare to his i towre, and his princes shall be afraide of the standart, sayeth the Lord, whose k fire is in Zion, and his fornace in Ierusalem.

e He sheweth the louers that if they would put their trust in him, he is so able, that none can resist his power: and so carefull ouer them, as a birde ouer her yong, which euer flyeth about the for their defence: which similitude the Scripture vseth in diuers places, as Deut.32, 11. matt.23.37.
f Hee toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, for as much as now they are almost drowned and past recouerie.
g By these fruites your repentance shalbe knowen, as Chap.2.18.
h When your repentance appeareth.
i This was accomplished soone after when Saneherib's armie was discomfited, and he fled to his castell in Nineueh for succour. k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernement of Hezekiah, who was the figure of Christ.

BEholde, a a King shall reigne in iustice, and the princes shall rule b in iudgement.

2 And *that* man shall bee as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, *and* as the shadow of a great rocke in c a weary land.

3 The eyes of the d seeing shal not be shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shalbe ready to speake distinctly.

5 A e nigard shall no more be called liberall, nor the churle riche.

6 But the nigarde will speake of nigardnesse, and his heart wil worke iniquitie, and doe wickedly, and speake falsely against the Lorde, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle *are* wicked: hee deuiseth wicked counsels, to vndoe the poore with lying wordes: and to speake *against* the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he wil continue *his* liberalitie.

9 ¶ Rise vp, ye women that are at ease: heare my voyce, ye f carelesse daughters: hearken to my wordes.

10 Yee women, that are carelesse, shall be in feare g aboue a yeere in dayes: h for the vintage shall faile, *and* the gatherings shal come no more.

11 Yee women, that are at ease, be astonied: feare, O yee carelesse women: put off the clothes: make bare, and girde *sackcloth* vpon the loynes.

12 Men shall lament for the i teates, *euen* for the pleasant fieldes, *and* for the fruitfull vine.

13 Vpon the lande of my people shall growe thornes *and* briers: yea, vpon all the houses of ioye in the citie of reioycing.

14 Because the palace shalbe forsaken, *and* the noise of the citie shalbe left: the towre and fortresse shalbe dennes for euer, *and* the delite of wilde asses, *and* a pasture for flockes,

15 Vntill the k Spirit be powred vpon vs from aboue, and the wildernes become a fruitfull fielde, and the l plenteous fielde be counted as a forest.

16 And iudgement shal dwel in the desert, and iustice shal remaine in the fruitfull fielde.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shal dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the m citie shalbe set in the lowe place.

20 Blessed are yee n that sowe vpon all waters, and o driue *thither* the feete of the oxe & the asse.

a This prophecie is of Hezekiah, who was a figure of Christ, & therefore it ought chiefly to be referred to him.
b By iudgement and iustice is ment an vpright gouernment, both in policie and religion.
c Where men are weary with trauelling for lacke of water.
d He promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same, are contrary to the threatnings against the wicked, Chap.6.9. and 29.10.
e Vice shall no more be called vertue, nor vertue esteemed by power and riches.
f He prophecieth of such calamitie to come, that they will not spare the women & childrē, and therefore willeth them to take heede and prouide.
g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for new plagues. h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods. i By the teates is meant the plentifull fieldes, whereby men are nourished, as children with the teate: or, the mothers for sorowe, and heauinesse shall lacke milke.

Or, multitude.
k That is, when the Church shalbe restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, least they should faint.
l The field which is nowe fruitfull, shalbe but as a barren forest in comparison of that it shalbe then, as Chap.29.17. which shalbe fulfilled in Christes time, for then they that were before as the barren wildernes, being regenerate, shalbe fruitfull, and they that had some beginning of godlines, shal bring forth fruits in such abundance, that their former life shal seeme but as a wildernes, where no fruits were. m They shall not neede to build it in hie places for feare of the enemie: for God will defend it, and turne away the stormes from hurting of their commodities. n That is, vpon fat ground and wel watered, which bringeth forth in abundance: or in places which before were couered with waters, & now made dry for your vses. o The fieldes shalbe so ranke, that they shall send out their cattel to eate vp the first crop, which abundance shalbe signes of Gods fauour and loue towards them.

CHAP. XXXIII.

1 The destruction of them by whom God hath punished his Church.

WOe to thee that a spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt b cease to spoyle, thou shalt be spoyled: when thou shalt make an ende of doing wickedly, c they shal doe wickedly against thee.

2 d O Lorde, haue mercie vpon vs, wee haue waited for thee: be thou, *which wast* e their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the f people fled: at thine g exalting the nations were scattered.

4 And your spoyle shalbe gathered *like* the gathering of h caterpillers: and i he shal go against him like the leaping of grashoppers.

5 The Lorde is exalted: for hee dwelleth on hie: he hath filled Zion with iudgement & iustice.

6 And there shall be stabilitie of k thy times, strength, saluation, wisdome and knowledge: *for* the feare of the Lord shalbe his treasure.

7 Behold, l their messengers shal cry without, and the m ambassadours of peace shal weepe bitterly.

8 The n pathes are waste: the way fayring man ceaseth: hee hath broken the couenant: hee hath contemned the cities: he regarded no man.

9 The earth mourneth & fainteth: Lebanon is ashamed, and hewen downe: o Sharon is like a wildernes, and Bashan is shaken and Carmel.

10 Now wil I p arise, sayth the Lord: now will I be exalted, now wil I lift vp my selfe.

11 q Ye shall conceiue chaffe, *and* bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of

a Meaning the enemies of the Church, as were the Caldeans, and Assyrians, but chiefly of Saneherib, but not onely.
b When thine appointed time shall come that God shall take away thy power, and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5.11.
c The Caldeans shal do like to the Assyrians, as the Assyrians did to Israel: & the Medes, and Persians shall doe the same to the Caldeans.
d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.
e Which helpedst our fathers so soone as they called vpon thee.
f That is, the Assyrians shal be slaine by the Angel, or the Caldeans by the Medes and Persians.

g When thou, O Lorde, diddest lift vp thine arme to punish thine enemies. h Yee that as caterpillers destroyed with your number the whole worlde, shall haue no strength to resist your enemies the Caldeans, but shalbe gathered on an heape and destroyed. i Meaning the Medes and Persians against the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Saneherib. m Whom they of Ierusalem sent to intreate of peace. n These are the wordes of the Ambassadours, when they returne from Saneherib. o Which was a plentifull countrey, he meaneth that Saneherib would destroy all. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne, but he sheweth that their enterprise shalbe in vaine, and that the fire, which they had kindled for others, should consume them.

lime: *and as* the thornes cut vp, shal they be burnt
in the fire.
13 Heare, yee that are r farre off, what I haue
done, and ye that are neere, know my power.
14 The s sinners in Zion are afraide: a feare is
come vpon the hypocrites: who among vs shall
dwell with the deuouring fire? who among vs shal
dwell with the euerlasting burnings?
15 Hee that walketh in iustice, and speaketh
righteous things, refusing gaine of oppression, sha-
king his handes from taking of gifts, stopping his
eares from hearing of blood, and shutting his eyes
from seeing euill,
16 He shal dwell on t hie: his defence *shall be*
the munitions of rockes: bread shall be giuen him,
and his waters shalbe sure.
17 Thine eyes shall u see the King in his glory:
they shall beholde the land x farre off.
18 Thine heart y shall meditate feare, Where
is the scribe? where is the receiuer? where is hee
that counted the towres?
19 Thou shalt not see a fierce people, a people
of a darke speache, that thou canst not perceiue,
and of a stammering tongue that thou canst not
vnderstande.
20 Looke vpon Zion the citie of our solemne
feastes: thine eyes shall see Ierusalem a quiet ha-
bitation, a Tabernacle that cannot be remooued:
and the stakes thereof can neuer bee taken away,
neither shall any of the cordes thereof be broken.
21 For surely there the mightie Lorde *will be*
vnto vs, *as* a place z of floods *and* broade riuers,
whereby shall passe no shippe with oares, neither
shall great shippe passe thereby.
22 For the Lord *is* our Iudge, the Lorde *is* our
lawe giuer: the Lord *is* our King, he wil saue vs.
23 Thy a cordes are loosed: they could not wel
strengthen their maste, neither coulde they spread
the sayle: then shall the b praye be deuided for a
great spoyle: *yea*, the lame shal take away the pray.
24 And none inhabitant shall say, I am sicke:
the people that dwell therein, shal haue their ini-
quitie forgiuen.

q His vengeance shalbe so great that all the world shall talke thereof.
r Which doe not beleeue the words of the Prophet and the assurance of their deliuerance.
t Meaning, that God wil be a sure defence to al them that liue according to his worde.
u They shall see Hezekiah deliuered from his enemies & restored to honour and glory.
x They shalbe no more shut in as they were of Saneherib, but go where it pleaseth them.
y Before that this libertie commeth, thou shalt thinke that thou art in great danger: for the enemie shal so sharply assaile you, that one shall cry, Where is ẏ clarke that writeth the names of them that are taxed? another, Where is the receiuer? another shall cry for him that valueth the riche houses, but God will deliuer you from this feare.
z Let vs be content with this smal riuer of Shiloah, and not desire the great streames and riuers, wherby the enemies may bring in shippes and destroye vs.
a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. b He comforteth the Church, and sheweth that they shalbe enriched with all benefites both of body and soule.

CHAP. XXXIIII.

1 *He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.*

COme neere, ye a nations and heare, and hear-
ken, ye people: let the earth heare and all that
is therein, the world & all that proceedeth thereof.
2 For the indignation of the Lord *is* vpon all
nations, and *his* wrath vpon all their armies: hee
hath b destroyed them *and* deliuered them to the
slaughter.
3 And their slaine shalbe cast out, and their
stincke shall come vp out of their bodies, and the
mountaines shalbe melted with their blood.
4 And all the hoste of heauen c shalbe dissol-
ued, and the heauens shalbe folden like a booke:
and all their hostes shall fall as the leafe falleth
from the vine, and as it falleth from the figtree.
5 For my sworde shalbe d drunken in the hea-
uen: beholde, it shall come downe vpon Edom,
euen vpon the people of e my curse to iudgement.
6 The sworde of the Lord is filled with blood:
it is made fat with the fat *&* with the blood of the
f lambes & the goates, with the fat of the kidneis
of the rams: for the Lord hath a sacrifice in g Boz-
rah, and a great slaughter in the land of Edom.
7 And the h vnicorne shall come downe with
them and the heiffers with the bulles, and their
land shall be drunken with blood, and their dust
made fat with fatnesse.
8 For *it is* the day of the Lordes vengeance,
and the yeere of recompence for the iudgement
of Zion.
9 And the riuers thereof shall be turned into
pitche, and the dust thereof into i brimstone, and
the land thereof shalbe burning pitch.
10 It shal not be quenched night nor day: the
smoke thereof shall goe vp euermore: it shall be
desolate from generation to generation: none
shall passe through it for euer.
11 But the pelicane k and the hedgehog shall
possesse it, and the great owle, and the rauen shall
dwell in it, and he shal stretch out vpon it the line
of l vanitie, and the stones of emptinesse.
12 m The nobles thereof shal call to the king-
dome, and there shalbe none, and all the princes
thereof shalbe *as* nothing.
13 And it shall bring foorth thornes in the pa-
laces thereof, nettles and thistles in the strong
holdes thereof, and it shalbe an habitation for dra-
gons, and a court for ostriches.
14 There shal n meete also Ziim and Iim, and
the Satyre shall cry to his fellow, and the striche-
owle shall rest there, and shal finde for her selfe a
quiet dwelling.
15 There o shall the owle make her nest, and
laye, and hatche, and gather them vnder her sha-
dowe: there shal the vultures also bee gathered,
euery one with her make.
16 Seeke in the p booke of the Lord, and reade:
none of q these shall faile, none shall want her
make: for r his mouth hath commaunded, and his
very Spirit hath gathered them.
17 And he hath cast the s lot for them, and his
hand hath deuided vnto them by line: they shall
possesse it for euer: from generation to generation
shall they dwell in it.

a He prophecieth of the destruction of the Edomites, and other nations which were enemies to the Church.
b God hath determined in his counsel, and hath giuen sentence for their destruction.
c He speaketh this in respect of mans iudgement, who in great feare & horrible troubles thinketh that heauen and earth perisheth.
d I haue determined in my secret counsell and in the heauens to destroy them till my sworde be wearie with shedding blood. e They had an opinion of holinesse because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church as the Papists are.
f That is, both of yong and old, poore and riche of his enemies.
g That famous citie shalbe consumed as a sacrifice burnt to ashes.
h The mighty and rich shalbe aswell destroyed as the inferiours.
i He alludeth to the destruction of Sodom & Gomorah, Gen. 19.24.
k Reade Chap. 13. 21. and Zepha. 2.14.
l In vaine shall any man go about to build it againe.
m Meaning, there shalbe neither order nor policie, nor state of common weale.
n Reade Chap. 13.21.
o Signifying, that Idumea should be an horrible desolation and barren wildernes.
p That is, in the Lawe where such curses are threatned against the wicked.
q To wit, beastes and foules.
r That is, the mouth of ẏ Lord.
s He hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 *The great ioye of them that beleeue in Christ.* 3 *Their office which preach the Gospel.* 8 *The fruites that follow thereof.*

THe a desert and the wildernes shall reioyce:
and the waste ground shalbe glad and florish
as the rose.
2 It shal florish abundantly and shal greatly
reioyce also and ioye: the glory of Lebanon shall
be giuen vnto it: the beautie of b Carmel, and of
Sharon, they shal c see the glory of the Lorde, *and*
the excellencie of our God.
3 d Strengthen the weake handes, and com-
fort the feeble knees.
4 Say vnto them that are fearefull, Be you
strong, feare not: beholde, your God commeth
with e vengeance: *euen* God with a recompense,
he wil come and saue you.
5 Then shal the eyes of the f blinde be ligh-
tened, and the eares of the deafe be opened.
6 Then shal ẏ lame man leape as an hart, and
the dumme mans tongue shal sing: for in the g wil-
dernes shal waters breake out, & riuers in ẏ desert.

a He prophecieth of the ful restauration of the Church both of the Iewes and Gentiles vnder Christ, which shalbe fully accomplished at the last day: albeit as yet it is compared to a desert and wildernesse.
b The Church which was before compared to a barren wildernes, shal by Christ be made most plenteous and beautifull.
c He sheweth that the presence of God is the cause that the Church doeth bring foorth fruite and florish. d He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand. e To destroy your enemies. f When the knowledge of Christ is reueiled. g They that were barren and destitute of the graces of God, shall haue them giuen by Christ.

7 And the dry ground shall be as a poole, and
the thirstie as springs of water: in the habitation
of dragons, where they lay, *shall be* a place for
reedes and rushes.
8 And there shall be a path and a way, and the
way shalbe called [h] holy: the polluted shall not
passe by it: for [i] he shalbe with them, and walke
in the way, and the fooles shall not erre.
9 There shall be [k] no lyon, nor noysome
beastes shall ascend by it, neither shall they be
found there, that the redeemed may walke.
10 Therefore the [l] redeemed of the Lord shall
returne and come to Zion with prayse: and euer-
lasting ioye shall bee vpon ther heads: they shall
obteine ioye and gladnesse, and sorow and mour-
ning shall flee away.

h It shalbe for the Saints of God and not for the wicked.
i God shall leade and guide them, alluding to the bringing forth of Egypt.
k As he threatned to the wicked to be destroyed hereby, Chap. 30.6.
l Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Sanecherib sendeth Rabshakeh to besiege Jerusalem. 15 His blasphemies against God.

NOwe [a] in the [b] fourteenth yeere of King He-
zekiah, Sanecherib King of Asshur came vp a-
gainst al the strong cities of Iudah, & tooke them.
2 And the King of Asshur sent Rabshakeh
from Lachish toward Ierusalem vnto King Heze-
kiah, with a great hoste, & he stood by y^e conduite
of the vpper poole in the path of the fullers fielde.
3 Then came foorth vnto him Eliakim the
sonne of Hilkiah the [c] steward of the house, and
Shebna [d] the chanceller, and Ioah the sonne of
Asaph the recorder.
4 And [e] Rabshakeh sayde vnto them, Tell
you Hezekiah, I pray you, Thus sayth the great
King, the King of Asshur, What confidence is
this, wherein thou trustest?
5 I say, [f] Surely *I haue* eloquence, *but* coun-
sell and strength *are* for the warre: on whom then
doest thou trust, that thou rebellest against me?
6 Loe, thou trustest in this broken staffe of
reede on Egypt, whereupon if a man leane, it will
goe into his hand, and pearce it: so *is* [g] Pharaoh
King of Egypt, vnto all that trust in him.
7 But if thou say to me, We trust in the Lorde
our God: Is not that he, whose hie places & whose
altars Hezekiah tooke downe, & said to Iudah &
to Ierusalem, Ye shall worship before this altar?
8 Nowe therefore giue hostages to my Lorde
the King of Asshur, and I will giue thee two thou-
sand horses, if thou be able on thy part to set ri-
ders vpon them.
9 For howe canst thou ‖ despise any captaine
of the [h] least of my lordes seruants? and put thy
trust on Egypt for charets and for horsemen?
10 And am I now come vp without the Lord
to this land to destroy it? The Lord sayd vnto me,
[i] Goe vp against this land and destroy it.
11 ¶ Then said Eliakim, and Shebna and Ioah
vnto Rabshakeh, [k] Speake, I pray thee, to thy ser-
uants in the Aramites language, (for we vnder-
stand it) & talke not with vs in the Iewes tongue,
in the audience of the people that are on the wall.
12 Then said Rabshakeh, Hath my master sent
me to thy master, and to thee to speake these
wordes, and not to the men that sit on the wall?
that they may eate their owne doung, and drinke
their owne † pisse with you?
13 So Rabshakeh stood, & cryed with a loude
voyce in the Iewes language, and sayd, Heare the
wordes of the great King, of the King of Asshur,
14 Thus saith the King, Let not Hezekiah de-
ceiue you: for he shal not be able to deliuer you.
15 Neither let Hezekiah make you to trust in
the Lord, saying, The Lorde will surely deliuer vs:
this citie shall not be giuen ouer into the hand of
the King of Asshur.
16 Hearken not to Hezekiah: for thus sayth
the King of Asshur, Make [l] appointment with me,
and come out to me, that euery man may eate of
his owne vine, & euery man of his owne fig tree,
and drinke euery man the water of his owne well,
17 Till I come and bring you to a land like
your owne land, *euen* a land of wheate, and wine,
a land of bread and vineyardes,
18 Least Hezekiah deceiue you, saying, The
Lord will deliuer vs. Hath any of the gods of the
nations deliuered his land out of the hand of the
King of Asshur?
19 Where is the god of [m] Hamath, and of
Arpad? where is the god of Sepharuaim? or howe
haue they deliuered Samaria out of mine hand?
20 Who is hee among all the gods of these
lands, that hath deliuered their countrey out of
mine hand, that the Lorde should deliuer Ierusa-
lem out of mine hand?
21 Then they [n] kept silence, and answered
him not a worde: for the Kings commandement
was, saying, Answere him not.
22 Then came Eliakim the sonne of Hilkiah
the steward of the house, and Shebna the chan-
celler, and Ioah the sonne of Asaph the recorder,
vnto Hezekiah with rent clothes, and tolde him
the wordes of Rabshakeh.

a This historie is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.
b When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.
c For he was now restored to his office, as Isaiah had prophecied, Chap. 22.20.
d This declareth that there were fewe godly to be found in the Kings house, when hee was driuen to send this wicked man in such a weightie matter.
e Saneherib's chiefe captaine.
f Hee speaketh this in the person of Hezekiah falsly charging him, that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lorde.
g Satan laboured to pull the godly King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeelde himselfe to the Assyrians, and so not to hope for any helpe of God.
‖ Or, turne backe.
h He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines.
i Thus the wicked to deceiue vs, will pretend the Name of the Lorde: but we must trie the spirits, whether they be of God or no.
k They were afraide, least by his wordes hee should haue stirred the people against the King, and also pretended to growe to some appointment with him.
† Ebr. the water of their feete.
l The Ebrewe worde signifieth blessing: whereby this wicked captaine would haue perswaded the people, that their condition should be better vnder Saneherib then vnder Hezekiah.
m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see howe euery towne had his peculiar idoles, and how the wicked make God an idole, because they do not vnderstand that God maketh them his scourge, and punisheth cities for sinne.
n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

1 Hezekiah asketh counsell of Isaiah, who promiseth him the victorie. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is slaine of the Angel. 38 And he himselfe of his owne sonnes.

ANd * when the King Hezekiah heard it, he
[a] rent his clothes, and put on sackcloth and
came into the House of the Lord.
2 And he sent Eliakim the stewarde of the
house, and Shebna the chanceller, with the Elders
of the Priestes, clothed in sackcloth vnto [b] Isaiah
the Prophet, the sonne of Amoz.
3 And he sayd vnto him, Thus sayth Heze-
kiah, This day is a day of tribulation and of re-
buke and blasphemie: for the children are come
to the [c] birth, and there is no strength to bring
foorth.
4 If so be the Lorde thy God hath [d] heard
the wordes of Rabshakeh, whome the King of As-
shur his master hath sent to raile on the liuing
God, and to reproch him with wordes which the
Lord thy God hath heard, then [e] lift thou vp *thy*
prayer for the remnant that are left.
5 So the seruants of the King Hezekiah came
to Isaiah.
6 And Isaiah saide vnto them, Thus say vn-
to your master, Thus sayth the Lorde, Be not a-
fraid of the wordes that thou hast heard, where-
with the seruants of the king of Asshur haue blas-
phemed me.

* 2. Kings. 19.1.
a In signe of griefe and repentance.
b To haue comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
c We are in as great sorowe as a woman that trauaileth of childe, and can not be deliuered.
d That is, will declare by effect that hee hath heard it: for when God deferreth to punish, it seemeth to the flesh, that hee knoweth not the same, or heareth not the cause.
e Declaring that the ministers office doeth not onely stande in comforting by the worde, but also in praying for the people.

7 Beholde, I will send a blast vpon him, and
he shall heare a [f] noyse, and returne to his owne
land, and I will cause him to fall by the sworde in
his owne land.
8 ¶ So Rabshakeh returned, and found the
King of Asshur fighting against [g] Libnah: for he
had heard that he was departed from Lachish.
9 He heard also men say of Tirhakah, King
of Ethiopia, *Beholde*, he is come out to fight a-
gainst thee: and when he heard it, he sent *other*
messengers to Hezekiah, saying,
10 Thus shall ye speake to Hezekiah King of
Iudah, saying, Let not thy God [h] deceiue thee, in
whom thou trustest, saying, Ierusalem shal not be
giuen into the hand of the King of Asshur.
11 Beholde, thou hast heard what the Kings
of Asshur haue done to all lands in destroying
them, and shalt thou be deliuered?
12 Haue the gods of the nations deliuered
them, which my fathers haue destroyed? *as* [i] Go-
zan, and [k] Haran, and Rezeph, and the children
of Eden, which were at Telassar?
13 Where is the King of Hamath, and the
King of Arpad, and the King of the citie of Se-
pharuaim, Hena, and Iuah?
14 ¶ So Hezekiah receiued the letter of the
hand of the messengers and reade it, and he went
vp into the House of the Lorde, and Hezekiah
spread it before the Lorde.
15 And Hezekiah prayed vnto the Lorde,
saying,
16 O Lorde of hostes, God of Israel, which
[l] dwellest betweene the Cherubims, thou art very
God alone ouer all the kingdomes of the earth:
thou hast made the heauen and the earth.
17 Encline thine eare, O Lord, and heare: open
thine eyes, O Lorde, and see, and heare all the
wordes of Saneherib, who hath sent to blaspheme
the liuing God.
18 Trueth it is, O Lord, that the Kings of As-
shur haue destroyed all lands, & [m] their countrey,
19 And haue cast their gods in ye fire: for they
were no gods, but the worke of mans hands, *euen*
wood or stone: therefore they destroyed them.
20 Nowe therefore, O Lorde our God, saue
thou vs out of his hand, that [n] all the kingdomes
of the earth may knowe, that thou onely art
the Lorde.
21 ¶ Then Isaiah the sonne of Amoz sent vn-
to Hezekiah, saying, Thus sayth the Lorde God of
Israel, Because thou hast prayed vnto me, con-
cerning Saneherib king of Asshur,
22 This is the worde that the Lorde hath spo-
ken against him, the [o] virgine, the daughter of Zi-
on, hath despised thee, & laughed thee to scorne:
the daughter of Ierusalem hath shaken her head
at thee.
23 Whome hast thou railed on and blasphe-
med? and against whome hast thou exalted *thy*
voyce, & lifted vp thine eyes on hie? *euen* against
the [p] holy one of Israel.
24 By thy seruants hast thou railed on the
Lord, and sayd, By the multitude of my charets I
am come vp to the top of the mountaines to the
sides of Lebanon, and will cut downe the hie ce-
dars thereof, *and* the faire firre trees thereof, and
I will goe vp to the heightes of his top *and* to the
forest of his fruitfull places.
25 I haue digged [q] and drunke the waters, and
with the plant of my feete haue I dryed all the
riuers closed in.
26 Hast thou not heard howe I haue of olde
time made it, [r] and haue formed it long ago? and
should I now bring it, that it should be destroyed,
and layde on ruinous heapes, *as* cities defensed?
27 Whose inhabitants † haue small power, *and*
are afraid & confounded? they are like the grasse
of the field & greene herbe, *or* grasse on the house
tops, or corne blasted [s] afore it be growen.
28 But I know thy dwelling, and thy [t] going
out, and thy comming in, and thy fury against me.
29 Because thou ragest against me, and thy tu-
mult is come vnto mine eares, therefore will I
put mine [u] hooke in thy nostrels, and my bridle in
thy lips, and will bring thee backe againe the same
way thou [x] camest.
30 And this shalbe a [y] signe vnto thee, *O He-
zekiah*, Thou shalt eate this yeere such as groweth
of it selfe: and the [z] second yeere, such thinges as
growe without sowing: and in the third yeere,
sowe ye and reape, and plant vineyards, and eate
the fruite thereof.
31 And [a] the remnant that is escaped of the
house of Iudah, shall againe take roote down-
ward and beare fruite vpward.
32 For out of Ierusalem shall goe a remnant,
and they that escape out of mount Zion: the zeale
of the Lord of hostes shall doe this.
33 Therefore thus sayth the Lorde, concerning
the King of Asshur, He shall not enter into this
citie, nor shoote an arrow there, nor come before
it with shield, nor cast a mount against it.
34 By the same way that he came, he shall re-
turne, and not come into this citie, saith the Lord.
35 For I will defend this citie to saue it, for
mine owne sake, and for my seruant [b] Dauids sake.
36 ¶ *Then the Angel of the Lorde went out,
and smote in the campe of Asshur an hundreth,
fourescore, and fiue thousand: so when they arose
early in the morning, beholde, they were all dead
corpses.
37 So Saneherib king of Asshur departed, and
went away and returned and dwelt at [c] Nineueh.
38 And as he was in the temple worshipping
of Nisroch his god, Adramelech and Sharezer his
sonnes * slewe him with the sword, and they esca-
ped into the land of || Ararat: and [d] Esarhaddon
his sonne reigned in his steade.

f Of the Egyptians and Ethiopians, that shal come and fight against him.
g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.
h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the authour of all trueth, a deceiuer: some gather hereby that Shebnah had disclosed vnto Saneherib the answere that Isaiah sent to the King.
i Which was a citie of the Medes.
k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.
l He groundeth his prayer on Gods promes, who promised to heare them from betweene the Cherubims.
m Meaning, the ten tribes.
n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.
o Whom God had chosen to himselfe, as a chaste virgin, and ouer whom he had care to preserue her from the lustes of the tyrant, as a father would haue ouer his daughter.
p Declaring hereby that they that are enemies to Gods Church, fight against him whose quarel his Church onely mainteineth.
q He boasteth of his policie, in that that he can finde meanes to nourish his army: and of his power, in that that his army is so great that it is able to drie vp whole riuers, and to destroy the waters, which the Iewes had closed in.
r Signifying that God made not his Church to destroy it, but to preserue it: and therefore he sayth that he formed it of olde, euen in his eternal counsell, which cannot be changed.
† Ebr. are short in hand.
s Hee sheweth that the state and power of most florishig cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the mainteiner thereof.
t Meaning, his counsels and enterprises.
u Because Saneherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes, to teach howe he will take him and guide him.
x Thou shalt lose thy labour.
y God giueth signes after two sortes: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: & these latter are to keepe the benefites of God in our remembrance, of the which sort this here is.
z Hee promiseth that for two yeeres the ground of it selfe shoulde feede them.
a They whome God had deliuered out of the handes of the Assyrians, shall prosper: and this properly belongeth to the Church.
b For my promes sake made to Dauid.
*2.King.19.35. 2.chro.32.21. tob.1.18. ecclu.48.21. 1.macca.7.41. 2.mac.8.19.
c Which was the chiefest citie of the Assyrians.
*Tob.1.21.
|| Or, Armenia.
d Who was also called Sardanapalus, in whose dayes ten yeeres after Saneheribs death the Chaldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lorde, and liueth fifteene yeeres after. 10 Hee giueth thankes for his benefite.

1 ABout * that [a] time was Hezekiah sicke vnto
the death, and the Prophet Isaiah sonne of
Amoz came vnto him, and sayd vnto him, Thus
sayth the Lord, Put thine house in an order, for
thou shalt dye, and not liue.
2 Then Hezekiah [b] turned his face to the
wall, and prayed to the Lord,

*2.King.20.1. 2.chro.32.24.
a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God and aspire to the heauens.
b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die, so quickly after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, & also forseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was.

3 And

3 And sayd, I beseech thee, Lorde, remember
nowe howe I haue walked before thee in trueth,
and with a perfite heart, and haue done that which
is good in thy sight: and Hezekiah wept sore.
4 ¶ Then came the worde of the Lorde to I-
saiah, saying,
5 Goe, and say vnto Hezekiah, Thus saith the
Lord God of Dauid thy father, I haue hearde thy
prayer, and seene thy teares: beholde, I will adde
vnto thy dayes fifteene yeeres.
6 And I will deliuer thee [c] out of the hand of
the King of Asshur, and this city: for I wil defende
this citie.
7 And [d] this signe shalt thou haue of the Lord,
that the Lord wil do this thing that he hath spokē.
8 Beholde, I wil bring againe the shadowe of
the degrees (whereby it is gone downe in the diall
of Ahaz by the [f] sunne) ten degrees backward: so
the sunne returned by ten degrees, by the which
degrees it was gone downe.
9 [f] The writing of Hezekiah King of Iudah,
when he had bene sicke, and was recouered of his
sickenesse.
10 I saide in the [g] cutting off of my dayes, I
shal goe to the gates of the graue: I am depriued
of the residue of my yeeres.
11 I said, [h] I shall not see the Lorde, *euen* the
Lord in the land of the liuing: I shal see man no
more among the inhabitants of the world.
12 Mine habitation is departed, and is remo-
ued from me, like a shepheards tent: I [i] haue cut
off like a weauer my life: he wil cut mee off from
the height: from day [k] to night, thou wilt make
an end of me.
13 I reckoned [l] to the morning: but he brake
all my bones, like a lyon: from day to night wilt
thou make an end of me.
14 Like a crane *or* a swallow, so did I [m] chatter:
I did mourne as a doue: mine eyes were lift vp on
high: O Lord, [n] it hath oppressed me, comfort me.
15 What shal I say? [o] for he hath said it to me
and he hath done it: I shal walke [p] weakly all my
yeeres in the bitternes of my soule.
16 O Lord, [q] *to them* that ouerliue them, and
to all *that are* in them, the life of my spirite *shalbe
knowen*, that thou causest me to [r] sleepe and hast
giuen life to me.
17 Beholde, for [s] felicitie I had bitter griefe,
but it was thy pleasure *to deliuer* my soule from the
pit of corruption: for thou hast cast al my [t] sinnes
behind thy backe.
18 For [u] the graue cannot confesse thee: death
cannot prayse thee: they that goe downe into the
pit, cannot hope for thy trueth.
19 *But* the liuing, the liuing, he shal confesse
thee, as I *doe* this day: the father to the [x] children
shal declare thy trueth.
20 The Lord *was readie* to saue me: therefore

c He doth not onely promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renued their armie to reuenge their former discomfiture.
d For Hezekiah had asked, for the confirmation of his faith, a signe, as vers. 22. & 2. King. 20.8. whereunto he was moued by the singular motion of Gods spirit.
e Reade 2. King. 20.10.
f He left this song of his lamentation and thankesgiuing to all posteritie, as a monument of his owne infirmity and thankefull heart for Gods benefites, as Dauid did, Psalm. 51.
g At what time it was told me, that I should die.
h I shall no more praise the Lord here in this Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare whē they feele their owne weakenesse.
i By my sinne I haue prouoked God to take my life from me.
k That is, in one day, or shortly.
l Ouernight I thought that I should liue till morning, but my pangs in the night perswaded me the contrary: he sheweth the horrour that the faithfull haue when they apprehend Gods iudgement against sinne.
m I was so oppreßt with sorow, that I was not able to vtter my wordes, but onely to grone and sigh.

we wil sing my song, all the daies of [y] our life in
the house of the Lord.
21 Then said Isaiah, Take a lumpe of drie figs
and [b] lay it vpon the boyle, and he shal recouer.
22 Also Hezekiah [a] had said, What is ẏ signe,
that I shal goe vp into the House of the Lord?

y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefites.
z Read 2. King. 20.
a As vers. 7.

CHAP. XXXIX.

Hezekiah is reproued because hee shewed his treasures vnto the ambassadours of Babylon.

AT [*] the same time, [a] Merodach Baladan, the
sonne of Baladan, King of Babel, sent [b] let-
ters, and a present to Hezekiah: for he had hearde
that he had bene sicke, and was recouered.
2 And Hezekiah was [c] glad of them, and
shewed them the house of the treasures, the siluer,
and the gold, and the spices, and the precious oint-
ment, and all the house of his armour, and all that
was found in his treasures: there was nothing in
his house, nor in all his kingdome that Hezekiah
shewed them not.
3 Then came Isaiah the Prophet vnto King
Hezekiah, & said vnto him, What said these men?
and from whence came they to thee? And Heze-
kiah said, They are come from a farre countrey vn-
to me from Babel.
4 Then saide he, What haue [d] they seene in
thine house? And Hezekiah answered, All that is
in mine house haue they seene: there is nothing
among my treasures, that I haue not shewed
them.
5 And Isaiah sayde to Hezekiah, Heare the
word of the Lord of hostes,
6 Beholde, the dayes come, that all that is in
thine house, and which thy fathers haue laide vp in
store vntil this day, shal be [e] caried to Babel: no-
thing shalbe left, saith the Lord.
7 And of thy sonnes, that shall proceede out
of thee, *and* which thou shalt beget, shall they
take away, and they shal be [f] eunuches in the pa-
lace of the King of Babel.
8 [g] Then said Hezekiah to Isaiah, The worde
of the Lord is good, which thou hast spoken: and
he saide, Yet let there be peace, and trueth in my
dayes.

* 2. King. 20.12.
a This was the first King of Babylon, which ouercame the Assyrians in the tenth yere of his reigne.
b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.
c Reade 2. King. 20.13. and 2. chro. 32.25.31.
d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.
e By the grieuousnesse of the punishment is declared how greatly God detesteth ambition and vaine glory.
f That is, officers and seruants.
g Reade 2. King. 20.19.

CHAP. XL.

1 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reprooueth the idolaters and them that trust not in the Lord.

COmfort [a] ye, comfort ye my people, wil your
God say.
2 Speake comfortably to Ierusalem, & cry vn-
to her, that her [b] warfare is accomplished, that her
iniquitie is pardoned: for she hath receiued of the
Lords hand [c] double for all her sinnes.
3 A [d] voyce cryeth in the [e] wildernesse, [f] Pre-
pare ye the way of the Lord: make streight in the
desert a path for our God.
4 Euery valley shalbe exalted, and euery
[g] mountaine and hill shall be made lowe: and the
crooked shalbe streight, & the rough places plain.
5 And the glory of the Lord shalbe reueiled,
and all [h] flesh shal see it together: for the mouth
of the Lord hath spoken it.

a This is a consolation for the Church, assuring them that they shall be neuer destitute of prophets, whereby he exhorteth the true ministers of God that then were, & those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.
b The time of her affliction.

n To wit, sorow and griefe both of body and mind. o God hath declared by his Prophet that I shal die, and therefore I will yeeld vnto him. p I shall haue no release, but continuall sorowes whiles I liue. q They that shall ouerliue the men that are now aliue, and all they that are in these yeeres shall acknowledge this benefite. r That after that thou hadst condemned me to death, thou restoredst me to life. s Whereas I thought to haue liued in rest and ease being deliuered from mine enemie, I had griefe vpon griefe. t He esteemeth more the remission of his sinnes, and Gods fauour then a thousand liues. u For as much as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that do regard it, as Psal. 6.5. and 115.17. x All posteritie shal acknowledge, and the fathers according to their duety toward their children shal instruct them in thy graces, and mercies toward me.

c Meaning, sufficient, as chap. 61.7. and full correction, or double grace, whereas she deserued double punishment. d To wit, of the Prophets. e That is, in Babylon & other places, where they were kept in captiuity, and misery. f Meaning Cyrus & Darius which should deliuer Gods people out of captiuity, and make them a ready way to Ierusalem: & this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christes comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3.3. g Whatsoeuer may let or hinder this deliuerance, shal be remoued. h This miracle shalbe so great, that it shalbe knowen through all the world.

6 A ⁱ voyce saide, Crie. And he saide, What
shall I crie? All flesh *is* grasse, and all the ᵏ grace
thereof *is* as the floure of the fielde.
7 The grasse withereth, the floure fadeth, be-
cause the ˡ Spirite of the Lorde bloweth vpon it:
surely the people *is* grasse.
8 The grasse withereth, the floure fadeth: but
the ᵐ word of our God shal stand for euer.
9 ¶ O Zion, that bringest good tydings, get
thee vp into the hie ⁿ mountaine: O Ierusalem,
that bringest good tydings, lift vp thy voyce with
strength: lift it vp, be not afraide: say vnto the ci-
ties of Iudah, Behold ᵒ your God.
10 Beholde, the Lorde God will come with
power, and ᵖ his arme shall rule for him: beholde,
his reward *is* with him, and his worke before him.
11 He shall feede his flocke like a shepheard:
he shall gather the lambes with his arme, and cary
them in his bosome, *and* shal guide them w ᑫ yong.
12 Who hath measured the waters in his ʳ fist?
and counted heauen with the spanne, and compre-
hended the dust of the earth in a measure? and
weighed the mountaines in a weight, and the hils
in a balance?
13 Who hath instructed the spirit of the Lord?
or *was* ſ his counseller *or* taught him?
14 Of whom tooke he counsell, and *who* in-
structed him and taught him in the way of judge-
ment? or taught him knowledge, and shewed vn-
to him the way of vnderstanding?
15 Beholde, the nations *are* as a drop of a buc-
ket, and are counted as the dust of the balance:
behold, he taketh away the yles as a litle dust.
16 And Lebanon *is* not sufficient for fire, nor
the beasts thereof sufficient for a burnt offring.
17 All nations before him *are* as ᵗ nothing, and
they are counted to him, lesse then nothing, and
vanitie.
18 To whom then ᵘ wil ye liken God? or what
similitude wil ye set vp vnto him?
19 The workeman melteth an image, or the
goldsmith beateth it out in gold, or the goldsmith
maketh siluer plates.
20 Doeth not ˣ the poore chuse out a tree that
will not rot, for an oblation? he seeketh also vnto
him a cunning workeman, to prepare an image,
that shall not be moued.
21 Know ye nothing? haue ye not heard ʸ it?
hath it not bene tolde you from the beginning?
haue ye not vnderstand it by the ᶻ foundation of
the earth?
22 He sitteth vpon the circle of the earth, and
the inhabitants thereof *are* as grashoppers, hee
stretcheth out the heauens, as a curtaine, and sprea-
deth them out as a tent to dwell in.
23 Hee bringeth the princes to nothing, *and*
maketh the iudges of the earth, as vanitie,
24 As though they were not planted, as though
they were not sowen, as though their stocke tooke
no roote in the earth: for he did euen ᵃ blow vp-
on them, and they withered, and the whirlewinde
will take them away as stubble.
25 To whome nowe will yee liken me, that I
should be like *him*, saith the Holy one?
26 Lift vp your eyes on hie, and beholde who
hath created these things, and bringeth ᵇ out their
armies by number, and calleth them all by names?
by the greatnes of *his* power and mighty strength
nothing faileth.
27 Why sayest thou, O Iaakob, and speakest
O Israel, ᶜ My way is hid from the Lorde, and my
judgement is passed ouer of my God?
28 Knowest thou not? or hast thou not heard,
that the euerlasting God, the Lorde hath created
the ᵈ endes of the earth? he neither fainteth, nor
is wearie: there *is* no searching of his ᵉ vnderstan-
ding.
29 *But* he giueth strength vnto him that fain-
teth, and vnto him that hath no strength, he en-
creaseth power.
30 ᶠ Euen the yong men shall faint, and bee
wearie, and the yong men shal stumble and fall.
31 But they that waite vpon the Lord, shall re-
nue *their* strength: they shall lift vp the wings, as
the eagles: they shall runne, and not be weary, and
they shall walke and not faint.

CHAP. XLI.

*1 Gods mercie in chusing his people. 6 Their idolatry. 27 De-
liuerance promised to Zion.*

KEepe ᵃ silence before me, O ylandes, and let
the people ᵇ renue *their* strength: let thē come
neere, and let them speake: let vs come together
into iudgement.
2 Who raised vp ᶜ iustice from the East, *and*
called him to his foote? *and* gaue the nations be-
fore him, and subdued the Kings? hee gaue them
as dust to his sword, *and* as scattered stubble vnto
his bowe.
3 He pursued them, and passed safely by the
way that he had not gone with his feete.
4 Who hath wrought and done it? he that cal-
leth the ᵈ generations from the beginning. I the
Lord *am* the ᵉ first, and with the last I am the same.
5 The yles saw it, and did ᶠ feare, *and* the ends
of the earth were abashed, drew neere, *and* ᵍ came.
6 Euery man helped his neighbour, and saide
to his brother, ʰ Be strong.
7 So the workeman comforted the founder,
and he that smote with ÿ hammer, him that smote
by course, saying, It is ready for the sodering, and
he fastened it with nayles, that it shoulde not be
moued.
8 ¶ But thou, Israel, art my ⁱ seruant, *and*
thou Iaakob, whom I haue chosen, the seede of
Abraham my friend.
9 For I haue taken thee from the ends of the
earth, and called thee before the chiefe thereof, and
saide vnto thee, Thou art my seruant: I haue cho-
sen thee, and not cast thee away.
10 Feare thou not, for I am with thee: be not
afraide, for I am thy God: I will strengthen thee,
and helpe thee, and will susteine thee with the
ᵏ right hand of my iustice.
11 Beholde, all they that prouoke thee, shalbe
ashamed, and confounded: they shalbe as nothing,
and they that striue with thee, shal perish.
12 Thou shalt seeke them and shalt not ˡ finde
them: *to wit*, the men of thy strife, *for* they shall
be as nothing, and the men that warre against
thee, as a thing of nought.
13 For I the Lord thy God will hold thy right
hand, saying vnto thee, Feare not, I wil helpe thee.
14 Feare not, thou ᵐ worme, Iaakob, *and* yee

i The voyce of God, which spake to the Prophet Isaiah.
k Meaning, all mans wisedome and naturall powers, Iames 1.10, 1.pet.1.24.
l The Spirit of God shal discouer the vanitie in all that seeme to haue any excellencie of themselues.
m Though considering the frailtie of mans nature many of the Iewes should perish, and so not be partakers of this deliuerance, yet Gods promes should be fulfilled, and they that remained, should feele the fruite thereof.
n To publish this benefite through all the world.
o He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence.
p His power shall be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.
q He shall shew his care and fauour ouer them that are weake and tender.
r Declaring that as God onely hath all power, so doth he vse the same for the defence and maintenance of his Church.
ſ Hee sheweth Gods infinite wisdome for the same end and purpose.
t He speaketh all this to the intent that they should neither feare man, nor put their trust in any, saue onely in God.
u Hereby he armeth them against the idolatry, wherewith they should be tempted in Babylon.
x He sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, wil defraude themselues to serue their idoles.
y Haue ye not the worde of God, which plainely condemneth idolatrie?
z Can you not learne by the visible creatures whome God hath made to serue your vse, that you shoulde not serue them nor worship them?
a So that his power appeareth in euery place wheresoeuer we turne our eyes.
b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.
d And therefore all power is in his hand to deliuer when his time commeth.
e Shewing that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.
f They that trust in their owne vertue, and doe not acknowledge that all commeth of God.

a God, as though he pleaded his cause with all nations, requireth silence that he may be heard in his right.
b That is, gather all their power and supports.
c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to goe to and fro at his commandement, and placed him in the land of Canaan?
d Who hath created man and mainteined his succession.
e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.
f Considering mine excellent workes among my people.
g They assembled themselues, and conspired against me to mainteine their idolatrie.
h He noteth the obstinacie of the idolaters to mainteine their superstitions.
i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promes, in the performance whereof I wil shew my selfe faithful and iust. l Because they shalbe destroyed. m Thus he calleth them, because they were contemned of all the worlde, and that they considering their owne poore estate, should seeke vnto him for helpe.

men

men of Israel: I will helpe thee, sayth the Lord and
thy redeemer the holy one of Israel.
15 Behold, I will make thee a roller, & a new
threshing instrument hauing teeth: thou shalt
thresh the [n] mountaines, and bring them to pou-
der, and shalt make the hilles as chaffe.
16 Thou shalt fanne them, and the winde shall
carie them away, and the whirlewind shall scatter
them: and thou shalt reioyce in the Lord, & shalt
glory in the holy one of Israel.
17 *When* [o] the poore and the needie seeke wa-
ter, & there *is* none (their tongue faileth for thirst:
I the Lorde will heare them, I the God of Israel
will not forsake them)
18 I will open riuers in the toppes of the hils,
and fountaines in the middes of the valleis: I will
make the wildernesse as a poole of water, and the
waste [p] land as springs of water.
19 I will set in the wildernesse the cedar, the
Shittah tree, and the mirre tree, and the pine tree,
and I will set in the wildernesse the firre tree, the
elme and the boxe tree together.
20 Therefore let them see and knowe, and let
them consider and vnderstande together that the
hand of the Lord hath done this, and the holy one
of Israel [q] hath created it.
21 [r] Stand to your cause, saith the Lord: bring
forth your strong reasons, saith ẏ King of Iaakob.
22 Let them bring foorth, and let them tell vs
what shall come: let them shew the former things
what they be, that wee may consider them, and
knowe the later ende of them: eyther declare vs
things for to come.
23 Shewe the things that are to come hereaf-
ter, that we may know that you are gods: yea, doe
good or doe euill, that we may declare it, and be-
holde it together.
24 Beholde, ye are of no value, and your ma-
king is of nought: *man* hath [s] chosen an abomi-
nation by them.
25 ¶ I haue raised vp [t] from the North, and he
shal come: from the East sunne shal [u] he call vpon
my Name, & shal come vpon [x] princes as vpō clay,
and as the potter treadeth myre vnder the foote.
26 Who hath declared from the beginning,
that we may knowe? or before time, that we may
say, He is righteous? Surely there is none ẏ shew-
eth: surely there is none that declareth: surely there
is none that heareth [y] your wordes.
27 *I am* the first, *that saith* to Zion, Beholde,
beholde [z] them: and I will giue to Ierusalem [a] one
that shall bring good tidings.
28 But when [b] I beholde, there was none, and
when I inquired of them, there *was* no counsel-
lor, and when I demaunded of them, they answe-
red not a worde.
29 Beholde, they are all vanitie: their worke is
of nothing, their images are winde and confusion.

a To wit, a continual succession of Prophets and ministers. b When I looked whether the idoles could doe these things, I founde that they had neither wisdome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 *The obedience and humilitie of Christ.* 8 *Why hee was sent into the worlde.* 11 *The vocation of the Gentiles.*

Beholde, [a] my seruant: [b] I will stay vpon him:
mine elect, *in whom* my soule [c] delighteth: I haue
put my Spirit vpō him: he shall bring forth [d] iudg-
ment to the Gentiles.
2 He shall not [e] crie, nor lift vp, nor cause his
voice to be heard in the streete.
3 A [f] bruised reede shall hee not breake, and
the smoking [g] flaxe shall he not quench: hee shall
bring foorth iudgement in [h] trueth.
4 He shall not faile nor be discouraged till he
haue [i] set iudgement in the earth: and the [k] yles
shall waite for his lawe.
5 Thus saith God the Lorde (he that created
the heauens and spred them abroad: he that stret-
ched foorth the earth, and the buddes thereof: he
that giueth breath vnto the people vpon it, and
spirit to them that walke therein)
6 I the Lorde haue called thee in [l] righteous-
nesse, and wil hold [m] thine hand, and I will keepe
thee, and giue thee for a [n] couenant of the people,
and for a light of the Gentiles,
7 That thou maist open the eyes of the blind,
and bring out the prisoners from the prison: and
them that sitte in darkenesse, out of the prison
house.
8 I am the Lorde, this is my Name, and my
[o] glory wil I not giue to another, neither my praise
to grauen images.
9 Beholde, the former things are [p] come to
passe, and new things doe I declare: before they
come foorth, I tell you of them.
10 Sing vnto the Lorde a new song, *and* his
prayse from the ende of the earth: yee that goe
downe to the sea, and all that is therein: the yles
and the inhabitants thereof.
11 Let the wildernesse and the cities thereof
lift vp *their voyce*, the townes that [q] Kedar doeth
inhabite: let the inhabitants of the rocks sing: let
them shoute from the toppe of the mountaines.
12 Let them giue glorie vnto the Lorde, and
declare his praise in the ylands.
13 The Lord shal go forth as a [r] gyant: he shal
stirre vp *his* courage like a man of warre: he shall
shoute and crie, *and* shall preuaile against his e-
nemies.
14 I haue a long time holden my peace: I haue
bene still *and* refrained my selfe: *now* will I crie
like a [s] trauailing woman: I will destroy and de-
uoure at once.
15 I will make waste mountaines, and hilles,
and drie vp all their herbes, and I will make the
floods ylands, and I will drie vp the pooles.
16 ¶ And I will bring the [t] blinde by a way,
that they knew not, *and* leade them by paths that
they haue not knowen: I will make darkenesse
light before them, and crooked things straight.
These things will I doe vnto them, and not for-
sake them.
17 They shall be turned backe: they shall be
greatly ashamed, that trust in grauen images, and
say to the molten images, Yee are our gods.
18 ¶ Heare, ye deafe: and yee blinde, regarde,
that ye may see.
19 Who is blinde but my [u] seruant? or deafe
as my [x] messenger, that I sent? who is blinde as
the [y] perfite, and blinde as the Lords seruant?
20 Seeing many things, but thou keepest them
not? opening the eares, but he heareth not?

a The Prophets vse to make mention of Christ, after ẏ they haue declared any great promes, because he is ẏ foundation wherupō all ẏ promises are made & ratified. b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him to wit, his office, by giuing him the fulnes of my Spirit. c He onely is acceptable vnto me and they that come vnto me by him: for there is no other meanes of reconciliation, Matt. 3,17. & 17,5. ephes. 1,6.

that desireth to be deliuered when she is in trauell. t That is, my poore people, which are in perplexitie and care. u To wit, Israel, which shoulde haue most light because of my Lawe. x The Priest to whome my worde is committed, which shoulde not onely heare it himselfe, but cause others to heare it. y As the Priests and Prophets that should be lights to others.

n I will make thee able to destroy all thine enemies, be they neuer so mightie: and this chiefly is referred to the kingdome of Christ.
o That is, they that shalbe afflicted in the captiuitie of Babylon.
p God will rather change the order of nature, then they shoulde want any thing, that crie to him by true faith in their miseries: declaring to them hereby ẏ they shall lacke nothing by the way, whē they returne from Babylon.
q That is, hath appointed & determined that it shall come so to passe.
r He biddeth the idolaters to proue their religion, and to bring foorth their idoles, ẏ they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.
s So that a man cannot make an idole, but he must doe ẏ which God detesteth, & abhorreth: for he chuseth his owne deuises, and forsaketh ẏ Lords.
t Meaning the Chaldeans.
u That is, Cyrus, who shall doe all things in my name, & by my direction: whereby he meaneth ẏ both their captiuitie, and deliuerance shall be ordered by Gods prouidence & appointment.
x Both of ẏ Chaldeans and others.
y Meaning, that none of the Gentiles gods can worke any of these things.
z That is, the Israelites, which returne from ẏ captiuitie.
a That is, Christ, who in respect of his manhoode is called here seruant.

d He shall declare himselfe gouernour ouer the Gentiles, and call them by his woorde, and rule them by his Spirit.
e His comming shall not be with pompe and noise, as earthly princes.
f Hee will not hurt the weake & feeble, but support and comfort them.
g Meaning the weeke of a lampe, or candle which is almost out, but hee will cherish it and snoffe it, that it may shine brighter.
h Although hee fauour the weake, yet will hee not spare the wicked, but will iudge them according to trueth and equitie.
i Till hee haue set all things in good order.
k The Gentiles shall be desirous to receiue his doctrine.
l Meaning, vnto a lawfull and iust vocation.
m To assist and guide thee.
n As him, by whome the promise, made to all nations in Abraham, shall be fulfilled.
o I will not suffer my glorie to be diminished: which I should doe, if I were not faithfull in performing the same, and the idoles thereby would extolle their idoles aboue me.
p As in time past I haue bene true in my promises, so will I be in time to come.
q Meaning the Arabians, vnder whome he comprehendeth all the people of the East.
r Hee sheweth the zeale of the Lord and his power in the conseruation of his Church.
s I will haste to execute my vengeance, which I haue so long deferred, as a woman

21 The Lorde is willing for his righteousnesse
sake *that* he may magnifie the Lawe,and exalt it.
22 But this people is [z] robbed & spoyled,and
shalbe all snared in dungeons,and they shalbe hid
in prison houses: they shall be for a pray,and none
shall deliuer: a spoile,and none shal say, [a] Restore.
23 Who among you shall hearken to this,*and*
take heede,and heare for [b] afterwardes?
24 Who gaue Iaakob for a spoyle, and Israel
to the robbers? Did not ÿ Lorde,because we haue
sinned against him? for they woulde not walke in
his wayes,neither be obedient vnto his Lawe.
25 Therefore hee hath powred vpon him his
fierce wrath,and the strength of battell: and it set
him on fire round about,and he knewe not,and it
burned him vp,yet he considered not.

z Because they wil not acknowledge this benefit of the Lord, who is ready to deliuer them,he suffereth them to be spoyled of their enemies through their owne faute and incredulitie.
a There shall be none to succour them,or to wil the enemie to restore that, which hee hath spoiled.
b Meaning,Gods wrath.

CHAP. XLIII.

1 The Lorde comforteth his people. He promiseth deliuerance to the Jewes. 11 There is no God but one alone.

BVt now thus sayeth the Lorde, [a] that created
thee, O Iaakob: and hee that formed thee,O
Israel, [b] Feare not: for I haue redeemed thee: I
haue called thee by thy name,thou art mine.
2 When thou passest through the [c] waters, I
wil be with thee,& through the floods, that they
doe not ouerflowe thee. When thou walkest
through the very fire, thou shalt not bee burnt,
neither shall the flame kindle vpon thee.
3 For I am the Lorde thy God, the holy one
of Israel,thy Sauiour: I gaue [d] Egypt for thy ran-
some,Ethiopia,and Seba for thee.
4 Because thou wast precious in my sight,*and*
thou wast honourable,and I loued thee,therefore
will I giue [e] man for thee, and people for thy sake.
5 Feare not, for I am with thee: I will bring
thy seede from the [f] East, and gather thee from
the West.
6 I will say to the North, Giue: and to the
South, Keepe not backe: bring my sonnes from
farre,& my daughters from the ends of the earth.
7 Euery one shall be called by my [g] Name:
for I created him for my glorie, formed him and
made him.
8 I will bring foorth the blinde people, and
they shall haue eyes,and the deafe, and they shall
haue eares.
9 Let all the nations be gathered [h] together,
& let the people be assembled: who among them
can declare this and shewe vs former things? let
them bring foorth their [i] witnesses, that they may
be iustified: but let them [k] heare, & say, It *is* truth.
10 You [l] are my witnesses, saith the Lord, and
my [m] seruant, whom I haue chosen: therefore ye
shall knowe and beleeue me and yee shall vnder-
stand that I am: before me there was no God for-
med,neither shall there be after me.
11 I, *euen* I am the Lord,and beside me there
is no Sauiour.
12 I haue declared, and I haue saued, and I
haue shewed, when there *was* no strange *god* a-
mong you: therefore you are my witnesses, saith
the Lord,that I am God.
13 Yea, before the day *was*,I am,and there is
none that can deliuer out of mine hand: I will doe
it,and who shall let it?

a After these threatnings he promiseth deliuerãce to his Church,because he hath regenerate them, adopted them,and called them.
b When thou seest dangers & conspiracies on all sides, remember this benefite and the loue of thy God,and it shall encourage thee.
c By water and fire,he meaneth all kinde of troubles and perils.
d I turned Sanecheribs power against these countreis,& made them to suffer that affliction which thou shouldest haue done,and so were as the paiment of thy ransome,chap. 37.9.
e I will not spare any mã,rather then thou shouldest perish: for God more esteemeth one of his faithfull,then all the wicked in the worlde.
f He prophecieth of their deliuerãce from the captiuitie of Babylon,and so of the calling of the vniuersall Church, alluding to that which is written Deut.30.3.
g Meaning,that he could not be vnmindfull of them, except he would neglect his owne Name and glorie.
h Signifying,that no power can resist him in doing this miraculous worke,nor al their idoles are able to doe the like, as Chap.41.21.
i To [illegible] that the things which are spoken of them, are true.
k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, because they will not heare when God speaketh by his worde.
l The Prophets and people to whom I haue giuen my Lawe.
m Meaning specially Christ,and by him all the faithfull.

14 Thus sayeth the Lorde your redeemer, the
holy one of Israel, For your sake I haue sent to
Babel, and [n] brought it downe: they are all fugi-
tiues,and the Caldeans crie in [o] the shippes.
15 I am the Lorde your holy one, the creator
of Israel,your King.
16 Thus sayth the Lorde which maketh a way
in [p] the Sea,and a path in the mighty [q] waters.
17 When hee [r] bringeth out the [s] charet and
horse, the armie and the power lie together, *and*
shal not rise:they are extinct,& quenched as towe.
18 Remember yee not the former things,nei-
ther regard the things of olde.
19 Behold,I do a new thing: now shal it come
forth: shall you not knowe it? I will euen make a
way in the [t] desert,*and* floods in the wildernesse.
20 The wilde [u] beastes shall honour mee, the
dragons and the ostriches,because I gaue water in
the desert, *and* floods in the wildernesse to giue
drinke to my people,euen to mine elect.
21 This people haue I formed for my selfe:
they shall shewe forth my prayse.
22 And thou hast not [x] called vpon mee, O
Iaakob,but thou hast [y] wearied me,O Israel.
23 Thou [z] hast not brought me the sheepe of
thy burnt offrings,neither hast thou honoured me
with thy sacrifices. I haue not caused thee to serue
with an offring,nor wearied thee with incense.
24 Thou broughtest mee no sweete [a] sauour
with money, neither hast thou made mee drunke
with the fatte of thy sacrifices,but thou hast made
me to [b] serue with thy sinnes, *and* wearied mee
with thine iniquities.
25 I, *euen* I am he that putteth away thine ini-
quities for mine owne sake, and will not remem-
ber thy sinnes.
26 Put me in [c] remembrance: let vs be iudged
together: count thou that thou maiest be iustified.
27 Thy [d] first father hath sinned,and thy [e] tea-
chers haue transgressed against me.
28 Therefore I haue [f] prophaned the rulers of
the Sanctuarie,and haue made Iaakob a curse,and
Israel a reproche.

n By Darius and Cyrus.
o They shall crie when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh,Exod.14.22.
q When the Israelites passed through Iorden,Iosh.3.17.
r When he deliuered his people out of Egypt.
s Pharaoh and his mightie armie.
t Meaning that their deliuerance out of Babylon should be more famous then that from Egypt was, Iere.23.7.hag.2.10. 2.cor.5.17.reuel.21.5,7.
u They shal haue such abundance of all things as they returne home,euẽ in the drie and barren places, that the very beastes shall feele my benefites,and shal acknowledge them: much more men ought to be thankful for the same.
x Thou hast not worshipped me as thou oughtest to haue done.
y Because thou hast not willingly receiued ÿ which I did commaund thee, thou didst grieue me. Whereby hee sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary.
z Meaning, in true faith and obedience.
a Ether for the composition of the sweete oyntment, Exod.30.34. or for the sweete incense,Exod.30.7.
b Thou hast made mee to beare an heauie burden by thy sinnes.
c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe.
d Thine ancesters.
e Thy Priests and thy Prophets.
f That is, reiected, abhorred and destroyed them in the wildernesse, and at other times.

CHAP. XLIIII.

5 The Lorde promiseth comfort, and that he will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlinesse of idolaters.

YEt now heare,O Iaakob my seruant, and Is-
rael,whom I haue chosen.
2 Thus sayeth the Lorde,that made thee, and
formed [a] thee from the wombe:he will helpe thee.
Feare not,O Iaakob,my seruant, and thou righte-
ous, [b] whome I haue chosen.
3 For I will powre water vpon the [c] thirstie,
and floods vpon the drie grounde: I will powre
my Spirit vpon thy seede, and my blessing vpon
thy buddes.
4 And they [d] shal grow as among the grasse,
and as the willowes by the riuers of waters.
5 One shall say, I am the Lordes: another

a He created and chose thee from the beginning of his owne mercie, and before thou couldest merite any thing.
b Whome God accepteth as righteous: or which hadest occasion thereunto because of the Law,and of thine holy vocation.

c Because man of him selfe is as the drie and barren lande, hee promiseth to moysten him with the waters of his holy Spirite, Ioel 2.28. iohn 7.38. actes 2.17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

e shalbe

e shalbe called by the name of Iaakob: and ano-
ther shall subscribe with his hande vnto the Lord,
and name himselfe by the name of Israel.
6 Thus saith the Lord the King of Israel and
his redeemer, the Lorde of hostes, f I am the first,
and I am the last, and without me *is* there no God.
7 And who is like mee, that shall g call and
shall declare it, and set h it in order before me,
since I appointed the i ancient people? and what
is at hand, and what things are to come? let k them
shewe vnto them.
8 Feare ye not, neither be afraide: haue not I
tolde thee of olde, and haue declared it? l you are
euen my witnesses, whether there be a God beside
me, and that there is no God that I knowe not.
9 All they that make an image, are vanitie,
and m their delectable things shall nothing pro-
fite: & they are their owne witnesses, n ÿ they see
not nor know: therefore they shalbe confounded.
10 Who hath made o *a* god, or molten an
image, that is p profitable for nothing?
11 Beholde, all that are of the q felowship
thereof, shall be confounded: for the workemen
themselues are men: let them all be gathered to-
gether, and r stand vp, *yet* they shall feare, and be
confounded together.
12 The smith *taketh* an instrument, and wor-
keth in the coles, and facioneth it with hammers,
and worketh it with the strength of his armes: yea,
he is an s hungred, and his strength faileth: hee
drinketh no water, and is faint.
13 The carpenter stretcheth out a line: he faci-
oneth it with a red thread, he planeth it, and hee
purtreyeth it with the compasse, and maketh it af-
ter the figure of a man, *and* according to the beau-
tie of a man that it may remaine in t an house.
14 He will hewe him downe cedars, and take
the pine tree and the oke, and taketh courage a-
mong the trees of the forest: hee planteth a firre
tree, and the raine doeth nourish it.
15 And man burneth thereof: for hee will take
thereof and u warme himselfe: he also kindleth it
& baketh bread, yet he maketh a god, & worship-
peth it: he maketh it an idole and boweth vnto it.
16 Hee burneth the halfe thereof euen in the
fire, *and* vpon the halfe thereof he x eateth flesh:
he rosteth the roste and is satisfied: also he war-
meth himselfe and sayth, Aha, I am warme, I haue
bene at the fire.
17 And the residue thereof he maketh a god,
euen his idole: he boweth vnto it, and worship-
peth and prayeth vnto it, and sayeth, Deliuer me:
for thou art my god.
18 They haue not knowen, nor vnderstand:
y for *God* hath shut their eyes that they cannot see,
and their heartes, that they cannot vnderstand.
19 And none † considereth in his heart, nei-
ther *is* there knowledge nor vnderstanding to say,
I haue burnt halfe of it, euen in the fire, and haue
baked bread also vpon the coles thereof: I haue
rosted flesh, and eaten it, and shall I make the resi-
due thereof an abomination? shall I bowe to the
stocke of a tree?
20 He feedeth z of ashes: a seduced heart hath
deceiued him, that he cannot deliuer his soule, nor
say, Is there not a lye in my right hand?
21 a Remember these (O Iaakob and Israel)
for thou art my seruant: I haue formed thee: thou
art my seruant: O Israel forget me not.
22 I haue put away thy transgressions like a
cloude, and thy sinnes, as a mist: turne vnto me,
for I haue redeemed thee.
23 b Reioyce, ye heauens: for the Lorde hath
done it: shoute, ye lower partes of the earth: brast
foorth into prayses, yee mountaines, O forest and
euery tree therein: for the Lorde hath redeemed
Iaakob and will be glorified in Israel.
24 Thus sayeth the Lord thy redeemer and he
that formed thee from the wombe, I am the Lord,
that made all things, that spred out the heauens
alone, and stretched out the earth by my selfe.
25 I destroy the c tokens of ÿ southsayers, and
make them that coniecture, fooles, and turne the
wise men backwarde, and make their knowledge
foolishnesse.
26 ¶ Hee confirmeth the word of his d seruant
and performeth the counsell of his messengers,
saying to Ierusalem, Thou shalt bee inha-
bited: and to the cities of Iudah, Yee shall bee
built vp, and I will repayre the decayed places
thereof.
27 He saith to the e deepe, Be drye and I will
drye vp thy floods.
28 Hee saith to f Cyrus, *Thou art* my shep-
heard: and hee shall performe all my desire: say-
ing also to Ierusalem, Thou shalt be built: and
to the Temple, Thy foundation shall be surely
layed.

CHAP. XLV.

1 *The deliuerance of the people by Cyrus.* 9 *God is iust in all his workes.* 20 *The calling of the Gentiles.*

THus sayeth the Lord vnto a Cyrus his b anoin-
ted, whose right hand I haue holden to c sub-
due nations before him: therefore will I weaken
the loynes of Kings and open the doores before
him, and the gates shall not be shut.
2 I will goe before thee and make the d croo-
ked streight: I will breake the brasen doores, and
burst the yron barres.
3 And I will giue thee the treasures of darke-
nesse, and the things hid in secret places, that thou
maist e know that I am the Lorde which call thee
by thy name, euen the God of Israel.
4 For Iaakob my seruants f sake, and Israel
mine elect, I will euen call *thee* by thy name *and*
name thee, though thou hast not knowen me.
5 I am the Lorde and there is none other:
there is no God besides me: I g girded thee though
thou hast not knowen me,
6 That they may knowe from the rising of
the sunne, and from the West, that there is none
besides me. I am the Lord, and there is none other.
7 I forme the light and create darkenes: I

e By this diuersitie of speache hee meaneth one thing: that is, that the people shalbe holy and receiue the true religion of God, as Psalm. 87.5.
f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as chap. 41.4. and 48. 12. reuel. 1.17. and 22.13.
g And appoint them that shall deliuer the Church.
h That is, declare vnto me howe I ought to proceede herein.
i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.
k Meaning, their idoles.
l Reade chap. 43.10.
m Whatsoeuer they bestowe vpon their idoles to make them to seeme glorious.
n That is, the idolaters seeing their idoles blind, must needes bee witnesses of their owne blindnesse, and seeing that they are not able to helpe them, must confesse ... haue no power.
o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41.24. abominable: and Ieremie calleth them the workes of errours, Ierem. 10.15. Habakkuk, a lying teacher, 2.18.
q That is, which by any way consent either to the making or worshipping.
r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their deuotion towarde their idoles.
t To place it in some Temple.
u He setteth foorth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they abuse the one part and make a god of the other, as the Papistes make their cake god, and the rest of their idoles.
x That is, he either maketh a table or trenchers.
y The Prophet giueth here an answere to all them that wonder howe it is possible that any shoulde bee so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their heartes.
† Ebr. turneth.

z He is abused as one that woulde eate ashes thinking to satisfie his hunger.
a Shewing that mans heart is most inclined to idolatrie, and therefore he warneth his people by these examples, that they shoulde not cleaue to any but to the liuing God when they should be among the idolaters.
b He sheweth that the worke of the Lord toward his people shall be so great, that the insensible creatures shalbe moued therewith.
c He armeth them against the southsayers of Babylon, which would haue borne them in hand, that they knewe by the starres that God would not deliuer them, and that Babylon shoulde stand.
d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.
e He sheweth that Gods worke shoulde bee no lesse notable in this their deliuerance, then when hee brought them out of Egypt through the Sea.
f To assure them of their deliuerance, he nameth the person by whome it shoulde be, more then an hundreth yeere before he was borne.

a To assure the Iewes of their deliuerance against the great tentations that they shoulde abide, he nameth the person & the meanes.
b Because Cyrus should execute the office of a deliuerer, God called him his anointed for a time, but after another sort then he called Dauid.
c To guide him in the deliuerance of my people.
d I will take away all impediments and lets.
e Not that Cyrus did know God to worship him aright, but he had a certaine particular knowledge, as ... that ... men may ... power, and so was compelled to deliuer Gods people.
f Not for any thing that is in thee, or for thy worthines.
g I haue giuen thee strength, power and authoritie.
h I send peace and warre, prosperitie and aduersitie, as Amos 3.6.

make peace and create euill: I the Lorde doe all
these things.
8 Ye heauens, send the dewe from aboue, and
let the cloudes droppe downe [i] righteousnesse: let
the earth open, and let saluation and iustice growe
foorth: let it bring them foorth together: I the
Lord haue [k] created him.
9 [l] Woe be vnto him that striueth with his
maker, the potsherd with the potsherds of the
earth: shall the clay say to him that facioneth it,
What makest thou? or thy worke, [m] It hath none
hands?
10 Woe vnto him that sayeth to *his* father,
What hast thou begotten? or to *his* mother, What
hast thou brought foorth?
11 Thus saith the Lord, the holy one of Israel,
and his maker, Aske me [n] of things to come con-
cerning my sonnes, and concerning the workes of
mine hands: commande you me.
12 I haue made the earth, and created man
vpon it: I, whose hands haue spred out the hea-
uens, I haue euen commanded all their [o] armie.
13 I haue raised [p] him vp in righteousnesse, and
I will direct all his wayes: he shall build my citie,
and hee shall let goe my captiues, not for [q] price
nor rewarde, saith the Lord of hostes.
14 Thus saith the Lorde, The labour of [r] E-
gypt, and the marchandise of Ethiopia, and of the
Sabeans, men of stature shall come vnto thee, and
they shall be [s] thine: they shall followe thee, *and*
shall goe in chaines: they shall fall downe before
thee, and make supplication vnto thee, *saying*,
Surely God is in thee, and there *is* none other
God besides.
15 Verely thou, O God, [t] hidest thy selfe, O
God, the Sauiour of Israel.
16 All they shalbe ashamed and also confoun-
ded: they shall go to confusion together, that are
the makers of images.
17 *But* Israel shall be saued in the Lorde, with
an euerlasting saluation: yee shall not be ashamed
nor confounded worlde without ende.
18 For thus saith the Lorde (that created hea-
uen, God himselfe, that formed the earth, & made
it: he that prepared it, hee created it not in vaine:
he formed it to be [u] inhabited) I am the Lord, and
there *is* none other.
19 I haue not spoken in secrete, *neither* [x] in a
place of darkenes in the earth: I saide not in vaine
vnto the seede of Iaakob, Seeke you me: I the
Lord doe speake righteousnesse, and declare righ-
teous things.
20 Assemble your selues, & come: drawe neere
together, [y] yee abiect of the Gentiles: they haue
no knowledge, that set vp the wood of their
idole, and pray vnto a god, that cannot saue
them.
21 Tell ye and bring them, and let them take
counsel together, who hath declared this from
the beginning? *or* hath tolde it of olde? Haue not
I the Lord? and there *is* none other God beside
me, a iust God, and a Sauiour: there *is* none be-
side me.
22 Looke vnto me, and ye shall be saued: all
[z] the endes of the earth shall be saued: for I am
God, and there *is* none other.
23 I haue sworne by my selfe: the worde is
gone out of my mouth in [a] righteousnesse, and
shall not returne, That euery [b] knee shall bowe
vnto me, *and* euery tongue shall sweare *by me*.
24 Surely [c] hee shall say, In the Lorde haue I
righteousnesse and strength: hee shall come vnto
him, and all that [d] prouoke him, shal be ashamed.
25 The whole seede of Israel shall be iustified,
and glorie in the Lord.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He calleth the Iewes to the consideration of his workes.

Bel is bowed downe: [a] Nebo is fallen: their
idoles were vpon the [b] beastes, and vpon the
cattell: they which did beare you, *were* laden with
a wearie burden.
2 [c] They are bowed downe, *and* fallen toge-
ther: for they coulde not rid them of the burden,
and their [d] soule is gone into captiuitie.
3 Heare ye me, O house of Iaakob, & all that
remaine of the house of Israel, which are [e] borne
of me *from* the wombe, and brought vp of me
from the birth.
4 Therefore vnto olde age, I the same, euen
I will beare *you* vntill the hoare heares: I haue
made *you*: I will also beare *you*, and I will cary *you*
[f] and I will deliuer *you*.
5 ¶ To whom will ye make me like or make
me equall, or [g] copare me, y I should be like him?
6 They drawe gold out of the bagge & weigh
siluer in the balance, *and* hire a goldsmith to make
a god of it, *and* they bowe downe, and worship it.
7 They beare it vpon the shoulders: they ca-
rie him and set him in his place: so doeth he stand,
and cannot remoue from his place. Though one
crie vnto him, yet can he not answere, nor deliuer
him out of his tribulation.
8 Remember this, and be ashamed: bring it a-
gaine [h] to minde, O you transgressers.
9 Remember the former things of old: for I
am God and there *is* none other God, and there *is*
nothing like me,
10 Which declare the last thing from the be-
ginning: and from of olde, the things that were
not done, saying, My counsell shall stand, and I
will doe whatsoeuer I will.
11 I call a [i] birde from the East, *and* the man
of my [k] counsell from farre: as I haue spoken, so
will I bring it to passe: I haue purposed it, and I
will doe it.
12 Heare mee, ye stubburne hearted, that are
farre from [l] iustice.
13 I bring [m] neere my iustice: it shall not bee
farre off, and my saluation shall not tarie: for I wil
giue saluation in Zion, *and* my glory vnto Israel.

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

Come downe and sit in the dust: O [a] virgine,
daughter Babel, sit on the ground: there is no
b throne,

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i He comforteth the Iewes, as if he would say, Though when ye looke to the heauens and earth for succour, yee see nothing nowe but signes of Gods wrath, yet I will cause them to bring foorth most certaine tokens of your deliuerance, and of the performance of my promes, which is meant by righteousnesse.
k I haue appointed Cyrus to this vse and purpose.
l Hereby hee brideleth their impacienceie, which in aduersitie and trouble murmure against God and will not tarie his pleasure: willing that man shoulde matche with his like and not contend against God.
m That is, it is not perfitely made.
n In steade of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your commaundement. Some reade it with an interrogation and make it the application of the similitude.
o That is, the starres.
p To wit, Cyrus, that I may shewe by him the faithfulnesse of my promes in deliuering my people.
q Meaning, freely and without ransome or any grieuous condition.
r These people were tributaries to the Persians, and so King Artahshashte gaue this money toward the building of the Temple, Ezra.7.21.
s Whereas tofore they were thine enemies, they shall nowe honour thee, and thou shalt rule them: which was accomplished in the time of Christ. t Hereby he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they shoulde not repent their long patience, but the wicked and idolaters shall bee destroyed. u To wit, of man, but chiefely of his Church. x As do the false gods, which giue vncertaine answeres. y All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that the thing, which I haue promised, shalbe faithfully performed.
b The knowledge of God and the true worshipping shall be through all the worlde, Rom.14.11. Phil.2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outwarde profession. c Meaning, the faithfull shall feele and confesse this. d All the contemners of God.

a These were the chiefe idoles of Babylon.
b Because they were of golde and siluer, the Medes and Persians caried them away.
c The beasts that caried the idoles, fell downe vnder their burden.
d He derideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God: for they must bee caried of others, but God himselfe carieth his, as Deu. 32.11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their owne calamitie and the florishing estate of the Babylonians, should be tempted to thinke that their God was not so mightie as the Idoles of their enemies: therefore he describeth the originall of al the idoles, to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is but to proue the vile, Baruc 6.25.
h Become wise, meaning that all idolaters are without wit or sense, like mad men. i That is, Cyrus, which shall come as swift as a bird and fight against Babylon. k Him by whome I haue appointed to execute that, which I haue determined. l Which by your incredulitie would let the performance of my promes. m Hee sheweth that mans incredulitie cannot abolish the promes of God, Rom.3.3.

a Which hast liued in wealth, and wantonnesse, and hast not yet beene ouercome by any enemie.

b throne, O daughter of the Chaldeans: for thou
shalt no more be called, Tender and delicate.
2 Take the mill stones, and c grinde meale:
loose thy lockes: d make bare the feete: vncouer
the legge, *and* passe through the floods.
3 Thy filthinesse shall be discouered, and thy
shame shall be seene: I will take vengeance, and I
will not meete *thee as* a e man.
4 f Our redeemer, the Lorde of hostes *is* his
Name, the holy one of Israel.
5 g Sit still, and get thee into darkenesse, O
daughter of ẏ Chaldeans: for thou shalt no more
be called, The ladie of kingdomes.
6 I was wroth with my people: I haue pollu-
ted mine inheritance, and giuen them into thine
hand: thou diddest shew them no h mercy, but thou
diddest lay thy very heauy yoke vpon the ancient.
7 And thou saidest, I shall be a ladie for euer,
so ẏ thou diddest not set thy mind to these things,
neither diddest thou remember ẏ latter end therof.
8 Therefore nowe heare, thou that art giuen
to pleasures, and dwellest carelesse, Shee sayeth in
her heart, I am, and none els: I shall not sit *as* a
widowe, neither shall knowe the losse of children.
9 But these two things shall come to thee sud-
denly on one day, the losse of children and widow-
hoode: they shall come vpon thee in their i per-
fection, for the multitude of thy diuinations, and
for the great abundance of thine inchanters.
10 For thou hast trusted in thy wickednesse:
thou hast said, None seeth me. Thy k wisdome and
thy knowledge, they haue caused thee to rebell, &
thou hast said in thine heart, I am, and none els.
11 Therefore shall euill come vpon thee, and
thou shalt not knowe the morning thereof: de-
struction shall fall vpon thee, which thou shalt not
be able to put away: destruction shall come vpon
thee suddenly, or thou beware.
12 Stand now among thine inchanters, and in
the multitude of thy southsayers (with whom
thou hast l wearied thy selfe from thy youth) if
so be thou maiest haue profite, *or* if so be thou maist
haue strength.
13 Thou art wearied in the multitude of thy
counsels: let now the astrologers, the starre gasers,
and prognosticatours stand vp, and saue thee from
these things, that shall come vpon thee.
14 Beholde, they shall be as stubble: the fire
shall burne them: they shall not deliuer their owne
liues from the power of the flame: there *shalbe* no
coles m to warme at, *nor* light to sit by.
15 Thus shall they serue thee, with whom thou
hast wearied thee, *euen* thy marchants from thy
youth: euery one shall wander to his owne n quar-
ter: none shall saue thee.

CHAP. XLVIII.

1 The hypocrisie of the Jewes is reproued. 11 The Lord alone will be worshipped. 20 Of their deliuerance out of Babylon.

HEare ye this, O house of Iaakob, which are
a called by the name of Israel, and are come
out of b the waters of Iudah: which sweare by the
Name of the Lord, and make mention of the God
of Israel, *but* not in trueth, nor in righteousnes.
2 For they are called of the holy citie, & staie
themselues c vpon the God of Israel, whose Name
is the Lord of hostes.
3 I haue declared ẏ former things of olde, and
they went out of my mouth, & I shewed d them:
I did them suddenly, and they came to passe.

b The gouernement shalbe taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things wherein she setteth her greatest pride, shalbe made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie toward thee.
f The Israelites shall confesse, that the Lord doth this for his Churches sake.
g For very shame, and hide thy selfe.
h They abused Gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, & therefore in steade of pitying their miserie, thou diddest increase it.
i So that thy punishment shall be so great, as it possible to be imagined.
k Thou diddest thinke that thine owne wisedome and policie would haue saued thee.
l Hee derideth their vaine confidence, that put their trust in any thing but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending onely on God.
m They shall vtterly perish, and no part of them remaine.
n They shall flee euery one to that place, which he thought by his speculations to be most sure: but that shall deceiue them.

a He detecteth their hypocrisie which vaunted themselues to be Israelites & were not so in deede.
b Meaning, the fountaine and spring.
c They make a showe, as though they would haue none other God.
d He sheweth that they could not accuse him in any thing, for as much as hee had performed whatsoeuer hee had promised.

4 Because I knewe, that e thou art obstinate,
& thy necke *is* an yron sinew, & thy brow brasse,
5 Therefore I haue declared it to thee of old:
before it came to passe, I shewed f it thee, lest
thou shouldest say, Mine idole hath done them,
and my carued image, and my molten image hath
commanded them.
6 Thou hast heard, behold all this, & will not
ye g declare it? I haue shewed thee newe things,
euen now, & hid things, which thou knewest not.
7 They are created nowe, and not of old, and
euen before this thou heardest them not, lest thou
shouldest say, Beholde, I h knewe them.
8 Yet thou heardest them not, neither diddest
know them, neither yet was thine eare opened of
olde: for I knewe that thou wouldest grieuously
transgresse: therefore haue I called thee a trans-
gressour from the i wombe.
9 For my Names sake will I deferre my wrath,
and for my praise wil I restraine it from thee, k that
I cut thee not off.
10 Behold, I haue fined thee, but l not as siluer:
I haue m chosen thee in the fornace of affliction.
11 For mine owne sake, for mine owne sake
will I doe it: for howe should *my Name* n be pollu-
ted? o surely I wil not giue my glory vnto another.
12 Heare me, O Iaakob and Israel, my called,
p I am, I am the first, and I am the last.
13 Surely mine hand hath laide the foundation
of the earth, and my right hand hath spanned the
heauens: when I cal them, q they stand vp together.
14 All you, assemble your selues, and heare:
which among them hath declared these things?
The Lord hath loued r him: he will doe his will in
Babel, and his arme *shalbe* against the Chaldeans.
15 I, *euen* I haue spoken it, and I haue called
him: I haue brought him, and his way shal prosper.
16 Come neere vnto me: heare ye this: I haue
not spoken it in secret from the s beginning: from
the time that the thing was, I was there, and nowe
the Lord God and his Spirit hath t sent me.
17 Thus saith the Lord thy redeemer, the Ho-
ly one of Israel, I am the Lorde thy God, which
teach thee u to profite, and lead thee by the way,
that thou shouldest goe.
18 Oh that thou haddest hearkened to my
commaundements! then had thy prosperitie bene
as the flood, and thy righteousnesse as the waues
of the sea.
19 Thy seede also had beene as the sande, and
the fruite of thy body like the grauell thereof: his
x name should not haue bene cut off nor destroyed
before me.
20 y Goe yee out of Babel: flee yee from the
Chaldeans, with a voyce of ioy: tel and declare this:
shewe it foorth to the ende of the earth: say ye,
The Lord hath redeemed his seruant Iaakob.
21 And they z were not thirstie: he led them
through the wildernesse: he caused the waters to
flowe out of the rocke for them: for he claue the
rocke, and the water gushed out.
22 There is no a peace, sayeth the Lorde, vnto
the wicked.

CHAP. XLIX.

1 The Lorde exhorteth all nations to beleeue his promisse.

a Christ

e I haue done for thee more then I promised, that thy stubbernesse and impudencie might haue beene ouercome.
f How thou shouldest be deliuered out of Babylon.
g Will ye not acknowledge this my benefite and declare it vnto others?
h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisdome.
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of ẏ Church.
k As it was my free mercie that I did chuse thee: so is it my free mercie that must saue thee.
l For I had respect to thy weakenesse and infirmitie: for in siluer there is some purenes, but in vs there is nothing but drosse.
m I tooke thee out of the fornace where thou shouldest haue beene consumed.
n God ioyneth the saluation of his w his owne honour: so that they can not perish, but his glory should be diminished, as Deut. 32.27.
o Reade Chap. 42.8.
p Read Chap. 41.4.
q To obey me, and to doe whatsoeuer I command them.
r Meaning, Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers.
t Thus the Prophet speaketh for himselfe, and to assure them of these things.
u What things shall do thee good.
x That is, the prosperous estate of Israel. y After that hee had forewarned them of their captiuitie, and of the cause thereof, hee sheweth them the great ioy, that shall come of their deliuerance. z Hee sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt. a Thus he speaketh that the wicked hypocrites shoulde not abuse Gods promes, in whome was neither faith nor repentance, as Chapter 57.21.

6 *Christ is the saluation of all that beleeue, and will deliuer them from the tyrannie of their enemies.*

HEare ye me, O yles, and hearken, ye people
from farre. The Lorde hath called [a] me from
[b] the wombe, and made mention of my name
from my mothers bellie.
2 And he hath made my mouth like a sharpe
[c] sworde: vnder the shadowe of his hand hath he
[d] hid me, and made me a chosen shaft, *and* hid me
in his quiuer,
3 And said vnto me, Thou art my seruant, [e] Is-
rael, for I will be glorious in thee.
4 And I said, I haue [f] laboured in vaine: I haue
spent my strength in vaine and for nothing: but
my iudgement *is* with the Lorde, and my worke
with my God.
5 And nowe saieth the Lorde, that formed me
from the wombe to bee his seruaunt, that I may
bring Iaakob againe to him (though Israel be not
gathered, [g] yet shall I be glorious in the eyes of the
Lord: and my God shall be my strength)
6 And hee saide, It is a small thing that thou
shouldest be my seruant, to raise vp the tribes of
Iaakob, and to restore the desolations of Israel: I
will also giue [h] thee for a light of the Gentiles,
that thou maiest be my saluation vnto the ende of
the worlde.
7 Thus sayeth the Lorde the redeemer of Is-
rael, *and* his Holie one, to him that is despised in
soule, to a nation that is abhorred, to a [i] seruaunt
of rulers, Kings shall see, and [k] arise, and princes
shall worship, because of the Lord, that is faithful:
and the Holy one of Israel, which hath chosen thee.
8 Thus saieth the Lorde, [l] In an acceptable
time haue I heard thee, and in a day of saluation
haue I helped thee: and I will preserue thee, and
will giue [m] thee for a couenant of the people, that
thou mayest raise vp the [n] earth, and obtaine the
inheritance of the desolate heritages:
9 That thou mayest say to the [o] prisoners,
Goe foorth: and to them that are in darkenesse,
Shewe your selues: they shall feede in the wayes,
and their [p] pastures shall be in all the toppes of the
hilles.
10 They shall not be hungrie, neither shall they
be thirstie, neither shall the heate smite them, nor
the sunne: for he that hath compassion [q] on them,
shall leade them: euen to the springs of waters shal
he driue them.
11 And I will make all my mountaines, as a
way, and my paths shalbe exalted.
12 Beholde, these shall come from farre: and
loe, these from the North and from the West, and
these from the land of [r] Sinim.
13 Reioyce, O [ſ] heauens: and be ioyfull, O
earth: brast foorth into praise, O mountaines: for
God hath comforted his people, and will haue
mercie vpon his afflicted.
14 But Zion saide, The Lorde hath [t] forsaken
me, and my Lord hath forgotten me.
15 Can a woman forget her childe, & not haue
compassion on the sonne of her wombe? though
they should forget, yet will I not forget thee.
16 Behold, I haue grauen thee vpon the palme
[illegible] in my sight.
17 Thy builders make [x] haste: thy destroyers
and they that made thee waste, are departed from
thee.
18 Lift vp thine eies round about and beholde:
all these gather themselues together *and* come to
thee: as I liue, saith the Lorde, thou shalt surely
[z] put them all vpon thee as a garment, and gird thy
selfe with them like a bride.
19 For thy desolations, and thy waste places,
and thy land destroyed, shall surely be now narow
for them that shall dwell in it, and they that did
deuoure thee, shalbe farre away.
20 The children of thy barennesse shall say a-
gaine in thine eares, The place is straict for me:
giue place to me that I may dwell.
21 Then shalt thou say in thine heart, Who
hath begotten me these, seeing I am barren and
desolate, a captiue and a wanderer to and fro? and
who hath nourished them? beholde, I was left a-
lone: whence are these?
22 Thus saieth the Lord God, Beholde, I will
lift vp mine hand to the [a] Gentiles, and set vp my
standart to the people, and they shall bring thy
sonnes in *their* armes: and thy daughters shall be
caried vpon *their* shoulders.
23 And Kings [b] shall be thy nourcing fathers,
and Queenes shalbe thy nources: they shall wor-
ship thee with *their* faces towarde the earth, and
licke vp the [c] dust of thy feete: and thou shalt
knowe that I am the Lorde: for they shall not be
ashamed that waite for me.
24 Shall the pray be [d] taken from the migh-
tie? or the iust captiuitie deliuered?
25 But thus saieth the Lorde, [e] euen the capti-
uitie of the mightie shall be taken away: and the
pray of the tyrant shal be deliuered: for I will con-
tend with him that contendeth with thee, and I
will saue thy children,
26 And will feede them that spoile thee, with
[f] their owne flesh, and they shall be drunken with
their owne blood, as with sweete wine: and all
flesh shall knowe that I the Lorde am thy sauiour
and thy redeemer, the mightie one of Iaakob.

a This is spoken in the person of Christ to assure the faithful, that these promises should come to passe: for they were al made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world, as Psal.2.7.
c By the sworde and shaft, he signifieth the vertue & efficacie of Christes doctrine.
d God hath taken me to his protection and defence: this chiefly is meant of Christ, & may also be applied to the ministers of his word.
e By Israel is meant Christ, and all the body of the faithful, as the members & their head.
f Thus Christ in his members complaineth, that his labour, and preaching take none effect, yet hee is contented that his doings are approued of God.
g Though the Iewes refuse my doctrine, yet God will approue my ministerie.
h To declare my Gospel to the Gentiles, Chap.42.6. acts.13.47. luk.2.32.
i Meaning, the Iewes whom tyrants kept in bondage.
k The benefite of their deliuerance shalbe so great, that great & small shall acknowledge it, and reuerence God for it.
l Thus he speaketh of his Church, when he would shew his mercy toward it, 2.Cor.6.2.
m Meaning, Christ alone.
n Signifying, that before Christ renue the earth by his worde, there is nothing but confusion & disorder.
o To them that are in the prison of sinne, and death.
p Being in Christs protection they shalbe safe against all dangers, & free from the feare of the enemies.
q Meaning, that there shoulde be nothing in their way from Babylon, that shoulde hinder or hurt them: but this is accomplished spiritually.
r Meaning, the South countrey, so that Christ shall deliuer his from all the partes of the worlde.
ſ Reade Chap.44.23.
t Hee obiecteth what the faithfull might say in their long affliction, and answereth the same to comfort them, with a most proper similitude, and full of consolation.

u Because I would not forget thee.
x Meaning, the good order of policie & discipline.
y I haue a continuall care to build thee vp againe, and to destroy thine enemies.
z Hee sheweth what are the ornaments of the Church: to haue many children, which are assembled by the worde of God and gouerned by his Spirit.
a He sheweth that Christ will not onely gather this great number of the Iewes, but also of the Gentiles.
b Meaning that Kings shalbe conuerted to the Gospel and bestowe their power, and authoritie for the preseruation of the Church.
c Being ioyned with the Church they shall humble themselues to Christ their head, and giue him all honour.
d He maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.
e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them.
f I will cause them to destroy one another, as Iudg.7.22. 2.Chronicles 20.22. Chapter 19.2.

CHAP. L.

1 *The Iewes forsaken for a time.* 2 *Yet the power of God is not diminished.* 5 *Christes obedience and victorie.*

THus saieth the Lorde, Where is that [a] bill of
your mothers diuorcement, [b] whom I haue
cast off? or who is the creditour [c] to whom I
solde you? Beholde, for your iniquities are yee
solde, and because of your transgressions is your
mother forsaken.
2 Wherefore [d] came I, and there was no man?
I called, and none answered: is mine hand so [e] shor-
tened, that it cannot helpe? or haue I no power to
deliuer? Beholde, at my rebuke I drie vp the Sea:
I make the floods desert: their fish rotteth for want
of water, and dieth for thirst.
3 I clothe the heauens with darkenesse, and
make a [f] sacke their couering.
4 The Lorde God hath giuen [g] me a tongue
of the learned, that I shoulde knowe *to minister* a
word in time to him that is [h] weary: he will raise

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea 2.2.
b Which should declare that I haue cut her off: meaning, that they could shewe none.
c Signifying that he sold them not for any dette or pouertie, but that they solde themselues to serue to buy their owne lustes & pleasures.
d He came by his prophets and ministers, but they would not beleeue their doctrine and conuert.
e Am I not able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red Sea, and killed the fish in the riuers, and also afterwarde in Iorden?
f As I did in Egypt in token of my displeasure, Exodus 10.21.
g The Prophet doeth represent here the person and charge of them that are iustly called to the ministerie of Gods worde.
h To him that is oppressed by affliction and miserie.

me

me vp in the [illegible] he wil wa-
ken mine eare to [illegible] learned.
5 The Lord God hath opened mine eare and
I was not rebellious, neither turned I backe.
6 I gaue my backe vnto the [k] smiters, and
my cheekes to the nippers: I hidde not my face
from shame and spitting.
7 For the Lord God will helpe me, therefore
shall I not bee confounded: therefore haue I set
my face like a flint, and I knowe that I shal not be
ashamed.
8 Hee is neere that iustifieth mee: who will
contend with me? Let vs stande together: who is
mine aduersarie? let him come neere to me.
9 Beholde, the Lord God wil helpe me: who
is he that can condemne me? loe, they shall waxe
olde as a garment: the mothe shal eate them vp.
10 [l] Who is among you that feareth the Lord?
let him heare the voyce of his seruant: hee that
walketh in darkenesse, and hath no light, let him
trust in the Name of the Lorde, and stay vpon his
God.
11 Beholde, all you kindle [m] a fire, and are
compassed about with sparkes: walke in the light
of your fire, and in the sparkes that yee haue kind-
led. This shall yee haue of mine hand: ye shall lye
downe in sorowe.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, and her deliuerance.

HEare me, ye [a] that followe after righteousnes,
and ye that seeke the Lorde: looke vnto the
[b] rocke, *whence* ye are hewen, and to the hole of
the pit, *whence* ye are digged.
2 Consider Abraham your father, and Sarah
that bare you: for I called him alone, and blessed
him, and increased him.
3 Surely the Lord shal comfort Zion: he shall
comfort all her desolations, and he shal make her
desert [c] like Eden, and her wildernes like the gar-
den of the Lord: ioye and gladnesse shalbe found
therein: prayse, and the voyce of singing.
4 Hearken ye vnto me, my people, and giue
eare vnto me, O my people: for a [d] Lawe shal pro-
ceede from me, and I wil bring foorth my iudge-
ment for the light of the people.
5 My [e] righteousnesse is neere: my saluation
goeth foorth, and mine [f] armes shall iudge the
people: the yles shal waite for me, and shall trust
vnto mine arme.
6 Lift vp your eyes to the heauens, and looke
vpon the earth beneath: for the [g] heauens shall
vanish away like smoke, and the earth shall waxe
olde like a garment, and they that dwell therein,
shall perish in like maner: but my saluation shall
be for euer, and my righteousnesse shall not bee
abolished.
7 Hearken vnto me, ye that know righteous-
nesse, the people in whose heart *is* my Lawe. Feare
ye not the reproche of men, neither be ye afraide
of their rebukes.
8 For the mothe shal eate them vp like a gar-
ment, and the worme shall eate them like wooll:
but my righteousnesse shalbe for euer, and my sal-
uation from generation to generation.
9 Rise vp, rise vp, and put on strength, O
arme of the Lord: rise vp as [h] in the olde time in
the generations of the worlde. Art not thou the
same, that hath cutte [i] Rahab, and wounded the
[k] dragon?

[i] As they that are taught, and made meete by him.
[k] I did not shrinke from God for any persecution or calamitie. Whereby he sheweth, that the true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort.
[l] Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen.
[m] You haue sought consolation by your owne deuises, and haue refused the light and consolation, which God hath offered: therefore ye shall remaine in sorowe, and not be comforted.

[a] He comforteth the Church, that they should not be discouraged for their small nomber.
[b] That is, to Abraham, of whome ye were begotten, and to Sarah, of whome ye were borne.
[c] As plentifull as Paradise, Gen. 2. 3.
[d] I will rule, and gouerne my Church by my word, & doctrine.
[e] The time that I wil accomplish my promes.
[f] My power, and strength.
[g] He forewarneth them of the horrible changes and mutations of all things, and how he wil preserue his Church in the midst of all these dangers.
[h] He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.
[i] Meaning Egypt, Psalme 87. 4.
[k] To wit, Pharaoh, Ezek. 29. 3.

10 Art not thou the same, which hath dried
the Sea, *euen* the waters of the great deepe, ma-
king the depth of the Sea a way for the redeemed
to passe ouer?
11 Therefore the redeemed of the Lord shall
[l] returne, and come with ioye vnto Zion, and euer-
lasting ioye shalbe vpon their head: they shall ob-
teine ioye, and gladnesse: *and* sorow and mourning
shall flee away.
12 I, *euen* I am he, that comfort you. Who art
thou, that thou shouldest feare a mortall man, and
the sonne of man, which shalbe made as grasse?
13 And forgettest the Lorde thy maker, that
hath spred out the heauens, and layde the founda-
tions of the earth? and hast feared continually all
the day, because of the rage of the oppressour,
which is ready to destroy? Where is now the rage
of the oppressour?
14 The captiue [m] hasteneth to be loosed, and
that hee should not die in the pitte, nor that his
bread should faile.
15 And I am the Lorde thy God that deuided
the Sea, when his waues roared: the Lord of hostes
is his Name.
16 And I haue put my wordes in thy [n] mouth,
and haue defended thee in the shadowe of mine
hand, that I may plant the [o] heauens, and lay the
foundation of the earth, and say vnto Zion, Thou
art my people.
17 Awake, awake, and stand vp, O Ierusalem,
which hast drunke at the hande of the Lorde the
[p] cup of his wrath: thou hast drunken the dregges
of the cup of trembling, and wrung them out.
18 There is none to guide her among all the
sonnes, whome she hath brought foorth: there *is*
none that taketh her by the hand of all the sonnes
that she hath brought vp.
19 These two [q] things are come vnto thee:
who wil lament thee? desolation and destruction
and famine, and the sworde: by whome shall I
comfort thee?
20 Thy sonnes haue fainted, and lye at the
head of all the streetes as a wilde bull in a nette,
and are full of the wrath of the Lorde, *and* rebuke
of thy God.
21 Therefore heare nowe this, thou miserable
and drunken, but [r] not with wine.
22 Thus saith thy Lorde God, euen God that
pleadeth the cause of his people, Beholde, I haue
taken out of thine hande the cuppe of trembling,
euen the dregges of the cuppe of my wrath: thou
shalt drinke it no more.
23 But I will put it into their hand that spoyle
thee: which haue said to thy soule, Bowe downe,
that wee may goe ouer, and thou hast layde thy
bodie as the grounde, and as the streete to them
that went ouer.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise: put on thy strength, O Zion: put
on the garments of thy beautie, O Ierusalem,
the holy citie: for henceforth there shall no
[a] more come into thee the vncircumcised and the
vncleane.
2 Shake thy selfe from the [b] dust: arise, and
sit downe, O Ierusalem: loose the bandes of thy
necke, O thou captiue daughter, Zion.
3 For thus sayth the Lorde, Yee were solde

[l] From Babylon.
[m] He comforteth them by the short time of their banishment; for in seuenty yeres they were restored, and the greatest empire of the world destroyed.
[n] Meaning of Isaiah, and of all true ministers, who are defended by his protection.
[o] That all things may be restored in heauen and earth, Ephes. 1. 10.
[p] Thou hast been iustly punished and sufficiently as Chap. 40. 2. & this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenesse and madnes, as Ier. 25. 15, 16.
[q] Whereof the one is outward, as of the things that come to the bodie, as warre and famine; and the other is inward, and perteineth to the minde: that is, to be without comfort: therefore he sayth, how shall thou be comforted?
[r] But with trouble and feare.
[a] No wicked tyrant, which shall subuert Gods true religion, and oppresse the consciences.
[b] Put off the garments of sorow & heauines, & put on the apparel of ioye and gladnes.

for e nought: therefore shall it be redeemed without money.

4 For thus saith the Lorde God, My people went d downe afore time into Egypt to soiourne there, and Ashur e oppressed them without cause.

5 Nowe therefore what haue I here, saith the Lorde, that my people is taken away for nought, & they that rule ouer them, make them to howle, saith the Lorde? and my Name all the day continually is f blasphemed?

6 Therefore my people shal know my Name: therefore *they shall know* in that day, that I am he that doe speake: beholde, it is I.

7 How g beautifull vpon the mountaines are the feete of him, that declareth *and* publisheth peace? that declareth good tidings, *and* publisheth saluation, saying vnto Zion, thy God reigneth?

8 h The voyce of thy watchmen *shalbe heard*: they shall lift vp their voyce, and shoute together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, bee glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made i bare his holy arme in the sight of all the Gentiles, and all the endes of the earth shall see the saluation of our God.

11 k Depart, depart ye: goe ye out from thence and touche no vncleane thing: goe out of the middes of her: be ye cleane, that l beare the vessels of the Lord.

12 For ye shall not goe out m with haste, nor depart by fleeing away: but the Lorde will goe before you, and the God of Israel will gather you together.

13 Beholde, my n seruant shall prosper: he shal be exalted and extolled, and be very hie.

14 As many were astonied at thee (his visage was so o deformed of men, and his forme of the sonnes of men) so p shall he sprinkle many nations: the Kings shall shut their q mouthes at him: for that which had not bene tolde them, shall they see, and that which they had not heard, shall they r vnderstande.

c The Babylonians payde nothing to me for you: therefore I will take you againe without ransome.
d When Iaakob went thither in time of famine.
e The Egyptians might pretende some cause to oppresse my people because they went thither and remained among them, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punish them more then I did the Egyptians.
f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spirituall ioy, as Nahum 1.15. rom. 10.15.
h The Prophets which are thy watchmen shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accomplished vnder Christ.
i As ready to smite his enemies and to deliuer his people.
k He warneth the faithfull not to pollute them selues with the superstitions of the Babylonians, as Chapter 48.20. 2.Cor.6.17.
l For the time is at hand, that the Priestes and Leuites chiefely (and so by them all the people which shalbe as Leuites in this office) shal carie home the vessels of the Temple which Nebuchadnezzar had taken away.
m As your fathers did out of Egypt.
n Meaning, Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure.
o In the corrupt iudgement of man, Christ in his person was not esteemed.
p He shall spread his worde through many nations.
q In signe of reuerence, and as being astonished at his excellencie.
r By the preaching of the Gospel.

CHAP. LIII.

1 *Of Christ and his kingdome, whose worde fewe will beleeue.* 6 *All men are sinners.* 11 *Christ is our righteousnesse,* 12 *And is dead for our sinnes.*

WHo a will beleeue our report? and to whom is the b arme of the Lord reueiled?

2 But hee shall growe vp before him as a branche, and as a c roote out of a dry d grounde: he hath neither forme nor beautie: when we shall see him, there shall be no forme that wee should desire him.

3 He is despised and rejected of men: he is a man full of sorowes and hath experience of e infirmities: we hidde as it were our faces from him: he was despised and we esteemed him not.

4 Surely he [illegible] infirmities, and caried f our sorowes: [illegible] iudge him, as g plagued, and smitten of God, and humbled.

5 But hee was wounded for our transgressions, hee was broken for our iniquities: the h chastisement of our peace *was* vpon him, and with his stripes we are healed.

6 All wee like sheepe haue gone astraye: we haue turned euery one to his owne way, and the Lord hath layed vpon him the i iniquitie of vs all.

7 Hee was oppressed and he was afflicted, yet did he not k open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

7 Hee was taken out from l prison, and from iudgement: m and who shall declare his age? for he was cut out of the lande of the liuing: for the transgression of my people was he plagued.

9 n And he made his graue with the wicked, and with the riche in his death, though hee had done no wickednesse, neither *was* any deceite in his mouth.

10 Yet the Lord would breake him, and make him subiect to infirmities: when o hee shall make his soule an offering for sinne, he shall see *his* seede *and* shall prolong *his* dayes, and the will of the Lord shall prosper in his hand.

11 He shall see of the p trauaile of his soule, *and* shall be satisfied: by his knowledge shall my q righteous seruant iustifie many: for hee shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall deuide the spoyle with the strong, because hee r hath powred out his soule vnto death: and he was counted with the transgressers, & he bare the sinne s of many, and prayed for the trespassers.

a The Prophet sheweth that very fewe shall receiue this their preaching of Christ, and of their deliuerance by him, Iohn 12.38. rom.10.16.
b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirit.
c The beginning of Christes kingdome shalbe small and contemptible in the sight of man, but it shall growe wonderfully, and flourish before God.
d Reade Chap. 11.1.
e Which was by Gods singular prouidence for the comfort of sinners, Ebrewes 4.15.
f That is, the punishment due to our sinnes: for the which hee hath both suffered, and made satisfaction, Matth.8.17. 1.pet.2.24.
g Wee iudged euil, thinking that he was punished for his owne sinnes, and not for ours.
h He was chastised for our reconciliation, 1.Corin.15.3.
i Meaning, the punishment of our iniquitie, and not the fault it selfe.
k But willingly, and patiently obeyed his fathers appointment, Mat.26.63. Act.8.32.
l From the crosse, and graue after that he was condemned.
m Though he died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom.6.9.
n God the Father deliuered him into the hands of the wicked, and to the powers of the world to doe with him what they would.
o Christ by offering vp himselfe shall giue life to his Church, & so cause them to liue with him for euer.
p That is, the fruite and effect of his labour, which is the saluation of his Church.
q Christ shall iustifie by faith through his worde, whereas Moses could not iustifie by the Law.
r Because he humbled him selfe, therefore he shalbe exalted to glory, Phil.2.7,&c. to verse 12.
s That is, of all that beleeue in him.

CHAP. LIIII.

1 *Moe of the Gentiles shall beleeue the Gospell then of the Iewes.* 7 *God leaueth his for a time, to whome afterwarde he sheweth mercie.*

REioyce, O a barren that diddest not beare: breake foorth into ioy and reioyce, thou that diddest not trauaile with childe: for the b desolate hath moe children then the married wife, sayeth the Lorde.

2 c Enlarge the place of thy tents, & let them spread out the curtaines of thine habitations: spare not, stretch out thy cords & make fast thy stakes.

3 For thou shalt increase on the right hande and on the left, and thy seede shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not bee put to shame: yea, thou shalt forget the shame of thy d youth, and shalt not remember the reproch of thy e widowhoode any more.

5 For he that f made thee, *is* thine husband (whose Name *is* the Lorde of hostes) and thy redeemer the Holy one of Israel, shall be called the

a After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruit of the same, & calleth her barren, because that in the captiuitie she was as a widowe without hope to haue any children.
b The Church in this her affliction and captiuitie shal bring foorth moe childre then when she was at libertie: or this may be spoken by admiration, considering the great nomber that should come of her. Her deliuerance vnder Cyrus was as her childehoode, and therefore this was accomplished, when she came to her age, which was vnder the Gospel.
c Signifying, that for the great nomber of children, that God should giue her, she should seeme to want roome to lodge them.
d The afflictions which thou suffredst at the beginning.
e When as thou wast refused for thy sinnes, Chap. 50.1.
f That did regenerate thee by his holy Spirit.

God of the whole g world.
6 For the Lord hath called thee, being as a
woman forsaken, and afflicted in spirite, and as
a h yong wife when thou wast refused, sayth thy
God.
7 For a litle while haue I forsaken thee, but
with great compassion will I gather thee.
8 For a moment, in *mine* anger, I hid my
face from thee for a litle season, but with euer-
lasting mercy haue I had compassion on thee,
sayth the Lord thy redeemer.
9 For this is vnto me *as* the i waters of Noah:
for as I haue sworne that the waters of Noah
should no more goe ouer the earth, so haue I
sworne that I would not be angrie with thee, nor
rebuke thee.
10 For the mountaines shall remoue and the
hilles shall fall downe: but my mercy shall not
depart from thee, neither shall the couenant of
my peace fall away, sayth the Lord, he hath com-
passion on thee.
11 O thou afflicted and tossed with tempest,
that hast no comfort, beholde, I wil lay thy stones
with k the carbuncle, and lay thy foundation with
saphirs,
12 And I will make thy windowes of || eme-
raudes, and thy gates shining stones, and all thy
borders of pleasant stones.
13 And all thy children *shalbe* l taught of the
Lord, and much peace shalbe to thy children.
14 In m righteousnesse shalt thou be establi-
shed, *and* be farre from oppression: for thou shalt
not feare it: and from feare: for it shall not come
neere thee.
15 Beholde, *the enemie* shall gather himselfe,
but without n me: whosoeuer shall gather him-
selfe in thee, o against thee, shall fall.
16 Behold, I haue created the p smith that
bloweth the coales in the fire, and him that brin-
geth forth an instrument for his worke, & I haue
created the destroyer to destroy.
17 But all the weapons that are made against
thee, shall not prosper: and euery tongue that
shall rise against thee in iudgement, thou shalt
condemne. This is the heritage of the Lords ser-
uants, and their righteousnesse *is* of me, sayth
the Lorde.

g His glory shall shine through the whole worlde, which seemed before to be shut vp in Iudea.
h As a wife which was forsaken in thy youth.
i As sure as the promes that I made to Noah, that the waters should no more ouerflowe the earth.
k Hereby he declareth the excellent estate of the Church vnder Christ.
|| Or, iasper, or pearle.
l By the hearing of his worde and inward mouing of his Spirit.
m In stabilitie and firenes so that it shall stand for euer.
n And therefore shall not preuaile.
o Meaning, the domesticall enemies of y Church as are the hypocrites.
p Signifying here by that man can doe nothing, but so farre as God giueth power: for seeing that all are his creatures, he must needes gouerne and guide them.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

HO, euery one that a thirsteth, come ye to the
waters, and ye that haue b no siluer, come, bye
and eate: come, I say, bye c wine and milke with-
out siluer and without money.
2 Wherefore doe ye lay out siluer *and* not for
bread? d and your labour without being satisfied?
hearken diligently vnto me, and eate that which
is good, and let your soule delite in e fatnes.
3 Encline your eares, and come vnto me:
heare, and your soule shal liue, and I will make an
euerlasting couenant with you, *euen* the f sure
mercies of Dauid.
4 Beholde, I gaue g him for a witnes to the
people, for a prince and a master vnto the people.

a Christ by proposing his graces and giftes to his Church exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lustes and so thirst not after these waters.
b Signifying, that Gods benefits can not be bought for money.

c By waters, wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporall life. d Hee reproueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obteine those, which are nothing profitable. e You shalbe fed abundantly. f The same couenant, which through my mercie, I ratified and confirmed to Dauid, that it should be eternall, 2.Sam. 7.15. actes 13.34. g Meaning, Christ, of whome Dauid was a figure.

5 Beholde, thou shalt call a nation that thou
knowest not, h and a nation that knew not thee,
shall runne vnto thee, because of the Lorde thy
God, and the holy one of Israel: for hee hath
glorified thee.
6 Seeke ye the Lord while he may i be found:
call ye vpon him while he is neere.
7 Let the wicked k forsake his wayes, and
the vnrighteous his owne imaginations, and re-
turne vnto the Lord, and he will haue mercie vp-
on him: and to our God, for he is very ready to
forgiue.
8 For my l thoughtes *are* not your thoughts,
neither *are* your wayes my wayes, sayth the Lord.
9 For as the heauens are higher then the earth,
so are my wayes higher then your wayes, and my
thoughtes aboue your thoughts.
10 Surely as the raine commeth downe and
the snow from heauen, and returneth not thither
but watereth the earth and maketh it to bring
forth and bud, that it may giue seede to the sower,
and bread vnto him that eateth,
11 So shall my m worde be, that goeth out of
my mouth: it shall not returne vnto me voyde,
but it shall accomplish that which I will, and it
shall prosper in the thing whereto I sent it.
12 Therefore ye shall go out with ioy, and be
led forth with peace: the n mountaines and the
hilles shall breake foorth before you into ioye,
and all the trees of the fielde shall clap *their*
handes.
13 For thornes there shal grew firre trees: for
nettles shall growe the myrrhe tree, and it shalbe
to the Lord o for a name, *and* for an euerlasting
p signe that shall not be taken away.

h To wit, the Gentiles, which before thou diddest not receiue to be thy people.
i When he offereth himselfe by y preaching of his word.
k Hereby he sheweth that repentance must be ioyned with faith, & how we cannot call vpon God aright, except the fruites of our fayth appeare.
l Although you are not soone reconciled one to an other and iudge mee by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you.
m If these small things haue their effect, as dayly experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance.
n Reade Chap. 44.23 and 49.13.
o To set foorth his glory.
p Of Gods deliuerance, and that he will neuer forsake his Church.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepheards that deuoure their flocke.

THus saith the Lorde, a Keepe iudgement and
doe iustice: for my saluation is at hand to
come, and my b righteousnes to be reueiled.
2 Blessed *is* the man that doeth this, and
the sonne of man which layeth holde on it: hee
that keepeth the c Sabbath and polluteth it not,
and keepeth his hand from doing any euill.
3 And let not the sonne of the stranger, which
d is ioyned to the Lorde, speake and say, The Lord
hath surely separate me from his people: neither
let the Eunuch say, Beholde, I am a drye tree.
4 For thus sayth the Lord vnto the Eunuches,
that keepe my Sabbaths, and chuse the thing that
pleaseth me, and take holde of my couenant,
5 Euen vnto them will I giue in mine e House
and within my walles, a place and a f name better
then of the sonnes and of the daughters: I will
giue them an euerlasting name, that shall not be
put out.
6 Also the strangers that cleaue vnto the
Lord, to serue him, and to loue the Name of the
Lorde, and to be his seruants: euery one that kee-
peth the Sabbath, and polluteth it not and imbra-
ceth my couenant,
7 Them will I bring also to mine holy moun-
taine, and make them ioyfull in mine House of
prayer: their burnt g offerings and their sacrifi-
ces *shalbe* accepted vpon mine altar: for mine

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charitie whereby true faith is declared.
b Which I will declare towarde you and power into your hearts by my Spirit.
c Vnder the Sabbath he comprehendeth y whole seruice of God and true religion.
d Let none thinke himselfe vnmeete to receiue the graces of the Lorde, for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.
e Meaning, in his Church.
f They shall be called after my people and be of the same religion, yea, vnder Christ the dignitie of the faithfull shall be greater then the Iewes were at that time. g Hereby he meaneth the spirituall seruice of God, [illegible] whome the faithfull offer continuall thankesgiuing, yea themselues and all that they haue as a [illegible] and acceptable sacrifice.

House shall be called an house of prayer for
[h] all people.
8 The Lord God sayth, which gathereth the
scattered of Israel, Yet wil I gather to them those
that are to be gathered to them.
9 All ye [i] beastes of the fielde, come to de-
uoure, *euen* all ye beastes of the forest.
10 Their [k] watchmen are all blinde: they haue
no knowledge: they are all dumme dogs: they
can not barke: they lye and sleepe and delight in
sleeping.
11 And these griedy dogs can neuer haue
ynough: and these shepheards cannot vnderstand:
for they all looke to their owne way, euery one
for his aduantage, *and* for his owne purpose.
12 Come, I will bring wine, and we wil fill our
selues with strong drinke, and to [l] morowe shalbe
as this day, *and* much more abundant.

h Not onely for the Iewes but for all others, Matth. 21.13.
i Meaning the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites and to assure the faithfull, that when this commeth, they may know it was tolde them before.
k He sheweth that this affliction shall come through the fault of the gouernours, Prophets and pastours, whose ignorance, negligence, auarice and obstinacie prouoked Gods wrath against them.
l We are well yet, and to morowe shall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

The righteous perisheth, and no man consi-
dereth it in heart: and mercifull men are ta-
ken away, and no man vnderstandeth that the
righteous is taken away [a] from the euill *to come*.
2 [b] Peace shall come: they shall rest in their
beds, *euery one* that walketh before him.
3 But you [c] witches children, come hither,
the seede of the adulterer and of the whore.
4 On whome haue ye iested? vpon whome
haue ye gaped and thrust out your tongue? are
not ye rebellious children, *and* a false seede?
5 Inflamed with idoles vnder euery greene
tree? and sacrificing the [d] children in the valleys
vnder the tops of the rockes?
6 Thy portion *is* in the smooth stones [e] of
the riuer: they, they are thy lot: euen to them hast
thou powred a drinke offering: thou hast offered
a sacrifice. Should I delite in [f] these?
7 Thou hast made thy [g] bed vpon a very hie
mountaine: thou wentest vp thither, euen thither
wentest thou to offer sacrifice.
8 Behinde the [h] doores also and postes hast
thou set vp thy remembrance: for thou hast dis-
couered thy selfe *to another* then me, and wentest
vp, *and* diddest [i] enlarge thy bed, and make a co-
uenant betweene thee & them, and louedst their
bed in *euery* place where thou sawest it.
9 Thou wentest [k] to the Kings with oyle, and
diddest increase thine oyntments *and* sende thy
messengers farre off, and diddest humble thy selfe
vnto hell.
10 Thou wearieddst thy selfe in thy manifolde
iourneys, *yet* saydest thou not, [l] There is no hope:
thou [m] hast found life by thine hand, therefore
thou wast not grieued.
11 And whome diddest thou reuerence or
feare, seeing thou hast [n] lyed vnto me, and hast
not remembred me, neither set thy minde there-
on? is it not *because* I holde my peace, & that of
long [o] time? therefore thou fearest not me.
12 I wil declare thy [p] righteousnes and thy
workes, and they shall not profite thee.
13 When thou cryest, let them that thou
hast gathered together deliuer thee: but the
winde shall [q] take them all away: vanitie shal pull
them away: but he that trusteth in me, shall in-
herite the lande, and shall possesse mine holy
Mountaine.
14 [r] And he shall say, Cast vp, cast vp: prepare
the way: take vp the stumbling blocks out of the
way of my people.
15 For thus sayth he that is hie and excellent,
he that inhabiteth the eternitie, whose Name
is the holy one, I dwell in the high and holy
place: with him also that is of a contrite and
humble spirite to reuiue the spirite of the hum-
ble, and to giue life to them that are of a con-
trite heart.
16 For I will not contende for euer, neither
will I be alwayes wroth, [s] for the spirite should
faile before me: and I haue made the breath.
17 For his wicked [t] couetousnesse I am angry
with him, and haue smitten him: I hid mee and
was angry, yet he went away, and turned after
the way of his owne heart.
18 I haue seene his wayes, and will [u] heale him:
I wil leade him also, & restore comfort vnto him,
and to those that lament him.
19 I create the [x] fruite of the lips, *to be* peace:
peace vnto them that are [y] farre off, and to
them that are neere, sayth the Lorde: for I will
heale him.
20 But the wicked *are* like the raging sea,
that can [z] not rest, whose waters cast vp myre
and dirt.
21 There is no peace, sayth my God, to the
wicked.

a From the plague that is at hand, and also because God will punish the wicked.
b The soule of the righteous shal be in ioy & their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods word & his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he called them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.
d Reade Leuit. 18. 21. 2. king. 23. 10.
e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they found, they made an idole of it.
f In the sacrifices which you, offring before these idoles, thought you did serue God.
g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her husband.
h In steade of setting vp the worde of God in the open places or the postes and doores to haue it in remembrance, Deut. 6. 9. & 27. 1. thou hast set vp signes and markes of thine idolatrie in euery place.
i That is, diddest increase thine idolatrie more and more.
k Thou diddest seeke the fauour of the Assyrians by giftes and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more diddest torment thy selfe.
l Although thou sawest all [illegible] to be in vaine, yet wouldest thou neuer acknowledge thy fault and [illegible]
m Hee derideth their vnprofitable diligence which thought to [illegible] well sure, and yet were deceiued.
n Broken promes with me.
o Meaning that the wicked abuse Gods lenitie and growe to farther wickednes.
p That is, thy naughtines, idolatries and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.
q Meaning, the Assyrians and other, whose helpe they looked for.
r God shall say to Darius and Cyrus.
s I will not vse my power against fraile man whose life is but a blast.
t That is, for the vices and faultes of the people, which is meant here by couetousnesse.
u Though they were obstinate, yet I did not withdraw my mercy from them.
x That is, I frame the speach and wordes of my messengers which shall bring peace.
y As wel to him that is in captiuitie as to him that remaineth at home.
z Their euill conscience doeth euer torment them, and therefore they can neuer haue rest, reade Chap. 48. 22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

Crye [a] aloude, spare not: lift vp thy voyce
like a trumpet, and shew my people their
transgression, and to the house of Iaakob, their
sinnes.
2 Yet they [b] seeke me dayly, and will knowe
my wayes, euen as a nation that did righteously,
and had not forsaken the statutes of their God:
they aske of me the ordinances of iustice: they
will drawe neere vnto God, *saying*,
3 [c] Wherefore haue we fasted, and thou seest
it not? we haue punished our selues, and thou
regardest it not. Beholde, in the day of your fast
you will seeke [d] *your* will, and require all your
dettes.
4 Beholde, ye fast to strife and debate, and
to smite with the fist of wickednesse: ye shall not
fast as *ye doe* to day, to make your voyce to be
[e] heard aboue.
5 Is it such a fast that I haue chosen, that a
man should afflict his soule for a day, and to bowe

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seueritie to rebuke the hypocrites.
b They will seeme to worship me and haue outward holinesse.
c Hee setteth forth the malice and disdaine of the hypocrites which grudge against God, if their workes be not accepted.
d Thus he conuinceth the hypocrites by the second table and their duetie toward their neighbour that they haue neither faith nor religion.
e So long as you vse contention and oppression, your fasting and prayer shall not be heard.

downe

downe his head, as a bull rush, and to lie downe in
sackecloth and ashes? wilt thou call this a fasting,
or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen,
to loose the bands of wickednesse, to take off the
heauie burdens, and to let the oppressed goe free,
and that ye breake euery [f] yoke?

7 Is it not to deale thy bread to the hungry,
and that thou bring the poore that wander, vnto
thine house? when thou seest the naked, that thou
couer him, and hide not thy selfe from [g] thine
owne flesh?

8 Then shall thy [h] light breake foorth as the
morning, and thine health shall grow speedily: thy
[i] righteousnes shall goe before thee, *and* the glo-
rie of the Lord shall embrace thee.

9 Then shalt thou call, and the Lorde shall
answere: thou shalt cry and hee shall say, Here I
am: if thou take away from the mids of thee the
yoke, the putting foorth of the [k] finger, and wic-
ked speaking:

10 If thou [l] powre out thy soule to the hun-
gry, and refresh the troubled soule: then shall thy
light spring out in the [m] darkenes, and thy darke-
nes *shalbe* as the noone day.

11 And the Lord shall guide thee continually,
and satisfie thy soule in drought, and make fat thy
bones: and thou shalt be like a watred garden, and
like a spring of water, whose waters faile not.

12 And they shalbe of thee, that shall builde
the olde [n] waste places: thou shalt raise vp the
foundations for many generations, and thou shalt
be called the repairer of the breach *and* the resto-
rer of the pathes to dwell in.

13 If thou [o] turne away thy foote from the
Sabbath, from doing thy will on mine holy day,
and call the Sabbath a delite, to consecrate it, *as*
glorious to the Lorde, and shalt honour him, not
doing thine owne wayes, nor seeking thine owne
will, nor speaking a vaine worde,

14 Then shalt thou delite in the Lord, & I will
cause thee to mount vpon the hie places of the
earth, and feede thee with the heritage of Iaakob
thy father: for the mouth of ye Lord hath spoken it.

f That you leaue off all your extortions.
g For in him thou seest thy selfe as in a glasse.
h That is, the prosperous estate, wherewith God will blesse thee.
i The testimonie of thy goodnesse shall appeare before God & man.
k Whereby is ment all maner of iniurie.
l That is, haue compassion on their miseries.
m Thine aduersitie shalbe turned into prosperitie.
n Signifying, that of the Iewes should come such, as should build againe the ruines of Ierusalem and Iudea: but chiefly this is ment of the spirituall Ierusalem, whose builders were the Apostles.
o If thou refraine thy selfe from thy wicked workes.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church, though all men faile.

BEholde, * the Lordes hand is not shortened,
that it can not saue: neither is his eare heauie,
that it cannot heare.

2 But * your iniquities haue separated be-
tweene you and your God, and your sinnes haue
hidde *his* face from you, that he will not heare.

3 For your handes are defiled with [a] blood,
and your fingers with iniquitie: your lips haue spo-
ken lies & your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man [b] con-
tendeth for trueth: they trust in vanitie, & speake
vaine things: they conceiue mischiefe, and [c] bring
foorth iniquitie.

5 They hatch cockatrice [d] egges, and weaue
the spiders [e] webbe: he that eateth of their egges,
dieth, and that which is trode vpon, breaketh out
into a serpent.

6 Their webbes shall be no garment, neither
shall they couer themselues with their labours: *for*
their workes *are* workes of iniquitie, & the worke
of crueltie *is* in their handes.

7 Their feete runne to euill, and they make
haste to shed innocent blood: their thoughts *are*
wicked thoughts: desolation and destruction *is* in
their paths.

8 The way of peace they know not, & there
is none iniquitie in their goings: they haue made
them crooked paths: whosoeuer goeth therein,
shall not knowe peace.

9 Therefore is [f] iudgement farre from vs, nei-
ther doeth [g] iustice come neere vnto vs: we waite
for light, but loe, it *is* darkenes: for brightnes, *but*
we walke in darkenesse.

10 Wee grope for the wall like the [h] blinde,
and we grope as one without eyes: we stumble at
the noone day as in the twilight: *we are* in solita-
rie places, as dead men.

11 We roare all like [i] beares, and mourne like
doues: wee looke for equitie, but there *is* none:
for health, *but* it is farre from vs.

12 For our trespasses are many before thee,
and our [k] sinnes testifie against vs: for our tres-
passes *are* with vs, and we knowe our iniquities

13 In trespassing and lying against the Lorde,
and wee haue departed away from our God, *and*
haue spoken of crueltie and rebellion, conceiuing
and vttering out of the heart false [l] matters.

14 Therefore [m] iudgement is turned backe-
warde, and iustice standeth farre off: for trueth is
fallen in the streete, and equitie cannot enter.

15 Yea, trueth faileth, and hee that refraineth
from euill, maketh himselfe [n] a praye: and when
the Lorde sawe it, it displeased him, that there *was*
no iudgement.

16 And when he sawe that there *was* no man,
hee wondered that none woulde offer him selfe.
[o] Therefore his arme did [p] saue it, and his righte-
ousnes it selfe did sustaine it.

17 For he put on righteousnes, as an haberge-
on, and an [q] helmet of saluation vpon his head,
and he put on the garments of vengeance for clo-
thing, and was clad with zeale as a cloke.

18 As *to make* recompence, as to requite the
furie of the aduersaries *with* a recompence to his
enemies: he wil fully repaire the [r] ylands.

19 So shall they feare the Name of the Lorde
from the West, and his glory from the rising of
the sunne: for the enemie shal [s] come like a flood:
but the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion,
and vnto [t] them that turne from iniquitie in Iaa-
kob, saith the Lord.

21 And I will *make* this my couenant with
them, sayth the Lord, My Spirit that is vpon thee,
and my wordes, which I haue put in thy mouth,
[u] shall not depart out of thy mouth, nor out of
the mouth of thy seede, nor out of the mouth of
the seede of thy seede, saith the Lord, from hence-
foorth euen for euer.

*Isai. 50.2. / Num. 11.23.
*Isai. 1.15.
a Reade Chap. 1.15.
b All men winke at the iniuries and oppressions, and none goeth about to remedie them.
c According to their wicked deuises, they hurt their neighbours.
d Whatsoeuer commeth from them, is poyson, & bringeth death.
e They are profitable to no purpose.

f That is, Gods vengeance to punish our enemies.
g Gods protection to defend vs.
h We are altogether destitute of counsell and can finde no ende of our miseries.
i We expresse our sorowes by outwarde signes, some more some lesse.
k This confession is generall to the Church to obteine remissiō of sinnes, and the prophets did not exempt themselues from the same.
l To wit, against our neighbours.
m There is neither iustice nor vprightnesse among men.
n The wicked will destroy him.
o Meaning, to doe iustice and to remedie the things that were so farre out of order.
p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.
q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.
r To wit, your enemies, which dwell in diuers places, and beyonde the sea.
s Hee sheweth that there shalbe great afflictions in the Church, but God will euer deliuer his.
t Whereby hee declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whome he iustifieth.
u Because the doctrine is made profitable by the vertue of the spirite, hee ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospell. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

ARise, *O Ierusalem*: be bright, for thy [a] light
is come, and the glorie of the Lorde is risen
vpon thee.

2 For beholde, darkenesse shall couer the
[b] earth, and grosse darkenesse the people: but the

a The time of thy prosperitie and felicitie whereof thou art by the prophets... [illegible]
b Signifying, that all men are in darkenesse till God giue them the light of his Spirit, and that this light shineth to none but to those that are in his Church.

Lord shall arise vpon thee, and his glory shall be
seene vpon thee.
3 And the Gentiles shall walke in c thy light,
and Kings at the brightnes of thy rising vp.
4 Lift vp thine eyes round about, & beholde:
all d these are gathered, *and* come to thee: thy
sonnes shall come from farre, and thy daughters
shalbe nourished at *thy* side.
5 Then thou shalt see and shine: thine heart
shall be astonied e and enlarged, because the mul-
titude of the sea shalbe conuerted vnto thee, and
the riches of the Gentiles shall come vnto thee.
6 The f multitude of camels shall couer thee,
and the dromedaries of Midian and of Ephah: all
they of Sheba shall come: they shall bring golde
and incense, and shewe foorth the prayses of the
Lorde.
7 All the sheepe of g Kedar shall be gathered
vnto thee: the rammes of Nebaioth shall serue
thee: they shall come vp to bee accepted vpon
mine h altar: and I wil beautifie the house of my
glorie.
8 Who are these i that flee like a cloude, and
as the doues to their windowes?
9 Surely the yles shall waite for mee, and the
shippes k of Tarshish, as at the beginning, that they
may bring thy sonnes from farre, *and* their siluer,
and their golde with them, vnto the Name of the
Lord thy God, and to the Holy one of Israel, be-
cause he hath glorified thee.
10 And the sonnes of strangers shall builde vp
thy walles, and their l Kings shall minister vnto
thee: for in my wrath I smote thee, but in my mer-
cie I had compassion on thee.
11 Therefore thy gates shalbe open continual-
ly: neither day nor night shall they be shutte, that
men may bring vnto thee the riches of the Gen-
tiles, and that their Kings may be brought.
12 For the nation and the m kingdome, that
will not serue thee, shall perish: and those nations
shalbe vtterly destroyed.
13 The n glory of Lebanon shall come vnto
thee, the firre tree, the elme and the boxe tree toge-
ther, to beautifie the place of my Sanctuarie: for
I will glorifie the place of my o feete.
14 The sonnes also of them that afflicted thee,
shall come and bowe vnto thee: and all they that
despised thee, shall fall p downe at the soules of thy
feete: and they shall call thee, The citie of the
Lord, Zion of the Holy one of Israel.
15 Where as thou hast bene forsaken and ha-
ted, so that no man went *by thee*, I wil make thee
an eternall glory, and a ioye from generation to
generation.
16 Thou shalt also sucke ẏ milke of the Gen-
tiles, and shalt sucke the q breastes of Kings: and
thou shalt know, that I the Lord am thy Sauiour,
and thy Redeemer, the mightie one of Iaakob.
17 For brasse will I bring golde, and for yron
will I bring siluer, and for wood brasse, and for
stones yron. I will also make thy gouernement
r peace, and thine exactours righteousnesse.
18 Violence shall no more be heard of in thy
land, neither desolation, nor destruction within thy
borders: but thou shalt s call saluation, thy walles,
and prayse, thy gates.
19 Thou shalt haue no more sunne to shine by
day, neither shall the brightnesse of the t moone
shine vnto thee: for the Lord shalbe thine euer-
lasting light, and thy God, thy glory.
20 Thy sunne shall neuer goe downe, neither
shall thy moone be hid: for the Lord shalbe thine
euerlasting light, and the dayes of thy sorowe
shalbe ended.
21 Thy people also shalbe all righteous: they
shall possesse the land for euer, the u graffe of my
planting shalbe the worke of mine handes, that I
may be glorified.
22 A litle one shall become as a x thousande,
and a small one as a strong nation: I the Lord wil
hasten it in due time.

CHAP. LXI.

1 *He prophecieth that Christ shalbe anointed and sent to preach.*
10 *The ioy of the faithfull.*

1 THe * Spirit of the Lorde God *is* a vpon mee,
therefore hath the Lorde anoynted mee: hee
hath sent mee to preache good tidings vnto the
poore, to binde vp the b broken hearted, to preach
libertie to the c captiues, and to them that are
bound, the opening of the prison,
2 To preache the d acceptable yeere of the
Lorde, and the day of e vengeance of our God, to
comfort all that mourne,
3 To appoint vnto them that mourne in Zi-
on, *and* to giue vnto them beautie for f ashes, the
oyle of ioye for mourning, the garment of glad-
nesse for the spirit of heauinesse, that they might
be called g trees of righteousnesse, the planting of
the Lord, that he might be glorified.
4 And they shall builde the olde waste pla-
ces, *and* raise vp the former desolations, and they
shall repaire the cities that were desolate and wast
through many h generations.
5 And the strangers shall i stande and feede
your sheepe, and the sonnes of the strangers shall
be your plowmen and dressers of your vines.
6 But ye shalbe named k the Priestes of the
Lord, and men shal say vnto you, The ministers
of our God: Ye shall eate the l riches of the Gen-
tiles, and shalbe exalted with their glory.
7 For your shame *you shall receiue* m double,
and for confusion n they shall reioyce in o their
portion: for in their lande they shall possesse the
p double: euerlasting ioy shalbe vnto them.
8 For I the Lorde loue iudgement *and* hate
q robberie for burnt offering, and I wil direct their
worke in trueth, and will make an euerlasting co-
uenant with them.
9 And r their seede shall be knowen among
the Gentiles, and their buddes among the people.
All that see them, shall know them, that they are
the seede which the Lord hath blessed.
10 s I will greatly reioyce in the Lord, *and* my
soule shall be ioyfull in my God: for hee hath clo-
thed me with the garments of saluation, and coue-
red mee with the robe of righteousnes: hee hath
decked me like a bridegrome, and as a bride tireth
her selfe with her iewels.
11 For as the earth bringeth foorth her bud,
and as the garden causeth to growe that which is
sowen in it: so the Lord God will cause righteous-
nes to grow and prayse before all the heathen.

c Meaning, that Iudea should beas the morning starre, and that the Gentiles should receiue light of her.
d An innumerable nomber from all countries, as chap. 49.18.
e For ioy, as the heart is drawen in for sorowe.
f Meaning, that euery one shall honour the Lorde with that, wherewith he is able: signifying, that there is no true seruing of God, except wee offer our selues to serue his glory, and all that wee haue.
g That is, the Arabians, that haue great abundance of cattell.
h Because the altar was a figure of Christ, Ebr. 13.10. he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe.
i Shewing what great nomber shall come to the Church, and with what great diligence and zeale.
k The Gentiles that are now enemies, shall become friends and setters foorth of the Church.
l Meaning, Cyrus and his successors: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospell.
m Hee sheweth that God hath giuen all power and authoritie here in earth for the vse of his Church: and that they which wil not serue and profite the same, shalbe destroyed.
n There is nothing so excellent which shall not serue the necessitie of the Church.
o Signifying, that Gods maiestie is not included in the Temple, which is but the place for his feete, that wee may learne to rise vp to the heauens.
p To worship their head Christ by obeying his doctrine.
q Both hie and low shall be ready to helpe and foorder thee.
r Thy gouernours shall loue thee and seeke thy wealth and prosperitie.
s Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christes kingdome.

t Signifying, that al worldly meanes shal cease, and that Christ shalbe all in all, as Reuel. 21.23. and 22.5.
u The children of the Church.
x Meaning, that the Church should be miraculously multiplied.
* Luke 4.18.
a This appertaineth to all the Prophetes and ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.
b To them that are liuely touched with the feeling of their sinnes.
c Which are in the bondage of sinne.
d The time when it pleased God to shew his good fauour to man, which S. Paul calleth the fulnes of time, Gal. 4.4.
e For when God deliuereth his Church, he punisheth his enemies.
f Which was the signe of mourning.
g Trees that bring forth good fruit, as Math. 3.8.
h That is, for a long time.
i They shalbe ready to serue you in all your necessities.
k This is accomplished in the time of Christ, by whome all the faithfull are made Priestes and kings, 1. Peter 2.9. reuel. 1.6. and 5.10.
l Reade Chap. 60. 11.16.
m Abundant recompence, as this worde is vsed, Chap. 40.2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Where as the Gentiles had dominion ouer the Iewes in time past, now they shal haue double authoritie ouer them and possesse twise so much.
q I will not receiue their offring, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory.
r That is, of the Church.
s He sheweth what shall be the affection, when they feele their deliuerance.

CHAP.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christs comming. 6 The diligence of the Pastours to preach.

FOr Zions sake I will not ᵃ holde my tongue, and for Ierusalems sake I wil not rest, vntil the righteousnes thereof breake foorth as the ᵇ light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnesse, and all Kings thy glory: and thou shalt be called by ᶜ a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a ᵈ crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be sayd vnto thee, ᵉ Forsaken, neither shal it be sayd any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lorde deliteth in thee, and thy land shall haue an ᶠ husband.

5 For *as* a young man marieth *a* virgine, *so* shall thy sonnes ᵍ marry thee: and *as* a bridegrome is glad of the bride, *so* shall thy God reioyce ouer thee.

6 I haue set ʰ watchmen vpon thy walles, O Ierusalem, which all the day & all the night continually shall not cease: ⁱ ye that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till hee repaire and vntill hee set vp Ierusalem the ᵏ prayse of the worlde.

8 The Lorde hath sworne by his right hand and by his strong arme, Surely I wil no more giue thy corne to be meate for thine enemies, & surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and prayse the Lorde, and the gatherers thereof shall drinke it in the courtes of my Sanctuarie,

10 ˡ Go through, go through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, *and* set vp a standart for the people.

11 Beholde, the Lorde hath proclaimed vnto the endes of the world: ᵐ tell the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages *is* with him, and ⁿ his worke *is* before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A ᵒ citie sought out *and* not forsaken.

a The Prophet sayth that he wil neuer cease to declare vnto the people the good tidings of their deliuerance.
b Till they haue full deliuerance: and this the Prophet speaketh to incourage all other ministers to ẏ setting forth of Gods mercies towarde his Church.
c Thou shalt haue a more excellent fame then thou hast had hitherto.
d He shal esteeme thee as deare and precious, as a King doeth his crowne.
e Thou shalt no more be contemned as a woman forsaken of her husband.
‖ Or, my delite in her.
‖ Or, married.
f That it may be replenished with children.
g Forasmuch as they confesse one faith and religion with thee, they are in the same bond of mariage with thee, and they are called the children of the Church, inasmuch as Christ maketh her plentifull to bring forth children vnto him.
h Prophets, pastours, and ministers.
i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.
k For the restauration whereof all the world shall prayse him.
l Signifying the great number that should come to the Church, and what meanes hee woulde prepare for the restitution of the same, as Chap. 57. 14.
m Ye Prophets and ministers shewe the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zach. 9. 9. mat. 21. 5.
n Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10.
o That is, one ouer whome God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

VVHo is this that commeth ᵃ from Edom, with red garments from Bozrah? hee is glorious in his apparel and walketh in his great strength: ᵇ I speake in righteousnesse, *and am* mightie to saue.

2 ᶜ Wherefore is thine apparel red, and thy garments like him that treadeth in ẏ wine presse?

3 I haue troden the wine presse alone, and of all people there *was* none with mee: for I will treade them in mine anger, and tread them vnder foote in my wrath, and their blood shalbe sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance *is* in mine heart, and the ᵈ yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne ᵉ arme helped me, and my wrath it selfe sustained me.

6 Therefore I will treade downe the people in my wrath, and make them ᶠ drunken in mine indignation, and will bring downe their strength to the earth.

7 I will ᵍ remember the mercies of the Lorde *and* the prayses of the Lorde according vnto all that the Lorde hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For he saide, Surely they are my ʰ people, children that wil not lie: so he was their Sauiour.

9 In all their troubles he was ⁱ troubled, and the Angel ᵏ of his presence saued them: in his loue and in his mercie he redeemed them, and he bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was hee turned to be their enemie *and* he fought against them.

11 Then he ˡ remembred the olde time of Moses and his people, saying, Where is hee that brought them vp out of the Sea with the ᵐ shepheard of his sheepe? where is he that put his holy Spirit within ⁿ him?

12 He led *them* by the right hand of Moses with his owne glorious arme, deuiding the water before them, to make himselfe an euerlasting Name.

13 Hee led them through the deepe, as an ᵒ horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirite of the Lorde gaue them rest: so didest thou leade thy people, to make thy selfe a glorious Name.

15 ᵖ Looke downe from heauen, and beholde from the dwelling place of thine holines, and of thy glory. Where is thy ᵠ zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from ʳ me.

16 Doubtles thou art our Father: though ˢ Abraham be ignorant of vs, and Israel knowe vs not, *yet* thou, O Lord, art our Father, *and* our redeemer: thy Name *is* for euer.

17 O Lorde, why hast ᵗ thou made vs to erre from thy wayes? *and* hardened our heart from thy feare? Returne for thy ᵘ seruants sake, *and* for the tribes of thine inheritance.

18 The people of thine holinesse haue pos-

a This prophecie is against the Idumeans, and enemies which persecuted the Church, on whome God will take vengeance, and is here set forth all bloody after that hee hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were the greatest enemies, and vnder the title of circumcision and the kinred of Abraham claimed to themselues the chiefe religion, and hated the true worshippers, Psalme 137. 7.
b God answered them that asked this question, Who is this? &c. and sayth, Ye see nowe performed in deede the vengeance which my Prophets threatned.
c Another question to the which the Lorde answereth.
d Shewing, that when God punisheth his enemies, it is for the profite and deliuerance of his Church.
e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence, and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, Reade Chap. 59. 16.
f I will so astonish them and make them so giddy, that they shall not knowe, which way to goe.
g The Prophet speaketh this to moue the people to remember Gods benefites in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.
i He bare their afflictions & griefes as though they had bene his owne.
k Which was a witnes of Gods presence: and this may be referred to Christ, to whome belongeth the office of saluation.
l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which he had bestowed vpon their fathers in times past.
m Meaning, Moses.
n That is, in Moses, that he might well gouerne the people: some referre this giuing of the Spirit to the people.
o Peaceably and gently, as an horse is led to his pasture.
p Hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.
q Thy great affection which thou barest towardes vs.
r Meaning, from the whole body of the Church.
s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father.
t By taking away thy holy Spirit from vs, by whome we were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, and diddest punish sinne by sinne according to thy iust iudgement.
u Meaning, for the couenant sake made to Abraham, Izhak and Iaakob his seruants.

sessed it, but a little [x] while: for our aduersaries
haue troden downe thy Sanctuarie.
19 We haue bene *as they*, ouer whome thou
neuer barest rule, and vpon whom thy Name was
not called.

x That is, in respect of the promes, which is perpetuall: albeit they had now possessed the land of Canaan, a thousand and foure hundreth yeeres: and thus they lament, to moue God rather to remember his couenant then to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthie cloth.

OH, that thou wouldest [a] breake the heauens,
and come downe, *and* that the mountaines
might melt at thy presence!
2 As the melting fire burned, *as* the fire cau-
sed [b] the waters to boyle, (that thou mightest de-
clare thy Name to thy aduersaries the people did
tremble at thy presence.
3 When thou diddest terrible things, which
we looked not for, thou camest downe, *and* the
mountaines melted at thy presence.
4 For since the beginning of the world they
haue not [c] heard nor vnderstande with the eare,
neither hath ye eye seene *another* God beside thee,
which doeth *so* to him that waiteth for him.
5 Thou diddest meete him, [d] that reioyced *in
thee*, and did iustly: they remembred thee in thy
[e] wayes: behold, thou art angry, for we haue
sinned: *yet* in [f] them *is* continuance, and we [g] shal
be saued.
6 But we haue all bene as an vncleane thing,
and all our [h] righteousnes *is* as filthie cloutes, and
we all doe fade like a leafe, and our iniquities like
the winde haue taken vs away.
7 And there *is* none that calleth vpon thy
Name, neither that stirreth vp himselfe to take
holde of thee: for thou hast hid thy face from vs,
and hast consumed vs because of our iniquities.
8 But now, O Lord, thou art our Father: we
are the [i] clay, and thou art our potter, and we all
are the worke of thine hands.
9 Be not angry, O Lorde, [k] aboue measure,
neither remember iniquitie for euer: lo, we be-
seech thee beholde, we are all thy people.
10 [l] Thine holy cities lye waste: Zion is a wil-
dernes, *and* Ierusalem a desart.
11 The House of our Sanctuarie & of our glo-
rie, [m] where our fathers praysed thee, is burnt vp
with fire, and all our pleasant things are wasted.
12 Wilt thou holde thy selfe still [n] at these
things, O Lorde? wilt thou holde thy peace and
afflict vs aboue measure?

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mightie power, as he did in mount Sinai. b Meaning, the raine, haile, fire, thunder, and lightnings. c Saint Paul vseth the same kinde of admiration, 1.Cor. 2.9 marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel. d Thou shewedst fauour toward our fathers, when they trusted in thee, and walked after thy commandements. e They considered thy great mercies. f That is, in thy mercies, which he calleth the wayes of the Lord. g Thou wilt haue pitie vpon vs. h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we would excuse our selues, yet our righteousnes, and best vertues are before thee as vile clouts, or, (as some reade) like the menstruous clothes of a woman.
i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doeth not immediatly send succour. l Which were dedicate to thy seruice and to call vpon thy Name. m Wherein we reioyced and worshipped thee. n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect and the punishment of the wicked.

I Haue bene sought of them that [a] asked not: I
was found of them that sought me not: I said,
Beholde me, beholde me, vnto a nation that called
not vpon my Name.
2 I haue [b] spred out mine handes all the
day vnto a rebellious people, which walked in a
way that was not good, *euen* after their owne
[c] imaginations.
3 A people that prouoked me euer vnto my
face: that sacrificeth in [d] gardens, and burneth
incense vpon [e] brickes.
4 Which remaine among the [f] graues, and
lodge in the desarts, which eate [g] swines flesh, and
the broth of things polluted *are* in their vessels.
5 Which say, [h] Stand apart, come not neere to
me: for I am holier then thou: these are a smoke
in my wrath & a fire that [i] burneth all the day.
6 Beholde, it is [k] written before me: I will not
keepe silence, but will render it and recompense
it into their bosome.
7 Your iniquities and the iniquities of your
fathers *shalbe* [l] together (saith the Lorde) which
haue burnt incense vpon the mountaines, & blas-
phemed me vpon the hilles: therefore will I mea-
sure their olde worke into their bosome.
8 Thus sayth the Lorde, As the wine is found
in the cluster, and one sayth, destroy it not, for a
[m] blessing *is* in it, so will I doe for my seruants
sakes, that I may not destroy them whole.
9 But I will bring a seede out of Iaakob, and
out of Iudah, that shall inherit my mountaine: and
mine elect shall inherit it, and my seruants shall
dwell there.
10 And Sharon [n] shalbe a sheepefolde, and the
valley of Achor shalbe a resting place for the cat-
tell of my people, that haue sought me.
11 But yee are they that haue forsaken the
Lord and forgotten mine holy Mountaine, and
haue prepared a table for the [o] multitude, and fur-
nish the drinke offerings vnto the number.
12 Therefore wil I [p] number you to the sword,
and all you shal bowe downe to the slaughter, be-
cause I called, and ye did not answere: I [q] spake,
and ye heard not, but did euil in my sight, and did
chuse that thing which I would not.
13 Therefore thus saith the Lorde God, Be-
holde, my seruants shall [r] eate, and ye shalbe hun-
grie: behold, my seruants shal drinke, and ye shal
be thirstie: beholde, my seruants shal reioyce, and
ye shalbe ashamed.
14 Beholde, my seruants shal sing for ioye of
heart, and ye shal crye for sorow of heart, and shall
howle for vexation of minde.
15 And ye shall leaue your name as a curse vn-
to my [s] chosen: for the Lorde God shall slay you
and call his seruants by [t] another name.
16 He that shal blesse in the [u] earth, shall blesse
himselfe in the true God, and he that sweareth in
the earth, shall sweare by the true God: for the
former [x] troubles are forgotten, and shall surely
hide themselues from mine eyes.
17 For lo, I will create ye newe heauens and a
newe earth: and the former shall not be remem-
bred nor come into minde.
18 But be you glad and reioyce for euer in the
things that I shall create: for beholde, I will cre-
ate Ierusalem, *as* a reioycing and her people *as*
a ioye,
19 And I will reioyce in Ierusalem, and ioye
in my people, and the voyce of weeping shall be

a Meaning, the Gentiles which knewe not God, should seeke after him when he had moued their hearts with his holy Spirit, Rom.10.20. b He sheweth the cause of the reiection of the Iewes, because they woulde not obey him for any admonition of his Prophets, by whome hee called them continually and stretched out his hand to drawe them.

c He sheweth that to delite in our owne fantasies, is the declining from God & the beginning of all superstition & idolatrie. d Which were dedicate to idoles. e Meaning their altars, which hee thus nameth by contempt. f To consult with spirits and to coniure deuils, which was forbidden, Deut.18.11. g Which was contrary to Gods commandement, Leuit. 11.7. deut. 14.8. h He sheweth that hypocrisie is euer ioyned with pride and contempt of other. i Their punishment shall neuer haue end. k So that the remembrance thereof can not be forgotten. l Shalbe both punished together: & this declareth how the children are punished for their fathers faultes: to wit, when the same faultes or like are found in them. m That is, it is profitable: meaning, that God will not destroy the faythfull branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites. n Which was a plentifull place in Iudea to feede sheepe, as Achor was for cattell. o By the multitude and number he meaneth their innumerable idols, of whome they thought they could neuer haue inough. p Seeing you can not number your gods, I will number you with the sword. q By my Prophets, whome ye would not obey. r By these wordes, Eate and drinke, he meaneth the blessed life of the faithfull, which haue alwayes consolation, & full contentment of all thinges in their God, though sometimes they lacke these corporall things. s Meaning, that he would call the Gentiles, who should abhorre euen the very name of ye Iewes for their infidelities sake. t Then by the name of the Iewes. u By blessing and by swearing is meant the praysing of God for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but through all the world. x I will no more suffer my Church to be desolate as in times past. y I will so alter and change the state of my Church, that it shall seeme to dwell in a newe world.

no more heard in her,nor the voyce of crying.
20 There shall be no more there a childe of
yeeres,nor an olde man that hath z not filled his
dayes:for he that shall be an hundreth yeeres old,
shall dye *as* a yong man:but the sinner being a an
hundreth yeeres olde shall be accursed.
21 And they shall b build houses and inhabite
them,and they shall plant vineyards,and eate the
fruite of them.
22 They shal not build,and another inhabite:
they shall not plant,and another eate: for as the
dayes of the tree are the dayes of my people, and
mine elect shall inioye in olde age the worke of
their handes.
23 They shall not labour in vaine, nor bring
forth in feare: for they are the seede of the blessed
of the Lord,and their buds with them.
24 Yea,before they call, I will answere, and
whiles they speake,I will heare.
25 The c wolfe and the lambe shall feede to-
gether,and the lyon shall eate strawe like the bul-
locke: and to the serpent dust *shall be* his meate.
They shall no more hurt nor destroy in all mine
holy Mountaine,saith the Lord.

z Meaning,in this wonderfull restauration of the Church,there should be no weakenesse of youth,nor infirmities of age,but all should be fresh, and florishing: and this is accomplished in the heauenly Ierusalem, when all sinnes shall cease,and the teares shall be wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.
b He proposeth to the faithfull the blessings which are conteined in the Lawe,and so vnder temporall things comprehendeth the spirituall promises.
c Read Chap.11,6.

CHAP. LXVI.

1 God dwelleth not in temples made with handes. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is euerlasting.

THus saith the Lorde, * The a heauen *is* my
throne,and the earth *is* my footestoole:where
is that house that ye will builde vnto me? and
where is that place of my rest?
2 For all these things hath mine hand made,
b and all these things haue bene,sayth the Lorde:
and to him will I looke,euen to him that is poore,
and of c a contrite spirite and trembleth at my
wordes.
3 He that killeth a bullocke,*is as* if he d slewe
a man: he that sacrificeth a sheepe,*as* if he cut off
a dogges necke: he that offereth an oblation, *as*
if he offered swines blood: he that remembreth
incense,*as* if he blessed an idole: yea, they haue
chosen their owne wayes,and their soule deliteth
in their abominations.
4 Therefore will I e chuse out their delusi-
ons,and I will bring their feare vpon them, be-
cause I called,and none woulde answere: I spake
and they would not heare: but they did euill in
my sight,and chose the things which I would not.
5 Heare the worde of the Lorde, all ye that
tremble at his f worde, Your brethren that hated
you,and cast you out for my Names sake,said,Let
the Lord be glorified:but he shall appeare to your
ioy,and they shall be ashamed.
6 g A voyce soundeth from the citie, *euen* a
voyce from the Temple,the voyce of the Lorde,
that recompenseth his enemies fully.
7 Before h she trauailed,she brought foorth:

* Acts 7,48,49.
a My maiestie is so great that it filleth both heauen and earth,and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.
b Seeing that both the Temple and the things therein with the sacrifices were made and done by his appointment,he sheweth that he hath no neede thereof,and that he can bee without them, Psalm.50,10.
c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.
d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doeth no lesse detest these ceremonies,then he doth the sacrifices of the heathen, who offered men,dogges,and swine to their idoles,which things were expressely forbidden in the lawe. e I will discouer their wickednesse & hypocrisie, wherewith they thinke to blinde mine eyes, to all the worlde. f He incourageth the faithfull by promising to destroy their enemies which pretended to bee as brethren,but were hypocrites,and hated them that feared God. g The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they woulde not heare the gentle voyce of the Prophetes which called them to repentance. h Meaning, that the restauration of the Church shoulde be so sodaine and contrary to all mens opinions: as when a woman is deliuered before shee looked for it,and that without paine in trauaile.

and before her paine came, she was deliuered of a
man childe.
8 Who hath heard such a thing? who hath
seene such things? shall y earth be brought forth
in one i day? or shall a nation be borne at once?
for assoone as Zion trauailed, she brought foorth
her children.
9 Shall I k cause to trauaile, and not bring
forth? shall I cause to bring forth, and shall be
barren,saith thy God?
10 Reioyce ye with Ierusalem,and be gladde
with her,all ye that loue her: reioyce for ioy with
her,all ye that mourne for her,
11 That ye may sucke l and be satisfied with
the brests of her consolation: that ye may milke
out and be delited with y brightnes of her glorie.
12 For thus saith the Lord, Beholde,I will ex-
tend m peace ouer her like a flood,and the glorie
of the n Gentiles like a flowing streame:then shal
ye sucke,ye shall be o borne vpon *her* sides, and
be ioyfull vpon *her* knees.
13 As one whom his mother comforteth, so
will I comfort you,and ye shall be comforted in
Ierusalem.
14 And when yee see this,your hearts shal re-
ioyce, and your p bones shall flourish like an
herbe:and the hand of the Lord shall be knowen
among his seruants,and *his* indignation against his
enemies.
15 For beholde,the Lord will come with fire,
and his charets like a whirlewinde, that he may
q recompence his anger with wrath,& his indigna-
tion with the flame of fire.
16 For the Lord will iudge with fire, and with
his sworde all flesh,and the slaine of the Lorde
shalbe many.
17 They that sanctifie r themselues, and puri-
fie themselues in the gardens behinde one *tree* in
the middes eating s swines flesh,and such abomi-
nation,euen the mouse,shall be consumed toge-
ther,sayeth the Lord.
18 For I *will visite* their works, and their ima-
ginations: *for* it shall come that I will gather all
nations, and tongues, and they shall come, and
see my t glorie.
19 And I will set a u signe among them, and
will send those that x escape of them,vnto the na-
tions of y Tarshish, z Pul,and a Lud, *and* to them
that drawe the b bowe, to c Tubal and d Iauan,
yles a farre off,that haue not heard my fame,nei-
ther haue seene my glorie,and e they shall declare
my glorie among the Gentiles.
20 And they shall bring al your f brethren for
an offering vnto the Lord out of all nations,vpon
g horses,and in charets,and in horselitters,and vp-
on mules,and swift beastes,to Ierusalem mine ho-
ly Mountaine,saith the Lord,as the children of If-
rael, offer in a cleane vessell in the House of the
Lorde.
21 And I will take of them for h Priestes, *and*
for Leuites,saith the Lord.

i This shall passe the capacitie of man to see such a multitude that shall come vp at once,meaning vnder the preaching of the Gospel, whereof they that come vp out of Babylon,were a figure.
k Declaring hereby,that as by his power and prouidence woman trauaileth and is deliuered:so hath he power to bring forth his Church at his time appointed.
l That ye may reioyce for all the benefits that God bestoweth vpon his Church.
m I will giue her felicitie,and prosperitie in great abundance.
n Reade Chap. 60.16.
o Ye shall be cherished as her dearely beloued children.
p Ye shall haue newe strength and newe beautie.
q This vengeance God beganne to execute at the destruction of Babylon,and hath euer continued it against the enemies of his Church and will doe till the last day,which shalbe the accomplishment thereof.
r Meaning,the hypocrites.
s Whereby are meant them that did maliciously transgresse the Lawe,by eating beastes forbidden, euen to the mouse which nature abhorreth.
t The Gentiles shall be partakers of that glorie, which before I shewed to the Iewes.
u I will make these that I chose, that they perish not with the rest of the infidels: whereby hee alludeth to the marking of the postes of his people,whom he preserued,Exod 12,7. x I will scatter the rest of the Iewes,which escape destruction,into diuers nations. y That is, Cicilia. z Meaning Affrica. a To wit, Lydia, or Asia minor. b Signifying, the Parthians. c Italie. d Grecia. e Meaning, the Apostles, disciples, and others which hee did first chose of the Iewes to preache vnto the Gentiles. f That is,the Gentiles,which by faith shall be made the children of Abraham, as you are. g Whereby hee meaneth that no necessarie meanes shall want, when God shall call the Gentiles to the knowledge of the Gospel. h To wit, of the Gentiles,as he did Luke,Timothie,and Titus first,and others after to preach his worde.

22 For

Hereby he signifieth the kingdome of Christ wherein his church shall be renued, and whereas before there were appointed seasons to sacrifice: in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

22 For as the newe [i] heauens, and the newe
earth which I wil make, shall remaine before me,
saith the Lord, so shall your seede and your name
continue.
23 And from moneth to moneth, and from
Sabbath to Sabbath shall all flesh come to wor-
ship before me, saith the Lord.
24 And they shall goe forth, and looke vpon
the [k] carkases of the men that haue transgressed a-
gainst me: for their [l] worme shall not die, neyther
shall their fire be quenched, and they shalbe an ab-
horring [m] vnto all flesh.

k As he that declared the felicitie that shalbe within the Church for the comfort of the godly, so doeth hee shewe what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shall euer gnawe them and neuer suffer them to bee at rest, Marke 9.44. m This is the iust recompence for the wicked, which contemning God and his worde, shall be by Gods iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Lawe, and gaue it to Iosiah. This Prophet had excellent gifts of God, & most euident reuelations of prophesie, so that by the cõmandement of the Lord he began very yong to prophesie, that is, in the thirteenth yere of Iosiah, & continued eighteene yere vnder the saide King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fourty yere, besides the time that he prophecied after the captiuitie. In this booke he declareth with teares, & lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnes, subtiltie, cruelty, excesse, rebellion & contempt of Gods word, and for the consolation of the Church, reueileth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophets do admonish them most plainely of their destruction. Next how the Prophets & ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shewe himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lorde. 11 The Lorde sheweth him the destruction of Ierusalem. 17 He commaundeth him to preach his word without feare.

THe [a] wordes of Ieremiah the sonne
of [b] Hilkiah *one* of the Priests that
were at [c] Anathoth in the lande of
Beniamin.
2 To whom the [d] worde of the
Lorde came in the dayes of Iosiah
the sonne of Amon King of Iudah in the thir-
teenth yeere of his reigne:
3 And also in the dayes of Iehoiakim the
[e] sonne of Iosiah King of Iudah vnto the ende of
the eleuenth yeere of Zedekiah, the sonne of Iosi-
ah King of Iudah, *euen* vnto the carrying away of
Ierusalem captiue in the fift [f] moneth.
4 Then the word of the Lord came vnto me,
saying,
5 Before I [g] formed thee in the wombe, I
knew thee, and before thou camest out of the
wombe, I sanctified thee, *and* ordeined thee to be
a Prophet vnto the [h] nations.
6 Then said I, [i] Oh, Lord God, behold, I can
not speake, for I am a childe,
7 But the Lord said vnto me, Say not, I am a
childe: for thou shalt goe to all that I shall send
thee, and whatsoeuer I command thee, shalt thou
speake.
8 Be not afraide of their faces: for I am with
thee to deliuer thee, saith the Lord.
9 Then the Lorde stretched out his hand and
[k] touched my mouth, and the Lord said vnto me,
Behold, I haue put my words in thy mouth.
10 Beholde, this day haue I set thee ouer the
[l] nations and ouer the kingdomes to plucke vp,
and to roote out, and to destroy and throw down,
to builde, and to plant.
11 After this the worde of the Lord came vn-
to me, saying, Ieremiah, what seest thou? And I
said, I see a [m] rod of an almond tree.
12 Then sayde the Lorde vnto me, Thou hast
seene aright: for I will hasten my worde to per-
forme it.
13 Againe the worde of the Lorde came vnto
me the second time, saying, What seest thou? And
I saide, I see a seething [n] pot looking out of the
North.
14 Then saide the Lorde vnto me, Out of the
[o] North shall a plague be spred vpon all the inha-
bitants of the land.
15 For loe, I will call all the families of the
kingdomes of the North, saith the Lord, and they
shall come, and euery one shal set his throne in the
entring of the gates of Ierusalem, and on all the
walles thereof round about, and in all the cities of
Iudah.
16 And I will declare vnto them my [p] iudge-
ments touching all the wickednesse of them that
haue forsaken me, and haue burnt incense vnto o-
ther gods, and worshipped the works of their owne
handes.
17 Thou therefore trusse vp thy loynes, and
arise and speake vnto them all that I commaunde

a That is, the sermons & prophesies. b Which is thought to be he that founde the booke of the Law vnder King Iosiah, 2.King.22.8. c This was a citie about three miles distant from Ierusalem, and belonged to the Priestes the sonnes of Aaron, Iosh.21.18. d This is spoken to confirme his vocation and office: forasmuch as he did not presume of himselfe to preache, and prophesie, but was called thereunto by God. e Meaning the nephewe of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that raigned no longer. f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchad nezzar. g The scripture vseth this maner of speach to declare, that God hath appointed his ministers to their offices before they were borne, as Isa.49.1. gal 1.15. h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. i Considering the great iudgements of God, which according to his threatnings should come vpon the world, he was moued with a certeine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa.6.11. Exod.3.11 and 4.1.

k Which declareth, that God maketh them meete, and assureth them, whom he calleth to set forth his glorie: giuing them all meanes necessarie for the same, Exod.4.12. Isa.6.7. l He sheweth what is the autoritie of gods true ministers, which by his word haue power to beate downe whatsoeuer lifteth it selfe vp against God: and to plant and assure the humble, and such as giue them selues to the obedience of Gods worde, 2.Corinth.10.4. ebre.4.12. and these are the keyes which Christ hath left to loose and bind, Mat.18 18. m He ioyneth the signe with the worde for a more ample confirmation: signifying by the rod of the almond tree, which first buddeth, the haste is comming of the Babylonians against the Iewes. n Signifying, that the Caldeans, and Assyrians should be as a pot to seethe the Iewes, which boyled in their pleasures and lusts. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion. p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles.

thee

thee: be not afraide of their faces, lest I q destroy thee before them.

18 For I, beholde, I this day haue made thee a defenced citie, and an r yron pillar and walles of brasse against the whole land, against the Kings of Iudah, and against the princes thereof, against the Priestes thereof and against the people of the lande.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, sayth the Lord.

q Which declareth that Gods vengeance is prepared against them, which dare not execute their duetie faithfully, either for feare of man, or for any other cause, 1.Cor.9.16.
r Signifying on the one part, that the more that Satan, and the world rage against Gods ministers, the more present will he be to helpe them, Iosh.1.5. hebr.13.5. and on the other part, that they are vtterly vnmeete to serue God, and his Church, which are afraide, and doe not resist wickednesse, whatsoeuer danger depende thereon, Isa.50.7. Ezek 3.8.

CHAP. II.

2 God rehearseth his benefites done vnto the Iewes. 8 Against the Priests and false Prophets. 12 The Iewes are destroyed, because they forsake God.

Moreouer, the worde of the Lorde came vnto me, saying,

2 Goe, and crie in the eares of Ierusalem, saying, Thus sayeth the Lord, I remember thee, with the a kindnesse of thy youth *and* the loue of thy marriage, when thou wentest after me in the wildernesse b in a land that was not sowen.

3 Israel *was as* a thing c halowed vnto the Lord, *and* his first fruits: all they d that eat it, shall offend: euil shal come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus sayth the Lord, What iniquitie haue your fathers founde in mee, that they are gone e farre from mee, and haue walked after vanitie, and are become f vaine?

6 For they saide not, Where is the Lord that brought vs vp out of the land of Egypt? that led vs through the wildernesse, through a desert, and waste land, through a drie land, and g by the shadow of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eat the fruit thereof, and the commodities of the same: but when yee entred, ye defiled h my land, and made mine heritage an abomination.

8 The priests said not, i Where is the Lord? and they that should minister the k Lawe, knewe me not: the l pastours also offended against me, and the Prophets prophecied in m Baal, and went after *things* that did not profite.

9 Wherefore I will yet n pleade with you, saith the Lorde, and I will pleade with your childrens children.

10 For goe yee to the yles of o Chittim, & beholde, and sende vnto p Kedar, and take diligent heede, and see whether there be such things.

11 Hath *any* nation changed their gods, which yet are no gods? but my people haue chāged their q glorie, for that which doeth not r profite.

12 O ye s heauens, be astonied at this: bee afraid and vtterly confounded, saith the Lord.

13 For my people haue committed two euils: they haue forsaken mee t the fountaine of liuing waters, to digge them pittes, *euen* broken pittes, that can hold no water.

14 Is Israel a u seruant, or is hee borne in the house? why *then* is he spoiled?

15 The x lions roared vpon him *&* yelled, and they haue made his land waste: his cities are burnt without y an inhabitant.

16 Also the children of z Noph and Tahapanes haue a broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when he b led thee by the way?

18 And what hast thou now to do in the way of c Egypt? to drinke the water of Nilus? or what makest thou in the way of Asshur? to drinke the water of the d Riuer?

19 Thine owne wickednes shall e correct thee, and thy turnings backe shal reprooue thee: know therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare *is* not in thee, sayeth the Lorde God of hostes.

20 For of olde time I haue broken thy yoke, *and* burst thy bondes, and thou saidest, f I will no more transgresse, but *like* an harlot thou runnest about vpon all hie hilles, and vnder all greene trees.

21 Yet I had planted thee, a noble vine, whose † plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with g nitre, and take thee much sope, *yet* thine iniquitie is marked before me, sayth the Lord God.

23 Howe canst thou say, I am not polluted, neither haue I h followed Baalim? beholde thy waies in the valley, & know, what thou hast done: *thou art like* a swift i dromedarie, that runneth by his wayes:

24 *And as* a wilde k asse, vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselues, *but* wil finde her in her l moneth.

25 Keepe thou thy feete from m barenesse, and thy throte from thirst: but thou saidest desperately, No, for I haue loued strangers, and them will I followe.

26 As the n theefe is ashamed, when he is foūd, so is the house of Israel ashamed, they, their kings, their princes and their Priests, and their Prophets,

27 Saying to a tree, Thou art my o father, and to a stone, Thou hast begotten me: for they haue turned their back vnto me, & not their face: but in the time of their troble they wil say, Arise, & help vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee

a According to that grace, and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek.16.8.
b When I had deliuered thee out of Egypt.
c Chosen aboue all other to serue the Lord only, and the first offered to the Lorde of all other nations.
d Whosoeuer did chalenge this people, or els did annoy them, was punished.
e That is, fallen to most vile idolatrie.
f Altogether giuen to vanitie, and are become blinde and insensible as the idoles, that they serue.
g Where for lacke of all things necessarie for life, ye coulde looke for nothing euery houre but present death.
h By your idolatrie, and wicked maners, Psal.78.58. and 106.38.
i They taught not the people to seeke after God.
k As the Scribes, which should haue expounded the Law to the people.
l Meaning, the princes and ministers: signifying that all estates were corrupt.
m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.
n Signifying that he would not as he might, straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent.
o Meaning, the Grecians and Italians.
p Vnto Arabia.
q That is, God which is their glory, and who maketh them glorious aboue all other people: reprooning the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.
r Meaning, the idoles, which were their destruction, Psal.106.36.
s Hee sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same.
t Signifying, that when men forsake Gods woorde, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Iona 2.8. zecha.10.2.
u Haue I ordered them like seruantes, and not like dearely beloued children? Exo.4.22. therefore it is their fault onely, if the enemie spoile them.
x The Babylonians, Caldeans, and Assyrians.
y Not one shall be left to dwel there.
z That is, the Egyptians: for these were two great cities in Egypt.
a Haue grieuously vexed thee at sundry times.
b Shewing, that God would haue still led them aright, if they would haue followed him.
c To seeke helpe of man, as though God were not able ynough to defende thee, which is to drinke of the puddles, and to leaue the fountaine, reade Isa.31.1.
d To wit, Euphrates.
e Meaning, that the wicked are insensible till the punishment for their sinne waketh them, as vers.26. Isa.3.9.
f When I deliuered thee out of Egypt, Exod.19.8. Deut.5.27. Iosh.24.16. ez.10.12. ne.8.6.
† Ebr. seede most all true.
g Though thou vse all the purifications and ceremonies of the Lawe, thou canst not escape punishment, except thou turne to mee by faith, and repentance.
h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice.
i He compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleis and hilles are full of their idolatrie.
k He compareth the idolaters to a wilde asse: for she can neuer be tamed, nor yet wearied: for as she runneth, shee can take her winde at euery occasion.
l That is, when she is with foale, and therefore the hunters waite their time: so though thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shal be at the full, God will meete with thee.
m Hereby hee warneth them that they should not goe into strange countreis to seeke helpe: for they shoulde but spend their labour, and hurt themselues, which is here meant by the bare foote and thirst, Isa.57.10.
n As a theefe will not acknowledge his fault, till hee be taken with the deede, and ready to be punished, so they will not confesse their idolatrie, till the plagues due to the same light vpon them.
o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

in the time of thy trouble: for according p to the
nomber of thy cities, are thy gods, O Iudah.
29 Wherefore will q ye pleade with me? ye all
haue rebelled against me, sayth the Lord.
30 I haue smitten your children in vaine, they
receiued no correction: your r owne sworde hath
deuoured your Prophets like a destroying lyon.
31 O generation, take heede to the worde of
the Lord: haue I bene *as* a s wildernesse vnto Is-
rael? or a lande of darkenesse? Wherefore sayeth
my people *then*, We are lordes, t we will come no
more vnto thee?
32 Can a maid forget her ornament, or a bride
her attire? yet my people haue forgotten me, daies
without number.
33 Why doest thou prepare thy way, to u seeke
amitie? euen therefore will I teach *thee*, that thy
waies *are* wickednesse.
34 Also in thy x wings is founde the blood of
the soules of ye poore innocents: I haue not found
it in holes, but vpon all these *places*.
35 Yet thou saiest, Because I am giltlesse, surely
his wrath shall turne from me: beholde, I will en-
ter with thee into iudgement, because thou saiest,
I haue not sinned.
36 Why runnest thou about so much to
change thy wayes? for thou shalt be confounded
of Egypt, y as thou art confounded of Asshur.
37 For thou shalt goe forth from thence, and
thine hands vpon z thine head, because the Lorde
hath reiected thy confidence, and thou shalt not
prosper thereby.

p Thou thoughtest that thy gods of blocks & stones could haue holpen thee, because they were many in number and present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plague, Chap. 11.13.
q As though I did you iniurie in punishing you, seeing that your faultes are so euident.
r That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Isaiah, &c.
s Haue I not giuen them abundance of all things?
t But will trust in our owne power and policie.
u With strangers.
x The Prophets & the faithfull are slaine in euery corner of your countrey.
y For the Assyrians had taken away ye ten tribes out of Israel, & destroyed Iudah, euen vnto Ierusalem: and the Egyptians slewe Iosiah and vexed the Iewes in sundry sortes.
z In signe of lamentation, as 2.Sam.13.19.

CHAP. III.

God calleth his people vnto repentance. 14 Hee promiseth the restitution of his Church. 20 He reprooueth Iudah and Israel, comparing them to a woman disobedient to her husband.

THey a say, If a man put away his wife, and she
goe from him, and become another mans,
shall hee returne againe vnto her? shall not this
land b be polluted? but thou hast played the har-
lot with many c louers: yet d turne againe to me,
sayeth the Lord.
2 Lift vp thine eyes vnto the hie places, and
beholde, where thou hast not played the harlot:
thou hast sit *waiting* for them in the waies, as the
e Arabian in the wildernesse: and thou hast pol-
luted the lande with thy whoredomes, and with
thy malice.
3 Therefore the showres haue bene restrai-
ned, and the f latter raine came not, and thou had-
dest a g whores forehead: thou wouldest not bee
ashamed.
4 Diddest thou not stil crie h vnto me, Thou
art my father, *and* the guide of my youth?
5 Wil he keepe *his anger* for euer? will he re-
serue it to the ende? thus hast thou spoken, but
thou doest euill, euen more and more.
6 The Lord saide also vnto me, in the dayes of
Iosiah the King, Hast thou seene what this rebell
i Israel hath done? *for* she hath gone vp vpon eue-
ry high mountaine, and vnder euery greene tree,
and there plaied the harlot.
7 And I sayde, when shee had done all this,
Turne thou vnto me: but she returned not, as her
rebellious sister Iudah sawe.
8 When I sawe, howe that by all occasions
rebellious Israel had plaied the harlot, I cast k her
away, and gaue her a bill of diuorcement: yet her
rebellious sister Iudah was not afraide, but shee
went also, and plaied the harlot.
9 So that for the l lightnesse of her whore-
dome shee hath euen defiled the lande: for shee
hath committed fornication with stones and
stockes.
10 Neuerthelesse for all this, her rebellious si-
ster Iudah hath not returned vnto me with m her
whole heart, but fainedly, saith the Lord.
11 And the Lord said vnto me, The rebellious
Israel hath n iustified her selfe more then the re-
bellious Iudah.
12 Goe and crie these woordes towarde o the
North and say, Thou disobedient Israel, returne,
sayeth the Lorde, *and* I will not let my wrath fall
vpon you: for I am mercifull, saith the Lorde, and
I will not alway keepe *mine anger*.
13 But knowe thine iniquitie: for thou hast
rebelled against the Lord thy God, & hast p scat-
tered thy wayes to the strange *gods* vnder euery
greene tree, but yee would not obey my voyce,
saith the Lord.
14 O yee disobedient children, turne againe,
sayeth the Lorde, for I am your Lorde, and I will
take you one of a citie and two of a tribe and will
bring you to Zion,
15 And I will bring you pastours according to
mine heart, which shal feede you with knowledge
and vnderstanding.
16 Moreouer, when yee be increased and mul-
tiplied in the land, in those daies, saieth the Lorde,
they shall say no more, The q Arke of the coue-
nant of the Lorde: for it shall come no more to
minde, neither shall they remember it, neither
shall they visite it, for that shalbe no more done.
17 At that time they shall call Ierusalem, r The
throne of the Lorde, & all the nations shall be ga-
thered vnto it, *euen* to the Name of the Lorde in
Ierusalem: and thence foorth they shall follow no
more the hardnesse of their wicked heart.
18 In those daies ye house of Iudah shall walke
with the house of Israel, and they shall come to-
gether out of the lande of the s North, into the
lande, that I haue giuen for an inheritance vnto
your fathers.
19 But I saide, How did I take thee for chil-
dren and giue thee a pleasant lande, *euen* the glo-
rious heritage of the armies of the heathen, and
saide, Thou shalt call me, *saying*, My father, and
shalt not turne from me?
20 But *as* a woman rebelleth against her t hus-
band: so haue ye rebelled against me, O house of
Israel, saith the Lord.
21 u A voice was heard vpon the hie places,
weeping and supplications of the children of Is-
rael: for they haue peruerted their way, *and* for-
gotten the Lord their God.
22 O yee disobedient children, returne *and* I
wil heale your rebellions. x Behold, we come vn-
to thee, for thou art the Lord our God.
23 Truely *the hope* of the hilles *is* but vaine, *nor*
the multitude of mountaines: but in the Lorde
our God is the health of Israel.
24 For confusion hath deuoured our y fathers
labour, from our youth their sheepe, and their bul-
lockes, their sonnes and their daughters.
25 Wee lie downe in our confusion, and our

a According as it is written, Deut. 24.4.
b If he take such one to wife again.
c That is, with idoles, and with them, whom thou hast put thy confidence in.
d And I will not cast thee off, but receiue thee, according to my mercie.
e Which dwelleth in tentes and waiteth for them that passe by to spoyle them.
f As God threatned by his Lawe, Deut. 28.24.
g Thou wouldest neuer be ashamed of thine actes and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will crie vnto God and vse outwarde prayer as the godly doe, but because they turne not from their euill, they are not heard, Isa. 58.3,4.
i Meaning, the ten tribes.

k And gaue her vnto the hands of the Assyrians.
l The Ebrewe worde may either signifie lightnesse and wantonnes, or noise and brute.
m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but shee was neuer truely touched, or wholly reformed, as appeared when occasion was offred by any wicked prince.
n Israel hath not declared her selfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.
o Whereas the Israelites were now kept in captiuitie by the Assyrians, to whome he promiseth mercie, if they will repent.
p There was no way, which thou diddest not haunt to seeke after the idoles, and to trot a pilgrimage.
q This is to be vnderstand of the comming of Christ: for then they shall not seeke the Lorde by ceremonies, and all figures shall cease.
r Meaning the Church, where the Lorde will be present to the worldes ende, Matt. 28.20.
s Where they are now in captiuitie.
t The Ebrewe worde signifieth a friende or companion, and here may be taken for a husbande, as it is vsed also, Hosea 3.1.
u Signifying, that God, whome they had forsaken, woulde bring their enemies vpon them, who should leade them captiue and make them to crie and lament.
x This is spoken in the person of Israel to the shame of Iudah, which staied so long to turne vnto God.
y For their idolatrie Gods vengeance hath light vpon them and theirs.

shame

shame couereth vs: [z] for we haue sinned against
the Lord our God, we and our fathers from our
youth, euen vnto this day, and haue not obeyed
the voyce of the Lord our God.

z They iustifie not themselues, or say that they would followe their fathers, but condemne their wicked doings and desire forgiuenes of the same, 1.Ezra.9.7.21 Psal.106.6.Isa.64.6.

CHAP. IIII.

1 True repentance. 4 Hee exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophecied, for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, [a] returne vnto me,
saith the Lorde: and if thou put away thine
abominations out of my sight, then shalt thou not
remoue.
2 And thou shalt [b] sweare, The Lord liueth
in trueth, in iudgement, and in righteousnesse, and
the nations shall be blessed in him, and shal glorie
in him.
3 For thus saith the Lorde to the men of Iudah,
and to Ierusalem,
4 Breake vp [c] your fallowe ground, and sowe
not among the thornes: bee circumcised to the
Lord, & take away the foreskinnes of your hearts,
ye men of Iudah, and inhabitants of Ierusalem, lest
my wrath come foorth like fire, and burne, that
none can quench it, because of the wickednes of
your inuentions.
5 [d] Declare in Iudah, and shew forth in Ierusalem,
and say, Blowe the trumpet in the land, cry,
and gather together, and say, Assemble your selues,
and let vs go into strong cities.
6 Set vp the standart in Zion: [e] prepare to
flee, *and* stay not: for I will bring a plague from
the North, and a great destruction.
7 The [f] lyon is come vp from his denne, and
the destroyer of the Gentiles is departed, *and* gone
forth of his place to lay thy lande waste, *and* thy
cities shalbe destroyed without an inhabitant.
8 Wherefore girde you with sackecloth: lament,
and howle, for the fierce wrath of the Lord
is not turned backe from vs.
9 And in that day, saieth the Lorde, the heart
of the King shal perish, and the heart of the princes
and the Priestes shall be astonished, and the
[g] Prophets shal wonder.
10 Then saide I, Ah, Lord God, surely thou hast
[h] deceiued this people and Ierusalem, saying, Yee
shall haue peace, and the sword pereeth vnto the
heart.
11 At that time shall it be saide to this people
and to Ierusalem, A drie [i] winde in the hie places
of the wildernes *commeth* toward the daughter of
my people, *but* neither [k] to fanne nor to clense.
12 A mightie winde shall come vnto me from
those *places*, *and* nowe will I also giue sentence
vpon them.
13 Beholde, he shall come vp as the [l] cloudes,
and his charets *shalbe* as a tempest: his horses are
lighter then eagles. [m] Woe vnto vs, for we are destroyed.
14 O Ierusalem, wash thine heart from wickednes,
that thou mayest be saued: how long shal
thy wicked thoughts remaine within thee?
15 For a voyce declareth from [n] Dan, and publisheth
affliction from mount [o] Ephraim.

a That is, wholy, and without hypocrisie, Ioel 2.12. not dissembling to turne and serue God as they doe which serue him by halues, as Hose.7.16.
b Thou shalt detest the name of Idoles, Psal.16.4. and shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glory, and profite others: and here, by swearing he meaneth the true religion of God.
c He willeth them to plucke vp the impiety and wicked affection and worldly respects out of their heart, that the true seede of Gods worde may be sowen therein, Hos.10.12. and this is the true circumcision of the heart, Deut.10.16. rom.2.29. col.2.11.
d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent and turne to the Lord.
e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shal be too late, 2.King.25.4.
f Meaning, Nebuchad-nezzar King of Babylon, 2.King.24.1.
g That is, the false prophets which still prophecied peace and security.
h By the false prophets, which promised peace and tranquilitie: and thus thou hast punished their rebellious stubbernesse by causing them to hearken vnto lies which would not beleeue thy trueth, 1.King.22.23. Ezek.14.9. 2 Thess.2.11. i The Northwinde whereby he meaneth Nebuchadnezzar. k But to cary away both corne and chaffe. l Meaning, that Nebuchadnezzar shoulde come as suddenly, as a cloude that is caried with the winde. m This is spoken in the person of all the people, who in their affliction should cry thus. n Which was a citie in the vtmost border of Israel Northward toward Babylon. o Which was in the mid way betweene Dan and Ierusalem.

16 Make ye mention of the heathen, *and* publish
in Ierusalem, Beholde, the skoutes come from
a farre countrey, and crie out against the cities of
Iudah.
17 They haue compassed her about as the
watchmen of the [p] fielde, because it hath prouoked
me vnto wrath, saith the Lord.
18 Thy wayes and thine inuentions haue procured
thee these thinges, such is thy wickednesse:
therefore it shall be bitter, therefore it shall perce
vnto thine heart.
19 My bely, [q] my bely, I am pained, euen at
the very heart: mine heart is troubled within me:
I cannot bee still: for my soule hath heard the
sounde of the trumpet, *and* the alarme of the
battell.
20 Destruction vpon destruction is cryed, for
the whole lande is wasted: suddenly are my [r] tents
destroyed, *and* my curtaines in a moment.
21 Howe long shall I see the standert, *and*
heare the sound of the trumpet?
22 For my people is foolish, they haue not
knowen me: they are foolish children, and haue
none vnderstanding: [s] they are wise to doe euill,
but to doe well they haue no knowledge.
23 I haue looked vpon the earth, and lo, it was
without forme and [t] voyde: and to the heauens,
and they had no light.
24 I behelde the mountaines, and loe, they
trembled, and all the hilles shooke.
25 I behelde, and loe, there was no man, and
all the birdes of the heauen were departed.
26 I behelde, and loe, the fruitfull place *was* a
wildernesse, and all the cities thereof were broken
downe at the presence of the Lorde, and by his
fierce wrath.
27 For thus hath the Lorde saide, The whole
lande shalbe desolate: yet wil I [u] not make a full
ende.
28 Therefore shall the earth mourne, and the
heauens aboue shall be darkened, because I haue
pronounced it: I haue thought it, and will not repent,
neither wil I turne backe from it.
29 The whole citie shall flee, for the noyse of
the horsemen and bowe men: they shall goe into
thickets, and clime vp vpon the rockes: euery city
shalbe forsaken, and not a man dwell therein.
30 And when thou shalt be destroyed, what
wilt thou doe? Though thou [x] clothest thy selfe
with skarlet, though thou deckest thee with ornaments
of golde, though thou paintest thy face
with colours, yet shalt thou trimme thy selfe in
vayne: *for* thy louers will abhorre thee *and* seeke
thy life.
31 For I haue heard a noyse as of a woman trauailing,
or as one labouring of her first child, *euen*
the voyce of the daughter Zion that sigheth *and*
stretcheth out her handes: [y] woe is me nowe: for
my soule fainteth because of the murtherers.

p Which keepe the fruits so straitly, that nothing can come in nor out: so should the Babylonians compasse Iudah.
q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the partes of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.
r Meaning, the cities, which were as easily cast downe as a tent.
s Their wisedome and policie tend to their owne destruction, and pulleth them from God.
t By these maner of speeches hee sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tydings, seeing that the insensible creatures are moued therewith, as if the order of nature should be changed, Isa.13.10. and 24.23. Eze.32.7. Ioel 2.31. & 3.15.
u But for his mercies sake hee will reserue himselfe a residue to be his Church, and to prayse him in earth, Isai.1.9.
x Neither thy ceremonies nor riche giftes shal deliuer thee.
y As the Prophets were moued to pitie the destruction of their people, so they declared it to the people to moue them to repentance, Isai.22.4. chap.9.1.

CHAP. V.

1 In Iudah no righteous man is founde neither among the people nor the rulers. 15 Wherefore Iuda is destroyed of the Caldeans.

RVnne to and fro by the streetes of Ierusalem,
and beholde nowe, and knowe, and inquire in
the open places thereof, if ye can finde a man, *or*
if there be any that executeth iudgement, and seeketh
the trueth, and I wil spare [a] it.
2 For though they say, The [b] Lord liueth, yet
doe they sweare falsely.

a That is, the city.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is conteined the true religion.

3 O Lord,

3 O Lord, are not thine eies vpō the c truth?
thou hast d striken them, but they haue not so-
rowed: thou hast consumed them, but they haue
refused to receiue correction: they haue made their
faces harder then a stone, and haue refused to re-
turne.
4 Therfore I said, Surely they are poore, they
are foolish, for they know not the way of the Lord,
nor the iudgement of their God.
5 I will get me vnto the e great men, and will
speake vnto them: for they haue knowen the way
of the Lord, and the iudgement of their God: but
these haue altogether broken the yoke, and burst
the bondes.
6 Wherfore f a lyon out of the forest shal slay
them, and a wolfe of the wildernesse shall destroy
them: a leopard shal watch ouer their cities: euery
one that goeth out thence, shalbe torne in pieces,
because their trespasses are many, and their rebelli-
ons are increased.
7 How should I spare thee for this? thy chil-
dren haue forsaken me, and g sworne by them that
are no gods: though I fed them to the full, yet
they committed adulterie, and assembled them-
selues by companies in the horlots houses.
8 They rose vp in the morning like fed hor-
ses: for euery man * neyed after his neighbours
wife.
9 Shall I not visite for these things, sayth the
Lorde? Shall not my soule be auenged on such a
nation as this?
10 h Clime vp vpon their walles, and destroy
them, but make not a full ende: i take away their
batilments, for they are not the Lords.
11 For the house of Israel, and the house of Iu-
dah haue grieuously trespassed against me, saith the
Lord.
12 They haue k denied the Lorde, and saide, It
is not he, neither shall the plague come vpon vs,
neither shall we see sword nor famine.
13 And the Prophets shalbe as l wind, and the
worde is m not in them: thus shall it come vnto
them.
14 Wherefore thus sayeth the Lorde God of
hostes, Because ye speake such wordes, Behold, I
will put my wordes into n thy mouth, like a fire,
and this people shall be as wood, and it shall de-
uoure them.
15 Loe, I will bring a nation vpon you o from
farre, O house of Israel, saith the Lord, which is a
mightie nation, and an ancient nation, a nation
whose language thou knowest not, neither vnder-
standest what they say.
16 Whose quiuer is as an p open sepulchre: they
are all very strong.
17 And they shall eate thine haruest and thy
bread: they shal deuoure thy sonnes & thy daugh-
ters: they shal eate vp thy sheep and thy bullocks:
they shall eate thy vines and thy figge trees: they
shall destroy with the sworde thy fensed cities,
wherein thou didst trust.
18 Neuertheles, at those daies, saith the Lorde,
I will not make a full end of q you.
19 And when * ye shal say, Wherfore doeth the
Lord our God do these things vnto vs? then shalt
r thou answere them, Like as ye haue forsaken me
and serued strange gods in your land, so shall yee
serue strangers in a land that is not yours.
20 Declare this in the house of Iaakob, and
publish it in Iudah, saying,
21 Heare nowe this, O foolish people, and
† without vnderstanding, which haue * eyes and
see not, which haue eares and heare not.
22 Feare ye not me, saith the Lord? or will ye
not be afraide at my presence, which haue placed
the sand for the * bounds of the sea by the perpe-
tuall decree that it cannot passe it, and though the
waues thereof rage, yet can they not preuaile,
though they roare, yet can they not passe ouer it?
23 But this people hath an vnfaithfull and re-
bellious heart: they are departed and gone.
24 For they say not in their heart, Let vs
nowe feare the Lorde our God, that giueth
rayne both earely and late in due season: hee re-
serueth vnto vs the appoynted weekes of the har-
uest.
25 Yet your s iniquities haue turned away these
things, and your sinnes haue hindred good thinges
from you.
26 For among my people are founde wicked
persons, that lay wayte as he that setteth snares:
they haue made a pit, to catch men.
27 As a cage is full of birdes, so are their houses
full of deceite: thereby they are become great and
waxen rich.
28 They are waxen fat and shining: they doe
ouerpasse the deeds of the wicked: * they execute
no iudgement, no not the iudgement of the fa-
therlesse: yet they t prosper, though they execute
no iudgement for the poore.
29 Shall I not visite for these things, sayth the
Lord? or shal not my soule be auenged on such a
nation as this?
30 An horrible and filthie thing is committed
in the land.
31 The u Prophets prophesie lies, & the Priests
‖ receiue giftes in their handes, and my people de-
lite therein. What will ye then doe in the ende
thereof?

CHAP. VI.

1 *The comming of the Assyrians and Caldeans.* 16 *He exhor-
teth the Iewes to repentance.*

O Ye children of a Beniamin, prepare to flee
out of the middes of Ierusalem, and blow the
trumpet in b Tekoa: set vp a standart vpon c Beth-
haccerem: for a plague appeareth out of the North
and great destruction.
2 I haue compared the daughter of Zion to
d a beautiful and dainty woman.
3 The Pastors with their flocks shal come vn-
to her: they shall pitch their tents round about by
her, and euery one shall feede in his place.
4 f Prepare warre against her: arise, and let
vs goe vp toward the South: wo vnto vs: for the
day declineth, and the shadowes of the euening are
stretched out.
5 Arise, and let vs goe vp by night, and de-
stroy her palaces.
6 For thus hath the Lord of hostes said, Hewe
downe wood, and cast a mount against Ierusalem:
this citie must be visited: all oppression is in the
mids of it.
7 As the fountaine casteth out her waters, so
she casteth out her malice: g cruelty and spoyle is
continually heard in her before with sorowe and
strokes.
8 Be thou instructed, O h Ierusalem, lest my
soule depart from thee, lest I make thee desolate

c Doest not thou loue vprightnesse and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9. 13.
e He speaketh this to the reproch of them, which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchadnezzar and his armie.
g He sheweth that to sweare by any thing then by God, is to forsake him.
* Ezek. 22. 11.
h He commaundeth the Babylonians and enemies to destroy them.
i Reade Chap. 4. 27.
k Because they gaue no credite to the wordes of his Prophets, as Isa 28. 15.
l Their wordes shall be of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who shall kill many with their arrowes.
q Here the Lord declareth his vnspeakeable fauour toward his church, as Chap. 4. 27.
* Chap. 16. 10.
r Meaning, the Prophet Ieremiah.

† Ebr. without heart.
* Isa. 6. 9. matth. 13. 14. actes 28. 17. rom. 11. 8.
* Iob 26. 10.
s If there be any staye, that we receiue not Gods blessings in abundance, we must conside: that it is for our owne iniquities, Isa. 59. 1. 2.
* Isai. 1. 23. zech. 7. 9.
t They feele not the plague of God for it.
u Meaning, that there coulde be nothing but disorder, where the ministers were wicked persons and corrupt.
‖ Or, beare rule.
a He speaketh to them chiefly because they should take heede by the example of their brethren, the other halfe of their tribe, which were nowe caried away prisoners.
b Which was a citie in Iudah sixe miles from Bethlehem, 2. Chr. 11. 6.
c Reade Nehe. 3. 14.
d I haue intreated her gently, and giuen her abundance of all things.
e She shall be so destroyed, that the sheepe may bee fed in her.
f He speaketh this in the person of the Babylonians, which complaine that the time faylleth them before they haue brought their enterprises to passe.
g He sheweth the cause why it shoulde be destroyed, and how it commeth of themselues. h He warneth them to amend by his correction and to turne to him by repentance.

as a land, that none inhabiteth.

9 Thus sayeth the Lorde of hostes, They shall gather as a vine, the residue of Israel: turne [i] backe thine hand as the grape gatherer into the baskets.

i Hee exhorteth the Babylonians to be diligent to search out all and to leaue none.

10 Vnto whome shall I speake, and admonish that they may heare? beholde, their eares *are* [k] vncircumcised, and they cannot hearken: beholde, the worde of the Lord is vnto them as a reproche: they haue no delite in it.

k They delite to heare vaine things & to shut vp their eares to true doctrine.

11 Therefore I am full of the wrath of the Lorde: I am weary with holding it: [l] I will powre it out vpon the [m] children in the streete, and likewise vpon the assembly of the yong men: for the husbande shall euen bee taken with the wife, *and* the aged with him that is full of dayes.

l As the Lord had giuẽ him his word to be as a fire of his indignation to burne the wicked, Chap.5.14. so hee kindleth it now when he seeth that all remedies are past.

m None shall be spared.

12 And their houses *with* their lands, & wiues also shalbe turned vnto strangers: for I wil stretch out mine hand vpon the inhabitants of the land, sayeth the Lorde.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the Prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also ẏ hurt of ẏ daughter of my people with sweete woordes, saying, [n] Peace, peace, when there is no peace.

n When the people began to feare Gods iudgements, the false Prophets comforted them by flatterings, shewing that God would send peace and not warre.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither coulde they haue any shame: therefore they shall fall among the † slaine: when I shall visite them, they shalbe cast downe, sayth the Lord.

† Ebr. them that fal.

16 Thus sayeth the Lorde, Stand in the wayes and beholde, and aske for the [o] olde way, which is the good way, and walke therein, and yee shall finde rest for your soules: but they sayde, We wil not walke *therein*.

o Wherein the patriarkes and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth.

17 Also I set [p] watchmen ouer you, *which said*, Take heede to the sound of the trumpet: but they said, We will not take heede.

p Prophets which should warne you of the dangers that were at hand.

18 Heare therefore, yee [q] Gentiles, and thou Congregation knowe, what is among them.

q God taketh all the world to witnes and the insensible creatures of the ingratitude of the Iewes.

19 Heare, O earth, beholde, I will cause a plague to come vpon this people, *euen* the fruite of their owne imaginations: because they haue not taken heede vnto my words, nor to my Law, but cast it off.

20 To what purpose bringest thou me [r] incense from Sheba, and sweete calamus from a farre countrey? Your burnt offrings are not pleasant, nor your sacrifices sweete vnto me.

r Read Isa.1.11. and Amos 5.21.

21 Therefore thus sayeth the Lorde, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friende shall perish.

22 Thus sayeth the Lorde, Beholde, a people commeth from the [s] North countrey, and a great nation shall arise from the sides of the earth.

s From Babylon by Dan, which was North from Ierusalem.

23 With bowe and shield shal they be weaponed: they are cruell and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, *and* our handes waxe [t] feeble: sorrowe is come vpon vs, as the sorrowe of a woman in trauaile.

t For feare of the enemie: he speaketh this in the person of the Iewes.

25 Goe not foorth into the fielde, nor walke by the way: for the sword of the enemie *and* feare *is* on euery side.

26 O daughter of my people, girde thee with sackecloth, and wallowe thy selfe in the ashes: make lamentation, and bitter mourning *as* for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set [u] thee for a defence *and* fortresse among my people, that thou mayest knowe and trie their wayes.

u Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked as a founder doeth the pure metall from the drosse.

28 They are all rebellious traitours, walking craftily: *they are* brasse, and yron, they all are destroyers.

29 The [x] bellowes are burnt: the leade is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

x All the paine and labour that hath beene taken with them, is lost.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commaunded to shewe vnto the people the worde of God, which trusteth in the outwarde seruice of the Temple. 13 The euils that shall come to the Iewes, for the despising of their Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they should obey his worde.

The woordes that came to Ieremiah from the Lorde, saying,

2 Stande in the gate of the Lordes house and crie this woorde there, and say, Heare the woorde of the Lord, all ye of Iudah that enter in at these gates to worship the Lorde.

3 Thus sayth the Lorde of hostes, the God of Israel, * Amend your waies and your workes, and I will let you dwell in this place.

* Chap.26.13.

4 Trust not in [a] lying woordes, saying, The Temple of the Lorde, the Temple of the Lorde: this is the Temple of the Lord.

a Beleeue not the false Prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserue you, and so nourish you in your sinne and vaine confidence.

5 For if you amende *and* redresse your wayes and your woorkes: if you execute iudgement betweene a man and his neighbour,

6 *And* oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then [b] will I let you dwell in this place in the lande that I gaue vnto your fathers, for euer and euer.

b God sheweth on what condition he made his promes to this Temple: that they should be an holy people vnto him as hee would be a faithfull God to them.

8 Beholde, you trust in lying woordes, that cannot profite.

9 Will you steale, murder, and commit adulterie, and sweare falsely and burne incense vnto Baal, and walke after other gods whome yee knowe not?

10 And come and stande before me in this House, whereupon my Name is called, and say, Wee are deliuered, though we haue done all these abominations?

11 Is this House become [c] a denne of theeues, whereupon my Name is called before your eyes? Beholde, euen I see it, sayth the Lord.

c As theeues hid in holes and dennes thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holinesse therof, & that I can not see your wickednesse, Matt 21.13.

12 But goe yee now vnto my place which was in Shilo, [d] where I set my Name at the beginning, and beholde, what I did to it for the wickednesse of my people Israel.

d Because they depended so much on the Temple, which was for his promes, that hee would be present and defend them where ẏ Arke was, he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Priestes slaine and the people miserably discomfited, 1.Sam. 4.11. chap.26.6.

13 Therefore nowe because yee haue done all these woorkes, sayeth the Lorde, (and I [e] rose vp earely and spake vnto you: but when I spake, yee would not heare me, neither when I called, would [f] yee answere)

e That is, I neuer ceased to warne you as Isa 65.2 prouer.1.23. f He sheweth what is the onely remedie to redresse our faultes: to suffer God to leade vs into the way, and to obey his calling, Isa 66.4.

14 There-

14 Therefore wil I do vnto this House,where-
upon my Name is called,wherein also yee trust, e-
uen vnto the place that I gaue to you & to your
fathers,as I haue done vnto Shilo.
15 And I will cast g you out of my sight, as I
haue cast out all your brethren, *euen* the whole
seede of Ephraim.
16 Therfore thou shalt not h pray for this peo-
ple, neither lift vp crie or prayer for them,neither
intreate me,for I will not heare thee.
17 Seest thou not what they doe in the cities
of Iudah and in the streetes of Ierusalem?
18 The children gather wood, and the fathers
kindle the fire, and the women knede the dough
to make cakes to i the Queene of heauen and to
powre out drinke offerings vnto other gods, that
they may prouoke me vnto anger.
19 Doe they prouoke me to anger, sayeth the
Lorde, and not themselues to the confusion of
their owne faces?
20 Therefore thus sayeth the Lorde God, Be-
holde, mine anger and my wrath shall be powred
vpon this place, vpon man and vpon beast, and
vpon the tree of the fielde, and vpon the fruite
of the grounde, and it shall burne and not bee
quenched.
21 Thus sayth the Lorde of hostes,the God of
Israel, Put your burnt offerings vnto your sacri-
fices,and eate the flesh.
22 For k I spake not vnto your fathers, nor
commaunded them, when I brought them out of
the land of Egypt, concerning burnt offrings and
sacrifices.
23 But this thing commanded I them,saying,
Obey my voyce, and I will be your God, and yee
shalbe my people: and walke yee in all the wayes
which I haue commaunded you, that it may be
well vnto you.
24 But they would not obey, nor incline their
eare, but went after the counsels *and* the stubber-
nesse of their wicked heart, and went backewarde
and not forwarde.
25 Since the day that your fathers came vp
out of the lande of Egypt,vnto l this day, I haue
euen sent vnto you all my seruants the Prophets,
m rising vp earely euery day,and sending them.
26 Yet would they not heare me nor encline
their eare, but hardened their necke & did worse
then their fathers.
27 Therefore shalt thou speake all these words
vnto them, but they n will not heare thee: thou
shalt also crie vnto them, but they will not an-
swere thee.
28 But thou shalt say vnto them, This is a na-
tion that heareth not the voice of the Lorde their
God, nor receiueth discipline: trueth is perished,
and is cleane gone out of their mouth.
29 Cut off thine o haire,O Ierusalem,and cast
it away, and take vp a complaint on the hie pla-
ces: for the Lorde hath reiected and forsaken the
generation of his p wrath.
30 For the children of Iudah haue done euill
in my sight,sayth the Lorde: they haue set their a-
bominations in the House, whereupon my Name
is called,to pollute it.
31 And they haue built the hie place of q To-
pheth, which is in the valley of Ben-Hinnom to
burne their sonnes & their daughters in the fire,
which I r commaunded them not, neither came it
in mine heart.

g I will send you into captiuitie as I haue done Ephraim,that is the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auayle them, whiles they remaine in their obstinacie against God,and will not vse the meanes that he vseth to call them to repentance,Chap.11.14. and 14.11.

i That is,they sacrifice to ye sunne, moone and starres, which they called the Queene of heauen,Chap.44.17. 2.king.23.5.

k Shewing that it was not his chiefe purpose & intent, that they should offer sacrifices: but that they shoulde regarde,wherefore they were ordeined: to wit,to be ioyned to ye word as seales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was about fourteene hundreth yeeres.

m Read vers.13.

n Whereby hee sheweth that the pastours ought not to leaue their flockes in their obstinacie: for the Lorde will vse the meanes of his seruants to make the wicked more fautie and to proone his.

o In signe of mourning,as Iob 1.20. micah 1.6.

p Against whom hee had iust occasion to powre out his wrath.

q Of Topheth read 2.King.23.10.

r But commanded the contrary, as Leuit.18.21.& 20.3. deut.18.10.

32 Therefore beholde, the dayes come, sayeth
the Lord,that it shall no more be called Topheth,
nor the valley of Ben-Hinnom, but the valley of
slaughter: for they shall burie in Topheth til there
be no place.
33 And ye carkeises of this people shalbe meate
for the foules of the heauen and for the beastes of
the earth,and none shall fray them away.
34 * Then I will cause to cease from the cities
of Iudah and from the streetes of Ierusalem the
voice of mirth & the voice of gladnesse, the voice
of the bridegrome and the voice of the bride: for
the lande shalbe desolate.

* Ezek.26.13.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord mooneth the people to amendment. 10 Hee reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priests.

AT that time, sayeth the Lord,they shall bring
out the bones of the Kings of Iudah,and the
bones of their princes, & the bones of the Priests
and the bones of the Prophets, and the bones of
the inhabitants of Ierusalem out of their a graues.
2 And they shal spread them before the sunne
and the moone,and all the host of heauen, whom
they haue loued, and whome they haue serued,
and whome they haue followed,and whome they
haue sought, and whome they haue worshipped:
they shall not be gathered nor be buried,*but* shall
be as doung vpon the earth.
3 And death shall bee desired b rather then
life of all the residue that remayneth of this wic-
ked familie, which remaine in all the places where
I haue scattered them,sayeth the Lord of hostes.
4 Thou shalt say vnto them also, Thus sayeth
the Lorde, Shall they c fall and not arise? shall he
turne away and not turne againe?
5 Wherefore is this people of Ierusalem tur-
ned backe by a perpetuall rebellion? they gaue
themselues to deceit,*and* would not returne.
6 I hearkened and heard, *but* none spake a-
right: no man repented him of his wickednesse,
saying, What haue I done? euery d one turned to
their race,as the horse rusheth into the battell.
7 Euen the storke in the aire knoweth her ap-
pointed times, and the turtle and the crane and
the swallowe obserue the time of their comming,
but my people knoweth not the e iudgement of
the Lorde.
8 How doe yee say, Wee are wise, and the
Lawe f of the Lorde *is* with vs? Loe, certeinly
in vaine made he it, the penne of the scribes is in
vaine.
9 The g wise men are ashamed: they are afraid
and taken. loe,they haue reiected the word of the
Lord,and what wisedome is in them?
10 Therefore will I giue their wiues vnto o-
thers, *and* their fieldes to them that shall possesse
them: * for euery one from the least euen vnto
the greatest is giuen to couetousnesse, *and* from
the Prophet euen vnto the Priest, euery one dea-
leth falsely.
11 For they haue healed ye hurt of the daugh-
ter of my people with sweete woordes, saying,
h Peace,peace,when there is no peace.
12 Were they ashamed when they had com-
mitted abomination? nay, they were not asha-
med, neither could they haue any shame: there-
fore shall they fall among the slaine: when I
shall visite them, they shall be cast downe, sayeth
the Lord.

a The enemie for griedinesse of gaine shall rifle your graues,and lay you before those idoles,which in your life you worshipped,to see if they can helpe you.

b Because of the afflictions ye they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisie,and euery one followeth his owne fantasie without any consideration.

e Hee accuseth them in that that they are more ignorant of Gods iudgements then these birdes are of their appoynted seasons to discerne the cold,and heat, as Isa.1.3.

f The Lawe doeth not profite you, neither neede it to haue bene written for ought that you haue learned by it.

g They that seeme wise,may be ashamed of their ignorance: for all wisdome consisteth in Gods worde.

* Isa.56.11.chap.5.31.& 6.13.

h Read chap.6.14.

13 I will

13 I wil surely consume them, sayth the Lord:
there shalbe no grapes on the vine, nor figges on
the figtree, and the leafe shal fade, and things that
I haue giuen them, shall depart from them.
14 Why doe we stay? i assemble your selues,
and let vs enter into the strong cities, and let vs
be quiet there: for the Lord our God hath put vs
to silence and giuen vs water with k gall to drinke,
because we haue sinned against the Lord.
15 *We looked for peace, but no good *came*,
and for a time of health, and behold troubles.
16 The neying of his horses was heard from
l Dan, the whole land trembled at the noyse of
the neying of his strong *horses*: for they are come,
and haue deuoured the land with all that is in it,
the citie, and those that dwell therein.
17 For beholde, I will m sende serpents, *and*
cockatrices among you, which will not be char-
med, and they shall sting you, sayth the Lord.
18 I would haue n comforted my selfe against
sorowe, *but* mine heart is heauie in me.
19 Behold, the voyce of the cry of the daugh-
ter of my people *for feare of them* of a farre coun-
trey, Is not the Lord in Zion? is not her king in
her? Why o haue they prouoked mee to anger
with their grauen images, and with the vanities of
a strange *god*?
20 The p haruest is past, the sommer is ended,
and we are not holpen.
21 I am q sore vexed for the hurt of ẏ daugh-
ter of my people: I am heauie, *and* astonishment
hath taken me.
22 Is there no balme r at Gilead? is there no
Physition there? Why then is not the health of
the daughter of my people recouered?

i He speaketh in the person of the people, who when the enemie commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.
k That is, hath brought vs into extreme affliction, and thus they shal not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9.15. & 23.15.
* Chap. 14.19.
l Reade Chap. 4.15.
m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.
n Reade Chap. 4.19.
o Thus the Lord speaketh.
p The people wonder that they haue so long time looked for succour in vaine.
q The Prophet speaketh this.
r Meaning that no mans helpe or meanes could saue them: *for in* Gilead was precious balme, Chap 46.11. or els deriding ẏ vaine confidence of the people who looked for helpe at their Priestes, who should haue bene the Physitians of their soules, and dwelt at Gilead, Hose. 6.8.

CHAP. IX.

1 *The complaint of the Prophet for the malice of the people.* 24 *In the knowledge of God ought we onely to reioyce.* 26 *The vncircumcision of the heart.*

OH, that mine head were *full* of a water and
mine eyes a fountaine of teares, that I might
weepe day and night for the slaine of the daughter
of my people.
2 Oh, that I had in the wildernes a b cottage
of wayfaring men, that I might leaue my people,
and goe from them: for they be all c adulterers &
an assembly of rebels,
3 And they bende their tongues *like* their
bowes for d lyes: but they haue not courage for
the trueth vpon the earth: for they proceede from
euill to worse, and they haue not knowen mee,
sayth the Lord.
4 Let euery one take heede of his neighbour,
and trust you not in any e brother: for euery bro-
ther will vse deceite, and euery friend will deale
deceitfully,
5 And euery one will deceiue his friende, and
will not speake the trueth: *for* they f haue taught
their tongue to speake lies, and take great paynes
to doe wickedly.
6 Thine habitation is in the middes of decei-
uers: g because of *their* deceit they refuse to know
me, sayth the Lord.

a The Prophet sheweth the great compassion that he had toward this people, seeing that he coulde neuer sufficiently lament the destruction that he sawe to hang ouer them. Which is a special note to discerne the true pastours from the hirelings, Reade Chap. 4.19.
b Hee sheweth that this were more quietnesse and greater safetie for him to dwell among the wilde beasts then among the wicked people, saue that God hath inioyned him this charge.
c Vtterly turned from God.
d To belye and slander their neighbours.
e Meaning, that all were corrupt & none could find an honest man.
f They haue so practised deceite, that they can not forsake it.
g They had rather forsake God, then leaue their wicked trade.

7 Therefore thus sayth the Lorde of hostes,
Behold, I wil h melt them, & trie them: for what
should I *els* doe for the daughter of my people?
8 Their tongue * *is* an arowe shot out, *and*
speaketh deceite: one speaketh peaceably to his
neighbour with his mouth, but in his heart hee
layeth waite for him.
9 Shall I not visit them for these things, saith
the Lorde? or shall not my soule be auenged on
such a nation as this?
10 Vpon the i mountaines will I take vp a
weeping and a lamentation, and vpon the fayre
places of the wildernes a mourning, because they
are burnt vp: so that none can passe through
them, neither can men heare the voyce of the
flocke: both the foule of the aire, and the beast
are fled away *and* gone.
11 And I wil make Ierusalem an heape, *and* a
den of dragons, & I will make the cities of Iudah
waste, without an inhabitant.
12 Who is k wise, to vnderstand this? and to
whome the mouth of the Lorde hath spoken, euen
he shal declare it. Why doeth the land perish, *and*
is burnt vp like a wildernesse, that none passeth
through?
13 And the Lorde sayeth, Because they haue
forsaken my Lawe, which I set before them, and
haue not obeyed my voyce, neither walked there-
after,
14 But haue walked after the stubbernesse of
their owne heart, and after Baalims, which l their
fathers taught them,
15 Therefore thus sayth the Lorde of hostes,
the God of Israel, Beholde, I wil feede this people
with wormewood, and giue them waters of gall
m to drinke:
16 I will scatter them also among the heathen,
whom neither they nor their fathers haue know-
en, and I wil send a sword after them, till I haue
consumed them.
17 Thus sayeth the Lorde of hostes, Take
heede, and call for n the mourning women, that
they may come, and send for skilfull women that
they may come,
18 And let them make haste, & let them take
vp a lamentation for vs, that our eyes may cast
out teares and our eye liddes gush out of water.
19 For a lamentable noyse is heard out of Zi-
on, Howe are we destroyed, *and* vtterly confoun-
ded, for we haue forsaken the land, and our dwel-
lings o haue cast vs out.
20 Therefore heare the worde of the Lord, O
ye women, and let your eares regard the words of
his mouth, & p teach your daughters to mourne,
and euery one her neighbour to lament.
21 For death is come vp into our q win-
dowes, *and* is entred into our palaces, to destroy
the children without, and the yong men in the
streetes.
22 Speake, Thus sayth the Lorde, The carkei-
ses of men shall lye, euen as the doung vpon the
fielde, and as the handfull after the mower, and
none shall gather *them*.
23 Thus saith the Lord, Let not the r wise man
glory in his wisedome, nor the strong man glorie
in his strength, neither the riche man glory in
his riches.
24 But let him that glorieth, glorie in this,
that he vnderstandeth, and knoweth me: for I am
the Lorde, which f shewe mercie, iudgement, and

h With the fire of affliction.
* Psal. 28.3. and 120.4.
i Signifying that al the places about Ierusalem should be destroyed.
k Meaning, that they are all without sense and vnderstanding, & that God hath takẽ his spirit from them.
l He sheweth that the children can not excuse themselues by their fathers: for both father, and childe if they be wicked, shall perish.
m Reade Cha 8.14.
n Seeing you can not lament your owne finnes, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fayned teares may prouoke you to some sorow.
o As though they were wearie of vs, because of our iniquities, Leu. 18.28. and 20.22.
p He derideth the superstition of the women, which made an arte of mourning, and taught to weepe with fained teares.
q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure & most farre off then are they soonest taken,
r Forasmuch as none can saue him selfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who only can deliuer vs, 1. Cor. 1.31. 2 cor. 10.17.
f These three points are necessary to know aright: his mercy wherein consisteth our saluation: his iudgement, which he executeth continually against ẏ wicked: & his iustice, whereby he defendeth, & maintaineth the faithfull.

righteousnes in the earth: for in these things I delite, sayth the Lord.

25 Beholde, the dayes come, sayth the Lord, that I will visite all them, which are [t] circumcised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all *these* nations *are* vncircumcised, & al the house of Israel *are* vncircumcised in the heart.

t Meaning both Iewes & Gentiles, as in the next verse he sheweth the cause, reade Chap. 44.

CHAP. X.

2 The constellations of the starres are not to be feared. 5 The weakenesse of idoles, and of the power of God. 21 Their Pastours are become brute beastes.

Heare ye the worde of the Lord that hee speaketh vnto you, O house of Israel.

2 Thus saith the Lorde, Learne not the way of the heathen, & be not afraid for the [a] signes of heauen, though the heathen be afraid of such.

3 For the [b] customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the handes of the carpenter) with the axe,

4 And *another* decketh it [c] with siluer, and with golde: they fasten it with nailes, and hammers, that it fall not.

5 The *idoles* stande vp as the palme tree, but speake not: they are borne because they cannot go: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lorde: [d] thou art great, and thy Name *is* great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth *the dominion*: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: *for* the stocke is a [e] doctrine of vanitie.

9 Siluer plates are brought from Tarshish, & golde [f] from Vphaz, *for* the worke of the workeman, and the handes of the founder: the blewe silke, and the purple *is* their clothing: all these things are made by cunning men.

10 But the Lord *is* the God of trueth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods [g] that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisdome, and hath stretched out the heauen by his discretion.

13 Hee giueth by *his* voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to rayne, and bringeth forth the winde out of his treasures.

14 Euery man is a [h] beast by *his owne* knowledge: euery founder is confounded by the grauen image: for his melting is but falshood, and there is no breath therein.

15 They are vanitie, *and* the worke of errours: in the time of their visitation they shall perish.

16 The [i] portion of Iaakob *is* not like them: for he is the maker of all things, and Israel *is* the rodde of his inheritance: the Lorde of hostes *is* his Name.

17 ¶ [k] Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus sayth the Lorde, Beholde, at this time I will throwe as with a sling the inhabitants of the land, and will trouble them, and they shall finde it *so*.

19 Wo is me for my destruction, *and* my grieuous plague: but I thought, Yet it [l] is my sorowe, and I will beare it.

20 [m] My tabernacle is destroyed, and all my coardes are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastours [n] are become beasts, and haue not sought the Lorde: therefore haue they none vnderstanding: and all the *flockes* of their pastures are scattered.

22 Beholde, the noyse of the brute is come, & a great commotion out of the [o] North countrey to make the cities of Iudah desolate, *and* a denne of dragons.

23 O Lord, I knowe, that [p] the way of man is not in himselfe, neither *is it* in man to walke and to direct his steps.

24 O Lorde, correct mee, but with [q] iudgement, not in thine anger, least thou bring me to nothing.

25 Powre out [r] thy wrath vpon the heathen, that knowe thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob and deuoured him & consumed him, & haue made his habitation desolate.

a God forbiddeth his people to giue credite or feare the constellations and coniunctions of starres and planets, which haue no power of themselues, but are gouerned by him, and their secrete motions and influences are not knowen to man, and therefore there can be no certaine iudgement thereof, Deut. 18.9.

b Meaning not onely in the obseruation of the stars, but their Lawes and ceremonies whereby they confirme their idolatrie, which is forbidden, Deut. 12. 30.

c The Prophets vse thus plainely and simply to set forth the vile absurditie of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reade Isa. 44.12.

d Hee teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not only the euill that they ought to eschewe, but the good which they ought to folowe, Reue. 15.4.

e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errours and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, verse 15. & Habak. 2.18. calleth them the teachers of lyes: contrary to that wicked opinion, that they are the bookes of the lay people. f Whereas they found the best gold: shewing that they thought nothing too deare for their idols: some reade Ophir, as 1. Kin. 9.28. g This declareth, that all that hath bene in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and nowe with one sentence he instructeth them both howe to protest their owne religion against the idolaters, and how to answere them to their shame which should exhort them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memorial, whereas all the rest of his writing is Ebrew.

h The more that man thinketh to do any thing well by his owne wisdome, and not as God instructeth him, the more doth he proue himselfe to be a vile beast.

i By these words, Portion & rod, he signifieth their inheritāce: meaning, y God should be al sufficient for them: & that their felicitie cōsisted in him alone, & therefore they ought to renounce all other helpes, & succours as of idoles, &c. Deu 32.9. psa. 16.5.

k The Prophet willeth the Iewes to prepare themselues to this captiuitie, shewing that it was now at hand, that they should feele the things, whereof he had tolde them.

l It is my iust plague, and therefore I will take it patiently: whereby hee teacheth the people how to behaue themselues toward God.

m Hee sheweth howe Ierusalem shall lament.

n The gouernours and ministers.

o Reade Chap. 4. 15.

p Hee speaketh this because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem, Ezek. 21.21. therefore the Prophet sayeth, that this was the Lordes direction. q Considering that God had reueiled vnto him the certitude of their captiuitie, Chap. 7.16. he onely prayeth, that hee would punish them with mercy, which Isaiah calleth, in measure, Chap. 27.8. measuring his rods by their infirmitie, 1. Cor. 10.13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30.11. r Forasmuch as God cannot onely be knowen and glorified by his mercie, that hee vseth towarde his Church, but also by his iustice in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the worde of Gods couenant. 10 The people of Iudah, following the steppes of their fathers, worship strange gods. 15 The Lorde forbiddeth Ieremiah to pray for them.

The worde that came to Ieremiah from the Lord, saying,

2 Heare ye the wordes of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus sayeth the Lord God of Israel, [a] Cursed be the man that obeyeth not the wordes of this couenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey my voyce, and doe according to all these things, which I command you: so shall ye be my people, and I will be your God,

a He calleth the Iewes to the consideration of Gods mercies, who freely chose thē, made a couenāt of eternall felicitie with them, and how hee euer performed it on his behalfe, and howe they euer shewed thēselues rebellious and ingrate towarde him & brake it on their part, & so are subiect to the curse of the Lawe, Deut. 27.26.

5 That

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a lande, which floweth with milke and hony, as *appeareth* this day. Then answered [b] I and sayde, So be it, O Lord.

b Thus he speaketh in the person of the people, which agreed to the couenant.

6 Then the Lord saide vnto me, Cry all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare yee the words of this couenant, and doe them.

7 For I haue protested vnto your fathers, whẽ I brought them vp out of the land of Egypt vnto this day, [c] rising earely and protesting, saying, Obey my voyce.

c Reade Chap.7. 13.

8 Neuerthelesse they woulde not obey, nor encline their eare: but euery one walked in the stubbernesse of his wicked [d] heart: therefore I will bring vpon them all the [e] wordes of this couenant, which I commanded them to doe, but they did it not.

d According to his owne fantasie, and not as my word appoynted him.

e Meaning, the menaces and curses conteyned in the Lawe, Leuit. 26.14. deut.28. 16.

9 And the Lorde sayde vnto me, A [f] conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

f That is, a generall consent to rebell against me.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: *thus* the house of Israel, & the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus sayth the Lord, Beholde, I will bring a plague vpon them, which they shall not be able to escape, and though they crye vnto me, [g] I will not heare them.

g Because they will not pray with true faith and repentance, but for the smart & griefe, which they feele, Prou.1.28.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem goe, and crie vnto the gods vnto whome they offer incense, but they shall not bee able to helpe them in time of their trouble.

13 [h] For according to the number of thy cities were thy gods, O Iudah, and *according* to the number of the streetes of Ierusalem haue yee set vp altars of confusion, *euen* altars to burne incense vnto Baal.

h Reade Chap.2. 28.

14 Therfore thou shalt not pray [i] for this people, neither lift vp a crie, or prayer for them: for when they cry vnto mee in their trouble, I will not heare them.

i Reade Chap.7. 16.and 14 11.

15 What shoulde my [k] beloued *tarie* in mine house, seeing they haue committed abomination with many? and the holy flesh [l] goeth away from thee: yet when thou doest euill, thou reioycest.

k My people of Israel whome I haue hitherto so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reioyced in their wickednesse.

16 The Lorde called thy name, A greene oliue tree, faire, *and* of goodly fruite: *but* with [m] noyse and great tumult he hath set fire vpon it, and the branches of it are broken.

m Of the Babylonians and Caldeans.

17 For the Lorde of hostes that planted thee, hath pronounced a plague against thee, for the wickednes of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke me to anger in offering incense vnto Baal.

18 And the Lorde hath taught me, and I knowe it, *euen* then thou shewedst mee [n] their practises.

n Which went about priuily to conspire my death.

19 But I was like a lambe, *or* a bullocke, that is brought to the slaughter, and I knewe not that they had deuised thus against me, *saying*, Let vs [o] destroy the tree with the fruite thereof, and cut him out of the lande of the liuing, that his name may be no more in memory.

o Let vs destroy the Prophet and his doctrine. Some reade, let vs corrupt his meat with wood, meaning, poyson.

20 But O Lord of hostes, that iudgest righteously, and triest the reines and the heart, let me see thy [p] vengeance on them: for vnto thee haue I opened my cause.

p Thus he spake, not for hatred, but being moued with the Spirit of God, he desireth the aduancement of Gods glory and the verifying of his word, which is by the destruction of his enemies.

21 The Lorde therefore speaketh thus of the men of [q] Anathoth, (that seeke thy life, and say, [r] Prophecie not in the Name of the Lorde, that thou die not by our handes)

22 Thus therefore sayth the Lorde of hostes, Beholde, I will visite them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine,

23 And none of them shall remaine: for I wil bring a plague vpon the men of Anathoth, *euen* the yeere of their visitation.

q To wit, both the Priests and the rest of the people: for this towne was the Priestes and they dwelt in it, reade Chap.1.1. r Not that they coulde not abide to heare God named: (for herein they woulde shewe them selues most holy) but because they coulde not abide to be sharpely reproued, and therefore desired to be flattered, Isa.30.10. and to be maintained in their pleasures, Mich.2.11. and not to heare vice condemned, Amos 7.13.

CHAP. XII.

1 The Prophet merueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lorde threatneth destruction vnto the nations, that troubled Iudah.

O Lorde, if I dispute with thee, thou art [a] righteous: yet let mee talke with thee of *thy* iudgements: wherefore doeth the way of the wicked [b] prosper? *why* are all they in wealth that rebelliously transgresse?

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue reason of all his acts.

b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob.21.7. psalm. 37.1 and 73.3. Habac. 1.3.

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruite: thou art neere in their mouth, and farre from their [c] reines.

c They professe God in mouth, but denie him in heart, which is here meant by the reines, Isa.29.13 matth.15 8.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart towarde thee: pull them out like sheepe for the slaughter, and [d] prepare them for the day of slaughter.

d The Ebrewe word is, sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterwarde they shoulde the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercy.

4 Howe long shall the lande mourne, and the herbes of euery fielde wither, for the wickednesse of them that dwell therein? the beastes are consumed and the birdes, because they sayd, [e] He will not see our last ende.

5 If thou hast runne with the [f] footemen, and they haue wearied thee, then howe canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable lande, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue delt vnfaithfully with thee, and they haue cryed out altogether vpon thee: *but* beleeue them not, though they speake faire to thee.

7 I haue forsaken [g] mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto mee, as a [h] lion in the forest: it crieth out against mee, therefore haue I hated it.

9 Shall mine heritage bee vnto mee, as a bird

e Abusing Gods lenitie and his promises, they flattered them selues as though God woulde euer be mercifull, and not vtterly destroy them: therefore they hardened them selues in sinne, till at length the beastes and insensible creatures felt the punishment of their stubburne rebellion against God. f Some thinke that GOD reprooueth Ieremiah in this, that hee woulde reason with him, saying, that if he were not able to match with men, that hee were farre vnable to dispute with God. Others, by the foote men, meane them of Anathoth, and by the horsmen them of Ierusalem, which shoulde trouble the Prophet worse then his owne countrie men did. g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence. h Ever ramping and raging against me and my Prophets.

[l] of diuers colours? are not the birdes about her, *saying*, Come, assemble all ȳ beastes of the fielde, come to eate her?

10 Many pastors haue destroyed my [k] vineyarde, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.

11 They haue layde it waste, and it, being waste, mourneth vnto me: *and* the whole lande lyeth waste, because no man setteth *his* minde on [l] it.

12 The destroyers are come vpon all the high places in the wildernesse: for the sworde of the Lord shal deuoure from the one ende of the land, euen to the *other* ende of the lande: no flesh shall haue peace.

13 [m] They haue sowen wheate, and reaped thornes: they were [n] sicke, *and* had no profite: and they were ashamed of [o] your fruites, because of the fierce wrath of the Lorde.

14 Thus sayth the Lorde against all mine euill [p] neighbours, that touch the inheritance, which I haue caused my people Israel to inherite, Beholde, I will plucke them out of their lande, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I [q] will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the [r] wayes of my people, to sweare by my Name, ([s] The Lorde liueth, as they taught my people to sweare by Baal) then shall they be built [t] in the middes of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, sayeth the Lord.

l In steade of bearing my linerie and wearing onely my colours, they haue chaūged and diuersitie of colours of their idoles and superstitions: therefore their enemies, as thicke as the foules of the aire shall come about them to destroy them.
k He propheciеth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whome he calleth pastors.
l Because no man regardeth my worde, or the plagues that I haue sent vpon the land.
m To wit, the Prophets.
n They lamented the sinnes of the people.
o For in steade of amendement, you grewe worse and worse, as Gods plagues testified.
p Meaning, the wicked enemies of his Church which blasphemed his name, and whome he would punish after that he hath deliuered his people.
q After that I haue punished the Gentiles, I will haue mercie vpon them.
r The true doctrine and maner to serue God.
s Reade Chap. 4.2.
t They shall be of the number of the faithfull, & haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

Thus sayth the Lorde vnto mee, Goe, and buy thee a linen girdle, & put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commaundement of the Lord, and put it vpon my loynes.

3 And the worde of the Lorde came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe towarde [a] Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lorde sayde vnto mee, Arise, goe towarde Perath, and take the girdle from thence, which I commaunded thee to hide there.

7 Then went I to Perath, and digged, & tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, *and* was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus sayth the Lord, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, and walke after ȳ stubbernesse of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to me the whole house of Israel, and the whole house of Iudah, saith the Lorde, that they might bee my people: that they might haue a name and prayse, and glory, but they would not heare.

12 Therefore thou shalt saye vnto them this word, Thus sayth the Lorde God of Israel, Euery [b] bottell shalbe filled with wine, and they shal say vnto thee, Doe we not knowe that euery bottell shalbe filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lorde, Behold, I will fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, and the Priestes and the Prophets and all the inhabitantes of Ierusalem with drunkennesse.

14 And I [c] wil dash them one against another, euen the fathers and the sonnes together, sayeth the Lord: I will not spare, I will not pitie nor haue compassion, but destroy them.

15 Heare and giue eare, be not proude: for the Lord hath spoken it.

16 Giue glory to the Lorde your God before he bring [d] darknes, and or euer your feete stumble in the darke mountaines, and whiles you look for [e] light, he turne it into the shadowe of death *and* make it as darkenesse.

17 But if ye will not heare this, my soule shall [f] weepe in secrete for *your* pride, and mine eye shall weepe and drop downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the [g] King and to the Queene, Humble your selues, sit downe, for the crowne of your glorye shall come downe from your heads.

19 The cities of [h] the South shall be shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shall be wholy caried away captiue.

20 Lift vp your eyes and beholde them that come frō the North: where is the [i] flocke that was giuen thee, *euen* thy beautifull flocke?

21 What wilt thou saye, when hee shal visite thee? (for thou hast [k] taught them to be captaines *and* as chiefe ouer thee) shall not sorow take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts [l] discouered *and* thy heeles made bare.

23 Can the blacke More change his skin? or the leopard his spots? *then* may ye also do good, that are accustomed to doe euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, *and* ȳ part of thy measures from me, sayth the Lorde, because thou hast forgotten me and trusted in lyes.

26 Therefore I haue also discouered thy skirts vpon thy face, [m] that thy shame may appeare.

27 I haue seene thine adulteries, and thy [n] neiings, the filthinesse of thy whoredome on the hils in

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident, that this was a vision, whereby was signified that the Iewes shoulde passe ouer Euphrates to be captiues in Babylon, and there for length of time shoulde seeme to be rotten, although they were ioyned to the Lorde before as a girdle about a man.

b Euery one of you shalbe filled with spirituall drunkennes, and be without all knowledge to seeke howe to helpe your selues.
c It shalbe as easie for me to destroy the greatest and the strongest, as it is for a man to breake earthen bottels.
d That is, affliction and miserie by the Babylonians, Isa. 8. 22.
e Meaning, for helpe and support of the Egyptians.
f You shall surely be led away captiue, and I, according to mine affection towarde you, shall weepe and lament for your stubbernes.
g For Iehoiachin and his mother rendred thē selues by Ieremiahs coūsel to the king of Babylon, 2. King. 24.12.
h That is, of Iudah, which lieth Southward from Babylon.
i He asketh the King, where his people is become.
k By seeking to strangers for helpe thou hast made them skilfull to fight against thee.
l Thy cloke of hypocrisie shall be pulled off and thy shame seene.
m As thine iniquities haue bene manifest to all the worlde: so shal thy shame and punishment.
n He compareth idolaters to horses inflamed after mares.

in o the fieldes, *and* thine abominations. Wo vnto thee, O Ierusalem: wilt thou not bee made cleane? when shall it once be?

CHAP. XIIII.

1 Of the dearth that shoulde come. 7 The prayer of the people asking mercie of the Lorde. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

THe worde of the Lord that came vnto Iere-
miah, concerning the a || dearth.
2 Iudah hath mourned, and the gates thereof
are desolate, they haue bene b brought to heaui-
nesse vnto the grounde, and the cry of Ierusalem
goeth vp.
3 And their nobles haue sent their inferiours
to the water, who came to the welles, *and* founde
no water: they returned with their vessels emptie:
they were ashamed and confounded, and c couered
their heads.
4 For the grounde was destroyed, because
there was no rayne in the earth: the plowmen
were ashamed, *and* couered their heads.
5 Yea, the hinde also calued in the fielde, and
forsooke d it, because there was no grasse.
6 And the wilde asses did stande in the high
places, & drew in their winde like e dragons: their
eyes did faile, because there was no grasse.
7 f O Lorde, though our iniquities testifie a-
gainst vs, deale *with vs* according to thy Name: for
our rebellions are many, we sinned against thee.
8 O the hope of Israel, the sauiour thereof in
the time of trouble, why art thou as a g strãger in
ẏ land, as one that passeth by to tary for a night?
9 Why art thou as a man astonied, and as h a
strong man that cannot helpe? yet thou, O Lord,
art in the middes of vs, and thy Name is called
vpon vs: forsake vs not.
10 Thus sayth the Lord vnto this people, Thus
haue they delited to wander: they haue not re-
frained their feete, therefore the Lorde hath no
delight in them: *but* he will now remember their
iniquitie, and visite their sinnes.
11 Then sayd the Lord vnto me, i Thou shalt
not pray to doe this people good.
12 When they fast, I will not heare their cry,
and when they offer burnt offering, and an obla-
tion, I will not accept them: but I will consume
them by the sworde, and by the famine and by
the pestilence.
13 Then answered I, Ah Lorde God, beholde,
the k prophets say vnto them, Ye shall not see the
sworde, neither shall famine come vpon you, but I
wil giue you assured peace in this place.
14 Then the Lord said vnto me, The prophets
prophecie lyes in my Name: * I haue not sent
them, neither did I commaund them, neither spake
I vnto them, *but* they prophecie vnto you a false
vision, and diuination, and vanitie, and deceitful-
nesse of their owne heart.
15 Therefore thus sayth the Lord, Concerning
the prophets that prophecie in my Name, whom
I haue not sent, yet they say, Sworde and famine
shall not be in this land, by sword and famine shal
those prophets be consumed.
16 And the people to whome these prophets
doe prophecie, shalbe cast out in the streetes of
Ierusalem, because of the famine, & the sword, and
there shall be none to bury them, *both* they, and
their wiues, and their sonnes, and their daughters:
for I wil powre their wickednes vpon them.

o There is no place so hie nor low, whereas the markes & signes of thine idolatrie appeare not.

a Which came for lacke of raine, as verse 4.
|| Or, restreint.
b The word signifieth to be made blacke, & so is here taken for extreme sorow.
c To wit, with ashes in token of sorowe.
d Meaning, that the brute beasts for drought were compelled to forsake their yong, contrary to nature, & to go seeke water, which they could not finde.
e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.
f He sheweth the only way to remedie Gods plagues, which is by vnfained confession of our sinnes, & returning to him by repentance.
g That taketh no care for vs.
h As one that hath strength to helpe, and yet is afraide to put to his hand.
i Reade Chap. 7. 16 & 11.14.
k He pitieth the people, & accuseth the false prophets, which deceiued them: but the Lord answered, that both the prophets, which deceiued, & the people, which suffered themselues to be seduced, shall perish, Chap. 23. 15 & 27. 8, 9 and 29. 8.
* Chap. 23. 21 and 27. 10, 15. & 29. 9.

17 Therefore thou shalt say this worde vnto
them, Let mine eyes drop downe l teares night &
day without ceasing: for the virgine daughter of
my people is destroyed with a great destruction,
and with a sore grieuous plague.
18 For if I go into the field, beholde the slaine
with the sworde: and if I enter into the citie, be-
hold them that are sicke for hunger also: moreo-
uer the Prophet also & the Priest goe a wandring
m into a land that they know not.
19 Hast thou vtterly reiected n Iudah, or hath
thy soule abhorred Zion? why hast thou smitten
vs, that we cannot be healed? Wee looked for
peace, and there is no good, and for the time of
health, and behold trouble.
20 We o acknowledge, O Lorde, our wicked-
nesse *and* the iniquitie of our fathers: for we haue
sinned against thee.
21 Doe not abhorre *vs*: for thy Names sake
cast not downe the throne of thy glory: remem-
ber *and* breake not thy couenant with vs.
22 Are there any among the p vanities of the
Gentiles, that can giue raine? or can the heauens
giue showres? is it not thou, O Lorde our God?
therefore we will waite vpon thee: for thou hast
made all these things.

l The false prophets promised peace, & assurance, but Ieremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap. 9. 1. Lamen. 1. 16. and 2. 18.
m Both hie and lowe shalbe led captiues into Babylon.
n Though the Prophet knewe that God had cast off the multitude, which were hypocrites, and bastarde children, yet hee was assured that for his promes sake he woulde haue stil a Church, for the which hee prayeth.
o He teacheth the Church a forme of prayer to humble themselues to God by true repentance, which is the onely meane to auoyd this famine, which was the beginning of Gods plagues. p Meaning, their idoles, reade Chap. 10. 15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 But threatneth to destroy them with foure plagues.

THen sayd the Lord vnto me, a Though Mo-
ses and Samuel stoode before mee, *yet* mine
affection could not be towarde this people: cast
them out of my sight, and let them depart.
2 And if they say vnto thee, Whither shal we
depart? then tell them, Thus saith the Lord, * Such
as are *appointed* to death, vnto death: and such as
are for the sworde, to the sworde: and such as are
for the famine, to the famine: and such as are for
the captiuitie, to the captiuitie.
3 And I wil appoint ouer them foure kindes,
sayth the Lord, the sworde to slay, and the b dogs
to teare in pieces, and the foules of the heauen,
and the beastes of the earth to deuoure, and to
destroy.
4 I will c scatter them also in all kingdomes
of the earth, d because of Manasseh the sonne of
Hezekiah King of Iudah, for that which he did in
Ierusalem.
5 Who shall then haue pitie vpon thee, O Ie-
rusalem? or who shalbe sorie for thee? or who shal
goe to pray for thy peace?
6 Thou hast forsaken me, sayth the Lord, *and*
gone backward: therefore will I stretch out mine
hand against thee, and destroy thee: *for* I e am
weary with repenting.
7 And I wil scatter them with the fanne f in
the gates of the earth: I haue wasted, *and* destroy-
ed my people, *yet* they would not returne from
their wayes.
8 Their widowes are g increased by mee a-
boue the sand of the sea: I haue brought vpon
them, *and* against the || assembly of the yong men
a destroyer at noone day: I haue caused *him* to fall
vpon them, *and* the citie suddenly, and || speedily.
9 Shee that hath borne h seuen, hath bene
made weake: her heart hath failed: the sunne hath
failed i her, whiles it was day: she hath bene con-
founded, and ashamed, and the residue of them

a Meaning, that if there were any man liuing moued with so great zeale toward the people, as were these two, yet that he would not grant this request, forasmuch as he had determined the contrary, Ezek. 14. 14.
* Zech. 11. 9.
b The dogges, birdes and beastes should deuoure them that were slaine.
c The word signifieth to runne to & fro for feare & vnquietnes of cõscience, as did Kain.
d Not that the people was punished for the Kings sinne onely, but for their owne sinnes also, because they consented to his wickednes, 2 King. 21. 9.
e That is, I will not call backe my plagues, or spare thee any more.
f Meaning, the cities.
g Because I had slaine their husbandes.
|| Or, mother.
|| Or, fearfully.
h She that had many, lost all her children.
i She was destroyed in the mids of her prosperitie.

will I deliuer vnto the sword before their enemies,
saith the Lord.
10 ¶ [k] Woe is me, my mother, that thou hast
borne me, a contentious man, and a man that stri-
ueth with the whole earth: I haue neither [l] lent
on vsurie, nor men haue lent vnto me on vsurie:
yet euery one doeth curse me.
11 The Lord said, [m] Surely thy remnant shall
haue wealth: surely I will cause thine enemie to
intreate thee in the time of trouble, & in the time
of affliction.
12 Shall the [n] yron breake the yron, and the
brasse *that commeth* from the North?
13 Thy substance and thy treasures will I giue
to be spoyled without ‖ gaine, and that for all thy
sinnes euen in all thy borders.
14 And I will make thee to go with thine ene-
mies into a land that thou knowest not: for a fire
is kindled in mine anger, *which* shall burne you.
15 O Lord, thou knowest, remember me, and
visite me, & reuenge me of my [o] persecuters: take
me not away in the continuance of thine anger:
know that for thy sake I haue suffered rebuke.
16 Thy wordes were founde *by me*, and I did
[p] eate them, and thy worde was vnto me the ioy
and reioycing of mine heart: for thy Name is cal-
led vpon me, O Lord God of hosts.
17 I sate not in the assembly of the mockers,
neither did I reioyce, but sate alone [q] because of
thy plague: for thou hast filled me with indignation.
18 Why is mine heauines continuall? and my
plague desperate *and* cannot be healed? *why* art
thou vnto me [r] as a liar, *and as* waters that faile?
19 Therefore thus saith the Lord, If thou [s] re-
turne, then will I bring thee againe, *and* thou shalt
stand before me: and if thou take away the [t] pre-
cious from the vile, thou shalt be [u] according to
my worde: let them returne [x] vnto thee, but re-
turne not thou vnto them.
20 And I will make thee vnto this people a
strong brasen wal, & they shall fight against thee,
but they shal not [y] preuaile against thee: for I am
with thee to saue thee & to deliuer thee, saith the Lord.
21 And I will deliuer thee out of the hand of
the wicked, and I will redeeme thee out of the
hand of the tyrants.

k These are the prophets words, complaining of the obstinacie of the people, & that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers. to wit, to haue all the world against them, though they giue none occasion.
l Which is an occasion of contention and hatred.
m In this perplexitie the Lord comforted me, and said that my last dayes should be quiet: and by the enemie he meaneth here, Nebuzardan the captaine of Nebuchadnezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to goe whither he would: or by the enemy he meaneth the Iewes, which should afterward know Ieremiahs fidelitie, and therefore fauour him.
n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.
‖ Or, ransome.
o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible.
p I receiued them with as great ioy as he, that is affamished, eateth meate.
q I had nothing a doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger.
r And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap 20.7.
s If thou forget these carnall considerations, & faithfully execute thy charge.
t That is, seeke to winne the good from the bad.
u To wit, as my mouth hath pronounced, Chap. 1.18. & as here followeth, ver. 20.
x Conforme not thy selfe to their wickednesse, but let them followe thy godly example.
y I will arme thee with an inuincible strength & constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

2 *The Lord forbidding Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah.* 13 *The captiuitie of Babylon.* 15 *Their deliuerance.* 19 *The calling of the Gentiles.*

The worde of the Lorde came also vnto mee,
saying,
2 Thou shalt not take [a] thee a wife, nor haue
sonnes nor daughters in this place.
3 For thus sayeth the Lorde concerning the
sonnes, and concerning the daughters that are
borne in this place, and concerning their mothers
that beare them, & concerning their fathers, that
beget them in this land,
4 They shall die of deathes *and* diseases: they
shall not be lamented, neither shal they be buried,
but they shalbe as dung vpon the earth, and they
shalbe consumed by the sword, & by famine, and
their carkeises shall be meate for the foules of the
heauen, and for the beasts of the earth.
5 For thus saith the Lord, [b] Enter not into the
house of mourning, neither goe to lament, nor be
moued for them: for I haue taken my peace from this
people, saith the Lord, *euen* mercy & compassion.
6 Both the great, and the small shal die in this
land: they shall not be buried, neither shall men
lament for them [c] nor cut themselues, nor make
themselues balde for them.
7 They shall not stretch out *the hands* for them
in the mourning to comfort them for the dead,
neither shall they giue them the [d] cup of consola-
tion to drinke for their father or for their mother.
8 Thou shalt not also goe into the house of
feasting to sit with them to eate and to drinke.
9 For thus sayth the Lord of hostes, the God
of Israel, Beholde, I will cause to cease out of this
place in your eyes, euen in your dayes the voyce
of myrth, and the voice of gladnesse, the voice of
the bridegrome and the voice of the bride.
10 And when thou shalt shewe this people all
these words, and they shall say vnto thee, *Where-
fore hath the Lorde pronounced all this great
plague against vs? or what is [e] our iniquitie? and
what is our sinne that we haue committed against
the Lord our God?
11 Then shalt thou say vnto them, Because
your fathers haue forsaken me, sayth the Lord, &
haue walked after other gods, and haue serued
them, and worshipped them, & haue forsaken me,
and haue not kept my Law,
12 (*And ye haue done woorse then your fa-
thers: for beholde, you walke euery one after
the stubbernesse of his wicked heart, and will not
heare me)
13 Therefore will I driue you out of this land
into a lande that ye knowe not, *neither* you, nor
your fathers, & there shall ye serue other gods day
and night: for I will shew you no grace.
14 *Behold therfore, saith the Lord, the dayes
come that it shall no more be sayde, The Lord li-
ueth, which brought vp the children of Israel out
of the land of Egypt,
15 But the Lorde liueth, that brought vp the
children of Israel [f] from the lande of the North,
and from all the landes where hee had scattered
them, and I will bring them againe into their land
that I gaue vnto their fathers.
16 Beholde, saith the Lord, I will send out ma-
ny [g] fishers, and they shall fish them, and after, will
I send out many hunters, and they shall hunt them
from euery mountaine and from euery hill, and
out of the caues of the rocks.
17 For mine eyes *are* vpon all their wayes, they
are not hid from my face, neither is their iniquitie
hid from mine eyes.
18 And first I will recompense their iniquitie
and their sinne double, because they haue defiled
my lande, *and* haue filled mine inheritance with
their filthie [k] carions and their abominations.
19 O Lord, *thou art* my [i] force, & my strength
& my refuge in the day of affliction: the Gentiles
shal come vnto thee from the ends of the world,
& shal say, Surely our fathers haue inherited lies,
and vanitie, wherein was no profite.
30 Shall a man make gods vnto himselfe, and
they are no gods?

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children shoulde but increase his sorow.
b Signifying that the affliction should be so great, that one should not haue leisure to comfort another.
c That is, should not rent their clothes in signe of mourning.
d For in these great extremities all consolation & comfort shalbe in vaine.
*Chap. 5.19.
e Because the wicked are alwayes rebellious & dissemble their owne sinnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answere.
*Chap. 7.26.
*Chap. 23.7.
f Signifying the benefite of their deliuerance out of Babylon should be so great, that it shoulde abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.
g By the fishers & hunters are meant the Babylonians & Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.
h That is, their sonnes and daughters, which they offred to Molech.
i He wondereth at the great mercy of God in this deliuerance, which shal not onely extend to the Iewes, but also to the Gentiles.
k Our fathers were most vile idolaters: therefore it commeth onely of Gods mercie, that he performeth his promes, and hath not vtterly cast vs off.

21 Beholde, therefore I will this once [l] teach them: I will shewe them mine hande and my power, and they shall know that my Name is the Lord.

l They shall once againe feele my power, and mercie for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 The frowardnesse of the Jewes. 5 Cursed bee those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

The sinne of Iudah is [a] written with a pen of yron, *and* with the poynt of a dyamonde, *and* grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groues by the greene trees vpon the hilles.

3 [e] O my mountaine in the fielde, I will giue thy substance, *and* all thy treasures to be spoyled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, [f] and in thee *shalbe a rest* from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, *which* shall burne for euer.

5 ¶ Thus sayth the Lord, [g] Cursed *be* the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wildernesse, and shall not see when *any* good commeth, but shall inhabite the parched places in the wildernesse, in a salt land, and not inhabited.

7 Blessed *be* the man that trusteth in the Lord, and whose hope the Lord is.

8 [h] For he shall bee as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heate commeth, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.

9 [i] The heart is deceitfull and wicked aboue all things, who can knowe it?

10 I the Lord search the heart, *and* try ẏ reines, euen to giue euery man according to his wayes, *and* according to the fruite of his workes.

11 [k] *As* the Partriche gathereth *the yong*, which she hath not brought forth: *so* he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his ende shall bee a foole.

12 *As a* glorious throne [l] exalted frō the beginning, *so is* the place of our Sanctuarie.

13 O Lorde, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shalbe written [m] in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lorde, and I shall bee whole: [n] saue me, and I shall bee saued: for thou art my prayse.

15 Behold, [o] they say vnto me, Where is the word of the Lord? let it come nowe.

16 But [p] I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of miserie, thou knowest: that which came out of my lips, was *right* before thee.

17 Be not [q] terrible vnto mee: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraide, but let not me be afraide: bring vpon them the day of aduersitie, [r] and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stande in the [s] gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, & in all ẏ gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, ye Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, ẏ enter in by the gates.

21 Thus sayth the Lord, Take heede to your soules, and beare no burden in the [t] Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither cary foorth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuerthelesse if ye will heare me, sayth the Lorde, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie ẏ Sabbath day, so that ye doe no worke therein,

25 Then shall the Kings and the princes enter in at the gates of this citie, and shal sit * vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, *both* they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come frō the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from ẏ South, which shall bring burnt offrings, and sacrifices, and meate offrings, and incense, *and* shall bring sacrifice of prayse into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his worde. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

The worde which came to Ieremiah from the Lorde, saying,

2 Arise, and goe downe into the potters house, and there shall I shewe thee my wordes.

3 Then I went downe to the potters house, & beholde, he wrought a worke on the wheeles.

4 And the vessell that he made of [a] clay, was broken in the hand of the potter: so he returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lorde came vnto me, saying,

a The remembrance of their contempt of God can not passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.
b In steade of the Lawe of God, they haue written idolatrie and all abominations in their heart.
c Your sinnes appeare in all the altars that you haue errected to idoles.
d Some reade, So that their children remember their altars, that is, followe their fathers wickednesse.
e Zion that was my mountaine shall nowe be left as a waste fielde.
f Because thou wouldest not giue the lande rest at such times, dayes, and yeeres as I appoynted, thou shalt hereafter be caryed away, and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies, & thought to make themselues strong by the friendshippe of the Egyptians, Isa.31.3 and strangers, and in the meane season did not depende on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isa 2.22. Chap.48.6,7.
h Reade Psal. 1.3.
i Because the wicked haue euer some excuse to defende their doings, hee sheweth, that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deedes by the malice of their hearts, 1.Samu.16.7. 1.Chron.28.9. Psalm.7.10. Chap.11.20 and 20.12. Reuel.2.23.
k As the Partrich by calling gathereth others, which forsake her, when they see that she is not their damme: so the couetous man is forsaken of his riches, because hee commeth by them falsely.
l Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his, and hath left a signe of his fauour in his Temple.
m Their names shall not be registred in the booke of life.
n He desireth God to preserue him that hee fall not into tentation considering the great contempt of Gods worde, and the multitude that fall from God.

o The wicked say that my prophecie shall not come to passe because thou deferrest the time of thy vengeance.
p I am assured of my vocation, and therefore knowe that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.
q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.
r Reade Chap. 11. 20.
s Whereas thy doctrine may be best vnderstande both of hie and lowe.
t By naming the Sabbath day, he comprehendeth the thing, that is thereby signified: for if they transgressed in the ceremonie, they must needes be culpable of the rest, reade Exod.20.8. and by the breaking of this one commandement, he maketh them transgressors of the whole lawe, forasmuch as the first and second table are conteined herein.
* Chap.22.4.
a As the potter hath power ouer the clay to make what pot he wil, or to breake them, when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, Isa.45.9 wisd.15.7. rom.9.20,21.

6 O house of Israel, cannot I doe with you as this potter, sayth the Lord ? beholde, as the clay is in the potters hande, so are you in mine hande, O house of Israel.

7 I will speake suddenly against a nation or against a kingdome to plucke it vp, and to roote it out and to destroy it.

8 But if the nation, against whome I haue pronounced, turne from their wickednesse, I will b repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to builde it and to plant it,

10 But if it doe euil in my sight and heare not my voyce, I will repent of ẏ good that I thought to doe for them.

11 Speake thou nowe therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus sayth ẏ Lord, behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they sayde c desperately, Surely wee will walke after our owne imaginations, and doe euery man *after* the stubburnnesse of his wicked heart.

13 Therefore thus sayth the Lord, Aske now among the heathen, who hath heard such thinges? the virgin of Israel hath done very filthily.

14 Will a man forsake the snowe of Lebanon, *which commeth* from the rocke of the fielde? d or shall the colde flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, *and* haue burnt incense to vanitie, and *their prophets* haue caused them to stumble in their wayes *from* the e ancient wayes, to walke in the pathes *and* way that is not troden,

16 To make their land desolate *and* a perpetual derision, *so that* euery one that passeth thereby, shalbe astonished and wagge his head,

17 I will scater them with an East winde before the enemie: I wil shewe them the backe, and f not the face in the day of their destruction.

18 Then sayde they, Come, and let vs imagine some deuice against Ieremiah: for the Lawe g shal not perish from the Priest, nor counsell from the wise, nor the worde from the Prophet: come, and let vs smite him with the h tongue, and let vs not giue heede to any of his words.

19 Hearken vnto mee, O Lorde, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, *and* to turne away thy wrath from them.

21 Therefore, i deliuer vp their children to famine, and let them drop away by the force of the sworde, and let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, *and* let their yong men be slaine by the sword in the battell.

22 Let the crye bee heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

b When ẏ scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordeyned in his secrete counsell: but when he threateneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer conteineth a condition in it) taketh no place: and this the scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion, and to their owne selfe will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers and leaue God, which was present with them.

e That is, the way of trueth, which God had taught by his lawe, reade Chap. 6. 16.

f I will shewe mine anger and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruantes of God, The Church can not erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1. King. 22. 24. chap. 7. 4 and 10. 2. malac. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost.

h Let vs slander him, and accuse him: for we shall be beleeued.

i Seeing the obstinate malice of the aduersaries, which grew dayly more and more, the Prophet being moued with Gods Spirit, without any carnall affection prayeth for their destruction, because hee knewe that it should tende to Gods glory, and profite of his Church.

23 Yet Lord thou knowest all their counsel against me *tendeth* to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale *thus* with them in the time of thine anger.

CHAP. XIX.

He prophecieth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus sayd the Lord, Goe, and buy an earthen bottel of a potter, and *take* of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the || East gate: and thou shalt preache there the wordes, that I shall tell thee,

3 And shalt say, Heare yee the worde of the Lorde, O a Kings of Iudah, and inhabitantes of Ierusalem, Thus sayth the Lorde of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall b tingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other Gods, whome *neither* they, nor their fathers haue knowen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offrings vnto Baal, which I c commanded not, nor spake it, neither came it into my minde)

6 Therefore behold, the dayes come, sayth the Lord, that this place shal no more be called d Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, & by the hand of them that seeke their liues: and their carkeises will I giue to be meate for ẏ foules of the heauen, and to the beastes of the fielde.

8 * And I will make this citie desolate and an hissing, *so that* euery one that passeth thereby, shalbe astonished & hisse because of all ẏ plagues thereof.

9 * And I will feede thē with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friende in the siege and straitnes, wherewith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that go with thee,

11 And shalt say vnto them, Thus saith ẏ Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a e potters vessell, that cannot be made whole againe, and they shal bury *them* in Topheth till there be no place to bury.

12 Thus will I doe vnto this place, sayth the Lorde, and to the inhabitantes thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shalbe defiled as the place of Topheth, because of al the f houses vpō whose g roofes they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah frō Topheth, where the Lord had sent him to prophecie, and he stood in the court of the Lordes house, and sayde to all the people,

|| Or, gate of the sunne.

a By Kings here and in other places are meant counsellers and gouernours of the people: which be called the Ancients, verse 1.

b Reade of this phrase, 1. Sam. 3. 11.

c Whereby is declared, that whatsoeuer is not commanded by Gods worde touching his seruice, is against his word.

d Reade chap. 7. 31. and 2. king. 23. 10. isa. 30. 33.

* Chap. 18. 16. and 49. 13. and 50. 13.

* Deut. 28. 53. lament. 4. 10.

e This visible signe was to confirme them touching the assurance of this plague, which the Lord threatned by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papistes.

g Reade Deut. 22. 8.

15 Thus

15 Thus saith the Lord of hostes, the God of
Israel, Beholde, I will bring vpon this citie, and
vpon all her townes, all the plagues that I haue
pronounced against it, because they haue harde-
ned their neckes, and would not heare my words.

CHAP. XX.

2 Ieremiah is smitten and cast into prison for preaching of the worde of God. 3 He prophecieth the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the word of God. 9 He is compelled by the spirite to preach the word.

WHen Pashur, the sonne of Immer, the
Priest, which was appointed gouernour in
the house of the Lorde, heard that Ieremiah pro-
phecied these things,
2 Then Pashur smote Ieremiah the Prophet,
and put him in the [a] stockes that were in the hie
gate of Beniamin which was by the House of the
Lord.
3 And on the morning, Pashur brought Iere-
miah out of the stockes. Then saide Ieremiah vn-
to him, The Lord hath not called thy name Pa-
shur, but || Magor-missabib.
4 For thus saith the Lord, Behold, I wil make
thee to be a terrour to thy self, & to al thy friends,
and they shall fall by the sword of their enemies,
and thine eyes shall beholde it, and I will giue all
Iudah into the hande of the King of Babel, and he
shall cary them captiue into Babel, and shall slay
them with the sworde.
5 Moreouer, I wil deliuer all the substance of
this city, and all the labours therof, and al the pre-
cious thinges thereof, and all the treasures of the
Kings of Iudah will I giue into the hand of their
enemies, which shall spoyle them, and take them
away and cary them to Babel.
6 And thou Pashur, and all that dwell in thine
house, shal go into captiuitie, and thou shalt come
to Babel, and there thou shalt die, and shalt be bu-
ried there, thou and all thy [b] friendes, to whome
thou hast prophecied lyes.
7 O Lorde, thou hast deceiued me, and I am
[c] deceiued: thou art stronger then I, and hast
[d] preuailed: I am in derision daily: euery one moc-
keth me.
8 For since I spake, I cried out of wrong, and
proclaimed [e] desolation: therfore the word of the
Lord was made a reproch vnto me, and in derision
daily.
9 Then I saide, I will not make mention of
him, nor speake any more in his Name. But *his
word was* in mine heart as a burning fire shut vp in
my bones, and I was weary with forbearing, and I
could not *stay*.
10 For I had heard the rayling of many, *and*
feare on euery side. [f] Declare, *sayd they*, and wee
will declare it: all my familiars watched for mine
halting, *saying*, It may be that he is deceiued: so
we shall preuaile against him, and we shall execute
our vengeance vpon him.
11 [g] But the Lorde is with me like a mightie
gyant: therfore my persecuters shall be ouerthrow-
en, and shall not preuaile, *and* shalbe greatly con-
founded: for they haue haue done vnwisely, *and
their* euerlasting shame shal neuer be forgotten.
12 * But, O Lorde of hostes, that tryest the
righteous, and seest the reines and the heart, let
mee see thy vengeance on them: for vnto thee
haue I opened my cause.
13 Sing vnto the Lorde, praise ye the Lord: for
he hath deliuered the soule of the poore from the
hand of the wicked.
14 ¶ [h] Cursed *be* the day wherein I was borne:
and let not the day wherein my mother bare me,
be blessed.
15 Cursed *be* the man, that shewed my father,
saying, A man child is borne vnto thee, and com-
forted him.
16 And let that man be as the [i] cities, which
the Lord hath ouerturned and repented not: and
let him heare the crie in the morning, and the
showting at noone tide,
17 Because he hath not slaine me, *euen* from
the wombe, or that my mother might haue bene
my graue, or her wombe a perpetual [k] conception.
18 How is it, *that* I came forth of the wombe,
to see labour and sorowe, that my dayes shoulde
be consumed with shame?

a Thus we see that the thing which neither the King, nor the Princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap 18.18.
|| *Or, feare round about.*
b Which haue suffred themselues to be abused by thy false prophecies.
c Herein appeareth the impacientcie, which oftentimes ouercommeth the seruants of God, when they see not their labours to profite, and also feele their owne weakenesse, reade chap. 15.18.
d Thou diddest thrust me foorth to this worke against my will.
e He sheweth that he did his office in that he reproued the people of their vices, and threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods Spirit did force him thereunto.
f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Isa. 29.21.
g Here he sheweth how his faith did striue against tentation, & fought to the Lorde for strength.
* 1.Sam. 16.7. 1.chron. 28.9. psalme 7.9. chap. 11.20. and 17.10.
h How the children of God are ouercome in this battel of the flesh and the *spirit*, and into what inconueniences they fall till God raise them vp againe, reade Iob 3.1. and chap. 15.10.
i Alluding to the destruction of Sodom and Gomorah, Gen. 19. 25.
k Meaning, that the fruite thereof might neuer come to profite.

CHAP. XXI.

He prophecieth that Zedekiah shall be taken, and the citie burned.

THe worde which came vnto Ieremiah from
the Lord, when king Zedekiah sent vnto him
Pashur, the sonne of Malchiah, and Zephaniah,
the sonne of Maaseiah the Priest, saying,
2 [a] Inquire, I pray thee, of the Lorde for vs,
(for Nebuchad-nezzar King of Babel maketh
warre against vs) if so be that the Lord will deale
with vs according to all his wonderous workes,
that he may returne vp from vs.
3 Then said Ieremiah, Thus shall you say to
Zedekiah,
4 Thus saith the Lord God of Israel, Behold, I
wil [b] turne backe the weapons of warre that are in
your hands, wherewith ye fight against the King
of Babel, and against the Caldeans, which besiege
you without the walles, and I will assemble them
into the middes of this citie.
5 And I my selfe will fight against you with
an outstretched hand, & with a mighty arme euen
in anger and in wrath, and in great indignation.
6 And I will smite the inhabitants of this ci-
tie, both man, and beast: they shall die of a great
pestilence.
7 And after this, saith the Lorde, I will deli-
uer Zedekiah the King of Iudah, and his seruants,
and the people, and such as are left in this citie,
from the pestilence, from the sword and from the
famine into the hande of Nebuchad-nezzar King
of Babel, and into the hande of their enemies,
and into the hande of those that seeke their liues,
and he shal smite them with the edge of the sword:
hee shall not spare them, neither haue pitie nor
compassion.
8 ¶ And vnto this people thou shalt say,
Thus saith the Lord, Behold, I set before you the
[c] way of life, and the way of [d] death.
9 * He that abideth in this citie, shall die by
the sworde and by the famine, and by the pesti-
lence: but he that goeth out, and falleth to the
Caldeans, that besiege you, he shall liue, and his
life shalbe vnto him for a [e] pray.
10 For I haue set my face against this citie, for
euill and not for good, saith the Lord: it shalbe gi-
uen into the hande of the King of Babel, and he
shall burne it with fire.
11 ¶ And *say* vnto the house of the King of
Iudah, Heare ye the word of the Lord.
12 O house of Dauid, thus saith the Lorde,
* Execute iudgement [f] in the morning, and de-
liuer the oppressed out of the hande of the op-
pressor,

a Not that the King was touched with repentance of his sinnes and so sought to God, as did Hezekiah, when he sent to Isaiah, 2. King. 19.1. Isa. 37.2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod 9.28.
b To wit, from your enemies to destroy your selues.
c By yeelding your selues to Nebuchad-nezzar.
d By resisting him.
* *Chap. 38.2.*
e As a thing recouered from extreeme danger, Chap. 37.2. and 39.18. and 45.5.
* *Chap. 22.3.*
f Be diligent to doe iustice.

pressor, lest my wrath go out like fire and burne,
that none can quench it, because of the wicked-
nes of your workes.
13 Beholde, I *come* against thee, g O inhabi-
tant of the valley, & rocke of the plaine, saith the
Lord, which say, Who shall come downe against
vs? or who shall enter into our habitations?
14 But I wil visite you according to the fruite
of your workes, saith the Lord, and I wil kindle a
fire h in the forest thereof, and it shall deuoure
rounde about it.

g Meaning, Ierusalem which was builded part on the hill and part in the valley, and was compassed about with mountaines.
h That is, in the houses thereof, which stoode as thicke as trees in the forest.

CHAP. XXII.

3 He exhorteth the King to iudgment and righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophecied.

THus said the Lorde, Goe downe to the house
of the King of Iudah, and speake there this
thing,
2 And say, Heare the worde of the Lorde, O
King of Iudah, that sittest vpon the throne of
Dauid, thou and thy seruants, and thy people that
enter in by these gates.
3 Thus saith the Lorde,* Execute ye iudge-
ment and a righteousnes, and deliuer the oppres-
sed from the hande of the oppressor, and vexe
not the stranger, the fatherlesse, nor the widowe:
doe no violence, nor sheade innocent blood in
this place.
4 For if ye do this thing, then shall the kings
sitting vpon the throne of Dauid enter in by the
gates of this House, * and ride vpon charets,
and vpon horses, *both* he and his seruants and his
people.
5 But if ye will not heare these wordes, I
b sweare by my selfe, saith the Lorde, that this
House shalbe waste.
6 For thus hath the Lorde spoken vpon the
Kings house of Iudah, Thou art c Gilead vnto
me, & the head of Lebanon, *yet* surely I wil make
thee a wildernes *and as* cities not inhabited,
7 And I will d prepare destroyers against
thee, euery one with his weapons, and they shall
cut downe thy chiefe e cedar trees, and cast them
in the fire.
8 f And many nations shall passe by this ci-
tie, and they shall say euery man to his neigh-
bour, Wherefore hath the Lorde done thus vnto
this great citie?
9 Then shall they answere, Because they
haue forsaken the couenant of the Lorde their
God, & worshipped other gods, and serued them.
10 ¶ Weepe not for the deade, & be not mo-
ued for them, *but* weepe for him g that goeth
out: for he shall returne no more, nor see his na-
tiue countrey.
11 For thus saith ý Lord, As touching h Shal-
lum the sonne of Iosiah King of Iudah, which
reigned for Iosiah his father, which went out of
this place, he shall not returne thither,
12 But he shall die in the place, whither they
haue ledde him captiue, and shall see this lande
no more.
13 ¶ Wo vnto him that buildeth his house
by i vnrighteousnesse, and his chambers without
equitie: he vseth his neighbour without wages,
and giueth him not for his worke.
14 He saith, I will build me a wide house and
large chambers: so hee will make himselfe large
windowes, and seeling with cedar, and paint them
with vermilion.

*Chap. 21.12.
a This was his ordinarie maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourtie yeres.
*Chap. 17.25.
b Shewing that there is none greater then he, Hebr. 6.13. and that he will most certainely performe his othe.
c He compareth Ierusalem to Gilead, which was beyonde Iorden, and the beautie of Iudea to Lebanon.
d The Ebrewe worde signifieth to sanctifie, because the Lord doeth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13.3. chap. 6.4 & 12.3.
e Thy buildings made of Cedar trees.
f As they that wonder at a thing which they thought would neuer haue come so to passe, Deut. 29. 24 1. king. 9.8.
g Signifying that they should lose their King: for Iehoiachin went foorth to meete Nebuchad nezzar, and yeelded him selfe and was caried into Babylon, 2. King. 24.12.
h Whome some thinke to be Iehoiachin and that Iosiah was his grandfather: but as seemeth this was Iehoiakim, as verse 18.
i By bribes and extortion.

15 Shalt thou reigne, because thou closest thy
selfe in cedar? did not thy k father eate and
drinke and prosper, when he executed iudgement
and iustice?
16 When he iudged the cause of the afflicted
and the poore, he prospered: was not this be-
cause he knewe me, saith the Lorde?
17 But thine eyes and thine heart are but on-
ly for thy couetousnesse, and for to sheade inno-
cent blood, and for oppresion and for destructi-
on, *euen* to doe this.
18 Therefore thus saith the Lorde against Ie-
hoiakim, the sonne of Iosiah king of Iudah, They
shall not lament him, *saying*, Ah, my brother, or
ah, sister: neither shall they mourne for him, *say-
ing*, Ah, lord, or ah, his glorie.
19 He shalbe buryed, as an asse m is buryed,
euen drawen and cast foorth without the gates
of Ierusalem.
20 ¶ Goe vp to n Lebanon, and cry: showte
in o Bashan, and crye by the passages: for all thy
louers are destroyed.
21 I spake vnto thee when thou wast in pros-
peritie: *but* thou saidest, I will not heare: this
hath bene thy maner from thy youth, that thou
wouldest not obey my voyce.
22 The wind shall feede all thy pastors, p and
thy louers shall goe into captiuitie: and then
shalt thou be ashamed and confounded of all thy
wickednesse.
23 Thou that dwellest in Lebanon, *and* ma-
kest thy nest in the q cedars, howe beautifull shalt
thou be when sorowes come vpon thee, as the so-
rowe of a woman in trauaile?
24 As I liue, saith the Lord, though r Coniah
the sonne of Iehoiakim King of Iudah, were the
signet of my right hand, yet would I plucke thee
thence.
25 And I will giue thee into the hande of
them that seeke thy life, and into the hande of
them, whose face thou fearest, euen into the hand
of Nebuchad nezzar king of Babel, and into the
hande of the Caldeans.
26 And I will cause them to cary thee away,
and thy mother that bare thee, into another
countrey, where ye were not borne, and there
shall ye die.
27 But to the lande, whereunto they desire to
returne, they shall not retune thither.
28 Is not this man Coniah *as* a despised *and*
broken idole? or *as* a vessell, wherein is no
pleasure? wherefore are they caryed away, hee
and his seede, and cast out into a lande that they
knowe not?
29 O earth, earth, earth, heare the worde of
the Lorde.
30 Thus saith the Lorde, Write this s man de-
stitute of *children*, a man that shall not prosper in
his dayes: for there shall be no man of his seede
that shall prosper & sit vpon the throne of Da-
uid, or beare rule any more in Iudah.

k Meaning Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie and did onely delight in setting foorth Gods glory and to doe iustice to all.
l For euery one shall haue ynough to lament for him selfe.
m Not honourably among his fathers, but as carions are cast in a hole because their stinke should not infect, reade 2. King. 24 9. Iosephus Antiquit 10.8. writeth that the enemie slewe him in the citie, and commanded him to be cast before the walles vnburied, looke chap. 36.30.
n To call to the Assyrians for helpe.
o For this was the way out of Iudea to Assyria: whereby is meant that all helpe shoulde faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours and they that should helpe thee, shall vanish away as winde.
q Thou that art built of the fair Cedar trees of Lebanon.
r Who was called Iehoiachin, or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him because he came of the stocke of Dauid, and therefore for the promes sake coulde not be taken from his house: but he abused Gods promisse, and therefore was iustly depriued of the kingdome.
s He sheweth that all posteritie shall be witnesses of this iust plague, as though it were registred for perpetuall memorie. t Not that he had no children (for after that he begate Salathiel in the captiuitie, Matthewe 1.12.) but that none shoulde reigne after him as King.

CHAP. XXIII.

Against false pastours. 5 A prophecie of the great Pastour Iesus Christ.

Wo

WO *be* vnto a the pastors that destroy and
scatter b the sheepe of my pasture, saith
the Lorde.
2 Therefore thus saith the Lorde God of Isra-
el vnto the pastors that c feede my people, Yee
haue scattered my flocke and thrust them out, and
haue not visited them: beholde, I will visite you
for the wickednesse of your works, saith the Lord.
3 And I will gather the d remnant of my
sheepe out of all countreyes, whither I had dri-
uen them, and will bring them againe to their
foldes, and they shall growe and encrease.
4 And I will set vp shepheardes ouer them,
which shall feede them: and they shall dread no
more nor be afraide, neither shall any of them
be lacking, saith the Lord.
5 Behold, the dayes come, saith the Lord, that
I will raise vnto Dauid a righteous e branche, and
a King shall reigne, and prosper, and shall execute
iudgement, and iustice in the earth.
6 In his dayes Iudah shalbe saued, and * Is-
rael shall dwell safely, and this is the Name where-
by they shall call him, * The Lorde our righte-
ousnesse.
7 Therefore behold, the dayes come, saith the
Lord, that they shall no more say, The f Lorde li-
ueth, which brought vp the children of Israel out
of the lande of Egypt,
8 But the Lord liueth, which brought vp and
led the seede of the house of Israel out of the North
countrey and from all countreyes where I had
scattered them, and they shall dwell in their owne
lande.
9 Mine heart breaketh within me, because of
the g prophets: all my bones shake: I am like a
drunken man (and like a man whom wine hath
† ouercome) for the presence of the Lorde and
for his holy wordes.
10 For the lande is full of adulterers, *and* be-
cause of othes the lande mourneth, the pleasant
places of the wildernesse are dried vp, and their
h course is euill, and their force is not right.
11 For both the prophet and the Priest || doe
wickedly: and their wickednesse haue I found in
mine i House, saith the Lorde.
12 Wherefore their way shalbe vnto them as
slipperie *wayes* in the darkenesse: they shalbe dri-
uen foorth and fall therein: for I will bring a
plague vpon them, *euen* the yeere of their visita-
tion, saith the Lorde.
13 And I haue seene foolishnesse in the pro-
phets of Samaria, that prophecied in Baal, & cau-
sed my people Israel to erre.
14 I haue seene also in the prophets of Ieru-
salem k filthines: they commit adulterie & walke
in lies: they strengthen also the hands of the wic-
ked that none can returne from his wickednesse:
they are all vnto l mee as Sodom, and the inhabi-
tants thereof as Gomorah.
15 Therefore thus saith the Lorde of hostes
concerning the prophets, Beholde, I will feede
them with m wormewood, & make them drinke
the water of gall: for from the prophets of Ie-
rusalem is || wickednesse gone foorth into all the
lande.
16 Thus saith the Lord of hosts, Heare not the
wordes of the prophets that prophecie vnto you,
and teach you vanitie: they speake the vision of
their owne n heart, *and* not out of the mouth of
the Lorde.

a Meaning the princes, gouernours and false prophets, as Ezek.34.2.
b For the which I haue especiall care and haue prepared good pastures for them.
c Whose charge is to feede the flocke, but they eate the fruite thereof, Eze.34.3.
d Thus the Prophets euer vse to mixe the promises with the threatnings, lest the godly should be too much beaten downe, and therefore he sheweth how God will gather his church after this dispersion.
e This prophecie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa.11.1. and 45.8. chap.33.15. dan 9.24.
* *Deut.33.28.*
* *Chap.33.16.*
f Reade Chap. 16.14.
g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade chap.14.13.
† *Ebr. passed ouer or troubled.*
h They runne headlong to wickednesse, and seeke vaine helpe.
|| *Or, are hypocrites.*
i My Temple is full of their idolatrie and superstitions.
k They which should haue profited by my rods against Samaria, are become worse then they.
l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.
m Reade Chap. 8.14.
|| *Or, hypocrisie.*
n Which they haue inuented of their owne braine.

17 They say still vnto them that despise mee,
The Lord hath saide, Ye o shall haue peace: and
they say vnto euery one that walketh after the
stubbernesse of his owne heart, No euill shall
come vpon you.
18 For p who hath stand in the counsel of the
Lord that he hath perceiued and heard his word?
Who hath marked his worde and heard it?
19 Beholde, the tempest of the Lorde goeth
foorth in *his* wrath, and a violent whirlewinde shall
fall downe vpon the head of the wicked.
20 The anger of the Lorde shall not returne
vntill he haue executed, and till he haue perfour-
med the thoughts of his heart: in the latter dayes
ye q shall vnderstand it plainely.
21 * I haue not sent these prophets, sayth the
Lord, yet they ranne: I haue not spoken to them,
and yet they prophecied.
22 But if they had stande in my counsell, and
r had declared my words to my people, then they
should haue turned them from their euill way, and
from the wickednesse of their inuentions.
23 Am I a God *at hande*, saith the Lord, and
not a God s farre off?
24 Can any hide him selfe in secrete places,
that I shall not see him, sayth the Lord? Doe not
I fill heauen and earth, saith the Lord?
25 I haue heard what the prophets saide, that
prophecie lies in my Name, saying, I t haue drea-
med, I haue dreamed.
26 How long? † Doe the prophets delite to
prophecie lies, euen prophecying the deceit of
their owne heart?
27 Thinke they to cause u my people to for-
get my Name by their dreames, which they tell
euery man to his neighbour, as their forefathers
haue forgotten my Name for Baal?
28 The prophet that hath a dreame, let him
x tell a dreame, and he that hath my worde, let
him speake my woorde faithfully: y what is the
chaffe to the wheate, saith the Lord?
29 Is not my worde euen like a fire, saith the
Lord? and like an hammer, that breaketh the
stone?
30 Therefore beholde, I *will come* against the
prophets, saith the Lorde, that z steale my worde
euery one from his neighbour.
31 Beholde, I *will come* against the prophets,
saith the Lord, which haue sweete tongues, & say,
a He saith.
32 Beholde, I *will come* against them that
prophecie false dreames, saith the Lorde, and doe
tell them, and cause my people to erre by their
lies, and by their flatteries, and I sent them not,
nor commaunded them: therefore they bring no
profite vnto this people, saith the Lord.
33 And when this people, or the prophet, or a
Priest shall aske thee, saying, What is the b bur-
den of the Lord? thou shalt then say vnto them,
What burden? I will euen forsake you, saith the
Lorde.
34 And the prophet, or the priest, or the
people that shall say, The c burden of the Lorde, I

o Reade Chap. 6.14. & 8.11.
p Thus they did deride Ieremiah as though the worde of God were not reueiled vnto him: so also spake Zidkiiah to Michah, 1.King 22.24.
q Both that God hath sent mee, and that my wordes shalbe true.
* *Chap.14.13,14. and 27.15. and 29.8,9.*
r He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.
s Doe not I see your falsehood, howsoeuer you cloke it, & wheresoeuer you commit it?
t I haue a prophecie reueiled vnto me, as Nom.12.6.
† *Ebr. Is it in the heart of the Prophets?*
u Hee sheweth that Satan raiseth vp false prophets to bring the people from God.
x Let the false prophet declare that it is his owne fantasie, and not slaunder my word as though it were a cloke to couer his lies.
y Meaning, that it is not sufficient for Gods ministers to absteine from lies and to speake the word of God, but that there be iudgement in alledging it, and that it may appeare to bee applyed to the same purpose that it was spoken, Ezek 3.17. 1.cor.2.13. & 4.2. 2.tim.2.15. 1.pet. 4.10,11.
z Which set forth in my name that which I haue not commanded.
a To wit, the Lorde.
b The Prophets called their threatnings Gods burden, which the sinners were not able to susteine: therefore the wicked in deriding the worde, woulde aske of the Prophetes, what was the burden, as though they would say, You seeke nothing els, but to lay burdens on our shoulders; and thus they reiected the woorde of God as a grieuous burden.
c Because this worde was brought to contempt and derision, hee will teache them another maner of speach, and will cause this worde Burden to cease, and teache them to aske with reuerence, What saith the Lorde?

will

will euen visite euery such one,and his house.
35 Thus shall yee say euery one to his neigh-
bour, and euery one to his brother, What hath
the Lorde answered? and what hath the Lorde
spoken?
36 And the burden of the Lorde shall yee
mention no more: for euery mans [d] worde shall
bee his burden: for yee haue peruerted the words
of the liuing God,the Lord of hostes our God.
37 Thus shalt thou say to the Prophet, What
hath the Lorde answered thee? and what hath the
Lorde spoken?
38 And if you say, The burden of the Lorde,
Then thus sayeth the Lorde, Because yee say this
worde, The burden of the Lorde,and I haue sent
vnto you,saying, Ye shall not say, The burden of
the Lorde,
39 Therefore beholde, I, euen I will vtterly
‖ forget you, and I will forsake you, and the citie
that I gaue you and your fathers, *and cast you* out
of my presence,
40 And will bring * an euerlasting reproche
vpon you, and a perpetuall shame which shall ne-
uer be forgotten.

d The thing which they mocke and contemne, shall come vpon them.

‖ *Or, take you away.*

* *Chap.20.11.*

CHAP. XXIIII.

1 The vision of the baskets of figges 5 Signifieth that part of the people shoulde bee brought againe from captiuitie, 8 And that Zedekiah and the rest of the people shoulde bee caryed away.

THe Lord shewed me,and beholde, two [a] bas-
kets of figges were set before the Temple of
the Lorde, after that Nebuchad-nezzar King of
Babel had caried away captiue Ieconiah the sonne
of Iehoiakim King of Iudah, and the princes of
Iudah with the workemen, and the cunning men
of Ierusalem,and had brought them to Babel.
2 One basket *had* very good figges, *euen* like
the figges that are first ripe: and the other basket
had very naughtie figges, which could not be ea-
ten,they were so euill.
3 Then saide the Lorde vnto mee,What seest
thou, Ieremiah? And I said, Figges: the good figs
very good,and the naughtie very naughtie, which
cannot be eaten,they are so euill.
4 Againe the worde of the Lorde came vnto
me,saying,
5 Thus saith the Lorde, the God of Israel,
Like these good figges,so will I knowe them that
are caried away captiue of Iudah to bee good,
whome I haue sent out of this [b] place, into the
land of the Caldeans.
6 For I wil set mine eyes vpon them for good,
and I will bring them againe to this lande, and I
will build them, and not destroy them, and I will
plant them,and not roote them out,
7 And I will giue them [c] an heart to knowe
me,that I am the Lord, & they shalbe my * peo-
ple,and I will be their God: for they shall returne
vnto me with their whole heart.
8 * And as the naughtie figges which can not
bee eaten, they are so euill (surely thus saith the
Lorde)so will I giue Zedekiah the King of Iudah,
and his princes, and the residue of Ierusalem, that
remaine in this lande, and them that dwell [d] in
the lande of Egypt:
9 I will euen giue them for a terrible plague
to all the kingdomes of the earth, *and* for a re-
proche, and for a prouerbe,for a common talke,
and for a curse, in all places where I shall cast
them.

a The good figges signified them that were gone into captiuitie,and so saued their life,as Chap.21.8. and the naughtie figges them that remained,which were yet subiect to the sword,famine and pestilence.

b Whereby he approoueth the yeelding of Ieconiah,and his company, because they obeyed the Prophet,who exhorted them thereunto.

c Which declareth that man of him selfe can knowe nothing, till God giue the heart and vnderstanding.

* *Chap.31.33. Hebr.8.10.*

* *Chap.29.17.*

d Which fled thither for succour.

10 And I will sende the sworde, the famine,
and the pestilence among them,till they bee con-
sumed out of the land,that I gaue vnto them and
to their fathers.

CHAP. XXV.

1 Hee prophecieth that they shall bee in captiuitie seuentie yeeres, 12 And that after the seuentie yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophecied.

THe worde that came to Ieremiah,concerning
all the people of Iudah in the [a] fourth yeere
of Iehoiakim the sonne of Iosiah King of Iudah
that was in the first yeere of Nebuchad-nezzar
King of Babel:
2 The which Ieremiah the Prophet spake vn-
to all the people of Iudah, and to all the inhabi-
tants of Ierusalem,saying,
3 From the thirteenth yeere of Iosiah the
sonne of Amon King of Iudah, euen vnto [b] this
day (that is the three and twentieth yeere) the
worde of the Lorde hath come vnto mee, and I
haue spoken vnto you [c] rising early & speaking,
but ye would not heare.
4 And the Lord hath sent vnto you all his ser-
uants the Prophets, rising early and sending *them,*
but yee would not heare, nor encline your eares
to obey.
5 They [d] sayde, Turne againe now euery one
from his euill way, and from the wickednesse of
your inuentions, and yee shall dwell in the lande
that the Lorde hath giuen vnto you, and to your
fathers for euer and euer.
6 And goe not after other gods to serue them
and to worshippe them, and prouoke me not to
anger with the workes of your handes, and I will
not punish you.
7 Neuerthelesse ye would not heare me, saith
the Lorde, but haue prouoked mee to anger with
the workes of your hands to your owne hurt.
8 Therefore thus saith the Lord of hostes, Be-
cause ye haue not heard my wordes,
9 Beholde,I will sende and take *to mee* all the
[e] families of the North, saith the Lorde, and Ne-
buchad-nezzar the King of Babel my [f] seruant,
and will bring them against this land, and against
the inhabitantes thereof, and against all these na-
tions [g] round about, and will destroy them, and
make them an astonishment and an hissing, and a
continuall desolation.
10 * Moreouer I will ‖ take from them the
voyce of mirth and the voyce of gladnesse, the
voyce of the bridegrome and the voyce of the
bride,the noise of the [h] milstones,and the light of
the candle.
11 And this whole lande shalbe desolate, and
an astonishment, *and* these nations shall serue the
King of Babel seuentie yeeres.
12 And when the [i] seuentie yeeres are accom-
plished, I will visite [k] the King of Babel and that
nation, saith the Lorde, for their iniquities, euen
the lande of the Caldeans, and will make it a per-
petuall desolation,
13 And I will bring vpon that lande all my
wordes which I haue pronounced against it, *euen*
all that is written in this booke, which Ieremiah
hath prophecied against all nations.
14 For many nations,and great Kings shall e-

a That is,in the third yere accomplished,and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the ende of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan.1.1.

b Which was the fift yeere and the ninth moneth of Iehoiakims reigne.

c That is,I haue spared no diligence or labour, Chap.7.13.

d Hee sheweth that the Prophets wholy with one consent did labour to pull the people from those vices, which then reigned: to wit,from idolatrie and the vaine confidence of men: for vnder these two all other were conteined, 2.King.17.13. chap.18.11. and 35.15. Ionah.3.8.

e The Caldeans, & all their power.

f So the wicked and Satan him selfe are Gods seruants,because he maketh them to serue him by constreint,and turneth that which they doe of malice,to his honour and glorie.

g As the Philistims,Ammonites, Egyptians and others.

* *Chap.16.9.*

‖ *Or, destroy.*

h Meaning,that bread and all things that should serue vnto their feastes,should be taken away.

i This reuelation was for the confirmation of his prophecie, because he told them of the time,that they should enter and remaine in captiuitie, 2.Chron.36.22. ezra 1.1. chap.29.10. dan 9.2.

k For seeing the iudgement began at his owne house, the enemies must needes bee punished most grieuously, Ezek.9.6. 1.pet.4.17.

uen [l] ſerue themſelues of them: thus wil I recom-
penſe them according to their deedes, and accor-
ding to the works of their owne hands.
15 For thus hath the Lorde God of Iſrael ſpo-
ken vnto mee, [m] Take the cuppe of wine of this
wrath indignation at mine hand, and cauſe all the
nations, to whom I ſend thee, to drinke it.
16 And they ſhal drinke, and be moued, and
be mad, becauſe of the ſworde that I will ſende a-
mong them.
17 Then tooke I the cup at the Lordes hand,
and made all people to drinke, vnto whome the
Lord had ſent me:
18 *Euen* Ieruſalem, and the cities of Iudah, and
the Kings therof, and the princes thereof, to make
them deſolate, an aſtoniſhment, an hiſſing, and a
curſe, [n] as *appeareth* this day:
19 Pharaoh *alſo*, King of Egypt, and his ſer-
uants, and his princes, and all his people:
20 And all ſorts of people, and al the Kings of
the land [o] of Vz: and all the Kings of the land of
the Philiſtims, and [p] Aſhkelon, and Azzah, and E-
kron, and the remnant of Aſhdod:
21 [q] Edom, and Moab, and the Ammonites,
22 And all the Kings of Tyrus, & all the kings
of Zidon, and the Kings of the [r] Yles, that are be-
yond the Sea,
23 And [ſ] Dedan, and Tema, and Buz, and all
that dwel in the vttermoſt corners,
24 And all the Kings of Arabia, and all the
Kings of Arabia, that dwell in the [t] deſert,
25 And all the Kinges of Zimri, and all the
Kings of || Elam, and all the Kings of the Medes,
26 And all the Kings of the North, farre and
neere one to another, and all the kingdomes of
the worlde, which are vpon the earth, & the king
of [u] Sheſhach ſhal drinke after them.
27 Therefore ſay thou vnto them, Thus ſaith
the Lord of hoſtes, the God of Iſrael, Drinke and
be drunken, and ſpewe and fall, and riſe no more,
becauſe of the ſworde, which I will ſende among
you.
28 ¶ But if they refuſe to take the cuppe at
thine hande to drinke, then tell them, Thus ſaieth
the Lord of hoſtes, Ye ſhal certainely drinke.
29 For loe, [x] I begin to plague the citie, where
my Name is called vpon, and ſhould you goe free?
Ye ſhal not goe quite: for I will call for a ſworde
vpon al the inhabitants of the earth, ſaith the Lord
of hoſtes.
30 Therefore prophecie thou againſt them all
theſe words, and ſay vnto them, * The Lord ſhall
roare from aboue, and thruſt out his voyce from
his holy habitation: he ſhal roare vpon his habi-
tation, & cry aloud, as they that preſſe the grapes,
againſt all the inhabitants of the earth.
31 The ſounde ſhall come to the endes of the
earth: for the Lord hath a controuerſy with the na-
tions, and wil enter into iudgement with all fleſh,
and he wil giue them that are wicked, to the ſword,
ſaith the Lord.
32 ¶ Thus ſaith the Lorde of hoſtes, Behold, a
plague ſhal go forth from nation to nation, and a
* great whirlewinde ſhalbe raiſed vp from the
coaſts of the earth.
33 And [y] the ſlaine of the Lord ſhalbe at that
day, from *one* end of the earth, euen vnto the *other*
end of the earth: they ſhall not be mourned, ney-
ther gathered nor buried, *but* ſhalbe as the dongue
vpon the ground.

l That is, of the Babylonians, as Chap. 27. 7.

m Signifying, the extreme afflictions that God had appointed for euery one, as Pſal. 75. 8. Iſa. 51. 17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mercy, and the other by iuſtice.

n For now it beginneth and ſhall ſo continue till it be accompliſhed.

o Reade Iob. 1. 1.

p Which were cities of the Philiſtims.

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italie, and the reſt of thoſe countreies.

ſ Theſe were people of Arabia which came of Dedan the ſonne of Abraham and Keturah.

t For there were two countreyes ſo named, the one called plentiful, and the other, barren or deſert.

|| *Or, Perſia.*

u That is, of Babylon, as Chap. 51. 41.

x That is, Ieruſalem, reade verſe 12.

* *Ioel 3. 16. amos 1. 2.*

* *Chap. 30. 23.*

y They which are ſlaine at the Lordes appointment.

34 Howle, [z] ye ſhepherds, and cry, and wallow
your ſelues in the aſhes, ye principal of the flocke:
for your dayes of ſlaughter are accompliſhed, and
of your diſperſion, and ye ſhall fall like [a] precious
veſſels.
35 And the [b] flight ſhall fayle from the ſhep-
heards, and the eſcaping from the principal of the
flocke.
36 A voyce of the crie of the ſhepherds, and an
howling of the principal of the flock *ſhalbe heard*:
for the Lord hath deſtroyed their paſture.
37 And the † beſt paſtures are deſtroyed be-
cauſe of the wrath and indignation of the Lord.
38 He hath forſaken his couert, as the lyon: for
their land is waſte, becauſe of the wrath of the op-
preſſor, and becauſe of the wrath of his indignati-
on.

CHAP. XXVI.

2 Ieremiah moueth the people to repentance. 7 He is taken of the falſe prophets and Prieſtes, and brought to iudgement. 23 Vriah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the
ſonne of Ioſiah King of Iudah, came this worde
from the Lord, ſaying,
2 Thus ſaith the Lorde, Stand in the [a] court
of the Lordes Houſe, and ſpeake vnto all the cities
of Iudah, which come to worſhippe in the Lords
Houſe, all the wordes that I commaunde thee to
ſpeake vnto them: keepe not [b] a worde backe,
3 If ſo be they will hearken, and turne euery
man from his euill way, that I may [c] repent me of
the plague, which I haue determined to bring
vpon them, becauſe of the wickedneſſe of their
workes.
4 And thou ſhalt ſay vnto them, Thus ſaith
the Lord, If ye will not heare me to walke in my
Lawes, which I haue ſet before you,
5 And to heare the words of my ſeruants the
Prophets, whom I ſent vnto you, both riſing vp
earely, and ſending *them*, and wil not obey *them*,
6 Then will I make this Houſe like [d] Shiloh,
and will make this citie [e] a curſe to all the nations
of the earth.
7 So the Prieſts, and the Prophets, and all the
people heard Ieremiah ſpeaking theſe words in the
Houſe of the Lord.
8 Nowe when Ieremiah had made an end of
ſpeaking all that the Lord had commaunded *him*
to ſpeake vnto all the people, then the Prieſts, and
the Prophets, and all the people tooke him, and
ſaid, Thou ſhalt die the death.
9 Why haſt thou prophecied in the Name of
the Lord, ſaying, This [f] Houſe ſhalbe like Shiloh,
and this citie ſhalbe deſolate without an inhabi-
tant? and all the people were gathered againſt Ie-
remiah in the Houſe of the Lord.
10 And when the Princes of Iudah heard of
theſe thinges, they came vp from the Kings houſe
into the Houſe of the Lord, and ſate downe in the
entrie of the [g] new gate of the Lords *Houſe*.
11 Then ſpake the Prieſtes, and the Prophets
vnto the princes, and to all the people, ſaying,
† This man is worthy to die: for he hath prophe-
cied againſt this citie, as ye haue heard with your
eares.
12 Then ſpake Ieremiah vnto all the princes,
and to all the people, ſaying, The Lord hath [h] ſent
me to prophecy againſt this houſe and againſt this
citie all the things that ye haue heard.
13 Therefore nowe amende your wayes and
your

z Ye that are chiefe rulers, and gouernours.

a Which are moſt eaſily broken.

b It ſhall not helpe them to ſeeke to flee.

† *Ebr. peaceable.*

a That is, in the place of the Temple whereunto the people reſort out of all Iudah to ſacrifice.

b To the intent that they ſhould pretende no ignorance, as Acts 20. 27.

c Reade chap. 18. 8.

d Reade Chap. 7. 12.

e So that when they would curſe any, they ſhall ſay, God do to thee as to Ieruſalem.

f Becauſe of Gods promes to the Temple Pſal. 132. 14 that he would for euer remaine there, the hypocrites thought this Temple coulde neuer periſh, and therefore thought it blaſphemie to ſpeake againſt it, Matth. 26. 61. Actes 6. 13. not conſidering that this was meant of the Church, where God will remaine for euer.

g So called, becauſe it was repaired by Ioatham, 2 King. 15. 35.

† *Ebr. iudgement of death belongeth to this man.*

h He both ſheweth the cauſe of his doings plainly, and alſo threatneth them that they ſhould nothing auaile, though they ſhould put him to death, but heape greater vengeance vpon their heades.

[illegible] Edmunde Fleming

your works,and heare the voyce of the Lord your
God,that the Lord may repent him of the plague,
that he hath pronounced against you.
14 As for me,behold, I am in your hands : do
with me as ye thinke good and right.
15 But knowe ye for certaine, that if ye put
me to death,ye shall surely bring innocent blood
vpon your selues,and vpon this city, and vpon the
inhabitants thereof: for of a trueth the Lord hath
sent me vnto you,to speake all these words in your
eares.
16 Then said the princes and al the people vn-
to the Priests,and to the prophets,This man is not
worthy to die : for he hath spoken vnto vs in the
Name of the Lord our God.
17 ¶ Then rose vp certaine of the Elders of the
land,and spake to all the assemblie of the people,
saying,
18 Michah the Morashite *prophecied in the
dayes of Hezekiah king of Iudah,and spake to all
the people of Iudah,saying, Thus saith the Lorde
of hostes,Zion shalbe plowed *like* a field, and Ie-
rusalem shalbe an heape,and the mountaine of the
i House *shalbe* as the hie places of the forest.
19 Did Hezekiah King of Iudah, and all Iu-
dah put him to death? did he not feare the Lord,
and prayed before the Lord, and the Lord repen-
ted him of the k plague, that he had pronounced
against them? Thus might we procure great euil
against our soules.
20 And there was also a man that prophecied
in the Name of the Lord, *one* Vriiah the sonne of
Shemaiah,of Kiriath-iarem, who prophecied a-
gainst this citie,and against this land, according to
all the wordes of Ieremiah.
21 Nowe when Iehoiakim the King with all
his men of power , and all the princes hearde his
wordes, the King sought to slay him . But when
Vriiah heard it, he was afraid and fled, and went
into Egypt.
22 Then Iehoiakim the King l sent men into
Egypt,*euen* Elnathan the sonne of Achbor , and
certaine with him into Egypt.
23 And they fet Vriiah out of Egypt,& brought
him vnto Iehoiakim the King , who slewe him
with the sword, and m cast his dead bodie into
the graues of the children of the people.
24 But the hand of Ahikam n the sonne of Sha-
phan was with Ieremiah that they should not giue
him into the hande of the people to put him to
death.

* Micah.1.1. and 3.12.
i That is,of the House of the Lord,to wit,Zion,and these examples the godly alledged to deliuer Ieremiah out of the Priestes handes,whose rage else would not haue bene satisfied, but by his death.
k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Saneherib.
l Here is declared the furie of tyrants, who can not abide to heare Gods worde declared, but persecute the ministers thereof, and yet in the end they preuaile nothing, but prouoke Gods iudgements so much the more.
m As in the first Hezekiahs example is to be folowed,so in this other Iehoiakims acte is to be abhorred:for Gods plague did light on him,and his houshold.
n Which declareth that nothing could haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Ieremiah at the commandement of the Lorde sendeth bondes to the King of Iudah and to the other Kinges that were neere, whereby they are monished to be subiects vnto Nebuchadnezzar. 9 He warneth the people, and the Kings and rulers that they beleeue not false prophets.

IN the beginning of the reigne of a Iehoiakim
the sonne of Iosiah King of Iudah came this
word vnto Ieremiah from the Lord,saying,
2 Thus saieth the Lord to me , Make thee
b bonds,and yokes, & put them vpon thy necke,
3 And send them to the King of Edom, and
to the King of Moab, & to the King of the Am-
monites, & to the King of Tyrus,and to the King
of Zidon, by the hande of the messengers which
come to Ierusalē vnto Zedekiah ye King of Iudah,
4 And command them to say vnto their ma-
sters, Thus saith the Lord of hostes the God of Is-
rael, Thus shal ye say vnto your masters,
5 I haue made the earth,the man, & the beast
that are vpon the ground,by my great power, and
by my outstretched arme, and haue giuen it vnto
whom it pleased me.
6 But now I haue giuen all these landes into
the hand of Nebuchad-nezzar the King of Babel
my c seruant, and the beastes of the fielde haue I
also giuen him to serue him.
7 And all nations shall serue him , and his
d sonne,and his sonnes sonne vntill the very time
of his land come also:then many nations and great
Kings shal e serue themselues of him.
8 And the nation and kingdome which will
not serue the same Nebuchad-nezzar King of Ba-
bel , and that will not put their necke vnder the
yoke of the King of Babel , the same nation will
I visite, saith the Lord, with the sworde, and with
the famine,and with the pestilence , vntill I haue
wholy *giuen* them into his hands.
9 Therfore heare not your prophets nor your
southsayers, nor your dreamers, nor your inchaun-
ters,nor your sorcerers, which say vnto you thus,
Ye shall not serue the King of Babel.
10 For they prophecie a lie vnto you to cause
you to go farre from your land, and that I should
cast you out,and you should perish.
11 But the nation that put their neckes vnder
the yoke of the King of Babel,& serue him, those
will I let remaine stil in their owne land,saith the
Lord,and they shall occupie it,and dwell therein.
12 ¶ I spake also to Zedekiah King of Iudah
according to all these wordes, saying, Put your
neckes vnder the yoke of the King of Babel, and
serue him and his people, that ye may liue.
13 Why will ye die, thou, and thy people by
the sworde,by the famine, and by the pestilence,
as the Lorde hath spoken against the nation, that
will not serue the King of Babel?
14 Therefore heare not the words of the pro-
phets, that speake vnto you, saying, Yee shall not
serue the King of Babel : for they prophecie a lie
vnto you.
15 For I haue not * sent them,saith the Lord,
yet they prophecie a lie in my name, that I might
cast you out, and that ye might perish, *both* you,
and the prophets that prophecie vnto you.
16 ¶ Also I spake to the Priests,and to all this
people,saying,Thus saith the Lord, Heare not the
words of your prophets that prophecie vnto you,
saying, Beholde,* the vessels of the house of the
Lord shall now shortly be f brought againe from
Babel,for they prophecie a lie vnto you.
17 Heare them not, *but* serue the King of Ba-
bel,that ye may liue : wherefore should this citie
be desolate?
18 But if they be Prophets,and if the word of
the Lorde be with them , let them g intreate the
Lorde of hostes, that the vessels, which are left in
the House of the Lorde , and in the House of the
King of Iudah,and at Ierusalem, go not to Babel.
19 For thus saith the Lorde of hostes, concer-
ning the *pillars,and concerning the sea,and con-
cerning the bases, and concerning the residue of
the vessels that remaine in this citie,
20 Which Nebuchad-nezzar King of Babel
tooke not , when hee caried * away captiue Ieco-
niah

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore which should be after, and contrariwise: which if the reader marke well,it shall auoide many doubts, and make the reading much more easie. b By such signes the Prophets vsed sometimes to confirme their prophecies,which notwithstanding they could not doe of themselues,but in as much as they had a reuelation for the same,Isa.20.2.and therfore the false prophets to get more credite, did vse also such visible signes, but they had no reuelation, 1.King.22,12.

c Reade Chap. 25.9.
d Meaning, Euil-merodach,and his sonne Belshatsar.
e They shall bring him,and his kingdome in subiection, as Chap.25.14.
* Chap.14.14. and 23.21. and 29.9.
* Chap.28.3.
f Which were taken when Ieconiah was ledde captiue into Babel.
g For it was not onely the Prophets office to shew the worde of God,but also to pray for the sinnes of the people,Gen.20.7. which these could not doe because they had no expresse word: for God had pronounced the contrary.
* 2.King.25.13.
* 2.King.24.12,15.

niah the sonne of Iehoiakim King of Iudah from
Ierusalem to Babel, with all the nobles of Iudah
and Ierusalem.
21 For thus saith the Lorde of hostes the God
of Israel, concerning the vessels that remaine in
the House of the Lorde, and in the house of the
King of Iudah, and at Ierusalem,
22 They shalbe brought to Babel, and there
they shalbe vntil the day that I visite [h] them, saith
the Lord: then will I bring them vp, and restore
them vnto this place.

h That is, for the space of seuentie yeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 *The false prophecie of Hananiah.* 12 *Ieremiah reproueth Hananiah, and prophecieth.*

AND that same yeere in the beginning of the
[a] reigne of Zedekiah King of Iudah in the
[b] fourth yeere, *and* in the fifth moneth Hana-
niah the sonne of Azur the prophet, which was
of [c] Gibeon, spake to me in the House of the Lord
in the presence of the Priestes, and of all the peo-
ple, and said,
2 Thus speaketh the Lord of hostes, the God
of Israel, saying, I haue broken the yoke of the
King of Babel.
3 † Within two yeres space I will bring into
this place all the vessels of the Lordes House, that
Nebuchad-nezzar King of Babel tooke away
from this place, and caried them into Babel.
4 And I will bring againe to this place Ieco-
niah the sonne of Iehoiakim King of Iudah, with
all them that were caried away captiue of Iudah,
and went into Babel, saith the Lorde: for I will
breake the yoke of the King of Babel.
5 Then the Prophet Ieremiah saide vnto the
[d] Prophet Hananiah in the presence of ẏ Priests,
and in the presence of all the people that stoode
in the House of the Lorde,
6 Euen the Prophet Ieremiah sayde, So be it:
the [e] Lord so doe, the Lord confirme thy wordes
which thou hast prophecied to restore the vessels
of the Lords House, and all that is caried captiue,
from Babel, into this place.
7 But heare thou now this worde that I will
speake in thine eares and in the eares of all the
people.
8 The Prophets that haue bene before mee
and before thee in time past, [f] prophecied against
many countreyes, and against great kingdomes,
of warre, and of plagues, and of pestilence.
9 *And* the Prophet which prophecieth of
peace, when the worde of the Prophet shall come
to passe, *then* shall the Prophet bee knowen that
the Lord hath truely sent him.
10 Then Hananiah the Prophet tooke the
yoke from the Prophet Ieremiahs necke, and
[g] brake it.
11 And Hananiah spake in the presence of all
the people, saying, Thus saith the Lorde, Euen so
wil I breake the yoke of Nebuchad-nezzar King
of Babel, from the necke of all nations within the
space of two yeeres: and the Prophet Ieremiah
went his way.
12 ¶ Then the worde of the Lord came vnto
Ieremiah the Prophet, (after that Hananiah the
Prophet had broken the yoke from the necke of
the Prophet Ieremiah) saying,
13 Goe, and tell Hananiah, saying, Thus sayth
the Lorde, Thou hast broken the yokes of wood,
but thou shalt make for them yokes of yron.

a When Ieremiah began to beare these bondes and yokes.
b After that the land had rested, as Leuit.25.2.
c This was a citie in Beniamin belonging to the sonnes of Aaron, Iosh.21.17.
† Ebr. two yeeres of dayes.
d He was so esteemed, though hee was a false prophet.
e That is, I would wish the same for Gods honour, and wealth of my people, but he hath appointed the contrarie.
f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trye the faith of his, Deut.13.3.
g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, and therefore cannot abide any, that might discredite them, but burst forth into rages, and contrarie to their owne conscience, passe not what lies they report, or how wickedly they doe, so that they may mainteine their estimation.

14 For thus sayth the Lord of hostes the God
of Israel, I haue put a [h] yoke of yron vpon the
necke of all these nations, that they may serue
Nebuchad-nezzar King of Babel: for they shall
serue him, and I haue giuen him the [i] beastes of
the fielde also.
15 Then saide the Prophet Ieremiah vnto the
Prophet Hananiah, Heare now Hananiah, the
Lorde hath not sent thee, but thou makest this
people to trust in a lye.
16 Therefore thus sayth the Lorde, Beholde, I
will cast thee from off the earth: this yeere thou
shalt die, because thou hast spoken rebelliously
against the Lord.
17 So Hananiah the Prophet [k] dyed the same
yeere in the seuenth moneth.

h That is, a hard, & cruel seruitude.
i Signifying, that all should be his, as Dan.2.38.
k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles can not moue vs, neither the word it selfe, except God touch the heart.

CHAP. XXIX.

1 *Ieremiah writeth vnto them that were in captiuitie in Babylon.* 10 *Hee prophecieth their returne after seuentie yeeres.* 16 *Hee prophecieth the destruction of the King and of the people that remaine in Ierusalem.* 21 *He threatneth the prophets that seduce the people.* 25 *The death of Shemaiah is prophecied.*

NOW these are the wordes of the ‖ booke that
Ieremiah the Prophet sent from Ierusalem
vnto [a] the residue of the Elders, which were cary-
ed away captiues, and to the Priestes, and to the
Prophets, and to all the people whome Nebu-
chad-nezzar had caried away captiue from Ieru-
salem to Babel:
2 (After that Ieconiah the King, and the
[b] Queene, and the eunuches, the * princes of Iu-
dah, and of Ierusalem, and the workemen, and cun-
ning men were departed from Ierusalem)
3 By the hand of Elasah the sonne of Shaphan
and Gemariah the sonne of Hilkiah, (whome Ze-
dekiah King of Iudah [c] sent vnto Babel to Nebu-
chad-nezzar King of Babel) saying,
4 Thus hath the Lorde of hostes the God of
Israel spoken vnto all that are caryed away cap-
tiues, whome I haue [d] caused to be caryed away
captiues from Ierusalem vnto Babel:
5 Buylde you houses to dwell in, and plant
you gardens, and eate the fruites of them.
6 Take you wiues, and beget sonnes and
daughters, and take wiues for your sonnes, and
giue your daughters to husbands, that they may
beare sonnes and daughters, that yee may bee in-
creased there, and not diminished.
7 And seeke the prosperitie of the citie, whi-
ther I haue caused you to be caryed away captiues,
and [e] pray vnto the Lorde for it: for in the peace
thereof shall you haue peace.
8 ¶ For thus saith the Lord of hostes the God
of Israel, Let not your prophets, and your south-
sayers that be among you, deceiue you, neyther
giue eare to your dreames, which you dreame.
9 For they prophecie you a lie in my Name:
I haue not sent them, saith the Lord.
10 But thus saith the Lorde, That after seuentie
yeeres be accomplished at Babel, I will visite you,
and performe my good promes towarde you, and
cause you to returne to this place.
11 For I knowe the thoughtes, that I haue
thought towardes you, sayth the Lorde, *euen* the
thoughtes of peace, and not of trouble, to giue
you an ende, and *your* hope.
12 Then shall you crie vnto me, and yee shall
goe and pray vnto me, and I will heare you,
13 And yee shall seeke mee and finde *mee*, be-
cause

‖ Or, letter.
a For some dyed in the way.
b Meaning Ieconiahs mother.
* Chap.24.1.
c To intreate of some equall condicions.
d To wit, the Lorde, whose worke this was.
e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest, and quietnesse, that their troubles might not be increased, and that they might with more pacience and lesse griefe waite for the time of their deliuerance, which God had appointed most certeine: for els not onely the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa.14.

cause ye shall seeke me with all [f] your heart.
14 And I will be found of you, saith the Lord,
and I will turne away your captiuitie, and I will
gather you from all the nations, and from all the
places, whither I haue cast you, saith the Lorde,
and will bring you againe vnto the place, whence
I caused you to be caried away captiue.
15 ¶ Because ye haue sayd, The Lord hath rai-
sed vs vp [g] Prophets in Babel,
16 Therefore thus sayeth the Lorde of the
King, that sitteth vpon the throne of Dauid,
and of all the people, that dwell in this citie, your
brethren that are not gone foorth with you into
captiuitie:
17 *Euen* thus sayeth the Lorde of hostes, Be-
holde, I will sende vpon them the [h] sworde, the
famine, and the pestilence, and will make them
like vile [i] figges, that cannot bee eaten, they are
so naughtie.
18 And I will persecute them with the sword,
with the famine, and with the pestilence: and I
will make them a terror to all kingdomes of the
earth, *and* [k] a curse, and astonishment and an his-
sing, and a reproche among all the nations whi-
ther I haue cast them,
19 Because they haue not heard my wordes,
sayth the Lord, which I sent vnto them by my
seruantes the Prophets, [l] rising vp earely, and
sending *them*, but yee would not heare, saith the
Lorde.
20 ¶ Heare ye therefore the word of the Lord
all ye of the captiuitie, whom I haue sent from Ie-
rusalem to Babel.
21 Thus sayeth the Lorde of hostes, the God
of Israel, of Ahab the sonne of Kolaiah, and of
Zedekiah the sonne of Maaseiah, which prophe-
cie lyes vnto you in my Name, Beholde, I will
deliuer them into the hande of Nebuchad-nez-
zar King of Babel, and he shall slay them before
your eyes.
22 And all they of the captiuitie of Iudah, that
are in Babel, shall take vp this curse against them,
and say, The Lorde make thee like Zedekiah and
like Ahab, whome the King of Babel burnt [m] in
the fire,
23 Because they haue committed [n] vilenie in
Israel, and haue committed adulterie with their
neighbours wiues, and haue spoken lying wordes
in my Name, which I haue not commaunded
them, euen I knowe it, and I testifie it, sayth the
Lorde.
24 ¶ Thou shalt also speake to Shemaiah the
‖ Nehelamite, saying,
25 Thus speaketh the Lorde of hostes, the
God of Israel, saying, Because thou hast sent let-
ters in thy Name vnto all the people, that are at
Ierusalem, and to Zephaniah the sonne of Maase-
iah the Priest, and to all the Priests, saying,
26 The Lord hath made thee Priest, for [o] Ie-
hoiada the Priest, that yee should bee officers in
the House of the Lorde, for euery man that ra-
ueth and maketh himselfe a Prophet, to put him
in prison and in the stockes.
27 Nowe therefore why hast thou not repro-
ued Ieremiah of Anathoth, which prophecieth
vnto you?
28 For, for this cause he sent vnto vs in Babel,
saying, This *captiuitie* is long: builde houses to
dwell in, and plant gardens, and eate the fruites
of them.

f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shalbe expired, 2.Chro.36.22. Ezra 1.1. Chap.25.12. dan.9.2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby hee assureth them, that there shalbe no hope of returning before the time appointed.

i According to the comparison, Chap.24.1,2.

k Reade Chap.26.6.

l Reade Chap.7.13.& 25.3.& 26.5.

m Because they gaue the people hope of speedie returning.

n Which was adultery, and falsifying the worde of God.

‖ Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the word of God, of the which hee would haue made Ieremiah one, calling him a rauer and a false prophet.

29 And Zephaniah the Priest read this letter in
the eares of Ieremiah the Prophet.
30 Then came the worde of the Lorde vnto
Ieremiah, saying,
31 Send to all them of the captiuitie, saying,
Thus sayth the Lorde of Shemaiah the Nehela-
mite, Because that Shemaiah hath prophecied vn-
to you, and I sent him not, and hee caused you to
trust in a lye,
32 Therefore thus saith the Lorde, Beholde, I
will visite Shemaiah the Nehelamite, & his seede:
hee shall not haue a man [p] to dwell among this
people, neither shall he beholde the good, that I
will doe for my people, sayeth the Lorde, because
he hath spoken rebelliously against the Lorde.

CHAP. XXX.

1 The returne of the people from Babylon. 16 Hee menaceth the enemies, 18 And comforteth the Church.

THe worde, that came to Ieremiah from the
Lord, saying,
2 Thus speaketh the Lord God of Israel, say-
ing, Write thee all the wordes, that I haue spoken
vnto thee in [a] a booke.
3 For loe, the dayes come, saith the Lord, that
I will bring againe the captiuitie of my people Is-
rael and Iudah, sayth the Lorde: for I will restore
them vnto the lande, that I gaue to their fathers,
and they shall possesse it.
4 Againe, these are the wordes that the Lord
spake concerning Israel, and concerning Iudah.
5 For thus sayth the Lorde, We haue heard a
[b] terrible voyce, of feare and not of peace.
6 Demaund now and behold, if man trauayle
with childe? wherefore doe I beholde euery man
with his handes on his loynes as a woman in tra-
uaile, and all faces are turned into a palenesse?
7 Alas, for this [c] day is great: none *hath bene*
like it: it is euen the time of Iaakobs trouble, yet
shall he be deliuered from it.
8 For in that [d] day, sayth the Lorde of hostes,
I will breake [e] his yoke from off thy necke, and
breake thy bondes, and strangers shall no more
serue themselues [f] of him.
9 But they shall serue the Lorde their God,
and [g] Dauid their King, whom I will raise vp vn-
to them.
10 Therefore feare not, O my seruant Iaakob,
saith the Lorde, neither be afrayde, O Israel: for
loe, I will deliuer thee from a farre *countrey*, and
thy seede from the lande of their captiuitie, and
Iaakob shall turne againe, and shalbe in rest and
prosperitie and none shall make him afraide.
11 For I am with thee, sayth the Lorde, to saue
thee: though I vtterly destroy all the nations
where I haue scattered thee, yet will I not vtterly
destroy thee, but I will correct thee by iudge-
ment, and not [h] vtterly cut thee off.
12 For thus sayeth the Lorde, Thy bruising is
incurable, *and* [i] thy wound is dolorous.
13 There is none to iudge thy cause, *or to lay* a
plaister: there are no medicines, nor help for thee.
14 All thy [k] louers haue forgotten thee: they
seeke thee not: for I haue striken thee with the
wound of an enemie, *and* with a sharpe chastise-
ment for the multitude of thine iniquities, *because*
thy sinnes were increased.
15 Why cryest thou for thine affliction? thy
sorowe is incurable, for the multitude of thine
iniquities: *because* thy sinnes were increased, I haue
done these things vnto thee.

p He & his seede shalbe destroyed, so that none of them should see the benefite of this deliuerance.

a Because they should be assured and their posteritie confirmed in the hope of this deliuerance promised.

b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should bee in such perplexitie and sorowe as a woman in her trauaile, as Isa 13.8.

c Meaning, that the time of their captiuitie should be grieuous.

d When I shall visite Babylon.

e Of the King of Babylon.

f To wit, of Iaakob.

g That is, Messiah, which should come of the stocke of Dauid according to the flesh, and should be the true pastor, as Ezek.34.23. who is set forth, and his kingdome that should bee euerlasting, in the person of Dauid, Hos.3.5.

h Reade Chap.10.24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou didest entertaine with giftes, who left thee in thine affliction.

l Herein is commended Gods great mercie toward his, who doeth not deſtroy them for their ſinnes, but correct and chaſtiſe them, till he haue purged & pardoned them, and ſo burneth the rods by the which hee did puniſh them, Iſa.33.1.

m Meaning, that the citie and the Temple ſhould be reſtored to their former ſtate.

n Hee ſheweth howe the people ſhall with prayſe and thankeſgiuing acknowledge this benefite.

o Meaning, Zerubbabel, who was the figure of Chriſt, in whome this was accompliſhed.

p Signifying, that Chriſt doeth willingly ſubmit himſelfe to the obedience of God his father.

q Left the wicked hypocrites ſhould flatter themſelues with theſe promiſes, the Prophet ſheweth what ſhal be their portion.

r When this Meſſiah and deliuerer is ſent.

16 l Therefore all they that deuoure thee, ſhal
be deuoured, & all thine enemies euery one ſhall
goe into captiuitie: and they that ſpoyle thee, ſhalbe
ſpoyled, and all they that robbe thee, wil I giue
to be robbed.
17 For I will reſtore health vnto thee, and I
will heale thee of thy woundes, ſaith the Lord, becauſe
they called thee, The caſt away, *ſaying*, This
is Zion, whom no man ſeeketh after.
18 Thus ſaith the Lorde, Beholde, I wil bring
againe the captiuitie of Iaakobs tentes, and haue
compaſſion on his dwelling places: and the citie
ſhalbe builded vpon her owne heape, m and the
palace ſhall remaine after the maner thereof.
19 And out of them ſhall proceede n thankeſgiuing,
and the voyce of them that are ioyous,
and I will multiplie them, and they ſhall not bee
fewe: I will alſo glorifie them, and they ſhall not
be diminiſhed.
20 Their children alſo ſhall be as afore time,
and their congregation ſhalbe eſtabliſhed before
me: and I will viſite all that vexe them.
21 And their o noble *ruler* ſhall be of themſelues,
and their gouernour ſhall proceede from
the middes of them, and I wil cauſe him to drawe
neere, and approche vnto me: for who is this that
directeth his p heart to come vnto mee, ſayth the
Lorde?
22 And yee ſhall be my people, and I will be
your God.
23 Beholde, q the tempeſt of the Lorde goeth
foorth with wrath: the whirlewinde that hangeth
ouer, ſhall light vpon the head of the wicked.
24 The fierce wrath of the Lorde ſhall not returne,
vntill he haue done, and vntill he haue performed
the intents of his heart: in the r latter daies
ye ſhall vnderſtand it.

CHAP. XXXI.

1 He rehearſeth Gods benefites after their returne from Babylon, 23 And the ſpirituall ioy of the faithfull in the Church.

a When this noble gouernour ſhal come: meaning Chriſt, not onely Iudah and Iſrael, but the reſt of the world ſhalbe called.

b Which were deliuered frō the crueltie of Pharaoh.

c To wit, God.

d The people thus reaſon as though he were not ſo beneficiall to them nowe, as he had bene of olde.

e Thus ÿ Lord anſwereth ÿ his loue is not changeable.

f Thou ſhalt haue ſtill occaſion to reioyce: which is ment by tabrets & dancing, as their cuſtome was after notable victories, Exod.15.20. iudges 5.2. and chap.11.34.

AT the a ſame time, ſayth the Lord, will I be
the God of all the families of Iſrael, and they
ſhall be my people.
2 Thus ſaith the Lord, The people which b eſcaped
the ſworde, found grace in the wilderneſſe:
c he walked *before* Iſrael to cauſe him to reſt.
3 The Lord hath appeared vnto me d of old,
ſay they: e Yea, I haue loued thee ŵ an euerlaſting
loue, therefore with mercie I haue drawen thee.
4 Againe I will builde thee, and thou ſhalt be
builded, O virgine Iſrael: thou ſhalt ſtil f be adorned
with thy timbrels, and ſhalt goe foorth in the
dance of them that be ioyfull.
5 Thou ſhalt yet plant vines vpon the mountaines
of g Samaria, and the planters that plant
them, h ſhall make them common.
6 For the dayes ſhall come that the i watchmen
vpon the mount of Ephraim ſhall cry, Ariſe,
and let vs go vp vnto k Zion to the Lord our God.
7 For thus ſaith the Lord, Reioyce with gladneſſe
for Iaakob, and ſhoute for ioye among the
chiefe of the l Gentiles: publiſh prayſe, and ſay, O
Lord, ſaue thy people, the remnant of Iſrael.
8 Beholde, I wil bring them from the North
countrey, and gather them from the coaſts of the
world, *with* the blinde & the lame among them,
with the woman with childe, and her that is deliuered
alſo: a great companie ſhall returne hither.
9 They ſhall come m weeping, and with mercie
will I bring them againe: I will lead them by
the riuers of n water in a ſtraight way, wherein they
ſhall not ſtumble: for I am a father to Iſrael, and
Ephraim is o my firſt borne.
10 ¶ Heare the worde of the Lord, O ye Gentiles,
and declare in the yles afarre off, and ſay, He
that ſcattered Iſrael, wil gather him and wil keepe
him, as a ſhepheard *doeth* his flocke.
11 For the Lorde hath redeemed Iaakob, and
ranſomed him from the hande p of him, that was
ſtronger then he.
12 Therefore they ſhall come, and reioyce in
the height of Zion, and ſhall runne to the bountifulneſſe
of the Lord, *euen* for the q wheat and for
the wine, and for the oyle, and for the increaſe of
ſheepe, & bullocks: and their ſoule ſhalbe as a watered
garden, and they ſhall haue no more ſorow.
13 Then ſhall ÿ virgine reioyce in the r dance,
and the yong men and the old men together: for
I wil turne their mourning into ioy, and wil comfort
them, and giue them ioy for their ſorowes.
14 And I will repleniſh the ſoule of the Prieſts
with ſ fatneſſe, and my people ſhalbe ſatiſfied with
my goodneſſe, ſaith the Lord.
15 Thus ſaith the Lord, A voyce was heard on
hie, a mourning *and* bitter weeping. t Rahel weeping
for her children, refuſed to be comforted for
her children, becauſe they were not.
16 Thus ſaith the Lorde, Reſtraine thy voyce
from weeping, and thine eyes from teares: for thy
worke ſhalbe rewarded, ſaith the Lord, and they
ſhall come againe from the land of the enemie:
17 And there is hope in thine ende, ſaith the
Lord, that *thy* children ſhall come againe to their
owne borders.
18 I haue heard u Ephraim lamenting *thus*,
Thou haſt corrected me, and I was chaſtiſed as an
x vntamed calfe: y conuert thou me, and I ſhalbe
conuerted: for thou art the Lord my God.
19 Surely after that I conuerted, I repented:
and after that I was inſtructed, I ſmote vpon *my*
z thigh: I was aſhamed, yea, euen confounded,
becauſe I did beare the reproch of my youth.
20 Is Ephraim a my deare ſonne or pleaſant
childe? yet ſince I ſpake vnto him, I ſtill b remembred
him: therefore my bowels are troubled for
him: I wil ſurely haue compaſſion vpon him, ſaith
the Lord.
21 Set thee vp c ſignes: make thee heapes: ſet
thine heart towarde the path and way, that thou
haſt walked: turne againe, O virgine of Iſrael:
turne againe to theſe thy cities.
22 How long wilt thou goe aſtray, O thou rebellious
daughter? for the Lord hath created d a
new thing in the earth: A WOMAN ſhall compaſſe
a man.
23 Thus ſaith the Lord of hoſtes, the God of
Iſrael, Yet ſhall they ſay this thing in the land of

m That is, lamenting their ſinnes, which had not giuen eare to the Prophets, & therefore it followeth that God receiued them to mercie, Chap.50.4. Some take it that they ſhould weepe for ioy.

n Where they found no impedimentes, but abundance of al things.

o That is, my dearely beloued, as the firſt childe is to the father.

p That is, from the Babylonians, and other enemies.

q By theſe temporall benefites he meaneth the ſpirituall graces, which are in the Church, and whereof there ſhoulde be euer plentie, Iſa.58.11,12.

r In the companie of the faithfull, which euer praiſe God for his benefites.

ſ Meaning the ſpirit of wiſedome, knowledge and zeale.

t To declare the greatneſſe of Gods mercie in deliuering the Iewes, hee ſheweth them that they were like to the Beniamites, or Iſraelites: that is, vtterly deſtroyed and caried away, in ſo much that if Rahel the mother of Beniamin coulde haue riſen againe to ſeeke for her childrē, ſhe ſhould haue found none remaining.

u That is, the people that were led captiue.

x Which was wanton and could not be ſubiect to the yoke.

y Hee ſheweth how the faithfull vſe to pray: that is, deſire God to turne them, for as much as they can not turne of themſelues.

z In ſigne of repētance, and deteſtation of my ſinne.

a As though he would ſay, Not for by his iniquitie he did what laye in him to caſt me off.

b To wit, in pitying him for my promiſe ſake.

c Marke by what way thou diddeſt go into captiuitie, and thou ſhalt turne againe by the ſame.

d Becauſe their deliuerance from Babylon was a figure of their deliuerance from ſinne, he ſheweth how this ſhould be procured, to wit, by Ieſus Chriſt whome a woman ſhould conceiue, & beare in her wombe. Which is a ſtrange thing in earth, becauſe he ſhould be borne of a virgine without man: or, he meaneth, that Ieruſalem which was like a barren woman in her captiuity, ſhould be fruitfull as ſhe, that is ioyned in mariage, and whome God bleſſeth with children.

g Becauſe the Iſraelites, which were the ten tribes, neuer returned to Samaria, therefore this muſt be ſpiritually vnderſtand vnder the kingdome of Chriſt, which was the reſtauration of the true Iſrael.

h That is, ſhall eate the the fruite thereof, as Leuit.19.23. deuter. 20.6.

i The miniſters of the worde.

k They ſhal exhort all to the embracing of the Goſpel, as Iſa.2.3.

l Hee ſheweth what ſhall be the concorde and loue of all vnder the Goſpel, when none ſhalbe refuſed for their infirmities: and euery one ſhall exhort one another to embrace it.

Iudah,and in the cities thereof,when I shall bring
againe their captiuitie, The Lorde blesse thee, O
habitation of iustice *and* holy mountaine.
24 And Iudah shall dwell in it, and all the ci-
ties thereof together, the husbandmen and they
that goe foorth with the flocke.
25 For I haue saciate the wearie soule, and I
haue replenished euery sorowfull soule.
26 Therefore I awaked and beheld, and my
sleepe [e] was sweet vnto me.
27 Beholde, the dayes come, saith the Lorde,
that I will sowe the house of Israel, and the house
of Iudah [f] with the seed of man and with the seed
of beast.
28 And like as I haue watched vpon them, to
plucke vp and to roote out, and to throw downe,
and to destroy, and to plague *them*,so wil I watch
ouer them, to build & to plant *them*, saith ye Lord.
29 In those dayes shall they say no more, The
fathers haue [g] eaten a sowre grape, and the chil-
drens teeth are set on edge.
30 But euery one shall die for his owne iniqui-
tie: euery man that eateth the sowre grape, his
teeth shalbe set on edge.
31 ¶ Beholde,the dayes come,saith the Lord,
that I will make a [h] new couenant with the house
of Israel, and with the house of Iudah,
32 Nor according to ye couenant that I made
with their fathers,when I tooke them by the hand
to bring them out of the land of Egypt,the which
my couenant they [i] brake, although I was ‖ an
husband vnto them,saith the Lord.
33 But this shall be the couenant that I will
make with the house of Israel,After [k] those dayes,
saith the Lord,I will put my Lawe in their inward
partes,and write it in their hearts,and will be their
God,and they shalbe my people.
34 And they shall [l] teach no more euery man
his neighbour and euery man his brother, saying,
Know the Lord: for they shall all know me from
the least of them vnto the greatest of them, saith
the Lord:for I will forgiue their iniquitie,and will
remember their sinnes no more.
35 Thus saith the Lorde, which giueth [m] the
sunne for a light to the day, *and* the courses of the
moone and of the starres for a light to the night,
which breaketh the sea, when the waues thereof
roare: his Name *is* the Lord of hostes.
36 If these ordinances depart out of my sight,
saith the Lorde, then shall the seede of Israel cease
from being a nation before me,for euer.
37 Thus saith the Lorde, If the heauens can be
measured, [n] or the foūdations of the earth be sear-
ched out beneath,then wil I cast off all the seed of
Israel, for all that they haue done, saith the Lord.
38 Behold,the dayes come,saith the Lord,that
the [o] citie shalbe built to the Lord from the tower
of Hananeel,vnto the gate of the corner.
39 And the line of the measure shal go foorth
in his presence vpon the hil Gareb, and shall com-
passe about to Goath.
40 And the whole valley of the dead bodies,
and of the ashes, & all the fields vnto the brooke
of Kidron, *and* vnto the corner of the horsegate
toward the East, *shalbe* holy vnto the Lorde, nei-
ther shal it be plucked vp nor destroyed any more
for euer.

C H A P. XXXII.

Ieremiah is cast into prison because hee prophecied that the citie should be taken of the King of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants,and he is their Lord.

THe worde that came vnto Ieremiah from the
Lord, in the [a] tenth yere of Zedekiah king of
Iudah, which was the eighteenth yeere of Nebu-
chad-nezzar.
2 For then the King of Babels hoste besieged
Ierusalem: And Ieremiah the Prophet was shutte
vp in the court of the prison, which was in the
King of Iudahs house.
3 For Zedekiah King of Iudah had shut him
vp, saying, Wherefore doest thou prophesie, and
say, Thus saith the Lord,* Beholde,I will giue this
citie into the handes of the King of Babel, and he
shall take it?
4 And Zedekiah the King of Iudah shall not
escape out of the hande of the Caldeans, but shall
surely be deliuered into the handes of the King of
Babel,and shal speake with him mouth to mouth,
and his eyes shall beholde his face,
5 And he shal lead Zedekiah to Babel,& there
shall he be, vntil [b] I visit him,saith ye Lord:though
ye fight with the Caldeans,ye shall not prosper.
6 ¶ And Ieremiah said,The word of the Lord
came vnto me,saying,
7 Beholde, Hanameel, the sonne of Shallum
thine vncle, shall come vnto thee and say, [c] Bie
vnto thee my fielde, that is in Anathoth: for the
‖ title by kindred *appertaineth* vnto thee [d] to bie it.
8 So Hanameel, mine vncles sonne, came to
mee in the court of the prison, according to the
word of the Lord,& said vnto me, Bie my [e] field,
I pray thee, that is in Anathoth, which is in the
countrey of Beniamin: for the right of the posses-
sion *is* thine, & the purchase *belongeth* vnto thee:
bie it for thee. Then I knewe that this was the
word of the Lord.
9 And I bought the field of Hanameel,mine
vncles sonne, that was in Anathoth, and weighed
him the siluer, *euen* seuen [f] shekels,and tenne *pie-
ces* of siluer.
10 And I writ it in the booke and signed it,and
tooke witnesses,and weighed him the siluer in the
balances.
11 So I tooke the booke of the possession, be-
ing sealed [g] *according* to the Lawe, and custome,
with the booke that was open,
12 And I gaue the booke of the possession
vnto Baruch the sonne of Neriah, the sonne of
Maaseiah, in the sight of Hanameel mine vncles
sonne,and in the presence of the witnesses, written
in the booke of the possession,before al the Iewes
that sate in the court of the prison.
13 And I charged Baruch before them,saying,
14 Thus saith the Lorde of hostes, the God of
Israel, Take the writings, *euen* this booke of the
possession, both that is sealed, and this booke that
is open, and put them in an earthen [h] vessell, that
they may continue a long time.
15 For the Lorde of hostes, the God of Israel
saith thus, Houses and fieldes,and vineyardes shall
be possessed againe in this land.
16 ¶ Now when I had deliuered the booke of
the possession vnto Baruch, the sonne of Neriah,
I prayed vnto the Lord,saying,

e Hauing vnderstand this vision of the Messiah to come,in whom the two houses of Israel and Iudah should be ioyned,I reioyced.
f I will multiplie, and enrich them with people and cattell.
g The wicked vsed this prouerbe,whē they did murmure against Gods iudgments pronounced by the Prophets,saying,That their fathers had committed the fault,and that the children were punished,Ezek,18 3.
h Though the couenant of redemption made to the fathers,and this which was giuen after,seeme diuers, yet they are all one,and grounded on Iesus Christ, saue that this is called newe, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.
i And so were the occasion of their owne diuorcement through their infidelitie,Isa.50.1.
‖ Or,master.
k In the time of Christ my law shall in steade of tables of stone be written in their heartes by mine holy Spirit, Ebrew.8 10.
l Vnder the kingdome of Christ there shalbe none blinded with ignorance, but I will giue them saith, and knowledge of God for remession of their sinnes and dayly increase the same: so that it shall not seeme to come so much by the preaching of my ministers,as by the instruction of my holy Spirit, Isa.54.13.but the full accomplishing hereof is referred to the kingdome of Christ,when we shall be ioyned with our head.
m If the sunne,moone,& starres cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people,so certaine is it, that I will leaue them my word for euer to gouerne them with. n The one and the other is impossible.
o As it was perfourmed, Nehemiah 3. 1. By this description he sheweth that the citie should be as ample, and beautifull as euer it was: but he alludeth to the spirituall Ierusalem, whose beautie should be incomparable.

a So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah vnto the last yeere saue one of Zedekiahs reigne, which was almost fourtie yeeres,
* Chap.29.16,17. and 34.2.
b Till I take Zedekiah away by death: for he shall not die by the sword,as cha.34.4.
c Whereby was ment that the people should returne againe out of captiuitie and enioy their possessions and vineyards,as verse 15.and 44.
‖ Or,right to redeemeit.
d Because he was next of the kinred, as Ruth 4.4.
e Of the possession of the Leuites, reade Leuit.25.32.
f Which mounteth to of our money,about tenne shillings six pence, if this shekel were the common shekel,reade Gene.23. 15.for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel:for twentie made the shekel.
g According to the custome the instrument or euidence was sealed vp with the common seale,and a copie thereof remained,which cōteined the same in effect,but was not so autentical as the other, but was left open to be seene if any thing should be called into doubt.
h And so to hide them in the groūd, that they might be preserued as a token of their deliuerance.

17 Ah Lorde God, behold thou hast made the
heauen and the earth by thy great power, and by
thy stretched out arme, & there is nothing || hard
vnto thee.
18 *Thou shewest mercie vnto thousands, and
recompensest the iniquitie of the fathers into the
bosome of their [i] children after them: O God the
great & mightie, whose Name *is* ý Lord of hostes,
19 Great in counsell, & mightie in worke, (for
thine eyes are open vpon all the wayes of ý sonnes
of men, to giue to euery one according to his
wayes, and according to the fruite of his workes)
20 Which hast set signes and wonders in the
land of Egypt vnto this [k] day, and in Israel, and a-
mong *all* men, and hast made thee a Name, as *ap-
peareth* this day,
21 And hast brought thy people Israel out of
the land of Egypt with signes, and with won-
ders, and with a strong hand, and a stretched out
arme, and with great terrour,
22 And hast giuen them this land, which thou
diddest sweare to their fathers to giue them, *euen*
a land, that floweth with milke and hony,
23 And they came in, and possessed it, but they
obeyed not thy voyce, neither walked in thy Law:
all that thou commaundedst them to doe, they
haue not done: therefore thou hast caused this
whole plague to come vpon them.
24 Beholde, the [l] mounts, they are come into
the citie to take it, and the citie is giuen into the
hande of the Caldeans, that fight against it by
meanes of the sword, and of the famine, and of the
pestilence, and what thou hast spoken, is come to
passe, and beholde, thou seest it.
25 And thou hast sayd vnto me, O Lord God,
Bye vnto thee the fielde for siluer, and take wit-
nesses: for the citie shall be giuen into the hand
of the Caldeans.
26 ¶ Then came the worde of the Lorde vnto
Ieremiah, saying,
27 Beholde, I am the LORD GOD of all
[m] flesh: is there any thing too hard for me?
28 Therefore thus saith the Lorde, Beholde, I
will giue this citie into the hand of the Caldeans,
and into the hand of Nebuchad-nezzar, King of
Babel, and he shall take it.
29 And the Caldeans shall come and fight a-
gainst this citie, and set fire on this citie and burne
it, with the houses, vpon whose roofes they haue
offred incense vnto Baal, and powred drinke of-
frings vnto other gods, to prouoke me vnto anger.
30 For the children of Israel, and the children
of Iudah haue surely done euill before me from
their [n] youth: for the children of Israel haue sure-
ly prouoked me to anger with the works of their
hands, sayth the Lord.
31 Therefore this citie hath bene vnto me *as a
prouocation* of mine anger, and of my wrath, from
the day, that they built it, euen vnto this day, that
I should remoue it out of my sight,
32 Because of all the euill of the children of
Israel, and of the children of Iudah, which they
haue done to prouoke mee to anger, *euen* they,
their Kings, their Princes, their Priests, and their
Prophets, and the men of Iudah, and the inhabi-
tants of Ierusalem.
33 And they haue turned vnto me the backe
and not the face: though I taught them, [o] rising
vp earely, and instructing them, yet they were not
obedient to receiue doctrine,

|| Or, hid.

* Exod. 34.7. deut. 5.9.

i Because the wicked are subiect to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, shalbe punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewise in them, shalbe also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

l The worde signifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engins of warre, which were layde on an hie place to shoote into a citie before that gunnes were in vse.

m That is, of euery creature: who as they are his worke, so doeth he gouerne and guide them as pleaseth him, whereby he sheweth that as he is the authour of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Reade Pro. 1.24. isa. 65.2. chap. 7.13. and 25.3. & 26.5. & 29.19. & 2. chro. 36.15 and chap. 35.14 and 44.4.

34 But they set their abominations in ý house
(whereupon my Name was called) to defile it,
35 And they built the hie [p] places of Baal,
which are in the valley of [q] Ben-hinnom, to cause
their sonnes & their daughters to [r] passe through
the fire vnto Molech, which I commaunded them
not, neither came it into my minde, ý they should
doe such abomination, to cause Iudah to sinne.
36 And now [s] therefore, thus hath the Lorde
God of Israel spoken, concerning this citie,
whereof ye say, It shalbe deliuered into the hand
of the King of Babel by the sword, and by the
famine, and by the pestilence,
37 *Beholde, I will gather them out of all
countreys, wherein I haue scattered them in mine
anger, and in my wrath, and in great indignation,
and I will bring them againe vnto this place, and I
will cause them to dwell safely.
38 And they shall be *my people, and I will
be their God.
39 And I will giue them [t] one heart and one
way that they may feare me for euer for ý wealth
of them, and of their children after them.
40 And I will make an [u] euerlasting couenant
with them, that I wil neuer turne away from them
to doe them good, but I wil put my feare in their
hearts, that they shall not depart from me.
41 Yea, I wil delite in them to doe them good,
and I will plant them in this land assuredly with
my whole heart, and with all my soule.
42 For thus sayth the Lorde, Like as I haue
brought all this great plague vpon this people, so
will I bring vpon them all the good that I haue
promised them.
43 And the fields shalbe possessed in this land,
whereof ye say, It is desolate without man or beast,
and shalbe giuen into the hand of the Caldeans.
44 Men shal bye [x] fieldes for siluer, and make
writings and seale them, and take witnesses in the
land of Beniamin, and round about Ierusalem,
and in the cities of Iudah, and in the cities of the
mountaines, and in the cities of the plaine, and in
the cities of the South: for I will cause their cap-
tiuitie to returne, sayth the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lorde to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes, for his owne glory. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shall neuer be ended.

Moreouer, the worde of the Lorde came vnto
Ieremiah the second time (while he was yet
shut vp in the [a] court of the prison) saying,
2 Thus sayth the Lord, the maker [b] thereof,
the Lord that formed it, and established it, the
Lord is his Name.
3 Call vnto me, and I will answere thee, and
shewe thee great and mightie things, which thou
knowest not.
4 For thus sayth the Lord God of Israel, con-
cerning the houses of this citie, and concerning
the houses of the Kings of Iudah, which are de-
stroyed by the [c] mounts, and by the sword.
5 They come to [d] fight with the Caldeans,
but it *is* to fill themselues with the dead bodies of
men, whome I haue slaine in mine anger and
in my wrath: for I haue hid my [e] face from this
citie, because of all their wickednes.
6 ¶ Behold, [f] I will giue it health & amend-
ment: for I will cure them, and will reueile vnto
them the abundance of peace, and trueth.

p That is, the altars, which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7.31. 2. King 21.4,6.

r Reade 2. King. 16.3.

s Reade Chap. 30.16.

* Deut. 30.3.

* Chap. 30.22.

t One consent and one religion, as Ezek. 11.19. and 36.27.

u Reade Chap. 31.32,33.

x This is the declaration of that which was spoke, verse 8.

a Which was in the Kings house at Ierusalem, as chap. 32.1,2.

b To wit, of Ierusalem, who as he made it, so will he preserue it, reade Isai 37.16.

c Reade Chap. 32.24.

d The Iewes thinke to ouercome the Caldeans, but they see but their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatnings God remembreth his, and comforteth them.

7 And I will cause the captiuitie of Iudah and
the captiuitie of Israel to returne, and will build
them as at the first.
8 And I will g clense them from all their ini-
quitie, whereby they haue sinned against me: yea,
I will pardon all their iniquities, whereby they
haue sinned against me, and whereby they haue
rebelled against me.
9 And it shalbe to me a name, a h ioy, a praise,
and an honour before all the nations of the earth,
which shal heare all ỳ good that I doe vnto them:
and they shal feare & tremble for all the goodnes,
and for all the wealth, that I shew vnto this *citie*.
10 Thus saith the Lord, Againe there shalbe
heard in this place (which ye say shalbe desolate,
without man, and without beast, *euen* in the cities
of Iudah, and in the streetes of Ierusalem, that are
desolate without man, and without inhabitant,
and without beast)
11 The voyce of ioy and the voyce of gladnes,
the voyce of the bridegrome, and the voyce of the
bride, the voyce of them that shall say, i Prayse
the Lord of hostes, because the Lord is good: for
his mercy *endureth* for euer, *and* of them that of-
fer *the sacrifice* of prayse in the House of the Lord,
for I will cause to returne the captiuitie of the
land, as at the first, sayth the Lord.
12 Thus sayth the Lorde of hostes, Againe in
this place, which is desolate, without man, & with-
out beast, and in all the cities thereof there shall
be dwelling for shepheards to rest their flockes.
13 In the cities of the k mountaines, in the ci-
ties in the plaine, and in the cities of the South,
and in the land of Beniamin, and about Ierusa-
lem, & in the cities of Iudah shall the sheepe passe
againe, vnder the hand of him that telleth them,
sayth the Lord.
14 Beholde, the dayes come, sayth the Lorde,
that I wil performe that good thing, which I haue
promised vnto the house of Israel, & to the house
of Iudah.
15 In those dayes and at that time, will I cause
l the branch of righteousnesse to growe vp vnto
Dauid, & he shall execute iudgement, and righte-
ousnes in the land.
16 In those dayes shal Iudah be saued, and Ie-
rusalem shall dwell safely, and hee that shall call
m her, is the Lord our n righteousnesse.
17 For thus sayth the Lord, Dauid shall neuer
want a man to sit vpon the throne of the house of
Israel.
18 Neither shall the Priests and Leuites want a
man before me to offer o burnt offerings, & to of-
fer meat offerings, & to doe sacrifice continually.
19 ¶ And the worde of the Lorde came vnto
Ieremiah, saying,
20 Thus sayth the Lord, If you can breake my
couenant of the p day, and my couenant of the
night, that there should not be day, and night in
their season,
21 Then may my couenant be broken with
Dauid my seruant, that he should not haue a sonne
to reigne vpon his throne, and with the Leuites,
and Priestes my ministers.
22 As the army of heauen can not be nom-
bred, neither the sand of the sea measured: so wil
I multiplie the seede of Dauid my seruant, and the
Leuites, that minister vnto me.
23 ¶ Moreouer, the worde of the Lord came
to Ieremiah, saying,

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.
h Whereby he sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, so that whosoeuer is enemie to it, laboureth to dishonour God.
i Which was a song appoynted for the Leuites to prayse God by, 1.Chro.16.8. psal. 105.1. isa 12.4. Psal.106.1. & psal. 107.1. & psal. 118.1. and psal.136.1.
k Meaning, that all the countrey of Iudah shall be inhabited againe.
l That is, I will send the Messiah, which shall come of the house of Dauid, of whome this prophecie is meant, as testifie all the Lewes, and that which is written, Chap.23.5.
m To wit, Christ that shall call his Church.
n That is, Christ is our Lord God, our righteousnes, sanctification, and redemption, 1.Cor.1.30.
o This is chiefly meant of the spirituall sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest and the euerlasting sacrifice figured by the sacrifice of the Lawe.
p Reade Chap. 31.35.

24 Considerest thou not what q this people
haue spoken, saying, The two families, which the
Lord hath chosen, hee hath euen cast them off?
thus they haue despised my people, that they
should be no more a nation before them.
25 Thus sayth the Lorde, If my couenant be
not with day and night, *and if* I haue not appoin-
ted the order of heauen and earth,
26 Then will I cast away the seede of Iaakob
and Dauid my seruant, and not take of his seede
to be rulers ouer the seede of Abraham, Izhak,
and Iaakob: for I will cause their captiuitie to re-
turne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that the citie, and the King Zedekiah shall be giuen into the hands of the King of Babylon. 11 Hee rebuketh their crueltie toward their seruants.

THe worde which came vnto Ieremiah from
the Lord (when a Nebuchad-nezzar King of
Babel, and all his hoste, and all the kingdoms of
the earth, *that were* vnder the power of his hand,
and all people fought against Ierusalem, and a-
gainst all the cities thereof) saying,
2 Thus sayth the Lorde God of Israel, Goe,
and speake to Zedekiah King of Iudah, and tell
him, Thus sayth the Lord, Beholde, * I will giue
this citie into the hand of the King of Babel, and
he shall burne it with fire,
3 And thou shalt not escape out of his hand,
but shalt surely be taken, and deliuered into his
hand, and thine eyes shall beholde the face of the
King of Babel, & he shall speake with thee mouth
to mouth, and thou shalt goe to Babel.
4 Yet heare the worde of the Lord, O Zede-
kiah, King of Iudah: thus sayth the Lord of thee,
Thou shalt not dye by the sword,
5 *But* thou shalt die in b peace: and according
to the burning for thy fathers the former Kings
which were before thee, so shall they burne o-
dours for thee, and they shall lament thee, *saying*,
Oh c lorde: for I haue pronounced the worde,
sayth the Lord.
6 Then Ieremiah the Prophet spake all these
words vnto Zedekiah King of Iudah in Ierusalem,
7 (When the King of Babels hoste fought a-
gainst Ierusalem, and against all the cities of Iu-
dah, that were left, *euen* against Lachish, and a-
gainst Azekah: for these strong cities remained
of the cities of Iudah)
8 This *is* the worde that came vnto Ieremiah
from the Lorde, after that the King Zedekiah had
made a couenant with all the people, which were
at Ierusalem, d to proclaime libertie vnto them,
9 That euery man should let his e seruant goe
free, and euery man his handmayde, which was an
Ebrue or an Ebruesse, and that none should serue
himselfe of them, *to wit*, of a Iewe his brother.
10 Now when all the princes, and all the peo-
ple which had agreed to the couenant, heard that
euery one should let his seruant go free, & euery
one his handmaide, and that none should serue
them selues of them any more, they obeyed and
let them go.
13 But afterwarde they † repented and caused
the seruants and the handmayds, whom they had
let go free, to returne, and helde them in subiecti-
on as seruants and handmayds.
12 Therefore the worde of the Lorde came
vnto Ieremiah from the Lord, saying,
13 Thus saith the Lord God of Israel, I made a
couenant

q Meaning, the Caldeans & other infidels which thought God had vtterly cast off Iudah and Israel or Beniamin, because he did correct them for a time for their amendment.
a Who commonly of Ieremiah was called Nebuchadrezzar, and of other Nebuchadnezzar.
* 2.Chro.36.19. chap.29.16,17. and 32.3.
b Not of any violent death.
c The Iewes shall lament for thee their Lorde and King.
d When the enemie was at hand, and they saw them selues in danger, they would seeme holy, and so began some kinde of reformation: but soone after they vttered their hypocrisie.
e According to the Lawe, Exod. 21.2. Deut.15.12.
† Ebr. returned.

couenant with your fathers, when I brought them
out of the land of Egypt, out of the house of ‖ ser-
uants, saying,
14 * At the terme of seuen yeres let ye go, eue-
ry man his brother an Hebrewe which hath bene
olde vnto thee: and when he hath serued thee sixe
yeres, thou shalt let him goe free fro thee: but your
fathers obeyed me not, neither inclined their eare.
15 And ye were nowe turned, and had done
right in my sight in proclayming libertie, euery
man to his neighbour, and yee had made a coue-
nant before mee in [f] the house, whereupon my
Name is called.
16 But ye repented, and polluted my Name:
for ye haue caused euery man his seruant, and eue-
ry man his handmayde, whom ye had set at liber-
tie at their pleasure, to returne, and holde them in
subiection to bee vnto you as seruantes and as
handmaydes.
17 Therefore thus saith the Lord, Ye haue not
obeyed mee, in proclayming freedome euery man
to his brother, and euery man to his neighbour:
beholde, I proclaime a libertie for you, sayth the
Lord, to [g] the sworde, to the pestilence, and to
the famine, and I wil make you a terrour to all
the kingdomes of the earth.
18 And I wil giue those men that haue bro-
ken my couenant, and haue not kept the wordes
of the couenant, which they haue made before me,
when they [h] cut the calfe in twaine, and passed be-
tweene the partes thereof:
19 The princes of Iudah, and the princes of
Ierusalem, the Eunuches, and the Priestes, and all
the people of the lande, which passed betweene
the partes of the calfe,
20 I wil euen giue them into the hand of their
enemies, and into the handes of them that seeke
their life: and their dead bodies shalbe for meate
vnto the foules of the heauen, and to the beastes
of the earth.
21 And Zedekiah King of Iudah, and his prin-
ces wil I giue into the hand of their enemies, and
into the hande of them that seeke their life, and
into the hande of the King of Babels hoste, which
[i] are gone vp from you.
22 Beholde, I wil commaunde, sayth the Lord,
and cause them to returne to this citie, and they
shal fight against it, and take it, and burne it with
fire: and I wil make the cities of Iudah desolate
without an inhabitant.

‖ Or, bondage.

* Deut. 15, 1, 12.

f Meaning, in the Temple, to declare that it was a most solemne and streit couenant, made in the Name of the Lorde.

g That is, I giue the sword libertie to destroy you.

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the transgressour of the same couenant should be so diuided in pieces, reade Gen. 15, 10.

i To fight against the Egyptians, as Chap. 37, 12.

CHAP. XXXV.

Hee proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THe worde which came vnto Ieremiah from
the Lorde, in the dayes [a] of Iehoiakim the
sonne of Iosiah King of Iudah, saying,
2 Go vnto the house of the [b] Rechabites, and
speake vnto them, and bring them into the house
of the Lorde into one of the chambers, and giue
them wine to drinke.
3 Then tooke I Iaazaniah, the sonne of Iere-
miah the sonne of Habazziniah, and his brethren,
and all his sonnes, and the whole house of the
Rechabites,
4 And I brought them into the House of the
Lord, into the chamber of the sonnes of Hanan,
the sonne of Igdaliah a man [c] of God, which was
by the chamber of the princes, which was aboue
the chamber of Maaseiah the sonne of Shallum,
the keeper of the ‖ treasure.
5 And I set before the sonnes of the house of
the Rechabites, pots full of wine, and cuppes, and
[d] sayd vnto them, Drinke wine.
6 But they said, We wil drinke no wine: for
[e] Ionadab the sonne of Rechab our father com-
maunded vs, saying, [f] Ye shall drinke no wine, *nei-*
ther you nor your sonnes for euer.
7 Neither shal ye build house, nor sow seede,
nor plant vineyarde, nor haue any, but all your
dayes ye shall dwell in tentes, that yee may liue a
long time in the land where ye be strangers.
8 Thus haue we obeyed the voyce of Iona-
dab the sonne of Rechab our father, in all that he
hath charged vs, and wee drinke no wine all our
dayes, *neither* wee, our wiues, our sonnes, nor our
daughters.
9 Neither builde wee houses for vs to dwell
in, neither haue we vineyard, nor fielde, nor seede,
10 But we haue remained in tentes, and haue
obeyed, and done according to [g] all that Ionadab
our father commanded vs.
11 But when Nebuchad-nezzar King of Babel
came vp into the land, we sayd, Come, & let vs go
to Ierusalem, from the hoste of the Caldeans, and
from the hoste of Aram: so we [h] dwel at Ierusalem.
12 Then came the worde of the Lord vnto Ie-
remiah, saying,
13 Thus sayth the Lord of hostes, the God of
Israel, Goe, and tell the men of Iudah, and the in-
habitants of Ierusalem, Wil ye not receiue do-
ctrine to obey my wordes, sayth the Lord?
14 The commandement of Ionadab the sonne
of Rechab that hee commaunded his sonnes, that
they should drinke no wine, is surely kept: for vn-
to this day they drinke none, but obey their fa-
thers commaundement: notwithstandiug I haue
spoken vnto you, [k] rising earely, and speaking, but
ye would not obey me.
15 I haue sent also vnto you all my seruants
the Prophets, rising vp earely, and sending *them*,
saying, * Returne nowe euery man from his euill
way, and amende your workes, and goe not after
other gods to serue them, and ye shall dwell in the
lande which I haue giuen vnto you, and to your
fathers, but yee woulde not encline your eare, nor
obey me.
16 Surely the sonnes of Ionadab the sonne of
Rechab, haue kept the commandement of their
father, which he gaue them, but this people hath
not obeyed me.
17 Therefore thus sayth the Lorde of hostes,
the God of Israel, Beholde, I will bring vpon Iu-
dah, and vpon all the inhabitants of Ierusalem, all
the euill that I haue pronounced against them, be-
cause I haue [l] spoken vnto them, but they woulde
not heare, and I haue called vnto them, but they
would not answere.
18 And Ieremiah saide to the house of the Re-
chabites, Thus saith the Lorde of hostes the God
of Israel, Because ye haue obeyed the commande-
ment of Ionadab your father, and kept all his pre-
cepts, and done according vnto all that hee hath
commanded you,
19 Therefore thus saith the Lord of hostes, the
God of Israel, Ionadab the sonne of Rechab shall
[m] not want a man, to stand before me for euer.

a For the disposition and order of these prophecies, reade Chap 27, 1.

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.

c That is, a Prophet.

‖ Or, doore.

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another ende: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

e Whom Iehu the King of Israel fauoured for his zeale, 2. Kin. 10, 15.

f Teaching them hereby to flee all occasion of intemperancie, ambition and auarice, and that they might knowe that they were strangers in the earth, and be ready to depart at all occasions.

g Which was now for the space of three hundreth yeeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vowe, that it could not be broken for any necessitie: for where they were commanded to dwell in tents, they dwel now at Ierusalem for feare of the warres.

i Whome I haue chosen to be my children, seeing these which were the children of an heathē man, obeyed the commandement of their father.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

* Chap. 18, 11. and 25, 5.

l That is, by his Prophets and ministers: which sheweth that it is as much as though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

m His posteritie shall continue and be in my fauour for euer.

CHAP. XXXVI.

1 *Baruch writeth, as Ieremiah inditeth, the booke of the curses against Iudah and Israel. 9 He is sent with the booke vnto the people and readeth it before them all. 14 He is called before*

before the rulers and readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoakim the sonne of Iosiah King of Iudah, came this worde vnto Ieremiah from the Lord, saying,
2 Take thee a roule *or* booke, and write therein all the wordes that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, *euen* [b] from the dayes of Iosiah vnto this day.
3 It may bee that the House of Iudah will heare of all the euill, which I determined to doe vnto them that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinnes.
4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the wordes of the Lorde, which hee had spoken vnto him, vpon a roule *or* booke.
5 And Ieremiah commaunded Baruch, saying, I am [d] shut vp, *and* can not goe into the House of the Lord.
6 Therefore goe thou, and reade the roule, wherein thou hast written at my mouth the words of the Lord, in the audience of the people in the Lordes House vpon the [e] fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.
7 It may be that they will [f] pray before the Lorde, and euery one returne from his euil way, for great is the anger and the wrath, that the Lord hath declared against this people.
8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lords House.
9 ¶ And in the fift [g] yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.
10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the hier court at the entry of the [h] new gate of the Lords house, in the hearing of all the people.
11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the wordes of the Lord,
12 Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the princes sate there, *euen* Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.
13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.
14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hande the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.
15 And they sayde vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.
16 Nowe when they had heard all the wordes, they were [i] afraid both one and other, & sayd vnto Baruch, We will certifie the King of all these wordes.
17 And they examined Baruch, saying, Tell vs nowe, howe diddest thou write all these wordes at his mouth?
18 Then Baruch answered them, He pronounced all these wordes vnto me with his mouth, and I wrote *them* with ynke in the booke.
19 Then sayd the princes vnto Baruch, Goe, [k] hide thee, thou and Ieremiah, and let no man knowe where ye be.
20 ¶ And they went in to the King to the court, but they laide vp the roule in the chamber of Elishama the Chancellour and tolde the King all the wordes, that he might heare.
21 So the King sent Iehudi to fet the roule, and he tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the princes, which stoode beside the King.
22 Now the King sate in the winter House, in the [l] ninth moneth, and there was a fire burning before him.
23 And when Iehudi had read three, or foure sides, hee cut it with the penknife and cast it into the fire, that was on the hearth vntill all the roule was consumed in the fire, that was on the hearth.
24 Yet they were not afraide, nor rent [m] their garmets, *neither* the King, nor any of his seruants, that heard all these wordes.
25 Neuerthelesse, Elnathan, and Delaiah, and Gemariah had besought the King, that hee would not burne the roule: but he would not heare them.
26 But the King commaunded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord [n] hid them.
27 ¶ Then the worde of the Lord came to Ieremiah (after that the King had burnt the roule and the words that Baruch wrote at the mouth of Ieremiah) saying,
28 Take thee againe [o] another roule and write in it all ye former words that were in the first roule which Iehoiakim the King of Iudah hath burnt,
29 And thou shalt say to Iehoiakim King of Iudah, Thus sayth the Lorde, Thou hast burnt this roule, saying, [p] Why hast thou written therein, saying, That the King of Babel shall certainely come and destroy this land, and shall take thence *both* man and beast?
30 Therefore thus sayth the Lorde of Iehoiakim King of Iudah, Hee shall haue [q] none to sit vpon the throne of Dauid, and his [r] dead body shall be cast out in the day to the heate, and in the night to the frost.
31 And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpō the men of Iudah all the euil that I haue pronounced against them: but they would not heare.
32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

a Reade Chap. 25.1.
b Which were twentie and three yere, as Chap. 25.3. counting from the thirteenth yere of Iosiahs reigne.
c As he did indite.
d Meaning, in prison, through the malice of the Priestes.
e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plague of God.
f He sheweth that fasting without prayer and repentance auaileth nothing, but is mere hypocrisie.
g The fast was then proclaimed, and Baruch read this roule, which was a litle before that Ierusalem was first taken, and then Iehoiakim and Daniel, and his companions were ledde away captiues.
h Which is the East gate of the Temple.
i The godly were afraide, seeing God so offended, and the wicked were astonied for the horror of the punishment.
k They that were godly among the princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to be such, that they could not escape without danger of their liues.
l Which conteined part of Nouember and part of December.
m Shewing, that the wicked in stead of repenting when they heare Gods iudgements, grow vnto further malice against him and his worde.
n Thus we see the continuall care, that God hath euer ouer his to preserue them from the rage of the wicked.
o Though the wicked thinke to haue abolished the worde of God, when they haue burnt the booke thereof: yet this declareth that God wil not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as vers. 32.
p These are Iehoiakims wordes.
q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.
r Reade Chap. 22.19.

CHAP.

CHAP. XXXVII.

Zedekiah succeeded Ieconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah, going into the land of Beniamin, is is taken. 15 He is beaten and put in prison.

AND *King Zedekiah the sonne of Iosiah reigned for a Coniah the sonne of Iehoiakim, whome Nebuchad-nezzar King of Babel b made King in the land of Iudah.

2 But neither he, nor his seruants, nor the people of the land would obey the wordes of the Lorde, which he spake by the † ministerie of the Prophet Ieremiah.

3 And Zedekiah the King c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah d went in & out among the people: for they had not put him into the prison.

5 Then Pharaohs hoste was e come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they † departed from Ierusalem)

6 Then came the worde of the Lorde vnto the Prophet Ieremiah, saying,

7 Thus sayth the Lorde God of Israel, Thus shall ye say to the King of Iudah, that sent you vnto me to inquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

9 Thus sayth the Lorde, || Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, and there remained *but* wounded men among them, *yet* should euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to goe into the f land of Beniamin, separating himselfe thence from among the people.

13 And when hee was in the g gate of Beniamin, there was a chiefe officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Ieremiah the Prophet, saying, Thou † fleest to the Caldeans.

14 Then sayde Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriiah tooke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angry with Ieremiah, and smote him, and layde him in prison in the house of Iehonathan the scribe: for they had made that the h prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, & had remained there a long time,

17 Then Zedekiah the King sent, and tooke him out, and the King asked him secretly in his house, and sayd, Is there any worde from the Lord? And Ieremiah sayd, Yea: for, said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreouer, Ieremiah sayd vnto King Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 *Where are nowe your prophets, which prophecied vnto you, saying, The King of Babel shall not come against you, nor against this land?

20 Therefore, heare nowe, I pray thee, O my lorde the King: let my prayer be † accepted before thee, that thou cause mee not to returne to the house of Iehonathan the scribe, least I die there.

21 Then Zedekiah the King commaunded, that they should put Ieremiah in the court of the prison, & that they should giue him dayly a piece of bread out of the bakers streete vntill all the i bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

*2.King.24.17. 2.chro.36.10. chap.52.1.

a Who was called Iehoiachim, or Ieconiah.

b And called him Zedekiah, whereas before his name was Mattaniah, 2.King 24.17.

† Ebr. hand.

c Because he was afraid of the Caldeans that came against him.

d That is, was out of prison and at libertie.

e To helpe the Iewes.

† Ebr. went vp.

|| Or, lift not vp your mindes.

f As some thinke to go to Anathoth his owne towne.

g By the which men went into the countrey of Beniamin.

† Ebr. fallest.

h Because it was a vile and straite prison.

*Chap.28.4.

† Ebr. fall.

i That is, so long as there was any bread in the citie: thus God prouideth for his that he wil cause their enemies to preserue them to that end whereunto hee hath appointed them.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 14 At the request of Ebed-melech the King commaundeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the King how he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus sayth the Lord, He that remaineth in this citie, shall dye by the sworde, by the famine and by the pestilence: but hee that goeth foorth to the Caldeans, shall liue: for he shall haue his life for b a pray, and shall liue.

3 Thus sayth the Lord, This citie shall surely be giuen into the hand of the King of Babels armie, which shall take it.

4 Therefore the Princes sayd vnto the King, We beseech you, let this man be put to death: for thus hee || weakeneth the hands of the men of warre c that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the King sayd, Behold, he is in your hands, for ẏ King can *denie* d you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: and in the dungeon there was no water but myre: so Ieremiah stucke fast in the myre.

7 Now when Ebed-melech ẏ † blacke More one of ẏ Eunuches, which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the King sate in the e gate of Beniamin)

8 And Ebed-melech went out of the Kings house, and spake to the King, saying,

9 My lorde the King, f these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commaunded Ebed-melech the blacke More, saying, Take from hence thirtie men † with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him and went to the house of the King vnder the treasurie, and tooke there olde rotten *ragges*, and olde worne *cloutes*, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke More sayd vnto Ieremiah, Put now these olde rotten *ragges* and worne, vnder thine arme holes, betweene the

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the countrey nowe when Nebuchad-nezzar came, as Chap.21.1.

b Reade Chap. 21.9. and 45.5.

|| Or, discourageth.

c Thus we see how the wicked when they can not abide to heare the trueth of Gods worde, seeke to put the ministers to death as transgressours of policies.

d Wherein he grieuously offended in that that not onely hee would not heare the trueth spoken by the Prophet, but also gaue him to the lustes of the wicked to be cruelly intreated.

† Ebr. Cushite, or, Ethiopian.

e To heare matters and giue sentence.

f Hereby is declared that the Prophet found more fauour at this strangers hands, then he did by all them of his countrey which was to their great condemnation.

† Ebr. vnder thine hand.

the coardes. And Ieremiah did so.
13 So they drewe vp Ieremiah with coardes
and tooke him vp out of the dungeon, and Iere-
miah remained in the g court of the prison.

g Where the King had set him before to be at more libertie, as Chap.37.21.

14 ¶ Then Zedekiah the King sent, and tooke
Ieremiah the Prophet vnto him, into the thirde
entrie that is in the House of the Lorde, and the
King sayde vnto Ieremiah, I wil aske thee a thing:
hide nothing from me.
15 Then Ieremiah sayde to Zedekiah, If I de-
clare it vnto thee, wilt not thou slay me? and if I
giue thee counsell, thou wilt not heare me.
16 So the King sware secretly vnto Ieremiah,
saying, As the Lorde liueth, that made vs these
soules, I will not slay thee, nor giue thee into the
hands of those men that seeke thy life.
17 Then sayde Ieremiah vnto Zedekiah, Thus
sayth the Lorde God of hostes, the God of Israel,
If thou wilt goe foorth vnto the King of Babels
h princes, then thy soule shall liue, and this citie
shal not be burnt vp with fire, and thou shalt liue,
and thine house.

h And yelde thy selfe vnto them.

18 But if thou wilt not go forth to the King of
Babels princes, then shall this citie be giuen into
the hand of ẏ Caldeans, & they shal burne it with
fire, and thou shalt not escape out of their hands.
19 And Zedekiah the King sayde vnto Iere-
miah, I am carefull for the Iewes that are fled
vnto the Caldeans, least they deliuer me into their
hands, and they i mocke me.

i Which declareth that he more feared the reproch of men then the threatnings of God.

20 But Ieremiah sayde, They shall not deliuer
thee: hearken vnto the voyce of the Lorde, I be-
seech thee, which I speake vnto thee: so shal it be
well vnto thee, and thy soule shall liue.
21 But if thou wilt refuse to go forth, this is
the worde that the Lorde hath shewed me.
22 And beholde, all the women that are k left
in the King of Iudahs house, shalbe brought forth
to the King of Babels princes: and those *women*
shall say, Thy friends haue perswaded thee, and
haue preuailed against thee: thy feete are fastened
in the myre, *and* they are turned backe.

k When Ieconiah and his mother with others were caryed away, these women of the Kings house were left: which shalbe taken, saith the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the myre.

23 So they shall bring out all thy wiues, & thy
children to the Caldeans, and thou shalt not e-
scape out of their hands, but shalt be taken by
the hand of the King of Babel: and this citie shalt
thou cause to be burnt with fire.
24 Then said Zedekiah vnto Ieremiah, Let no
man know of these words, and thou shalt not die.
25 But if ẏ princes vnderstand that I haue tal-
ked with thee, & they come vnto thee, & say vnto
thee, Declare vnto vs nowe, what thou hast sayde
vnto the King, hide it not from vs, & we will not
slay thee: also what the King sayde vnto thee.
26 Then shalt thou say vnto them, I humbly
l besought the King that he would not cause me
to returne to Iehonathans house, to die there.

l Herein appeareth the infirmitie of the Prophet, who did dissemble to saue his life albeit it was not to the deniall of his doctrine, or to the hurt of any.

27 Then came all the princes vnto Ieremiah
and asked him. And he tolde them according to
all these wordes that the King had commaunded:
so they left off speaking with him, for the matter
was not peceiued.
28 So Ieremiah abode still in the court of the
prison, vntill the day that Ierusalem was taken:
and he was *there*, when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is prouided for. 15 Ebedmelech is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah King of Iu-
dah in the tenth moneth, came Nebuchad-
nezzar King of Babel and all his hoste against Ie-
rusalem, and they besieged it.

* 2.King.25.1, chap.52.4.

2 *And* in the eleuenth yeere of Zedekiah in
the fourth moneth, the ninth *day* of the moneth,
the citie was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the King of Babel
came in, and sate in the middle gate, *euen* Neregal,
Sharezer, Samgarnebo, Sarsechim, Rab-saris,
Neregal, Sharezer, Rab-mag with all the residue
of the princes of the King of Babel.
4 And when Zedekiah the King of Iudah saw
them, and all the men of warre, then they fled,
and went out of the citie by night, through the
Kings garden, *and* by the b gate betweene the two
walles, and he went toward the wildernes.

b Which was a posterne doore, reade 2.King.25.4.

5 But the Caldeans hoste pursued after them,
and ouertooke Zedekiah in the desart of Iericho:
and when they had taken him, they brought him
to Nebuchad-nezzar King of Babel vnto c Rib-
lah in the land of Hamath, where he gaue iudge-
ment vpon him.

c Which is called Antiochia in Syria.

6 Then the King of Babel slewe the sonnes of
Zedekiah in Riblah before his eyes: also the King
of Babel slewe all the nobles of Iudah.
7 Moreouer he put out Zedekiahs eyes, and
bound him in chaines, to cary him to Babel.
8 And the Caldeans burnt the Kings house,
and the houses of the people with fire, and brake
downe the walles of Ierusalem.
9 Then Nebuzar-adan the ‖ chiefe stewarde
caried away captiue into Babel the remnant of the
people that remained in the citie, and those that
were fled and fallen vnto him, with the rest of the
people that remained.

‖ *Or, captaine of the garde.*

10 But Nebuzar-adan the chiefe steward left
the d poore that had nothing in the land of Iudah,
and gaue them vineyards and fieldes at the same
time.

d For the riche and the mightie which put their trust in their shifts and meanes, were by Gods iust iudgements most rigorously handled.

11 Nowe Nebuchad-nezzar King of Babel
gaue charge concerning Ieremiah † vnto Nebu-
zar-adan the chiefe stewarde, saying,
12 Take him, and † looke well to him, & doe
him no harme, but doe vnto him e euen as he shal
say vnto thee.

† *Ebr. by the hand of.*
† *Ebr. set thine eyes vpon them.*
e Thus God preserued his Prophet by his meanes, whome he made the scourge to punish the King, and them that were his enemies.

13 So Nebuzar-adan the chiefe steward sent,
and Nebushaz-ban, Rabsaris, and Neregal, Sha-
rezar, Rab-mag, and all the King of Babels
princes:
14 Euen they sent, and tooke Ieremiah out
of the court of the prison, and committed him
vnto f Gedaliah the sonne of Ahikam the sonne
of Shaphan, that he should cary him home: so he
dwelt among the people.

f Whome the King of Babel had nowe appointed gouernour ouer the rest of the Iewes that he left behinde.

15 Now the worde of the Lord came vnto Ie-
remiah, while he was shut vp in the court of the
prison, saying,
16 Go and speake to Ebed-melech the blacke
More, saying, Thus saith the Lorde of hostes the
God of Israel, Behold, I wil bring my wordes vp-
on this citie for euill, and not for good, and they
shalbe *accomplished* in that day before thee.
17 But I will deliuer thee in that day, sayth the
Lorde, and thou shalt not be giuen into the hand
of the men whome thou fearest.
18 For I will surely deliuer thee, and thou
shalt not fall by the sworde, but thy life shall be
for a praye vnto thee, because thou g hast put thy
trust in me, sayth the Lord.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

CHAP.

CHAP. XL.

4 Jeremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe worde which came to Ieremiah from the Lorde after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 ª And the chiefe stewarde tooke Ieremiah, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lord hath brought it, and done according as he hath said: because ye haue [b] sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now beholde, I loose thee this day from the chaines which were on thine handes, if it please thee to come with me into Babel, come, and I will looke wel vnto thee: but if it please thee not to come with me into Babel, † tarie still: beholde, all the lande *is* || before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet hee was not returned: therefore *he sayd*, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the King of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitailes and a rewarde, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to [c] Mizpah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the captaines of the hoste, [d] which were in the fieldes, *euen* they and their men heard, that the King of Babel had made Gedaliah the sonne of Ahikam gouernour in the lande, and that he had committed vnto him, men, and women, and children, and of the poore of the lande, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen [e] Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwel in the land, and serue the King of Babel, and it shal be well with you.

10 As for me, Beholde, I wil dwel at Mizpah to || serue the Caldeans, which wil come vnto vs: but you, gather you wine, and sommer fruites, and oyle, and put them in your vessels, and dwell in your cities, that ye haue || taken.

11 Likewise when all the Iewes that were in [f] Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the King of Babel had left a remnant of Iudah, and that he had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of al places where they were driuen, and came to the lande of Iudah to Gedaliah vnto Mizpah, and gathered wine and sommer fruites, very much.

13 Moreouer Iohanan the sonne of Kareah, and all the captaines of the hoste, that were in the fields, came to Gedaliah to Mizpah,

14 And said vnto him, Knowest thou not that [g] Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I wil slay Ishmael the sonne of Nethaniah, and no man shal knowe it. Wherefore should he kil thee, that al the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt [h] not doe this thing: for thou speakest falsely of Ishmael.

ª From this second verse vnto Chap.42.7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.

b God mooued this infidel to speake this, to declare the great blindnesse and obstinacie of the Iewes, which could not feele that which this heathen man confessed.

† *Ebr. cease.*

|| *Or, at thy commandement.*

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the Kings blood and after slewe him, Chap.41.2.

* 2.King.25.24.

|| *Or, to receiue them, or to intreate them for you.*

|| *Or, chosen to dwell in.*

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest deceyued, and neuer lacke such as conspire their destruction.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BVt in the ª seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royal, and the princes of the [b] King, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slewe him, whom the King of Babel had made gouernour ouer the land.

3 Ishmael also slew al the Iewes that were with Gedaliah at Mizpah, & al the Caldeans that were found there, *and* the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, *euen* fourescore men, hauing their beardes shauen, and their clothes rent and cut, with [d] offerings and incense in their hands to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as he went: and when he met them, he said vnto them, Come [e] to Gedaliah the sonne of Ahikam.

7 And when they came into the mids of the citie, Ishmael the sonne of Nethaniah slew them, *and cast them* into the mids of the pit, he and the men that were with him.

8 But tenne men were founde among them, that sayde vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of honie: so he stayed, and slew them not among their brethren.

9 Nowe the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the King had [f] made because of Basha King of Israel, *and* Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, *euen* the Kings daughters, & all the people that remayned in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all

ª The citie was destroyed in the fourth moneth: and in the seuenth moneth, which contained part of September, & part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorowe.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slewe them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1.King. 15.22.

g Which had bene captaines vnder Zedekiah.

all the g captaines of the hoste that were with
him, heard of all the euill that Ishmael the sonne
of Nethaniah had done,
12 Then they all tooke *their* men, and went
to fight with Ishmael the sonne of Nethaniah, &
found him by the great waters that are in Gibeon.
13 Nowe when all the people whom Ishmael
caried away captiue, saw Iohanan the sonne of Ka-
reah, and all the captaines of the hoste, that were
with him, they were glad.
14 So all the people, that Ishmael had caried a-
way captiue from Mizpah, returned and came a-
gaine, & went vnto Iohanan the sonne of Kareah.
15 But Ishmael the sonne of Nethaniah, esca-
ped from Iohanan with eight men, and went to
the h Ammonites.

h For Baalis the King of the Ammonites was the cause of this murther.

16 Then tooke Iohanan the sonne of Kareah,
and all the captaines of the hoste that were with
him, all the remnant of the people, whom Ishmael
the sonne of Nethaniah had caried away captiue
from Mizpah, (after that he had slayne Gedaliah
the sonne of Ahikam) *euen* the strong men of
warre, and the women, and the children, and the
eunuches, whom he had brought againe from Gi-
beon:
17 And they departed and dwelt in Geruth
i Chimham, which is by Beth-lehem, to goe *and*
to enter into Egypt,

i Which place Dauid of olde had giuen to Chimham the sonne of Barzillai the Gileadite, 2.Sam.19.38.

18 Because of the Caldeans: for they feared
them, because Ishmael ẏ sonne of Nethaniah had
slaine Gedaliah the sonne of Ahikam, whom the
King of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counsell of Ieremiah what they ought to do.
7 He admonisheth the remnant of the people not to goe into Egypt.

THen all the captaines of the hoste, and Ioha-
nan the sonne of Kareah, and Iezaniah the
sonne of Hoshaaiah, and all the people from the
least vnto the most came,
2 And sayde vnto Ieremiah the Prophet,
† Heare our prayer, we beseech thee, and pray for
vs vnto the Lorde thy God, euen for all this rem-
nant (for we are left, *but* a fewe of many, as thine
eyes doe beholde)

† *Ebr. Let our prayer fall before thee, as Chap.36.7.*

3 That the Lorde thy God may shew vs the
way wherein we may walke, and the thing that we
may a doe.

a This declareth the nature of hypocrites, which would knowe of Gods worde what they should doe, but will not folow it, but inasmuch as it agreeth with that thing which they haue purposed to doe.

4 Then Ieremiah the Prophet said vnto them,
I haue heard *you*: behold, I wil pray vnto the Lord
your God according to your wordes, and whatso-
euer thing the Lord shall answere you, I wil declare
it vnto you: I will keepe nothing backe from you.
5 Then they sayd to Ieremiah, b The Lord be
a witnesse of trueth, and faith betweene vs, if we
doe not, euen according to al things for the which
the Lord thy God shall send thee to vs.
6 Whether it be good or euill, we will obey
the voyce of the Lorde God, to whom we sende
thee that it may be wel with vs, when we obey the
voyce of the Lord our God.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falsehood vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.

7 ¶ c And so after ten dayes came the worde
of the Lord vnto Ieremiah.

c Here is declared the vision and the occasion thereof, whereof mention was made, Chap.40.1.

8 Then called he Iohanan the sonne of Kare-
ah, and all the captaines of the hoste, which were
with him, & all ẏ people from ẏ least to the most,
9 And sayde vnto them, Thus saith the Lord
God of Israel, vnto whom ye sent me to present
your prayers before him,
10 If ye will dwell in this land, then I wil build
you, and not destroy *you*, and I will plant you, and
not roote *you* out: for I d repent me of the euill
that I haue done vnto you.

d Reade Chap. 18.8.

11 Feare not for the King of Babel, of whom
ye are afraide: be not afraid of him, saith the Lord:
for I am with you, to saue you, and to deliuer you
e from his hand,

e Because all Kings hearts and wayes are in his handes, he can turne them and dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prouerb.21.1.

12 And I will graunt you mercie that he may
haue compassion vpon you, and he shall cause you
to ‖ dwell in your owne land.

‖ *Or, returne.*

13 But if ye say, We wil not dwel in this land,
neither heare the voyce of the Lord your God,
14 Saying, Nay, but we will goe into the land
of Egypt, where we shall see no warre, nor heare
the sounde of the trumpet, nor haue hunger of
bread, and there will we dwell,
15 (And now therefore heare the worde of the
Lord, ye remnant of Iudah: thus saith the Lord of
hostes the God of Israel, If ye set your faces to en-
ter into Egypt, and goe to dwell there)
16 Then the sword that ye feared, f shall take
you there in the land of Egypt, and the famine, for
the which ye care, shall there hang vpon you in E-
gypt, and there shall ye die.

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchad-nezzar destroyed them, and the Egyptians, Chap. 46.25.

17 And all the men that set their faces to en-
ter into Egypt to dwell there, shall die by ẏ sword,
by the famine and by the pestilence, and none of
them shall remaine nor escape from the plague,
that I will bring vpon them.
18 For thus saith the Lorde of hostes the God
of Israel, As mine anger and my wrath hath bene
powred foorth vpon the inhabitants of Ierusalem:
so shal my wrath be powred forth vpon you, whē
ye shall enter into Egypt, and ye shalbe a detesta-
tion, and an astonishment, and a g curse and a re-
proch, and ye shal see this place no more.

g Reade Chap. 26.6. and 24.12. shewing that this should come vpon them for their infidelitie and stubbernesse.

19 O ye remnant of Iudah, the Lord hath sayd
concerning you, Goe not into Egypt: knowe cer-
teinly that I haue admonished you this day.
20 Surely ye h dissembled in your hearts when
ye sent me vnto the Lord your God, saying, Pray
for vs vnto the Lord our God, and declare vnto
vs euen according vnto all that the Lord our God
shall say, and we will doe it.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

21 Therefore I haue this day declared it you,
but you haue not obeyed the voyce of the Lorde
your God, nor anie thing for the which he hath
sent me vnto you.
22 Nowe therefore, knowe certeinely that ye
shall die by the sworde, by the famine, and by the
pestilence, i in the place whither ye desire to goe
and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah prophecieth the destruction of Egypt.

NOw when Ieremiah had made an end of spea-
king vnto the whole people all the wordes of
the Lorde their God, for the which the Lorde
their God had sent him to them, *euen* all these
wordes,
2 Then spake a Azariah the sonne of Hosha-
iah, and Iohanan the sonne of Kareah, and all the
b proude men, saying vnto Ieremiah, c Thou spea-
kest falsely: the Lord our God hath d not sent thee
to say, Goe not into Egypt to dwell there,
3 But Baruch ẏ sonne of Neriah e prouoketh

a Who was also called Iezaniah, Chap.42.1.
b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.
c When the hypocrisie of the wicked is discouered, they brast forth into open rage: for they can abide nothing but flatteries, reade Isai.30.10.
d He sheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and imbrace his worde, if they were assured that his messengers spake the trueth: though indeede they bee most farre from all obedience.
e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander, & speake wickedly of al them that support or fauour the godly.

thee

thee against vs, for to deliuer vs into the hand of
the Caldeans, that they might slay vs, and cary vs
away captiues into Babel.
4 So Iohanan the sonne of Kareah, and all
the captaines of the hoste, and all the people o-
beyed not the voyce of the Lorde, to dwell in the
land of Iudah.
5 But Iohanan the sonne of Kareah, and all
the captaines of the hoste tooke all the remnant
of Iudah, ẏ were returned frō al [f] nations, whither
they had bene driuen, to dwell in ẏ land of Iudah:
6 *Euen* men and women, and children, and
the Kings daughters, and euery person, that Ne-
buzar-adan the chiefe steward had left with Ge-
daliah the sonne of Ahikam, ẏ sonne of Shaphan,
and Ieremiah [g] the Prophet, & Baruch the sonne
of Neriah.
7 So they came into the lande of Egypt: for
they obeied not the voice of the Lord: thus came
they to [h] Tahpanhes.
8 ¶ Then came the worde of the Lord vnto
Ieremiah in Tahpanhes, saying,
9 Take great stones in thine hand, and [i] hide
them in the claie in the bricke kill, which is at the
entrie of Pharaohs house in Tahpanhes in ẏ sight
of the men of Iudah,
10 And say vnto them, Thus sayth the Lorde
of hostes the God of Israel, Beholde, I will sende
and bring Nebuchad-nezzar the King of Babel
[k] my seruant, and will set his throne vpon these
stones that I haue hid, and hee shall spread his pa-
uilion ouer them.
11 And when he shall come, he shall smite the
land of Egypt: [l] such as are *appoynted* for death, to
death, and such as are for captiuitie, to captiuitie,
and such as are for the sword, to the sword.
12 And I will kindle a fire in the houses of the
gods of Egypt, and he shall burne them and carie
them away captiues, & he shall aray himselfe with
the land of Egypt, as a [m] shepheard putteth on his
garment, and shall depart from thence in peace.
13 He shal breake also ẏ images of ‖ Beth-she-
mesh, that is in the land of Egypt, and the houses
of the gods of the Egyptians shall he burne w̄ fire.

f As from the Moabites, Ammonites, & Edomites, Chap. 40.11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchadnezzar shoulde come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

k Reade Chap. 25.9.

l Euery one shall be slaine by that meanes that God hath appointed, Chap. 15.2.

m Meaning, most easily, and suddenly shall he cary the Egyptians away.

‖ Or, the house of the Sunne.

CHAP. XLIIII.

He reprooueth the people for their idolatrie. 15 They that set light by the threatning of the Lorde, are chastened. 26 The destruction of Egypt and of the Iewes therein, is prophecied.

THe worde that came to Ieremiah concerning
all the Iewes, which dwell in the lande of E-
gypt, and remained at Migdol and at [a] Tahpan-
hes, & at Noph, & in ẏ country of Pathros, saying,
2 Thus saith the Lorde of hostes the God of
Israel, Yee haue seene all the euill that I haue
brought vpon Ierusalem, and vpon all the cities of
Iudah: and beholde, this day they are desolate, and
no man dwelleth therein,
3 Because of their wickednes which they haue
cōmitted, to prouoke me to anger in ẏ they went
to burne incense, *&* to serue other gods, whō they
knew not, *neither* they *nor* you nor your fathers.
4 Howbeit I sent vnto you all my seruāts the
Prophets [b] rising earely, and sending *them*, saying,
Oh doe not this abominable thing that I hate.
5 But they would not heare nor incline their
eare to turne from their wickednes, and to burne
no more incense vnto other gods.
6 Wherefore [c] my wrath, & mine anger was
powred foorth and was kindled in the cities of Iu-
dah, and in the streetes of Ierusalem, and they are
desolate, *and* wasted, as *appeareth* this day.
7 Therefore now thus saith the Lord of hosts
the God of Israel, Wherefore commit ye *this* great
euill against your soules, to cut off from you man
and woman, childe and suckling out of Iudah, and
leaue you none to remaine?
8 In that yee prouoke mee vnto wrath with
the woorkes of your hands, burning incense vnto
other gods in the lande of Egypt whither yee be
gone to dwell: that yee might bring destruction
vnto your selues, and that ye might be a curse and
a reproch among all nations of the earth.
9 Haue ye forgotten the wickednesse of your
fathers, and the wickednesse of the [d] Kings of Iu-
dah and the wickednesse of their wiues and your
owne wickednes & the wickednes of your wiues,
which they haue committed in the land of Iudah
and in the streetes of Ierusalem?
10 They are not ‖ humbled vnto this day, nei-
ther haue they feared nor walked in my lawe nor
in my statutes, that I set before you and before
your fathers.
11 Therefore thus saith the Lorde of hostes
the God of Israel, Beholde, I will set my face a-
gainst you * to euill and to destroy all Iudah,
12 And I will take the remnant of Iudah, that
[e] haue set their faces to goe into the lande of E-
gypt there to dwell, and they shall all bee consu-
med *and* fall in the lande of Egypt: they shall
euen bee consumed by the sworde *and* by the fa-
mine: they shall die from the least vnto the most,
by the sworde, and by the famine, and they shall
be a detestation and an astonishment and a [f] curse
and a reproche.
13 For I wil visite them that dwell in the land
of Egypt, as I haue visited Ierusalem, by ẏ sworde,
by the famine, and by the pestilence,
14 So ẏ none of the remnant of Iudah, which
are gone into the lande of Egypt to dwell there,
shall escape or remaine, that they should returne
into the land of Iudah to the which they † haue a
desire to returne to dwell there: for none shall re-
turne, but [g] such as shall escape.
15 Then all the men which knewe that their
wiues had burnt incense vnto other gods and all
the womē that stoode by, a great multitude, euen
all the people that dwelt in the land of Egypt in
Pathros, answered Ieremiah, saying,
16 The worde that thou hast spoken vnto vs
in the Name of the Lorde, wee will [h] not heare it
of thee,
17 But wee will doe whatsoeuer thing goeth
out of our owne mouth, *as* to burne incense vnto
[i] the Queene of heauen, and to powre out drinke
offerings vnto her, as we haue done, *both* we & our
fathers, our Kings and our princes in the cities of
Iudah, and in the streetes of Ierusalem: for *then*
† had wee [k] plentie of vitailes and were well and
‖ felt none euill.
18 But since wee left off to burne incense to
the Queene of heauen, and to powre out drinke
offerings vnto her, we haue had ‖ scarcenesse of all
things, and haue beene consumed by the sworde
and by the famine.
19 And when we burnt incense vnto ẏ Queene
of heauen, and powred out drinke offerings vnto

a These were all famous and strong cities in Egypt, where the Iewes, that were fled, dwelt for their safetie: but the Prophet declareth that there is no holde so strong, that can preserue them from Gods vengeance.

b Reade Chap. 7. 13 and 25.3. & 26. 5. & 29.19. & 32.33.

c He setteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for else they should be double punished.

d He sheweth that we ought to keepe in memorie Gods plagues from the beginning, that considering them, we might liue in his feare, and know, if he haue not spared our fathers, yea, Kings, princes, and rulers, and also whole countreys, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

‖ Or, beaten downe.

* Amos 9.4.

e Which haue fully set their mindes and are gone thither on purpose. Whereby he excepteth the innocents as Ieremiah and Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 26. 6. and 42.18.

† Ebr. lift vp their soules.

g Meaning, but a fewe.

h This declareth how dangerous a thing it is to decline once from God, and to followe our owne fantasies: for Satan euer soliciteth such and doth not leaue them till he haue brought them to extreme impudencie and madnes, euen to iustifie their wickednes against God and his Prophets.

i Reade Chap. 7. 18. It seemeth that the Papists gathered of this place *Salue Regina* and *Regina celi letare*, calling the virgin Marie Queene of heauen, & so of the blessed virgin, and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatrie.

† Ebr. we were satiate with bread. k This is still the argument of idolaters, which esteeme religion by the belly, and in steade of acknowledging Gods workes, who sendeth both plentie and dearth, health and sickenesse, they attribute it to their idoles, and so dishonour God. ‖ Or, saw. ‖ Or, went.

her

her, did wee make her cakes ‖ to make her glad,
and powre out drinke offerings vnto her without
l our husbands?
20 Then said Ieremiah vnto all the people, to
the men, and to the women, and to all the people
which had giuen him that answere, saying,
21 Did not the Lorde remember the incense,
that yee burnt in the cities of Iudah, and in the
streetes of Ierusalem, *both* you, and your fathers,
your Kings, and your princes, and the people of
the land, and † hath he not considered it?
22 So that the Lord could no longer forbeare,
because of the wickednes of your inuentions, *and*
because of the abominations, which ye haue com-
mitted: therefore is your lande desolate and an a-
stonishment, and a curse *and* without inhabitant,
as *appeareth* this day.
23 Because ye haue burnt incense and because
ye haue sinned against the Lord, and haue not o-
beyed the voyce of the Lorde, nor walked in his
Lawe, nor in his statutes, nor in his testimonies,
therefore this plague is come vpon you, as *appea-
reth* this day.
24 Moreouer Ieremiah said vnto all the peo-
ple and to all the women, Heare the worde of the
Lord, all Iudah that are in the land of Egypt.
25 ¶ Thus speaketh the Lord of hosts, the God
of Israel, saying, Ye & your wiues haue both spo-
ken with your mouthes, and fulfilled with your
m hande, saying, We wil performe our vowes that
wee haue vowed to burne incense to the Queene
of heauen, and to powre out drinke offerings to
her: yee will performe your vowes and doe the
things that ye haue vowed.
26 Therefore heare the worde of the Lorde, all
Iudah that dwell in the land of Egypt. Beholde, I
haue sworne by my great Name, sayth the Lorde,
that my Name n shall no more be called vpon by
the mouth of any man of Iudah, in all the lande
of Egypt, saying, The Lord God liueth.
27 Behold, I wil watch ouer them for euill and
not for good, and all men of Iudah that are in the
land of Egypt, shalbe consumed by the sword, and
by the famine, vntill they be vtterly destroied.
28 Yet a small nomber that escape the sworde,
o shall returne out of the lande of Egypt into the
lande of Iudah: and all the remnant of Iudah that
are gone into the land of Egypt to dwel there, shal
know whose wordes shall stand, mine or theirs.
29 And this shall be a signe vnto you, saith the
Lord, whē I visit you in this place, ẏ ye may know
ẏ my words shall surely stand against you for euill.
30 Thus sayth the Lord, Beholde, I will p giue
Pharaoh Hophra King of Egypt into the hand of
his enemies, and into the hand of them that seeke
his life: as I gaue Zedekiah King of Iudah into
the hand of Nebuchad-nezzar King of Babel his
enemie, who also sought his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that hee shoulde not perish in the destruction of Ierusalem.

THe woorde that Ieremiah the Prophet spake
vnto a Baruch the sonne of Neriah, when he
had written these b woordes in a booke at the
mouth of Ieremiah, in the fourth yeere of Iehoia-
kim the sonne of Iosiah King of Iudah, saying,
2 Thus sayeth the Lorde God of Israel vnto
thee, O Baruch,
3 Thou diddest say, Wo is me now: for the
Lord hath laied sorrow vnto my sorrowe: I c fain-
ted in my mourning, and I can finde no rest.
4 Thus shalt thou say vnto him, The Lorde
sayth thus, Behold, that which I haue built, will I
d destroy, and that which I haue planted, will I
plucke vp, euen this whole lande.
5 And seekest e thou great things for thy self?
seeke them not: for beholde, I will bring a plague
vpon al flesh, saith the Lord: but thy life wil I giue
thee for f a pray in all places, whither thou goest.

‖ Or, to appease her.

l This teacheth vs how great danger it is for the husbands to permit their wiues any thing wherof they be not assured by Gods worde: for thereby they take an occasion to iustifie their doings, & their husbands shall giue an account thereof before God, reade Isa.3.25.

† Ebr. is it not come vp into his heart?

m You haue committed double euil in making wicked vowes, and in performing the same.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therfore, that God hath a perpetuall care ouer his, wheresoeuer they are scattered: for though they be but two or three, yet he wil deliuer them whē he destroieth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of ẏ certeintie of the plague, & yet they remain still in their obstinacie till they perishe: for Iosephus lib. 10. de Antiq. cap. 11. writeth ẏ fiue yeere after the taking of Ierusalē, Nebuchad-nezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the King, & so brought these Iewes and other into Babylō.

a Which was Ieremiahs disciple, and wrote his prophesies vnder him.

b Whereof reade Chap. 36.9.10.

c Baruch mooued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal. 6.6.

d Meaning, that God might destroy this people because he had planted them.

e Thinkest thou to haue honour and credit? wherein he sheweth his infirmitie.

f Read chap. 21.9.

CHAP. XLVI.

1 He prophecieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THe wordes of the Lord, which came to Iere-
miah the Prophet against the a Gentiles,
2 As against Egypt, against ẏ armie of b Pha-
raoh Necho King of Egypt, which was by the ri-
uer Perath in Carchemish, which Nebuchad-nez-
zar King of Babel smote in the fourth yeere of Ie-
hoiakim the sonne of Iosiah King of Iudah.
3 c Make readie buckler and shielde, and goe
forth to battell.
4 Make readie the horses, and let the horse-
men get vp, and stand vp with *your* sallets, four-
bish the speares, and put on the brigandines.
5 d Wherefore haue I seene them afraid, *and*
driuen backe? for their mightie men are smitten,
and are fled away, and looke not backe: *for* feare
was round about, sayth the Lord.
6 The swift shall not flee away, nor the strong
man escape: they shall stumble, and fall towarde
the e North by the riuer Perath.
7 Who is this, that commeth vp, as f a flood,
whose waters are mooued like the riuers?
8 Egypt riseth vp like the flood, and *his* waters
are mooued like the riuers, and he saith, I will goe
vp, *and* wil couer the earth: I wil destroy the citie
with them that dwell therein.
9 Come vp, ye horses, and rage ye charets, and
let the valiant men come foorth, g the blacke
Mores, and the Libyans that beare the shield, and
the Lydians that handle *and* bend the bowe.
10 For this is the day of ẏ Lord God of hostes,
and a day of vengeance, that he may auenge him
of his enemies: for the sword shall deuoure, and it
shall be saciate, & made drunke with their blood:
for the Lord God of hosts hath h a sacrifice in the
North countrey i by the riuer Perath.
11 Goe vp vnto Gilead, k and take balme, O
l virgine, the daughter of Egypt: in vaine shalt
thou vse many m medicines: *for* thou shalt haue
no health.
12 The nations haue heard of thy shame, and
thy crie hath filled the lande: for the strong hath
stumbled against the strong *and* they are fallen
both together.
13 ¶ The worde that the Lord spake to Iere-
miah the Prophet, howe Nebuchad-nezzar king
of Babel should come and smite the lande of
Egypt.
14 Publish in Egypt and declare in Migdol,
and proclaime in Noph, and in Tahpanhes, & say,
Stand still, and prepare thee: for the sworde shall
deuoure round about thee.
15 Why are thy valiant men put backe? they
could not stand, because the Lord did driue them.
16 Hee made many to fall, and one fell vpon
another: and they saide, Arise, let vs goe againe to
our n owne people, and to the lande of our natiui-
tie from the sworde of the violent.
17 They did cry there, Pharaoh King of Egypt,
and

a That is, nine nations, which are round about the land of Egypt.

b Reade 2. King. 23.29. & 24.7. & 2. chro. 35.20.

c He warneth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shal discomfite them at the riuer Euphrates.

f He derideth the boastings of the Egyptians, who thought by their riches, and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the cōtrey of Egypt.

g For these nations tooke part ẇ the Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34.6.

i That is, at Carchemish.

k For at Gilead did grow most soueraine balme for woundes.

l So called because Egypt had not yet bene ouercome by the enemie.

m He sheweth that no salue or medicine can preuaile where as God giueth the wound.

n As they that should repent that they helped the Egyptians.

a He derideth them which shall impute their ouerthrowe to lacke of counsell and policie, or to fortune, and not obseruing of time: not considering that it is Gods iust iudgement.
p To wit, that the Egyptians shalbe destroyed.
q They haue abundance of all things, and therefore are disobedient and proude.
r As verse 9.
s They shalbe scarce able to speake for feare of the Caldeans.
t Meaning, Egypt.
u That is, they shall slay the great and mightie men of power.
x To wit, Nebuchad-nezzars armie.
y Some take the Ebrewe worde Amon for the Kings name of No, ẏ is, of Alexandria.
z Meaning, that after the space of fourtie yeeres Egypt should be restored, Isa. 19.23, ezek. 29.13.
a God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa. 44.2. Chap. 30.10.
b Read chap. 10.24

and of a great multitude • hath passed the time
appointed.
18 As I liue, saith the King, whose Name is the
Lorde of hostes, surely as Tabor *is* in the moun-
taines, and as Carmel *is* in the sea: *so* shal p it come.
19 O thou daughter dwelling in Egypt, make
thee geare to goe into captiuitie: for Noph shall
be waste and desolate, without an inhabitant.
20 Egypt *is like* a q faire calfe, *but* destruction
commeth: out of the North it commeth.
21 Also her hired men r *are* in the middes of
her like fat calues: they are also turned backe and
fled away together: they could not stand, because
the day of their destruction was come vpon them,
and the time of their visitation.
22 The voyce thereof shall goe foorth like a
s serpent: for they shall march with an armie, and
come against t her with axes, as hewers of wood.
23 They shall cut downe u her forest, saith the
Lord: for they cannot be counted, because they
are moe then ẏ x grashoppers, & are innumerable.
24 The daughter of Egypt shall be confoun-
ded: she shall be deliuered into the handes of the
people of the North.
25 ¶ Thus saith the Lord of hostes, the God of
Israel, Behold, I will visite the y common people of
No & Pharaoh, & Egypt, with their gods & their
Kings, euen Pharaoh, & al them that trust in him,
26 And I will deliuer them into the handes of
those, that seeke their liues, and into the hand of
Nebuchad-nezzar King of Babel, and into the
handes of his seruants, and afterwarde she shall
dwell as z in the olde time, saith the Lord.
27 ¶ a But feare not thou, O my seruant Iaa-
kob, and be not thou afraid, O Israel: for behold,
I will deliuer thee from a farre *countrey*, and thy
seede from the land of their captiuitie, and Iaakob
shall returne and be in rest, and prosperitie, and
none shall make him afraid.
28 Feare thou not, O Iaakob my seruant, saith
the Lord: for I am with thee, and I will vtterly
destroy al the nations, whither I haue driuen thee:
but I will not vtterly destroy thee, but correct
b thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

a Which was also called Gaza a citie of the Philistims.
b He meaneth the armie of the Caldeans, Isa. 8.7,8.
c The great feare shall take away their naturall affection.
d Their heart shal so faile them.
e For the Caphtorims, which are also called Cappadocians, had destroyed in olde time the Philistims and dwelt in their land euen to Gaza, Deu. 2.23.
f They that pulled off their haire for sorowe and heauinesse.
g As the heathen vsed in their mourning which ẏ Lord forbad his people to doe, Deut. 14.1.

THe wordes of the Lord that came to Ieremi-
ah the Prophet, against the Philistims, before
that Pharaoh smote a Azzah.
2 Thus saith the Lord, Beholde, waters rise vp
out of the b North, and shalbe as a swelling flood,
and shall ouerflowe the land, and all that is there-
in, and the cities with them that dwell therein:
then the men shall crie, and all the inhabitants of
the land shall howle,
3 At the noise *and* stamping of ẏ hoofes of his
strong *horses*, at the noise of his charets, and at the
rumbling of his wheeles: ẏ fathers shal not c looke
backe to *their* children, for feeblenes of d handes,
4 Because of the day that commeth to de-
stroy all the Philistims, and to destroy Tyrus, and
Zidon, *and* all the rest that take their part: for the
Lord will destroy the Philistims, the remnant of
the yle of e Caphtor.
5 f Baldnes is come vpon Azzah: Ashkelon
is cut vp *with* the rest of their valleys. Howe long
wilt g thou cut thy selfe?
6 O thou sword of the Lord, how long will it
be or thou cease! turne againe into thy scaberd,
rest and be still.
7 Howe can it h cease, seeing the Lorde hath
giuen it a charge against Ashkelon, and against
the sea banke? euen there hath he appointed it.

CHAP. XLVIII.

The words of the Lord against the Moabites, 26 Because of their pride and crueltie.

COncerning Moab, thus saith ẏ Lord of hosts,
the God of Israel, Woe vnto a Nebo: for it is
wasted: Kiriathaim is confounded *and* taken: Mis-
gab is confounded and afraide.
2 Moab shall boast no more of Heshbon: *for*
they haue deuised euill against it. b Come, *and*
let vs destroy it, that it be no more a nation: also
thou shalt be destroyed, c O Madmen, *and* the
sworde shall pursue thee.
3 A voyce of crying *shall be* from Horonaim
with desolation and great destruction.
4 Moab is destroyed: her litle ones haue cau-
sed their crie to be heard.
5 For at the going vp of d Luhith, the mour-
ner shall goe vp with weeping: for in the going
downe of Horonaim, the enemies haue heard a
cry of destruction,
6 Flee and saue your liues, and be like vnto
the e heath in the wildernesse.
7 For because thou hast trusted in thy f works
and in thy treasures, thou shalt also be taken, and
g Chemosh shall goe forth into captiuitie with his
Priestes and his princes together.
8 And the destroyer shall come vpon all ci-
ties, and no citie shall escape: the valley also shall
perish and the plaine shalbe destroyed as the Lord
hath spoken.
9 Giue wings vnto Moab, that it may flee and
get away: for the cities thereof shalbe desolate,
without any to dwell therein.
10 h Cursed *be he* that doeth the worke of the
Lord ‖ negligently, and cursed *be he* that keepeth
backe his sword from blood.
11 Moab hath bene at rest from his youth:
and he hath setled on his lees, and hath not bene
i powred from vessell to vessell, neither hath he
gone into captiuitie: therefore his taste remained
in him and his sent is not changed.
12 ¶ Therefore beholde, the dayes come, saith
the Lord, that I will send vnto him such as shall
cary him away, and shall emptie his vessels, and
breake their bottels.
13 And Moab shalbe ashamed of Chemosh as
the house of Israel was ashamed of k Beth-el their
confidence.
14 How thinke you *thus*, We are mightie and
strong men of warre?
15 Moab is destroyed, & his cities † burnt vp,
& his chosē yong men are gone downe to slaugh-
ter, saith ẏ King, whose name *is* ẏ Lord of hostes.
16 The destruction of Moab is ready to come,
and his plague hasteth fast.
17 All ye that are about him, mourne for him:
and all ye that knowe his name, say, l How is the
strong staffe broken, *and* the beautifull rod!
18 Thou daughter that doest inhabite Dibon,
come downe from *thy* glorie, and sit in thirst: for
the destroyer of Moab shall come vpon thee, *and*
he shall destroy thy strong holdes.
19 Thou that dwellest in Aroer, stand by the
way, and beholde: aske him that fleeth and that
escapeth, *and* say, What is done?
20 m Moab is cōfoūded: for it is destroied: howle,
and cry, tel ye it in Arnon, ẏ Moab is made waste,

h Meaning, that it is not possible that the wicked should by any meanes escape or stay the Lord, when he wil take vengeance.
a These were cities of the Moabites, which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.
b Thus shall the Babylonians incourage one another.
c Reade Isa. 25.10.
d Horonaim and Luhith were two places whereby the Moabites fled, see, Isa. 15.5.
e Hide your selues in barren places, where the enemie will not pursue after you, Chap. 17.6.
f That is, the idoles which are the workes of thine hands. Some reade, in thy possessions, for so the worde may signifie, as 1. Sam. 25.2.
g Both thy great idole and his maintainers shal be led away captiues, so that they shal then knowe that it is in vaine to looke for helpe at idoles, Isa. 15.2.
h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, & that with a courage, & calleth this executing of his vengeance against his enemies his worke though the Caldeans sought another ende, Isa. 10.12.
‖ Or, deceitfully.
i Hath not bene remooued as the Iewes haue, but hath liued at ease, and as a wine that feedeth himselfe on his lees.
k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.
† Ebr. gone vp, or destroyed.
l Howe are they destroyed that put their trust in their strength and riches?
m Thus they that flee, shall answere.

21 And

21 And iudgement is come vpon the plaine
countrey, vpon Holon and vpon Iahazah, and vp-
on Mephaath,
22 And vpon Dibon, and vpon Nebo, and vp-
on the house of Diblathaim,
23 And vpon Kiriathaim, and vpon Beth-ga-
mul, and vpon Beth meon,
24 And vpon Kirioth, and vpon Bozrah, & vp-
on all the cities of ẏ land of Moab farre or neere.
25 The [u] horne of Moab is cut off, & his arme
is broken, saith the Lord.
26 Make ye him [o] drunken: for he magnified
himselfe against the Lord: Moab shall || wallowe
in his vomite, and he also shalbe in derision.
27 For diddest not thou deride Israel, as though
he had bene found among theeues? for when thou
speakest of him, thou art [p] moued.
28 O ye that dwell in Moab, leaue the cities,
and dwell in the rockes, and be like the doue, that
maketh her nest in the sides of the holes mouth.
29 *We haue heard the pride of Moab (*hee is*
exceeding proude) his stoutnesse, and his arrogan-
cie, and his pride, and the hautinesse of his heart.
30 I know his wrath, saith ẏ Lord, [q] but it shal
not *be* so: & his dissimulatiō, *for* they do not right.
31 [r] Therefore will I howle for Moab, and I
will crie out for all Moab: *mine heart* shal mourne
for the men of Kir heres.
32 O Vine of Sibmah, I wil weepe for thee, as
I wept for Iazer: thy plants are gone ouer the sea,
they are come to the sea [s] of Iazer: ẏ destroyer is
fallen vpon thy sōmer fruits, & vpon thy vintage,
33 And ioye, and gladnesse is taken from the
plentifull fielde, and from the land of Moab: and
I haue caused wine to faile from the winepresse:
none shall treade with shouting: *their* shouting
shall be no shouting.
34 From the cry of Heshbon vnto Elaleh *and*
vnto Iahaz haue they made their noyse: frō Zoar
vnto Horonaim, ẏ heiffer of three yere old *shal go*
lowing: for ẏ waters also of Nimrim shalbe wasted.
35 Moreouer, I will cause to cease in Moab,
saith the Lord, him that offered in the high places,
and him that burneth incense to his gods.
36 Therefore mine heart shall sound for Mo-
ab like a [t] shaume, and mine heart shal sound like
a shaume for the men of Ker-heres, because the
riches that he hath gotten, is perished.
37 *For euery head shalbe || balde, and euery
beard plucked: vpon all the handes shall be cut-
tings, and vpon the loynes sackecloth.
38 *And* mourning shal be vpon al the house-
toppes of Moab and in all the streetes thereof:
for I haue broken Moab like a vessell wherein is
no pleasure, sayeth the Lord.
39 They shal howle, *saying*, How is he destroy-
ed? howe hath Moab turned the backe with
shame? so shall Moab be a derision, and a feare to
all them about him.
40 For thus saith the Lord, Beholde, [x] he shall
flee as an egle, & shal spread his wings ouer Moab.
41 The cites are taken, and the strong holdes
are wonne, & the mightie mens hearts in Moab at
that day shalbe as ẏ heart of a woman in trauaile.
42 And Moab shalbe destroyed from being a
people, because he hath set vp himselfe against
the Lord.
43 [y] Feare, and pit and snare *shalbe* vpon thee,
O inhabitant of Moab, saith the Lord.
44 He that escapeth from the feare, shall fall
in the pit, and he that getteth vp out of the pit,
shall be taken in the snare: for I will bring vpon
it, *euen* vpon Moab, the yeere of their visitation,
sayeth the Lord.
45 They that fled, stoode vnder the shadowe
[z] of Heshbon, because of the force: for [a] the fire
came out of Heshbon, and a flame from Sihon,
and deuoured the corner of Moab, and the top of
the seditious children.
46 Wo *be* vnto thee, O Moab: the people of
[b] Chemosh perisheth: for thy sonnes are taken cap-
tiues, and thy daughters *led* into captiuitie.
47 Yet will I bring againe the captiuitie of
Moab in the [c] latter dayes, sayeth the Lord. Thus
farre of the iudgement of Moab.

u That is, his power & strength.
o He willed the Caldeans to lay afflictions ynough vpon them, till they be like drunken men that fall downe to their shame and are derided of all.
|| *Or shalbe full or clap his hands.*
p Thou reioycest to heare of his miserie.
* *Isai.16.6.*
q He shall not execute his malice against his neighbours.
r Reade Isai.16.7.
s Which citie was in the vtmost border of Moab: and hereby he signifieth that the whole land should be destroyed and the people caried away.
‡ Reade Isa.15.5.
t Their custome was to play on flutes or instruments, heauie and graue tunes at burials and in the time of mourning, as Matth.9.23.
* *Isai.15.2,3.*
ezek.7.18.
|| *Or, shauen.*
x That is, Nebuchad nezzar, as Chap.49.22.
y He that escapeth one danger, shalbe taken of another.
z They fled thither thinking to haue succour of the Amorites.
a The Amorites had destroyed the Moabites in times past, and nowe because of their power, the Moabites shall seeke to them for helpe.
b Which vaunted themselues of their idole as though he could haue defended them.
c That is, they shalbe restored by the Messiah.

CHAP XLIX.

1 The worde of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

VNto the children of [a] Ammon thus saith the
Lord, Hath Israel no sonnes? or hath he none
heire? Why *then* hath their [b] king possessed Gad?
and his people dwelt in [c] his cities?
2 Therefore beholde, the dayes come, sayeth
the Lorde, that I will cause a noyse of warre to be
heard in [d] Rabbah of the Ammonites, and it shall
be a desolate heape, and her daughters shall be
burnt with fire: then shall Israel possesse those
that possessed him, sayeth the Lord.
3 Howle, O Heshbon, for Ai is wasted: crie
ye daughters of Rabbah: girde you with sacke-
cloth: mourne and runne to and fro by the hed-
ges: for their King shall goe into captiuitie, *and* his
Priestes, and his princes likewise.
4 Wherefore gloriest thou in the [e] valleis? thy
valley floweth away, O rebellious daughter: she
trusted in her treasures, *saying*, Who shall come
vnto me?
5 Beholde, I will bring [f] a feare vpon thee,
sayeth the Lord God of hostes, of all those that be
about thee, & ye shalbe scattered euery man [g] right
foorth, and none shall gather him that fleeth.
6 And [h] afterward I wil bring againe the cap-
tiuitie of the children of Ammon.
7 ¶ To Edom thus sayeth the Lord of hostes,
Is wisdome no more in [i] Teman? is counsel peri-
shed frō *their* children? is their wisdome vanished?
8 Flee, ye inhabitants of Dedan ([k] they are
turned backe, and haue consulted to dwell) for I
haue brought the destruction of Esau vpon him,
and the time of his visitation.
9 If the [l] grape gatherers come to thee, would
they not leaue *some* grapes? if theeues come by
night, they will destroy till they haue ynough.
10 For I haue discouered Esau: I haue vnco-
uered his secrets, and he shall not be able to hide
himselfe: his seede is wasted, and his brethren and
his neighbours, and there shall be none *to say*,
11 Leaue thy [m] fatherles children, & I wil pre-
serue them aliue, and let thy widowes trust in me.
12 For thus sayth the Lorde, [n] Beholde, they
whose iudgement was not to drinke of the cuppe,
haue assuredly drunken, and art thou he that shall
escape free? thou shalt not goe free, but thou shalt
surely drinke of it.
13 For I haue sworne by my selfe, sayeth the
Lord, that [o] Bozrah shall be waste, and for a re-
proche, and a desolation, and a curse, and all the ci-
ties thereof shall be perpetuall desolations.
14 I haue heard a rumour from the Lord, & an

a They were seperated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie they inuaded the countrey of Gad.
b To wit, of the Ammonites.
c Meaning, of the Israelites.
d Which was one of the chiefe cities of the Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.
e In thy plentifull contrey.
f Signifying that power and riches cannot preuaile when as God will execute his iudgements.
g That is, without looking backe and as euery one can finde away to escape.
h In the time of Christ when the Gentiles shall be called.
i Which was a citie of Edom called by the name of Teman Eliphaz sonne who came of Esau.
k The enemies that shall dissemble as though they fled away, shall turne backe and inuade your land, and possesse it.
l Meaning, ẏ God would vtterly destroy them and not spare one, though ẏ grape gatherers leaue some grapes and theeues seeke but till they haue ynough, Obad.1.5.
m The destruction shall be so great, that there shall be none left to take care ouer the widowes, and fatherlesse.
n I haue not spared mine owne people, and howe should I pitie thee?
o Which was a chiefe citie of Edom.

ambassadour is sent vnto the heathen, *saying*, Ga-
ther you together, & come against p her, and rise
vp to the battell.
15 For loe, I will make thee but small among
the heathen, and despised among men.
16 Thy || feare, *&* the pride of thine heart hath
deceiued thee, thou that dwellest in the clefts of
the rocke, & keepest the height of the hil: though
thou shouldest make thy nest as hie as the egle, I
wil bring thee downe from thence, saith the Lord.
17 ¶ Also Edom shall be desolate: euery one
that goeth by it, shall be astonished, and shall hisse
at all the plagues thereof,
18 As in the ouerthrowe of Sodom, and of
Gomorah, and the places thereof neere about,
saith the Lord: no man shall dwell there, neither
shall the sonnes of men remaine in it.
19 Beholde, q hee shall come vp like a lyon
from the swelling of Iorden vnto the strong
dwelling place: for I will make *Israel* to rest, *euen*
I will make r him to haste away from her, and
who is a chosen man that I may appoynt against
her? for who is like mee? and who will appoynt
me the time? and who is the s shepheard that will
stande before me?
20 Therefore heare the counsell of the Lorde
that he hath deuised against Edom, and his pur-
pose that hee hath conceiued against the inhabi-
tants of Teman: surely the least t of the flocke
shall drawe them out: surely u he shall make their
habitations desolate with them.
21 The earth is mooued at the noyse of their
fall: the crie of their voyce is heard in the red Sea.
22 Behold, he shall come vp, and flie as the E-
gle, x and spread his wings ouer Bozrah, and at
that day shall the heart of the strong men of E-
dom be as the heart of a woman in trauaile.
23 ¶ Vnto y Damascus *he sayeth*, Hamath is
confounded and Arpad, for they haue heard euill
tidings, and they are faint hearted *as one* on the
fearefull sea that cannot rest.
24 Damascus is discouraged, *and* turneth her
selfe to flight z and feare hath seased her: anguish
& sorowes haue taken her as a woman in trauaile.
25 How is the glorious a citie not reserued, the
citie of my ioy?
26 Therefore her yong men shall fall in her
streetes, and all her men of warre shall be cut off
in that day, saith the Lord of hostes.
27 And I will kindle a fire in the wall of Da-
mascus, which shall consume the palaces of b Ben-
hadad.
28 ¶ Vnto c Kedar, and to the kingdomes of
Hazor, which Nebuchad-nezzar, king of Babel
shall smite, thus saith the Lord, Arise, *and* goe vp
vnto Kedar, and destroy the men of the East.
29 Their tents and their flocks shall they take
away: yea, they shal take to themselues their d cur-
taines and all their vessels, and their camels, and
they shall crie vnto them, Feare is on euery side.
30 Flee, get you farre off (e they haue consul-
ted to dwell) O ye inhabitants of Hazor, sayth the
Lorde: for Nebuchad-nezzar King of Babel hath
taken counsell against you, and hath deuised a pur-
pose against you.
31 f Arise, *&* get you vp vnto the welthy nati-
on ẏ dwelleth without care, saith the Lord, which
haue neither gates nor barres, *but* dwell alone.
32 And their camels shall be a bootie, and the
multitude of their cattel a spoyle, and I wil scatter

p That is, Bozrah.

|| Or, idoll.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is meant by the swelling of Iordan, shall come against mount Seir and Edom.
r That is, the Israelites, whom the Edomites kept as prisoners to haste away frõ thence.
s The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.
t They shall not be able to resist his petit captaines.
u To wit, the enemie.
x As Chap. 48. 40. was saide of Moab.
y Which was the chiefe citie of Syria, whereby he meaneth ẏ whole countrey.
z When she heard the sudden comming of the enemie.
a He speaketh this in the person of the King and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.
b Who was King of Syria, 1 King. 20. 26 and had built these palaces, which were still called the palaces of Ben-hadad.
c Meaning the Arabians, and their borderers.
d Because they vsed to dwell in tentes, he nameth the things that pertaine thereunto.
e The enemies will dwell in your places.
f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

them into all windes, and to the vtmost corners,
and I wil bring their destruction from all the sides
thereof, saith the Lord.
33 And Hazor shalbe a dwelling for dragons,
and desolation for euer: there shall no man dwell
there, nor the sonnes of men remaine in it.
34 ¶ The wordes of the Lorde that came to
Ieremiah the Prophet, concerning g Elam, in the
beginning of the reigne of Zedekiah King of Iu-
dah, saying,
35 Thus sayeth the Lorde of hostes, Beholde,
I will breake the h bowe of Elam, *euen* the chiefe
of their strength.
36 And vpon Elam I will bring the foure
windes from the foure quarters of heauen, and
will scatter them towardes all these windes, and
there shall be no nation, whither the fugitiues of
Elam shall not come.
37 For I will cause Elam to bee afraide before
their enemies, and before them that seeke their
liues, and will bring vpon them a plague, *euen* the
indignation of my wrath, saith the Lord, & I will
sende the sworde after them till I haue consumed
them.
38 And I will set my i throne in Elam, & I wil
destroy *both* the King & the princes from thence,
saith the Lord: but k in the latter daies I wil bring
againe the captiuitie of Elam, sayth the Lord.

CHAP. L.

Hee prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe word that the Lord spake, concerning Ba-
bel, *and* concerning the land of the Caldeans
by the † ministerie of Ieremiah the Prophet.
2 Declare among the nations, and publish it,
and set vp a standart, proclaime it *and* conceale it
not: say, a Babel is taken, Bel is confounded, b Me-
rodach is broken downe: her idoles are confoun-
ded, *and* their images are burst in pieces.
3 For out of the North there c commeth vp
a nation against her, which shall make her lande
waste, and none shall dwell therein: they shal flee,
and depart, both man and beast.
4 In those dayes, and at that time, sayeth the
Lord, the children of Israel shall d come, they, and
the children of Iudah together, going, and e wee-
ping shal they goe, and seeke the Lord their God.
5 They shall aske the way to Zion, with their
faces thitherward, *saying*, Come, and let vs cleaue
to the Lorde in a perpetuall couenant that shall
not be forgotten.
6 ¶ My people hath beene *as* lost sheepe:
their f shepheards haue caused them to goe astray,
and haue turned them away to the mountaines:
they haue gone from g mountaine to hill, *and* for-
gotten their resting place.
7 All that found them, haue deuoured them,
& their enemies said, We offend not, because they
haue sinned against the Lorde, h the habitation of
iustice, euen the Lord the hope of their fathers.
8 i Flee from the middes of Babel, and depart
out of the lande of the Caldeans, and be ye as the
hee goates k before the flocke.
9 For loe, I will raise, and cause to come vp
against Babel a multitude of mightie nations from
the North countrey, and they shall set themselues
in aray against her, whereby shee shall be taken:
their arrowes *shall be* as of a strong man, which is
expert, *for* none shall returne in vaine.
10 And Caldea shalbe a spoyle: all that spoyle
her,

g That is, Persia, so called of Elam the sonne of Shem.
h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profite them.
i I will place Nebuchad-nezzar there, and in these prophesies Ieremiah speaketh of those countreis, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.
k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

† Ebr. hand.

a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.
b These were two of their chiefe idoles.
c To wit, the Medes, and the Persians.
d When Cyrus shall take Babel.
e Read Chap. 31. 9.
f Their gouernours and ministers by their examples haue prouoked them to idolatrie.
g They haue committed idolatrie in euery place.
h For the Lord dwelt amõg them in his Temple, and would haue mainteined them by his iustice against their enemies.
i When God shall deliuer you by Cyrus.
k That is, most forward and without feare.

her, [l] shalbe satisfied, sayth the Lord.
11 Because yee were glad and reioyced in de-
stroying mine heritage, & because ye are growen
fatte, as the calues in the grasse, [m] and neyed like
strong *horses*,
12 *Therefore* your mother shall bee sore con-
founded, and she that bare you, shall be ashamed;
beholde, the vttermost of the nations *shalbe* a de-
sert, a drie land, and a wildernesse.
13 Because of the wrath of the Lorde it shall
not be inhabited, but shalbe wholy desolate: eue-
ry one that goeth by Babel, shall bee astonished,
[n] and hisse at all her plagues.
14 [o] Put your selues in aray against Babel
round about: all ye that bende the bowe, shoote
at her, spare no arrowes: for she hath [p] sinned a-
gainst the Lord.
15 Crie against her round about: she hath ‖ gi-
uen her hand: her foundations are fallen, *and* her
walles are destroyed: for it is the vengeance of the
Lord: take vengeance vpon her: as she hath done,
doe vnto her.
16 Destroy the [q] sower from Babel, and him
that handleth the sieth in the time of haruest: be-
cause of the sworde of the oppressor they shall
turne euery one to his people, and they shall flee
euery one to his owne land.
17 Israel *is like* scattered sheepe: the lions haue
dispersed them: first the King [r] of Asshur hath de-
uoured him, and last this Nebuchad-nezzar King
of Babel hath broken [ſ] his bones.
18 Therefore thus saith the Lord of hostes the
God of Israel, Behold, I will visit ỳ King of Babel,
and his land, as I haue visited the King of Asshur.
19 And I wil bring Israel againe to his habi-
tation: he shall feede on Carmel and Bashan, and
his soule shalbe satisfied vpon the mount Ephra-
im and Gilead.
20 In those dayes, and at that time, sayeth the
Lorde, the iniquitie of Israel shall be sought for,
and there shalbe none: and the sinnes of Iudah,
and they shall not be found: for I will be merci-
full vnto them, whom I reserue.
21 Goe vp against the lande of the [t] rebelles,
euen against it, and against the inhabitantes * of
‖ Pekod: destroy, and lay it waste after them, saith
the Lorde, and doe according to all that I haue
commaunded thee.
22 A crie of battell *is* in the land, and of great
destruction.
23 How is the [u] hammer of the whole world
destroyed, and broken! how is Babel become de-
solate among the nations!
24 I haue snared thee, and thou art taken, O
Babel, and thou wast not aware: thou art found,
and also caught, because thou hast striuen against
the Lorde.
25 The Lord hath opened his treasure, & hath
brought foorth the weapons of his wrath: for this
is the woorke of the Lorde God of hostes in the
lande of the Caldeans.
26 Come against her † from the vtmost bor-
der: open her store houses: treade on her as on
sheaues, and destroy her vtterly: let nothing of
her be left.
27 Destroy all her [x] bullockes: let them goe
downe to the slaughter. Wo vnto them, for their
day is come, *and* the time of their visitation.
28 The voyce of them that [y] flee, and escape
out of the lande of Babel to declare in Zion the

l Shalbe made iche thereby.
m For ioy of the victorie, that yee had against my people.
n In signe of contempt, & disdaine.
o He speaketh to the enemies the Medes & Persians.
p Though the Lorde called the Babylonians his seruants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselues, it is here called sinne.
q Destroy her so that none be left to labour the ground or to take the fruit thereof.
r Meaning, Tiglath-pelezar who caried away the ten tribes.
ſ He caryed away the rest, to wit, Iudah, and Beniamin.
t That is, Babylon; thus the Lord raiseth vp Cyrus.
* Ezek. 23.23.
‖ *Or, of them that should be visited.*
u Nebuchad-nezzar, who had smitten downe all the princes & people of the world.
† *Ebr. from the end.*
x Her princes and mightie men.
y Of the Iewes which should be deliuered by Cyrus.

vengeance of the Lorde our God, *and* the venge-
ance of his Temple.
29 Call vp the archers against Babel: al ye that
bende the bowe, besiege it round about: let none
thereof escape: * recompence her according to
her worke, & according to all that she hath done,
doe vnto her: for she hath bene proud against the
Lord, *euen* against the holy one of Israel.
30 Therefore shall her yong men fall in the
streetes, and all her men of warre shalbe destroyed
in that day, sayth the Lord.
31 Beholde, I *come* vnto thee, O proude *man*,
saith the Lord God of hostes: for thy day is come,
euen the time that I will visite thee.
32 And the proude shall stumble and fall, and
none shall raise him vp: and I will kindle a fire in
his cities, & it shall deuoure all round about him.
33 Thus saith the Lord of hosts, The children
of Israel, and the children of Iudah were oppres-
sed together: and all that tooke them captiues,
held them, *and* would not let them goe.
34 *But* their strong redeemer, whose Name *is*
the Lord of hostes, he shall maintaine their cause,
that he may giue rest to the lande, [z] and disquiet
the inhabitants of Babel.
35 A sworde *is* vpon the Caldeans, sayth the
Lord, and vpon the inhabitants of Babel, and vp-
on her princes, and vpon her wise men.
36 A sworde *is* vpon the † soothsayers, and they
shall dote: a sword *is* vpon her strong men, & they
shalbe afraide.
37 A sworde *is* vpon their horses, & vpon their
charets, and vpon all the multitude that are in the
middes of her, and they shall bee like women: a
sworde *is* vpon her treasures, and they shall bee
spoyled.
38 A [a] drought *is* vpon her waters, and they
shalbe dryed vp: for it is the lande of grauen ima-
ges, and they dote vpon their idoles.
39 Therefore the [b] Ziims with the Iims shall
dwel *there*, & † the ostriches shal dwel therein: for
it shall be no more inhabited, neither shall it be
inhabited from generation vnto generation.
40 As God destroyed * Sodom and Gomorah
with the places thereof neere about, sayeth the
Lord: *so* shall no man dwell there, neither shal the
sonne of man remaine therein.
41 ¶ Beholde, a people shall come from the
North, and a great nation, and many Kings shall
be raised vp from [c] the coastes of the earth.
42 They shall holde the bowe and the buckc-
ler: they are cruell and vnmercifull: their voyce
shall roare like the sea, and they shall ride vpon
horses, *and* be put in aray like men to the battell
against thee, O daughter of Babel.
43 The King of Babel hath heard the report
of them, & his hands [d] waxed feeble: sorow came
vpon him, *euen* sorowe as of a woman in trauaile.
44 Beholde, hee * shall come vp like a lyon
from the swelling of Iorden vnto the strong ha-
bitation: for I will make *Israel* to rest, and I will
make them to haste away from her: and who is
a chosen man that I may appoynt against her?
for who is like me, and who will appoint mee the
time? and who is the [e] shepheard that will stand
before me?
45 Therefore heare the counsell of the Lorde
that he hath deuised against Babel, and his pur-
pose that he hath conceiued against the lande of
the Caldeans: surely the least of the flocke shall
drawe

* Reuel. 18.6.
z He sheweth that when God executeth his iudgemẽts against his enemies, that his Church shall then haue rest.
† *Ebr. liars.*
a For Cyrus did cut the riuer Euphrates and deuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captains, who conspired against their King, because hee had gelded the one of them in despite, & slaine the sonne of the other.
b Read Isa. 13.21.
† *Ebr. sonnes of the ostriches, or yong.*
* Gene. 19.24. Isa. 13.19
c Meaning, that the Persians should gather their armie of many nations.
d Which is ment of Belshazzar, Dan. 5.6.
* Chap. 49.19.
e Reade Chap. 49.19.

drawe them out: surely hee shall make *their* habi-
tation desolate with them.
46 At the noyse of the winning of Babel the
earth is moued, and the crye is heard among the
nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

THus sayth the Lord, Beholde, I will raise vp a-
gainst Babel, & against the inhabitants ‖ that
lift vp *their* heart against me, a destroying [a] winde,
2 And will send vnto Babel fanners that shall
fanne her, & shal empty her land: for in the day of
trouble they shalbe against her on euery side.
3 Also to the bender that bendeth his bowe,
and to him that lifteth himselfe vp in his brigan-
dine, *will I say*, Spare not her yong men, but de-
stroy all her hoste.
4 Thus the slaine shall fall in the land of the
Caldeans, and they that are thrust through in her
streetes.
5 For Israel hath bene no [b] widowe, nor Iu-
dah from his God, from the Lord of hostes,
though their lande was filled with sinne against
the holy one of Israel.
6 ¶ [c] Flee out of the middes of Babel, and de-
liuer euery man his soule: be not destroyed in her
iniquitie: for this is the time of the Lordes ven-
geance: he will render vnto her a recompence.
7 Babel *hath bene as* a golden cuppe in the
[d] Lordes hand, that made all the earth drunken:
the nations haue drunken of her wine, therefore
doe the nations [e] rage.
8 * Babel is suddenly fallen, and destroyed:
howle for her, bring balme for her sore, if she may
be healed.
9 We would haue cured Babel, but she could
not be healed: forsake her, and let [f] vs goe euery
one into his owne countrey: for her iudgement is
come vp into heauen, & is lifted vp to ye cloudes.
10 The Lorde hath brought forth our [g] righ-
teousnesse: come and let vs declare in Zion the
worke of the Lord our God.
11 Make bright the arrowes: ‖ gather the
shieldes: the Lord hath raised vp the spirit of the
King of the Medes: for his purpose is against Ba-
bel to destroy it, because it is the [h] vengeance of
the Lord, *and* the vengeance of his Temple.
12 Set vp the standart vpon the walles of Ba-
bel, make the watch strong: set vp the watchmen:
prepare the skoutes: for the Lord hath both deui-
sed, and done that which he spake against the in-
habitants of Babel.
13 O thou that dwellest vpon many [i] waters,
abundant in treasures, thine ende is come, *euen*
the ‖ ende of thy couetousnes.
14 The Lord of hostes hath sworne by † him
* selfe, *saying*, Surely I will fill thee with men, as
with caterpillers, and they shall cry and shoute a-
gainst thee.
15 * He hath made the earth by his power, &
established the world by his wisedome, and hath
stretched out the heauen by his discretion.
16 Hee giueth by *his* voyce the multitude of
waters in the heauen, and hee causeth the cloudes
to ascend from the endes of the earth: he turneth
lightnings to raine, and bringeth forth the winde
out of his treasures.
17 Euery man is a beast by *his owne* [k] know-

‖ Or, of the land that riseth vp.
[a] The Medes and Persians, that shall destroy them as the winde doeth the chaffe.
[b] Though they were forsaken for a time, yet they were not vtterly cast off as though their husband were dead.
[c] He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17.6. and 48.6.
[d] By whom the Lord powred out the drinke of his vengeance, to whō it pleased him.
[e] For the great afflictions that they haue felt by the Babylonians.
* Isa. 21.9. reuel. 14.8.
[f] Thus the people of God exhort one another to goe to Zion and prayse God.
[g] In approuing our cause & punishing our enemies.
‖ Or, fill, or multiplie.
[h] For the wrong done to his people & to his Temple, Chap. 50.28.
[i] For the land of Caldea was full of riuers which ran into Euphrates.
‖ Or, measure.
† Ebr. his soule.
* Amos 6.8.
* Chap. 10.12.
[k] Reade Chap. 10.14.

ledge: euery founder is confounded by the grauen
image: for his melting is but falshood, and there
is no breath therein.
18 They are vanitie, *and* the worke of errors:
in the time of their [l] visitation they shall perish.
19 The [m] portion of Iaakob *is* not like them:
for he is the maker of all things, and *Israel is* the
rodde of his inheritance: the Lord of hostes *is* his
Name.
20 Thou art mine [n] hammer, *and* weapons of
warre: for with thee will I breake the nations, &
with thee wil I destroy kingdomes,
21 And by thee wil I breake horse and horse-
man, and by thee will I breake the charet and him
that rideth therein.
22 By thee also will I breake man and woman,
and by thee wil I breake olde and yong, & by thee
wil I breake the yong man and the mayde.
23 I wil also breake by thee the shepheard &
his flocke, and by thee will I breake the husband-
man & his yoke of oxen, & by thee will I breake
the dukes and princes.
24 And I will render vnto Babel, and to all
the inhabitants of the Caldeans all their euill, that
they haue done in Zion, *euen* in your sight, sayth
the Lorde.
25 Beholde, I *come* vnto thee, O destroying
[o] mountaine, sayth the Lord, which destroyest all
the earth: and I wil stretch out mine hand vpon
thee, and rolle thee downe from the [p] rockes, and
will make thee a burnt mountaine.
26 They shall not take of thee a stone for a
corner, nor a stone for foundations, but thou shalt
be destroyed for euer, sayth the Lord.
27 Set vp a standard in the lande: blowe the
trumpets among the nations: prepare the nations
against her: call vp the kingdomes of [q] Ararat,
Minni, and Ashchenaz against her: appoint the
prince against her: cause horses to come vp as the
rough caterpillers.
28 Prepare against her the nations with the
Kings of the Medes, the dukes thereof, and the
princes thereof, & all the land of his dominion.
29 And the land shall tremble and sorowe: for
the deuise of the Lorde shalbe performed against
Babel, to make the lande of Babel waste without
an inhabitant.
30 The strong men of Babel haue ceased to
fight: they haue remayned in their holdes: their
strength hath fayled, *and* they were like women:
they haue burnt her dwelling places, *and* her
barres are broken.
31 A post shall runne to meete the post, and
a messenger to meete the messenger, to shewe the
King of Babel, that his citie is taken on a [r] side
thereof,
32 And that the passages are stopped, and the
reedes burnt with fire, & the mē of war troubled.
33 For thus sayth the Lord of hostes the God
of Israel, the daughter of Babel *is* like a threshing
floore: the time of her threshing *is come*: yet a litle
while, and the time of her haruest [s] shall come.
34 Nebuchad-nezzar the King of Babel hath
[t] deuoured me, and destroyed me: hee hath made
me an emptie vessell: he swallowed mee vp like a
dragon, and filled his belly with my delicates, *and*
hath cast me out.
35 The spoyle of me, and that which was left
of me, *is brought* vnto Babel, shall the inhabitant
of Zion say: and my blood vnto the inhabitants
of

[l] When God shal execute his vengence.
[m] That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate.
[n] He meaneth the Medes & Persians, as he did before call the Babylonians, his hammer, Chap. 50.23.
[o] Not that Babylon stoode on a mountaine, but because it was strong and seemed inuincible.
[p] From thy strong holds & fortresses.
[q] By these three nations he meaneth Armenia the hier, and Armenia the lower, & Scythia: for Cyrus had gathered an armie of diuers nations.
[r] By turning the course of the riuer one side was made open, & the reedes that did growe in the water, were destroyed, which Cyrus did by the counsel of Gobria and Gabatha Belshazzars captaines.
[s] When she shalbe cut vp & threshed.
[t] This is spoken in the person of the Iewes, bewailing their state and the crueltie of the Babylonians.

of Caldea, shal Ierusalem say.
36 Therefore thus sayth the Lorde, Beholde,
I wil mainteine thy u cause, and take vengeance
for thee, and I wil drie vp the sea, and drie vp her
springs.
37 And Babel shall be *as* heapes, a dwelling
place for dragons, an astonishment, & an hissing,
without an inhabitant.
38 They shal roare together like lions, and yell
as the lions whelpes.
39 In their x heate I wil make them feastes, and
I wil make them drunken, that they may reioyce,
and sleepe a perpetuall sleepe, and not wake, saith
the Lord.
40 I wil bring them downe like lambes to the
slaughter, *and* like rams and goates.
41 How is y Sheshach taken! and howe is the
glory of the whole earth taken! how is Babel be-
come an astonishment among the nations!
42 The z sea is come vp vpon Babel: she is co-
uered with the multitude of the waues thereof.
43 Her cities are desolate: the land is dry and
a wildernes, a land wherein no man dwelleth, nei-
ther doth the sonne of man passe thereby.
44 I wil also visite Bel in Babel, & I wil bring
out of his mouth, that which a hee hath swallowed
vp, and the nations shal runne no more vnto him,
and the wall of Babel shall fall.
45 My people, go out of the middes of her, &
deliuer yee euery man his soule from the fierce
wrath of the Lord,
46 Least your heart euen faint, & ye feare the
rumour, that shalbe heard in the land: the rumour
shall come *this* yeere, and after that in the *other*
b yere *shal come* a rumour, & crueltie in the land,
and ruler against ruler.
47 Therefore beholde, the dayes come, that I
will visite the images of Babel, & the whole land
shalbe confounded, and all her slayne shall fall in
the middes of her.
48 Then the heauen and c the earth, and all
that is therein, shal reioyce for Babel: for the de-
stroyers shal come vnto her from the North, saith
the Lord.
49 As Babel caused the d slaine of Israel to fall,
so by Babel the slaine of all the earth did fall.
50 Ye that e haue escaped the sworde, goe a-
way, stand not still: remember the Lord a farre off,
and let Ierusalem come into your minde.
51 Wee are f confounded because wee haue
heard reproch: shame hath couered our faces, for
strangers are come into the Sanctuaries of the
Lordes House.
52 Wherefore behold, the dayes come, sayth
the Lord, that I wil visite her grauen images, and
through all her land the wounded shal grone.
53 Though Babel should mount vp to g hea-
uen, and though she should defend her strength
on hie, *yet* from mee shall her destroyers come,
sayth the Lord.
54 A sound of a cry *commeth* from Babel, and
great destruction from the land of the Caldeans,
55 Because the Lorde hath layde Babel waste,
and destroyed from her the great voyce, and her
waues shal roare like great waters, *and* a sounde
was made by their noyse:
56 Because the destroyer is come vpon her,
euen vpon Babel, and her strong men are taken,
their bowes are broken: for the Lorde God that
recompenceth, shal surely recompence.

u Thus the Lord esteemeth the iniurie done to his Church, as done to himselfe, because their cause is his.

x When they are inflamed with surfeting & drinking, I will feast with them, alluding to Belshazzars bāket, Dan.5.2.

y Meaning Babel, as Chap.25.26.

z The great armie of the Medes and Persians.

a That is, his gifts & presents which he had receiued as part of the spoyle of other nations, & which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon shoulde not be destroyed all at once, but by litle & litle should be brought to nothing: for the first yeere came the tidings, the next yere the siege, and in the third yeere it was taken: yet this is not that horrible destructiō which ẏ Prophets threatned in many places: for that was after this whē they rebelled and Darius ouercame them by the policie of Zopyrus & hāged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and praise God for the destruction of Babylon ẏ great enemie of his Church.

d Babylon did not only destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f Hee sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walles were two hundreth foote hie.

57 And I will h make drunke her princes, and
her wise men, her dukes, and her nobles, and her
strong men: and they shal sleepe a perpetuall
sleepe, and not wake, sayth the King, whose Name
is the Lord of hostes.
58 Thus saith the Lord of hostes, The i thicke
wall of Babel shalbe broken, & her hie gates shall
be burnt with fire, and the people shal labour in
vaine, & the folke in ẏ fire, for they shalbe weary.
59 The worde which Ieremiah the Prophet
commanded Sheraiah the sonne of Neriah, the
sonne of Maaseiah, when he went with Zedekiah
the King of Iudah into Babel, in the k fourth
yeere of his reigne: and this Sheraiah was a peacea-
ble prince.
60 So Ieremiah wrote in a booke all the euill
that should come vpō Babel, *euen* al these things,
that are written against Babel.
61 And Ieremiah sayd to Sheraiah, Whē thou
commest vnto Babel, and shalt see, and shalt reade
all these wordes,
62 Then shalt thou say, O Lord, thou hast spo-
ken against this place, to destroy it, that none
should remaine in it, neither man nor beast, but
that it should be desolate for euer.
63 And when thou hast made an ende of rea-
ding this booke, thou shalt binde a l stone to it, &
cast it in the middes of Euphrates,
64 And shalt say, Thus shal Babel be drowned,
and shal not rise from the euill, that I wil bring
vpon her: and they shall m be weary. Thus farre
are the wordes of Ieremiah.

h I will so astonish them by afflictions that they shall not knowe which way to turne them.

i The thicknes of the wall was fiftie foote thicke.

k This was not in the time of his captiuitie, but seuen yeeres before, when he went thither to gratulate Nebuchad-nezzar, or to intreate of some matters.

l S. Iohn in his reuelation alludeth to this place, when he sayth that the Angel tooke a milstone & cast it it into sea: signifying thereby the destruction of Babylon, Reue.18.21.

m They shall not be able to resist, but shall labour in vaine.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought forth of prison, and fed like a King.

Zedekiah * *was* one and twentie yeere olde
when he began to reigne, and he reigned ele-
uen yeeres in Ierusalem, & his mothers name *was*
Hamutal, the daughter of Ieremiah of Libnah.
2 And he did euil in the eyes of the Lord, ac-
cording to all that Iehoiakim had done.
3 a Doubtlesse because the wrath of the Lord
was against Ierusalem and Iudah, till he had cast
them out from his presence, therefore Zedekiah
rebelled against the King of Babel.
4 * But in the ninth yeere of his reigne, in the
tenth moneth the tenth *day* of the moneth came
Nebuchad-nezzar King of Babel, hee and all his
hoste against Ierusalem, and pitched against it, and
built fortes against it round about.
5 So the citie was besieged vnto the eleuenth
yeere of the King Zedekiah.
6 Now in the fourth moneth, the ninth *day* of
the moneth, the famine was sore in the citie, so that
there was no more bread for ẏ people of the land.
7 Then the citie was broken vp, and all the
men of warre fled, and went out of the citie by
night, by the b way of the gate betweene the two
walles, which was by the Kings garden: (now the
Caldeans *were* by the citie round about) and they
went by the way of the wildernes.
8 But the army of the Caldeans pursued after
the king, and tooke Zedekiah in the desert of Ie-
richo, and all the hoste was scattered from him.
9 Then they tooke the King and caryed him
vp vnto the king of Babel to Riblah in the land
of Hamath, c where he gaue iudgement vpō him.
10 And the king of Babel slewe the sonnes of
Zedekiah before his eyes: he slew also all ẏ princes
of

* 2.King.24.18. 2.chro.36.11.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till hee had brought the enemie vpon him to leade him away and his people.

* 2 King.25.1. and chap.39.1.

b Reade Chap.39.4.

c Reade 2.Kin.25.6.& Chap.39.5.

of Iudah in Riblah.
11 Then he put out the eyes of Zedekiah, and
the king of Babel bound him in chaines, and ca-
ryed him to Babel, and put him in prison till the
day of his death.
12 Now in the fift moneth in the d tenth *day*
of the moneth (which was the nineteenth yere of
ÿ King Nebuchad-nezzar King of Babel) came
Nebuzar-adan chiefe steward *which* e stoode be-
fore the King of Babel in Ierusalem,
13 And burnt the House of the Lord, and the
Kings house, and all the houses of Ierusalem, and
all the great houses burnt he with fire.
14 And al the armie of the Caldeans that were
with the chiefe steward, brake downe all ÿ walles
of Ierusalem round about.
15 Then Nebuzar-adan the chiefe steward ca-
ried away captiue *certaine* of the poore of the peo-
ple, and the residue of the people that remai-
ned in the citie, and those that were fled, and
fallen to the king of Babel, with the rest of the
multitude.
16 But Nebuzar adan the chiefe steward left
certaine of the poore of the lande, to dresse the
vines, and to till the land.
17 Also the f pillars of brasse that were in the
House of the Lorde, and the bases, and the brasen
Sea, that was in the house of ÿ Lorde, the Caldeans
brake, and caryed all the brasse of them to Babel.
18 The pots also and the g besoms, and the in-
struments of musicke, and the basins, and the
incense dishes, and all the vessels of brasse where-
with they ministred, tooke they away.
19 And the bowles, and the ashpannes, and the
basins, and the pots, and the candlestickes, and the
incense dishes, and the cuppes, *and all* that was of
golde, and that was of siluer, tooke the chiefe ste-
ward away,
20 With the two pillers, one Sea, and twelue
brasen bulles, that were vnder the bases, which
King Salomon had made in ÿ house of ÿ Lord: the
brasse of all these vessels was without h weight.
21 And concerning the pillars, the height of
one pillar *was* eighteene cubites, and a threede of
twelue cubites did compasse it, and the thickenes
thereof *was* foure fingers: *it was* holowe.
22 And a chapiter of brasse *was* vpon it, and
the height of one chapiter was fiue cubites with
networke, and pomegranates vpon the chapiters
round about, all of brasse: the seconde pillar also,
and the pomegranates *were* like vnto these.
23 And there were ninetie and sixe pomegra-
nates on a side: *and* all the pomegranates vpon
the net worke *were* an i hundreth round about.
24 And the chiefe steward tooke Sheraiah the
chiefe Priest, and Zephaniah k the Seconde Priest,
and the three keepers of the doore.
25 Hee tooke also out of the citie an Eunuch,
which had the ouersight of the men of warre,
and l seuen men that were in the Kings presence,
which were founde in the citie, and Sopher
captaine of the hoste who mustered the peo-
ple of the lande, and threescore men of the peo-
ple of the land, that were found in the middes of
the citie.
26 Nebuzar-adan the chiefe stewarde tooke
them, and brought them to the king of Babel to
Riblah.
27 And the king of Babel smote them, and
slewe them in Riblah, in the lande of Hamath:
thus Iudah was caryed away captiue out of his
owne land.
28 ¶ This is the people, whome Nebuchad-
nezzar caried away captiue, in the m seuenth
yeere, *euen* three thousand Iewes, and three and
twentie.
29 In the n eighteenth yeere of Nebuchad-nez-
zar he caryed away captiue from Ierusalem eight
hundreth thirtie and two † persons.
30 In the three and twentieth yeere of Nebu-
chad-nezzar, Nebuzar-adan the chiefe stewarde
caried away captiue of the Iewes seuen hundreth
fourtie and fiue persons: all the persons *were* foure
thousand and sixe hundreth.
31 And in the seuen and thirtieth yeere of the
captiuitie of Iehoiachin King of Iudah, in the
twelfth moneth, in the fiue and twentieth *day* of
the moneth, Euil-merodach King of Babel, in
the *first* yeere of his reigne, o lifted vp the head of
Iehoiachin King of Iudah, and brought him out
of pryson,
32 And spake kindly vnto him, and set his
throne aboue the throne of the Kings, that were
with him in Babel,
33 And changed his pryson p garments, and
he did continually eate bread before him all the
dayes of his life.
34 His portion *was* a q continuall portion gi-
uen him of ÿ King of Babel, euery day a certaine,
all the dayes of his life vntill he died.

d In the 2.King. 25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.
e That is, which was his seruant, as 2.King 25.8.
f Of these pillars reade 1.King. 7.15.
g Which were also made of brasse, as 1.King 7.45.
h It was so much in quantitie.
i But because of the roundnesse no more could be seene but ninetie and sixe.
k Which serued in the hie Priestes stead, if he had any necessary impediment.
l In the 2.King. 25.19. is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mencioned with them.
m Which was the latter end of the seuenth yeere of his reigne and the beginning of the eight.
n In the latter end also of that yeere, and the beginning of the nineteenth.
† *Ebr. soules.*
o That is, restored him to libertie and honour.
p And gaue him princely apparel.
q That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, where as the other were cruelly ordered, ÿ would not obey him.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and seconde chapter begin euery verse according to the letters of the Ebrewe Alphabet. The thirde hath three verses for euery letter, and the fourth is as the first.

HOwe doeth a the citie remaine so-
litarie that was full of people? she
is as a widowe: she that was great
among the nations, *and* b prin-
cesse among the prouinces, is made
tributarie.
2 She weepeth continually in the c night, and
her teares *runne downe* by her cheekes among all
her d louers, she hath none to comfort her: all her
friendes haue delt vnfaithfully with her, *and* are
her enemies.
3 Iudah is caryed away captiue, because e of af-
fliction, and because of great seruitude: shee dwel-
leth among the heathen, *and* findeth no rest: all
her persecuters tooke her in the straites.
4 The wayes of Zion lament, because no man
commeth f to the solemne feastes: all her gates are
desolate: her Priests sigh: her virgins are discom-
fited, and she is in † heauinesse.
5 Her aduersaries g are the chiefe, *and* her ene-
mies prosper: for the Lorde hath afflicted her, for
the multitude of her transgressions, *and* her chil-
dren are gone into captiuitie before the enemie.
6 And from the daughter of Zion all her
beautie is departed: her princes are become

a The Prophet wondreth at the great iudgement of God, seeing Ierusalem, which was so strong and so ful of people, to be nowe destroyed and desolate.
b Which had chiefe rule ouer many prouinces and countries. c So that she taketh no rest. d Meaning, the Egyptians and Assyrians, which promised helpe.
e For her crueltie towarde the poore and oppresion of seruants, Iere. 34. 11.
f As they vsed to come vp, w mirth and ioy, Psal. 42.4.
† *Ebr. bitternesse.*
g That is, haue rule ouer her, Deut. 28.44.

h like harts that finde no pasture, & they are gone
without strength before the pursuer.
7 Ierusalem remembred the dayes of her af-
fliction, and of her rebellion, *and* all her pleasant
things, that shee had in times past, when her peo-
ple i fell into the hand of the enemie, and none
did helpe her: the aduersarie sawe her, *and* did
mocke at her k Sabbaths.
8 Ierusalem hath grieuously sinned, therefore
shee is ‖ in derision: all that honoured her, despise
her, because they haue seene her filthinesse: yea, she
sigheth and turneth backeward.
9 l Her filthinesse *is* in her skirts: she remem-
bred not her last ende, therefore she came downe
wonderfully: she had no comforter: O Lorde,
beholde mine affliction: for the enemie † is proud.
10 The enemie hath stretched out his hande
vpon al her pleasant things: for she hath seene the
heathen enter into her Sanctuarie, whom m thou
diddest commande, that they shoulde not enter
into thy Church.
11 All her people sigh and seeke *their* bread:
they haue giuen their pleasant thinges for meate
to refresh the soule: see, O Lord, and consider: for
I am become vile.
12 Haue ye no regarde, all yee that passe by
this way? behold, and see, if there be any n sorowe
like vnto my sorowe, which is done vnto mee,
wherewith the Lorde hath afflicted *me* in the day
of his fierce wrath.
13 From aboue hath o hee sent fire into my
bones, which preuaile against them: he hath spred
a net for my feete, *and* turned me backe: he hath
made me desolate, *and* dayly in heauinesse.
14 The p yoke of my transgressions is bounde
vpon his hand: they are wrapped, and come vp vp-
on my necke: hee hath made my strength to fall:
the Lord hath deliuered me into *their* hands, nei-
ther am I able to rise vp.
15 The Lorde hath troden vnder foote all my
valiant men in the middes of me: he hath called
an assembly against me to destroy my yong men:
the Lorde hath troden q the wine presse vpon the
virgine the daughter of Iudah.
16 *For these things I weepe: mine eye, *euen*
mine eye casteth out water, because the comfor-
ter that should refresh my soule, is farre from me:
my children are desolate, because the enemie pre-
uailed.
17 Zion stretcheth out her handes, and there
is none to comfort her: the Lord hath appoynted
the enemies of Iaakob rounde about him: Ieru-
salem is r as a menstruous woman in the middes
of them.
18 The Lorde is righteous: for I haue rebelled
against his † commandement: heare, I pray you,
all people, and beholde my sorowe: my virgins and
my yong men are gone into captiuitie.
19 I called for my louers, *but* they deceiued me:
my Priestes and mine Elders perished in the citie,
while they s sought their meate to refresh their
soules.
20 Beholde, O Lorde, howe I am troubled: my
bowels swell: mine heart is turned within me, for
I am ful of heauinesse: the sworde spoyleth abroad,
as death *doeth* at home.
21 They haue heard that I mourne, *but* there
is none to comfort mee: all mine enemies haue
heard of my trouble, *and* are glad, that thou hast
done it: thou wilt bring the day, that thou hast
pronounced, and they shalbe like vnto me.
22 t Let al their wickednes come before thee:
‖ do vnto them, as thou hast done vnto me, for all
my transgressions: for my sighes are many, & mine
heart is heauy.

h As men pined away with sorow and that haue no courage.

i In her miserie she considered the great benefites and commodities that she had lost.

k At her religion and seruing of God, which was ye greatest griefe to the godly.

‖ *Or, driuen away.*

l She is not ashamed of her sinne, although it be manifest.

† *Ebr. hath magnified himselfe.*

m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lorde, and vnder them he comprehendeth all enemies, Deut. 23. 3.

n Thus Ierusalem lamenteth, mouing others to pitie her and to learne by her example.

o This declareth that we shoulde acknowledge God to be the author of al our afflictions, to the intent that we might seeke vnto him for remedy.

p Mine heauie sinnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.

q He hath troden them vnder foote as they treade grapes in the winepresse.

* *Iere. 14. 17. chap. 2. 18.*

r Which because of her pollution was separate from her husband, Leui. 15. 19 and was abhorred for the time.

† *Ebr. mouth.*

s That is, they died for hunger.

CHAP. II.

HOwe hath the Lord a darkened the daughter
of Zion in his wrath! *and* hath cast downe
from b heauen vnto the earth the beautie of Isra-
el, and remembred not his c footestoole in the
day of his wrath!
2 The Lord hath destroyed all the habitations
of Iaakob, & not spared: he hath throwen downe
in his wrath ye strong holds of the daughter of Iu-
dah: he hath cast them downe to ye ground: he hath
polluted the kingdome and the princes thereof.
3 Hee hath cut off in his fierce wrath all the
d horne of Israel: he hath drawen backe his e right
hand from before the enemie, & there was kind-
led in Iaakob like a flame of fire, which deuoured
rounde about.
4 He f hath bent his bowe like an enemie: his
right hand was stretched vp as an aduersarie, and
slewe al that was pleasant to the eye in the taber-
nacle of the daughter of Zion: he powred out his
wrath like fire.
5 The Lord was an enemie: he hath deuoured
Israel, *and* consumed all his palaces: he hath
destroyed his strong holdes, and hath increased
in the daughter of Iudah lamentation and mour-
ning.
6 For hee hath destroyed his Tabernacle, as
a garden, hee hath destroyed his Congregation:
the Lorde hath caused the feastes and Sabbathes
to bee forgotten in Zion, and hath despised
in the indignation of his wrath the King and the
Priest.
7 The Lord hath forsaken his altar: he hath ab-
horred his Sanctuarie: he hath giuen into the hand
of the enemie the walles of her palaces: they haue
made a g noyse in the House of the Lorde, as in
the day of solemnitie.
8 The Lorde hath determined to destroy the
wall of the daughter of Zion; he stretched out a
line: hee hath not withdrawen his hande from
destroying; therefore hee made the rampart
h and the wall to lament: they were destroyed
together.
9 Her gates are sunke to the grounde: he hath
destroyed and broken her barres: her King and
her princes *are* among the Gentiles: the Lawe *is*
no more, neither can her Prophets ‖ receiue *any*
vision from the Lord.
10 The Elders of the daughter of Zion sit vp-
on the grounde, and keepe silence: they haue
cast vp dust vpon their heades: they haue gir-
ded them selues with sackecloth: the virgins
of Ierusalem hang downe their heades to the
ground.
11 Mine eyes doe faile with teares: my bowels
swell: my liuer is powred vpon the earth, for the
destruction of the daughter of my people, because
the children and sucklings ‖ swoone in the streetes
of the citie.
12 They haue sayd to their mothers, Where is
† bread and drinke? when they swooned as the
wounded in the streets of the citie, *and* when they
† gaue vp the ghost in their mothers bosome.
13 i What thing shall I take to witnesse for
thee? what thing shall I compare to thee, O
daughter

t Of desiring vengeance against the enemie, reade Iere. 11. 20. & 18. 21.

‖ *Or, gather them like grapes.*

a That is, brought her from prosperitie to aduersitie.

b Hath giuen her a most sore fall.

c Alluding to the Temple or to the Arke of the couenant, which was called the footestoole of the Lord, because they should not set their mindes so lowe, but lift vp their hearts toward the heauens.

d Meaning, ye glory and strength, as 1. Sam. 2. 1.

e That is, his succour which he was wont to send vs, when our enemies oppressed vs.

f Shewing ye there is no remedie but destruction, where God is the enemie.

g As the people were accustomed to prayse God in ye solemne feastes with a loud voyce, so nowe the enemies blaspheme him with shouting and crying.

h This is a figuratiue speach, as that was, when he said, the wayes did lament, Chap. 1. 4. meaning, that this sorowe was so great that the insensible thinges had their part thereof.

‖ *Or, finde.*

‖ *Or, faint.*

† *Ebr. wheate and wine.*

† *Ebr. powred out the soule.*

i Meaning, that her calamitie was so euident that it needed no witnesses.

daughter Ierusalem? what shal I liken to thee, that
I may comfort thee, O virgine daughter Zion? for
thy breach *is* great like ẏ sea: who can heale thee?
14 Thy Prophets haue [k] looked out vaine, &
foolish things for thee, and they haue not discoue-
red thine iniquitie, to turne away thy captiuitie,
but haue looked out for thee false ‖ prophecies, &
causes of banishment.
15 All that passe by the way, clap their hands
at thee: they hisse and wagge their head vpon the
daughter Ierusalem, *saying*, Is this the citie that
men call, The perfection of beautie, *and* the ioye
of the whole earth?
16 All thine enemies haue opened their
mouth against thee: they hisse and gnash the
teeth, saying, Let vs deuoure it: certainely this is
the day that we looked for: we haue founde *and*
seene it.
17 * The Lorde hath done that which he had
purposed: he hath fulfilled his worde that he had
determined of olde time: he hath throwen downe,
and not spared: hee hath caused thine enemie to
reioyce ouer thee, and set vp the horne of thine
aduersaries.
18 Their heart * cryed vnto the Lord, O wall
of the daughter Zion, let teares runne downe like
a riuer, day and night: take thee no rest, neither
let the apple of thine eye cease.
19 Arise, cry in the night: in the beginning of
the watches powre out thine heart like water be-
fore the face of the Lord: lift vp thine handes to-
warde him for the life of thy yong children, that
faint for hunger in the corners of all the streetes.
20 Beholde, O Lorde, and consider to whome
thou hast done thus: shall the women eate their
fruite, *and* children of a ‖ spanne long? shall the
Priest and the Prophet be slaine in the Sanctua-
rie of the Lord?
21 The yong and the olde lie on the ground
in the streetes: my virgins and my yong men are
fallen by the sworde: thou hast slaine *them* in the
day of thy wrath: thou hast killed and not spared.
22 Thou hast called as in a solemne day my
‖ terrours round about, so that in the day of the
Lordes wrath none escaped nor remained: those
that I haue nourished and brought vp, hath mine
enemie consumed.

k Because the false prophets called themselues seers, as the other were called, therefore he sheweth that they sawe amisse, because they did not reprooue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.
‖ Or, burdens.
* Leuit.26.15,25. deut.28.15,25.
* Iere.14.17. chap.1.16.
‖ Or, brought vp in their owne hands.
‖ Or, enemies, whom I feared.

CHAP. III.

I Am the man, that hath seene [a] affliction in the
rod of his indignation.
2 Hee hath ledde mee, and brought me into
darkenes, but not to light.
3 Surely he is turned against me: hee turneth
his hand *against me* all the day.
4 My flesh and my skinne hath he caused to
waxe olde, *and* he hath broken my bones.
5 He hath [b] builded against me, and compas-
sed *me* with gall, and labour.
6 He hath set me in darke places, as they that
be dead for euer.
7 He hath hedged about mee, that I cannot
get out: he hath made my chaines heauy.
8 Also when I cry and shoute, hee shutteth
out my [c] prayer.
9 He hath [d] stopped vp my wayes with hew-
en stone, *and* turned away my paths.
10 [e] He was vnto me *as* a beare lying in waite,
and as a Lion in secret places.
11 He hath stopped my wayes, and pulled me
in pieces: he hath made me desolate.
12 He hath bent his bow & made me a marke
for the arrow.
13 Hee caused † the arrowes of his quiuer to
enter into my reines.
14 I was a derision to all my people, *and* their
song all the day.
15 He hath filled me with bitternes, & made
me drunken with [f] wormewood.
16 He hath also broken my teeth with stones,
and hath couered me with ashes.
17 Thus my soule was farre off from peace: I
forgate prosperitie,
18 And I sayd, My strength and mine hope [g] is
perished from the Lord,
19 Remembring mine affliction, & my mour-
ning, the wormewood and the gall.
20 My soule hath them in remembrance, and
is humbled [h] in me.
21 I consider this in mine heart: therefore haue
I hope.
22 It is the Lordes [i] mercies that wee are not
consumed, because his compassions faile not.
23 *They are* renued [k] euery morning: great is
thy faithfulnesse.
24 The Lorde *is* my [l] portion, sayth my soule:
therefore will I hope in him.
25 The Lord is good vnto them, that trust in
him, *and* to the soule that seeketh him.
26 It is good both to trust, and to waite for the
saluation of the Lord.
27 It is good for a man that he beare the yoke
in his [m] youth.
28 He sitteth alone, [n] and keepeth silence, be-
cause he hath borne it vpon him.
29 He putteth his [o] mouth in the dust, if there
may be hope.
30 Hee giueth his cheeke to him that smiteth
him: he is filled full with reproches.
31 For the Lord will not forsake for euer.
32 But though he sende affliction, yet will he
haue compassion according to the multitude of his
mercies.
33 For he doeth not [p] punish † willingly, nor
afflict the children of men,
34 In stamping vnder his feete all the prisoners
of the earth,
35 In ouerthrowing the right of a man before
the face of the most High,
36 In subuerting a man in his cause: the Lord
[q] seeth it not.
37 Who is he then that sayth, & it commeth
to passe, *and* the Lord [r] commandeth it not?
38 Out of the mouth of the most High pro-
ceedeth not [s] euill and good?
39 Wherefore *then* is the liuing [t] man sorow-
full? man *suffreth* for his sinne.
40 Let vs search and try our wayes, and turne
againe to the Lord.
41 Let vs lift vp [u] our hearts with our handes
vnto God in the heauens.
42 We haue sinned, and haue rebelled, *there-
fore* thou hast not spared.
43 Thou hast couered *vs* with wrath, and per-
secuted vs: thou hast slaine *and* not spared.
44 Thou hast couered thy selfe with a cloude,
that *our* prayer should not passe through.

a The Prophet complaineth of ẏ punishments & afflictiōs ẏ he endured by ẏ false prophets and hypocrites, when he declared the destruction of Ierusalem, as Iere.20.2.
b He speaketh this as one that felt Gods heauy iudgements, which hee greatly feared, and therefore setteth them out with this diuersity of words.
c This is a great tentation to the godly, when they see not the fruite of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to the, that they might pray more earnestly and the oftener.
d And keepeth mee in holde as a prisoner.
e He hath no pitie on me.
† Ebr. sonnes.
f With great anguish & sorow he hath made me to lose my sense.
g Thus with paine he was driuen to and fro betweene hope & despaire, as ẏ godly oft times are, yet in the ende the Spirit getteth the victorie.
h He sheweth that God thus vseth to exercise his, to the intent that hereby they may knowe themselues & feele his mercies.
i Considering the wickednes of man, it is maruel ẏ any remaineth aliue: but only that God for his owne mercies sake & for his promes will euer haue his Church to remaine though they be neuer so fewe in nomber, Isa.1.9.
k We feele thy benefites dayly.
l The godly put their whole confidence in God, and therfore looke for none other inheritance, as Psal.16.5.
m He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the affliction grow greater, our patience also by experience may be stronger.
n He murmureth not against God, but is patient.
o He humbleth himselfe as they that fall downe with their face to the ground, and so with patiēce waiteth for succour.
p He taketh no pleasure in it, but doeth it of necessitie for our amendement, when he suffreth ẏ wicked to oppresse the poore.
† Ebr. with his heart.
q He doeth not delite therein.
r He sheweth that nothing is done without Gods prouidence.
s That is, aduersitie, & prosperitie, Amos 3.6.
t When God afflicteth him.
u That is, both hearts and handes: for els to lift vp the handes is but hypocrisie.

45 Thou hast made vs *as* the * offscouring and
refuse in the middes of the people.
46 All our enemies haue opened their mouth
against vs.
47 Feare, and a snare is come vpon vs *with* de-
solation and destruction.
48 Mine eye casteth out riuers of water, for
the destruction of the daughter of my people.
49 Mine eye droppeth without stay and cea-
seth not,
50 Till the Lorde looke downe, and beholde
from heauen.
51 Mine eye [x] breaketh mine heart because of
all the daughters of my citie.
52 Mine enemies chased mee sore like a birde,
without cause.
53 They haue shut vp my life [y] in the dun-
geon, and cast a stone vpon me.
54 Waters flowed ouer mine head, *then*
thought I, I am destroyed.
55 I called vpon thy Name, O Lorde, out of
the lowe dungeon.
56 Thou hast heard my voyce: stoppe not
thine eare from my sigh *and* from my cry.
57 Thou drewest neere in the day that I cal-
led vpon thee: thou saydest, Feare not.
58 O Lord, thou hast maintained the cause of
my [z] soule, *and* hast redeemed my life.
59 O Lorde, thou hast seene my wrong, iudge
thou my cause.
60 Thou hast seene all their vengeance, *and* all
their deuises against me.
61 Thou hast heard their reproch, O Lord, *and*
all their imaginations against me:
62 The lippes *also* of those that rose against
me, and their whispering against me continually.
63 Behold, their sitting downe and their rising
vp, *howe* I am their song.
64 * Giue them a recompence, O Lord, accor-
ding to the worke of their handes.
65 Giue them || sorow of heart, *euen* thy curse
to them.
66 Persecute with wrath & destroy them from
vnder the heauen, O Lord.

CHAP. IIII.

HOwe is the [a] golde become so || dimme? the
most fine golde is changed, *and* the stones of
the Sanctuarie are scattered in the corner of eue-
ry streete.
2 The noble || men of Zion cōparable to fine
golde, howe are they esteemed as earthen [b] pit-
chers, *euen* the worke of the handes of the potter!
3 Euen the dragons [c] drawe out the breastes,
and giue sucke to their yong, *but* the daughter of
my people *is become* cruell like the [d] ostriches in
the wildernesse.
4 The tongue of the sucking childe clea-
ueth to the roofe of his mouth for thirst: the
yong children aske bread, *but* no man breaketh
it vnto them.
5 They that did feede delicately, perish in the
streetes: they that were brought vp in skarlet, em-
brace the dongue.
6 For the iniquitie of the daughter of my peo-
ple is become greater then the sinne of Sodom,
that was * destroyed as in a moment, & || none pit-
ched campes against her.
7 Her * Nazarites were purer then the snowe,
& whiter then ẏ milke: they were more ruddie in
body, then the redde precious stones: they were

* 1.Cor.4.13.
x I am ouercome with sore weeping for all my people.
y Reade Iere.37.16. how he was in the miry dungeon.
z Meaning, the cause wherfore his life was in danger.
* Psal.28.4.
|| *Or, an obstinate heart.*
a By the golde he meaneth the Princes, as by ẏ stones he vnderstandeth the Priestes.
|| *Or, hid.*
|| *Or, sonnes.*
b Which are of small estimation & haue none honour.
c Though the dragons be cruell, yet they pitie their yong and nourish them, which thing Ierusalem doeth not.
d The women forsake their children, as the Ostrich doeth her egges, Iob 39.17.
* *Gene.19.25.*
|| *Or, no strength was against her.*
* *Nomb.6.2.*

like polished saphir.
8 *Nowe* their [e] visage is blacker then a cole:
they can not knowe them in the streetes: their
skinne cleaueth to their bones: it is withered, like
a stocke.
9 They that be slaine with the sword are bet-
ter, then they that are killed with hunger: for
they fade away *as* they were striken through for
the [f] fruites of the fielde.
10 The hands of the pitifull women haue sod-
den their owne children, *which* were their meate
in the destruction of the daughter of my people.
11 The Lorde hath accomplished his indigna-
tion: he hath powred out his fierce wrath, he hath
kindled a fire in Zion, which hath deuoured the
foundations thereof.
12 The Kings of the earth, and all the inhabi-
tants of the world would not haue beleeued that
the aduersarie and the enemie should haue entred
into the gates of Ierusalem:
13 For the sinnes of her Prophets, *and* the ini-
quities of her Priests, that haue shed the blood of
the iust in the middes of [g] her.
14 They haue wandred *as* blinde men [h] in the
streetes, and they were polluted with blood, so
that [i] they would not touch their garments.
15 *But* they cried vnto them, Depart, yee pol-
luted, depart, depart, touch not: therefore they
fled away, and wandered: they haue sayde among
the heathen, They shall no more dwell there.
16 The || anger of the Lorde hath scattered
them, hee wil no more regard them: [k] they reue-
renced not the face of the Priestes, nor had com-
passion on the Elders.
17 Whiles we waited for our vaine helpe, our
eyes failed: for in our waiting wee looked for [l] a
nation that could not saue vs.
18 They hunt our steppes that we cannot goe
in our streetes: our ende is neere, our dayes are
fulfilled, for our ende is come.
19 Our persecuters are swifter then the egles
of the heauen: they pursued vs vpon the moun-
taines, and layde waite for vs in the wildernesse.
20 The [m] breath of our nostrels, the Anoyn-
ted of the Lorde was taken in their nets, of whome
we sayde, Vnder his shadowe we shalbe preserued
aliue among the heathen.
21 Reioyce and be glad, [n] O daughter Edom,
that dwellest in the land of Vz, the cuppe also
shall passe through vnto thee: thou shalt be drun-
ken || and vomit.
22 Thy punishment is accomplished, O daugh-
ter Zion: he [o] will no more carie thee away into
captiuitie, *but* hee will visite thine iniquitie, O
daughter Edom, he wil discouer thy sinnes.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lorde, what is come vpon vs:
[a] consider, and beholde our reproche.
2 Our inheritance is turned to the strangers,
our houses to the aliants.
3 We are fatherles, euen without father, *and*
our mothers are as widowes.
4 We haue drunken our [b] water for money,
and our wood is solde *vnto vs.*
5 Our neckes are vnder persecution: wee are
wearie, and haue no rest.
6 We haue giuen our [c] handes to the Egypt-

e They that were before most in Gods fauour, are nowe in greatest abomination vnto him.
f For lacke of foode they pine away, & consume.
g Hee meaneth that these things are come to passe therefore, contrary to all mens expectations.
h Some referre this to the blinde men, which as they went, stumbled on the blood, whereof the citie was full.
i Meaning, the heathen, which came to destroy them, could not abide them.
|| *Or, face.*
k That is, the enemies.
l He sheweth two principal causes of their destruction: their crueltie, and their vaine confidence in man: for they trusted in the helpe of the Egyptians.
m Our King Iosiah, in whom stood our hope of Gods fauor, & on whom depēded our state & life, was slaine, whom he calleth anointed, because he was a figure of Christ
n This is spoken by derision.
|| *Or, shewe thy nakednes.*
o He comforteth the Church by that after seuentie yeeres their sorowes shal haue an ende, whereas the wicked should be tormented for euer.
a This praier as is thought, was made when some of the people were caried away captiue, others, as ẏ poorest remained, & some went into Egypt & other places for succour: albeit it seemeth that the prophet foreseeing their miseries to come, thus prayed.

b Meaning, their extreme seruitude and bondage. c We are ioyned in league and amitie with them, or haue submitted our selues vnto them.

tians,

tians, *and* to Asshur, to be satisfied with bread.
7 Our fathers haue sinned, and are not, and we
haue borne their [d] iniquities.
8 Seruants haue ruled ouer vs, none would de-
liuer vs out of their hands.
9 Wee gate our bread with the *perill* of our
liues, because of the sword [e] of the wildernesse.
10 Our skinne was blacke like as an ouen be-
cause of the terrible famine.
11 They defiled the women in Zion, *and* the
maydes in the cities of Iudah.
12 The princes are hanged vp by [f] their
hande: the faces of the elders were not had in ho-
nour.
13 They tooke the yong men to grinde, and
the children fell vnder [g] the wood.
14 The Elders haue ceased from the [h] gate *and*
the yong men from their songs.
15 The ioy of our heart is gone, our daunce is
turned into mourning.
16 The crowne of our head is fallen: wo nowe
vnto vs, that we haue sinned.
17 Therefore our heart is heauy for these
thinges, our [i] eyes are dimme,
18 Because of the mountaine of Zion which is
desolate: the foxes runne vpon it.
19 *But* thou, O Lord, remainest for [k] euer: thy
throne is from generation to generation.
20 Wherefore doest thou forget vs for euer,
and forsake vs so long time?
21 [l] Turne thou vs vnto thee, O Lord, and we
shalbe turned: renue our dayes as of olde.
22 But thou hast vtterly reiected vs: thou art
exceedingly angry against vs.

d As our fathers haue bin punished for their sinnes, so we ȳ are culpable of the same sinnes, are punished.
e Because of the enemie ȳ came frō the wildernes, and would not suffer vs to goe & seeke our necessarie foode.
f That is, by the enemies hand.
g Their slauery was so great, that they were not able to abide it.
h There were no more lawes nor forme of common wealth.
i With weeping.
k And therefore thy couenant and mercies can neuer faile.
l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Iere. 31.18.

EZEKIEL.

THE ARGVMENT.

AFter that Iehoiachin by the counsel of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeied the Prophets counsel, as though the things which they had prophecied should not come to passe, and therefore their estate should be stil miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by newe visions and reuelations shewed vnto him, that the citie shoulde most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, should bee brought into cruell bondage. And lest the godly should despaire in these great troubles, he assureth them that God wil deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefely be perfourmed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the newe Temple should perfectly be restored. He prophecied these things in Caldea at the same time that Ieremiah prophecied in Iudah, and there began in the fift yere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophecied and in what place. 3 His kinred. 5 The vision of the foure beastes, 26 The vision of the throne.

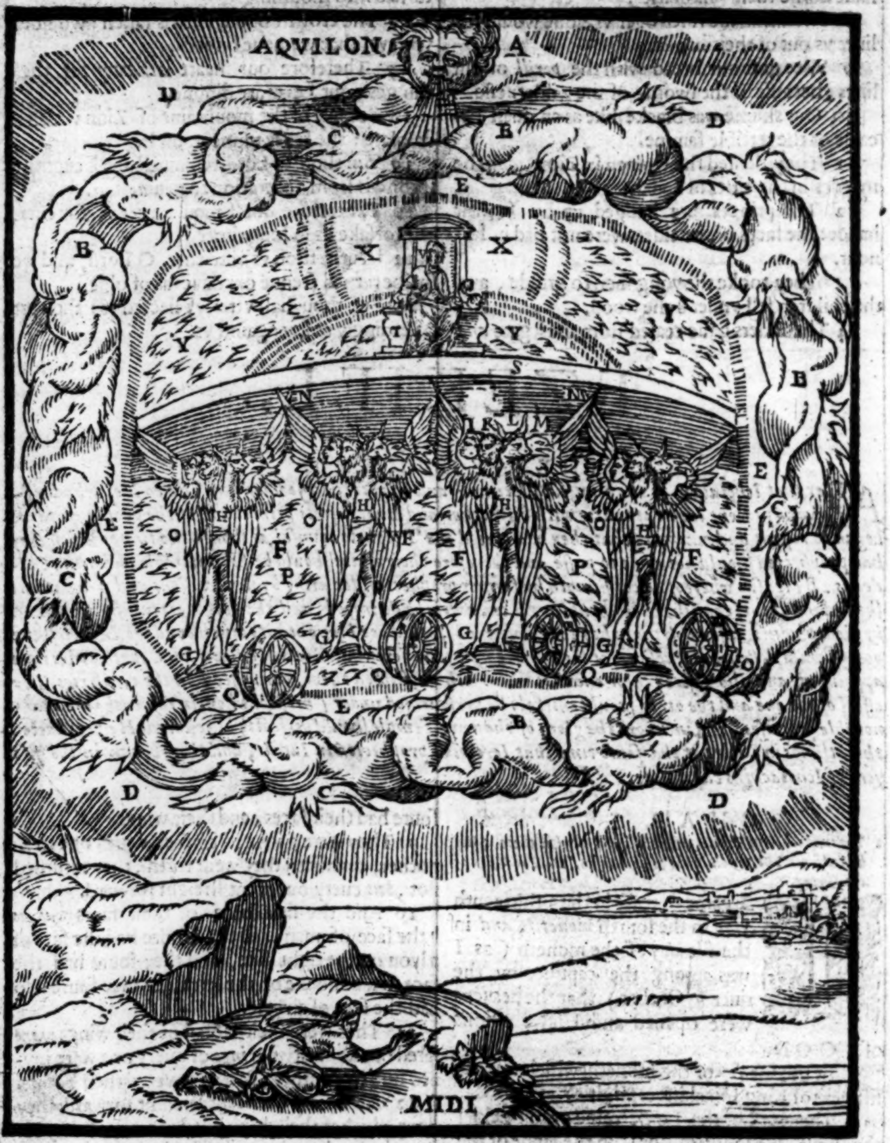
IT came to passe in the [a] thirteenth
yere in the fourth *moneth*, *and* in
the fift *day* of the moneth (as I
was among the captiues by the
riuer [b] Chebar) that the heauens
were opened and I sawe visions
of [c] GOD.
2 In the fift *day* of the moneth (which was the
fift yere of King Ioiachins captiuitie)
3 The word of the Lorde came vnto Ezekiel
the Priest, the sonne of Buzi, in the lande of the
Caldeans, by the riuer Chebar, where the [d] hande
of the Lorde was vpon him.
4 And I looked, and beholde, [e] a whirlewinde
came out of the North, a great cloude and a fire
wrapped about it, and a brightnesse *was* about it,
and in the middes thereof, *to wit*, in the middes of
the fire *came out* as the likenesse of || amber.
5 Also out of the middes thereof *came* the like-
nesse of foure beastes, [f] and this was their forme:
they had the appearance of a man.
6 And euery one had foure faces, and euery
one had foure wings.
7 And their feete *were* streight feete, and the
sole of their feete *was* like the sole of a calues
foote, and they sparkled like the appearance of
bright brasse.
8 And the handes of a man *came out* from vn-
der their wings in the foure parts of them, & they
foure had their faces, and their wings.
9 They were [g] ioyned by their wings one to a-
nother, *and* when they went forth, they returned
not, *but* euery one went streight forward.
10 And the similitude of their faces *was as*
[h] the face of man: and they foure had the face of
a lyon on the right side, and they foure had the
face of a bullocke on the left side: they foure also
had the face of an egle.
11 Thus were their faces: but their wings *were*
spred out aboue: two *wings* of euery one were ioy-
ned one to another, & two couered their bodies.
12 And euery one went streight forward: they
went whither their † spirit led them, *and* they re-
turned not when they went forth.
13 The similitude also of the beastes, *and* their
appearance *was* like burning coles of fire, *&* like
the appearance of lampes: *for the fire* ran among
the beastes, and the fire gaue a glister, and out of
the fire there went lightning.
14 And the beastes ranne, and [i] returned like
vnto lightning.
15 ¶ Nowe as I behelde the beastes, beholde,
a wheele *appeared* vpon the earth by the beastes,
hauing foure faces.
16 The facion of the wheeles and their worke
was like vnto a [k] chrysolite: and they foure had
one forme, and their facion, and their worke *was*
as one wheele in *another* wheele.
17 Whē they went, they went vpō their foure
sides, *and* they returned not when they went.
18 They had also || rings, and height, and were
fearefull to beholde, and their rings were full of
eyes, round about them foure.

a After that the booke of the Law was founde, which was the eighteenth yere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after sawe these visions.
b Which was a part of Euphrates, so called.
c That is, notable, and excellent visions, so ȳ it might be knowen, it was no natural dreame, but came of God.
d That is, the Spirit of prophecie, as Chap. 3.22. & 37.1.
e By this diuersity of wordes he signifieth the fearefull iudgement of God, and the great afflictions, ȳ should come vpon Ierusalem.
|| *Or, pale yellowe.*
f Which were the foure Cherubims that represented the glory of God, as Chap. 3.28.
g The wing of the one touched the wing of the other.
h Euery Cherubim had foure faces, the face of a man, and of a lyon on the right side, and the face of a bullocke, and of an egle on the left side.
† *Ebr. Whither their spirit or will was to goe.*
i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of thinges.
k The Ebrewe worde is tarshish meaning, that the colour was like the Cilician sea, or a precious stone so called.
|| *Or, the treat.*

THE VISION OF EZEKIEL.

A. The whirle-winde that came out of the North, or Aquilon.
B. The great cloud.
C. The fire wrapped about it
D. The brightnes about it.
E. The likenesse of Amber, or the pale colour.
F. The forme of the foure beastes.
G. Their feete like calues feete.
H. Handes cōming out frō vnder their wings.
I, K, L, M. The facion of the foure faces of euery beast.
N. Their wings ioyned one to another.
O. Their two wings, which couered their bodies.
P. Fire running among the beastes.
Q. VVheeles hauing euery one foure faces.
R. The rings of the wheeles which were full of eyes.
S the firmament like vnto christal
T. The throne, which was set vpon the firmament.
V. VVhere sate like the appearance of a man.
X. The appearance of amber aboue, & beneath the man.
Y. The fire about him
Z. The brightnes of fire like the raine bowe.

Midi, Or the South



19 And when the beastes went, the wheeles
went with them: and when the beasts were lift vp
from the earth, the wheeles were lift vp.
20 Whither the spirit led them, they went, *and*
thither did the spirite of the wheeles leade them,
and the wheeles were lifted vp besides them: for
the spirit of the beastes *was* in the wheeles.
21 When the *beastes* went, they went, & when
they stoode, they stoode, and when they were lifted vp from the earth the wheeles were lifted vp
besides them: for the spirite of the beastes *was* in
the wheeles.
22 And the similitude of the firmament vpon
the heads of the beastes *was* wonderfull like vnto
chrystall, spred ouer their heads aboue.
23 And vnder the firmament *were* their wings
streight, the one toward the other: euery one had
two, which couered thē, and euery one had two,
which couered their bodies.
24 And when they went foorth, I heard the
noyse of their [l] wings, like the noyse of great waters, *and* as the voyce of the Almightie, *euen* the
voyce of speach, as the noyse of an host: *and* when
they stood, they [m] let downe their wings.
25 And there was a voyce frō the firmament,
that was ouer their heads, when they stoode, *and*
had let downe their wings.
26 And aboue the firmament that was ouer
their heads, *was* the facion of a throne like vnto
a saphir stone, and vpon the similitude of the
throne *was* by appearance, as the similitude of a
man aboue vpon it.
27 And I sawe as the appearance of amber,
and as the similitude of fire [n] round about within it to looke to, euen from his loynes vpwarde:
and to looke to, euen from his loynes downewarde, I sawe as a likenesse of fire, and brightnesse
round about it.

l Which declared the swiftnesse, and the fearefulnesse of Gods iudgements.
m Which signified, that they had no power of themselues but onely waited to execute Gods commandement.
n Whereby was signified a terrible iudgement toward the earth.

28 As

28 As the likenesse of the bowe, that is in the cloude in the day of raine, so *was* the appearance of the light round about.

29 This was the appearance of the similitude of the glorie of the Lorde: and when I sawe it, I fel [o] vpon my face, and I heard a voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND [a] he said vnto me, [b] Sonne of man, stande vp vpon thy feete, and I wil speake vnto thee.

2 [c] And the Spirite entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: *for* they and their fathers haue rebelled against mee, euen vnto this very day.

4 For *they are* † impudent children, and stiffe hearted: I doe send thee vnto them, & thou shalt say vnto them, Thus saith the Lord God.

5 But surely they will not heare, neither in deed wil they cease: for they are a rebellious house: yet shall they know that [d] there hath bene a Prophet among them.

6 And thou sonne of man, [e] feare them not, neyther be afraide of their wordes, although rebels, and thornes *be* with thee, and thou remainest with scorpions: feare not their wordes, nor be afrayde at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: *but* surely they will not heare, neither will they in deede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like *this* rebellious house: open thy mouth, and [f] eate that I giue thee.

9 And when I looked vp, beholde, an hande was sent vnto me, and loe, a roule of a booke *was* therein.

10 And he spred it before me, and it was written within and without, & there was written therin, [g] Lamentations, and mourning, and woe.

o Considering the maiestie of God, and the weakenesse of flesh.

a That is, the Lord.

b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state, and Gods grace.

c So that hee could not abide Gods presence till Gods Spirit did enter into him.

† Ebr. hard of face.

d This declareth on the one part Gods great affection toward his people, that notwithstading their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the worde of God shalbe eyther to their saluation or greater condemnation.

e Reade Ierem. 1. 17. he sheweth that for none afflictions they should cease to doe their dueties.

f He doeth not only exhort him to his duetie, but also giueth him the meanes wherewith he may be able to execute it. g Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

MOreouer he said vnto me, Sonne of man, eate that thou findest: [a] eate this roule, and goe, *and* speake vnto the house of Israel.

2 So I opened my mouth, and he gaue mee this roule to eate.

3 And he saide vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as honie.

4 And he said vnto me, Sonne of man, go, *and* enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknowen † tongue, or of an hard language, *but* to the house of Israel,

6 Not to many people of an vnknown tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy face [b] strong against their faces, and thy forehead harde against their foreheads.

9 I haue made thy forehead as the adamant, *and* harder then the flint: feare them not therfore, neither be afraid at their lookes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, [c] receiue in thine heart all my words that I speake vnto thee, and heare *them* with thine eares,

11 And goe *and* enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lord God: *but* surely they will not heare, neither will they indeede cease.

12 Then the spirite tooke me vp, and I heard behinde mee a noyse of a great rushing, *saying*, [d] Blessed *be* the glory of the Lord out of his place.

13 *I heard* also the noyse of the winges of the beasts, that touched one another, and the ratling of the wheeles that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, and tooke me away and I [e] went in bitternesse, *and* indignation of my spirite, but the hand of the Lord was strong vpon me.

15 Then I came to them that were ledde away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remayned there astonished among them [g] seuen dayes.

16 And at the end of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the worde at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquity: but his blood will I require at thine hand.

19 Yea, if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall die in his iniquity, but thou hast deliuered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnesse, and commit iniquitie, I will lay a [k] stumbling blocke before him, and he shall die, because thou hast not giuen him warning: he shall die in his sinne, and his [l] righteous deeds, which he hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuerthelesse, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the [m] hand of the Lord was there vpon me, and he said vnto me, Arise, *and* goe into the ‖ field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the [n] glory of the Lord stood there, as the glory which I saw by the riuer Chebar, and I fell downe vpon my face.

24 Then the Spirite entred into me, which [o] set me

a Whereby is meant, that none is meete to be Gods messenger before he haue receiued the worde of God in his heart, as verse 10. and haue a zeale thereunto, and delite therein, as Iere. 15. 16. ezek. 10. 10.

† Ebr. deepe lippes.

b God promiseth his assistance to his ministers, and that he will giue them boldnes and constancie in their vocation, Isa. 50. 7. iere. 1. 18. mich. 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely, which they haue receiued of the Lorde.

d Whereby he signifieth, that Gods glorie shoulde not be diminished, although he departed out of his Temple: for this declared, that the citie, and Temple should be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be readie to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercommeth their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with aduisement, and deliberation vtter his iudgements.

h Of this reade Chap. 33. 2.

i If he that hath bene instructed in the right way turne backe.

k I will giue him vp into a reprobate minde, Rom. 1. 28.

l Which seemed to haue bene done in faith, and were not.

m That is, the Spirite of prophecie.

‖ Or, valley.

n Meaning, the vision of the Cherebims, and the wheeles.

o Reade Chap. 2. 2.

p Signifying, that not onely he should not profit, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that do it.

* Reuel.22.11.

me vp vpon my feete, and spake vnto me, and said to me, Come, *and* p shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue q cleaue to the roofe of thy mouth, that thou shalt be dumme, & shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth off, * let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophecied to come.

THou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, *euen* Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an a yron pan, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shal be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the b house of Israel vpon it: *according* to the nomber of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquity.

5 For I haue layde vpon thee the yeeres of their iniquitie, according to the nomber of the dayes, *euen* three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy c right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, *euen* a day for a yeere.

7 Therefore thou shalt direct thy face towarde the siege of Ierusalem, and thine d arme *shalbe* vncouered, and thou shalt prophesie against it.

8 And beholde, I will lay e bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, and millet, f and fitches, and put them in one vessel, and make thee bread thereof *according* to the nomber of the dayes, that thou shalt sleepe vpon thy side: *euen* g three hundreth and ninetie dayes shalt thou eate thereof.

10 And the meate, whereof thou shalt eate, *shalbe* by weight, *euen* h twenty shekels a day: *and* from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, *euen* the sixt part of i an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it *as* barley cakes, and thou shalt bake it k in the dongue that commeth out of man, in their sight.

a Which signified the stubburnesse and hardnes of their heart.

b Hereby he represented the idolatrie and sinne of the ten tribes (for Samaria was on his left hand frō Babylon) and how they had remained therein three hundreth and ninetie yeres.

c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fourtie yeeres.

d In token of a speedy vengeance.

e The people should so straitly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.

g Which were foureteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29.40.

k Signifying hereby the great scarcitie of fuel, and matter to burne.

13 And the Lord said, So shall the children of Israel eat their defiled bread among the Gentiles, whither I wil cast them.

14 Then saide I, Ah, Lord God, beholde, my soule hath not bene polluted: for from my youth vp, *euen* vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any l vncleane flesh in my mouth.

15 Then he saide vnto mee, Loe, I haue giuen thee bullockes m dongue for mans dongue, and thou shalt prepare thy bread therewith.

16 Moreouer, he saide vnto me, Sonne of man, beholde, I will breake n the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shall fayle, they shalbe astonied one with another, and shall consume away for their iniquity.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

ANd thou sonne of man, take thee a sharpe knife, *or* take thee a barbours rasor & cause it a to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the *haire*.

2 Thou shalt burne with fire the thirde part in the middes of b the citie, when the dayes of the siege are fulfilled, & thou shalt take the *other* third part, and smite about it with a knife, and the *last* third part thou shalt scatter in the winde, & I will draw out a sword after them.

3 Thou shalt also take thereof a few in nomber, and binde them in thy c lappe.

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: d *for* thereof shall a fire come foorth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the middes of the nations & countries, *that* are round about her.

6 And she hath changed my e iudgements into wickednesse more then the nations, and my statutes more then the countries, that are rounde about her: for they haue refused my iudgements & my statutes, & they haue not walked in them.

7 Therefore thus sayth the Lorde God, Because your f multitude is greater then the nations that are rounde about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lorde God, Beholde, I, euen I *come* against thee, and will execute iudgement in the middes of thee, *euen* in the sight of the nations.

9 And I will doe in thee, that I neuer did *before*, neither will do any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, & I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, saith the Lorde God, Surely because thou hast defiled my Sanctuarie with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force and strength wherewith it should nourish, Isa.3.1 chap.5.17, and 14.13.

a To shaue thine head & thy beard.

b To wit, of that citie which he had pourtrayed vpon the bricke, Chap. 4.1. By the fire and pestilence he meaneth the famine, wherewith one part perished during the siege of Nebuchadnezzar. By the sworde, those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde those that fled into Egypt and into other partes after the citie was taken.

c Meaning that a very fewe should be left, which the Lord would preserue among all these stormes, but not without troubles and tryall.

d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

e My worde and lawe into idolatrie and superstitions.

f Because your idoles are in greater nomber, and your superstitions mo then among the professed idolaters, reade Isa.65.11, or he condemneth their ingratitude in respect of his benefites.

* Leuit.26.29. deut.28.53. 2.king.6.29. lament.4.10. baruch 2.3.

neither shall mine eye spare *thee*, neither will I
haue any pitie.
12 The third part of thee shall die with the
pestilence, and with famine shall they bee consu-
med in the middes of thee: and *another* third part
shall fall by the sword round about thee: and I wil
scatter the *last* third part into all windes, and I wil
drawe out a sword after them.
13 Thus shall mine anger bee accomplished,
and I will cause my wrath to cease in them, and I
will be g comforted: and they shall knowe, that I
the Lord haue spoken it in my zeale, when I haue
accomplished my wrath in them.
14 Moreouer, I will make thee waste, and ab-
horred among the nations, that are round about
thee, *and* in the sight of all that passe by.
15 So thou shalt bee a reproche and shame, a
chastisement and an astonishment vnto the nati-
ons, that are rounde about thee, when I shall ex-
ecute iudgements in thee, in anger and in wrath,
and in sharpe rebukes: I the Lorde haue spo-
ken it.
16 When I shall sende vpon them the || euill
h arrowes of famine, which shall be for *their* de-
struction, *and* which I will sende to destroy you:
and I will encrease the famine vpon you, and will
breake your staffe of bread.
17 * So will I send vpon you famine, and euill
beastes, and they shall spoyle thee, and pestilence
and blood shall passe through thee, and I will
bring the sworde vpon thee: I the Lorde haue
spoken it.

g That is, I will not be pacified, till I be reuenged, Isa. 1.24.

|| Or, dangerous.

h Which were the grashoppers, mildew, and whatsoeuer were occasions of famine.

* Chap. 14.13.

CHAP. VI.

He sheweth that Jerusalem shalbe destroyed for their idolatrie. 8 *He prophecieth the repentance of the remnant of the people, and their deliuerance.*

Againe the worde of the Lord came vnto me,
saying,
2 Sonne of man, Set thy face towardes the
* mountaines of Israel, and prophecie against
them,
3 And say, Ye mountaines of Israel, heare the
worde of the Lorde God: thus sayth the Lorde
God to the a mountaines and to the hilles, to the
riuers and to the valleis, Beholde, I, *euen* I will
bring a sworde vpon you, and I will destroy your
hie places:
4 And your altars shalbe desolate, and your
images of the b sunne shalbe broken: and I will
cast downe your slaine men before your idoles.
5 And I will lay the dead carkeises of the
children of Israel before their c idoles, and I will
scatter your bones round about your altars.
6 In all your dwelling places the cities shalbe
desolate, and the hie places shalbe laide waste, so
that your altars shalbe made waste and desolate,
and your idoles shalbe broken, and cease, & your
images of the sunne shalbe cut in pieces, and your
workes shalbe abolished.
7 And the slaine shall fall in the middes of
you, and ye shall knowe that I am the Lorde.
8 Yet will I leaue a remnant, d that you may
haue *some* that shall escape the sworde among the
nations, when you shall be scattered through the
countreyes.
9 And they that escape of you, shall remem-
ber me among the nations, where they shall be in
captiuitie, because I am grieued for their whorish
hearts, which haue departed from mee, and for
their eyes, which haue gone a whoring after their
idoles, and they e shalbe displeased in themselues
for the euils, which they haue committed in all
their abominations.
10 And they shall knowe that I am the Lord,
and that I haue not said in vaine, that I would doe
this euill vnto them.
11 Thus saith the Lorde God, f Smite with
thine hand, and stretch foorth with thy foote, and
say, Alas, for all the wicked abominations of the
house of Israel: for they shall fall by the sworde,
by the famine, and by the pestilence.
12 He that is farre off, shall dye of the pesti-
lence, and he that is neere, shall fall by the sword,
and hee that remaineth and is besieged, shall dye
by the famine: thus will I accomplish my wrath
vpon them.
13 Then g ye shall knowe, that I am the Lord,
when their slaine men shalbe among their idoles
round about their altars, vpon euery hie hill in all
the toppes of the mountaines, and vnder euery
greene tree, and vnder euery thicke oke, *which is*
the place where they did offer sweete sauour to
all their idoles.
14 So will I * stretch mine hand vpon them,
and make the land waste, and desolate h from the
wildernesse vnto Diblath in all their habitations,
and they shall know, that I am the Lorde.

* Chap. 36.1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

b Reade 2. King. 23.11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. King. 23.20.

d He sheweth that in all dangers God will preserue a few, which shall be as the seede of his Church, & call vpon his Name.

e They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations when you shall see my iudgements.

* Chap. 5.14.

h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was North: meaning, the whole countrey.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

Moreouer the worde of the Lorde came vnto
me, saying,
2 Also thou sonne of man, thus saith the Lord
God, An ende *is* come vnto the lande of Israel:
the ende is come vpon the foure corners of the
lande.
3 Now *is* the ende *come* vpon thee, and I will
sende my wrath vpon thee, and will iudge thee
according to thy wayes, and will laye vpon thee
all a thine abominations.
4 Neither shall mine eye spare thee, neither
will I haue pitie: but I will laye thy wayes vpon
thee: and thine abomination shall bee in the
middes of thee, and yee shall knowe that I am
the Lorde.
5 Thus saith the Lorde God, || Beholde, one
euill, *euen one* euill is come.
6 An ende is come, the ende is come, it b wat-
ched for thee: behold, it is come.
7 The c morning is come vnto thee, ŷ dwel-
lest in the lande: the time is come, the day of trou-
ble is neere, and not the d sounding againe of the
mountaines.
8 Now I wil shortly powre out my wrath vp-
on thee, and fulfill mine anger vpon thee: I will
iudge thee according to thy wayes, and will lay
vpon thee all thine abominations.
9 Neither shal mine eye spare *thee*, neither wil
I haue pitie, *but* I will lay vpon thee according to
thy wayes, and thine abominations shalbe in the
middes of thee, and ye shall knowe that I am the
Lorde that smiteth.
10 Beholde, the day, beholde, it is come: the
morning is gone forth, the e rod florisheth: f pride
hath budded.
11 g Crueltie is risen vp into a rod of wicked-
nesse: none of them *shall remaine*, nor of their ri-
ches, nor of any of theirs, neither shall there bee
h lamentation for them.
12 The time is come, the day draweth neere:
let not the byer i reioyce, nor let him that selleth,
k mourne:

a I will punish thee as thou hast deserued for thine idolatrie.

|| Or, beholde, euill commeth after euil.

b Hee sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

c The beginning of his punishments is alreadie come.

d Which was a voyce of ioy, and mirth.

e The scourge is in a readinesse.

f That is, the proud tyrant Nebuchad-nezzar hath gathered his force and is ready.

g This cruell enemie shall bee a sharpe scourge for their wickednesse.

h Their owne affliction shalbe so great, that they shall haue no regard to lament for others.

i For the present profite.

k For he shall lose nothing.
l In the yeere of the Iubile, meaning, that none should enioy the priuiledge of the lawe, Leuit.25.13. for they should all be caryed away captiues.
m This vision signified, that all should be caried away, and none should returne for the Iubile.
n No man for all this, indeuoreth himselfe or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euil.
o The Israelites made a brag, but their hearts fayled them.
* Isa.13.7. iere.6.24.
* Isa.15.3. iere.48.37.
* Prou.11.4. zephan.1.18. eccles.5.8.
p Meaning, the Sanctuarie.
q That is, of the Babylonians.
r Which signifieth the most holy place, whereinto none might enter but the hie Priest.
s Signifying, that they shoulde be bounde and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple, that was deuided into three partes, Psal.68.35.

k mourne: for the wrath is vpon all the multitude
thereof.
13 For hee that selleth, shall not l returne to
that which is solde, although they were yet aliue:
for the m vision was vnto all the multitude there-
of, *and* they returned not, n neither doeth any en-
courage himselfe in the punishment of his life.
14 o They haue blowen the trumpet, and pre-
pared all, but none goeth to the battell: for my
wrath is vpon all the multitude thereof.
15 The sword *is* without, and the pestilence,
and the famine within: he that is in the field, shall
die with the sworde, and he that is in the citie, fa-
mine and pestilence shall deuoure him.
16 But they that flee away from them, shall
escape, and shall be in the mountaines, like the
doues of the valleis: all they shall mourne, euery
one for his iniquitie.
17 * All handes shall be weake, and all knees
shall fall away *as* water.
18 * They shall also girde them selues with
sackecloth, and feare shall couer them, and shame
shalbe vpon all faces, & baldnes vpon their heads.
19 They shall cast their siluer in the streetes,
and their golde shalbe *cast* farre off: their * siluer
and their gold can not deliuer them in the day of
the wrath of the Lorde: they shall not satisfie their
soules, neither fill their bowels: for *this* ruine is
for their iniquitie.
20 Hee had also set the beautie of his p orna-
ment in maiestie: but they made images of their
abominations, *and* of their idoles therein: there-
fore haue I set it farre from them.
21 And I will giue it into the handes of the
q strangers to be spoyled, and to the wicked of the
earth to be robbed, and they shall pollute it.
22 My face will I turne also from them, and
they shall pollute my r secret place: for the de-
stroyers shall enter into it, and defile it.
23 ¶ Make a s chaine: for the lande is full of
the t iudgement of blood, and the citie is full of
crueltie.
24 Wherefore I wil bring the most wicked of
the heathen, and they shall possesse their houses:
I will also make the pompe of the mightie to
cease, and their u holy places shalbe defiled.
25 When destruction commeth, they shall
seeke peace, and shall not *haue* it.
26 Calamitie shall come vpon calamitie, and
rumour shall bee vpon rumour: then shall they
seeke a vision of the Prophet: but the Lawe shall
perish from the Priest, and counsell from the
Ancient.
27 The King shal mourne, and the prince shall
be clothed with desolation, and the handes of the
people in the lande shall be troubled: I will doe
vnto them according to their wayes, and accor-
ding to their iudgements will I Iudge them, and
they shall knowe that I am the Lorde.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lorde sheweth the Prophet the idolatries of the house of Israel.

a Of the captiuitie of Iechoniah.
b Which conteined part of August, and part of September.
c As Chap.1.27.

AND in the a sixt yeere, in the b sixt *moneth, and*
in the fift *day* of the moneth, as I sate in mine
house, and the Elders of Iudah sate before me, the
hand of the Lord God fell there vpon me.
2 Then I beheld, and lo, *there was* a likenesse,
as the appearance of c fire, to looke to, from his
loynes downeward, & from his loynes vpward, as
the appearance of brightnesse, & like vnto amber.
3 And he stretched out the likenes of an hãd,
and tooke mee by an hairie locke of mine head,
and the Spirit lift me vp betweene the earth, and
the heauen, and brought mee † by a Diuine d visi-
on to Ierusalem, into the entry of the inner e gate
that lieth toward the North, where remained the
idole of f indignation, which prouoked indig-
nation.
4 And beholde, the glorie of the God of Is-
rael *was* there according to the vision, that I sawe
g in the fielde.
5 Then saide hee vnto me, Sonne of man, lift
vp thine eyes now towarde the North. So I lift
vp mine eyes towarde the North, and beholde,
Northward, at the gate of the h altar, this idole of
indignation *was* in the entrie.
6 He said furthermore vnto me, Sonne of mã,
seest thou not what they doe? *euen* the great a-
bominations that the house of Israel committeth
here to cause *mee* to depart from i my Sanctuarie?
but yet turne thee *and* thou shalt see greater abo-
minations.
7 And hee caused mee to enter at the gate of
the court: and when I looked, beholde, an hole
was in the wall.
8 Then said he vnto me, Sonne of man, digge
now in the wall. And when I had digged in the
wall, beholde, *there was* a doore.
9 And he saide vnto me, Goe in, and beholde
the wicked abominations that they doe here.
10 So I went in, and sawe, and beholde, *there*
was euery similitude of creeping thinges and k a-
bominable beastes and all the idoles of the house
of Israel painted vpon the wall round about.
11 And there stoode before them seuentie
l men of the Ancients of the house of Israel, and
in the middes of them stoode Iaazaniah, the sonne
of Shaphan, with euery man his censor in his
hand, and the vapour of the incense went vp *like*
m a cloude.
12 Then saide hee vnto mee, Sonne of man,
hast thou seene what the Ancients of the house of
Israel n doe in the darke, euery one in the chamber
of his imagerie? for they say, The Lorde seeth vs
not, the Lord hath forsaken the earth.
13 Againe he saide also vnto mee, Turne thee
againe, *and* thou shalt see greater abominations
that they doe.
14 And he caused me to enter into the entrie
of the gate of the Lords house, which was toward
the North: and beholde there sate women mour-
ning for o Tammuz.
15 Then saide hee vnto mee, Hast thou seene
this, O sonne of man? Turne thee againe, *and* thou
shalt see greater abominations then these.
16 And hee caused me to enter into the inner
court of the Lordes house, and beholde, at the
doore of the Temple of the Lorde, betweene the
porche and the altar *were* about fiue and twentie
men with their backes toward the Temple of the
Lorde, and their faces towarde the East, and they
worshipped the sunne, toward the East.
17 Thẽ he said vnto me, Hast thou seene *this*,
O sonne of man? Is it a small thing to the house of
Iudah to commit these abominations which they
doe here? for they haue filled the lande with cru-
eltie, and haue returned to prouoke mee: and loe,
they haue cast out p stinke before their noses.
18 Therefore will I also execute *my* wrath:
mine

† *Ebr. in the visions of God.*
d Meaning, that he was thus caried in spirit, and not in body.
e Which was the porch or the court where the people assembled.
f So called because it prouoked Gods indignation, which was the idole of Baal.
g Reade Chap.3.22.
h That is, in the court where the people had made an altar to Baal.
i For God will not bee where idoles are.
k Which were forbidden in the Law, Leui.11.4.
l Thus they that should haue kept all the rest in the feare, and true seruice of God, were the ring leaders to all abomination, and by their example pulled others from God.
m It was in such abundance.
n For besides their common idolatrie, they had particular seruice, which they had in secret chambers.
o The Iewes write that this was a Prophet of the idoles, who after his death was once a yere mourned for in ÿ night.
p Declaring that the sensings and seruice of the idolaters, are but infection & vileny before God.

mine eye shal not spare *them*, neither will I haue pi-
tie, and * though they crie in mine eares with a
loude voyce, *yet* will I not heare them.

* Prou. 1.28. isa. 45.7. ierem. 11.11. mich. 3.4.

CHAP. IX.

1 *The destruction of the citie.* 4 *They that shalbe saued, are marked.* 8 *A complaint of the Prophet for the destruction of the people.*

HE cried also with a loud voyce in mine eares,
saying, The visitations of [a] the city draw neere,
and euery man hath a weapon in his hande to de-
stroy it.
2 And behold, sixe [b] men came by the way of
the hie gate, which lieth toward the [c] North, and
euery man a weapon in his hand to destroy it: and
one man amōg them was clothed with linen, with
a writers [d] ynkehorne by his side, and they went
in and stood beside the brasen altar.
3 And the glory of the God of Israel was [e] gone
vp from the Cherub, whereupon he was *and stoode*
on the ‖ doore of the house, and he called to the
man clothed with linnen, which had the writers
ynkhorne by his side.
4 And the Lord said vnto him, Goe through
the mids of the citie, *euen* through the mids of Ie-
rusalem, and ‖ set a marke vpon the foreheads of
them that [f] mourne, and cry for all the abominati-
ons that be done in the middes thereof.
5 And to the other he said, that I might heare,
Goe ye after him through the citie, and smite: let
your eye spare none, neither haue pitie.
6 Destroy vtterly the old, *and* the young, and
the maides, and the children, and the women, but
touch no man, vpon whom *is* the [g] marke, and be-
gin at my Sanctuarie. Then they began at the [h] an-
cient men, which were before the house.
7 And he saide vnto them, Defile the house,
and fill the courtes with the slayne, *then* goe
foorth: and they went out, and slewe *them* in the
citie.
8 Nowe when they had slaine them, and I
had escaped, I fel downe vpon my face, and cryed,
saying, [i] Ah Lord God, wilt thou destroy all the
residue of Israel, in powring out thy wrath vpon
Ierusalem?
9 Then sayd he vnto me, The iniquity of the
house of Israel, and Judah *is* exceeding great, so
that the land is [k] full of blood, and the citie full of
corrupt iudgement: for they say, The Lorde hath
forsaken the earth, and the Lord seeth *vs* not.
10 As touching me also, mine eye shall not
spare *them*, neither wil I haue pitie, *but* wil recom-
pence their wayes vpon their heads.
11 And beholde, the man clothed with linen
which had the ynkhorne by his side, made report,
and sayde, *Lorde*, I haue done as thou hast com-
manded me.

a The time to take vengeance.
b Which were Angels in the similitude of men.
c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.
d To marke them that should be saued.
e Which declared, that he was not bound thereunto, neither would remayne any longer, then there was hope that they would returne from their wickednesse, and worship him aright.
‖ Or, thresholde.
‖ Or, marke with Thau.
f He sheweth what is the maner of Gods children, whom he marketh to saluation: to wit, to mourne, and crie out against the wickednesse, which they see committed against Gods glorie.
g Thus in all his plagues the Lord preserueth his small nomber, which he marketh, as Exod. 12. 22. reuel. 7.3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerlasting.
h Which were the chiefe occasion of all these euils, as Chap. 8.11.
i This declareth, that the seruants of God haue a cōpassion, when they see his iudgements executed.
k That is, with all kind of wickednesse, read Isa. 1.15.

CHAP. X.

1 *Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims.* 8 *A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.*

ANd as I looked, beholde, in the * firmament
that was aboue the head of the [a] Cherubims
there appeared vpon them like vnto the similitude
of a throne, as *it were* a saphir stone.
2 And hee spake vnto the man clothed with
linen, and said, Go in betweene the wheeles, *euen*
vnder the Cherub, & fill thine hands with coales
of fire from betweene the Cherubims, and scatter
them ouer [b] the city. And he went in in my sight.
3 Now the Cherubims stoode vpon the right
side of the house, when the man went in, and the
cloude filled the inner court.
4 Then the glorie of the Lorde [c] went vp
from the Cherub, *and stoode* ouer the doore of the
house, and the house was filled with the cloud, and
the court was filled with the brightnesse of the
Lords glory.
5 And the [d] sound of the Cherubims winges
was heard into the vtter court, as the voyce of the
Almighty God, when he speaketh.
6 And when he had commaunded the man
clothed with linen, saying, Take fire from betweene
the wheeles, *and* from betweene the Cherubims,
then he went in and stood beside the wheele.
7 And one Cherub stretched foorth his hand
from betweene the Cherubims vnto the fire, that
was betweene the Cherubims, and tooke *thereof*,
and put it into the hands of him that was clothed
with linen: who tooke it and went out.
8 And there appeared in the Cherubims, the
likenesse of a mans hand vnder their wings.
9 And when I looked vp, beholde, foure
wheeles *were* beside the Cherubims, one wheele
by one Cherub, and another wheele by another
Cherub, and the appearance of the wheeles *was* as
the colour of a [e] Chrysolite stone.
10 And their appearance (*for* they were *all*
foure of one facion) was as if one wheele had bin
in *another* wheele.
11 When they went foorth, they went vpon
their foure sides, and they returned not as they
went: but to the place whither the first went,
they went after it, *and* they [f] turned not as they
went.
12 And their whole bodie, and their ‖ rings,
and their hands, and their wings, and the wheeles
were full of eyes rounde about, *euen* in the same
foure wheeles.
13 And *the Cherub* cryed to these wheeles in
mine hearing, *saying*, O wheele.
14 And euery *beast* had foure faces: the first
face *was* the face of a Cherub, and the second face
was the face of a man, and the thirde the face of a
lyon, and the fourth the face of an Eagle.
15 And the Cherubims were lifted vp: * this
is the beast that I saw at the riuer Chebar.
16 And when ẏ Cherubims went, the wheeles
went by them: and when the Cherubims lift vp
their wings to mount vp from the earth, the same
wheeles also turned not from beside them.
17 When the *Cherubims* stood, they stood: and
when they were lifted vp, they lifted them selues
vp *also*: for the [g] spirit of the beast *was* in them.
18 [h] Then the glorie of the Lorde departed
from aboue the doore of the house, and stood vp-
on the Cherubims.
19 And the Cherubims lift vp their wings, and
mounted vp from the earth in my sight: when they
went out, the wheeles also *were* besides them: and
euery one stoode at the entrie of the gate of the
Lords House at the East side, and the glory of the
God of Israel *was* vpon them on hie.
20 * This is the [i] beast that I sawe vnder the
God of Israel by the riuer Chebar, and I knew that
they were the Cherubims.
21 Euery one had foure faces, and euery one
foure wings, and the likenesse of mans handes *was*
vnder their wings.
22 And the likenes of their faces *was* the selfe
same faces, which I sawe by the riuer Chebar,

and

* Chap. 1.22.
a Which in the first Chap ver. 5. be called the foure beastes.
b This signified, that the citie should be burnt.
c Meaning, that the glorie of God should depart from the Temple.
d Reade Chap. 1.24.
e Reade Chap. 1.16.
f Vntill they had executed Gods iudgements.
‖ Or, strakes.
* Chap. 1.5.
g There was one consent betweene the Cherubims and the wheeles.
h Read Chap. 9.3.
* Chap. 1.13.
i That is, the whole body of the foure beasts or Cherubims.

and the appearance of the *Cherubims was* the selfe
same, *and* they went euery one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these he prophecieth, shewing them howe they shalbe dispersed abroade. 19 The renewing of the heart commeth of God 21 He threatneth them that leaue vnto their owne counsels.

MOreouer, the Spirite lift me vp, and brought
me vnto the East gate of the Lordes house,
which lyeth Eastwarde, and beholde, at the entry
of the gate *were* fiue and twentie men: among
whome I sawe Iaazaniah the sonne of Azur, and
Pelatiah the sonne of Benaiah, the princes of the
people.
2 Then said he vnto me, Sonne of man, these
are the men that imagine mischife, and deuise wic-
ked counsell in this citie.
3 *For* they say, [a] It is not neere, let vs builde
houses: this *citie* is the [b] caldron, and we be the
flesh.
4 Therefore prophecie against them, sonne of
man, prophecie.
5 And the Spirit of the Lord fel vpon me, and
sayd vnto me, Speake, Thus saith the Lorde, O ye
house of Israel, this haue ye said, and I know that
which riseth vp of your mindes.
6 Many haue ye murthered in this citie, and
ye haue filled the streetes thereof with the slaine.
7 Therefore thus saith the Lord God, They
that ye haue slaine, and haue laid in the middes of
it, they are [c] the flesh, and this *citie* is the caldron,
but I will bring you forth of the mids of it.
8 Ye haue feared the sword, and I wil bring a
sword vpon you, saith the Lord God.
9 And I will bring you out of the mids there-
of, and deliuer you into the [d] handes of strangers,
and will execute iudgements among you.
10 Ye shal fall by the sworde, *and* I wil iudge
you in the border of [e] Israel, and ye shal know that
I am the Lord.
11 This *citie* shal not be your caldron, neither
shal ye be the flesh in the middes thereof, *but* I will
iudge you in the border of Israel.
12 And ye shall knowe that I am the Lord: for
ye haue not walked in my statutes, neither execu-
ted my iudgements, but haue done after the ma-
ners of the heathen, that are round about you.
13 ¶ And when I prophecied, Pelatiah the
sonne of [f] Benaiah dyed: then fell I downe vpon
my face, and cryed with a loude voyce, and sayde,
Ah Lorde God, wilt thou then vtterly destroy all
the remnant of Israel?
14 Againe the worde of the Lorde came vnto
me, saying,
15 Sonne of man, thy [g] brethren, *euen* thy bre-
thren, the men of thy kinred, and all the house of
Israel, wholy *are they* vnto whome the inhabitants
of Ierusalem haue sayd, Depart ye farre from the
Lord: *for* the land is giuen vs in possession.
16 Therefore say, Thus saith the Lorde God,
Although I haue cast them farre off among the
heathen, and although I haue scattered them a-
mong the countreis, yet wil I be to them as a little
[h] Sanctuarie in ý countreis where they shal come.
17 Therefore say, Thus saith the Lord God, I
will gather you againe from the people, and assem-
ble you out of the countreyes where ye haue bene
scattered, and I will giue you the land of Israel.
18 And they shal come thither, and they shall
take away all the idoles thereof, and all the abo-

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselues still to their pleasures.
b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sod.
c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murthered therein, and so lie as flesh in the caldron.
d That is, of the Caldeans.
e That is, in Riblah, reade 2.king. 25.6.
f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God towarde the rest of the people.
g They that remained still at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.
h They shalbe yet a litle Church, shewing that the Lorde will euer haue some to call vpon his Name, whome he will preserue and restore, though they be for a time afflicted.

minations thereof from thence.
19 * And I wil giue them one heart, and I wil
put a new spirit among their bowels and I wil take
the [i] stonie heart out of their bodies, and wil giue
them an heart of flesh,
20 That they may walke in my statutes, and
keepe my iudgements, and execute them: and they
shalbe my people, and I will be their God.
21 But vpon them, whose heart is toward their
idoles, and whose affection goeth after their abo-
minations, I will lay their way vpon their owne
heades, saith the Lord God.
22 ¶ Then did the Cherubims lift vp their
wings, and the wheeles besides them, and the glory
of the God of Israel *was* vpon them on hie.
23 And the glory of the Lord went vp from the
mids of the citie, and stoode vpon the mountaine
which is toward the East side of the citie.
24 Afterwarde the Spirite tooke me vp, and
brought me in a vision by the Spirite of God into
Caldea to them that were ledde away captiues: so
the vision that I had seene, went vp from me.
25 Then I declared vnto them that were [k] led
away captiues, all the thinges that the Lord had
shewed me.

* Jere. 31.33. chap. 36.26.
i Meaning, the heart wherein nothing can enter, and regenerate them anewe, so that their heart may be soft, and ready to receiue my graces.
k When Ieconiah was led away captiue.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable whereby the distresse of hunger and thirst is signified.

THe worde of the Lorde also came vnto mee,
saying,
2 Sonne of man, thou dwellest in the middes
of a rebellious house, which haue eyes to see, and
see [a] not: they haue eares to heare, and heare not:
for they are a rebellious house.
3 Therefore thou sonne of man, † prepare
thy stuffe to goe into captiuitie, and goe forth by
day in their sight: and thou shalt passe from thy
place to another place in their sight, if it be possi-
ble that they may consider it: for they are a rebel-
lious house.
4 Then shalt thou bring foorth thy stuffe by
day in their sight as the stuffe of him that goeth
into captiuitie: and thou shalt go forth at euen in
their sight, as they that goe forth into captiuity.
5 Digge thou through the wall in their sight,
and cary out thereby.
6 In their sight shalt thou beare it vpon *thy*
shoulders, *and* carie it foorth in the darke: thou
shalt couer thy face that thou see not the earth:
for I haue set thee *as* a [b] signe vnto the house of
Israel.
7 And as I was cōmanded, so I brought forth
my stuffe by day, as the stuffe of one that goeth in-
to captiuitie: and by night I digged through the
wall with mine hand, and brought it forth in the
darke, & I bare it vpō *my* shoulder in their sight.
8 And in the morning came the word of the
Lord vnto me, saying,
9 Sonne of man, hath not the house of Israel,
the rebellious house, sayde vnto thee, What [c] doest
thou?
10 *But* say thou vnto them, Thus sayeth the
Lord God, This ‖ burden *concerneth* the chiefe in
Ierusalem, and all the house of Israel that are
among them.
11 Say, I am your signe: like as I haue done, so
shall it be done vnto them: they shall goe into
bondage *and* captiuitie.
12 And the chiefest that is among them, shall
beare vpon his shoulder in the darke, and shall
goe

a That is, they receiue not the fruite of that which they see and heare.
† Ebr. make thee vessels to goe into captiuitie.
b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.
c Doe not they deride thy doings?
‖ Or, prophecie.

goe foorth: they shall digge through the wall, to
carie out thereby: he shall couer his face, that hee
see not the ground with *his* eyes.

13 My net also will I spread vpon [d] him, and
he shall be taken in my net, and I will bring him
to Babel to the lande of the Caldeans, yet shall
he not see it, though he shall die there.

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17.20. and 32.3.

14 And I will scatter towarde euery winde all
that are about him to helpe him, and all his garisons,
and I will drawe out the sword after them.

15 And they shall knowe that I am the Lorde,
when I shall scatter them among the nations, and
disperse them in the countreis.

16 But I will leaue a [e] litle nomber of them
from the sworde, from the famine, and from the
pestilence, that they may declare all these abominations
among the heathen, where they come, and
they shall knowe, that I am the Lorde.

e Which should beare his Name, and should be his Church, reade Chap.11.16.

17 ¶ Moreouer, the worde of the Lorde came
vnto me, saying,

18 Sonne of man, eate thy bread with trembling,
and drinke thy water with trouble, & with
carefulnesse,

19 And say vnto the people of the land, Thus
saith the Lorde God of the inhabitants of Ierusalem,
and of the lande of Israel, They shall eate
their bread with carefulnesse, and drinke their water
with desolation: for the lande shall bee desolate
from her abundance because of the crueltie
of them that dwell therein.

20 And the cities that are inhabited, shall be
left voyde, and the lande shall be desolate, and yee
shall knowe that I am the Lord.

21 ¶ And the worde of the Lorde came vnto
me, saying,

22 Sonne of man, what is that prouerbe that
you haue in the lande of Israel, saying, The dayes
[f] are prolonged and all visions || faile?

f Because they did not immediatly see the prophecies accomplished, they contemned them as though they should neuer be fulfilled.

|| Or, *take none effect.*

23 Tell them therefore, Thus saith the Lorde
God, I will make this prouerbe to cease, and they
shall no more vse it as a prouerbe in Israel: but
say vnto them, The dayes are at hand and the effect
of euery vision.

24 For no vision shall be any more in vaine,
neither *shall there bee* any flattering diuination
within the house of Israel.

25 For I am the Lorde: I will speake, *and* that
thing that I shall speake, shall come to passe: it
shall be no more prolonged: for in your dayes, O
rebellious house, will I say the thing, and will performe
it, saith the Lord God.

26 Againe the worde of the Lorde came vnto
me, saying,

27 Sonne of man, beholde, they of the house
of Israel say, The vision that he seeth, is for [g] many
dayes *to come*, and he prophecieth of the times
that are farre off.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods pacience & benignitie.

28 Therefore say vnto them, Thus sayth the
Lorde God, All my wordes shall no longer be delayed,
but that thing which I haue spoken, shall
be done, saith the Lord God.

CHAP. XIII.

2 *The word of the Lorde against false prophets, which teach the people the counsels of their owne hearts.*

AND ý worde of ý Lord came vnto me, saying,
2 Sonne of man, prophecie against the
prophets of * Israel, that prophecie, and say thou
vnto them, that prophecie out of their [a] owne
hearts, Heare the worde of the Lorde.

* Chap.14.9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Iere.23.16.

3 Thus sayth the Lorde God, Woe vnto the
foolish Prophets that followe their owne spirit,
and haue seene nothing.

4 O Israel, thy Prophets are like the foxes [b] in
the waste places.

b Watching to destroy the vineyarde.

5 [c] Ye haue not risen vp in the gappes, neither
made vp the hedge for the house of Israel, to stand
in the battell in the day of the Lord.

c He speaketh to the gouernours and true ministers that should haue resisted them.

6 They haue seene vanitie, and lying diuination,
saying, The Lord sayth it, and the Lorde hath
not sent them: and they haue made *others* to hope
ý they would confirme the word *of their prophecie.*

7 Haue ye not seene a vaine vision? and haue
yee not spoken a lying diuination? [d] ye say, The
Lord sayth it, albeit I haue not spoken.

d Ye promised peace to this people and now ye see their destruction, so that it is manifest, that yee are false prophets.

8 Therefore thus sayth the Lorde God, Because
yee haue spoken vanitie and haue seene lyes,
therefore beholde, I am against you, sayeth the
Lorde God,

9 And mine hand shall be vpon the Prophets
that see vanitie, and diuine lies: they shall not bee
in the assemblie of my people, neither shall they
be written in the [e] writing of the house of Israel,
neither shall they enter into the land of Israel: and
yee shall knowe that I am the Lord God.

e That is, in the booke of life, wherein the true Israelites are written.

10 And therefore, because they haue deceiued
my people, saying, [f] Peace, and there was no peace:
and one built vp a [g] wall, and beholde, the others
daubed it with vntempered *morter*,

f Read Iere.6.14.

g Whereas the true Prophets prophecied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary & flattered them in their vanities, so that what one false prophet sayde, (which is here called ý bulding of the wall) an other false prophet would affirme, though he had neither occasion nor good ground to beare him.

11 Say vnto them which daube it with vntempered
morter, that it shall fall: *for* there shall
come a great showre, and I will sende hailestones,
which shall cause it to fall, and a stormie winde
shall breake it.

12 Lo, when the wall is fallen, shall it not bee
sayde vnto you, Where is the daubing wherewith
ye haue daubed it?

13 Therefore thus sayth the Lorde God, I will
cause a stormie winde to breake forth in my wrath,
and a great showre shall bee in mine anger, and
hailestones in *mine* indignation to consume it.

14 So I will destroy the wall that ye haue daubed
with vntempered *morter*, and bring it downe
to the ground, so that the fundation thereof shal
be discouered, and it shall fall, and ye shalbe consumed
in the middes thereof, and ye shall knowe,
that I am the Lord.

15 Thus will I accomplish my wrath vpon
the wall, and vpon them that haue daubed it with
[h] vntempered *morter*, and will say vnto you, The
wall is no more, neither the daubers thereof,

h Whereby is meant whatsoeuer man of him selfe setteth forth vnder the autoritie of Gods worde.

16 *To wit*, the Prophets of Israel, which prophecie
vpon Ierusalem, and see visions of peace
for it, and there is no peace, sayth the Lord God.

17 Likewise thou sonne of man, set thy face
against the daughters of thy people, which prophecie
out of their owne heart: and prophecie
thou against them, and say,

18 Thus sayth the Lorde God, Woe vnto the
women that sowe [i] pillowes vnder all arme holes,
and make vailes vpon the head of euery one that
standeth vp, to hunt soules: wil ye hunt the soules
of my people, and will yee giue life to the soules
that come vnto you?

i These superstitious women for lucre would prophecie and tell euery man his fortune, giuing them pillowes to leane vpon & kerchiefs to couer their heads, to the intent they might the more allure them and bewitch them.

19 And will yee pollute me among my people
for handfuls of [k] barly, and for pieces of bread to
slay the soules of them that should not dye, and
[l] to giue life to the soules that should not liue in
lying to my people, that heare *your* lies?

k Will ye make my word to serue your bellies?

l These sorcerers made the people beleeue that they coulde preserue life or destroy it, and that it should come to euery one according as they prophecied.

20 Wherefore thus sayth the Lorde God, Behold,
I will *haue to doe* with your pillowes, wherewith

with yee hunt the [m] soules to make them to flie,
and I will teare them from your armes, and will
let the soules goe, *euen* the soules, that ye hunt to
make them to flie.
21 Your vailes also will I teare, and deliuer
my people out of your hande, and they shall be
no more in your hands to be hunted, and ye shall
knowe that I am the Lorde.
22 Because with *your* lyes yee haue made the
heart of the [n] righteous sadde, whome I haue not
made sad, and strengthened the hands of the wic-
ked, that hee should not returne from his wicked
way, by promising him life,
23 Therefore ye shall see no more vanitie, nor
diuine diuinations: for I wil deliuer my people out
of your hand, & ye shal know that I am the Lord.

m That is, to cause them to perish, and that they should depart from the bodie.

n By threatning them that were godly, and vpholding the wicked.

CHAP. XIIII.

4 The Lorde sendeth false Prophets for the ingratitude of the people. 22 Hereserueth a small portion for his Church.

Then came certaine of the Elders of Israel
vnto me, and [a] sate before me.
2 And the worde of the Lord came vnto me,
saying,
3 Sonne of man, these men haue set vp their
idoles in their [b] heart, and put the stumbling
blocke of their iniquitie before their face: should
I, being required, answere them?
4 Therefore speake vnto them, and say vnto
them, Thus saith the Lorde God, Euery man of
the house of Israel that setteth vp his idoles in his
heart, and putteth the stumbling blocke of his
iniquitie before his face, and commeth to the
[c] Prophet, I the Lord will answere him that com-
meth, according to the multitude [d] of his idoles:
5 That [e] I may take the house of Israel in
their owne heart, because they are all departed
from me through their idoles.
6 Therefore say vnto the house of Israel, Thus
sayth the Lord God, Returne, and withdraw your
selues, and turne your faces from your idoles, and
turne your faces from all your abominations.
7 For euery one of the house of Israel, or of
the stranger that soiourneth in Israel, which de-
parteth from mee, and setteth vp his idoles in his
heart, and putteth the stumbling blocke of his
iniquitie before his face, and commeth to a Pro-
phet, for to inquire of him for me, I the Lord will
answere him ‖ for my selfe,
8 And I wil set my face against that man, and
will make him an example and prouerbe, and I
will cut him off from the middes of my people,
and ye shall knowe that I am the Lorde.
9 And if the Prophet be [f] deceiued, when he
hath spoken a thing, I the Lorde haue deceiued
that Prophet, and I will stretche out mine hande
vpon him, and will destroy him from the middes
of my people of Israel.
10 And they shall beare their punishment: the
punishment of the Prophet shall bee euen as the
punishment of him that asketh,
11 That the house of [g] Israel may go no more
astray from mee, neither bee polluted any more
with all their transgressions, but that they may
be my people, and I may be their God, sayth the
Lorde God.
12 ¶ The word of the Lorde came againe vn-
to me, saying,
13 Sonne of man, when þ land sinneth against
me by committing a trespasse, then will I stretch
out mine hand vpon it, [h] & will breake the staffe
of the bread thereof, and will sende famine vpon
it, and I will destroy man and beast forth of it.
14 Though these three men, [i] Noah, Daniel,
and Iob were among them, they shoulde deliuer
but their owne soules by their [k] righteousnes, sayth
the Lorde God.
15 If I bring noysome beastes into the lande
and they spoyle it, so that it bee desolate, that no
man may passe through, because of beastes,
16 *Though* these three men were in the mids
thereof, As I liue, sayth the Lorde God, they shall
saue neither sonnes nor daughters: they onely
shalbe deliuered, but the land shall be waste.
17 Or *if* I bring a sworde vpon this lande, and
say, Sword, goe through the land, so that I destroy
man and beast out of it,
18 Though these three men were in the mids
thereof, As I liue, sayth the Lorde God, they shall
deliuer neither sonnes nor daughters, but they
onely shall be deliuered themselues.
19 Or *if* I send pestilence into this lande, and
powre out my wrath vpon it in blood, to destroy
out of it man and beast,
20 And *though* Noah, Daniel and Iob *were in*
the middes of it, As I liue, sayth the Lorde God,
they shall deliuer neither sonne nor daughter: they
shall *but* deliuer their owne soules by their righte-
ousnesse.
21 For thus saith the Lorde God, How much
more when I sende my * foure sore iudgements
vpon Ierusalem, *euen* the sworde, and famine, and
the noysome beast and pestilence, to destroy man
and beast out of it?
22 Yet beholde, therein shalbe left a [l] rem-
nant of them that shalbe caried away *both* sonnes
and daughters: behold, they shall come forth vn-
to you, and ye shall see their way, and their enter-
prises: and ye shalbe comforted, concerning the
euill that I haue brought vpon Ierusalem, *euen*
concerning all that I haue brought vpon it.
23 And they shall comfort you, when yee see
their way and their enterprises: & ye shall knowe,
that I haue not done without cause all that I haue
done in it, saith the Lorde God.

a He sheweth the hypocrisie of the idolaters, who will dissemble to heare the Prophets of God, though in their heart they followe nothing lesse then their admonitions, and also how by one meanes or other, God doeth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which lead them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Iere. 10. 15.

c To inquire of things which the Lorde hath appointed to come to passe.

d As his abomination hath deserued: that is, he shall be ledde with lyes according as he delited therin, 2 Thes. 2. 10.

e That is, conuince them by their owne conscience.

‖ Or, by my selfe.

f The Prophet declareth that God for mans ingratitude raiseth vp false Prophets to seduce them that delite in lies rather then in the trueth of God, and thus he punisheth sinne by sinne, 1. King. 22. 20, 22. and destroyeth aswell those Prophets as that people.

g Thus Gods iudgements against the wicked, are admonitions to the godly, to cleaue vnto the Lorde, and not to defile themselues with like abominations.

h Reade Chap. 4. 16. and 5. 17. Isa. 3. 1.

i Though Noah & Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Iere. 15. 1.

k Meaning, that a very fewe (which he calleth the remnant, verse 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousnes is a signe that they are the Church of God, whom he would preserue for his owne sake.

* Chap. 5. 17.

l Reade Chap. 5. 3.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

And þ word of the Lord came vnto me, saying,
2 Sonne of man, what commeth of the
vine tree aboue all *other* trees? and of the vine
branche, which is among the [a] trees of the forest?
3 Shall wood bee taken thereof to doe any
worke? or will men take a pin of it to hang any
vessell thereon?
4 Behold, it is cast in the fire to be consumed:
the fire consumeth both the endes of it, and the
middes of it is burnt. Is it meete for *any* worke?
5 Behold, when it was whole, it was meete for
no worke: how much lesse shall it bee meete for
any worke, when the fire hath consumed it, and
it is burnt?
6 Therefore thus saith the Lord God, As the
vine tree, *that is* among the trees of the forest,
which I haue giuen to the fire to be consumed, so
will I giue the inhabitants of Ierusalem.
7 And I will set my face against them: they
shall goe out from *one* [b] fire, and *another* fire shall
consume them: and ye shall knowe, that I am the
Lorde,

a Which bringeth forth no fruite, no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruite, it should be vtterly destroyed.

b Though they escape one danger, yet another shall take them.

Lord, when I set my face against them,
8 And *when* I make the land waste, because
they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God towarde Ierusalem. 15 Their vnkindenesse. 46 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercie is promised to the repentant.

Againe, the worde of the Lord came vnto me,
saying,
2 Sonne of man, cause Ierusalem to knowe
her abominations,
3 And say, Thus saith the Lord God vnto Ie-
rusalem, Thine habitation and thy kindred is of
the land [a] of Canaan: thy father was an Amorite,
and thy mother an Hittite.
4 And in thy natiuitie whē thou wast [b] borne,
thy nauell was not cut: thou wast not washed in
water to soften *thee*: thou wast not salted with
salt, nor swadled in cloutes.
5 None eye pitied thee to do any of these vn-
to thee, for to haue compassion vpon thee, but
thou wast cast out in the open fielde to the con-
tempt of thy person in ỳ day that thou wast borne.
6 And when I passed by thee, I saw thee pol-
luted in thine [c] owne blood, and I said vnto thee,
whē thou wast in thy blood, Thou shalt liue: euen
when thou wast in thy blood, I sayde vnto thee,
Thou shalt liue.
7 I haue caused thee to multiplie as the bud
of the fielde, and thou hast encreased and waxen
great, and thou hast gotten excellent ornaments:
thy breastes are facioned, thine haire is growen,
where as thou wast naked and bare.
8 Nowe when I passed by thee, and looked
vpon thee, beholde, thy time *was as* the time of
loue, and I spred my skirtes ouer thee, and couered
[d] thy filthines: yea, I sware vnto thee, and entred
into a couenant with [e] thee, saith the Lorde God,
and thou becamest mine.
9 Then washed I thee with [f] water: yea, I
washed away thy blood from thee, and I [g] anoin-
ted thee with oyle.
10 I clothed thee also ẘ broydred worke, and
shod thee with badgers skin: and I girded thee a-
bout with fine linen, & I couered thee with silke.
11 I decked thee also with ornaments, and I
put bracelets vpon thine handes, and a chaine on
thy necke.
12 And I put a frontlet vpon thy face, and
earerings in thine eares, and a beautifull [h] crowne
vpon thine head.
13 Thus wast thou decke with gold and siluer,
and thy raiment was of fine linen, and silke, and
broydred worke: thou didest eate fine floure, and
honie and oyle, and thou wast very beautifull, and
thou didest grow vp into a kingdome.
14 And thy name was spred among the hea-
then for thy beautie: for it was perfite through
my [i] beautie which I had set vpon thee, sayth the
Lord God.
15 Nowe thou didest [k] trust in thine owne
beautie, and playedst the harlot, because of thy re-
nowme, and hast powred out [l] thy fornications on
euery one that passed by, *thy desire* was to him.
16 And thou didest take thy garments, & dec-
kedst thine hie places with diuers colours, [m] and
playedst the harlot thereupon: the like things

a Thou boastest to be of the seede of Abraham, but thou art degenerate and followest the abominations of the wicked Cananites, as children do the maners of their fathers, Isa. 1.4 and 57.3.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthines and forsaken of all men, I tooke thee & gaue thee life: whereby is ment that before God wash his Church, and giue life, there is nothing but filthines and death.

d These words, as blood, pollution, nakednes, & filthines are ofttimes repeated, to beate downe their pride, and to cause them to consider what they were before God receiued thē to mercy, fauoured them and couered their shame.

e That thou shouldest be a chaste wife vnto me, and that I should maintaine thee & endue thee with al graces

f I washed away thy sinnes.

g I sanctified thee with mine holy Spirit.

h Hereby he sheweth how he saued his Church, enriched it, and gaue it power and dominion to reigne.

i Hee declareth wherein the dignitie of Ierusalem stoode: to wit, in that that the Lorde gaue them of his beautie and excellencie.

k In abusing my giftes and in putting thy confidēce in thine owne wisdome and dignitie, which were the occasions of thine idolatrie.

l There was none idolatry so vile wherewith thou didest not pollute thy selfe.

m This declareth how the idolaters put their chiefe delite in those things, which please the eyes and outward senses.

shall not come, neither hath any done so.
17 Thou hast also taken thy faire iewels *made*
of my golde and of my siluer, which I had giuen
thee, and [n] madest to thy selfe images of men, and
didest commit whoredome with them,
18 And tookest thy broydred garmentes, and
coueredst them: and thou hast set mine oyle and
my perfume before them.
19 My meate also, which I gaue thee, *as* fine
floure, oyle, and honie, *wherewith* I fedde thee,
thou hast euen set it before them for a sweete sa-
uour: thus it was, sayth the Lord God.
20 Moreouer thou hast taken thy sonnes and
thy daughters, whome thou hast borne vnto mee,
and these hast thou sacrificed vnto them, to [o] be
deuoured: is *this* thy whoredome a small matter?
21 That thou hast slaine my children, and de-
liuered them to cause them to passe *through fire*
for them?
22 And in all thine abominations and whore-
domes thou hast not remembred the dayes of thy
youth, when thou wast naked and bare, *and* wast
polluted in thy blood.
23 And beside all thy wickednes (wo, wo vn-
to thee, sayth the Lord God)
24 Thou hast also built vnto thee an hie place,
and hast made thee an hie place in euery streete.
25 Thou hast built thine hie place at euery
‖corner of the way, and hast made thy beautie to
be abhorred: thou hast opened thy feete to euery
one that passed by, & multiplied thy whoredome.
26 Thou hast also committed fornication with
the [p] Egyptians thy neighbours, which haue great
members, and hast encreased thy whoredome, to
prouoke me.
27 Beholde, therefore I did stretche out mine
hand ouer thee, and wil diminish thine ordinarie,
and deliuer thee vnto the will of them that hate
thee, *euen* to the ‖ daughters of the Philistims,
which are ashamed of thy wicked way.
28 Thou hast played the whore also with the
Assyrians, because thou wast insatiable: yea, thou
hast played the harlot with them, and yet couldest
not be satisfied.
29 Thou hast moreouer multiplied thy for-
nication from the lande of Canaan vnto Caldea,
and yet thou wast not satisfied herewith.
30 Howe weake is thine heart, sayth the Lord
God, seeing thou doest all these things, *euen* the
worke of a ‖ presumptuous whorish woman?
31 In that thou buildest thine hie place in the
corner of euery way, and makest thine hie place
in euery streete, and hast not bene as an harlot
[q] that despiseth a reward,
32 But *as* a wife that playeth the harlot, *and*
taketh others for her husband:
33 They giue giftes to all *other* whores, but
thou giuest giftes vnto all thy louers, and rewar-
dest them, that they may come vnto thee on eue-
ry side for thy fornication.
34 And the contrary is in thee from *other* wo-
men in thy fornications, neither *the like* fornicati-
on *shalbe* after thee: for in that thou giuest a re-
warde, and no reward is giuen vnto thee, therefore
thou art contrary.
35 Wherefore, O harlot, heare the worde of
the Lord.
36 Thus sayth the Lorde God, Because thy
‖shame was powred out, and thy filthinesse disco-
uered through thy fornications with thy louers,

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fire, reade Leuit.18.21. 2.King.23.10.

‖Or, head.

p He noteth the great impietie of this people, who first falling from God to seeke help at strange nations, did also at length embrace their idolatrie, thinking thereby to make their amitie more strong.

‖Or, cities.

‖Or, that will beare rule.

q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying, that the idolaters bestowe all their substance, which they receiue of God for his glorie, to serue their vile abominations.

‖Or, nether partes.

 and

and with all the idoles of thine abominations, and
by the blood of thy children, which thou didest
offer vnto them,
37 Beholde, therefore I wil gather all [r] thy lo-
uers, with whom thou hast taken pleasure, and all
them that thou hast loued, with all them that thou
hast hated: I will euen gather them round about
against thee, and wil discouer thy filthinesse vnto
them, that they may see all thy filthines.
38 And I wil iudge thee *after* ye maner of them
that are [s] harlots, and of them that shead blood,
and I wil giue thee the blood of wrath & ielousie.
39 I wil also giue thee into their handes, and
they shall destroy thine hie place, and shall breake
downe thine hie places: they shall strippe thee al-
so out of thy clothes, and shall take thy faire iew-
els, and leaue thee naked and bare.
40 They shal also bring vp a company against
thee, and they shall stone thee with stones, and
thrust thee through with their swordes.
41 And they *shal burne vp thine houses with
fire, and execute iudgements vpon thee in the
sight of many women: and I wil cause thee to
cease from playing the harlot, and thou shalt giue
no reward any more.
42 So will I make my wrath towarde thee to
rest, and my [t] ielousie shall depart from thee, and
I wil cease and be no more angry.
43 Because thou hast not remembred the daies
of thy youth, but hast prouoked me with all these
things, behold, therefore I also haue [u] brought thy
way vpon thy head, sayeth the Lorde God: yet
hast not thou had consideration of all thine abo-
minations.
44 Beholde, all that vse prouerbes, shal vse *this*
prouerbe against thee, saying, As *is* the mother, [x] *so*
is her daughter.
45 Thou art thy mothers daughter, that hath
cast off her husband and her children, and thou
art the sister of thy [y] sisters, which forsooke their
husbands and their children: your mother is an
Hittite, and your father an Amorite.
46 And thine elder sister is Samaria, and her
[z] daughters, that dwell at thy left hand, and † thy
yong sister, that dwelleth at thy right hand, *is* So-
dom, and her daughters.
47 Yet hast thou [a] not walked after their
wayes, nor done after their abominations: but as it
had bene a very litle *thing*, thou wast corrupted
more then they in all thy wayes.
48 As I liue, saith the Lorde God, Sodom thy
sister hath not done, *neither* shee nor her daugh-
ters, as thou hast done and thy daughters.
49 Beholde, this was the iniquitie of thy sister
Sodom, [b] Pride, fulnesse of bread, and aboundance
of idlenesse was in her, and in her daughters: nei-
ther did shee strengthen the hande of the poore
and needie.
50 But they were hautie, and committed abo-
mination before mee: therefore I tooke them a-
way, as pleased me.
51 Neither [c] hath Samaria committed halfe of
thy sinnes, but thou hast exceeded them in thine
abominations, and hast [d] iustified thy sisters in all
thine abominations, which thou hast done.
52 Therefore thou which hast iustified thy
sisters, beare thine owne shame for thy sinnes, that
thou hast committed more abominable then they
which are more righteous then thou art: be thou
therefore confounded also, and beare thy shame,

[r] Egyptians, Assyrians and Caldeans, whome thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

[s] I wil iudge thee to death, as the adulterers and murtherers.

* 2. King. 25. 9.

[t] I will vtterly destroy thee, and so my ielousie shal cease.

[u] I haue punished thy faultes, but thou wouldest not repent.

[x] As were the Canaanites, and the Hittites & others your predecessours, so are you their successours.

[y] That is, of Samaria and Sodom.

[z] That is, her cities.

† *Ebr. thy sister yonger then thou.*

[a] But done farre worse.

[b] He alledgeth these foure vices, pride, excesse, idlenesse and cõtempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gene. 19. 24.

[c] Which worshipped the calues in Beth-el and Dan.

[d] Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

seeing that thou hast iustified thy sisters.
53 Therefore I will bring againe [e] their capti-
uitie with the captiuitie of Sodom, and her daugh-
ters, and with the captiuitie of Samaria, and her
daughters: euen the captiuitie of thy captiues in
the middes of them,
54 That thou mayest beare thine owne shame,
and mayest be confounded in all that thou hast
done, in that thou hast [f] comforted them.
55 And thy sister Sodom and her daughters
shal returne to their former state. Samaria also and
her daughters shall returne to their former state,
[g] when thou and thy daughters shall returne to
your former state.
56 For thy sister Sodom † was not heard of
[h] by thy report in the day of thy pride,
57 Before thy wickednes was [i] discouered, as in
the same time of the reproch of the daughters of
Aram, and of all the daughters of the Philistims
round about [k] her which despise thee on all sides.
58 Thou hast borne *therefore* thy wickednesse
and thine abomination, sayth the Lord.
59 For thus saith the Lord God, I might euen
deale with thee, as thou hast done: when thou
didest despise the [l] othe, in breaking the couenant.
60 Neuerthelesse, I wil [m] remember my coue-
nant *made* with thee in the dayes of thy youth, and
I wil confirme vnto thee an euerlasting couenant.
61 Then thou shalt remember thy wayes, and
be ashamed, when thou shalt receiue [n] thy sisters,
both thy elder & thy yonger, and I will giue them
vnto thee for daughters, but not [o] by thy couenãt.
62 And I wil establish my couenant with thee,
and thou shalt know that I am the Lord,
63 That thou mayest remember, and be [p] asha-
med, & neuer open thy mouth any more: because
of thy shame when I am pacified toward thee, for
all that thou hast done, sayth the Lord God.

[e] This he speaketh in comparison, seeing, that he wold restore Ierusalem whẽ Sodom should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

[f] In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

[g] Meaning, that it should neuer come to passe.

† *Ebr. was not a rumour in thy mouth.*

[h] Thou wouldest not cal her punishment to minde when thou wast a-lost, to learne by her example to feare my iudgements.

[i] That is, till thou wast brought vnder by the Syrians and Philistims, 2. Chron. 28. 19.

[k] Which ioyned with the Syrians, or compassed about Ierusalem.

[l] When thou brakest the couenant, which was made betwene thee and me, as verse 8.

[m] That is, of mercie and loue I wil pitie thee, and so stand to my couenant, though thou hast deserued the contrary.

[n] Whereby he sheweth that among the most wicked he had euer some seede of his Church which he would cause to fructifie in due time: and here he declareth howe hee will call the Gentiles.

[o] But of my free mercie.

[p] This declareth what fruites Gods mercies worke in his, to wit, sorow, and repentance for their former life.

CHAP. XVII.

The parable of the two Egles.

AND the worde of the Lorde came vnto mee,
saying,
2 Sonne of man, put foorth a parable and
speake a prouerbe vnto the house of Israel,
3 And say, Thus sayeth the Lorde God, The
great [a] egle with great wings, *and* long wings, *and*
ful of fethers, which had diuers colours, came vnto
Lebanon, & tooke the hiest branch of the cedar,
4 And brake off the toppe of his twigge, *and*
caried it into the land [b] of Marchants, *and* set it in
a citie of marchants.
5 Hee tooke also of the [c] seede of the lande,
and planted it in a fruitfull ground: hee placed it
by great waters, and set it *as* a willowe tree.
6 And it budded vp, and was [d] like a sprea-
ding vine of [e] low stature, whose branches turned
toward it, and the rootes thereof were vnder it: so
it became a vine, and it brought foorth branches,
and shot forth buds.
7 There was also [f] another great egle with
great wings and many fethers, and beholde, this
vine did turne her rootes toward it, & spred forth
her branches toward it, that she might water it by
the trenches of her plantation.
8 It was planted in a good soyle by great
[g] waters, that it should bring forth branches, and
beare

[a] That is, Nebuchad-nezzar, who hath great power, riches, and many countreyes vnder him, shall come to Ierusalẽ and take away Ieconiah the King, as verse 12.

[b] Meaning, to Babylon.

[c] That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, & made King in stead of Ieconiah, 2. Kings 24. 17. iere. 37. 1.

[d] This was Zedekiahs kingdome.

[e] That is, might not haue power to rebel against Babylon, as verse 14.

[f] Meaning, the King of Egypt, of whome Zedekiah sought succour against Nebuchadnezzar.

[g] They thought to be moistned by the waters of Nilus.

beare fruite, and be an excellent vine.
9 Say thou, Thus saith the Lord God, Shall it
prosper? shall h he not pull vp the rootes thereof,
and destroy the fruite thereof, and cause them to
drie? all the leaues of her bud shall wither with-
out great power, or many people, to plucke it vp
by the rootes thereof.

h Shall not Nebuchad-nezzar destroy it?

10 Beholde, it was planted: but shal it prosper?
shall it not be dried vp, and wither? i when the
East winde shall touch it, it shall wither in the
trenches, where it grewe.

i By this drie winde, he meaneth the Babylonians.

11 Moreouer, the worde of the Lord came vn-
to me, saying,
12 Say now to this rebellious house, Know ye
not, what these things *meane*? tell them, Behold,
the King of Babel is come to Ierusalem, and hath
taken k the king thereof, and the princes thereof,
and led them with him to Babel,

k That is, Ieconiah, 2.King 24.15.

13 And hath taken *one* of the Kings seede, and
made a couenant with him, & hath taken l an othe
of him: he hath also taken the princes of the land,

l For his subiection and obedience.

14 That the kingdome might be in subiection,
and not lift it selfe vp, *but* keepe their couenant,
and stand to it.
15 But he rebelled against him, and sent his
ambassadours into Egypt, that they might giue
him horses, and much people: shall hee prosper?
shall he escape, that doeth such things? or shall he
breake the couenant, and be deliuered?
16 As I liue, sayth the Lord God, he shall die
in the middes of Babel, in the place of the King,
that had made him King, whose othe he despised,
and whose couenant *made* with him, he brake.
17 Neither shall Pharaoh with *his* mightie
hoste, and great multitude of people, mainteine
him in the warre, when they haue cast vp mounts,
and builded ramparts to destroy many persons.
18 For he hath despised the othe, and broken ẏ
couenant (yet lo, he had giuen m his hand) because
he hath done all these things, he shall not escape.

m Because hee tooke the Name of God in vaine, and brake his othe which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishmēt.

19 Therefore, thus sayth the Lord God, As I
liue, I wil surely bring mine othe that he hath de-
spised, and my couenant that he hath broken vp-
on his owne head.
20 * And I wil spread my net vpon him, & he
shalbe taken in my net, & I will bring him to Ba-
bel, and will enter into iudgement with him there
for his trespas that he hath committed against me.

* Chap.12.13.and 32.3.

21 And all that flee from him with all his
hoste, shal fall by the sword, & they that remaine,
shalbe scattered towarde all the windes: and ye
shall know that I the Lord haue spoken it.
22 Thus sayth the Lorde God, I will also take
off the top n of this hie cedar, and will set it, and
cut off the o top of the tender plant thereof, and I
will plant it vpon an hie mountaine and great.

n This promes is made to ẏ Church which shalbe as a small remnant, & as the toppe of a tree.
o I will trimme it and dresse it.

23 *Euen* in the hie mountaine of Israel will I
plant it: and it shal bring forth boughes & beare
fruite, and be an excellent cedar, and vnder it shall
remaine all birds, and euery p foule shall dwell in
the shadow of the branches thereof.

p Both the Iewes & Gentiles shalbe gathered into it.

24 And all the q trees of the fielde shall knowe
that I the Lord haue brought downe the hie tree,
and exalted the lowe tree: that I haue dried vp the
greene tree, and made the drie tree to florish: I the
Lord haue spoken it, and haue done it.

q All the worlde shall know that I haue pluckt downe the proude enemies & set vp my Church which was lowe and contemned.

CHAP. XVIII.

He sheweth that euery man shall beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophecied to the righteous, which turneth backe frō the right way.

THe worde of the Lord came vnto me againe,
saying,
2 What meane ye that ye speake this pro-
uerbe, concerning the land of Israel, saying, a The
fathers haue eaten sowre grapes, and the childrens
teeth are set on edge?

a The people murmured at the chastisings of the Lord, & therefore vsed this prouerbe meaning that their fathers had sinned and their children were punished for their transgressions, reade Iere. 31.29.

3 As I liue, sayth the Lord God, ye shall vse
this prouerbe no more in Israel.
4 Beholde, all soules are mine, both the soule
of the father, and also the soule of the sonne are
mine: the soule that sinneth, it shall die.
5 But if a man be iust, and doe that which is
lawfull, and right,
6 *And* hath not eaten b vpon the moun-
taines, neither hath lift vp his eyes to the idoles of
the house of Israel, neither hath * defiled his neigh-
bours wife, neither hath † lyen with a * men-
struous woman,

b If he hath not eaten of the flesh that hath bene offred vp to idols, to honour them thereby.
* Leuit.18.20.
† Ebr. come neere.
* Leuit.20.18.

7 Neither hath oppressed any, *but* hath resto-
red the pledge to his dettour: he that hath spoy-
led none by violence, * *but* hath giuen his bread
to the hungry, and hath couered the naked with a
garment,

* Isa.58.7. matt. 25.35.

8 And hath not giuen foorth vpon * vsurie,
neither hath taken any increase, *but* hath with-
drawen his hand from iniquitie, and hath execu-
ted true iudgement betweene man and man,

* Exod.22.25. leuit.25.37. deut.23.19. psal.15.5.

9 And hath walked in my statutes, and hath
kept my iudgements to deale truely, he is iust, he
shall surely liue, sayth the Lord God.
10 ¶ If he beget a sonne, that is ‖ a thiefe, *or* a
sheader of blood, if he do any one of these things,

‖ Or, a cruel man.

11 Though he doe not all these thinges, but
either hath eaten vpon the mountaines, or defiled
his neighbours wife,
12 *Or* hath oppressed the poore and needy, *or*
hath spoyled by violence, *or* hath not restored the
pledge, or hath lift vp his eyes vnto the idoles, *or*
hath committed abomination,
13 *Or* hath giuen forth vpon vsurie, or hath ta-
ken increase, shal he liue? he shal not liue: seeing
he hath done all these abominations, c he shal die
the death, *and* his blood shall be vpon him.

c Hee sheweth how the sonne is punished for his fathers fault: that is, If he be wicked as his father was, and doeth not repent, he shalbe punished as his father was, or els not.

14 ¶ But if he beget a sonne, that seeth all his
fathers sinnes, which he hath done, and feareth,
neither doeth such like,
15 That hath not eaten vpon the mountaines,
neither hath lift vp his eyes to the idols of ẏ house
of Israel, nor hath defiled his neighbours wife,
16 Neither hath oppressed any, nor hath with-
holden the pledge, neither hath spoyled by vio-
lence, *but* hath giuen his bread to the hungry, and
hath couered the naked with a garment,
17 *Neither* hath withdrawen his hand from
the afflicted, nor receiued vsurie nor increase, *but*
hath executed my iudgements, *and* hath walked
in my statutes, he shall not die in the iniquitie of
his father, *but* he shall surely liue.
18 His father, because he cruelly oppressed and
spoyled his brother by violence, and hath not
done good among his people, loe, euen he dyeth
in his iniquitie.
19 Yet say ye, Wherefore shall not the sonne
beare the iniquitie of the father? because ẏ sonne
hath executed iudgement & iustice, *and* hath kept
all my statutes, and done them, he shal surely liue.
20 * The same soule that sinneth, shall die: the
sonne shall not beare the iniquitie of the father,
neither shall the father beare the iniquitie of the
sonne, *but* the righteousnes of the righteous shall

* Deut.24.16. 2.King.14.6. 2.chro.25.4.

d He ioyneth the obseruation of the commandements with repentance: for none can repent in deede except he labour to keepe the Law.
‖ *Or, not layde to his charge.*
e That is, in the fruites of his faith which declare that God doeth accept him.
f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon, then to punish, as his long suffring declareth, Chap. 33. 11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsel was not their death onely, but chiefly his owne glory. And also because he doeth not approoue sinne, therefore it is here sayd that he would haue them to turne away from it that they might liue.
‖ *Or, rather that he may returne from his wayes and liue.*
g That is, the false opinion that the hypocrites haue of their righteousnes.
h In punishing the father with the children.
i He sheweth that man can not forsake his wickednes till his heart be changed which is onely the worke of God.

be vpon him, and the wickednesse of the wicked
shall be vpon him selfe.
21 But if the wicked will returne from all his
sinnes that he hath committed, and keepe all my
d statutes, and doe that which is lawfull & right,
he shall surely liue, *and* shall not die.
22 All his transgressions that he hath commit-
ted, they shal not be ‖ mentioned vnto him, *but* in
his e righteousnes that he hath done, he shall liue.
23 f Haue I any desire that the wicked should
die, sayth the Lord God? ‖ or shall he not liue, if
he returne from his wayes?
24 But if the righteous turne away from his
righteousnes, & commit iniquitie, *and* doe accor-
ding to all the abominations, that the wicked man
doeth, shall he liue? all his g righteousnes that he
hath done, shall not be mentioned: *but* in his
transgression that he hath committed, and in his
sinne that he hath sinned, in them shall he die.
25 Yet ye say, The way of the Lorde is not
h equall: heare now, O house of Israel. Is not my
way equall? *or* are not your wayes vnequall?
26 For when a righteous man turneth away
from his righteousnes, and committeth iniquitie,
he shall euen die for the same, he shal *euen* die for
his iniquitie, that he hath done.
27 Againe when the wicked turneth away
from his wickednes that he hath committed, and
doeth that which is lawfull and right, he shal saue
his soule aliue.
28 Because he considereth, and turneth away
from all his transgressions that hee hath commit-
ted, he shall surely liue *and* not die.
29 Yet saith ẏ house of Israel, The way of the
Lord is not equall. O house of Israel, are not my
wayes equall? *or* are not your wayes vnequall?
30 Therefore I will iudge you, O house of Is-
rael, euery one according to his wayes, sayth the
Lord God: returne *therefore* and cause *others* to
turne away from all your transgressions: so ini-
quitie shall not be your destruction.
31 Cast away from you all your transgressi-
ons, whereby ye haue transgressed, and make i you
a newe heart and a new spirit: for why will ye die,
O house of Israel?
32 For I desire not the death of him that
dyeth, sayth the Lord God: cause therefore *one
another* to returne, and liue ye.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the lyons whelpes, and by the lyon. 10 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

a That is, Iehohaz and Iehoiakim, Iosiahs sonnes, who for their pride and crueltie are compared vnto lyons.
b To wit, Iehohaz mother, or Ierusalem.
c By Pharaoh Necho king of Egypt, 2. King. 23. 33.
d Which was Iehoiakim.
e He slew of the Prophets, & them that feared God, and rauished their wiues.

THou also, take vp a lamentation for the
a princes of Israel,
2 And say, Wherefore lay thy b mother *as* a
lyonesse among the lyons? she nourished her
yong ones among the lyons whelps,
3 And shee brought vp one of her whelps,
and it became a lyon, and it learned to catch the
praye, *and* it deuoured men.
4 The c nations also heard of him, *and* he was
taken in their nets, and they brought him in
chaines vnto the land of Egypt.
5 Nowe when she sawe, that shee had waited
and her hope was lost, she tooke another of her
d whelps, and made him a lyon.
6 Which went among the lyons, *and* became
a lyon, and learned to catch the praye, *and* he de-
uoured e men.
7 And he knew their widowes, & he destroy-
ed their cities, and the land was wasted, and all
that was therein by the noyse of his roaring.
8 Then the f nations set against him on euery
side of the countreys, and layde their nets for him:
so he was taken in their pit.
9 And they put him in prison *and* in chaines,
and brought him to the King of Babel, *and* they
put him in holdes, that his voyce should no more
be heard vpon the mountaines of Israel.
10 Thy g mother *is* like a vine in thy blood,
planted by the waters: she brought foorth fruite
and branches by the abundant waters,
11 And she had strong rods for the scepters of
them that beare rule, and her stature was exalted
among the branches, and she appeared in her
height with the multitude of her branches.
12 But she was plucked vp in wrath: she was cast
downe to the ground, & the h East winde dried vp
her fruite: *her branches* were broken, & withered:
as for the rod of her strength, the fire consumed it.
13 And now she is planted in the wildernes in
a drie and thirstie ground.
14 And fire is gone out i of a rod of her bran-
ches, which hath deuoured her fruite, so that she
hath no strong rod *to be* a scepter to rule: this is a
lamentation and shalbe for a lamentation.

f Nebuchad-nezzar with his great armie which was gathered of diuers nations.
g Hee speaketh this in the reproch of this wicked King, in whose blood, that is, in the race of his predecessours, Ierusalem should haue bene blessed, according to Gods promes, and florished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East winde doeth the fruite of the vine.
i Destruction is come by Zedekiah who was the occasion of this rebellion.

CHAP. XX.

3 The Lord denieth that he will answere them when they pray, because of their vnkindnes. 33 He promiseth that his people shall returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

a Of the captiuitie of Ieconiah.
b This declareth the great lenitie and patience of God which calleth sinners to repentance before hee condemne them.
c I sware that I would be their God, which maner of othe was obserued from all antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the authour of trueth, & the defender thereof, also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be trueth.
d God had forbidden them to make mention of the idols, Exod 23. 13. Psal. 16. 4.
e Which thing declareth the wickednes of mans heart which iudge Gods seruice by their eyes and outward senses.
f God had euer this respect to his glory, ẏ he would not haue his Name euill spoken of among the Gentiles for the punishment that his people deserued, in confidence whereof the godly euer prayed, as Exod. 32. 12. Nom. 14. 13.

AND in the a seuenth yeere, in the fift *moneth*,
the tenth *day* of the moneth, came certaine
of the elders of Israel to enquire of the Lorde, and
sate before me.
2 Then came the worde of the Lorde vnto
me, saying,
3 Sonne of man, speake vnto the Elders of Is-
rael, and say vnto them, Thus saith the Lord God,
Are ye come to enquire of me? as I liue, saith the
Lord God, when I am asked, I wil not answer you.
4 Wilt thou iudge them, sonne of man? wilt
thou iudge *them*? cause b them to vnderstand the
abominations of their fathers,
5 And say vnto them, Thus sayth the Lorde
God, In the day when I chose Israel, and c lift vp
mine hand vnto the seede of the house of Iaakob,
and made my selfe knowen vnto them in the land
of Egypt, when I lift vp mine hand vnto them,
and sayd, I am the Lord your God,
6 In the day ẏ I lift vp mine hand vnto them,
to bring them forth of the land of Egypt, into a
land that I had prouided for them, flowing with
milke & hony, which is pleasant among all lands,
7 Then sayd I vnto them, Let euery man cast
away the abominations of his eyes, d and defile
not your selues with the idoles of Egypt: *for* I am
the Lord your God.
8 But they rebelled against me, & would not
heare me: *for* none cast away the abominations of
e their eyes, neither did they forsake the idoles of
Egypt: then I thought to powre out mine indig-
nation vpon them, & to accomplish my wrath a-
gainst them in the midst of the land of Egypt.
9 But I had respect to my f Name, that it
should not be polluted before the heathen, a-
mong whome they were, & in whose sight I made
my selfe knowen vnto them in bringing them
forth of the land of Egypt.

10 Nowe I caried them out of the land of E-
gypt, and brought them into the wildernes.
11 And I gaue them my statutes,and declared
my iudgements vnto them, * which if a man doe,
he shall liue in them.
12 Moreouer I gaue them also my * Sabbaths
to be a signe betwene me & them,that they might
knowe that I am the Lord,that sanctifie them.
13 But the house of Israel rebelled against me
in the wildernes: they walked not in my statutes,
and they cast away my iudgements,which if a man
doe, he shall liue in them, and my Sabbaths haue
they greatly polluted : then I thought to powre
out mine indignation vpon them * in the wilder-
nes to consume them,
14 But I had respect to my Name, that it
shoulde not bee polluted before the g heathen in
whose sight I brought them out.
15 Yet neuerthelesse, I lift vp mine hand vn-
to them in the wildernes that I would not bring
them into the lande , which I had giuen them,
flowing with milke and honie,which was pleasant
aboue all landes,
16 Because they cast away my iudgements,and
walked not in my statutes, but haue polluted my
h Sabbaths : for their heart went after their idoles.
17 Neuerthelesse, mine eye spared them,that I
would not destroy them , neither would I con-
sume them in the wildernes.
18 But I said vnto their children in the wilder-
nes, Walke ye not in the ordinances of your i fa-
thers,neither obserue their maners, nor defile your
selues with their idoles.
19 I am the Lord your God : walke in my sta-
tutes, and keepe my iudgements and doe them,
20 And sanctifie my Sabbaths , and they shall
bee a signe betweene mee and you , that ye may
knowe that I am the Lord your God.
21 Notwithstanding the children rebelled a-
gainst mee : they walked not in my statutes , nor
kept my iudgements to doe them , which if a man
doe,hee shall liue in them , *but* they polluted my
Sabbaths : then I thought to powre out mine in-
dignation vpō them, *and* to accomplish my wrath
against them in the wildernes.
22 Neuerthelesse I withdrew mine hand & had
respect to my Name that it should not be pollu-
ted before the heathen , in whose sight I brought
them foorth.
23 Yet I lift vp mine hande vnto them in the
wildernes , that I would scatter them among the
heathen, & disperse them through the countreys,
24 Because they had not executed my iudge-
ments,but had cast away my statutes and had pol-
luted my Sabbaths , and their eyes were after
k their fathers idoles.
25 Wherefore I l gaue them also statutes that
were not good , and iudgements , wherein they
should not liue.
26 And I polluted them in their owne m giftes
in that they caused to passe *by the fire* all that *first*
openeth ẏ wombe,that I might destroy them, to
the ende, that they might know that I am ẏ Lord.
27 Therefore, sonne of man , speake vnto the
house of Israel,and say vnto them , Thus saith the
Lorde God,Yet in this your fathers haue blasphe-
med me,though they had *before* grieuously trans-
gressed against me.
28 n For when I had brought them into the
land , for the which I lifted vp mine hand to giue

* Leuit.18.5.rom. 10.5.gala 3.12.
* Exod.20.8.and 31.13.deut.5.12.
* Nomb.14.28,29. and 26.65.
g Who might therby take an occasiō to blaspheme my Name and to accuse me of lacke of abilitie,or else that I had fought a meanes to destroy them more commodiously.
h That is, my true religion, which I had commaunded them, and gaue themselues to serue me according to their owne fantasies.
i Whereby the holy Ghost confuteth them that say that they wil followe the religion and example of their fathers,and not measure their doings by Gods worde,whether they be approueable thereby or no,
k Meaning, that they set their delite vpon them.
l Because they would not obey my lawes, I gaue them vp to themselues, that they should obey their owne fantasies,as verse 39. Rom.1. 21,24.
m I condemned those things,and counted them as abominable which they thought had bene excellent,and to haue declared most zeale, Luke 16.15. for that which God requited as most excellent,that gaue they to their idoles.
n Not onely in the wildernes,whē I brought them out of Egypt,but since I placed them in this land: which declareth how prompt mans heart is to idolatry,seeing that by no admonitions he can be drawen backe.

it to them,then they saw euery hie hill, and all the
thicke trees,and they offered there their sacrifices,
and there they presented their offering of prouo-
cation : there also they made their sweete sauour,
and powred out there their drinke offerings.
29 Then I sayde vnto them , What is the hie
place whereunto ye goe ? And the name thereof
was called o Bamah vnto this day.
30 Wherefore , say vnto the house of Israel,
Thus saith the Lord God,Are ye not polluted † af-
ter the maner of your fathers ? and commit ye not
whoredome after their abominations?
31 For when you offer your giftes, and make
your sonnes to passe through the fire, you pollute
your selues with all your idoles vnto this day:shall
I answere you when I am asked, O house of Is-
rael? As I liue, saith the Lord God, p I wil not an-
swere you when I am asked.
32 Neither shall that be done that commeth
into your minde : for ye say, We wil be as the hea-
then , and as the families of the countreys, and
serue wood,and q stone.
33 As I liue,saith the Lord God, I will surely
rule you with a mightie hand,and with a stretched
out arme,and in *my* wrath powred out,
34 And will bring you from the people , and
wil gather you out of the countreys , wherein yee
are scattered,with a mightie hand,and with a stret-
ched out arme, and in *my* wrath powred out,
35 And I wil bring you into the r wildernesse
of the people,and there wil I pleade with you face
to face.
36 Like as I pleaded with your fathers in the
wildernesse of the land of Egypt , so will I pleade
with you, saith the Lord God.
37 And I wil cause you to passe vnder the rod,
and wil bring you into the bond of the couenant.
38 And I wil s chuse out from among you the
rebels, and them that transgresse against mee : I
will bring them out of the land where they dwell,
and they shal not enter into the land of Israel,and
you shall knowe that I am the Lord.
39 As for you, O house of Israel, thus saith the
Lorde God , t Goe you, and serue euery one his
idole,seeing that ye will not obey me , and pollute
mine holy Name no more with your giftes and
with your idoles.
40 For in mine holy mountaine , *euen* in the
hie mountaine of Israel, saith the Lord God, there
shall all the house of Israel , and all in the lande,
serue me: there wil I accept them, and there will
I require your offrings and the first fruites of your
oblations,with all your holy things.
41 I will accept your sweete sauour , when I
bring you from the people,and gather you out of
the countreys , wherein yee haue bene scattered,
that I may be sanctified in you before ẏ heathen.
42 And ye shall knowe , that I am the Lorde,
when I shall bring you into the land of Israel,into
the land, for the which I lifted vp mine hand to
giue it to your fathers.
43 And there shall yee remember your wayes,
and all your workes, wherein ye haue bene defiled,
and ye u shal iudge your selues worthy to be cut
off,for all your euils,that ye haue committed.
44 And ye shall knowe, that I am the Lorde,
when I haue respect vnto you for my Names sake,
and not after your wicked wayes , nor according
to your corrupt workes, O ye house of Israel, saith
the Lord God.

o Which signifieth an hie place, declaring that they vaunted themselues of their idolatry, and were not ashamed therof,though God had commanded them expresly, that they should haue no altar lifted vp on hie by staires, Exo.20.26.
† *Ebr. in the way.*
p He sheweth, that the ingratitude of the people deserueth , that God should cut them off,and that they shoulde not haue the comfort of his worde.
q Hee declareth that man of nature is wholy enemie vnto God and to his owne saluation,and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiuing his rebelliō, and wickednes.
r I wil bring you among strange nations as into a wildernes, and there will visite you,and so call you to repentance,and then bring the godly home againe, Isa. 65.9.
s Signifying that he wil not burne the corne with the chaffe, but chuse out the wicked to punish them when he wil spare his.
t This is spoken to the hypocrites.
u Your owne consciences shall conuict you after that you haue felt my mercies.

45 ¶ Moreouer, the worde of the Lorde came
vnto me, saying,
46 Sonne of man, set thy face toward the way
of Teman, and drop *thy word* toward ˣ the South,
and prophecie towarde the forest of the fielde of
the South,
47 And say to the forest of the South, Heare
the worde of the Lorde: thus saith the Lord God,
Beholde, I will kindle a fire in thee, and it shall
deuoure all the ʸ greene wood in thee, and all the
drie wood: the continuall flame shall not be quen-
ched, and euery face from the South to the North
shall be burnt therein.
48 And all flesh shall see, that I the Lord haue
kindled it, *and* it shall not bee quenched. Then
saide I, Ah Lorde God, they say of me, Doeth not
he speake ᶻ parables?

CHAP. XXI.

3 He threatneth the sworde, and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah. 28 He is commaunded to prophecie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-nezzar.

THE word of ẏ Lord came to me againe, saying,
2 Sonne of man, set thy face toward Ie-
rusalem, ᵃ and drop *thy word* toward the holy pla-
ces, and prophecie against the land of Israel,
3 And say to the land of Israel, Thus saith the
Lord, Beholde, I *come* against thee, and will drawe
my sworde out of his sheath, and cut off from thee
both the ᵇ righteous and the wicked.
4 Seeing then that I will cut off from thee
both the righteous and wicked, therefore shall my
sworde goe out of his sheath against all flesh from
the South to the ᶜ North,
5 That all flesh may knowe that I the Lorde
haue drawen my sworde out of his sheath, *and* it
shall not returne any more.
6 Mourne therefore, thou sonne of man, *as*
in the paine of *thy* ᵈ reines, and mourne bitterly
before them.
7 And if they say vnto thee, Wherefore mour-
nest thou? then answere, Because ᵉ of the bruite:
for it commeth, and euery heart shall melt, and all
handes shall be weake, and all mindes shall faint,
and all knees shall fall away *as* water: beholde, it
commeth, and shall be done, saith the Lord God.
8 ¶ Againe, the word of the Lord came vnto
me, saying,
9 Sonne of man, prophecie, and say, Thus
saith the Lord God, say, A sworde, a sworde both
sharpe and fourbished:
10 It is sharpened to make a sore slaughter, *and*
it is fourbished that it may ᶠ glitter: how shall we
reioyce? *for* it contemneth the ᵍ rod of my sonne,
as ʰ all *other* trees.
11 And he hath giuen it to be fourbished, that
he may handle it: this sword is sharpe, & is fourbi-
shed, that he may giue it into ẏ hand of the ⁱ slayer.
12 Cry, and houle, sonne of man: for this shall
come to my people, *and* it shall come vnto all the
princes of Israel: the terrours of the sword shall be
vpon my people: ᵏ smite therefore vpõ thy thigh.
13 For *it is* a triall, ˡ and what shall this be, if
the sworde contemne euen the rodde? It shall be
no more, saith the Lord God.
14 Thou therefore, sonne of man, prophecie,
and smite ᵐ hand to hand, and let the sworde be
doubled: let the sworde that hath killed, *returne*
the third time: it is the sword of the great slaugh-
ter entring into their priuie chambers.

x For Iudah stood South from Babylon.
y Both strong and weake in Ierusalem.
z The people said that the Prophet spake darkely: therefore he desireth the Lord to giue them a plaine declaratiõ hereof.
a Speake sensibly, that all may vnderstand.
b That is, such which seeme to haue an outwarde shewe of righteousnes, by obseruation of the ceremonies of the Lawe.
c Meaning, thorowe all the land.
d As though thou were in extreme anguish.
e Because of the great noyse of the armie of the Caldeans.
f And so cause a feare.
g Meaning, the scepter: shewing, that it will not spare the king who should be as the sonne of God, and in his place.
h That is, the rest of the people.
i To wit, vnto the armie of the Caldeans.
k Reade Ier 31.19.
l Ezekiel moued with compassion, thus complaineth fearing the destruction of the kingdome which God had confirmed to Dauid, and his posteritie by promes: which promes God performed, although here it seemed to mans eye that it should vtterly perish.
m That is, encourage the sword.

15 I haue brought the feare of the sword into
all their gates to make *their* heart to faint, and to
multiplie *their* ruines. Ah it is made bright, *and* it
is dressed for the slaughter.
16 Get thee ⁿ alone: goe to the right hand, *or*
get thy selfe to the left hand, whithersoeuer thy
face turneth.
17 I wil also smite mine hands together, & wil
cause my wrath to cease. I the Lord haue said it.
18 ¶ The worde of the Lorde came vnto mee
againe, saying,
19 Also thou sonne of man, appoint thee ᵒ two
wayes, that the sworde of the King of Babel may
come: both twaine shall come out of one lande,
and chuse a place, and chuse it in the corner of
the way of the citie.
20 Appoint a way, that the sworde may come
to Rabbath of the Ammonites, and ᵖ to Iudah in
Ierusalem the strong *citie*.
21 And the King of Babel stoode at the ᑫ par-
ting of the way, at the head of the two wayes,
consulting by diuination, *and* made his arrowes
bright: hee consulted with idoles, *and* looked in
ʳ the liuer.
22 At his right hand was the diuination for Ie-
rusalem to appoint captaines, to open *their* mouth
in the slaughter, and to lift vp *their* voyce with
shouting, to lay engins of warre against the gates,
to cast a mount, *and* to builde a fortresse.
23 And it shalbe vnto them ſ as a false diuina-
tion in their sight for the othes made vnto them:
ᵗ but he will call to remembrance *their* iniquitie,
to the intent they should be taken.
24 Therefore thus saieth the Lorde God, Be-
cause ye haue made your iniquitie to bee remem-
bred, in discouering your rebellion, that in all your
workes your sinnes might appeare: because, *I say*,
that ye are come to remembrance, ye shall be ta-
ken with the hand.
25 And thou ᵘ prince of Israel polluted, *and*
wicked, whose day is come, when iniquitie *shall*
haue an ende,
26 Thus saith the Lorde God, I wil take away
the ˣ diademe, and take off the crowne: this shall
be no more the same: I wil exalt the humble, and
wil abase him that is hie.
27 I wil ouerturne, ouerturne, ouerturne it, and
it shall be no more, vntill he ʸ come, whose right
it is, and I wil giue it him.
28 ¶ And thou, sonne of man, prophecie, and
say, Thus saith the Lorde God to the children of
Ammon, and to their blasphemie: say thou, I say,
The sword, the sword is drawen foorth, *and* four-
bished to the slaughter, to consume, because of
the glittering:
29 Whiles they see ᶻ vanitie vnto thee, & pro-
phecied a lie vnto thee to bring thee vpon the
neckes of the wicked that are slaine, whose day is
come when their iniquitie *shall haue* an ende.
30 Shall I cause it to returne into his sheath?
I will iudge thee in the place where thou wast
created, *euen* in the land of thine habitation.
31 And I wil powre out mine indignation vp-
on thee, and will blowe against thee in the fire of
my wrath, and deliuer thee into the hand of beast-
ly men, *and* skilfull to destroy.
32 Thou shalt bee in the fire to be deuoured:
thy blood shall be in the middes of the lande, *and*
thou shalt be no more remembred: for I the Lord
haue spoken it.

n Prouide for thy selfe: for thou shalt see Gods plague of all partes on this countrey.
o This was spoken, because that when Nebuchadnezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to vndertake first, he consulted with his southsayers, and so went against Iudah.
p That is, to the tribe of Iudah that kept themselues in Ierusalem.
q To know whether he should goe against the Ammonites or them of Ierusalem.
r He vsed coniuring and sorcerie.
ſ Because there was a league betweene the Iewes, and the Babylonians, they of Ierusalem shal thinke nothing lesse thẽ that this thing should come to passe.
t That is, Nebuchad nezzar will remẽber the rebellion of Zedekiah, and so come vpon them.
u Meaning, Zedekiah, who practised with the Egyptiãs to make him selfe hie, and able to resist the Babyloniãs.
x Some referre this to the Priests attire: for Iehosadek the Priest went into captiuitie with the King.
y That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernement afterwarde vnder the Persiãs, Greekes and Romanes, yet this restitution was not till Christes comming, and at length should be accõplished, as was promised, Gen 49.10.
z Though the Iewes and Ammonites would not beleeue that thou, to wit, the sword, shouldest come vpon them, and saide that the Prophetes, which threatned, spake lyes, yet thou shalt as surely come, as thogh thou werest already vpon their neckes.

CHAP. XXII.

1 Ierusalem is reprooued for crueltie. 25 Of the wicked doctrine of the false prophets and Priests, and of their unsatiable couetousnesse. 27 The tyrannie of rulers. 29 The wickednes of the people.

MOreouer, the worde of the Lorde came vnto
me, saying,
2 Now thou sonne of man, wilt thou [a] iudge,
wilt thou iudge this bloody citie? wilt thou shewe
her all her abominations?
3 Then say, Thus sayth the Lorde God, The
citie sheddeth blood in the middes of it, that her
[b] time may come, and maketh idoles [c] against her
selfe to pollute her selfe.
4 Thou hast offended in thy blood, that thou
hast shed, & hast polluted thy selfe in thine idols,
which thou hast made, and thou hast caused thy
dayes to draw neere, & art come vnto thy terme:
therefore haue I made thee a reproch to the hea-
then, and a mocking to all countreys.
5 Those that be neere, and those that be farre
from thee, shall mocke thee, *which art* vile in
[d] name *and* sore in affliction.
6 Beholde, the princes of Israel euery one in
thee was *ready* to his power, to shed blood.
7 In thee haue they despised father and mo-
ther: in the middes of thee [e] haue they oppressed
the stranger: in thee haue they vexed the father-
lesse and the widowe.
8 Thou hast despised mine holy thinges, and
hast polluted my Sabbaths.
9 In thee are men that cary tales to shed
blood: in thee *are they* that eate vpon the moun-
taines: in ye mids of thee they cōmit abomination.
10 * In thee haue they discouered their fa-
thers shame: in thee haue they vexed her that was
polluted in *her* floures.
11 And euery one * hath committed abomi-
nation with his neighbours wife, and euery one
hath wickedly defiled his daughter in lawe, and in
thee hath euery man forced his owne sister, *euen*
his fathers daughter.
12 In thee haue they taken giftes to shed
blood: thou hast taken vsurie and the increase,
and thou hast defrauded thy neighbours by ex-
tortion, & hast forgotten me, saith the Lord God.
13 Beholde, therefore I haue [f] smitten mine
hands vpon thy couetousnesse, that thou hast
vsed, and vpon the blood, which hath bene in the
middes of thee.
14 Can thine heart endure, or can thine hands
[g] be strong, in the dayes that I shall haue to doe
with thee? I the Lorde haue spoken it, and will
doe it.
15 And I will scatter thee among the heathen,
and disperse thee in the countreys, and will cause
thy [h] filthines to cease from thee.
16 And thou shalt take thine [i] inheritance in
thy selfe in the sight of the heathen, & thou shalt
knowe that I am the Lord.
17 ¶ And the worde of the Lorde came vnto
me, saying,
18 Sonne of man, the house of Israel is vnto
me as [k] drosse: all they are brasse, and tinne, and
yron, and leade in the mids of the fornace: they
are *euen* the drosse of siluer.
19 Therefore, thus sayth the Lorde God, Be-
cause ye are all as drosse, behold, therefore I will
gather you in the middes of Ierusalem.
20 As they gather siluer and brasse, and yron,
and leade, and tinne into the middes of the for-
nace, to blowe the fire vpon it to melt it, so wil I
gather you in mine anger and in my wrath, and
will put you *there* [l] and melt you.
21 I will gather you, I say, and blowe the fire
of my wrath vpon you, and you shalbe melted in
the mids thereof.
22 As siluer is melted in the midst of the for-
nace, so shall ye be melted in the mids thereof, and
ye shall knowe, that I the Lord haue powred out
my wrath vpon you.
23 And the worde of the Lord came vnto me,
saying,
24 Sonne of man, say vnto her, Thou art the
land, that is vncleane, [m] *and* not rained vpon in
the day of wrath.
25 *There is* a conspiracie [n] of her prophets in
the mids thereof like a roaring lyon, rauening the
praye: they haue deuoured soules: they haue ta-
ken the riches and precious thinges: they haue
made her many widowes in the mids thereof.
26 Her Priests haue broken my Lawe, and
haue defiled mine holy things: they haue put no
difference betweene the holy and prophane, nei-
ther discerned betweene the vncleane, and the
cleane, and haue hid their [o] eyes from my Sab-
baths, and I am prophaned among them.
27 Her princes in * the mids thereof *are* like
wolues, rauening the praye to shed blood, *and* to
destroy soules for their owne couetous lucre.
28 And her [p] prophets haue dawbed them
with vntempered *morter*, seeing vanities, and di-
uining lies vnto them, saying, Thus sayth the Lord
God, when the Lord had not spoken.
29 The people of the land haue violently op-
pressed by spoyling and robbing, and haue vexed
the poore and the needy: yea, they haue oppres-
sed the stranger against right.
30 And I sought for a man among them, that
shoulde [q] make vp the hedge, and stand in the gap
before me for the land, that I should not destroy
it, but I found none.
31 Therefore haue I powred out mine indig-
nation vpon them, and consumed them with the
fire of my wrath: their owne wayes haue I ren-
dred vpon their heads, sayth the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe worde of the Lorde came againe vnto me,
saying,
2 Sonne of man, there were two women, the
daughters of one [a] mother.
3 And they committed fornication [b] in E-
gypt, they committed fornication in their youth:
there were their breasts pressed, and there they
bruised the teates of their virginitie.
4 And the names of [c] them *were* Aholah the
elder, & Aholibah her sister: and they were mine,
and they bare sonnes and daughters: thus *were*
their names, Samaria *is* Aholah, and Ierusalem
Aholibah.
5 And Aholah played the harlot † when [d] she
was mine, and she was set on fire with her louers,
to wit, with the Assyrians *her* neighbours.
6 Which were clothed with blewe silke, *both*
captaines and princes: they were all pleasant yong
men, *and* horsemen riding vpon horses.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets, and them that are godly?
b That is, the time of her destruction.
c To her owne vndoing.
d Whose very name all men hate.
e He meaneth hereby that there was no kinde of wickednes which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.
* Leuit. 20. 11, 18.
* Ier. 5. 8.
f In token of my wrath and vengeance.
g That is, able to defende thy selfe.
h I will thus take away the occasion of thy wickednes.
i Thou shalt be no more the inheritance of the Lord, but forsaken.
k Which before was most preci-
l Meaning hereby, that the godly should be tried and the wicked destroyed.
m Thou art like a baren land which the Lord plagueth with drought.
n The false prophets haue conspired together to make their doctrine more probable.
o They haue neglected my seruice.
* Mich. 3. 11. Zepha. 3. 3.
p They which should haue reproued them, flattered them in their vices and couered their doings with lyes, Chap. 13. 10.
q Which would shew himselfe zealous in my cause by resisting vice, Isa. 59. 16 and 63. 5. and also pray vnto me to withholde my plagues, Psal. 106. 23.
a Meaning, Israel and Iudah, which came both out of one familie.
b They became idolaters after the maner of the Egyptians.
c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria which was the royall citie of Israel: and Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

† Ebr. vnder me. d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

7 Thus she committed her whoredome with
them, *euen* with all them that were the chosen
men of Asshur, and with all on whome she doted,
and defiled her selfe with all their idoles.
8 Neither left she her fornications, *learned* of
the Egyptians: for in her youth they [e] lay with
her, and they bruised the breasts of her virginitie,
and powred their whoredome vpon her.
9 Wherefore I deliuered her into the handes
of her louers, *euen* into the hands of the Assyri-
ans, vpon whome she doted.
10 These discouered her shame: they tooke a-
way her sonnes and her daughters, and slewe her
with the sworde, and she had an *euill* name a-
mong women: for [f] they had executed iudge-
ment vpon her.
11 And when her sister Aholibah sawe this,
she marred her selfe with inordinate loue, more
then she, and with her fornications more then her
sister with *her* fornications.
12 She doted vpon the Assyrians *her* neigh-
bours, *both* captaines and princes clothed with
diuers sutes, horsemen riding vpon horses: they
were all pleasant yong men.
13 Then I sawe that she was defiled, *and* that
they were both after one sort,
14 And that she encreased her fornications: for
when she sawe men [g] painted vpon the wall, the
images of the Caldeans painted with vermillion,
15 And girded with girdles vpon their loynes,
and with dyed attyre vpon their heads (looking
all like princes after the maner of the Babyloni-
ans in Caldea, the land of their natiuitie)
16 Assoone, I say, as she sawe them, she doted
vpon them, and sent messengers vnto them, into
Caldea.
17 Nowe when the Babylonians came to her
into the bed of loue, they defiled her with their
fornication, and she was polluted with them, and
her lust departed from them.
18 So she discouered her fornication, and dis-
closed her shame: then mine heart forsooke her,
like as mine heart had forsaken her sister.
19 Yet she encreased her whoredome more,
and called to remembrance y^e dayes of her youth,
wherein she had played the harlot in the land of
Egypt.
20 For she doted vpon their seruants whose
members are *as* the members of asses, and whose
yssue is *like* the yssue of horses.
21 Thou calledst to remembrance the wicked-
nes of thy youth, when thy teates were bruised by
y^e Egyptians: therfore y^e paps of thy youth *are thus*.
22 Therefore, O Aholibah, thus sayeth the
Lord God, Beholde, I will raise vp thy louers a-
gainst thee, from whome thine heart is departed,
and I will bring them against thee on euery side,
23 *To wit*, the Babylonians, and all the Cal-
deans, [h] Peked, and Shoah, and Koa, *and* all the
Assyrians with them: they were all pleasant yong
men, captaines and princes: all they were valiant
and renoumed, riding vpon horses.
24 Euen these shal come against thee with cha-
rets, waggons, and wheeles, and with a multitude
of people, *which* shall set against thee, buckler
and shield, and helmet round about: and † I will
leaue the punishment vnto them, and they shall
iudge thee according to their ‖ iudgements.
25 And I will lay mine indignation vpon thee,
and they shall deale cruelly with thee: they shall
cut off thy [i] nose and thine eares, and thy rem-
nant shall fall by the sword: they shall cary away
thy sonnes and thy daughters, and thy residue
shall be deuoured by the fire.
26 They shal also strip thee out of thy clothes,
and take away thy faire iewels.
27 Thus will I make thy wickednes to cease
from thee and thy fornication out of the land of
Egypt: so that thou shalt not lift vp thine eyes
vnto them, nor remember Egypt any more.
28 For thus saith the Lord God, Behold, I wil
deliuer thee into the hand of them, whome thou
hatest: *euen* into the hands of them from whome
thine heart is departed.
29 And they shall handle thee despitefully,
and shall take away all thy [k] labour, and shall
leaue thee naked and bare, and the shame of thy
fornications [l] shalbe discouered, both thy wic-
kednesse, and thy whoredome.
30 I will doe these things vnto thee, because
thou hast gone a whoring after the heathen, *and*
because thou art polluted with their idoles.
31 Thou hast walked in the way of thy sister:
therefore wil I giue her [m] cup into thine hand.
32 Thus saith y^e Lord God, Thou shalt drinke
of thy sisters cup, deepe and large: thou shalt be
laughed to scorne and had in derision, because it
containeth much.
33 Thou shalt be filled with [n] drunkennes and
sorow, *euen* with the cup of destruction, and deso-
lation, with the cup of thy sister Samaria.
34 Thou shalt euen drinke it, and wring it out
to the dregges, and thou shalt breake the sheards
thereof, and teare thine owne breastes: for I haue
spoken it, sayth the Lord God.
35 Therefore thus saith the Lorde God, Be-
cause thou hast forgotten me, and cast mee be-
hinde thy backe, therefore thou shalt also beare
thy wickednes and thy whoredome.
36 ¶ The Lord said moreouer vnto me, Sonne
of man, wilt thou iudge Aholah & Aholibah? and
wilt thou declare to them their abominations?
37 For they haue played the whores, and
blood *is* in their hands, and with their idoles haue
they committed adulterie, and haue also caused
their sonnes, whome they bare vnto me, to passe
by the fire to be their [o] meate.
38 Moreouer, thus haue they done vnto me:
they haue defiled my Sanctuarie in the same day,
and haue prophaned my Sabbaths.
39 For when they had slaine their children to
their idoles, they came the same day into my
Sanctuarie to defile it: and loe, thus haue they
done in the middes of mine house.
40 And howe much more *is it* that they sent
for men to come from [p] farre vnto whom a mes-
senger was sent, and loe, they came? for whome
thou diddest wash thy selfe, and paintedst thine
eyes, and deckedst thee with ornaments,
41 And satest [q] vpon a costly bed, and a table
prepared before it, whereupon thou hast set mine
incense and mine oyle.
42 And a voyce of a multitude being at ease,
was with her: and with the men to make the com-
pany great were brought men of [r] Saba from the
wildernes, which put bracelets vpon their hands,
and beautiful crownes vpon their heads.
43 Then I sayd vnto her, that was olde in ad-
ulteries, Now shall she and her fornications come
to an end.

e The holy Ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatrie so to be abhorred that vnneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no wordes are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthie lustes dote vpon the images and paintings of them after whome they lust.

h These were the names of certaine princes and captaines vnder Nebuchad-nezzar.

† Ebr. I will giue iudgement before them.

‖ Or, lawes.

i They shall destroy thy princes and Priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements and vengeance against thee, and that with greater seueritie.

n Meaning, that the afflictions shoulde be so great that they should cause them to lose their senses, and reason.

o That is, to be sacrifices to their idols, reade Chap. 16.20.

p They sent into other countreys to haue such as should teach the seruice of their idoles.

q Hee meaneth the altar, that was prepared for the idoles.

r Which should teach the maner of worshipping their gods.

44 And

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shal iudge the͂, after the maner of f harlots, and after the maner of murtherers: for they are harlots, and blood *is* in their hands.

f That is, worthy death, reade Chap. 16,38.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoyle,

47 And the multitude shall stone them with stones, and cut them with their swordes: they shal slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus wil I cause wickednesse to cease out of the land, that al t women may be taught not to do after your wickednesse.

t Meaning all other cities and countreys.

49 And they shal lay your wickednesse vpon you, and ye shall beare the sinnes of your idoles, and ye shal know that I am the Lord God.

CHAP. XXIIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

Againe in the a ninth yeere, in the tenth moneth, in the tenth *day* of the b moneth, came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *euen* of this same day: *for* the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a c pot, prepare it, and also powre water into it.

4 Gather the d pieces thereof into it, *euen* euery good piece, *as* the thigh and the shoulder, *and* fill it with the chiefe bones.

5 Take one of the best sheepe, and || burne also the e bones vnder it, *and* make it boyle wel, and seeth the bones of it therein,

6 Because the Lord God sayth thus, Woe to the bloody citie, *euen* to the pot, f whose skumme is therein, & whose skumme is not gone out of it: bring it out g piece by piece: let no h lot fal vpon it.

7 For her blood is in the middes of her: shee set it vpon an high i rocke, *and* powred it not vpon the ground to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: *euen* I haue set her blood vpon an high rocke that it should not be couered.

9 Therefore thus saith the Lord God, *Woe to the bloody city, for I wil make || the burning great.

10 Heape on much wood: k kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptie vpon the coles thereof, that || the brasse of it may be hot, and may burne, and that the filthinesse of it may be molten in it, *and* that the skumme of it may be consumed.

12 l She hath wearied her selfe with lyes, and her great skumme went not out of her: *therefore* her skumme *shalbe consumed* with fire.

13 *Thou remainest* in thy filthinesse *and* wickednesse: because I woulde m haue purged thee, and thou wast not purged, thou shalt not bee purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, & according to thy workes shall n they iudge thee, saith the Lord God.

a Of Ieconiahs captiuitie, and of the reigne of Zedekiah, 2. Kin. 25. 1.
b Called Tebeth, which conteineth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.
c Whereby was ment Ierusalem.
d That is, the citizens, and the chiefe men thereof.
|| Or, heape.
e Meaning of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.
f Whose iniquities, and wicked citizens there yet remaine.
g Signifying, that they should not be destroyed all at once, but by litle and litle.
h Spare none estate or condition.
i The citie shewed her crueltie to all the world, and was not ashamed thereof, neither yet hid it.
*Nah. 3. 1. habak. 2. 12.
|| Or, an heape of wood.
k Meaning, that the citie should be vtterly destroyed, and that he would giue the enemies an appetite thereunto.
|| Or, botome.
l The citie hath flattered her selfe in vaine.
m I laboured by sending my Prophet to call thee to repentance, but thou wouldest not.
n That is, the Babylonians.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the o pleasure of thine eies with a plague: yet shalt thou neither mourne nor weepe, neither shal thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, *and* binde the tyre of thine head vpon thee, p and put on thy shooes vpon thy feete, *and* couer not thy lips, and eate q not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in r the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tel vs what these thinges meane towarde vs that thou doest so?

20 Then I answered them, The worde of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Behold, I wil s pollute my Sanctuarie, *euen* the t pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shal fal by the sword.

22 And ye shal doe as I haue done: ye shal not couer your lippes, neither shal ye eate the bread of men.

23 And your tyre *shalbe* vpon your heads, and your shooes vpon your feete: ye shall not mourne nor weepe, but ye shal pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and when this commeth, ye shal know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, ẏ ioy of their honor, ẏ pleasure of their eyes, & the † desire of their heart, their sonnes & their daughters?

26 That he that escapeth in that day, shal come vnto thee *to tell thee* that which hee hath hearde with *his* eares?

27 In that day shall thy mouth bee opened to him which is escaped, and thou shalt speake, and be no more dumme, and thou shalt be a signe vnto them, and they shal know that I am the Lord.

o Meaning his wife in whom he delited, as vers. 18.
p For in mourning they went bare headed and bare footed, and also couered their lippes.
q That is, which the neighbours sent to them that mourned.
r Meaning the morning following.
s By sending the Caldeans to destroy it, as Chap. 7. 22.
t Wherein you boast and delite.
† Ebr. lifting vp of their soules.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea, and the Philistims.

The worde of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophecie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saydest, a Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuity,

4 Beholde, therefore I will deliuer thee to the b men of the East for a possession, and they shal set their c palaces in thee, and make their dwellings in thee: they shal eate thy fruite, and they shal drinke thy mylke.

5 And I wil make d Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feete,

and

a Because ye reioyced when the enemie destroied my city and Temple.
b That is, to the Babylonians.
c They shal chase thee away and take thy gorgeous houses to dwell in.
d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduites, 2. Sam. 12. 27.

and reioyced in heart with all thy despite against
the land of Israel,
7 Beholde, therefore I will stretch out mine
hand vpon thee, and wil deliuer thee to be spoyled
of the heathen, and I will roote thee out from the
people, and I will cause thee to be destroyed out
of the countreys, *and* I will destroy thee, and thou
shalt know that I am the Lord.
8 Thus saith the Lord God, Because that Mo-
ab and Seir doe say, Behold, the house of Iudah is
like vnto all the heathen,
9 Therefore, beholde, I will open the side of
Moab, *euen* of the cities [e] of his cities, *I say*, in his
frontiers with the pleasant countrey, Beth-ieshi-
moth, Baal-meon, and Kariathaim.

e So that no power or strength should be able to resist the Babylonians.

10 *I will call* the men of the East against the
Ammonites, and will giue them in possession, so
that the Ammonites shall no more be remembred
among the nations,
11 And I will execute iudgements vpon Mo-
ab, and they shal know that I am the Lord.
12 ¶ Thus saith the Lorde God, Because that
Edom hath done *euill* by taking vengeance vpon
the house of Iudah, and hath committed great of-
fence, and reuenged himselfe vpon them,
13 Therefore thus saith the Lorde God, I will
also stretch out mine hande vpon Edom, and de-
stroy man and beast out of it, and I will make it
desolate from Teman, and they of Dedan shal fall
by the sword.
14 And I will execute my vengeance vpon E-
dom by the hand of my people Israel, & they shall
doe in Edom according to mine anger, and accor-
ding to mine indignation, and they shall know my
vengeance, saith the Lord God.
15 Thus saith the Lord God, Because the Phi-
listims haue executed vengeance, and reuenged
themselues with a despitefull heart, to destroy it
for the olde hatred,
16 Therefore thus saith the Lorde God, Be-
hold, I will stretch out mine hand vpon the Phili-
stims, and I will cut off the [f] Cherubims, and de-
stroy the remnant of the sea coast.
17 And I will execute great vengeance vpon
them with rebukes of mine indignation, and they
shal know that I am the Lord, when I shal lay my
vengeance vpon them.

f Which were certaine garisons of Philistims, whereby they oft times molested the Iewes, of the Cherethims Dauid also had a gard, 2.Sam.8.18.

CHAP. XXVI.

*1 He prophecieth that Tyrus shall be ouerthrowen because it re-
ioyced at the destruction of Ierusalem. 15 The wondring and
astonishment of the marchants for the destruction of Tyrus.*

AND in the [a] eleuenth yeere, in the first *day* of
the moneth, the worde of the Lord came vnto
me, saying,
2 Sonne of man, because that Tyrus hath said
against Ierusalem, Aha, the [b] gate of the people is
broken: it is turned vnto me: *for* seeing she is de-
solate, I shalbe [c] replenished,
3 Therefore thus saith the Lord God, Behold,
I come against thee, O Tyrus, and I will bring vp
many nations against thee, as the sea mounteth vp
with his waues.
4 And they shall destroy the walles of Tyrus
and breake down her towres: I will also scrape her
dust from her, & make her like the top of a rocke.
5 Thou shalt be for the spreading of nettes in
the mids of the sea: for I haue spoken it, sayth the
Lord God, and it shalbe a spoile to the nations.
6 And her [d] daughters which are in the field,
shall be slaine by the sworde, and they shall knowe
that I am the Lord.

a Either of the captiuitie of Iechoniah, or of the reigne of Zedekiah.
b That is, the famous citie Ierusalem, whereunto all people resorted.
c My riches and fame shal increase: thus the wicked reioyce at their fall by whom they may haue any profite or aduantage.
d The townes that belonged vnto her.

7 For thus saith the Lord God, Behold, I will
bring vpon Tyrus Nebuchad-nezzar King of Ba-
bel, a King of Kings from the North, with horses
and with charets, and with horsemen, with a mul-
titude and much people.
8 He shal slay with the sworde thy daughters
in the fielde, and he shal make a fort against thee,
and cast a mount against thee, and lift vp the buck-
ler against thee.
9 He shall set engins of warre before him a-
gainst thy walles, and with his weapons breake
downe thy towres.
10 The dust of his horses shall couer thee, for
their multitude: thy walles shal shake at the noise
of the horsemen, and of the wheeles, and of the
charets, when he shal enter into thy gates as into
the entrie of a citie that is broken downe.
11 With the hooues of his horses shal he tread
downe all thy streetes: he shal slay thy people by
the sword, and the [e] pillars of thy strength shal fall
downe to the ground.
12 And they shall robbe thy riches, and spoyle
thy marchandise, and they shal breake downe thy
walles, and destroy thy pleasant houses, and they
shal cast thy stones and thy timber and thy dust
into the mids of the water.
13 * Thus wil I cause the sound of thy songs
to cease, and the sound of thine harpes shall be no
more heard.
14 I will lay thee like the top of a rocke: [f] thou
shalt be for a spreading of nets: thou shalt be built
no more: for I the Lord haue spoken it, sayth the
Lord God.

e For Tyrus was much built by art, & by labour of men was wonne out of the sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and renoume.
* Ierem. 7.34.
f I will make thee so bare that thou shalt haue nothing to couer thee.

15 Thus saith the Lord God to Tyrus, Shal not
the yles tremble at the sound of thy fall? and at the
crie of the wounded, when they shal be slaine and
murthered in the mids of thee?
16 Then all the princes of the [g] sea shal come
downe from their thrones: they shal lay away their
robes, and put off their broydered garments, and
shall clothe themselues with astonishment: they
shal sit vpon the ground, and be astonied at *euery*
moment, and be amased at thee.
17 And they shall take vp a lamentation for
thee, and say to thee, Howe art thou destroyed,
that wast inhabited [h] of the sea *men*, the renou-
med citie which was strong in the sea, *both* she and
her inhabitants, which cause their feare to be on al
that haunt therein!
18 Now shal the yles be astonished in the day
of thy fall: yea, the yles that are in the sea, shall
be troubled at thy departure.
19 For thus saith the Lord God, When I shal
make thee a desolate city, like the cities that are not
inhabited, and when I shal bring the deepe vpon
thee, and great waters shal couer thee,
20 When I shall cast thee downe with them
that descende into the pitte, with the people [i] of
olde time, and shal set thee in the low parts of the
earth, like the olde ruines, with them, *I say*, which
goe downe to the pit, so that thou shalt not be in-
habited, and I shall shew my glory in the lande of
the [k] liuing,
21 I wil ‖ bring thee to nothing, and thou shalt
be no *more*: though thou be sought for, yet shalt
thou neuer be found againe, saith the Lord God.

g The gouernours and rulers of other countreys that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the worlde should heare thereof and be afraid.
h Meaning, marchants which by their traffique did enrich her wonderfully and increase her power.
i Which are dead long agoe.
k Meaning in Iudea, when it shalbe restored.
‖ *Or, make thee a terrour.*

CHAP. XXVII.

*The Prophet bewayleth the desolation of Tyrus, shewing what were
the riches, power and authoritie thereof in time past.*

The

THe worde of the Lord came againe vnto me,
saying,
2 Sonne of mã, take vp a lamẽtation for Tyrus,
3 And say vnto Tyrus, that is situate at the
entrie of the sea, which is the marte [a] of the peo-
ple for many yles. Thus sayeth the Lorde God, O
Tyrus, thou hast said, I am of perfite beautie.
4 Thy borders are in the † middes of the sea,
and thy builders haue made thee of perfit beautie.
5 They haue made all thy *shippe* boardes of
firre trees of [b] Shenir: they haue brought cedars
from Lebanon, to make mastes for thee.
6 Of the okes of Bashan haue they made thine
ores: the company of the Assyrians haue made thy
banks of yuorie, *brought* out of ẏ yles of [c] Chittim.
7 Fine linen with broydred woorke, *brought*
from Egypt, was spread ouer thee to be thy sayle,
blue silke and purple, *brought* from the yles of E-
lishah, was thy couering.
8 The inhabitants of Zidon, and Aruad were
thy mariners, O Tyrus: thy wise men that were in
thee, they were thy || pilots.
9 The ancients of Gebal, and the wise men
thereof were in thee thy [d] calkers, all the shippes
of the sea with their mariners were in thee to oc-
cupie thy marchandise.
10 They of Persia, and of Lud & of Phut were
in thine armie: thy men of warre they hanged the
shielde and helmet in thee: they set foorth thy
beautie.
11 The men of Aruad with thine armie *were*
vpon thy walles rounde about, and the [e] Gamma-
dims were in thy towers: they hanged their shields
vpon thy walles round about: they haue made thy
beautie perfite.
12 They of Tarshish *were* thy marchants for
the multitude of all riches, for siluer, yron, tynne,
and leade, *which* they brought to thy faires.
13 They of [f] Iauan, Tubal and Meshech were
thy marchants, [g] concerning the liues of men, and
they brought vessels of brasse for thy marchãdise.
14 They of the house of [h] Togarmah brought
to thy faires horses, and horsemen, and mules.
15 The men of Dedan *were* thy marchantes:
and the marchandise of many yles *were* in thine
handes: they brought thee for a present [i] hornes,
teeth, and peacockes.
16 They of Aram *were* thy marchants for the
multitude of thy || wares: they occupied in thy
faires with || emeraudes, purple, & broidred worke,
and || fine linen, and corall and pearle.
17 They of Iudah & of the land of Israel were
thy marchants: they brought for thy marchandise
wheat of [k] Minnith, and Pannag, and honie and
oyle, and || balme.
18 They of Damascus *were* thy marchants in
the multitude of thy wares, for ẏ multitude of all
riches, *as* in the wine of Helbon and white wooll.
19 They of Dan also and of Iauan, going to
and fro, occupied in thy faires: yron worke, cassia
and calamus were among thy marchandise.
20 They of Dedan *were* thy marchants in pre-
cious clothes for the charets.
21 They of Arabia, and all the princes of Ke-
dar || occupied with thee, in lambes, and rammes
and goates: in these were they thy marchants.
22 The marchants of Sheba, and Raamah were
thy marchantes: they occupied in thy faires with
the chiefe of all spices, and with all precious stones
and golde.

a Which serueth al the worlde with thy marchandise.
† *Ebr. heart.*
b This mountaine was called Hermon, but the Amorites called it Shenir, Deut.3.9.
c Which is taken for Grecia and Italie.
|| *Or, shipmasters.*
d Meaning that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1.King.5.18.
e That is, they of Cappadocia, or Pigmeis and dwarfes, which were so called, because that out of the hie towers they seemed litle.
f Of Grecia, Italie and Cappadocia.
g By selling slaues.
h Which are taken for a people of Asia minor.
i Meaning, Vnicornes hornes, & Elephants teeth.
|| *Or, workes.*
|| *Or, carbuncle.*
|| *Or, silke.*
k Where the best wheate growed.
|| *Or, turpentine, or triacle.*
|| *Or, were marchãts whose marchandise passed through thine hands.*

23 They of Haram and Canneh and Eden, the
marchants of Sheba, Asshur *and* Chilmad *were*
thy marchants.
24 These were thy marchantes in all sortes *of*
things, in raiment of blewe silke, and of broydred
woorke, and in coffers for the rich apparell, which
were bound with cordes: chaines also *were* among
thy marchandise.
25 The shippes of Tarshish || were thy chiefe in
thy marchandise, and thou wast replenished and
made very glorious in the middes of the sea.
26 Thy || robbers haue brought thee into great
waters: the [l] East winde hath broken thee in the
middes of the sea.
27 Thy riches and thy faires, thy marchandise,
thy mariners and pilotes, thy calkers, and the oc-
cupiers of thy marchandise & all thy men of warre
that are in thee, and all thy multitude which is in
the middes of thee, shall fall in the middes of the
sea in the day of thy ruine.
28 The [m] suburbes shall shake at the sound of
the crie of thy pilotes.
29 And all that handle the ore, the mariners
and all the pilots of the sea shal come downe from
their shippes, *and* shall stand vpon the land,
30 And shall cause their voyce to be heard a-
gainst thee, and shal crie bitterly, and shal cast dust
vpon their heads, & wallow thẽselues in the ashes.
31 They shal plucke off their haire for thee and
gird them with a sackecloth, and they shall weepe
for thee with sorow of heart & bitter mourning.
32 And in their mourning, they shall take vp a
lamẽtation for thee, *saying*, What *citie* is like Ty-
rus, so destroyed in the middes of the sea!
33 When thy wares went foorth of the seas,
thou filledst many people, & thou diddest enrich
the Kings of the earth with the multitude of thy
riches and of thy marchandise.
34 When thou shalt be broken by ẏ seas in the
depths of the waters, thy marchandise and all thy
multitude, which was in the mids of thee, shal fall.
35 All the inhabitantes of the yles shall be a-
stonished at thee, and all their Kings shall be sore
afraide *and* troubled in their countenance.
36 The marchants among the people shal hisse
at thee: thou shalt be a terrour, and neuer shalt be
[n] any more.

|| *Or, came in companie toward thee.*
|| *Or, rowers.*
l That is, Nebuchad-nezzar.
m That is, the cities nere about thee, as was Zidon, Aruad and others.
n Whereby is meant a long time: for it was prophecied to be destroyed but seuentie yeres, as Isa.23.15.

CHAP. XXVIII.

1 The worde of God against the King of Tyrus for his pride. 21 The worde of the Lorde against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe worde of the Lorde came againe vnto me,
saying,
2 Sonne of mã, say vnto the prince of Tyrus,
Thus saith the Lorde God, Because thine heart is
exalted, & thou hast said, [a] I am a God, I sit in the
seate of God in ẏ mids of the sea, yet thou art but a
man & not God, and † though thou didest thinke
in thine heart, that thou wast equall with God,
3 Behold, thou art wiser then [b] Daniel: there
is no secrete, that they can hide from thee.
4 With thy wisedome and thine vnderstan-
ding thou hast gotten thee riches, and hast gotten
golde and siluer into thy treasures.
5 By thy great wisedome *and* by thine occu-
pying hast thou increased thy riches, and thine
heart is lifted vp because of thy riches.
6 Therefore thus sayeth the Lorde God, Be-
cause thou diddest thinke in thine heart, that thou
wast equall with God,

a I am safe that none can come to hurt me, as God is in the heauen.
† *Though thou set thine heart as the heart of God.*
b Thus he speaketh by derision: for Daniel had declared notable signes of his wisedome in Babylon, when Ezekiel wrote this.

7 Behold, therefore I will bring strangers vp-
on thee, *euen* the terrible nations: and they shall
drawe their swordes against the beautie of thy wis-
dome,and they shall defile thy brightnesse.
8 They shall cast thee downe to the pit, and
thou shalt die the death of them, that are slaine in
the middes of the sea.
9 Wilt thou say *then* before him,that slayeth
thee,I am a god? but thou shalt be a man, and no
God,in the hands of him that slayeth thee.
10 Thou shalt die the death of the [c] vncir-
cumcised by the hands of strãgers: for I haue spo-
ken it,sayth the Lord God.
11 ¶ Moreouer the worde of the Lorde came
vnto me,saying,
12 Sonne of man,take vp a lamentation vpon
the King of Tyrus,and say vnto him, Thus sayeth
the Lorde God, Thou sealest vp the summe, *and*
art full of [d] wisedome and perfite in beautie.
13 Thou hast bin in Eden the garden of God:
euery precious stone *was* in thy garment, the ru-
bie,the topaze and the ‖ diamonde,the chrysolite,
the onix,and the iasper,the saphir, ‖ emeraude,and
the carbuncle and golde: the workemanshippe of
thy timbrels, & of thy pipes was prepared in thee
in the day that thou wast created.
14 Thou art [e] the anointed Cherub, that co-
uereth,and I haue set thee [f] *in honour:* thou wast
vpon the holy mountaine of God: thou hast wal-
ked in the middes of the [g] stones of fire.
15 Thou wast perfite in thy wayes from the
day that thou wast [h] created, till iniquitie was
found in thee.
16 By the multitude of thy marchandise,they
haue filled the middes of thee with crueltie, and
thou hast sinned: therefore I will cast thee as pro-
phane out of the [i] mountaine of God: and I will
destroy thee, O couering Cherub from the mids
of the stones of fire.
17 Thine heart was lifted vp because of thy
beautie,*and* thou hast corrupted thy wisedome by
reason of thy brightnesse: I will cast thee to the
ground: I wil lay thee before Kings that they may
beholde thee.
18 Thou hast defiled thy [k] sanctification by
the multitude of thine iniquities, *&* by the iniqui-
tie of thy marchandise: therefore will I bring forth
a fire from the mids of thee, which shall deuoure
thee:and I wil bring thee to ashes vpon the earth,
in the sight of all them that behold thee.
19 All they that knowe thee among the peo-
ple,shalbe astonished at thee: thou shalt be ‖ a ter-
rour,and neuer shalt thou be any more.
20 ¶ Againe,the worde of the Lord came vn-
to me,saying,
21 Sonne of man, set thy face against Zidon,
and prophecie against it,
22 And say,Thus saith the Lord God,Behold,
I *come* against thee,O Zidon, and I wil be [l] glori-
fied in the mids of thee: and they shall know that
I am the Lord,when I shall haue executed iudge-
ments in her,and shalbe sanctified in her.
23 For I will send into her pestilence,& blood
into her streetes, and the slaine shall fall in the
middes of her: [m] *the enemie shall come* against her
with the sword on euery side,and they shall know
that I am the Lord.
24 And they shalbe no more a pricking thorne
vnto the house of Israel, nor *any* grieuous thorne
of all that are round about them,& despised them,
and they shall knowe that I am the Lord God.
25 Thus saith the Lord God,When I shal haue
gathered the house of Israel frõ the people where
they are scattered, and shalbe [n] sanctified in them
in the sight of the heathen,then shal they dwell in
the land,that I haue giuen to my seruant Iaakob.
26 And they shall dwell safely therein,& shall
builde houses,and plant vineyards: yea,they shall
dwell safely, when I haue executed iudgements
vpon all round about them that despise them,and
they shall knowe that I am the Lord their God.

c Like the rest of the heathen and infidels,which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

‖ Or, iasper.

‖ Or, carbuncle.

e He meaneth the royall state of Tyrus,which for the excellencie and glory thereof he compareth to the Cherubims which couered the Arke: and by this worde *anointed* he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit,among my people Israel, which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is,the honour,whereunto I called them.

‖ Or, brought to nothing.

l By executing my iudgements against thy wickednesse.

m That is,Nebuchad-nezzar.

n He sheweth for what cause God will assemble his Church,and preserue it stil though he destroy his enemies: to wit,that they should praise him, & giue thanks for his great mercies.

CHAP. XXIX.

Hee prophecieth against Pharaoh and Egypt. 13 The Lorde promiseth that he will restore Egypt after fourtie yeeres. 18 Egypt is the rewarde of King Nebuchad-nezzar for the labour, which he tooke against Tyrus.

IN the [a] tenth yeere, *and* in the tenth moneth in
the twelfth *day* of the moneth, the word of the
Lord came vnto me,saying,
2 Sonne of man,set thy face against Pharaoh
the King of Egypt, and prophecie against him,
and against all Egypt.
3 Speake,and say, Thus sayth the Lord God,
Beholde,I *come* against thee,Pharaoh King of E-
gypt, the great [b] dragon, that lieth in the middes
of his riuers, which hath saide, The riuer is mine,
and I haue made it for my selfe.
4 But I will put [c] hookes in thy chawes, and
I will cause the fish of thy riuers to sticke vnto
thy scales,and I wil drawe thee out of the middes
of thy riuers, and all the fish of thy riuers shall
sticke vnto thy scales.
5 And I will leaue thee in the wildernes, *both*
thee & al the fish of thy riuers: thou shalt fal vpon
ẏ open field: thou shalt not be brought together,
nor gathered: *for* I haue giuẽ thee for meat to the
beasts of the field,and to the foules of heauen.
6 And al the inhabitants of Egypt shal know
that I am the Lord, because they haue ben a staffe
of [d] reede to the house of Israel.
7 When they tooke holde of thee with their
hand,thou diddest breake, & rent all their shoul-
der: & when they leaned vpon thee,thou brakest
and madest all their loynes to ‖ stand [e] vpright.
8 Therefore thus sayeth the Lorde God, Be-
holde,I will bring a sword vpon thee,and destroy
man and beast out of thee,
9 And the land of Egypt shalbe desolate, and
waste,& they shal know ẏ I am the Lord: because
he hath said, [f] The riuer is mine,& I haue made it,
10 Behold,therefore I *come* vpon thee, & vp-
on thy riuers, & I will make the land of Egypt vt-
terly waste and desolate from the towre of Seue-
neh,euen vnto the borders of the † blacke Mores.
11 No foote of man shall passe by it,nor foote
of beast shall passe by it, neither shall it be inha-
bited fourtie yeeres.
12 And I will make the land of Egypt desolate
in the middes of the countreyes, that are desolate,
and her cities shall bee desolate among the cities
that are desolate,for fourtie yeeres: and I wil scat-
ter the Egyptians among the nations,and will dis-
perse them through the countreis.
13 Yet thus saith the Lord God, * At the end
of fourtie yeeres will I gather the Egyptians from
the people,where they were scattered,
14 And I will bring againe the captiuitie of E-
gypt, and will cause them to returne into the land
of Pathros, into the lande of their habitation,and
they shalbe there a [g] small kingdome.

a To wit,of the captiuitie of Ieconiah,or of the reigne of Zedekiah. Of the order of these prophecies and how the former sometimes standeth after the latter reade Iere. 27.1.

b He compareth Pharaoh to a dragon which hideth himselfe in the riuer Nilus,as Isa. 51.9.

c I wil send enemies against thee, which shall plucke thee,and thy people which trust in thee,out of thy sure places.

d Read 2.King.18 21.Isa.36.6.

‖ Or, shake.

e When they felt their hurt,they would stay no more vpon thee, but stoode vpon their feete and put their trust in others.

f Thus God can not suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

† Ebr. Cush,or Ethiopia.

* Iere.46.26.

g Meaning,that they should not haue full dominion,but be vnder the Persians, Greians & Romanes, and the cause is, that the Israelites should no more put their trust in them,but learne to depend on God,

15 It

15 It shalbe the smallest of the kingdomes, neither shall it exalt it selfe any more aboue the nations: for I wil diminish them, that they shal no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring *their* [h] iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

17 ¶ In the [i] seuen and twentieth yeere also in the first *moneth*, *and* in the first *day* of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great [k] seruice against Tyrus: euery head was made balde, & euery shoulder was made bare: yet had he no wages, [l] nor his armie for Tyrus, for the seruice that he serued against it.

19 Therefore thus sayth the Lorde God, Beholde, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that hee serued ‖ against it, because they wrought ‖ for me, saith the Lord God.

21 In that day wil I cause the horne of the house of Israel to growe, and I will giue thee an open mouth in the mids of them, and they shall knowe that I am the Lord.

h Lest I should by this meanes punish their sinnes.
i Counting from the captiuitie of Ieconiah.
k He tooke great paines at the siege of Tyrus and his armie was sore handled.
l Signifying, that Nebuchad-nezzar had more paines then profite, by the taking of Tyrus.
‖ Or, in it.
‖ Or, wil against me.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe worde of the Lord came againe vnto me, saying,

2 Sonne of man, prophecie, and say, Thus sayth the Lord God, Howle *and cry*, Wo *be* vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, *and* it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall be in Ethiopia, when the slaine shal fal in Egypt, when they shall take away her multitude, and *when* her foundations shall bee broken downe.

5 [a] Ethiopia and Phut, and Lud, and all the common people, & Cub, and the men of the land, that is in league, shal fal with them by the sword.

6 Thus saith the Lord, They also that maintein Egypt, shall fall, and the pride of her power shall come downe: from the towre of [b] Seueneh shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countries that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shal knowe that I am the Lorde, when I haue set a fire in Egypt, *and when* all her helpers shalbe destroyed.

9 In that day shal there messengers go forth from me in ships, to make the carelesse Mores afraid, and feare shal come vpon them, as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I wil also make the multitude of Egypt to cease by the hande of Nebuchad-nezzar King of Babel.

11 For he and his people with him, *euen* the terrible nations shall bee brought to destroy the land: & they shal draw their swords against Egypt, and fill the land with the slaine.

12 And I will make the riuers drye, and sel the land into the hands of the wicked, and I wil make the land waste, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I wil cause their idoles to cease out of ‖ Noph, and there shall be no more a prince of the land of Egypt, and I wil send a feare in the land of Egypt.

14 And I will make Pathros desolate, and wil set fire in ‖ Zoan, and I wil execute iudgement in No.

15 And I wil powre my wrath vpon ‖ Sin, *which is* the strength of Egypt: and I wil destroy the multitude of ‖ No.

16 And I wil set fire in Egypt: Sin shall haue great sorowe, and No shalbe destroyed, and Noph shal haue sorowes dayly.

17 The yong men of ‖ Auen, and of ‖ Phibeseth shal fall by the sword: and these *cities* shall go into captiuity.

18 At Tehaphnehes the day [c] shal restraine *his light*, when I shal break there the [d] barres of Egypt: and when the pompe of her power shall cease in her, the cloude shal couer her, and her daughters shal goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the [e] eleuenth yeere, in the first *moneth*, *and* in the seuenth *day* of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, [f] I haue broken the arme of Pharaoh King of Egypt: & lo, it shall not be boũd vp to be healed, neither shall they put a roule to binde it, and *so* make it strong, to holde the sword.

22 Therefore thus saith the Lord God, Behold, I *come* against Pharaoh King of Egypt, and will breake [g] his arme, that was strong, but is broken, and I will cause the sworde to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arme of the King of Babel, and put my sworde in his hand, but I will breake Pharaohs armes, and he shall cast out sighings, as the sighings of him, that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe, that I am the Lord, [h] when I shall put my sworde into the hand of the King of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countryes, and they shall know, that I am the Lord.

a By Phut and Lud are meant Aphrica and Libya.
b Which was a strong citie of Egypt, Chap. 29.10.
‖ Or, Memphis, or Alkaira.
‖ Or, Tanis.
‖ Or, Pelusium.
‖ Or, Alexandria.
‖ Or, Heliopolis.
‖ Or, Pubastum.
c Meaning, that there shall be great sorow and affliction.
d That is, the strength and force.
e Of the captiuitie of Ieconiah or of Zedekiahs reigne.
f For Nebuchad-nezzar destroyed Pharaoh Necho at Charchemish, Ierem 46.2.
g His force and power.
h Whereby we see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he will they must cease.

CHAP. XXXI.

1 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

AND in the [a] eleuenth yere, in the third *moneth*, *and* in the first *day* of the moneth the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh King of Egypt, and to his multitude, Whom art thou [b] like in thy greatnesse?

3 Beholde, Asshur *was like* a cedar in Lebanon with faire branches, & with thicke shadowing boughes, and shot vp very hie, and his toppe was among the thicke boughes.

4 The waters nourished him, and the deepe exalted

a Of Zedekiahs reigne or of Ieconiahs captiuitie.
b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

exalted him on hie with her riuers running round about his plants, and sent out her c litle riuers vnto all the trees of the ‖ fielde.

c Many other nations were vnder their dominion.
‖ Or, countrey.

5 Therefore his height was exalted aboue all the trees of the fielde, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which *the deepe* sent out.

6 All the foules of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the fielde bring foorth their yong, and vnder his shadowe dwelt all mighty nations.

7 Thus was he faire in his greatnesse, *and* in the length of his branches: for his roote was neere great waters.

8 The cedars in the garden d of God coulde not hide him: no firre tree was like his branches, and the chessenut trees were not like his boughes: al the trees in the garden of God were not like vnto him in his beautie.

d Signifying, that there was no greater power in the worlde then his was.

9 I made him faire by the multitude of his branches: so that al the trees of Eden, that were in the garden of God, enuied him.

10 Therfore thus saith the Lord God, Because ‖ he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,

‖ Or, thou wast lift vp.

11 I haue therefore deliuered him into the handes of the e mightest among the heathen: he shall handle him, *for* I haue cast him away for his wickednesse.

e That is, of Nebuchad-nezzar, who afterwarde was the monarche and onely ruler of the worlde.

12 And the strangers haue destroyed him, *euen* the terrible nations, and they haue left him vpon the mountaines, and in all the valleis his branches are fallen, and his boughes are f broken by all the riuers of the land: and al the people of the earth are departed from his shadowe, and haue forsaken him.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

13 Vpon his ruine shal al the foules of the heauen remaine, and all the beasts of the fielde shalbe vpon his branches,

14 So that none of all the trees by the waters shalbe exalted by their height, neither shal shoote vp their toppe among the thicke boughes, neither shal their leaues stand vp in their height, which drinke so much water: for they are al deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go down to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, *and* I g couered the deepe for him, & I did restreine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

g The deepe waters that caused him to mount so hie (meaning his great abundance and pompe) shall nowe lament as though they were couered with sackecloth.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hel, with them that descend into the pit, and al the excellent trees of Eden, and the best of Lebanon: *euen* all that are nourished with waters, shal h be comforted in the nether partes of the earth.

h To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other Kings & princes which are dead, as though they reioyced at the fall of such a tyrant.

17 They also went downe to hel with him vnto them that be slaine with the sword, & his arme, *and* they that dwelt vnder his shadow in the mids of the heathen.

18 To whom i art thou thus like in glory & in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt sleepe in the mids of the k vncircumcised, with them that be slayne by the sword: this is Pharaoh and al his multitude, saith the Lord God.

i Meaning, that Pharaohs power was nothing so great as his was.
k Reade Chap. 28.10.

CHAP. XXXII.

1 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 Hee prophesieth that destruction shall come vnto Egypt through the King of Babylon.

AND in the a twelfth yeere in the twelfth moneth, *and* in the first *day* of the moneth, the word of the Lord came vnto me, saying,

a Which was the first yeere of the generall captiuitie vnder Zedekiah.

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a b lyon of the nations and art as a ‖ dragon in the sea: thou castedst out thy riuers c and troubledst the waters with thy feete, and stampedst in their riuers.

b Thus the scriptures compare tyrants to cruell and huge beasts which deuoure all that be weaker then they, and such as they may ouercome.
‖ Or, whale.
c Thou preparedst great armies.

3 Thus saith the Lord God, * I wil therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

* Chap. 12.13. and 17.20.

4 Then will I leaue thee vpon the land, *and* I wil cast thee vpon the open field, and I wil cause al the foules of the heauen to remaine vpon thee, and I wil fill all the beasts of the field with thee.

5 And I wil lay thy flesh vpon the mountains, and fill the valleys d with thine height.

d With heapes of the carkases of thine armie.

6 I will also water with thy blood the lande wherein thou e swimmest, *euen* to the mountaines, and the riuers shalbe ful of thee.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflowe it.

7 And when I shal f put thee out, I wil couer the heauen, and make the starres therof darke: *I wil couer the sunne with a cloude, and the moone shal not giue her light.

f The worde signifieth to be put out as a candle is put out.
* Isa. 13.10. ioel. 2.31 and 3.15. math. 24.29.

8 All the lightes of heauen wil I make darke for thee, and bring g darknes vpon thy lande, sayth the Lord God.

g By this maner of speech is ment the great sorow that shal be for the slaughter of the King and his people.

9 I wil also trouble the hearts of many people, when I shal bring thy destruction among the nations, *and* vpon the countries which thou hast not knowen.

10 Yea, I will make many people amased at thee, and their Kings shalbe astonished with feare for thee, when I shal make my sword to glitter against their faces, and they shalbe afraide at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the King of Babel shal come vpon thee.

12 By the swords of the mighty wil I cause thy multitude to fal: they all shalbe terrible nations, and they shal destroy the h pompe of Egypt, and all the multitude thereof shalbe consumed.

h This came to passe in lesse then foure yeeres after this prophecie.

13 I wil destroy also all the beasts therof from the great water sides, neither shal the foote of man trouble them any more, nor the hooues of beast trouble them.

14 Then wil I make i their waters deepe, and cause their riuers to runne like oyle, saith the Lord God.

i To wit, of the Caldeans thine enemies, which shal quietly enioy all thy commodities.

15 When I shal make the land of Egypt desolate, and the countrey with all that is therein, shall be laid waste: when I shal smite al the which dwell therein, then shal they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shal lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also in the fifteenth *day* of the moneth, came the worde of the Lorde vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

Egypt, and [k] cast them downe, *euen* them and the
daughters of the mightie nations vnto the nether
partes of the earth, with them that goe downe in-
to the pit.
19 Whome doest thou passe [l] in beautie? goe
downe and sleepe with the vncircumcised.
20 They shall fall in the middes of them that
are slaine by the sword: [m] shee is deliuered to the
sword: draw her downe, and all her multitude.
21 The most mightie & strong shall speake to
[n] him out of the mids of hel with them that helpe
her: they are gone downe *and* sleepe with the vn-
circumcised that be slaine by the sworde.
22 Asshur is there and all his companie: their
graues are about him: all they are slaine *and* fallen
by the sworde.
23 Whose graues are made in the side of the
pit, and his multitude are round about his graue:
all they are slaine *and* fallen by the sworde, which
caused feare *to be* in the land of the liuing.
24 There *is* [o] Elam and all his multitude round
about his graue: al they are slaine *and* fallen by the
sword which are gone downe with the vncircum-
cised into the nether parts of the earth, which cau-
sed themselues to be feared in the land of the [p] li-
uing, yet haue they borne their shame with them
that are gone downe to the pit.
25 They haue made his bed in the mids of the
slaine with al his multitude: their graues *are* round
about him: all these vncircumcised are slaine by the
sworde: though they haue caused their feare in the
land of the liuing, yet haue they borne their shame
with them that goe downe to the pitte: they are
laide in the middes of them, that be slaine.
26 There *is* [q] Meshech, Tubal, & all their mul-
titude, their graues *are* round about them: all these
vncircumcised were slaine by the sworde, though
they caused their feare *to be* in the land of ẏ liuing.
27 And they shal not lie ẇ the valiant [r] of the
vncircumcised, ẏ are fallen, which are gone downe
to the graue, with their weapons of warre, & haue
laide their swordes vnder their heads, but their ini-
quitie shalbe vpon their bones: because *they were*
the feare of the mighty in the land of the liuing.
28 Yea, thou shalt be broken in the middes of
the vncircumcised, and lie with them that are
slaine by the sworde.
29 There *is* Edom, his Kings, and all his prin-
ces, which with their strength are laied by them
that were slaine by the sworde: they shall sleepe
with the vncircumcised, and with them that goe
downe to the pit.
30 There *be* al the princes of the [s] North, with
all the Zidonians, which are gone downe with the
slaine, with their feare: they are ashamed of their
strength, and the vncircumcised sleepe with them
that be slaine by the sword, and beare their shame
with them that goe downe to the pit.
31 Pharaoh shall see them, and hee shall bee
[t] comforted ouer all his multitude: Pharaoh, and
all his armie *shall be* slaine by the sword, saith the
Lord God.
32 For I haue caused my [u] feare *to be* in the
lande of the liuing: and he shal be laid in the mids
of the vncircumcised with them, that are slaine
by the sword, *euen* Pharaoh and all his multitude,
sayth the Lord God.

k That is, prophecie, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, reade Iere. 1. 10.
l Haue not other kingdomes, more beautifull then thou, perished?
m That is, Egypt.
n To make the matter more sensible, he bringeth in Pharaoh whome ẏ dead shall meete and maruaile at him, read Isa. 14. 9.
o Meaning, the Persians.
p Whom in this life all the worlde feared.
q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.
r Which died not by cruell death, but by the course of nature, and are honourably buried with their coate-armour and signes of honour.
s The Kings of Babylon.
t As the wicked reioyce when they see others partakers of their miseries.
u I wil make the Egyptians afraide of mee, as they caused others to feare them.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 He strengtheneth them that despaire, and holdeneth them with the promes of mercie. 30 The worde of the Lorde against the mockers of the Prophet.

Againe, the woorde of the Lorde came vnto
me, saying,
2 Sonne of man, speake to the children of
thy people, and say vnto them, When I bring the
sworde vpon a lande, if the people of the lande
take a man ‖ from among them, and make him
their [a] watchman,
3 If when he seeth the sworde come vpon
ẏ land, he blow the trumpet, & warne the people,
4 Then hee that heareth the sounde of the
trumpet, and will not bee warned, if the sworde
come, and take him away, his blood shall be vpon
his owne head.
5 For he heard the sound of the trumpet, and
would not bee admonished: *therefore* his blood
shall be vpon him: but he that receiueth warning,
shall saue his life.
6 But if the watchman see the sworde come,
and blowe not the trumpet, and the people be not
warned: if the sworde come, and take any person
from among them, he is taken away for his [b] ini-
quitie, but his blood will I require at the watch-
mans hande.
7 * So thou, O sonne of man, I haue made
thee a watchman vnto the house of Israel: there-
fore thou shalt heare the woorde at my [c] mouth,
and admonish them from me.
8 When I shall say vnto the wicked, O wic-
ked man, thou shalt die the death, if thou doest
not speake, and admonish the wicked of his way,
that wicked man shall die for his iniquitie, but his
blood will I [d] require at thine hand.
9 Neuerthelesse, If thou warne the wicked of
his way, to turne from it, if he doe not turne from
his way, he shall die for his iniquitie, but thou hast
deliuered thy soule.
10 Therefore, O thou sonne of man, speake
vnto the house of Israel, Thus yee speake and say,
If our transgressions and our sinnes *bee* vpon vs,
and wee are consumed because of them, [e] howe
should we then liue?
11 Say vnto them, As I liue, sayeth the Lorde
God, [f] I desire not the death of the wicked, but
that the wicked turne from his way and liue: turne
you, turne you from your euill wayes, for why will
ye die, O ye house of Israel?
12 Therefore thou sonne of man, say vnto
the children of thy people, The [g] righteousnesse
of the righteous shall not deliuer him in the day
of his transgression, nor the wickednesse of the
wicked *shall cause* him to fall therein, in the day
that hee returneth from his wickednesse, neither
shall the righteous liue for *his righteousnesse* in the
day that he sinneth.
13 When I shal say vnto the righteous, that he
shall surely liue, if he trust to his owne righteous-
nes, and commit iniquitie, all his righteousnes shal
be no more remembred, but for his iniquitie that
he hath committed, he shall die for the same.
14 Againe when I shall say vnto the wicked,
thou shalt die the death, if he turne from his sinne,
and doe that which is lawfull and [h] right,
15 *To wit*, if the wicked restore the pledge,
and giue againe that he had robbed, *and* walke in
the statutes of life, without committing iniquitie,
he shall surely liue, *and* not die.
16 None of his sinnes that he hath cōmitted,
shalbe mentioned vnto him: *because* he hath done
that,

‖ Or, of their coastes.
a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.
b Signifying that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blowe the trumpet, and then he will not obey, he shall deserue double punishment.
* Chap. 3. 17.
c Which teacheth that he that receiueth not his charge at the Lords mouth, is a spie, and not a true watchman.
d The watchman must answere for the blood of all ẏ perish through his negligence.
e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies & murmure.
f Reade Chap. 18. 23.
g Reade of this righteousnesse, Chap. 18. 22, 24.
h Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednes, & yet declare not themselues such by their fruits, that is, in obeying Gods cōmandements and by godly life.

that, which is lawfull, and right, he shal surely liue.
17 Yet the children of thy people say, * The
way of the Lord is not equall: but their owne way
is vnequall.
18 When the righteous turneth from his righ-
teousnesse, and committeth iniquitie, he shall euen
die thereby.
19 But if the wicked returne from his wicked-
nesse, and doe that which is lawfull and right, hee
shall liue thereby.
20 Yet ye say, The way of the Lorde is not e-
quall. O ye house of Israel, I will iudge you euery
one after his wayes.
21 Also in the twelfth yere of [i] our captiuitie,
in the tenth *moneth*, *and* in the fift *day* of the mo-
neth, one that had escaped out of Ierusalem, came
vnto me, and said, The citie is smitten.
22 Now the [k] hand of the Lord had bene vpon
me in ye euening afore hee that had escaped, came,
and had opened my mouth vntill he came to me
in the morning: and when hee had opened my
[l] mouth, I was no more dumme.
23 Againe the worde of the Lorde came vnto
me, and saide,
24 Sonne of man, these that dwel in the deso-
late places of the land of Israel, talke and say, [m] A-
braham was but one, and hee possessed the land:
but we are many, *therefore* the lande shalbe giuen
vs in possession.
25 Wherefore say vnto them, Thus sayth the
Lorde God, Yee eate with the [n] blood, and lift vp
your eyes towarde your idoles, and sheade blood:
should ye then possesse the land?
26 Ye leane vpon your [o] swordes: ye worke a-
bomination, and yee defile euery one his neigh-
bours wife: should ye then possesse the land?
27 Say thus vnto them, Thus saith the Lorde
God, As I liue, so surely they that are in the deso-
late places, shall fall by the sword: and him that is
in the open field, will I giue vnto the beastes to be
deuoured: and they that be in the forts and in the
caues, shall die of the pestilence.
28 For I wil lay the lande desolate and waste,
and the * pompe of her strength shall cease: and
the moûtaines of Israel shalbe desolate, and none
shall passe through.
29 Then shall they know that I am the Lord,
whẽ I haue laid the land desolate & waste, because
of all their abominations, yt they haue committed.
30 Also thou sonne of man, the children of thy
people that [p] talke of thee by the walles and in the
dores of houses, and speake one to another, euery
one to his brother, saying, Come, I pray you, and
heare what is the word that commeth from ye Lord.
31 For they come vnto thee, as the people *v-
seth* to come: and my people sit before thee, and
heare thy wordes, but they will not doe them: for
with their mouthes they make [q] iestes, *and* their
heart goeth after their couetousnesse.
32 And loe, thou art vnto them, as a ‖ iesting
song of one that hath a pleasant voyce, and can
sing well: for they heare thy woordes, but they
doe them not.
33 And when this commeth to passe (*for* loe,
it will come) then shall they know, that a Prophet
hath bene among them.

* Chap. 18. 25.

i When the Prophet was led away captiue with Ieconiah.

k I was indued with the Spirite of prophecie, Chap. 8. 2.

l Whereby is signified that the ministers of God cannot speake till God giue them courage and open their mouthes, Chap. 24. 27. & 29. 21. Eph. 6. 19.

m Thus the wicked thinke themselues more worthy to enioy Gods promises then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they woulde not be bound to him.

n Contrary to the Law, Leuit. 17. 14.

o As they that are ready still to shead blood.

* Chap. 7. 24. & 24. 21. & 30. 6, 7.

p In derision.

q This declareth that we ought to heare Gods worde with such zeale & affection, that we should in al points obey it, els we abuse the worde to our owne condemnation, and make of his ministers as though they were iests to serue mens foolish fantasies.

‖ *Or, pleasant, and loue song.*

CHAP. XXXIIII.

2 Against the shepheards that despise the flocke of Christ, and seeke their owne gaine. 7 The Lord sayth that he will visite his dispersed flocke, and gather them together. 23 Hee promiseth the true shepheard Christ, and with him peace.

And the woorde of the Lorde came vnto me,
saying,
2 Sonne of man, prophecie against the shep-
herds of Israel, prophecie & say vnto them, Thus
sayth the Lord God vnto the shepheards, * Wo *be*
vnto the [a] shepheards of Israel, that feede them
selues: should not the shepherds feede the flockes?
3 Yee eate the [b] fat, and yee clothe you with
the wooll: yee kill them that are fed, but ye feede
not the sheepe.
4 The [c] weake haue ye not strengthened: the
sicke haue yee not healed, neither haue ye bounde
vp the broken, nor brought againe that which
was driuen away, neither haue yee sought yt which
was lost, but with crueltie, and with rigour haue
yee ruled them.
5 And they were scattered without a shep-
herde: and when they were dispersed, they were
[d] deuoured of all the beastes of the fielde.
6 My sheepe wandred through all the moun-
taines, and vpon euery hie hill: yea, my flocke was
scattered through all the earth, and none did seeke
or search *after them.*
7 Therefore ye shepherds, heare the worde of
the Lorde.
8 As I liue, saith the Lorde God, surely be-
cause my flocke was spoyled, and my sheepe were
deuoured of all the beasts of the fielde, hauing no
shepherde, neither did my shepherdes seeke my
sheepe, but the shepherdes fedde them selues, and
fedde not my sheepe,
9 Therefore, heare ye the worde of the Lord,
O ye shepheards.
10 Thus saith the Lorde God, Behold, I *come*
against the shepheards, and will require my sheepe
at their hands, and cause them to cease from fee-
ding the sheepe: neither shall the shepheards feede
them selues any more: for I will deliuer my sheepe
from [e] their mouthes, and they shall no more de-
uoure them.
11 For thus sayth the Lorde God, Beholde, I
will search my sheepe, and seeke them out.
12 As a shepherd searcheth out his flocke, when
he hath bene among his sheepe that are scattered,
so wil I seeke out my sheepe and will deliuer them
out of all places, where they haue bene scattered
in [f] the cloudie and darke day,
13 And I will bring them out from the peo-
ple, and gather them from the countreis, and will
bring them to their owne lande, and feede them
vpon the mountaines of Israel, by the riuers, and
in all the inhabited places of the countrey.
14 I will feede them in a good pasture, and
vpon the hie mountaines of Israel shall their folde
be: there shall they lie in a good folde, and in fat
pasture shall they feede vpon the mountaines of
Israel.
15 I will feede my sheepe, and bring them to
their rest, sayth the Lord God.
16 I will seeke that which was lost, and bring
againe that which was driuen away, and wil binde
vp that which was broken, and will strengthen
the weake: but I wil destroy the fat & the [g] strong,
and I will feede them with [h] iudgement.
17 Also you my sheepe, Thus sayth the Lorde
God, behold, I iudge betweene sheepe, & sheepe,
betweene the rammes and the goates.
18 Seemeth it a small thing vnto you to haue
eaten vp the good [i] pasture, but yee must treade
downe wt your feete the residue of your pasture?
and

* Iere. 23. 1.

a By the shepheards he meaneth the King, the magistrates, Priests, and Prophets.

b Ye seeke to enrich your selues by their commodities, and so spoyle their riches and substance.

c He describeth the office & duetie of a good pastor, who ought to loue and succour his flocke and not to be cruel toward them.

d For lacke of good gouernment and doctrine they perished.

e By destroying the couetous hirelings and restoring true shepherdes, whereof we haue a signe so oft as God sendeth true preachers who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his worde.

f In the day of their affliction and miserie: and this promes is to comfort the Church in all dangers.

g Meaning, such as lift vp themselues aboue their brethren, & thinke they haue no neede to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to either, as they deserue.

i By good pasture and deepe waters is meant the pure worde of God and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

and to haue drunke of the deepe waters, but yee
must trouble the residue with your feete?
19 And my sheepe eate that which yee haue
troden with your feete, and drinke that which yee
haue troubled with your feete.
20 Therefore thus saieth the Lorde God vnto
them, Behold, I, *euen* I wil iudge betweene the fat
sheepe and the leane sheepe.
21 Because ye haue thrust with side and with
shoulder, & pusht all the weake with your hornes,
till ye haue scattered them abroade,
22 Therefore wil I helpe my sheepe, and they
shall no more be spoyled, & I wil iudge betweene
sheepe and sheepe.
23 And I wil set vp a shepherd ouer them, and
he shal feede them, *euen* my seruant [k] Dauid, hee
shall feede them, and he shalbe their shepherd.

k Meaning, Christ, of whom Dauid was a figure, Iere. 30.9, hose. 3.5.

24 And I the Lord wil be their God, and my
seruant Dauid *shalbe* the prince amōg them. I the
Lord haue spoken it.
25 And I wil make with them a couenant of
peace, and wil cause the euil beastes to cease out
of the land: and they shal [l] dwell safely in the wil-
dernes, and sleepe in the woods.

l This declareth, that vnder Christ the flocke should be truely deliuered from sinne, and hell, & so be safely preserued in the church where they should neuer perish.

26 And I wil set them, *as* a blessing, euen roūd
about my mountaine: and I will cause raine to
come downe in due season, and there shalbe raine
of blessing.
27 And the [m] tree of the fielde shal yeelde her
fruite, and the earth shall giue her fruite, and they
shalbe safe in their land, and shal know that I am
the Lord, when I haue broken the cordes of their
yoke, & deliuered them out of the handes of those
that serued themselues of them.

m The fruites of Gods grace shall appeare in great aboundance in his Church.

28 And they shal no more be spoyled of the
heathen, neither shall the beastes of the land de-
uoure them, but they shal dwell safely and none
shall make them afrayd.
29 And I will raise vp for them a [n] plant of re-
noume, and they shall be no more consumed with
hunger in the land, neither beare the reproche of
the heathen any more.

n That is, the rod that shal come out of the roote of Ishai. Isa. 11.1.

30 Thus shall they vnderstande, that I the
Lorde their God am with them, and that they,
euen the house of Israel, are my people, sayth the
Lord God.
31 And yee my sheepe, the sheepe of my pa-
sture are men, *and* I am your God, saith the Lord
God.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lorde.

Moreouer the worde of the Lorde came vnto
me, saying,
2 Sonne of man, Set thy face against mount
[a] Seir, and prophecie against it,

a Where the Idumeans dwelt.

3 And say vnto it, Thus saith the Lorde God,
Behold, O mount Seir, I *come* against thee, and I
will stretch out mine hand against thee, and I will
make thee desolate and waste.
4 I wil lay the cities waste, and thou shalt be
desolate, & thou shalt knowe that I am the Lord.
5 Because thou hast had a perpetuall hatred
and hast put the children of Israel to flight by the
force of the sword in the time of their calamitie,
when *their* [b] iniquitie had an ende,
6 Therefore as I liue, saith the Lorde God, I
wil prepare thee vnto blood, and blood shall pur-
sue thee: except thou [c] hate blood, euen blood
shal pursue thee.

b When by their punishment I called them from their iniquitie.
c Except thou repent thy former crueltie.

7 Thus wil I make mount Seir desolate and
waste, and cut off from it him that passeth out and
him that returneth.
8 And I will fill his mountaines with his
slaine men: in thine hilles, and in thy valleys and
in all thy riuers shal they fall, that are slaine with
the sworde.
9 I wil make thee perpetuall desolations, and
thy cities shal not [d] returne, and yee shal knowe
that I am the Lord.
10 Because thou hast said, [e] These two nations,
and these two countreys shalbe mine, and we will
possesse them (seeing the Lord was [f] there)
11 Therefore as I liue, saith the Lorde God, I
wil euen do according to thy [g] wrath, and accor-
ding to thine indignation which thou hast vsed in
thine hatred against them: and I wil make my selfe
knowen among [h] them whē I haue iudged thee.
12 And thou shalt know, that I the Lord haue
heard all thy blasphemies which thou hast spoken
against the mountaines of Israel, saying, They lye
waste, they are giuen vs to be deuoured.
13 Thus with your mouthes ye haue boasted
against me, & haue multiplied your wordes against
me: I haue heard *them*.
14 Thus saith the Lorde God, So shal all the
world reioyce *when* I shal make thee desolate.
15 As thou diddest reioyce at the inheritance
of the house of Israel, because it was desolate, so
will I doe vnto thee: thou shalt be desolate, O
mount Seir, and all Idumea wholly, and they shall
know, that I am the Lord.

d To wit, to their former estate.
e Meaning Israel and Iudah.
f And so by fighting against Gods people, they should goe about to put him out of his owne possessiō.
g As thou hast done cruelly, so shalt thou be cruelly handled.
h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, & so prayse his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

CHAP. XXXVI.

2 Hee promiseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deseruings. 26 God renueth our hearts, that we may walke in his commaundements.

Also thou sonne of man, prophecie vnto the
* mountaines of Israel, & say, Ye mountaines
of Israel, heare the worde of the Lord.

* Chap. 6.2.

2 Thus saith the Lord God, because the [a] ene-
mie hath saide against you, Aha, euen the [b] hye
places of the world are ours in possession,
3 Therefore prophecie, & say, Thus sayth the
Lorde God, Because that they haue made you de-
solate, & swallowed you vp on euery side, that yee
might be a possession vnto the residue of the hea-
then, & ye are come vnto the lippes and [c] tongues
of men, and vnto the of the reproch people,

a That is, the Idumean.
b That is, Ierusalem, which for Gods promises was the chiefest of all the worlde.
c Ye are made a matter of talke & derision to all the worlde.

4 Therefore yee mountaines of Israel, heare
the worde of the Lord God, Thus sayth the Lord
God to the mountaines & to the hilles, to the ri-
uers, and to the valleys, and to the waste, *and* de-
solate places, and to the cities that are forsaken:
which are spoyled and had in derision of the resi-
due of the heathen that are round about.
5 Therefore thus saith the Lorde God, Surely
in the fire of mine indignation haue I spoken a-
gainst the residue of the heathen, and against all
Idumea, which [d] haue taken my lande for their
possession, with the ioy of all *their* heart, *and* with
despitefull mindes to cast it out for a praye.

d They appointed with themselues to haue it, & therefore came with Nebuchad-nezzar against Ierusalem for this purpose.

6 Prophecie therefore vpon the land of Israel,
and say vnto the mountaines, and to the hilles, to
the riuers, & to the valleys, Thus sayth the Lorde
God, Beholde, I haue spoken in mine indignation,
and in my wrath, because yee haue suffered the
[e] shame of the heathen,
7 Therefore thus saith the Lord God, I haue
[f] lifted vp mine hand, surely the heathen that are

e Because ye haue bene a laughing stocke vnto them.
f By making a solemne othe, reade Chap. 20.5.

about you shal beare their shame.
8 But you, O mountaines of Israel, yee shall
g shoote foorth your branches, and bring foorth
your fruite to my people of Israel: for they are
ready to come.
9 For behold, I *come* vnto you, and I wil turne
vnto you, and ye shalbe tilled and sowen.
10 And I wil multiply the men vpon you, *euen*
all the house of Israel wholly, & the cities shall be
inhabited, and the desolate places shalbe builded.
11 And I wil multiplie vpon you man and beast,
and they shal encrease, and bring fruite, and I will
cause you to dwell after your olde estate, & I will
bestowe benefites vpon you more then h at the
first, and ye shall know that I am the Lord.
12 Yea, I wil cause men to walke vpon i you,
euen my people Israel, and they shall possesse
‖ you, and ye shalbe their inheritance, and ye shall
no more henceforth depriue them *of men*.
13 Thus saith the Lord God, Because they say
vnto you, Thou k *land* deuourest vp men, and hast
bene a waster of thy people,
14 Therefore thou shalt deuoure men no
more, neither waste thy people henceforth, saieth
the Lord God,
15 Neither wil I cause men to heare in thee
the shame of the heathen any more, neither shalt
thou beare the reproche of the people any more,
neither shalt cause thy folke to fall any more, saith
the Lord God.
16 ¶ Moreouer the worde of the Lorde came
vnto me, saying,
17 Sonne of man, when the house of Israel
dwelt in their owne land, they defiled it by their
owne wayes, & by their deedes: their way was be-
fore me as the filthinesse of the menstruous.
18 Wherefore I powred my wrath vpon them,
for the blood that they had shed in the land, and
for their idoles, *wherewith* they had polluted it.
19 And I scattered them among the heathen,
and they were dispersed through the countries *for*
according to their wayes, and according to their
deedes, I iudged them.
20 * And when they entred vnto the heathen,
whither they went, they polluted mine holy
Name, when they sayde of them, These are the
people of the Lord, and are gone out of his land.
21 But I fauoured mine holy l Name which
the house of Israel had polluted among the hea-
then, whither they went.
22 Therefore say vnto the house of Israel, Thus
saith the Lord God, I doe not this for your sakes,
O house of Israel, but for mine m holy Names sake,
which yee polluted among the heathen whither
ye went.
23 And I wil sanctifie my great Name, which
was polluted among the heathen, among whome
you haue polluted it, and the heathen shall know
that I am the Lord, saith the Lord God, when I
shalbe sanctified in you before ‖ their eyes.
24 For I wil take you from among the hea-
then, and gather you out of all countries, and will
bring you into your owne land.
25 Then wil I powre cleane n water vpon you,
and ye shalbe cleane: *yea*, from all your filthines,
and from all your idoles wil I clense you.
26 * A newe heart also will I giue you, and a
newe spirit wil I put within you, and I wil take a-
way the stonie heart out of your body, and I will
giue you an heart of flesh.

g God declareth his mercies and goodnes toward his Church, who stil preserueth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

‖ Or, thee.

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

* Isa. 52.5. rom. 2.24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffred my Church to perish.

m This excludeth from man al dignitie, & meane to deserue any thing by, seeing that God referreth ẏ whole to himselfe, & that onely for the glory of his holy Name.

‖ Or, your.

n That is his Spirit whereby he reformeth the heart and regenerateth his, Isa. 44.3.

* Iere. 32.39. chap. 11.19.

27 And I will put my spirite within you, and
cause you to walke in my statutes, and yee shall
keepe my iudgements and doe them.
28 And ye shall dwell in the land, that I gaue
to your fathers, and ye shalbe my people, & I will
be your God.
29 I will also deliuer you from all your filthi-
nesse, and I wil call for o corne, and wil increase it,
and lay no famine vpon you.
30 For I wil multiplie the fruite of the trees,
and the increase of the fielde, that ye shal beare no
more the reproch of famine among the heathen.
31 Then shal ye remember your owne wicked
wayes, & your deedes that were not good, & shall
iudge your selues worthie to haue bene p destroy-
ed for your iniquities, and for your abominations.
32 Be it knowen vnto you that I doe not this
for your sakes, sayth the Lord God: *therefore*, O ye
house of Israel, be ashamed, and confounded for
your owne wayes.
33 Thus saith the Lord God, What time as I
shall haue clensed you from all your iniquities, I
will cause *you* to dwell in the cities, & the desolate
places shalbe builded.
34 And the desolate land shalbe tilled, where-
as it lay waste in the sight of all that passed by.
35 For they sayd, This waste land was like the
garden of Eden, and these waste and desolate and
ruinous cities were strong, *and* were inhabited.
36 Then the residue of the heathen that are
left round about you, shal q know that I the Lord
build the ruinous places, *and* plant the desolate
places: I the Lord haue spoken it, and wil doe it.
37 Thus saith the Lord God, I wil yet for this
be sought of ẏ house of Israel, to performe it vnto
them: I wil encrease them with men like a flocke.
36 As the holy flocke, as the flocke of Ierusa-
lem in their solemne feastes, so shall the desolate
cities be filled with flockes of men, and they shall
know, that I am the Lord.

o Vnder the abundance of temporall benefites hee concludeth the spirituall graces.

p Ye shal come to true repentance, & thinke your selues vnworthy to be of the nomber of Gods creatures for your ingratitude against him.

q Hee declareth that it ought not to be referred to the soyle or plentifulnes of the earth that any countrey is rich, & abundant, but onely to Gods mercies, as his plagues, and curses declare, when he maketh it barren.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people, being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon me, & caryed
me out in ẏ spirit of the Lord, & set me downe
in ẏ mids of the ‖ fielde, which was full of a bones.
2 And he led me round about by them, and
beholde, there *were* very many in the open fielde,
and lo, *they were* very drie.
3 And he sayde vnto me, Sonne of man, can
these bones liue? And I answered, O Lorde God,
thou knowest.
4 Againe he sayde vnto me, Prophecie vpon
these bones and say vnto them, O ye dry bones,
heare the worde of the Lord.
5 Thus saith the Lord God vnto these bones,
Behold, I will cause breath to enter into you, and
ye shall liue.
6 And I will lay sinewes vpon you, and make
flesh growe vpon you, & couer you with skinne,
and put breath in you, that ye may liue, and yee
shall know that I am the Lord.
7 So I prophecied, as I was commanded: and
as I prophecied, there was a noyse, and beholde,
there was a shaking, & the bones came together,
bone to his bone.
8 And when I beheld, loe, the sinewes, & the
flesh grewe vpon them, and aboue, the skinne co-
uered them, but there was no breath in them.
9 Then sayd he vnto me, Prophecie vnto the
winde:

‖ Or, valley.

a He sheweth by a great miracle, that God hath power, & also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, & bodies, and raise them vp againe.

winde: prophecie, sonne of man, and say to the
winde, Thus sayth the Lord God, Come from the
foure [b] windes, O breath, and breathe vpon these
slaine, that they may liue.

b Signifying, all parts whereas the Israelites were scattered: that is, the faithfull shall be brought to y^e same vnitie of spirit, and doctrine, whereso-euer they are scattered through the world.

10 So I prophecied as hee had commanded
me: and the breath came into them, and they li-
ued, and stood vp vpon their feete, an exceeding
great armie.
11 Then he sayd vnto me, Sonne of man, these
bones are the whole house of Israel. Behold, they
say, Our bones are dried, and our hope is gone, and
we are cleane cut off.
12 Therefore prophecie, and say vnto them,
Thus sayth the Lord God, Beholde, my people, I
will open your graues, and cause you to come vp
out of your sepulchres, and bring you into the
lande of Israel,
13 And yee shall knowe that I am the Lorde,
[c] when I haue opened your graues, O my people,
and brought you vp out of your sepulchres,

c That is, when I haue brought you out of those places, and townes where you are captiues.

14 And shall put my Spirit in you, and ye shal
liue, and I shall place you in your owne land: then
yee shall knowe that I the Lorde haue spoken it,
and performed it, sayth the Lord.
15 ¶ The word of the Lord came againe vnto
me, saying,
16 Moreouer thou sonne of man, take thee a
piece of wood, and write vpon it, Vnto Iudah, and
to the children of Israel his companions: then take
[d] another *piece* of wood, and write vpon it, Vnto
Ioseph the tree of Ephraim, and to al the house of
Israel his companions.

d Which signifieth the ioyning together of y^e two houses of Israel, and Iudah.

17 And thou shalt ioyne thē one to another
into one tree, & they shalbe as one in thine hand.
18 And when the children of thy people shall
speake vnto thee, saying, Wilt thou not shewe vs
what thou meanest by these?
19 Thou shalt answere them, Thus sayth the
Lord God, Behold, I will take the tree [e] of Ioseph,
which is in the hande of Ephraim, and the tribes
of Israel his fellowes, and will put them with him,
euen with the tree of Iudah, and make them one
tree, and they shall be one in mine hand.

e That is, y^e house of Israel.

20 And the *pieces* of wood, whereon thou wri-
test, shalbe in thine hand, in their sight.
21 And say vnto them, Thus saith the Lorde
God, Beholde, I will take the children of Israel
from among the heathen, whither they be gone,
and will gather them on euery side, & bring them
into their owne land.
22 And I will make them one people in the
lande, vpon the mountaines of Israel, * and one
king shalbe king to them all: and they shalbe no
more two peoples, neither bee deuided any more
henceforth into two kingdomes.

* Iohn 10.16.

23 Neither shall they bee polluted any more
with their idols, nor with their abominations, nor
with any of their transgressions: but I will saue
them out of all their dwelling places, wherein they
haue sinned, and will clense them: so shall they be
my people, and I will be their God.
24 And Dauid my * seruant *shal be* king ouer
them, and they all shall haue one shepheard: they
shall also walke in my iudgements, and obserue
my statutes, and doe them.

* Isa. 40. 11. Iere. 23. 5. chap. 34. 23. Dan. 9. 24.

25 And they shall dwell in the [f] lande, that I
haue giuen vnto Iaakob my seruant, where your
fathers haue dwelt, and they shal dwel therein, e-
uen they, and their sonnes, and their sonnes sonnes
for euer, and my seruant Dauid *shall be* their
prince for euer.

f Meaning, that the elect by Christ shal dwell in y^e heauen. by Ierusalē, which is meant by the land of Canaan.

26 Moreouer, I will make * a couenant of
peace with them: it shall be an euerlasting coue-
nant with them, and I will place them, and multi-
ply them, and will set my Sanctuary among them
for euermore.

* Psal. 109. 4. and 116. 2.

27 My tabernacle also shalbe with them: yea,
I will be their God, and they shall be my people.
28 Thus the heathen shall knowe, that I the
Lord doe sanctifie Israel, when my Sanctuarie shal
be among them for euermore.

CHAP. XXXVIII.

2 He prophecieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

AND the worde of the Lorde came vnto mee,
saying,
2 Sonne of man, set thy face against [a] Gog,
and against the lande of Magog, the chiefe
prince of Meshech and Tubal, and prophecie a-
gainst him,

a Which was a people that came of Magog y^e sonne of Iaphet, Gen. 10. 2. Magog also here signifieth a certaine countrey, so that by these two countries, which had the gouernment of Grecia & Italie, he meaneth the principall enemies of y^e Church, Reue. 20. 8.

3 And say, Thus sayth the Lord God, Behold,
I *come* against thee, O Gog the chiefe prince of
Meshech and Tubal.
4 And I will destroy thee, & put hookes in thy
chawes, and I will bring thee forth, and all thine
host *both* horses, and horsemen, all clothed with al
sorts of *armour, euē* a great multitude with buck-
lers, and shieldes, all [b] handling swordes.

b He sheweth that the enemies should bend themselues against the Church, but it should be to their destruction.

5 They of [c] Paras, of Cush, & Phut with them,
euen all they *that beare* shielde and helmet.

c The Persians, Ethiopians, and men of Africa.

6 [d] Gomer and all his bands, *and* the house of
Togarmah of the North quarters, & al his bands,
and much people with thee.

d Gomer was Iaphets sonne and Togarmah y^e sonne of Gomer, & are thought to be they that inhabite Asia minor.

7 Prepare thy selfe, & [e] make thee ready, *both*
thou, and all thy multitude, that are assembled vn-
to thee, and be thou their safegard.

e Signifying, that all the people of the world should assemble thē selues against the Church and Christ their head.

8 After many dayes thou shalt bee visited: *for*
in the latter yeeres thou shalt come into the land,
that hath bene destroyed with the sworde, and is
gathered out of many people vpon the moun-
taines of Israel, which haue long lien waste: yet
‖ they haue bene brought out of the people, and
they shall dwell all safe.

‖ *Or, it: meaning, the land of Israel.*

9 Thou shalt ascende and come vp like a tem-
pest, *and* shalt be like a cloude to couer the land,
both thou, and all thy bandes, and many people
with thee.
10 Thus saith the Lorde God, Euen at y^e same
time shall *many* things come into thy minde, and
thou shalt thinke [f] euill thoughts.

f That is, to molest and destroy the Church.

11 And thou shalt say, I will goe vp to the land
that hath no walled townes: [g] I wil goe to them
that are at rest, and dwell in safetie, which dwell
all without walles, and haue neither barres nor
gates,

g Meaning, Israel which had nowe bene destroyed, & was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselues by outward force, as to depend on y^e prouidence and goodnesse of God.

12 *Thinking* to spoyle the pray, and to take a
bootie, to turne thine hande vpon the desolate
places that are nowe inhabited, and vpon the peo-
ple, that are gathered out of the nations which
haue gotten cattell and goods, and dwell in the
middes of the land.
13 Sheba and Dedan, and the marchants of
Tarshish with all the lyons thereof shall say vnto
thee, [h] Art thou come to spoyle the praye? hast
thou gathered thy multitude to take a booty? to
cary away siluer and golde, to take away cattell
and goods, *and* to spoyle a great pray?

h One enemie shal enuie another because euery one shall thinke to haue the spoyle of the Church.

14 Therefore, sonne of man, prophecie, and
saye vnto Gog, Thus sayeth the Lorde God, In
that day when my people of Israel [i] dwelleth safe,

i Shalt not thou spye thine occasion to come against my Church, when they suspect nothing?

shalt thou not knowe it?
15 And come frō thy place out of the North
partes, thou and much people with thee? all *shall*
ride vpon horses, *euen* a great multitude and a
mightie armie.
16 And thou shalt come vp against my people
of Israel, as a cloude to couer the land: thou shalt
be in the k latter dayes, and I will bring thee vp-
on my lande, that the heathen may knowe mee,
when I l shalbe sanctified in thee, O Gog, before
their eyes.
17 Thus sayth the Lord God, Art not thou he,
of whom I haue spoken in olde time, m by ẏ hand
of my seruants the Prophets of Israel which pro-
phecied in those dayes *and* yeeres, that I woulde
bring thee vpon them?
18 At the same time also whē Gog shall come
against the land of Israel, saith the Lord God, my
wrath shall arise in mine anger.
19 For in mine indignation *and* in the fire of
my wrath haue I spoken it: surely at ẏ time there
shalbe a great shaking in the land of Israel,
20 So that the fishes of the sea, and the foules
of the heauen, & the beastes of the field & al that
moue & creepe vpon the earth, and al ẏ men ẏ are
vpon the earth, shal tremble at my presence, & the
mountaines shalbe ouerthrowen, and the n staires
shall fall, and euery wall shall fall to the ground.
21 For I will call for a sworde against him
o throughout all my mountaines, saith the Lorde
God: euery mans sword shalbe against his brother.
22 And I will pleade against him with pesti-
lence, and with blood, and I will cause to raine
vpon him and vpon his bands, and vpon the great
people, that are with him, a sore raine, and haile-
stones, fire, and brimstone.
23 Thus will I be * magnified, and sanctified,
and knowen in the eyes of many nations, & they
shall knowe, that I am the Lord.

k Meaning, in the last age, and from the comming of Christ vnto the end of the world.
l Signifying, that God will be sanctified by mainteining his Church, and destroying his enemies, as Chap. 36.23. and 37.28.
m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to indure all thinges with more patience when they knowe that God hath so ordeined.
n All meanes whereby man shoulde thinke to saue himselse shall fayle, the affliction in those dayes shall be so great, and the enemies destruction shalbe so terrible.
o Against the people of Gog and Magog.
* Chap. 36.23. and 37.28.

CHAP. XXXIX.

1 Hee sheweth the destruction of Gog, and Magog. 11 The graues of Gog and his hoste. 17 They shalbe deuoured of birds and beastes. 23 Wherefore the house of Israel is captiue, 24 Their bringing againe from captiuitie is promised.

THerefore, thou sonne of man, prophecie a-
gainst Gog, and say, Thus sayth the Lorde
God, Behold, I *come* against thee, O Gog, ẏ chiefe
prince of Meshech and Tubal.
2 And I will destroy thee a and leaue but the
sixt part of thee, and will cause thee to come vp
from the North partes and will bring thee vpon
the mountaines of Israel:
3 And I will smite thy bowe out of thy left
hand, and I will cause thine arrowes to fall out of
thy right hand.
4 Thou b shalt fal vpon the mountaines of Is-
rael, and all thy bands and the people, that is with
thee: *for* I will giue thee vnto the birdes *and* to e-
uery feathered foule and beast of the fielde to be
deuoured.
5 Thou shalt fall vpon the open fielde: for I
haue spoken it, sayth the Lorde God.
6 And I will send a fire on Magog, and a-
mong them that dwell safely in the c yles, and
they shall knowe that I am the Lorde.
7 So will I make mine holy Name knowen in
the middes of my people Israel, and I will not suf-
fer them to pollute mine holy Name any more,
and the heathen shall knowe that I am the Lorde,
the holy one of Israel.

a Or, destroy thee with sixe plagues, as Chap. 38.22.
b Meaning, that by the vertue of Gods worde the enemie shalbe destroyed wheresoeuer he assayleth his Church.
c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate.

8 Beholde, d it is come, and it is done, sayeth
the Lorde God: this is the day whereof I haue
spoken.
9 And they that dwell in the cities of Israel,
shall e goe forth, and shall burne & set fire vpon
the weapons, and on the shieldes, and bucklers,
vpon the bowes, and vpon the arrowes, and vpon
the staues *in their* handes, and vpon the speares,
and they shall burne them with fire seuen yeeres.
10 So that they shall bring no wood out of
the fielde, neither cut downe *any* out of the fo-
restes: for they shall burne the weapons with fire,
and they shall robbe those that robbed them, and
spoyle those that spoyled them, sayth the Lorde
God.
11 And at the same time will I giue vnto Gog
f a place there for a burial in Israel, *euen* the val-
ley whereby men go towarde the East part of the
sea: and it shall cause them that passe by, to stoppe
their g noses, and there shall they burie Gog with
all his multitude: and they shall call it the valley
of ‖ Hamon-Gog.
12 h And seuen moneths long shall the house
of Israel be burying of thē, that they may clense
the land.
13 Yea, all the people of the lande shall burie
them, and they shall haue a name when I shall be
glorified, saith the Lord God.
14 And they shall chase out men to goe con-
tinually through the i lande with them that tra-
uaile, to bury those that remaine vpon ẏ grounde,
and clense it: they shall search to the ende of se-
uen moneths.
15 And the trauailers that passe through the
land, if *any* see a mans bone, then shall he set vp a
signe by it, till the buriers haue buried it, in the
valley of Hamon-Gog.
16 And also the name of the citie *shalbe* ‖ Ha-
monah: thus shall they clense the land.
17 And thou sonne of man, thus sayeth the
Lorde God, Speake vnto euery feathered foule,
and to all the beastes of the fielde, Assemble your
selues, and come: k gather your selues on euery
side to my sacrifice: for I do sacrifice a great sacri-
fice for you vpon the mountaines of Israel, that
ye may eate flesh, and drinke blood.
18 Ye shall eate the flesh of the valiant, and
drinke the blood of the princes of the earth, of the
weathers, of the lambes, and of the goates, *and* of
bullockes, *euen* of all fat beastes of Bashan.
19 And ye shall eate fat till you be full, and
drinke blood, till ye be drunken of my sacrifice,
which I haue sacrificed for you.
20 Thus you shalbe filled at my table ẇ hor-
ses and chariots, ẇ valiant men, and with all men
of warre, saith the Lord God.
21 And I wil set my glory among the heathen,
and all the heathen shall see my iudgement, that
I haue executed, and mine hand, which I haue lay-
ed vpon them.
22 So the house of Israel shall knowe, that I
am the Lord their God frō that day and so forth.
23 And the heathen shall knowe, that ẏ house
of Israel went into captiuitie for l their iniquitie,
because they trespassed against me: therefore hid
I my face from them, and gaue them into ẏ hand
of their enemies: so fell they all by the sword.
24 According to their vncleannes, and accor-
ding to their transgressions haue I done vnto thē,
and hid my face from them.

25 There-

d That is, this plague is fully determined in my counsel & cannot be changed.
e After this destruction ẏ church shall haue great peace and tranquilitie, & burne all their weapons because they shall no more feare the enemie: and this is chiefly ment of the accomplishment of Christs kingdome, when by their head Christ all enemies shall be ouercome.
f Which declareth that the enemies shall haue an horrible fall.
g For the stinke of the carkeises.
‖ Or of the multitude of God.
h Meaning, a long time.
i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.
‖ Or, multitude.
k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.
l That the heathen shall knowe that they ouercame not my people by their strength, neither yet by the weaknes of mine arme, but that this was for my peoples sinnes.

25 Therefore thus sayth the Lord God, Nowe wil I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and wil be ielous for mine holy Name,

26 After that they haue borne their shame, & all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies landes, and am * sanctified in them in the sight of many nations,

*Chap.36.23.

28 Then shall they know, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither wil I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, sayth the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the [a] beginning of the yeere, in the tenth *day* of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lorde was vpon mee, and brought me thither.

a The Iewes counted the beginning of the yeere after two sortes: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

2 Into the land of Israel brought hee me by ‖ a diuine vision, & set me vpon a very hie mountaine, whereupon *was* as the building of a citie, toward the South.

‖Or, *visions of God.*

3 And he brought me thither, and beholde, there *was* a [b] man, whose similitude was to looke to, like brasse, with a linnen thread in his hand, and a reede to measure with: and he stoode at the gate.

d Which was an Angel in forme of a man, that came to measure out this building.

4 And the man sayd vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shal shew thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And beholde, *I sawe* a wall on the outside of the house round about: and in the mans hand *was* a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so hee measured the breadth of the building with one reede, and the height with one reede.

6 Then came hee vnto the gate, which looketh toward the East, and went vp the stayres thereof, and measured the ‖ poste of the gate, *which was* one reede broade, and ‖ the other poste of the gate, *which was* one reede broade.

‖*Or, threshold.*
‖*Or, vpper post.*

7 And *euery* chamber was one reede long, & one reede broad, & betweene the chambers *were* fiue cubites: and the post of the gate by the porch of the gate within *was* one reede.

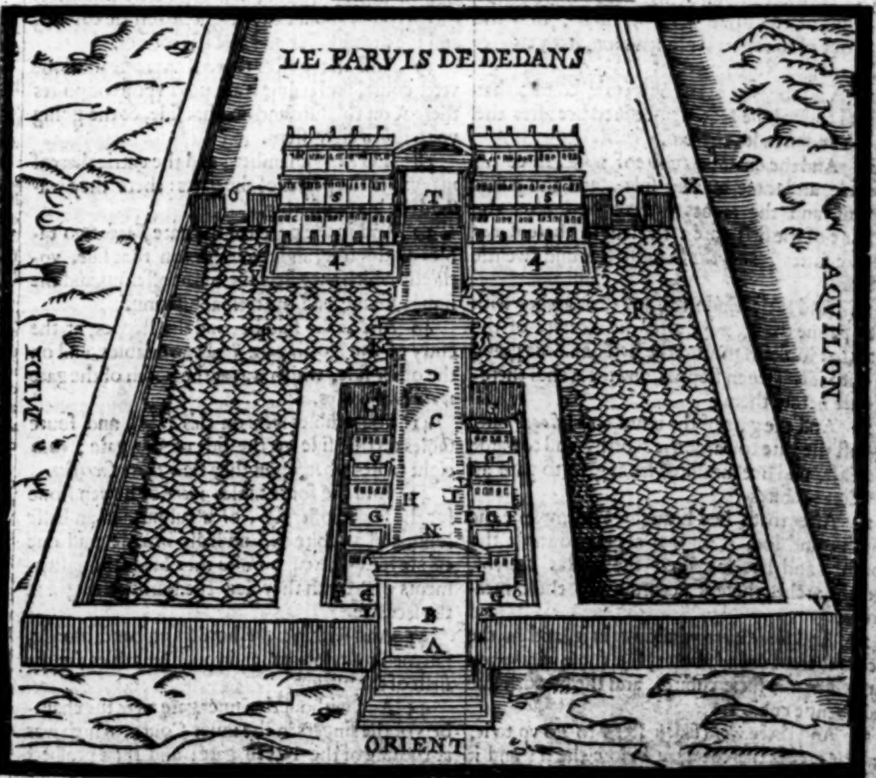
8 Hee measured also the porche of the gate within with one reede.

9 Then measured he the porch of the gate of eight cubites, and the ‖ postes thereof, of two cubites, and the porch of the gate *was* inward.

‖*Or, pentise.*

THE DESCRIPTION OF THE FIGVRE which beginneth, verse 5.

Le Parvis dedans: or, The inner court.



Verse 5. The wall that compasseth about the Temple & the courts, as appeareth in the second and in the great figure.

A B, The thicknesse of the wall was sixe cubites: for so long the reede was.

A C. The height of the wall, which was also sixe cubites: this wall conteined two thousand cubites, that is, on the East side 500.

C H. And on the North side 500.

H I. As much on the South side.

C K. And 500. on the West side.

I K. This wall did separate the Temple from the citie, Chap. 42.20.

Verse 6. This gate in the great figure is marked with D. vnto the which appertaine seuen steppes. E. Thence they goe into the porche where are sixe chambers F. which porch was closed with a wall G.

Verse 7. E F G. The length. The breadth E O G. The space of fiue cubites betweene the chambers, and so much space was on this side, and beyond the chambers G. From the thresholde inwarde to the porch was sixe cubites A B. B C The porch *Verse 9.* C D. The vpper postes. H I The breadth of the valley of the porch. B C. The length of the porch, which was inward.

Vers. 11. L M. the breadth of ẏ gate, & the height A N.
Vers. 12. The space before the chābers as a litle galery O.
Vers. 13. The breadth of the whole porch from the vtmost chamber to the gate 25. cubites P Q.
In the 14 *verse* he speaketh of the vpper postes, or pentises which in all were 60. cubits: for euery chamber had sixe, and the threshold, & lintel of the doore, either 12. K figures.
Vers. 15. A D. The fiftie cubites.
Vers. 17. The outward court R. so called, because it was the outward court in respect of the Temple, as appeareth in ẏ great figure N. but it is the inner court in respect of ẏ porch which hath bene described. S. The thirtie chambers, fifteene on a side. The two litle gates 6. which are by ẏ great gate T.
Vers. 19. The lower gate A which had seuen steps, and the gate within eight. T betweene A T were 100. cubites, and had as much from South to North V X.
Verse 20. This must be considered in the great figure. The outwarde court in respect of the Temple M R. The North side. The porch, S. The court without T. The length of the porch with the chambers as in the East side. V X. The breadth 25. cubites Y Z.
Verse 23. The gate of the inner court B. ouer against the gate of the outward court R and toward the East C an hūdreth cubites R B.
Verse 24. The South gate in the great figure d. The outwarde court e.
Vers. 27. The inner court gate. f An hundreth cubites d f which was the length of a court, and his chambers.

10 And the chambers of the gate Eastwarde, *were* three on this side, and three on that side: they three *were* of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entrie of the gate ten cubites, *and* the height of the gate thirteene cubites.

12 The space also before the chambers *was* one cubite *on this side*, and the space *was* one cubite on that side, and the chambers *were* sixe cubites on this side and sixe cubites on that side.

13 He measured then the gate from the roufe of a chamber to the toppe of the *gate*: the breadth *was* fiue and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the postes of the court, *and* of the gate *had one measure* round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within *were* fiftie cubites.

16 And *there were* narrowe windowes in the chambers, & in their postes within the gate round about, and likewise to the arches: and the windowes *went* rounde about within: and vpon the postes *were* palmetrees.

17 ¶ Then brought hee me into the outwarde court, and loe, *there were* chambers, & a pauement made for the court round about, *and* thirtie chambers *were* vpon the pauement.

18 And the pauement *was* by the side of the gates ouer against the length of the gates, *and* the pauement *was* beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubites Eastward and Northward.

20 And the gate of the outwarde court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof *were*, three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, *were* after the measure of the gate that looketh toward the East, and the going vp vnto it *had* seuen steppes, and the arches thereof *were* before them.

23 And the gate of the inner court *stoode* ouer against the gate towarde the North, and towarde the East, and hee measured from gate to gate an hundreth cubites.

24 After that, hee brought mee towarde the South, and loe, *there was* a gate towarde the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And *there were* windowes in it, and in the arches thereof round about, like those windowes: the height *was* fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seuen steps to go vp to it, and the arches thereof *were* before them: and it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And *there was* a gate in the inner court towarde the South, and hee measured from gate to gate toward the South an hundreth cubites.

28 And he brought me into the inner court by the South gate, and hee measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and *there were* windowes in it, and in the arches thereof rounde about, *it was* fiftie cubites long and fiue and twentie cubites broade.

30 And the arches round about *were* fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof *were* towarde the vtter court, and palme trees *were* vpon the postes thereof, and the going vp to it *had* eight steppes.

32 ¶ Againe he brought me into ẏ inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and *there were* windowes therein, and in the arches thereof rounde about *it was* fiftie cubites long, and fiue and twentie cubites broade.

34 And the arches thereof *were* towarde the vtter court, and palme trees *were* vpon the postes thereof, on this side and on that side, & the going vp to it *had* eight steppes.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and *there were* windowes therin round about: the height *was* fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof on this side, and on that side, & the going vp to it *had* eight steps.

38 And *euery* chamber, and the entrie thereof *was* vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate *stoode* two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespas offering.

40 And at the side beyond the steppes, at the entry of the North gate *stoode* two tables, and on the other side, which was at the porch of the gate *were* two tables.

41 Foure tables *were* on this side, and foure tables on that side by the side of the gate, *euen* eight tables whereupon they slew *their sacrifice*.

42 And the foure tables *were* of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broade, and one cubite hie: whereupon also they layde the instruments wherewith they slew the burnt offring and the sacrifice.

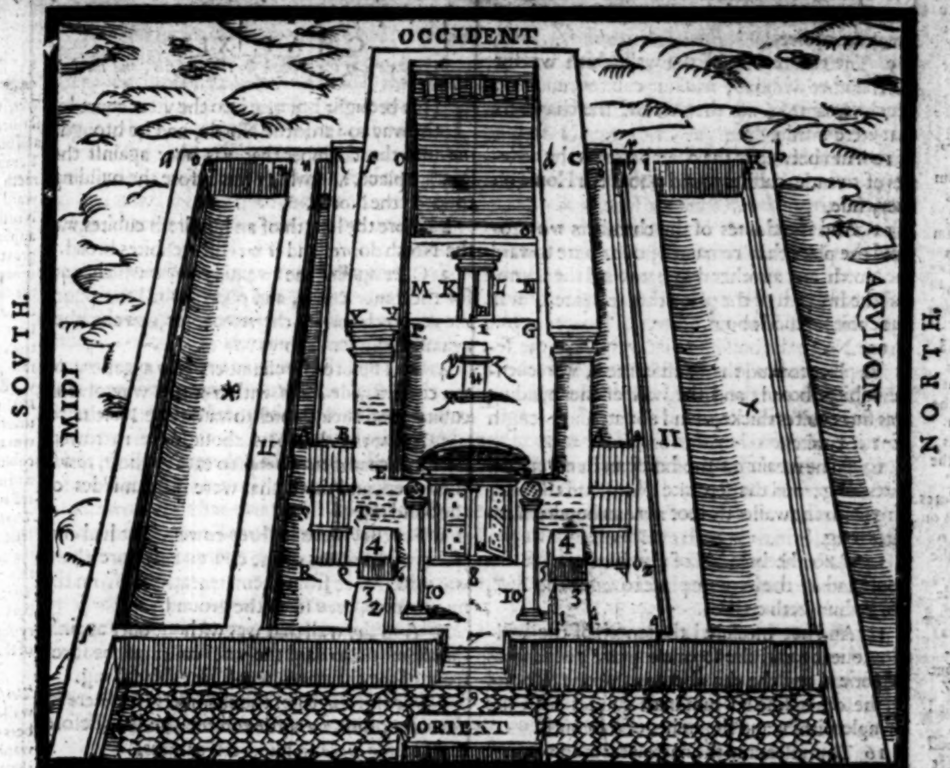
43 And within *were* borders an hand broade, fastened round about, and vpon the tables *lay* the flesh of the offring.

44 And without the inner gate *were* the chambers of the singers in the inner Court, which was at the side of the North gate: and their prospect *was* towarde the South, *and* one *was* at the side of the East gate, hauing the prospect towarde the North.

Vers. 28. The inner court g. The eight steps are hid with the building, but they are like them of the East gate Q. for all the courts were of one measure, quantitie and facion.
Verse 32. The inner court on the East side N. And so in all hee maketh sixe courts, two on the East side, two on the North, and two on the South side. Looke in the great figure.
Verse 38. He speaketh of sixe chambers, which were in the porch of the inner court on the Northside i The entry of the chambers, that is, the doores, were vnder the vpper postes or pentises, which hanged ouer the chambers, as also did ouer the gate. Looke in the great figure.
Verse 39. In the porch of the inner court were foure tables K. & as many in the outwarde court S. a cubite & an halfe long, and as broad, and one cubite high.
Verse 44. The chambers in ẏ inner porche on the North side for the singers L. but the perspectiue hindereth ẏ sight, therefore beholde them which are in the East court for they are all alike: likewise on the South side. The Prophet was now in ẏ East court, where hee saw the altar measured, & describeth one rowe of chambers, which was for the Priests.

THE

THE VISION OF THE TEMPLE.



45 And he said vnto me, This chamber whose
prospect is towarde the South, *is* for the Priestes
that haue charge to keepe the house.
46 And the chamber whose prospect is toward
the North, *is* for the Priestes that haue the charge
to keepe the altar: these are the sonnes of Zadok
among the sonnes of Leui which may come neere
to the Lord to minister vnto him.
47 So he measured the court, an hundreth cubites long, & an hundreth cubites broad, *eue͂* foure
square: likewise the altar *that was* before ẏ house.
48 And hee brought mee to the porch of the
house, and measured the postes of the porch, fiue
cubites on this side, and fiue cubites on that side:
and the breadth of the gate *was* three cubites on
this side, and three cubites on that side.
49 The length of the porch *was* twentie cubites, and ẏ breadth eleuen cubites, & *he brought
me* by the steps whereby they went vp to it, and
there were pillars by the postes, one on this side,
and another on that side.

Vers.45. He speaketh of the two rowes of chambers, which were in the inner court N. whereof they on the North side were for Priests that sacrificed O. and they on the South side for thē that kept the Temple N. which chambers were East and by South, as the other O were East and by North. These must bee seene in the great figure. *Vers.47.* The altar p. *Vers.48.* He entred by the gate Q to come into the porch of the Temple R The which Temple is here described more at large, because the thinges here mentioned might the better be vnderstand. *Vers.48.* By the postes of the porch hee meaneth the wall which was fiue cubites thicke on either side of the alley or porch. 1.2. The two litle gates in the side of the porch 3.4. which were to goe to the Priests chambers that were by the Temple, A B. *Vers.49.* The length of the porch 20. cubites 5.6. And the breadth eleuen 7.8. The steps whereby the Prophet came into the porch of the Temple 9.7. The two pillars 10.

CHAP XLI.

1 *The disposition and order of the building of the Temple and the other thinges thereto belonging.*

AFterwarde, hee brought mee to the Temple,
and measured the postes, sixe cubites broade
on the one side, and sixe cubites broad on the
other side, *which was* the breadth of the Tabernacle.
2 And the breadth of the entrie *was* tenne cubites, and the sides of the entrie *were* fiue cubites
on the one side, and fiue cubites on the other side,
and hee measured the length thereof fourtie cubites, and the breadth twentie cubites.
3 Then went hee in, and measured the postes
of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seuen cubites.
4 So he measured the length thereof twentie
cubites, and the breadth twentie cubites before
the Temple. And he sayde vnto mee, This is the
most holy place.
5 After, he measured the wall of the house,
sixe cubites, and the breadth of *euery* chamber
foure cubites round about the house, on euery
side.
6 And the chambers *were* chamber vpon chāber, three and thirtie foote *high*, and they entred
into the wall made for the chambers which was
round about the house, that *the postes* might bee
fastened *therein*, and not be fastened in the wall
of the house.
7 And it was large and went rounde mounting vpwarde to the chambers: for the staire of
the house *was* mounting vpwarde, rounde about the house: therefore the house was larger
vpward: so they went vp from the lowest *chamber*
to the hiest by the middes.

Verse. The vpper postes or pentises, meaning the tops of the chambers on the sides of the Temple. h3. The seconde chamber G goeth out more then the first R and the thirde A more than the seconde.

Verse 2. The breadth of the entrie or gate tenne cubites. C D Fiue cubites from the Temple wall to the gate on eyther side E C D F. The length of fourtie cubites from the Temple gate to the most holy place 8. 1. The breadth of the Temple 20. cubites E F, or G. p He speaketh not here of the height: therefore it is made of 30. cubites according to Salomons. *verse 3.* The Angel went into the most holy place. The poste of the entrie, that is, the thresholde, or thicknesse of the wall. H. I. The gate 6 cubites. K L. The breadth on eyther side the gate 7. cubites, M K. and I. N. which make in all 20. cubites, *Verse 4.* The length 20. cubites G O. so it was square. *Verse 5.* The first chamber was 4. cubites. Q R. The seconde fiue, S T. and the thirde sixe A B There were three heights or stages of chambers. R S A. The turning stayre cannot be shewed in the figure, but may easily be conceiued.

...the chamber was so, and the nether from thence seemed so likewise by a perpendicular line or plommet, B Z.

Verse 9. The chamber without was the hie chamber, and frō that chamber the wall was but fiue cubites thicke B X Y: for downeward it was fixe. Q 6.

Verse 10. The chābers on the one side were distant from them on the other side 20 cubites, which was the breadth of the Temple.

Verse 11. The dores of the chambers on the Northside, opened toward the North V and they on the Southside toward ỳ South R for there was an alley of fiue cubites round about the Temple V Z and was so closed with a wall 11.

Verse 12. The building, or the great place compassed with a wall of fiue cubites thicke and was farther off the Temple then the alley, or separate place,* and this is more plainely set forth in the great figure.

Verse 16. He declareth that whatsoeuer was of stone worke from the bottome to ỳ top, was couered with wood on the East, South, and North side.

Verse 22. The altar V, which was three cubites high Y X and two cubites long Y Z.

8 I sawe also the house hie rounde about: the foundations of the chambers *were* a full reede of sixe great cubites.

9 The thickenesse of the wall which was for the chamber without, *was* fiue cubites, and that which remained, *was* the place of the chambers that were within.

10 And betweene the chambers was the widenes of twentie cubites round about the House on euery side.

11 And the doores of the chambers *were* toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, *was* fiue cubites round about.

12 Nowe the building that was before the separate place toward the West corner, *was* seuentie cubites broad, and the wall of the building was fiue cubites thicke, round about, and ỳ length ninetie cubites.

13 So he measured the house an hundreth cubites long, and the separate place and the building with the walles thereof *were* an hundreth cubites long.

14 Also the breadth of the forefront of the house and of the separate place towarde the East, *was* an hundreth cubites.

15 And hee measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundreth cubites with the Temple within, and the arches of the court.

16 The postes and the narrowe windowes, and the chambers round about, on three sides ouer against the postes, sieled with *cedar* wood rounde about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by all the wall rounde about within and without it was *sieled according* to the measure.

18 And it was made ẇ Cherubims and palme trees, so that a palme tree *was* betweene a Cherub and a Cherub: and *euery* Cherub had two faces.

19 So that the face of a man *was* towarde the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: *thus* was it made through all the house round about.

20 From the grounde vnto aboue the doore *were* Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, *&* thus to looke vnto *was* the similitude *and* forme of the Sanctuarie.

22 The altar of wood *was* three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof *were* of wood. And he said vnto me, This is the table that shalbe before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, *euen* two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and *there were* thicke plankes vpon the forefront of the porch without.

26 And *there were* narow windowes & palme trees on the one side, and on the other side, by the sides of the porch, and *vpon* ỳ sides of the house, and thicke planckes.

CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

THen brought hee mee into the vtter court by the way towarde the North, and he brought me into the chamber that was ouer against the separate place, and which was before the building towarde the North.

2 Before the length of an hundreth cubites, *was* the North doore, and *it was* fiftie cubites broad.

3 Ouer against the twentie *cubites* which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers *was* a gallery of ten cubites wide, *and* within *was* a way of one cubite, and their doores towarde the North.

5 Nowe the chambers aboue were narrower: for those chambers *seemed* to eate vp these, *to wit* the lower, and those that were in the middes of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, *euen* from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, *was* fiftie cubites long.

8 For the length of the chambers that were in the vtter court, *was* fiftie cubites: and loe, before the Temple *were* an hundreth cubites.

9 And vnder these chambers *was* the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers *were* in the thicknesse of the wall of the court towarde the East, ouer against the separate place, and ouer against the building.

11 And the way before them *was* after ỳ maner of the chambers, which were toward ỳ North, as long as they, *and* as broad as they: and all their entries were like, both according to their facions, and according to their doores.

12 And according to ỳ doores of the chambers that were towarde the South, *was* a doore in the corner of the way, *euen* the way directly before the wall toward the East, as one entreth.

13 Thē said he vnto me, The North chambers *and* ỳ South chambers which are before ỳ separate place, they be holy chambers, wherein the Priests that approch vnto the Lord, shal eat the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offering: for the place *is* holy.

14 When the Priestes enter therein, they shal not go out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, *and* shall put on other garments, and so shall approch to those things, which are for the people.

15 Nowe when he had made an ende of measuring the inner house, hee brought mee forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rod, fiue hundreth reedes, *euen* with the measuring reede round about.

17 He measured *also* the Northside, fiue hundreth

Vers. 1. Hauing described the length and bredth of the Temple, he commeth to the outward court on the Northside. T. This appeareth in the great figure. He brought me into the chamber: that is, the rowe of chābers, which were toward the separate place Westward. 1.

Vers. 2. He meaneth that the North was an hundreth cubites long. x. y. and in breadth fiftie. b. X.

Vers. 4. This gallerie appeareth in the great figure by this nomber 12.

Vers. 5. These chābers were contrary facioned to those of the Temple.

Vers. 8. So that the wall of the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

Vers. 9. Vnder these chambers were entries, or doores to passe frō one place to another, which are noted euer by x in the great figure.

Vers. 10. 11. The chambers p of the East court M were like to the chambers of the North court.

Vers. 13. Which chambers were in the East gate toward the North and South 3 and toward the separate place or backe building 4. which chambers are called holy, because they were by the Temple.

dreth reedes, *euen* with the measuring reede
round about.

| Or winde.

18 And he measured the South || side fiue hun-
dreth reedes with the measuring reede.
19 He turned about *also* to the West side, *and*
measured fiue hundreth reedes with the measuring
reede.
20 He measured it by the foure sides: it had a
wall round about, fiue hundreth *reeds* long, with
the fiue hundreth broad to make a separation be-
tweene the Sanctuarie, and the prophane place.

CHAP. XLIII.

2 He seeth the glorie of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

Afterward he brought me to the gate, *euen* the
gate that turneth toward the East.
2 And behold, the glory of the God of Israel
came from out of the East, whose voyce was like a
noise of great waters, and the earth was made light
with his glory.
3 And the vision which I saw *was* * like the
vision, *euen* as the vision that I saw a when I came
to destroy the citie: and the visions *were* like the
vision that I sawe by the riuer Chebar: *and* I fell
vpon my face.
4 And the b glorie of the Lord came into the
house by the way of the gate, whose prospect is
toward the East.
5 So the Spirite tooke me vp and brought me
into the inner court, and beholde, the glory of the
Lord filled the house.
6 And I heard one speaking vnto me out of
the house: and there stoode a man by me,

*Chap.9.3.

a When I prophecied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap.10.4 and 11.22.

7 Which saide vnto me, Sonne of man, *this*
place is my throne, & the place of the soles of my
feete, whereas I will dwell among the children of
Israel for euer, & the house of Israel shall no more
c defile mine holy Name, neither they, nor their
Kings by their fornication, nor by the carkeises of
d their Kings *in* their high places.
8 Albeit they set their thresholds by my thre-
sholdes, and their postes by my postes (for there
was but a wall betweene me and them) yet haue
they defiled mine holy Name with their abomina-
tions, that they haue committed: wherfore I haue
consumed them in my wrath.
9 Now *therefore* let them put away their for-
nication, and the carkeises of their Kings farre
from me, and I will dwell among them for euer.
10 ¶ Thou sonne of man, shew this House to
the house of Israel, that they may be ashamed of
their wickednes, & let them measure the paterne.
11 And if they be ashamed of al that they haue
done, shew them the forme of the House, and the
paterne thereof, & the going out thereof, and the
comming in thereof, & the whole fashion thereof,
and all the ordinances thereof, and all the figures
thereof, and all the lawes thereof: and write it in
their sight, that they may keepe the whole fashion
thereof, & all the ordinances thereof, and do them.
12 This is the † description of the house, *It*
shalbe vpon the top of the mount: all the limites
thereof round about shalbe most holy. Beholde,
this is the description of the house.
13 And these are the measures of the Altar, af-
ter the cubites, the cubite *is* a cubite, and an hande
breadth, euen the bottome *shalbe* a cubite, and the
breadth a cubite, and the border thereof by the

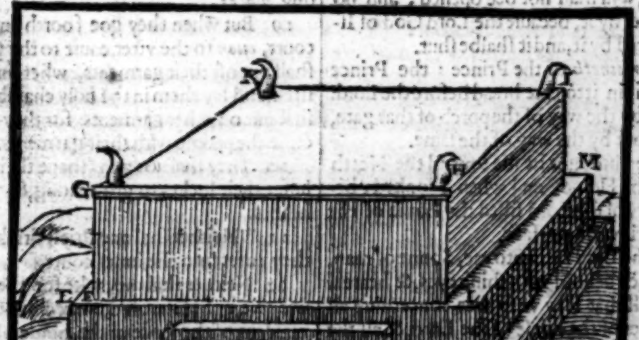
c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to to their idoles.

† Ebr. Lawe.

Vers.13. The mids or bottome A. which was a cubite hie B C. and a cubite broad B D.

THE FIGVRE OF THE ALTAR.



edge thereof round about *shalbe* a spanne: and this
shalbe the height of the altar.
14 And from the bottome *which toucheth* the
ground to the lower piece *shalbe* two cubites: and
the breadth one cubite, and from the litle piece to
the great piece *shalbe* foure cubits, and the breadth
one cubite.
15 So the altar *shalbe* foure cubites, and from
the altar vpward *shalbe* foure hornes.
16 And the altar *shalbe* twelue *cubites* long,
and twelue broade, *and* foure square in the foure
corners thereof.
17 And the frame *shalbe* fourteene *cubites* lõg,
and fourteene broade in the foure square corners
thereof, and the border about it *shalbe* halfe a cu-
bite, and the bottom therof *shalbe* a cubite about,
& the steps therof *shalbe* turned toward the East.
18 ¶ And he said vnto me, Sonne of man, thus
saith ẏ Lord God, These are ẏ ordinances of the al-
tar in the day when they shall make it to offer the
burnt offring theron, & to sprinkle blood thereon.
19 And thou shalt giue to the Priestes, *and* to
the

Vers.14. The lower piece which standeth on ẏ bottom and is the middlemost piece and vnder the hiest, is two cubites D.E. The breadth one cubite E F. From the litle piece, which was the second, to the hiest foure cubites F G.

Vers.15. Foure cubites, meaning the hier part of the altar F G.

Vers.16. Length and breadth G H I K. Which note also the 4 hornes of the altar.

Vers.17. The frame whereupon the hiest piece stood, is fourteene cubites; for on euery side it is longer by a cubite then the vppermost E L. L M.

the Leuites, that be of the seede of Zadok, which
approch vnto me to minister vnto me, saith the
Lord God, a yong bullocke for a sinne offring.
20 And thou shalt take of the blood thereof,
& put it on the foure hornes of it, & on the foure
corners of the frame, and vpon the border round
about: thus shalt thou clense it, and reconcile it.
21 Thou shalt take the bullocke also of the
sinne offring, and burne it in the appoynted place
of the house without the Sanctuary.
22 But the second day thou shalt offer an hee
goat without blemish for a sinne offring, & they shall
clense ye altar, as they did clense it with the bullocke.
23 When thou hast made an ende of clensing
it, thou shalt offer a yong bullocke without ble-
mish, and a ram out of the flocke without blemish.
24 And thou shalt offer them before ye Lord,
and the Priestes shall cast salt vpon them, & they
shall offer them for a burnt offring vnto the Lord.
25 Seuen dayes shalt thou prepare euery day
an hee goate for a sinne offering: they shall also
prepare a yong bullocke and a ramme out of the
flocke, without blemish.
26 Thus shall they seuen dayes purifie the al-
tar, and clense it, and † consecrate it.
27 And when these daies are expired, vpon the
eight day and so forth, the Priests shall make your
burnt offrings vpon the altar, and your peace of-
frings, and I will accept you, saith the Lord God.

† Ebr. fill his hand.

CHAP. XLIIII.

He reproueth the people for their offences. 7 The vncircumci-sed in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Vers. 1. The East gate D in the great figure.

THen he brought me towarde the gate of the
outward Sanctuarie, which turneth towarde
the East, and it was shut.
2 Then saide the Lorde vnto me, This gate
shalbe [a] shut, *and* shall not bee opened, and no
man shall enter by it, because the Lord God of Is-
rael hath entred by it, and it shalbe shut.
3 *It apperteineth* to the Prince: the Prince
himself shal sit in it to eate bread before the Lord:
he shal enter by the way of the porch of that gate,
and shall go out by the way of the same.
4 ¶ Then brought he me toward the North
gate before the House: and when I looked, be-
hold the glory of the Lord filled the house of the
Lord, and I fell vpon my face.
5 And the Lord said vnto me, Sonne of man,
† marke wel, & behold with thine eyes, & heare with
thine eares, all that I say vnto thee, concerning all
the ordinances of the house of the Lord, & all the
lawes thereof, & marke well the entring in of the
house with euery going forth of the Sanctuarie,
6 And thou shalt say to the rebellious, *euen* to
ye house of Israel, Thus saith ye Lord God, O house
of Israel, ye haue ynough of al your abominatiōs,
7 Seeing that yee haue brought into my San-
ctuarie [b] strangers, vncircumcised in heart, & vn-
circumcised in flesh, to be in my Sanctuary, to pol-
lute mine house, when ye offer my bread, *euen* fat,
and blood: and they haue broken my couenant,
because of all your abominations.
8 For yee haue not kept the [c] ordinances of
mine holy thinges: but you your selues haue set
other to take the charge of my Sanctuarie.
9 Thus saith the Lord God, No stranger vn-
circumcised in heart, nor vncircumcised in flesh,
shall enter into my Sanctuarie, of any stranger
that is among the children of Israel,

a Meaning from the common people, but not from the Priestes, nor the prince, reade Chap. 46. 8, 9.

† Ebr. set thine heart.

b For they had brought idolaters which were of other countreies, to teach them their idolatrie. Chap. 23. 40.

c Ye haue not offred vnto me according to my Lawe.

10 Neither yet the [d] Leuites that are gone back
from me, when Israel went astray, which went a-
stray from mee after their idoles, but they shall
beare their iniquitie.
11 And they shall serue in my Sanctuary, and
keepe the gates of the House, and minister in the
House: they shall slay the burnt offering and the
sacrifice for the people: and they shall stand be-
fore them to serue them.
12 Because they serued before their idoles, and
caused the house of Israel to fal into iniquity, ther-
fore haue I lift vp mine hand against them, sayeth
the Lord God, and they shall beare their iniquity,
13 And they shall not come neere vnto me to
do ye office of ye Priest vnto me, neyther shall they
come neere vnto any of mine holy thinges in the
most holy place, but they shall beare their shame
& their abominatiōs, which they haue cōmitted.
14 And I wil make them keepers of the watch
of the House, for al the seruice thereof, and for all
that shalbe done therein.
15 But the Priests of the Leuites, the sonnes
of Zadok, that [e] kept the charge of my Sanctua-
rie, when the children of Israel went astray from
me, they shall come neere to me to serue me, and
they shal stand before me to offer me the fat and
the blood, saith the Lord God.
16 They shall enter into my Sanctuary, and
shall come neere to my table, to serue me, and
they shal keepe my charge.
17 And whē they shall enter in at the gates of
the inner court, they shalbe clothed with linen
garments, & no wool shall come vpon thē while
they serue in ye gates of the inner court, & within.
18 They shall haue linnen bonets vpon their
heads, and shall haue linnen breeches vpon their
loynes: they shal not gird themselues in the swea-
ting *places*.
19 But when they goe foorth into the vtter
court, *euen* to the vtter court to the people, they
shall put off their garments, wherein they mini-
stred, and lay them in the holy chambers, and they
shal put on other garments: for they shal not san-
ctifie the people with their garments.
20 They shal not also [f] shaue their heades, nor
suffer their lockes to growe long, *but* rounde their
heades.
21 * Neither shal any Priest drinke wine when
they enter into the inner court.
22 Neither shal they take for their * wiues a
widowe, or her that is diuorced: but they shal take
maidens of the seede of the house of Israel, or a
widow that hath bene the widow of a Priest.
23 And they shal teach my people *the difference*
betweene the holy and prophane, and cause them
to discerne betweene the vncleane and the cleane.
24 And in controuersie they shall stande to
iudge, and they shall iudge it according to my
iudgements: and they shall keepe my lawes and
my statutes in all mine assemblies, and they shall
sanctifie my Sabbaths.
25 * And they shall come at no dead person to
defile theselues, except at *their* father, or mother,
or sonne, or daughter, brother or sister, ye hath had
yet none husband: *in these* may they [g] be defiled.
26 And when hee is clensed, they shal reckon
vnto him seuen dayes.
27 And when he goeth into the Sanctuary vn-
to the inner court to minister in the Sanctuary, he
shal offer his sinne offring, saith the Lord God.

d The Leuites which had committed idolatrie, were put from their dignitie and could not be receiued into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2. King. 23. 9.

e Which obserued the Lawe of God, and fell not to idolatrie.

f As did the Infidels and heathen.

* Leuit. 10. 9.

* Leuit. 21. 13, 14.

* Leuit. 21. 1, 2, 11.

g They may be at their buriall, which was a defiling.

*Deut.18.1. nomb.18.20.

28 * And the *Priesthood* shall be their inheri-
tance, *yea*, I am their inheritance: therefore shall
ye giue them no possession in Israel, *for* I am their
possession.
29 They shall eate the meate offring, and the
sinne offring, and the trespasse offring, and euery
dedicate thing in Israel shalbe theirs.

*Exod.13.2. & 22.29. and 34.19. nomb.3.13.

30 * And all the first of all the first borne, and
euery oblation, *euen* all of euery sort of your ob-
lations shall be the Priestes. Ye shall also giue vn-
to the Priest the first of your dough, that he may
cause the blessing to rest in thine house.
31 The Priests shal not eate of any thing, that
is * dead, or torne, whether it be foule or beast.

*Exod.22.31. leuit.22.8.

CHAP. XLV.

1 Out of the land of promes are there separate foure portions, of which the first is giuen to the Priestes & to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruits, &c.

MOreouer when yee shall deuide the lande for
inheritance, ye shall offer an oblation vnto
the Lorde an a holy portion of the lande, fiue and
twentie thousand reedes long, and ten thousande
broad: this shalbe holy in all the borders thereof
round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the prince.

2 Of this there shalbe for the Sanctuarie fiue
hundreth *in length*, with fiue hundreth *in breadth*,
all square round about, and fiftie cubites round a-
bout for the suburbes thereof.
3 And of this measure shalt thou measure the
length of fiue and twentie thousande, and the
breadth of tenne thousande: and in it shall be the
Sanctuarie, *and* the most holy place.
4 The holy portion of the lande shall be the
Priestes, which minister in the Sanctuarie, which
came neere to serue the Lorde: and it shall be a
place for their houses, and an holy place for the
Sanctuarie.
5 And *in* the fiue and twentie thousande of
length, and the ten thousand of breadth shall the
Leuites that minister in the house, haue their pos-
session for twentie chambers.
6 Also ye shall appoint the possession of the
citie, fiue thousand broade, and fiue and twentie
thousand long ouer against the oblation of ŷ holy
portion: it shalbe for the whole house of Israel.
7 And *a portion shalbe* for the prince on ŷ one
side, and on that side of the oblation of the holy
portion, and of the possession of the citie, *euen* be-
fore the oblation of the holy portion, and before
the possession of the citie from the West corner
Westward, and from the East corner Eastwarde,
and the length *shalbe* by one of the portions from
the West border vnto the East border.
8 In this lande shalbe his possession in Israel:
and my princes shall no more oppresse my people,
and *the rest* of the land shal they giue to the house
of Israel, according to their tribes.
9 Thus saith the Lorde God, Let it b suffice
you, O princes of Israel: leaue off crueltie and
oppression, and execute iudgement and iustice:
take away your exactions from my people, sayeth
the Lord God.
10 Ye shall haue iust balances, and a true c E-
phah, and a true Bath.
11 The Ephah and the Bath shalbe equall: a
Bath shall conteine the tenth part of an Homer,
and an Ephah the tenth part of an Homer: the e-
qualitie thereof shalbe after the Homer.
12 * And the shekel *shalbe* twentie gerahs,
and twentie shekels, and d fiue and twentie shekels
and fifteene shekels shalbe your Maneh.

b The Prophet sheweth that the heads must bee first reformed afore any good order can be established among the people.

c Ephah & Bath were both of one quantitie, saue that Ephah conteined in dry things, that which Bath did in licour, Leuit.5.11. 1.king 5.11.

*Exod.30.13. leuit.27.25. nomb.3.47.

d That is, three score shekels make a weight called Mina: for he ioyneth these three parts to a Mina.

13 ¶ This is the oblation that ye shal offer, the
sixt part of an Ephah of an Homer of wheate, and
ye shall giue the sixt part of an Ephah of an Ho-
mer of barley.
14 Concerning the ordinance of the oyle, *euen*
of the Bath of oyle, *ye shall offer* the tenth part of
a Bath out of the Cor (ten Baths *are* an Homer:
for ten Baths *fill* an Homer)
15 And one lambe of two hundreth sheepe
out of the fat pastures of Israel for a meat offring,
and for a burnt offring and for peace offrings, to
make reconciliation for them, sayeth the Lorde
God.
16 All the people of the lande shall *giue* this
oblation for the prince in Israel.
17 And it shalbe the princes part to giue burnt
offrings, and meate offrings, and drinke offrings
in the solemne feastes & in the new moones, and
in the Sabbaths, *and* in all the hie feastes of the
house of Israel: he shall prepare the sinne offring,
and the meate offring, and the burnt offring, and
the peace offrings to make reconciliation for the
house of Israel.
18 ¶ Thus saith the Lord God, In the first *mo-
neth*, in the first *day* of e the moneth, thou shalt
take a yong bullocke without blemish and clense
the Sanctuarie.

e Which was Nisan, conteining part of March and part of April.

19 And the Priest shall take of the blood of
the sinne offring, and put it vpon the posts of the
house, and vpon the foure ‖ corners of the frame
of the altar, and vpon the postes of the gate of the
inner court.

‖ Or, court.

20 And so shalt thou doe the seuenth *day* of
the moneth, for euery one that hath erred and for
him that is deceiued: so shall you reconcile the
house.
21 * In the first *moneth* in the foureteenth day
of the moneth, ye shall haue the Passeouer, a feast
of seuen dayes, & ye shall eate vnleauened bread.

*Exod.12.18. leuit.23.5.

22 And vpon that day, shal the prince prepare
for him selfe, and for all the people of the lande, a
bullocke for a sinne offring.
23 And in the seuen dayes of the feast he shall
make a burnt offring to the Lorde, *euen* of seuen
bullockes, and seuen rammes without blemish
dayly for seuen dayes, and an hee goate dayly for
a sinne offring.
24 And hee shall prepare a meate offring of an
Ephah for a bullocke, an Ephah for a ramme, and
an f Hin of oyle for an Ephah.

f Reade Exod. 29.40.

25 In the seuenth *moneth*, in the fifteenth day
of the moneth, shall he doe the like in the feast for
seuen dayes, according to the sinne offring, ac-
cording to the burnt offring, and according to
the meate offring, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the newe moones. 8 Thorowe which doores they must goe in, or come out of the Temple, &c.

THus sayth the Lorde God, The gate of the in-
ner court, that turneth toward the East, shall
be shut the sixe working dayes: but on the Sab-
bath it shalbe opened, and in the day of the newe
moone it shalbe opened.

Vers.1. The inner court gate Q whereunto they went vp by eight steppes, as appeareth in the great figure.

2 And the prince shal enter by the way of the
porche of that gate without, and shall stande
by the post of the gate, and the Priests shall make
his burnt offring, and his peace offrings, and hee
shall

shall worship at the threshold of the gate: after, he shall goe foorth, but the gate shall not be shut till the euening.

3 Likewise the people of the lande shall worshippe at the entrie of this gate before the Lorde on the Sabbaths, and in the newe moones.

4 And the burnt offring that the prince shall offer vnto the Lorde on the Sabbath day, *shalbe* sixe lambes without blemish, and a ram without blemish.

5 And the meat offring *shalbe* an Ephah for a ram: and the meate offring for the lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone *it shall be* a yong bullocke without blemish, and sixe lambes and a ram: they shalbe without blemish.

7 And he shal prepare a meat offring, *euen* an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes [b] according as his hand shall bring, and an Hin of oyle to an Ephah.

b Meaning, as hee shall thinke good.

8 And when the prince shall enter, hee shall goe in by the way of the porche of that gate, and he shall goe foorth by the way thereof.

9 But when the people of the land shal come before the Lorde in the solemne feastes, hee that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and he that entreth by the way of the South gate, shall goe foorth by the way of the North gate: he shal not returne by the way of the gate whereby hee came in, but they shall goe foorth ouer against it.

Vers. 9. He that entreth in by the North gate R. shal goe out by the South gate D. and contrary, and in going forwarde they worshipped in the middes M.

10 And the prince shall be in the middes of them: he shall goe in when they goe in, and when they goe forth, they shall goe forth *together*.

11 And in the feastes, and in the solemnities the meate offring shalbe an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering or peace offrings freely vnto the Lorde, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offrings, as hee did on the Sabbath day: after, hee shal goe foorth, and when he is gone forth, one shall shut the gate.

13 Thou shalt dayly make a burnt offring vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the sixt part of an Ephah, and the thirde part of an Hin of oyle, to mingle with the fine flowre: *this* meate offring shalbe continually by a perpetuall ordinance vnto the Lorde.

15 Thus shall they prepare the lambe, and the meate offring and the oyle euery morning, for a continuall burnt offring.

16 ¶ Thus saith the Lorde God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, *and* it shall be their possession by inheritance.

17 But if hee giue a gift of his inheritance to one of his seruantes, then it shall bee his to the [c] yeere of libertie: after, it shal returne to ye prince, but his inheritance shall remaine to his sonnes for them.

c Which was at the Iubile, Leui. 25.9.

18 Moreouer the prince shal not [d] take of the peoples inheritance, nor thrust them out of their possession: *but* he shall cause his sonnes to inherit of his owne possession, that my people bee not scattered euery man from his possession.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

19 ¶ After, hee brought mee through the entrie, which was at the side of the gate, into the holy chambers of the Priestes, which stoode towarde the North: and beholde, there was a place at the West side of them.

Vers. 19. He describeth the Priests chambers, which were at the side of the Temple towarde the North and so commeth to ye place, which was on the West side S which verse 21. is called the vtter court, in respect of the inner court, as also where the people were, was the vtter court in respect of this inner.

20 Then saide hee vnto me, This is the place where the Priestes shall seethe the trespasse offring and the sinne offering, where they shall bake the meate offring, that they should not beare them into the vtter court, [e] to sanctifie the people.

e That the people should not haue to doe with those things which apperteine to the Lord, and thinke it lawfull for them to eate them.

21 Then he brought me foorth into the vtter court, and caused mee to goe by the foure corners of the court: and beholde, in euery corner of the court, there *was* a court.

22 In the foure corners of the court there were courts ioyned of fourty *cubits* long, & thirty broade: these foure corners were of one measure.

23 And there *went* a wall about them, *euen* about those foure, and kitchins were made vnder the walles round about.

24 Then saide he vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

Vers. 21. The litle court in euery corner, was fortie cubites long. 7, 8. and thirtie broad 8, 9. & 7, 9. *Vers.* 23. About the walles of these litle courts, which were as kitchins, were litle chambers for the cookes 10.

CHAP. XLVII.

1 *The vision of the waters that came out of the Temple.* 13 *The coastes of the lande of promes, and the diuision thereof by tribes.*

Afterward hee brought mee vnto the doore of the house: and beholde, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house *stoode* towarde the East, and the waters ranne downe from vnder the right side of the house, at the southside of ye altar.

Vers. 1. The doore of the Temple K and from vnder the thresholde issued out waters, which came out of the Southside, and ran toward the East, Looke in the great figure it.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdom of Christ.

2 Then brought he me out toward the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastward: & behold, there came forth waters on ye right side.

3 And when the man that had the line in his hand, went foorth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters *were* to the ancles.

4 Againe hee measured a thousande, and brought me through the waters: the waters *were* to the knees: againe he measured a thousand, and brought me through: the waters *were* to ye loynes.

5 Afterward hee measured a thousand, *and it was* a [b] riuer, that I could not passe ouer: for the waters were risen, *and* the waters did flowe, *as* a riuer that could not be passed ouer.

b Signifying that the graces of God should neuer decrease but euer abound in his Church.

6 And he saide vnto me, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer *were* very many [c] trees on the one side, and on the other.

c Meaning, the multitude of them that shoulde bee refreshed by the spirituall waters.

8 Then sayde he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into *one* [d] sea: they shall runne into *another* sea, and the [e] waters shalbe wholesome.

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian Sea, or Genezareth, and the Sea called Mediterraneum, Zech. 14.8.

e The waters which of nature are salt and vnwholsome, shalbe made sweete and comfortable.

9 And euery thing that liueth, which mooueth, wheresoeuer the riuers shall come, shall liue, and there shalbe a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and euery thing shall liue whither the riuer commeth.

10 And

10 And then the [f] fishers shall stand vpon it, *and* from En-gedi euen vnto [g] En-eglaim, they shal spread out their nets: *for* their fish shalbe according to their kindes, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marises thereof shall not be wholesome: they shalbe made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall growe all || fruitfull trees, whose leafe shal not fade, neither shal the fruit thereof faile: it shal bring forth new fruite according to his moneths, because their waters run out of the Sanctuary: and the fruite thereof shalbe meat, and the leafe thereof shalbe for || medicine.

13 ¶ Thus saith the Lord God, This shalbe the border, whereby ye shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue *two* portions.

14 And ye shal inherite it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shalbe the border [k] of the lande towarde the North side, from the mayne sea toward Hethlon as men goe to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, *and* Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazar, Enan, *and* the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so *shalbe* the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the lande of Israel by Iorden, *and* from the border vnto the East sea: and so *shalbe* the East part.

19 And the Southside *shalbe* towarde Teman from Tamar to the waters of || Meriboth *in* Kadesh, *and* the riuer to the maine sea: so *shalbe* the South part toward Teman.

20 The West part also *shalbe* the great sea from the border, til a man come ouer against Hamath: this shalbe the West part.

21 So shal ye deuide this land vnto you, according to the tribes of Israel.

22 And you shall deuide it by lot for an inheritance vnto you, and to the strangers that dwel among you, which shal beget children among you, and they shalbe vnto you, as borne in the countrey among the children of Israel, [l] they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shal ye giue him his inheritance, sayeth the Lord God.

[f] Signifying that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.
[g] Which were cities at the corners of the salt or dead sea.
[h] They shalbe here of all sorts, and in as great abundance as in the great Ocean where they are bred
[i] That is, the wicked and reprobate.
|| Or, tree for meate.
|| Or, for bruises and sores.
* Gene.48.22.
* Gen.12.7. and 13.15.& 15.18 and 26.4. deut.34.4.
[k] By the land of promes he signifieth the spirituall land whereof this was a figure.
|| Or, strife.
[l] Meaning, that in this spirituall kingdome there should be no difference betweene Iewe nor Gentile, but that all should be partakers of this inheritance in their head Christ.

CHAP. XLVIII.

The lottes of the tribes. 9 The partes of the possession of the Priests, of the Temple, of the Leuites, of the city and of the Prince are rehearsed.

NOwe these are the names of the [a] tribes. From the North side, to the coast towarde Hethlon, as one goeth to Hamath, Hazar, Enan, *and* the border of Damascus Northward the coast of Hamath, euen *from* the East side to the West shall be a *portion* for Dan.

2 And by the border of Dan from the East side vnto the West side, a *portion* for Asher.

[a] The tribes after that they entred into the lande vnder Iosua, deuided the lande somewhat otherwise then it here set forth by this vision.

3 And by the border of Asher from the East parte euen vnto the West parte a *portion* for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a *portion* for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side a *portion* for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a *portion* for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a *portion* for Iudah.

8 And by the border of Iudah from the East part vnto the West part [b] shalbe the offring which they shall offer of fiue and twentie thousande *reedes* broade, and of length as one of the *other* parts, from the East side vnto the West side, & the Sanctuarie shalbe in the middes of it.

9 The oblation that yee shall offer vnto the Lord, *shalbe* of fiue and twentie thousande long, and of ten thousand the breadth.

10 And for them, *euen* for the Priestes shalbe this holy oblation, towarde the North fiue and twentie thousand *long*, and toward the West, ten thousand broad, and toward the East ten thousand broade, and towarde the South fiue and twentie thousand long, and the Sanctuarie of the Lorde shalbe in the mids thereof.

11 *It shalbe* for the Priestes that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray when the children of Israel went astray, as the Leuites went astray.

12 Therefore *this* oblation of the lande that is offered, shalbe theirs, *as* a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites *shall haue* fiue and twentie thousande long, and ten thousand broad: all the length *shalbe* fiue and twentie thousand, and the breadth tenne thousand.

14 And they shal not sell of it, neither change it, nor abalienate the first fruites of the lande: for it is holy vnto the Lord.

15 And the fiue thousande that are left in the breadth ouer against the fiue and twenty thousand, shalbe a prophane place for the citie, for housing, and for suburbes, and the citie shalbe in the mids thereof.

16 And these shall be the measures therof, the North part fiue hundreth and foure thousand, and the South part [c] fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

17 And the suburbes of the citie shalbe toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and towarde the East two hundreth and fiftie, and towarde the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion *shalbe* ten thousande Eastward, and tenne thousand Westward: and it shalbe ouer against the oblation of the holy portion, and the increase thereof shal be for food vnto them that serue in the citie.

19 And they that serue in the citie, *shalbe* of all the tribes of Israel that shal serue therein.

[b] That is, the portion of the ground, which they shal separate & appoynt to the Lord, which shalbe deuided into three partes for the Priests, for the Prince, and for the citie.
* Chap.44.15.
[c] Meaning, that it should be square.

20 All the oblation *shalbe* fiue and twentie thousand with [d] fiue and twentie thousande: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

d Euery way it shalbe fiue and twentie thousand.

21 And the residue *shalbe* for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twenty thousand of the oblation toward the East border, and Westward ouer against the fiue and twenty thousand towarde the West border, ouer against *shalbe* for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie *shalbe* in the middes thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shall be the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shall be the princes.

e So that Iudah was on the Northside of the Princes and Leuites portions, and Beniamin on the Southside.

23 And the rest of the tribes *shalbe thus:* from the East part vnto the West part Beniamin *shalbe a portion.*

24 And by the border of Beniamin, from the East side vnto the West side Simeon *a portion.*

25 And by the border of Simeon from the East part vnto the West part, Isshachar *a portion.*

26 And by the border of Isshachar, from the East side vnto the West, Zebulun *a portion.*

27 And by the border of Zebulun from the East part vnto the West part, Gad *a portion.*

28 And by the border of Gad at the South side, towarde [f] Temath, the border shall be euen from [g] Tamar, *vnto* the waters of Meribath *in* Kadesh, *and* to the [h] riuer, *that runneth* into the maine sea.

f Which is here taken for Idumea.
g Which was Iericho the citie of palme trees.
h Meaning, Nilus that runneth into the Sea, called Mediterranean.

29 This is the lande, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie *shalbe* after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, *and* one gate of Leui.

32 And at the East side fiue hundreth & foure thousand, and three gates, and one gate of Ioseph, one gate of Beniamin, *and* one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, and three portes, one gate of Simeon, one gate of Isshachar, *and* one gate of Zebulun.

34 At the West side, fiue hundreth and foure thousand, *with* their three gates, one gate of Gad, one gate of Asher, *and* one gate of Naphtali.

35 *It was* round about eighteene thousande *measures*, and the name of the citie from that day *shalbe*, † The Lord is there.

† Ebr. Iehouah Shammah.

DANIEL.

THE ARGVMENT.

THE great prouidence of God, and his singular mercie towarde his Church are most liuely heere set foorth, who neuer leaueth his destitute, but nowe in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome hee adorned with such graces of his holy spirite, that Daniel aboue all other had most speciall reuelations of such thinges as shoulde come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the generall resurrection, as of the foure Monarchies and Empires of all the worlde, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine nomber of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he shoulde be the accomplishment thereof: moreouer he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuseth certaine yong men of the Iewes to learne his lawe. 5 They haue the Kings ordinarie appoynted, 8 They absteine from it.

IN the [a] thirde yeere of the reigne of Iehoiakim king of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem and besieged it.

a Reade 2. King. 24. 1. & Iere. 25. 1.

2 And the Lord gaue Iehoiakim king of Iudah into his hande, with part of the vessels of the house of God, which hee carried into the land of [b] Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

3 And the King spake vnto [c] Ashpenaz the master of his [d] Eunuches, that he should bring *certeine* of the children of Israel, of the [e] Kings seede, and of the princes:

c Who was as master of the wardes.
d He calleth them Eunuches whome the King nourished and brought vp to be rulers of other countreis afterward.

4 Children in whom was no blemish, but wel [f] fauoured, and instruct in all wisedome, and well seene in knowledge, and able to vtter knowledge, and such as were able to stand in the kings palace, and whom they might teach the [g] learning, and the tongue of the Caldeans.

5 And the king appointed them prouision euery day of a [h] portion of the Kings meate, and of the wine which hee dranke, so nourishing them [i] three yeere, that at the end thereof, they might stand [k] before the King.

6 Now among these were *certeine* of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

f The King required three things, that they should be of noble birth, that they should be witte and learned, and that they should be of a strong and comely nature, that they might doe him better seruice: this he did for his owne commoditie, therefore it is not to prayse his liberalitie: yet in this he is worthie praise, that he esteemed learning, and knew that it was a necessary meane to gouerne by. g That they might forget their owne religion, and countrey facions, to serue him the better to his purpose: yet it is not to be thought ẏ Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things & superstition, insomuch that he would not eate the meate which the King appoynted him, but was content to learne the knowledge of naturall things. h That by their good entertainment they might learne to forget the mediocritie of their owne people. i To the intent that in this time they might both learne the maners of the Caldeans and also their tongue. k Aswell to serue at the table, as in other offices.

e His purpose was to keepe them as hostages, and that he might shew himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, & so to be able to serue him as gouernors in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.

7 ¶ Vnto whome the chiefe of the Eunuches
l gaue *other* names: for hee called Daniel, Belte-
shazzar, and Hananiah, Shadrach, & Mishael, Me-
shach, and Azariah, Abednego.
8 ¶ But Daniel had determined in his heart,
that hee woulde not m defile himselfe with the
portion of the Kings meate, nor with the wine
which he dranke: therefore he required the chiefe
of the Eunuches that he might not defile himselfe.
9 (Nowe God had brought Daniel into fa-
uour, and tender loue with the chiefe of the Eu-
nuches)
10 And the chiefe of the Eunuches saide vnto
Daniel, n I feare my lord the King, who hath ap-
pointed your meate and your drinke: therefore if
he see your faces worse liking then the *other* chil-
dren, which are of your sort, then shall you make
me lose mine head vnto the King.
11 Then saide Daniel to Melzar, whome the
chiefe of the Eunuches had set ouer Daniel, Hana-
niah, Mishael, and Azariah,
12 Prooue thy seruants, I beseech thee, o ten
dayes, and let them giue vs p pulse to eate, and
water to drinke.
13 Then let our countenances bee looked
vpon before thee, and the countenances of
the children that eate of the portion of the
Kings meate: and as thou seest, deale with thy
seruantes.
14 So hee consented to them in this matter,
and proued them ten dayes.
15 And at the ende of ten dayes, their q coun-
tenances appeared fayrer, and in † better liking
then all the childrens, which did eate the portion
of the Kings meate.
16 Thus Melzar tooke away the portion of
their meate, and the wine that they should drinke,
and gaue them pulse.
17 As for these foure children, God gaue them
knowledge, and vnderstanding in all learning
r and wisedome: also hee gaue Daniel vnderstan-
ding of all s visions and dreames.
18 Nowe when the time was t expired, that
the King had appoynted to bring them in, the
chiefe of the Eunuches brought them before Ne-
buchad-nezzar.
19 And the King communed with them: and
among them all was found none like Daniel, Ha-
naniah, Mishael, and Azariah: therefore stoode
they before the King.
20 And in all matters of wisedome, *and* vn-
derstanding that the King enquired of them,
hee founde them tenne times better then all the
inchanters *and* astrologians, that were in all his
realme.
21 And Daniel was vnto u the first yeere of
king Cyrus.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great tentation & a signe of seruitude which they were not able to resist.
m Not that he thought any religion to be in the meate or drinke (for afterwarde he did eate) but because the king should not entise him by this sweete poyson to forget his religion and accustomed sobrietie, and that in his meate & drinke he might dayly remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.
n He supposed they did this for their religion, which was contrary to the Babylonians and therefore here in he representeth them, which are of no religion: for neither hee would condemne theirs nor maintaine his owne.
o Meaning, that within this space hee might haue the tryall, and that no man shoulde be able to discerne it; and thus hee spake, beeing mooued by the Spirite of God.
p Not that it was a thing abominable to eate deintie meates, and to drinke wine, as both before and after they did, but if they shoulde haue hereby beene wonne to the King and haue reiolsed their owne religion, that meate and drinke had bene accursed.
q This bare feeding and that also of Moses when hee fledde from the court of Egypt, declareth that wee must liue in such sobrietie as God doeth call vs vnto, seeing hee will make it more profitable vnto vs, then all deinties: for his blessing onely sufficeth.
† Ebr. fatter in flesh.
r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18. 11.
s So that he onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Nom. 12. 6.
t Of the three yeres aboue mentioned vers. 5.
u That he was esteemed in Babylon as a Prophet so long as ẏ common wealth stoode.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The King commaundeth all the wise men of Babylon to bee slayne because they could not interprete his dreame. 16 Daniel requireth time to solue the question. 24 Daniel is brought vnto the King and sheweth him his dreame & the interpretation thereof. 44 Of the euerlasting Kingdome of Christ.

AND in the a seconde yeere of the raigne of
Nebuchad-nezzar, Nebuchad-nezzar drea-
med b dreames wherewith his spirite was c trou-
bled, and his d sleepe was vpon him.
2 Then the King commanded to call the in-
chanters, and the astrologians and the sorcerers,
and the e Caldeans for to shewe the King his
dreames: so they came and stoode before the
King.
3 And the King sayd vnto them, I haue drea-
med a dreame, and my spirite was troubled to
knowe the dreame.
4 Then spake the Caldeans to the King in the
f Aramites language, O King, liue for euer: shewe
thy seruants thy dreame, and wee shall shewe the
interpretation.
5 *And* the King answered & saide to the Cal-
deans, The thing is gone from me. If yee will not
make mee vnderstand the dreame with the inter-
pretation thereof, ye g shall be drawen in pieces,
and your houses shall be made a iakes.
6 But if ye declare the dreame and the inter-
pretation thereof, ye shall receiue of me gifts and
rewardes, and great honour: therefore shewe mee
the dreame and the interpretation of it.
7 They answered againe, and sayde, Let the
King shewe h his seruants the dreame, and we will
declare the interpretation thereof.
8 *Then* the King answered, and sayd, I knowe
certeinly that yee † would gaine the time, because
ye see the thing is gone from me.
9 But if yee will not declare me the dreame,
there is but one iudgement for you: for yee haue
prepared lying and corrupt wordes, to speake be-
fore me till the time bee changed: therefore tell
me the dreame, that I may knowe, if yee can de-
clare me the interpretation thereof.
10 *Then* the Caldeans answered before the
King, and sayde, There is no man vpon earth
that can declare the Kings matter: yea, there is
neither King nor prince nor lorde that asked
such thinges at an inchanter or astrologian or
Caldean.
11 For it is a rare thing that the King requi-
reth, and there is none other that can declare it
before the King, except the gods whose dwel-
ling is not with flesh.
12 For this cause the King was angrie and in
great furie, and commaunded to destroy all the
wise men of Babel.
13 ¶ And when sentence was giuen, the wise
men were slayne: and they i sought Daniel and
his fellowes to be put to death.
14 Then Daniel answered with counsell and
wisedome to Arioch the Kings ‖ chiefe stewarde,
which was gone foorth to put to death the wise
men of Babel.
15 *Yea*, hee answered and sayde vnto Arioch
the kings captaine, Why is the sentence so hastie
from the king? Then Arioch declared the thing
to Daniel.
16 So Daniel went and desired the King that
hee would giue him leasure, and that he woulde
shewe the King the interpretation thereof.

a The father and the sonne were both called by this name: so that this is ment of ẏ sonne, when he reigned alone: for he reigned also after a sort w his father.
b Not that he had many dreames, but because many matters were conteined in this dreame.
c Because it was so rare & strange a dreame ẏ he had not had the like.
d He was so heauy with sleepe that he began to sleepe againe. Some read, and his sleepe was broken from him.
e For all these Astrologers & sorcerers called themselues by this name of honor as though all the wisdome & knowledge of the countrey depended vpon them, and that all other countreis were voyd of the same.
f That is, in the Syrian tongue which differed not much from the Caldean, saue it seemed to be more eloquent, and therefore the learned vsed to speake it: as the Iewish writers doe to this day.
g This is a iust reward of their arrogancie (which vaunted of them selues that they had the knowledge of all things) that they should be prooued fooles, and that to their perpetuall shame and confusion.
h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except hee entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people, they were worthie to die.
† Ebr. redeeme the time.
i Which declareth, that God would not haue his seruant ioyned in the companie of these sorcerers, and Astrologers, whose artes were wicked, and therefore iustly ought to dye, though the king did it vpon a rage, and no zeale.
‖ Or, the captaine of the garde.

17 ¶ Then

17 ¶ Thẽ Daniel went to his house & shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secrete, that Daniel and his fellowes shoulde not perish with the rest of the wise men of Babel.

19 Then was the secret reueiled vnto Daniel in a vision by night: therefore Daniel praysed the God of heauen.

20 And Daniel answered and sayde, *The Name of God be praysed for euer and euer: for wisedome and strength are his,

21 And he changeth the times & seasons: hee taketh away kings: he setteth vp kings: he giueth wisdome vnto the wise, and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secrete things: he knoweth what is in the darkenesse, and the [k] light dwelleth with him.

23 I thanke thee and prayse thee, O thou God of my [l] fathers, that thou hast giuen me wisedome and [m] strength, and hast shewed mee now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whome the King had ordeyned to destroy the wise men of Babel: hee went and sayde thus vnto him, Destroy not [n] the wise men of Babel, *but* bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, and sayde thus vnto him, I haue founde a man of the children of Iudah that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and sayde vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and sayde, The secret which the King hath demanded, can neither the wise, the astrologians, the inchanters, *nor* the southsayers declare vnto the King.

28 But there is a God in * heauen that reueileth secrets, and sheweth the King Nebuchadnezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bedde, thoughts came into thy *minde*, what should come to passe hereafter, and hee that reueileth secrets, telleth thee, what shall come.

30 As [p] for me, this secrete is not shewed mee for any wisedome that I haue, more then any other liuing, but onely to shewe the King the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O King, thou sawest, and beholde, there *was* a great image: this great image whose glorie was so excellent, stood before thee, and the forme thereof *was* terrible.

32 This images head was of fine [q] golde, his breast and his armes of siluer, his bellie and his thighs of brasse,

33 His legges of yron, *and* his feete *were* part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the golde broken all together, and became like the chaffe of the sommer floures, and the winde caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 ¶ O King, thou art a king of Kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glorie.

38 And in all *places* where the children of men dwell, the beastes of the fielde, and the foules of the heauen hath hee giuen into thine hande, and hath made thee ruler ouer them all: thou art [r] this head of golde.

39 And after thee shal rise another kingdome [s] inferiour to thee, *of siluer*, and another [t] third kingdome *shalbe* of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, *so* shall it breake in [u] pieces, and bruise *all*.

41 Where as thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shalbe [x] deuided, but there shalbe in it of the strength of the yron, as thou sawest the yron mixt with the clay, *and* earth.

42 And *as* the toes of the feete *were* parte of yron, and parte of clay, *so* shall the kingdome be partly strong, and partly broken.

43 And where as thou sawest yron mixt with clay *and* earth, they shall mingle themselues with [y] the seede of men: but they shall not ioyne one with another, as yron can not bee mixed with clay.

44 And in the dayes of these Kings, shall the God of heauen set vp a kingdome, which [z] shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake, and destroy all these kingdomes, and it shall stand for euer.

45 Where as thou sawest, that the [a] stone was cut of the mountaine without handes, and that it brake in pieces the yron, the brasse, the clay, the siluer, and the golde: *so* the great God hath shewed the King, what shall come to passe hereafter, and the dreame *is* true, and the interpretation thereof *is* sure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, and [b] bowed himselfe vnto Daniel, and commaunded that they should offer meate offrings, and sweete odours vnto him.

47 *Also* the King answered vnto Daniel, and

* *Psal.* 113.2, *and* 115.18.

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindnes and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promes, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interprete it.

n Whereby appeareth that many were slaine, as vers. 13, and the rest at Daniels suite were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie because the King proceeded according to his wicked affection, & not considering if their science were lawful or no.

o Hee affirmeth that man by reason & arte is not able to atteine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth ẏ king with a certaine feare & reuerence of God, that he might be the more apt to receiue the hie misteries, that should be reueiled.

p Because he had said that God onely must reueale the signification of this dreame, the King might haue asked, why Daniel did enterprise to interprete it, and therefore he sheweth, that he was but Gods minister, and had no giftes, but such as God had giuen him to set forth his glory.

q By golde, siluer, brasse, and yron, are ment the Caldean, Persian, Macedonian, and Romane kingdome, which shoulde successiuely rule all the worlde till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions should not ende with the empire of the Caldeans, but that they shoulde paciently abide the comming of Messiah, which shoulde bee at the ende of this fourth monarchie.

r Daniel leaueth out the kingdome of the Assyrians, which was before the Babylonian, both because it was not a monarchie and generall empire, and also because he would declare the things, ẏ were to come, to the comming of Christ, for ẏ comfort of the elect among these wonderful alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruell.

s Meaning, ẏ Persians, which were not inferiour in dignitie, power, & riches, but were worse touching ambition, crueltie, and all kinde of vice: shewing that the worlde should grow worse and worse, til it was restored by Christ.

t That is, of the Macedonians shalbe of brasse, not alluding to the hardnesse thereof, but to the vilenes in respect of siluer.

u That is, the Romane empire shall subdue all these other aforenamed, which after Alexander were deuided into the Macedonians, Grecians, Syrians and Egyptians.

x They shall haue ciuil warres & continual discordes among themselues.

y They shall by marriages, and affinities thinke to make themselues strong: yet shall they neuer be ioyned in hearts.

z His purpose is to shewe, that all the kingdomes of the worlde are transitorie, & that the kingdome of Christ shall onely remayne for euer.

a Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should bee small and without beautie to mans iudgement, but should at length growe and fill the whole earth, which he calleth a great mountaine, as verse 35. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shalbe eternall: for the spirit that is in them, is life eternall, Rom. 8.10. b Though this humbling of the King seemed to deserue commendation, yet because hee ioyned Gods honour with the Prophets, it is to bee reprooued, and Daniel herein erred, if hee suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

saide,

c This confession was but a sodden motion, as it was also in Pharaoh, Exod. 9.28. but his heart was not touched, as appeared soone afterward.
d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren

said, I know of a trueth, that your c God is a God
of gods, and the Lord of Kings, and the reueiler of
secrets, seeing thou couldest open this secret.
48 So the King made Daniel a great man, and
gaue him many and great d giftes. He made him
gouernour ouer the whole prouince of Babel, and
chiefe of the rulers, and aboue all the wise men of
Babel.
49 Then Daniel e made request to the King,
and hee set Shadrach, Meshach, and Abednego o-
uer the charge of the prouince of Babel: but Da-
niel sate in the f gate of the King.

which were grieuously oppressed in this their captiuitie, & also he receiued them, lest he should offend this cruell King, which willingly gaue them. e He did not this for their priuate profite, but that the whole Church which was then there in affliction, might haue some release and ease, by this benefite. f Meaning, that either he was a iudge, or that he had the whole authoritie, so that none could be admitted to the Kings presence, but by him.

CHAP. III.

1 The King setteth vp a golden image. 8 Certaine are accused because they despised the Kings commandements, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

NEbuchad-nezzar the King made a an image
of gold, whose height *was* three score cubits,
and the breadth thereof sixe cubites: hee set it vp
in the plaine of Dura, in the prouince of Babel.
2 Then Nebuchad-nezzar ỹ King sent foorth
to gather together the nobles, the princes and the
dukes, the iudges, the receiuers, the counsellers,
the officers, and all the gouernours of the prouin-
ces, that they should come to the b dedication of
the image, which Nebuchad-nezzar the c King
had set vp.
3 So the nobles, princes & dukes, the iudges,
the receiuers, the counsellers, the officers, and all
the gouernours of the prouinces were assembled
vnto the dedicating of the image, that Nebuchad-
nezzar the King had set vp: and they stood before
the image, which Nebuchad-nezzar had set vp.
4 Then an herald cried aloude, Be it knowen
to you, O people, d nations, and languages,
5 That when ye heare the sound of the cor-
net, trumpet, harpe, sackebut, psalterie, dulcimer,
and all instruments of musike, yee fall downe and
worship the golden image that Nebuchad-nezzar
the King hath set vp,
6 And whosoeuer falleth not downe & wor-
shippeth, shall the same houre bee cast into the
middes of an hote fierie fornace.
7 Therefore assoone as all the people heard
the sound of the cornet, trumpet, harpe, sackebut,
psalterie, and all instruments of musike, all the
people, nations, and languages fell downe, and
worshipped the golden image, that Nebuchad-
nezzar the King had set vp.
8 ¶ By reason whereof at that same time
came men of the Caldeans, and grieuously accu-
sed the Iewes.
9 For they spake and said to the King Nebu-
chad-nezzar, O King, liue for euer.
10 Thou, O King, hast made a decree, that eue-
rie man that shall heare the sounde of the cornet,
trumpet, harpe, sackebut, psalterie, and dulcimer,
and all instruments of musicke, shall fall downe
and worship the golden image,
11 And whosoeuer falleth not downe, and
worshippeth, that he should bee cast into the mids
of an hote fierie fornace.
12 There are certeine Iewes whom thou hast
set ouer the charge of the prouince of Babel, e Sha-
drach, Meshach, and Abednego: these men, O
King, haue not regarded thy commaundement,
neither wil they serue thy gods, nor worship the
golden image, that thou hast set vp.
13 ¶ Then Nebuchad-nezzar in *his* anger and
wrath commaunded that they should bring Sha-
drach, Meshach, and Abednego: so these men were
brought before the King.
14 *And* Nebuchad-nezzar spake, and said vn-
to them, What disorder? will not you, Shadrach,
Meshach, and Abednego serue my god, nor wor-
ship the golden image, that I haue set vp?
15 f Now therefore are ye readie when ye heare
the sound of the cornet, trumpet, harpe, sackebut,
psalterie, and dulcimer, and all instruments of mu-
sike, to fall downe, and worship the image, which
I haue made? for if ye worship it not, yee shall be
cast immediatly into the middes of an hote fierie
fornace: for who is that God, that can deliuer you
out of mine handes?
16 Shadrach, Meshach, and Abednego answe-
red and said to the King, O Nebuchad-nezzar, we
g are not carefull to answere thee in this matter.
17 Beholde, our God whom we serue, is h able
to deliuer vs from the hote fierie fornace, and hee
will deliuer vs out of thine hand, O King.
18 But if not, bee it knowen to thee, O King,
that we will not serue thy gods, nor worship the
golden image, which thou hast set vp.
19 ¶ Then was Nebuchad-nezzar full of rage,
and the forme of his visage was changed against
Shadrach, Meshach, and Abednego: *therefore* hee
charged and commaunded that they should heate
the fornace at once seuen i times more then it was
wont to be heat.
20 And hee charged the most valiant men of
warre that were in his armie, to binde Shadrach,
Meshach, and Abednego, *and* to cast them into
the hote fierie fornace.
21 So these men were bounde in their coates,
their hosen, and their clokes, with their *other* gar-
ments, and cast into the middes of the hote fierie
fornace.
22 Therefore, because the Kings commaunde-
ment was straite, that the fornace should bee ex-
ceeding hote, the flame of the fire slew those men
that brought foorth Shadrach, Meshach and
Abednego.
23 And these three men Shadrach, Meshach
and Abednego fell downe bound into the middes
of the hote fierie fornace.
24 ¶ Then Nebuchad-nezzar the King was
astonied and rose vp in haste, *and* spake, and saide
vnto his counsellers, Did not we cast three men
bound into the middes of the fire? Who answe-
red and said vnto the King, It is true, O King.
25 *And* he answered, and said, Loe, I see foure
men loose, walking in the middes of the fire, and
they haue no hurt, and the forme of the fourth is
like the k sonne of God.
26 Then the King Nebuchad-nezzar came
neere to the mouth of the hote fierie fornace, *and*
spake and said, Shadrach, Meshach and Abednego,

a Vnder pretence of religion, and holinesse in making this image to his idole Bel, he sought his owne ambition and vaine glorie: and this declareth, that he was not touched with the true feare of God before, but that he confessed him on a sodden motion, as the wicked when they are ouercome with the greatnes of his workes. The Greeke interpreters write, that this was done eighteene yeeres after the dreame, and as may appeare, the King feared lest the Iewes by their religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse, then Gods glory.
b Shewing, that the idole is not knowen for an idole so long as he is with the workeman, but when the ceremonies and customes are added and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god.
c This was sufficient with the wicked, at all times to approue their religion, if the Kings authoritie were alleged for the establishment thereof, not considering in the meane season what Gods word did permit.
d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude and the crueltie of the punishment: for though some feared God, yet the multitude which consented to the wickednesse, astonied them: and here the King required not an inward consent, but an outward gesture, that the Iewes might by litle and litle learne to forget their true religion.

e It seemeth, that they named not Daniel because he was greatly in the Kings fauour, thinking if these three had bin destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.
f Signifying, that he would receiue them to grace, if they would now at the length obey his decree.
g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.
h They ground on two points, first on the power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatrie.
i This declareth that the more that tyrants rage, and the more witte they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants, whom he giueth constancie to abide their threatnings [illegible] of their punishments, [illegible] he either deliuereth them from death, or else for this life giueth them a better.
k For the Angels were called the sonnes of God, because of their excellencie: therefore the King called this Angel, whom God sent to comfort his in their great torments, the sonne of God.

the

the seruants of the hie God, goe foorth and come
hither: so Shadrach, Meshach & Abednego [l] came
foorth of the middes of the fire.
27 Then the nobles, princes and dukes, and
the Kings counsellers came together to see these
men, because the fire had no power ouer their bo-
dies: for not an haire of their head was burnt, nei-
ther were their coates changed, nor any smell of
fire came vpon them.
28 *Wherefore* Nebuchad-nezzar spake & said,
[m] Blessed *be* the God of Shadrach, Meshach and
Abednego, who hath sent his Angel, and deliue-
red his seruants, that put their trust in him, and
haue changed the Kings commaundement, and
yeelded their bodies rather then they would serue
or worship any god, saue their owne God.
29 Therefore I make a decree, that euery peo-
ple, nation, and language, which speake any [n] blas-
phemie against the God of Shadrach, Meshach
and Abednego, shalbe drawen in pieces, and their
houses shall be made a iakes, because there is no
god that can deliuer after this sort.
30 Then the King promoted Shadrach, Me-
shach and Abednego in the prouince of Babel.
31 Nebuchad-nezzar King vnto all people,
nations & languages, that dwell in all the [o] world,
Peace be multiplied vnto you:
32 I thought it good to declare the signes and
wonders, that the hie God hath wrought toward me.
33 How great are his signes, and how mightie
are his wonders! [p] his kingdome *is* an euerlasting
kingdome, and his dominion *is* from generation to
generation.

l This commendeth their obedience vnto God that they would not for any feare depart out of this fornace, till the time was appointed, as Noah remained in the Arke til the Lord called him forth.

m He was moued by the greatnes of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

n If this heathen King mooued by Gods Spirit would not see blasphemie vnpunished, but made a lawe and set a punishment to such transgressours, much more ought all they that professe religion, take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning, so farre as his dominion extended.

p Reade Chap. 2. 44.

CHAP. IIII.

1 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth howe of a proude King hee should become as a beast. 31 After, he confesseth the power of God and is restored to his former dignitie.

I Nebuchad-nezzar being at [a] rest in mine house,
and flourishing in my palace,
2 Saw a [b] dreame, which made me afraid, and
the thoughtes vpon my bed, and the visions of
mine head troubled me.
3 Therfore made I a decree, that they should
bring all the wise men of Babel before mee, that
they might declare vnto me the interpretation of
the dreame.
4 So came the inchanters, the astrologians,
the Caldeans & the soothsayers, to whom I tolde
the dreame, but [c] they could not shew me the in-
terpretation thereof,
5 Till at the last Daniel came before mee,
(whose name *was* [d] Belteshazzar, according to
the name of my god, which hath the spirite of the
holy gods in him) and before him I tolde the
dreame, *saying*,
6 O Belteshazzar, [e] chiefe of the inchanters,
because I know, that the spirit of the holy gods is
in thee, and no secret troubleth thee, tell mee the
visions of my dreame, that I haue seene, and the
interpretation thereof.
7 Thus *were* the visions of mine head in my
bed. And beholde, I sawe a [f] tree in the middes of
the earth and the height thereof *was* great:
8 A great tree and strong, and the height
thereof reached vnto heauen, and the sight there-
of to the ends of all the earth.
9 The boughes thereof *were* faire & the fruit
thereof much, and in it was meate for all: it made
a shadow vnder it for the beastes of the fielde, and
the foules of the heauen dwelt in the boughes
thereof, and all flesh fed of it.
10 I sawe in the visions of mine head vpon my
bed, and beholde, a [g] watchman and an holy one
came downe from heauen,
11 And cried aloud, and said thus, Hew downe
the tree, and breake off his branches: shake off
his leaues, and scatter his fruite, that the beastes
may flee from vnder it, and the foules from his
branches.
12 Neuerthelesse leaue the stumpe of his
rootes in the earth, and with a band of yron and
brasse *binde it* among the grasse of the fielde, and
let it be wet with the dewe of heauen, and let his
portion *be* with the beastes among the grasse of
the field.
13 [h] Let his heart be changed from mans *na-
ture*, and let a beasts heart be giuen vnto him, and
let seuen times be passed ouer him.
14 [i] The sentence *is* according to the decree of
the watchmen, and according to the word of the
holy ones: the demande *was answered*, to the in-
tent that liuing men may knowe, that the most
High hath power ouer the kingdome of men, and
giueth it to whomsoeuer he will, and appointeth
ouer it the most abiect among men.
15 This is the dreame, *that* I King Nebuchad-
nezzar haue seene; therefore thou, O Beltesshaz-
zar, declare the interpretation thereof: for all the
wisemen of my kingdome are not able to shewe
mee the interpretation: but thou art able, for the
spirit of the holy gods *is* in thee.
16 ¶ Then Daniel (whose name *was* Belte-
shazzar) held his [k] peace by the space of one houre,
and his thoughts troubled him, & the King spake
and said, Belteshazzar, let neither the dreame, nor
the interpretation thereof trouble thee. Belteshaz-
zar answered and saide, My lord, the dreame *be* to
them that hate thee, and the interpretation there-
of to thine enemies.
17 The tree that thou sawest, which was great
and mightie, whose height reached vnto the hea-
uen, and the sight thereof through all the world,
18 Whose leaues *were* faire & the fruit there-
of much, and in it was meate for all, vnder the
which the beastes of the fielde dwelt, and vpon
whose branches the foules of the heauen did sit,
19 It is thou, O King, that art great and migh-
tie: for thy greatnesse is growen, and reacheth
vnto heauen, and thy dominion to the endes of
the earth.
20 Where as the King sawe a watchman, and
an holy one, that came downe from heauen, and
said, Hew downe the tree and destroy it, yet leaue
the stumpe of the rootes thereof in the earth, and
with a bande of yron and brasse *binde it* among
the grasse of the fielde, and let it be wette with
the dewe of heauen, and let his portion be with
the beastes of the fielde, [l] till seuen times passe o-
uer him,
21 This *is* the interpretation, O King, and it is
the decree of the most High, which is come vpon
my lord the King,

22 That

a There was no trouble that might cause mee to dreame, and therefore it came onely of God.

b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was and what it ment: and here he onely expoundeth the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.

e Which also was a great griefe to the Prophet to bee numbred among the sorcerers and men whose practises were wicked and contrary to Gods word.

f By the tree, is signified the dignitie of a King, whome God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankinde.

g Meaning the Angel of God, which neither eateth nor sleepeth, but is euer readie to do Gods will, and is not infect with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knew that it should not be cut downe by man but by God.

h Hereby he meaneth that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast.

i God hath decreed this iudgement and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against al them that lift vp themselues against God.

k He was troubled for the great iudgement of God which he sawe ordeined against the King: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.

l Whereby hee meaneth a long space, as seuen yeres. Some interpret seuen moneths, and others seuen weekes: but it seemeth he ment of yeeres.

21 That they shall driue thee from men, and
thy dwelling shalbe with the beasts of the fielde:
they shall make thee to eate grasse as the [m] oxen,
and they shall wet thee with the dewe of heauen:
and seuen times shall passe ouer thee, till thou
knowe, that [n] the most High beareth rule ouer
the kingdome of men, and giueth it to whome so
euer he will.
23 Where as they sayd, that one should leaue
the stumpe of the tree rootes, thy kingdome shall
remaine vnto thee: after that, thou shalt knowe,
that the heauens haue the rule.
24 Wherefore, O King, let my counsell be
acceptable vnto thee: and [o] breake off thy sinnes
by righteousnes, and thine iniquities by mercie to-
ward the poore: lo, let there be a [p] healing of
thine errour.
25 All these things shall come vpon the King
Nebuchad-nezzar.
26 ¶ At the end of twelue [q] moneths, he wal-
ked in the royall palace of Babel.
27 *And* the King spake and sayde, Is not this
great Babel, that I haue built for the house of the
kingdome by the might of my power, and for the
honour of my maiestie?
28 While the word *was* in the Kings mouth,
a voyce came downe from heauen, *saying*, O King
Nebuchad-nezzar, to thee be it spoken, Thy
kingdome is departed from thee,
29 And they shall driue thee from men, and
thy dwelling *shalbe* with the beastes of the fielde:
they shall make thee to eate grasse, as the oxen,
and seuen times shall passe ouer thee, vntill thou
knowest, that the most High beareth rule ouer
the kingdome of men, and giueth it vnto whom-
soeuer he will.
30 The very same houre was the thing fulfil-
led vpon Nebuchad-nezzar, and hee was driuen
from men, and did eate grasse as the oxen, and his
body was wet with the dewe of heauen, till his
haires were growen as egles *feathers*, & his nailes
like birds *clawes*.
31 And at the end of *these* [r] dayes I Nebu-
chad-nezzar lift vp mine eyes vnto heauen, and
mine vnderstanding was restored vnto me, and I
gaue thankes vnto the most High, and I praysed
and honoured him, that liueth for euer, * whose
power *is* an euerlasting power, and his kingdome
is from generation to generation.
32 And all the inhabitants of the earth are re-
puted as nothing: and according to his [s] will he
worketh in the armie of heauen, and in the inha-
bitants of the earth: and none can stay his hand,
nor say vnto him, What doest thou?
33 At the same time was mine vnderstanding
restored vnto me, and *I returned* to the honour
of my kingdome: my glory and my beautie was
restored vnto me, and my counsellours [t] and my
princes sought vnto me, and I was established in
my kingdome, and my glory was augmented to-
ward me.
34 Now *therefore* I Nebuch-nezzar [u] prayse,
and extoll & magnifie the King of heauen, whose
workes are all trueth, & his wayes judgement, and
those that walke in pride, he is able to abase.

m Not that his shape or forme was changed into a beast, but that he was either stri-ken mad, and so a-uoyded mans com-pany, or was cast out for his tyranny and so wandred a-mong the beasts and ate herbes and grasse.

n Daniel sheweth the cause, why God thus puni-shed him.

o Cease from pro-uoking God to an-ger any longer by thy sinnes, that he may mittigate his punishment, if thou shewe by thine vpright life that thou hast true faith and repen-tance.

p Suffer the errors of thy former life to be redressed.

q After that Da-niel had declared this vision: and this his pride de-clareth that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatnings could not moue him to repent.

r When the terme of these seuen yeeres was accom-plished.

* Chap. 7.14. mich. 4.17. luke 1.33.

s He confesseth Gods will to be the rule of all iustice and a most perfite law where-by he gouerneth both man and An-gels & deuils, so ỹ none ought to murmure, or aske a reason of his do-ings, but onely to stand content therewith & giue him the glory.

t By whom it see-meth that he had bene put from his kingdome before.

u He doeth not onely prayse God for his deliuerāce, but also confesseth his fault that God may onely haue the glory, and man the shame, and that he may be exalted and man cast downe.

CHAP. V.

5 *Belshazzar King of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the King, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.*

King [a] Belshazzar made a great feast to a thou-
sand of his princes, and dranke wine [b] before
the thousand.
2 *And* Belshazzar ‖ whiles he tasted the wine,
commanded to bring him the golden and siluer
vessels, which his [c] father Nebuchad-nezzar had
brought from the Temple in Ierusalem, that the
King and his princes, his wiues, and his concu-
bines might drinke therein.
3 Then were brought the golden vessels, that
were taken out of the Temple of the Lords house
at Ierusalem, and the King and his princes, his
wiues and his concubines dranke in them.
4 They drunke wine and praysed the [d] gods
of golde, and of siluer, of brasse, of yron, of wood
and of stone.
5 At the same houre appeared fingers of a
mans hand, which wrote ouer [e] against the can-
dlesticke vpon the plaister of the wall of ỹ Kings
palace, and the King sawe the palme of the hand
that wrote.
6 Then the Kings countenance was changed,
and his thoughts troubled him, so that the ioynts
of his loynes were loosed, and his [f] knees smote
one against the other.
7 *Wherefore* the King cryed loude, that they
should bring [g] the astrologians, the Caldeans and
the soothsayers. And the King spake, and sayd to
the wise men of Babel, Whosoeuer can reade this
writing, and declare me the interpretation there-
of, shalbe clothed with purple, and *shall haue* a
chaine of golde about his necke, and shall be the
third ruler in the kingdome.
8 Then came all the Kings wise men, but
they could neither reade the writing, nor shewe
the King the interpretation.
9 Then was King Belshazzar greatly trou-
bled, and his countenance was changed in him,
and his princes were astonied.
10 *Now* the [h] Queene by reason of the talke
of the King, and his princes came into the banket
house, *and* the Queene spake, and sayd, O King,
liue for euer: let not thy thoughtes trouble thee,
nor let thy countenance be changed.
11 There is a man in thy kingdome, in whome
is the spirit of the holy gods, and in the dayes of
thy father, light and vnderstanding and wisdome
like the wisdome of the gods, was found in him:
whom the King Nebuchad-nezzar thy father, the
King, *I say*, thy father, made chiefe of the [i] en-
chanters, astrologians, Caldeans, *and* soothsayers,
12 Because a more excellent spirit, and know-
ledge, and vnderstanding (*for* hee did expound
dreames, and declare hard sentences, and dissolued
doubtes) were founde in him, *euen* in Daniel,
whome the King named Belteshazzar: nowe let
Daniel be called, and hee will declare the inter-
pretation.
13 ¶ Then was Daniel brought before the
King, *and* the King spake and sayde vnto Daniel,
Art thou that Daniel, which art of the children of
the captiuitie of Iudah, whom my father the King
brought out of Iewrie?
14 Now I haue heard of thee, that [k] the spirit
of the holy gods *is* in thee, and that light and

a Daniel reciteth this historie of king Belshazzar Euilmerodachs sonne, to shewe Gods iudgements against the wic-ked for the deliue-rāce of his Church and how the pro-phecie of Ieremiah was true, that they should be deliue-red after seuentie yeeres.

b The Kings of the East parts then vsed to sit alone commonly, & dis-dained that any should sit in their company: and now to shew his power, and how litle he set by his enemies, which then besie-ged Babylon, he made a solemne banket, & vsed ex-cesse in their com-pany which is meant here by drinking wine: thus the wicked are most dissolute, and negligent whē their destruction is at hand.

‖ Or, ouercome with wine.

c Meaning, his grandfather.

d In contempt of the true God the ỹ praysed their idols, not that they thought, that the gold or siluer were gods, but that there was a cer-taine vertue, and power in them to doe them good, which is also the opinion of all ido-laters.

e That it might the better be seene.

f So hee that be-fore contemned God, was moued by this sight to tremble for feare of Gods iudgments.

g Thus the wic-ked in their trou-bles seeke many meanes, who drawe them from God, because they seeke not to him who is the onely comfort in all [illegible].

h To wit, [illegible] grandmother, [Ne]buchad-nezz[ars] wife, which fo[r] age was not be-fore at the feast, but came thither when she heard of these strange newes.

i Reade Chap. 4.6. and this declareth, that both this name was odi-ous vnto him, and also that hee did not vse these vile practises, because he was not among them when all were called.

k For the idolaters thought that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophecie, and vnderstanding came of them.

vnderstanding and excellent wisdome is found in thee.

15 Now therefore, wisemen *and* astrologians haue bene brought before me, that they should reade this writing, and shewe me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doutes: nowe if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and *shalt haue* a chaine of gold about thy necke, & shalt be the third ruler in the kingdome.

17 Then Daniel answered, and sayd before the King, Keepe thy rewards to thy selfe, and giue thy giftes to another: yet I will reade the writing vnto the King, and shew him the interpretation.

18 O King, *heare* thou, The most high God gaue vnto [l] Nebuchad-nezzar thy father a kingdome, and maiestie, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whome he would: whome he woulde he set vp, and whome he would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the beastes, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his body was wet with the dewe of the heauen, till he knewe, that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer he pleaseth.

22 And thou his sonne, O Beshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift thy selfe vp against the Lorde of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praysed the gods of siluer and golde, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

24 [m] Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, [n] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath nombred thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found ‖ too light.

28 PERES, thy kingdome is deuided, and giuen to the Medes and Persians.

29 Then at the commaundement of Belshazzar they clothed Daniel with purple, and *put* a chaine of golde about his necke, and made a proclamation concerning him, that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius [o] of the Medes tooke the kingdome, being threescore and two yeere olde.

l Before he reade the writing, hee declareth to the King his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderfull worke toward his grandfather, & so sheweth, that he doeth not sinne of ignorance, but of malice.

m After that God had so long time deferred his anger, and patiently waited for thine amendement.

n This worde is twise written for the certaintie of the thing: shewing that God had most surely conmed: signifying also that God hath appointed a terme for all kingdoms, and that a miserable ende shall come on all that raise themselues against him.

‖ Or, wanting.

o Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a denne of lyons by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lyons. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome [a] an hundreth and twentie gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whome Daniel was one) that the gouernours might giue accompts vnto them, and the King should ‖ haue no domage.

3 Now this Daniel [b] was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

4 ¶ Wherefore the rulers and the gouernours [c] sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then sayd these men, We shall not finde an occasion against this Daniel, except we finde it against him concerning the Lawe of his God.

6 Therefore the rulers and these gouernours went together to the King, and sayde thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and dukes haue consulted together to make a decree for the King and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shalbe cast into the denne of lyons.

8 Nowe, O King, confirme the decree, and seale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius [d] sealed the writing and the decree.

10 ¶ Nowe when Daniel vnderstood that he had sealed the writing, hee went into his house, and his [e] window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praysed his God, as he did aforetime.

11 Then these men assembled, and founde Daniel praying, and making supplication vnto his God.

12 So they came, & spake vnto the King concerning the Kings decree, Hast thou not sealed the decree that euery man that shall make a request to any God or man within thirtie dayes, saue to thee, O King, shall be cast into the denne of lyons? The King answered, and sayde, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and sayde vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these wordes, hee was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured til the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and sayde vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians *is*, that no decree nor statute which the King confirmeth,

a Reade Ester, Chap. 1. 1.

‖ Or, not be troubled.

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked can not abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke vprightly in the feare of God, and to haue a good conscience.

d Herein is condemned the wickednesse of the King, who would be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people when they should pray toward the Temple, and also that others might see, that he would neither consent in heart nor deede for these fewe dayes to any thing that was contrary to Gods glory.

meth, may be [f] altered.
16 ¶ Then the King commaunded, and they
brought Daniel, and cast him into the denne of
lyons: *now* the King spake, and said vnto Daniel,
Thy God, whome thou alway seruest, *euen* he will
deliuer thee.
17 And a stone was brought, and layed vpon
the mouth of the denne, and the King sealed it
with his owne signet, and with the signet of his
princes, that the purpose might not be changed,
concerning Daniel.
18 Then the King went vnto his palace, and
remained fasting, neither were the instruments of
musike brought before him, and his sleepe went
from him.
19 ¶ Then the King arose early in the mor-
ning, & went in all haste vnto the denne of lions.
20 And when he came to the denne, he cried
with a lamentable voyce vnto Daniel: and the
King spake, and saide to Daniel, O Daniel, the ser-
uant of ẏ liuing God, is not thy God (whom thou
alway seruest) [g] able to deliuer thee frō the lions?
21 Then saide Daniel vnto the King, O King,
liue for euer.
22 My God hath sent his Angel and hath shut
the lions mouthes, that they haue not hurt mee:
for [h] my iustice was founde out before him: and
vnto thee, O King, I haue done [i] no hurt.
23 Then was the King exceeding glad for him,
and commaunded that they shoulde take Daniel
out of the denne: so Daniel was brought out of
the denne, and no maner of hurt was found vpon
him, because he [k] beleeued in his God.
24 And by the commaundement of the King
these mē which had accused Daniel, were brought,
and were [l] cast into the denne of lions, *euen* they,
their children, and their wiues: and the lions had
the mastrie of them, & brake all their bones a pie-
ces, or euer they came at the groūd of the denne.
25 ¶ Afterwarde King Darius wrote, Vnto all
people, nations and languages, that dwel in all the
world: Peace be multiplied vnto you.
26 I make a decree that in all the dominion of
my kingdome, men tremble and feare [m] before
the God of Daniel: for he is the [n] liuing God, and
remayneth for euer: and his kingdome shall not
perish, and his dominion *shalbe* euerlasting.
27 Hee rescueth and deliuereth, and hee wor-
keth signes and wonders in heauen and in earth:
who hath deliuered Daniel from the power of
the lions.
28 So this Daniel prospered in the reigne of
Darius and in the reigne of Cyrus of Persia.

f Thus the wicked mainteine euill lawes by constancie, and authoritie, which is oft times either lightnes, or stubbernes, when as the innocents thereby perish: and therefore gouernours neither ought to feare nor be ashamed to breake such.
g This declareth that Darius was not touched with the true knowledge of God, because he douted of his power.
h My iust cause and vprightnes in this thing, wherein I was charged, is approoued of God.
i For he did disobey the Kings wicked commaundement to obey God, and so did no iniurie to the King, who ought to cōmaunde nothing whereby God should be dishonoured.
k Because he committed himselfe wholy vnto God whose cause he did defend, he was assured, that nothing but good could come vnto him: wherein we see the power of faith, as Ebrew.11.33.
l This is a terrible example against all the wicked, which doe against their conscience make cruel lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednes is come to light: though not in euery point or with like circumstances, yet to execute true iustice vpon them.
m This prooueth not that Darius did worship God aright, or else was conuerted: for then hee would haue destroyed all superstition and idolatrie, and not onely giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his worde: but this was a certaine confession of Gods power, whereunto hee was compelled by this wonderfull miracle. n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniel. 8 The tenne hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

IN the first yeere of Belshazzar King of Babel,
Daniel sawe a dreame, and there *were* visions in
his head, vpō his bed: [a] then he wrote the dreame,
and declared the summe of the matter.
2 Daniel spake and saide, I sawe in my vision
by night, and behold, the foure windes of the hea-
uen stroue vpon [b] the great sea:
3 And foure great beastes came vp from the
sea one diuers from another.
4 The first *was* as a [c] lion, & had egles wings:
I beheld, til the wings thereof were pluckt off, and
it was lifted vp from the earth, and set vpon *his*
feete as a man, and a mans heart was giuen him.
5 And beholde, another beast *which was* the
second, was like a [d] beare & stood vpon the [e] one
side: and hee had three ribbes in his [f] mouth be-
tweene his teeth, [g] and they saide thus vnto him,
Arise *and* deuoure much flesh.
6 After this I behelde, and loe, there *was* an
other like a [h] leopard, which had vpon his backe
[i] foure wings of a fowle: the beast had also foure
heads, and [k] dominion was giuen him.
7 After this I saw in the visions by night, and
beholde, the [l] fourth beast *was* fearefull and terri-
ble and very strong. It had [m] great yron teeth: it
deuoured and brake in pieces and stamped [n] the
residue vnder his feete: and it was vnlike to the
beasts that were before it: for it had [o] ten hornes.
8 As I considered the hornes, beholde, there
came vp among them another litle [p] horne, be-
fore whome there were [q] three of the first hornes
pluckt away: & beholde, in this horne *were* [r] eyes
like the eyes of man, and a mouth speaking pre-
sumptuous things.
9 I beheld, till the [s] thrones were set vp, and
the [t] Ancient of dayes did sit, whose garment was
white as snowe, and the haire of his head like the
pure wooll: his throne *was like* the firie flame, *and*
his wheeles *as* burning fire.
10 A firie streame issued, and came foorth
from before him: thousand thousandes ministred
vnto him, and tenne thousand [u] thousands stoode
before him: the iudgement was set, and the
[x] books opened.

a Whereas the people of Israel looked for a continuall quietnesse after these seuentie yeres, as Ieremiah had declared, he sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore incouraged them to looke for a continuall affliction till the Messiah be vttered & reueiled, by whom they should haue a spirituall deliuerance, & all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world and at sundrie times.
c Meaning the Assyrian and Caldean empire, which was most strong and fierce in power, and most soone come to their authoritie as though they had had wings to flie: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here ment by mans heart.
d Meaning the Persians, which were barbarous and cruell.
e They were small in the beginning and were shut vp in their mountaines and had no bruite.
f That is, destroyed many kingdomes, and was insatiable.
g To wit, the Angels by Gods commandement, who by this meanes punished the ingratitude of the world.
h Meaning Alexander the King of Macedonie.
i That is, his foure chiefe captaines, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was King of Macedonie, and Ptolemeus had Egypt. k It was not of himselfe nor of his owne power that hee gate all these countries: for his armie conteined but thirtie thousande men, and hee ouercame in one battell Darius, which had tenne hundreth thousande, when hee was so heauie with sleepe that his eyes were scarse open, as the stories report: therefore this power was giuen him of God. l That is, the Romane empire which was as a monster and could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyrannie and greedinesse of the Romanes. n That which the Romanes coulde not quietly inioy in other countries, they would giue it to other Kinges and rulers, that at all times when they woulde, they might take it againe: which liberalitie is heere called the stamping of the rest vnder the feete. o That is, sundrie and diuers prouinces which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a King. p Which is meant of Iulius Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they coulde not rule, but by the consent of the Senate, their power is compared to a litle horne. For Mahomet came not of the Romane empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them, and also in this prophesie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole bodie of Antichrist. q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of choosing the deputies to send into the prouinces, and tooke the gouernement of certaine countries to himselfe. r These Romane Emperours at the first vsed a certaine humanitie and gentlenesse, and were content that others, as the Consuls and Senate, should beare the name of dignitie, so that they might haue the profite, and therefore in elections and councels would behaue themselues according as did other Senatours: yet against their enemies and those that would resist them, they were fierce and cruell, which is heere meant by the proud mouth. s Meaning the places where God and his Angels should come to iudge these Monarchies, which iudgement should beginne at the first comming of Christ. t That is, God which was before all times, and is heere described as mans nature is able to comprehend some portion of his glorie. u That is, an infinite number of Angels, which were readie to execute his commandements. x This is meant of the first comming of Christ, when as the will of God was plainely reueiled by his Gospel.

11 Then I behelde, y because of the voyce of
the presumptuous wordes, which the horne spake:
I behelde, euen till the beast was slaine, and his
body destroyed, and giuen to the burning fire.
12 As z concerning the other beasts, they had
taken away their dominion: yet their liues were
prolonged for a certaine time and season.
13 ¶ As I behelde in visions by night, behold,
a one like the sonne of man came in the cloudes
of heauen, and b approched vnto the Ancient of
dayes, and they brought him before him.
14 And he gaue him c dominion, and honour,
and a kingdome, that all people, nations and lan-
guages should serue him: his dominion *is* an euer-
lasting dominion, which shall neuer bee taken a-
way: and his kingdome shall neuer be destroyed.
15 ¶ I Daniel was d troubled in my spirit, in
the middes of my body, and the visions of mine
head made me afraid.
16 Therefore I came vnto e one of them that
stoode by, and asked him the trueth of all this: so
he tolde me, and shewed me the interpretation of
these things.
17 These great beastes which are foure, *are*
foure Kings, which shall arise out of the earth,
18 And they shall take the f kingdome of the
Saintes of the g most High, and possesse the king-
dome for euer, euen for euer and euer.
19 ¶ After this, I woulde *knowe* the trueth of
the fourth beast, which was so h vnlike to all the
others, very fearefull, whose teeth were of yron,
and his nailes of brasse: *which* deuoured, brake in
pieces, and stamped the i residue vnder his feete.
20 Also *to know* of the tenne hornes that were
in his head, and of the other which came vp, be-
fore whome three fell, and of the horne that had
eyes, and of the mouth that spake presumptuous
thinges, whose k looke was more stoute then his
fellowes.
21 I beheld, and the same l horne made battel
against the Saintes, yea, & preuailed against them,
22 Vntill m the Ancient of dayes came, and
iudgement was giuen to the Saintes of the most
High: and the time approched, that the Saintes
possessed the kingdome.
23 Then he said, The fourth beast shall be the
fourth kingdome in the earth, which shall be vn-
like to all the kingdomes, and shall deuoure the
whole earth, and shall treade it downe and breake
it in pieces.
24 And the ten hornes out of this kingdome
are tenne Kings that shall rise: and an other shall
rise after them, and he shall be vnlike to the first,
and he shall subdue n three Kings,
25 And shall speake words against o the most
High, and shall consume the Saintes of the most
High, and thinke that he may p change times and
lawes, and they shal be giuen into his hand, vntill a
q time, and times and the diuiding of time.
26 But the r iudgement shall sit, and they shall
take away his dominion, to consume and destroy
it vnto the end.
27 And the s kingdome, and dominion, and
the greatnesse of the kingdome vnder the whole
heauen shalbe giuē to the holy people of the most
High, whose kingdome *is* an euerlasting king-
dome and all t powers shall serue and obey him.
28 Euen this is the ende of the matter, I Da-
niel had many u cogitations *which* troubled mee,
and my countenance changed in me: but I kept
the matter in mine heart.

y Meaning, that he was astonied, when he saw these Emperours in such dignitie, and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subiect to men of other nations.
z As the three former Monarchies had an ende at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that paciently abide Gods appointment, shal enioy the promises.
a Which is ment of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie.
b To wit, when he ascended into the heauens, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediatour.
c This is ment of the beginning of Christs kingdome when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that he should gouerne here his Church in earth continually till the time that he brought them to eternall life.
d Through the strangenesse of the vision.
e Meaning, of the Angels, as verse 10.
f Because Abraham was appointed heire of all the worlde, Rom. 4. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should inuade, & vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length. g That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth. h For the other three Monarchies were gouerned by a King, & the Romane empire by Consuls: the Romanes changed their gouernours yerely, & the other Monarchies reteined them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues. i Reade vers. 7. k This is ment of the fourth beast, which was more terrible then the other. l Meaning the Romane Emperours, who were most cruel against the Church of God both of the Iewes and of the Gentiles. m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his some rest, and so obteined a famous name in the world, & were called the Church of God, or the kingdome of God. n Reade the exposition hereof vers. 8. o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion, to destroy all that did professe it.
p These Emperours shal not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tyberius, Caligula, Nero, Domitianus, &c.
q God shall suffer them thus to rage against his Saintes for a long time, which is meant by the time and times, but at length he will asswage these troubles and shorten the times for his elects sake, Matthew 24. 22. which is heere meant by the diuiding of time. r God by his power shall restore thinges that were out of order, and so destroy this litle horne, that it shall neuer rise vp againe. s Hee sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enioy heere, yet they haue it in hope and by the preaching of the Gospell enioy the beginning thereof, which is meant by these wordes, *Vnder the heauen*: and therefore he heere speketh of the beginning of Christes kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head. t That is, some of euery sort that beare rule. u Though hee had many motions in his heart which mooued him to and fro to seeke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie, and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 The vnderstanding of the vision.

IN the thirde yeere of the reigne of King Bel-
shazzar, a vision appeared vnto mee, *euen* vnto
me Daniel, a after that *which* appeared vnto mee
at the first.
2 And I sawe in a vision, and when I sawe it, I
was in the palace of Shushan, which is in the pro-
uince b of Elam, and in a vision me thought I was
by the riuer of Vlai.
3 Then I looked vp and sawe, and beholde,
there stoode before the riuer a c ramme, which
had two hornes: and these two hornes *were* hie:
but one was d hier then another, and the highest
came vp last.
4 I saw the ramme pushing against ẏ West,
and against the North, and against the South: so
that no e beastes might stande before him, nor
could deliuer out of his hand, but he did what he
listed, and became great.
5 And as I considered, beholde, f a goate
came from the West ouer the whole earth, and
touched not the grounde: and this goate *had* an
g horne that appeared betweene his eyes.
6 And he came vnto the ramme that had the
two hornes, whome I had seene standing by the
riuer, and ranne vnto him in his fierce rage.
7 And I saw him come vnto the ramme, and
being moued against him, he h smote the ramme,
and brake his two hornes: and there was no pow-
er in the ramme to stand against him, but he cast
him downe to the grounde, and stamped vpon
him, and there was none that coulde deliuer the
ramme out of his power.
8 Therefore the goate waxed exceeding
great, and when he was at the strongest, his great
i horne was broken; and for it came vp foure that

a After the generall vision, he commeth to certaine particular visions: as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.
b That is, of Persia.
c Which represented the kingdome of the Persians and Medes, which were ioyned together.
d Meaning Cyrus, which after grew greater in power then Darius his vncle and father in law.
e That is, no kings or nations.
f Meaning Alexander that came from Grecia with great speed and expedition.
g Though he came in the name of all Grecia, yet hee bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this horne. h Alexander ouercame Darius in two sundrie battels, and so had the two kingdomes of the Medes and Persians. i Alexanders great power was broken: for when he had ouercome all the East, hee thought to returne toward Grecia to subdue them that there had rebelled, and so died by the way.

k appeared

k appeared toward the foure windes of ÿ heauen.
9 And out of one of them came foorth l a
litle horne, which waxed very great toward the
m South, and toward the n East, and towarde the
o pleasant *land*.
10 Yea, it grewe vp vnto the p hoste of hea-
uen, and it cast downe *some* of the hoste, & of the
starres to the ground, and trode vpon them,
11 And extolled himselfe against the q prince
of the hoste from whome the r dayly *sacrifice* was
taken away, and the place of his Sanctuarie was
cast downe.
12 And s a time shall be giuen *him* ouer the
dayly *sacrifice* for the iniquitie: and it shall t cast
downe the trueth to the ground, and thus shall it
doe, and prosper.
13 Then I heard one of the u Saints speaking,
and one of the Saints spake vnto a certaine one,
saying, Howe long *shall endure* the vision of the
dayly *sacrifice*, and the iniquitie of the x desolati-
on to treade both the Sanctuarie and the y armie
vnder foote?
14 And z he answered me, Vnto the a euening
and the morning, two thousand and three hun-
dreth: then shall the Sanctuarie be clensed.
15 ¶ Nowe when I Daniel had seene the visi-
on, and sought for the meaning, beholde, there
stoode before me b like the similitude of a man.
16 And I heard a mans voyce betweene *the*
bankes of Vlai, which called, and sayde, Gabriel,
c make this man to vnderstand the vision.
17 So he came where I stood: and when hee
came, I was afraide, and fell vpon my face: but he
sayd vnto me, Vnderstand, O sonne of man: for
d in the last time *shallbe* the vision.
18 Nowe as he was speaking vnto me, I be-
ing a sleepe *fell* on my face to the ground: but he
touched me, and set me vp in my place.
19 And he saide, Beholde, I will shewe thee
what shalbe in the last e wrath: for in the end of
the time appoynted *it shall come*.
20 The ramme which thou sawest hauing two
hornes, *are* the Kings of the Medes and Persians.
21 And the goate *is* the King of Grecia, and
the great horne that is betweene his eyes, is the
first King.
22 And that that is broken, and foure stoode
vp for it, *are* foure kingdomes, which shall stand
vp f of that nation, but not g in his strength.
23 And in the end of their kingdome, when
the rebellious shalbe consumed, a King of h fierce
countenance, and vnderstanding darke sentences,
shall stand vp.
24 And his power shalbe mightie, but not i in
his strength: and hee shall destroy wonderfully,
and shall prosper, and practise, and shall destroy
the k mightie, and the holy people.

k That is, which were famous: for almost in the space of fifteene yeere there were fifteen diuers successours before this monarchie was deuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.
l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other betweene him and the kingdome, and therefore is here called the litle horne, because neither princely conditions, nor any other thing was in him, why he should obteine the kingdome.
m That is, toward Egypt.
n Whereby he meaneth Ptolemais.
o That is, Iudea.
p Antiochus raged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the world.
q That is, God, who gouerneth and mainaineth his Church.
r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the world to haue his Name there truely called vpon.
s He sheweth that their sinnes are the cause of these horrible afflictions: & yet comforteth them, in that he appointeth this tyrant a time, whome he would not suffer vtterly to abolish his religion. t This horne shall abolish for a time the true doctrine and so corrupt Gods seruice. u Meaning, that he heard one of the Angels asking this question of Christ, whome he calleth a certaine one or a secrete one, or a marueilous one. x That is, the Iewes sinnes, which were cause of this destruction. y That is, which suppresseth Gods religion, and his people. z Christ answered me for the comfort of the Church. a That is, vntil so many naturall dayes be past, which make sixe yeres three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned. b Which was Christ, who in this maner declared himselfe to the olde fathers howe hee woulde be God manifested in flesh. c This power to commaund the Angel, declared that hee was God. d The effect of this vision shall not appeare, but a long time after. e Meaning that great rage which Antiochus should shewe against the Church. f That is, out of Grecia. g They shal not haue like power as had Alexander. h Noting that this Antiochus was impudent and cruel, and also craftie that hee would not be deceiued. i That is, not like Alexanders strength. k Both the Gentiles that dwel about him, and also the Iewes.

25 And through his l policie also, hee shall
cause craft to prosper in his hand, and he shall ex-
toll himselfe in his heart, and by m peace shal de-
stroy many: hee shall also stande vp against the
n prince of princes, but he shalbe broken downe
o without hand.
26 And the vision of the p euening and the
morning, which is declared, is true: therefore
seale thou vp the vision, for it *shall be* after ma-
ny dayes.
27 And I Daniel was stricken and sicke q *cer-*
taine dayes: but when I rose vp, I did the kings
busines, and I was astonied at the vision, but
none vnderstood it.

l Whatsoeuer he goeth about by his craft, he shal bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, & so comfort his Church, 2. Mac. 9. 9.
p Reade verse 14.
q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which hee had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. 24 The annointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of a Aha-
shuerosh, of the seede of the Medes, which was
made King ouer the b realme of the Caldeans,
2 *Euen* in the first yeere of his reigne, I Da-
niel vnderstoode by c bookes the nomber of the
yeeres, whereof the Lorde had spoken vnto Iere-
miah the Prophet, that he would accomplish se-
uentie yeeres in the desolation of Ierusalem.
3 And I turned my face vnto the Lorde God,
and d sought by prayer and supplications with fa-
sting and sackcloth and ashes.
4 And I prayed vnto the Lord my God, and
made my confession, saying, Oh Lord God, *which*
art e great and fearefull, & keepest couenant and
mercy toward them which loue † thee, and to-
ward them that keepe thy commandements,
5 We haue sinned, and haue committed ini-
quitie and haue done wickedly, yea, we haue re-
belled, and haue departed from thy precepts, and
from thy iudgements.
6 For wee would not obey thy seruants the
Prophets, which spake in thy Name to our Kings,
to our princes, and to our fathers, and to all the
people of the land.
7 O Lord, f righteousnes *belongeth* vnto thee,
and vnto vs † open shame, as *appeareth* this day
vnto euery man of Iudah, and to the inhabitants
of Ierusalem: yea, vnto all Israel, *both* neere and
farre off, through all the countreys, whither thou
hast driuen them, because of their offence, that
they haue committed against thee.
8 O Lorde, vnto vs *appertineth* open shame,
to our g Kings, to our princes, and to our fathers,
because we haue sinned against thee.
9 *Yet* compassion and forgiuenesse *is* in the
Lorde our God, albeit we haue rebelled a-
gainst him.
10 For we haue not obeyed the h voyce of the
Lorde our God, to walke in his lawes, which he
had layde before vs by the ministerie of his ser-
uants the Prophets.
11 Yea, all Israel haue transgressed thy Lawe,
and are turned backe, and haue not heard thy
voyce: therefore the i curse is powred vpon vs,
and the othe that is written in the Lawe of Moses

a Who was also called Astiages.
b For Cyrus led with ambition, went about wars in other countreys, & therefore Darius had the title of the kingdom, though Cyrus was king in effect.
c For though he was an excellent Prophet, yet he dayly encreased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinarie prayer which he vsed in [illegible] thrise a day, but of a rare and vehement prayer, least their sinnes should cause God to delay the time of their deliuerance prophecied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art riche in mercie to comfort them which obey thy worde and loue thee.
† Ebr. him.
f He sheweth that whensoeuer God punisheth, hee doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in them selues there is iust cause why he should [illegible] increase them.

† Ebr. confusion of face. g Hee doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues. h Hee sheweth that they rebell against God, which serue him not according to his commaundement and worde. i As Deut. 27. 15. or the curse confirmed by an othe.

the seruant of God, because wee haue sinned against him.

12 And he hath confirmed his wordes, which he spake against vs, and against our iudges that ‖iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made we not our prayer before the Lorde our God, that we might turne from our iniquities and vnderstand thy trueth.

14 Therefore hath the Lord † made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doeth: for we would not heare his voyce.

15 * And nowe, O Lorde our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renoume, as *appeareth* this day, we haue sinned, we haue done wickedly.

16 O Lorde, according to all thy k righteousnes, I beseech thee, let thine anger and thy wrath be turned away from thy citie Ierusalem thine holy Mountaine: for because of our sinnes, & for the iniquities of our fathers, Ierusalem and thy people *are* a reproche to all *that are* about vs.

17 Nowe therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to l shine vpon thy Sanctuarie, that lyeth waste for the m Lords sake.

18 O my God, encline thine eare and heare: open thine eyes, and beholde our desolations, and the citie whereupon thy Name is called: for we doe not present our supplications before thee for our owne n righteousnes, but for thy great tender mercies.

19 O Lorde, heare, O Lorde forgiue, O Lorde o consider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whome I had seene before in the vision, came flying, and touched mee about the time of the euening oblation.

22 And he informed *me*, and talked with me, and sayd, O Daniel, I am now come forth to giue thee knowledge *and* vnderstanding.

23 At the beginning of thy supplications the commaundement came foorth, and I am come to shewe *thee*, for thou art greatly beloued: therefore vnderstande the matter and consider the vision.

24 Seuentie p weekes are determined vpon q thy people, and vpon thine holy citie, to finish the wickednes, and to seale vp the r sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnesse, and to seale vp the vision and prophecie, and to anoynt the most Holy.

25 Knowe therefore and vnderstande, that from s the going foorth of the commaundement to bring againe *the people*, and to builde Ierusalem, vnto Messiah the prince, *shal be* seuen t weekes, and u threescore and two weekes, *and* the streete shalbe built againe, and the wall euen in a † troublous time.

26 And after threescore and two x weekes, shal Messiah be slaine, and shal y haue nothing, and the people of z the prince that shal come, shal destroy the citie and the Sanctuarie, and the ende thereof *shalbe* with a flood: and vnto the ende of the battell it shalbe destroyed by desolations.

27 And he a shall confirme the couenant with many for one weeke: and in the middes of the weeke he shall cause the sacrifice and the oblation to b cease, c and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shalbe powred vpon the desolate.

‖ Or, gouerned vs.
† Ebr. watched vpon the euil.
* Exod. 14. 28. baruc. 2, 11.
k That is, according to all thy mercifull promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christes sake in whome thou wilt accept all our prayers.
n Declaring, that the godly flee only vnto Gods mercies and renounce their owne works when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemencie of wordes: for hee was so led with a feruent zeale considering Gods promes made to the citie in respect of his Church, and for the aduancemēt of Gods glory.
* Chap 8. 16.
p He alludeth to Ieremiahs prophecie, who prophecied that their captiuitie should be seuentie yeeres: but nowe Gods mercie should seuen folde exceede his iudgement, which should be foure hundred and nine se yeeres, euen to the comming of Christ, and so then it should continue for euer.
q Meaning, Daniels nation, ouer whome he was carefull.
r To shew mercy & to put sinne out of remembrance.
s That is, from the time that Cyrus gaue them leaue to depart.
t These weekes make fourtie nine yeere, whereof 46 are referred to the time of the building of the Temple, and three to the laying of the foundation.
u Counting from the first yeere of Darius who gaue the second commandement for the building of the Temple, are 62. weekes, which make 434 yeeres, which comprehende the time from the building of the Temple vnto the Baptisme of Christ.
† Ebr. in straights of time.
x In this last weeke of the seuentie shal Christ come and preach and suffer death.
y He shall seeme to haue no beautie, not to be of any estimation, as Isa. 53. 2.
z Meaning, Titus Vespasianus sonne, who should come and destroy both the Temple and the people without all hope of recouerie.
a By the preaching of the Gospel hee confirmed his promes, first, to the Iewes, and after to the Gentiles.
b Christ accomplished this by his death & resurrection.
c Meaning, that Ierusalem and the Sanctuarie should be vtterly destroyed for their rebellion against God and their idolatrie: or as some reade, that the plagues shall be so great, that they shall all be astonied at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 Which sheweth him wherefore he is sent.

1 IN the a third yeere of Cyrus King of Persia, a thing was reueiled vnto Daniel (whose name was called Belteshazzar) and the worde *was* true, but the time appoynted *was* b long, and he vnderstoode the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauines for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the c first moneth, as I d was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and beholde, there *was* a man e clothed in linnen, whose loynes were girded with fine golde of * Vphaz.

6 His body also *was* like the Chrysolite, and his face (to looke vpon) like the lightning, & his eyes as lamps of fire, and his armes and his feete *were* like in colour to polished brasse, & the voyce of his wordes *was* like the voyce of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with me, sawe not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, and sawe this great vision, and there remained no strength in me: for f my strength was turned in me into corruption, and I reteined no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I slept on my face: and my face *was* toward the ground.

10 And behold, an hand g touched me, which set me vp vpon my knees and vpon the palmes of mine hands,

11 And he sayde vnto me, O Daniel, a man greatly beloued, vnderstand the wordes that I speake vnto thee, and stand in thy place: for vnto thee am I nowe sent. And when hee had saide this worde vnto me, I stood trembling.

12 Then sayd he vnto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

a He noteth this third yere, because at this time the building of the Temple began to be hindred by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to y godly and a great feare to Daniel.
b Which is to declare that the godly should not hastē too much but patiently to abide the yssue of Gods promes.
c Called Abib, which conteineth part of March and part of April.
d Being caryed by the Spirit of prophecie to haue the sight of the riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophecie that followeth.
* Iere. 10. 9.
f The worde also signifieth comelines, or beautie, so that for feare he was like a dead man for deformitie.
g Which declareth that when we are stricken downe with the maiestie of God, we cannot rise except he also lift vs vp with his hand, which is his power.

13 But

13 But the h prince of the kingdome of Persia
withstoode me one and twentie dayes : but loe,
i Michael one of the chiefe princes, came to helpe
me, and I remained there, by the Kings of Persia.
14 Nowe I am come to shewe thee what shal
come to the people in the latter dayes: for yet the
k vision *is* for *many* dayes.
15 And when he spake these wordes vnto me,
I set my face toward the grounde, and helde
my tongue.
16 And beholde, l one like the similitude of
the sonnes of man touched my lippes: then I ope-
ned my mouth, and spake, and said vnto him that
stoode before me, O my Lord, m by the vision my
sorowes are returned vpon me, and I haue retei-
ned no strength.
17 For howe can the seruant of this my Lord
talke with my Lord *being* such one? for as for me,
straight way there remained no strength in me,
neither is there breath left in me.
18 Then there came againe, and touched me
one like the appearance of a man, and he streng-
thened me,
19 And said, O man, greatly beloued, feare not:
n peace *be* vnto thee : be strong and of good cou-
rage. And when he had spoken vnto me, I o was
strengthened, and saide, Let my Lord speake: for
thou hast strengthened me.
20 Then saide he, Knowest thou wherefore I
am come vnto thee? but nowe will I returne to
fight with the prince of Persia: and when I am
gone forth, loe, the p prince of Grecia shall come.
21 But I will shew thee that which is decreed
in the Scripture of trueth: q and there is none that
holdeth with me in these things, but Michael
your prince.

h Meaning, Cambyses who reigned in his fathers absence, and do not onely for this space hinder the building of the Temple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for the profite of the Church.
i Though God coulde by one Angel destroy all the world, yet to assure his children of his loue, he sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.
k For though the Prophet Daniel should ende and cease, yet this doctrine should continue till the comming of Christ, for the comfort of his Church.
l This was the same Angel that spake with him before in the similitude of a man.
m I was ouercome with feare and sorowe, when I sawe the vision.
n He declareth hereby that God would be mercifull vnto the people of Israel. o Which declareth that when God smiteth downe his children, he doeth not immediatly lift them vp at once (for nowe the Angel had touched him twise) but by litle and litle. p Meaning that he would not onely himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

A prophesie of the kingdomes, which should be enemies to the Church of God, as of Persia, 2 Of Greece, 5 Of Egypt, 28 of Syria, 36 And of the Romanes.

Also I, in ye first yere of Darius of ye Medes, *euen*
I a stood to incourage & to strengthen him.
2 And nowe wil I shew thee ye trueth. Behold,
there shall stand vp yet b three Kings in Persia, &
the fourth shalbe farre richer then they all: and
by his strength, *and* by his riches he shall stirre vp
c all against the realme of Grecia.
3 But a d mightie King shall stande vp, that
shall rule with great dominion, and doe according
to his pleasure.
4 And when he shal stand vp, e his kingdome
shalbe broken, f and shall bee deuided towarde
the g foure windes of heauen : and not to his h po-
steritie, not according to i his dominion, which he
ruled : for his kingdome shall be pluckt vp, euen
to be for others besides k those.
5 And ye l King of ye South shalbe mighty, and
one of m his princes, and shal preuaile against him,
& beare rule: his dominiō *shalbe* a great dominion.
6 And in the ende of yeeres they shalbe ioy-
ned together : for the Kings n daughter of ye South
shall come to the King of the North to make an
agreement, but she shall not receiue the power of
the o arme, neither shall p he continue, nor his
q arme : but she shall be deliuered *to death*, and
they that brought her, and he r that begate her,
and he that comforted her in these times.
7 But out of the bud of her s rootes shall one
stand vp in his stead, t which shall come with an
armie, and shall enter into the fortresse of the
King of the North, and doe with them *as he list*,
and shall preuaile,
8 And shall also carie captiues into Egypt
their gods with their molten images, *and* with their
precious vessels of siluer and of golde, and he shall
continue u mo yeres then the King of the North.
9 So the King of ye South shall come into *his*
kingdome, and shall returne into his owne land.
10 Wherefore his x sonnes shall be stirred vp,
and shall assemble a mightie great armie : and *one*
y shall come, and ouerflowe: & passe through, then
shall he z returne, & be stirred vp at his fortresse.
11 And the King of the South shall be angrie,
and shall come foorth, and fight with him, *euen*
with the King of the North: for he shal set foorth
a great a multitude, and the multitude shall be gi-
uen into his hand.
12 Then the multitude shall be proude, and
their heart shall be lifted vp : for hee shall cast
downe thousands : but he shall not *still* preuaile.
13 For the King of the North b shall returne,
and shall set foorth a greater multitude then a-
fore, and shall come foorth (after certaine yeeres)
with a mightie armie, and great riches.
14 And at the same time there shall c many
stand vp against the King of the South : also the
rebellious children of thy d people shal exalt them
selues to establish the vision, but they shall fall.
15 So the King of the North shall come, and
cast vp a mount, and take the strong citie: and the
armes of the South shall e not resist, neither his
chosen people, neither *shall* there *be* any strength
to withstand.
16 But he that shall come, shall doe vnto him
as he list, and none shall stand against him ; and he
shal stand in the f pleasant land, which by his hand
shalbe consumed.
17 Againe he shall g set his face to enter with
the power of his whole kingdome, and his confe-
derates with him: thus shal he doe, and he shal giue
him the h daughter of women, to destroy i her: but

a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing he appointed him to assist Darius, when he ouercame the Caldeans.
b Whereof Cambyses that nowe reigned, was the first, the seconde Smerdes, the third, Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God and stood against them.
c For he raysed vp all the East countreis to fight against the Grecians : and albeit he had in his armie nine hundred thousand men, yet in foure battels hee was discomfited and fled away with shame. d That is, Alexander the great. e For when his estate was most flourishing, he ouercame himselfe with drinke, and so fell into a disease : or as some write, was poysoned by Cassander. f For his twelue chiefe princes first deuided his kingdome among themselues. g After this his Monarchie was deuided into foure : for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, & Ptolomeus Egypt. h Thus God reuenged Alexanders ambition and crueltie in causing his posteritie to be murthered, partly of the fathers chiefe friendes, and partly one of another. i None of these foure shall be able to be compared to the power of Alexander. k That is, his posteritie hauing no part thereof.

l To wit, Ptolomeus king of Egypt.
m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie: for he should haue both Asia & Syria.
n That is, Berenice the daughter of Ptolomeus Philadelphus shall be giuen in mariage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continuall peace together.
o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawful wife of Antiochus, but put away for this womans sake.
p Neither Ptolomeus nor Antiochus.
q Some reade, seede, meaning the childe begotten of Berenice.
r Some reade, she that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this mariage, were destroyed.
s Meaning, that Ptolomeus Euergetes after the death of his father Philadelphus should succeede in the kingdome being of the same stocke that Berenice was.
t To reuenge his sisters death against Antiochus Calinicus king of Syria.
u For this Ptolomeus reigned sixe and fourtie yeeres.
x Meaning, Seleucus and Antiochus the Great, the sonnes of Calinicus shall make warre against Ptolomeus Philopater the sonne of Philadelphus. y For his elder brother Seleucus died, or was slaine while the warres were preparing. z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt. a For Antiochus had sixe thousand horsemen and three score thousand footemen. b After the death of Ptolomeus Philopater, who left Ptolomeus Epiphanes his heire. c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them. d For vnder Onias which falsely alleadged that place of Isa. 19. 19. certaine of the Iewes retyred with him into Egypt to fulfill this prophesie: also the Angell sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God. e The Egyptians were not able to resist Scopas Antiochus captaine. f He sheweth that he shall not onely afflict the Egyptians but also the Iewes, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by Gods prouidence. g This was the second battell that Antiochus fought against Ptolomeus Epiphanes. h To wit, a beautifull woman, which was Cleopatra Antiochus daughter. i For he regarded not the life of his daughter in respect of the kingdome of Egypt.

k she

k She shall not agree to his wicked counsell, but shall loue her husband, as her duetie requireth, and not seeke his destruction.
l That is, toward Asia, Grecia and those ysles which are in the Sea called Mediterraneum: for the Iewes called al countreis yles which were deuided frō them by Sea.
m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all peaces, Attilius the Consull, or Lucius Scipio put him to flight and caused his shame to turne on his owne head.
n By his wicked life and obeying of foolish counsel.
o For feare of the Romanes he shall flee to his holdes.
p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodoneus, the countrey men slewe him.
q That is, Seleucus shall succeede his father Antiochus.
r Not by forreine enemies, or battel, but by treason.
s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death and was of a vile, cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

k she shall not stande *on his side*, neyther bee
for him.
18 After this shall he turne his face vnto the
[l]yles, and shall take many, but a prince [m]shal cause
his shame to light vpon him, beside that he shall
cause his owne shame to turne vpon [n]himselfe.
19 For he shal turne his face toward the fortes
of [o]his owne land: but he shall be ouerthrowen
and fall, and be no more [p]founde.
20 [q]Then shal stand vp in his place in the glo-
rie of the kingdome, one that shal raise taxes: but
after fewe dayes he shall be destroyed, neither in
[r]wrath, nor in battell.
21 And in his place shall stand vp a [s]vile per-
son, to whom they shall not giue the honour of
the kingdome: but he shall come in peaceably,
and obteyne the kingdome by flatteries.
22 And the [t]armes shalbe ouerthrowen with
a flood before him, and shall be broken: and also
the prince of the [u]couenant.
23 And after [x]the league *made* with him, he
shall worke deceitfully: for he shall come vp, and
ouercome with a [y]small people.
24 He shall enter into the quiet and plentifull
prouince, and he shall doe that which his fathers
[z]haue not done, nor his fathers fathers: he shal de-
uide among them the pray and the spoyle, and the
substance, yea, and he shall forecast his deuises a-
gainst the strong holdes, euen for a [a]time.
25 Also he shal stirre vp his power and his cou-
rage against the King of the South with a great ar-
mie, and the King of the South shall be stirred vp
to battel with a very great and mightie armie: but
he shall not [b]stand: for they shall forecast and
practise against him.
26 Yea, they that feede of the portion of [c]his
meate, shall destroy him: & his armie [d]shall ouer-
flowe: and many shall fall, and be slaine.
27 And both these Kings hearts *shalbe* to doe
[e]mischiefe, and they shall talke of deceite at one
table: but it shall not auaile: for [f]yet the ende
shall be at the time appointed.
28 Then shall hee returne into his land with
great [g]substance: for his heart shall be against
the holy couenant: so shall he doe and returne to
his owne land.
29 At the time appointed he shall returne, and
come toward the South: but the last shall not be
as the first.
30 For the shippes [h]of Chittim shall come a-
gainst him: therefore he shalbe sorie and returne,
and freat against the holy couenant: so shall he
doe, he shall euen returne [i]and haue intelligence
with them that forsake the holy couenant.
31 And armes [k]shall stand on his part, and
they shal pollute the Sanctuarie [l]of strength, and
shall take away the dayly *sacrifice*, and they shall
set vp the abominable desolation.
32 And such as wickedly [m]breake ỹ couenant,
shall he cause to sinne by flatterie: but the people
that do know their God, shal preuaile & prosper.
33 And they ỹ vnderstand among [n]the people,
shall instruct many: [o]yet they shall fall by sword,
& by flame, by captiuitie & by spoile many dayes.
34 Nowe when they shall fall, they shall be
holpen with a [p]litle helpe: but many shal cleaue
vnto them [q]fainedly.
35 And some of thē [r]of vnderstanding shal fal
to trie them, & to purge, & to make them white,
till the time be out: for there *is* a time appointed.
36 And the [s]king shall doe what him list: he
shall exalt himselfe, and magnifie himselfe against
all, *that is* God, & shall speake marueilous things
against ỹ God of gods, & shall prosper, till ỹ wrath
[t]be accomplished: for the determination is made.
37 Neither shal he regard the [u]God of his fa-
thers, nor the desires [x]of women, nor care for any
God: for he shall magnifie himselfe aboue all.
38 But in his place shall he honour the [y]god
Mauzzim, and the god whom his fathers knewe
not, shall he honour with [z]golde and with siluer,
and with precious stones, and pleasant things.
39 Thus shal he do in [a]the holes of Mauzzim
with a strange god whom he shal acknowledge:
he shall increase *his* glory and shal cause them to
rule ouer many, and shall deuide ỹ land for gaine.
40 And at ỹ end of time shall the King of the
[b]South push at him, & the King of the North shal
come against him like a whirlewind ẘ charets, &
with horsemen, and ẘ many ships, & he shal enter
into ỹ countreis, & shal ouerflow & passe through.
41 He shall enter also into the [c]pleasant land,
and many *countreis* shalbe ouerthrowen: but these
shal escape out of his hand, *euen* Edom and Moab,
and the chiefe of the children of Ammon.
42 He shall stretch foorth his hands also vpon
the countreis, and ỹ land of Egypt shal not escape.
43 But he shall haue power ouer the treasures
of golde and of siluer, and ouer all the precious
things of Egypt, and of the Libyans, and of the
blacke Mores where he shall passe.

i With the Iewes which shal forsake the couenant of the Lord: for first he was called against the Iewes by Iason the high priest, & this second time by Menelaus.
k A great faction of the wicked Iewes shal hold with Antiochus.
l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt ỹ pure seruice of God.
m Meaning such as bare the name of Iewes but in deede were nothing lesse: for they solde their soules, and betrayed their brethren for gaine.
n They that remaine constant among the people shall teach others by their example and edifie many in the true religion.
o Whereby he exhorteth ỹ godly to cōstancie although they should perish a thousand times, and though their miseries endure neuer so long.
p As God wil not leaue his Church destitute, yet wil he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as he did in the time of the Maccabees whereof he here prophecieth.
q That is, there shall be euen of this small number many hypocrites.

t He sheweth that great forreine powers shall come to helpe the young sonne Seleucus against his vncle Antiochus, and yet shall be ouerthrowen. u Meaning Ptolemeus Philometor Philopaters sonne, who was this childes cousin germaine, and is here called the prince of the couenant, because he was the chiefe, and all other followed his conduite. x For after the battell Philometor and his vncle Antiochus made a league. y For he came vpon him at vnwares, and when he suspected his vncle Antiochus nothing. z Meaning, in Egypt. a Hee will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest. b He shall be ouercome with treason. c Signifying his princes and the chiefe about him. d Declaring that his souldiers shall brast out and venture their life to slaye and to be slaine for the sauegard of their prince. e The vncle and the nephewe shall take truce, and banket together, yet in their hearts they shall imagine mischiefe one against another. f Signifying that it [illegible] not in the counsell of men to bring thinges to passe, but in the prouidence of God, who ruleth the Kings by a secrete bridle, that they cannot doe what they list themselues. g Which he shall take of the Iewes in spoyling Ierusalem and the Temple, and this is tolde them before to mooue them to patience, knowing that all things are done by Gods prouidence. h That is, the Romane power shall come against him: for P. Popilius the Ambassadour appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to reuenge his rage he came against the people of God the second time.
r To wit, of them that feare God and will lose their life for the defence of true religion, signifying also that the Church must continually be tryed and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey. s Because the Angels purpose is to shewe the whole course of the persecutions of the Iewes vnto the comming of Christ, hee nowe speaketh of the Monarchie of the Romanes which he noteth by the name of a King, who were without all religion and contemned the true God. t So long the tyrants shall preuayle as God hath appointed to punish his people: but he sheweth that it is but for a time. u The Romanes shall obserue no certayne fourme of religion as other nations, but shal change their gods at their pleasures, yea, contemne them and preferre themselues to their gods. x Signifying that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26. y That is, the god of power and riches: they shall esteeme their owne power aboue all their gods and worship it. z Vnder pretence of worshipping the gods, they shal enrich their citie with the most precious jewels of all the world, because that hereby all men should haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples least they should haue bene despised as Atheistes: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers therof, that the profite euer came to the Romanes. b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be ouercome. c The Angell forewarneth the Iewes that when they shoulde see the Romanes inuade them, and that the wicked shoulde escape their handes, that then they shoulde not thinke but that all this was done by Gods prouidence, for asmuch as he warned them of it so long afore, and therefore he would still preserue them

44 But

44 But the tidings out of the East & the North
shall d trouble him: therefore he shall goe foorth
e with great wrath to destroy & roote out many.
45 And he shall plant the tabernacles f of his
palace betweene the seas in the glorious and holy
mountaine, yet he shall come to his end, and none
shall helpe him.

d Hearing that Crassus was slaine and Antonius discomfited.
e For Augustus ouercame the Parthians, and recouered that which Antonius had lost.
f The Romanes after this reigned quietly through all countreies and from sea to sea, and in [illegible]: but at length for their crueltie God shall destroy them.

CHAP. XII.

1 *Of the deliuerance of the Church by Christ.*

AND at ẏ a time shall Michael stand vp, ẏ great
prince, which standeth for the children of thy
people, and there shal be a time of trouble, such as
neuer was since there began to bee a nation vnto
that same time: & at ẏ time thy people shalbe deli-
uered, euery one ẏ shalbe foũd written in ẏ booke.
2 And many b of them that sleepe in the dust
of the earth, shall awake, some to euerlasting life,
and some to shame and perpetuall contempt.
3 And they ẏ be c wise, shal shine, as ẏ brightnes
of the firmament: and they ẏ d turne many to righ-
teousnes, *shall shine* as the starres, for euer & euer.
4 But thou, O Daniel, e shut vp the words, and
seale the booke f til the end of the time: many shal
run to and fro, and knowledge shall be increased.
5 ¶ Then I Daniel loked, & behold, there stood
other two, ẏ one on this side of ẏ brinke of ẏ g ri-
uer, & the other on ẏ side of ẏ brinke of the riuer.
6 And *one* sayde vnto the man clothed in li-
nen, which was vpon the waters of the riuer, When
shalbe the ende of these wonders?
7 And I heard ẏ man clothed in linẽ which was
vpon the waters of the riuer, when he helde vp his
h right hande, and his left hand vnto heauen, and
sware by him that liueth for euer, that *it shall tarie*
for a i time, two times & an halfe: and whẽ he shal
haue accomplished k to scatter the power of the
holy people, all these things shall be finished.
8 Thẽ I heard it, but I vnderstood it not: thẽ *said*
I, O my Lord, what shalbe the end of these things?
9 And he said, Go thy way, Daniel: for ẏ words
are closed vp, and sealed, till the ende of the time.
10 Many shalbe purified, made white, & tried:
but the wicked shall doe wickedly, and none of
the wicked shall haue vnderstanding: but the wise
shall vnderstand.
11 And frõ the time ẏ the l daily *sacrifice* shalbe
takẽ away & the abominable desolatiõ set vp, there
m *shalbe* a thousand, two hundreth & nintie daies.
12 Blessed *is he* that waiteth & commeth to the
thousand, three hundreth & n fiue & thirtie dayes.
13 But go o thou thy way til ẏ end *be*: for thou
shalt rest & stand vp in thy lot, at ẏ end of ẏ daies.

a The Angell here noteth two things: first that the Church shalbe in great affliction and trouble at Christes comming, and next that God will send his Angell to deliuer it, whom heere hee calleth Michael, meaning Christ, which is published by the preaching of the Gospel.
b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because the faithfull should haue euer their respect to that: for in the earth there shalbe no sure cõfort.
c Who haue kept the true feare of God and his religion.
d Hee chiefly meaneth the ministers of Gods worde, and next, all the faithfull which instruct the ignorant, & bring them to the true knowledge of God.
e Though the most part despise this prophesie, yet keepe thou it sure and esteeme it as a treasure.
f Till the time that God hath appointed for the full reuelation of these things: and then many shall runne to and fro to search the knowledge of these mysteries, which things they obteine now by the light of the Gospel.
g Which was Tygris.
h Which was as it were a double oth and did the more cõfirme the thing.
i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should haue an ende.
k When ẏ Church shalbe scattered & diminished in such sort as it shal seeme to haue no power.
l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Lawe.
m Signifying that the time shall be long of Christes second comming, and yet the children of God ought not to be discouraged, though it be deferred.
n In this number he addeth a month and an halfe to the former number, signifying that it is not in man to appoynt the time of Christes comming, but that they are blessed that patiently abide his appearing.
o The Angell warneth the Prophet patiently to abide, til the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

HOSEA.

THE ARGVMENT.

AFter that the ten tribes had fallen away from God by the wicked & subtile coũsel of Ieroboam the sonne of Nebat, & in stead of his true seruice cõmanded by his worde worshipped him according to their owne fantasies & traditions of mẽ, giuing thẽselues to most vile idolatry & superstitiõ, the Lord frõ time to time sent them Prophets to call them to repentance: but they grew euer worse & worse, and stil abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboã the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he had at the same time Isaiah & Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards & children borne in adultery: and therefore sheweth them that God would take away their kingdom, & giue them to the Assyriãs to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednes, & derided the Prophets, & contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetenesse of Gods promises, he setteth before them the two principall parts of the Law, which are the promes of saluation, and the doctrine of life: for the first part he directeth the faithful to Messiah, by whom only they should haue true deliuerance: and for the second, he vseth threatnings & menaces to bring them from their wicked maners & vices, and this is the chiefe scope of all the Prophets, eyther by Gods promises to allure them to bee godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Law conteine these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 *The time wherein Hosea prophesied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

THE worde of the Lorde that came
vnto Hosea the sonne of Beeri, in
the daies a of Vzziah, Iotham, A-
haz, *and* Hezekiah b Kings of Iu-
dah, and in the dayes of Ieroboam
the sonne of Ioash king of Israel.
2 At the beginning the Lorde spake by Ho-
sea, and the Lord said vnto Hosea, Goe, take vn-
to thee a wife c of fornications, and childrẽ of for-
nications: for the lande hath committed great
whoredome, *departing* from the Lord.
3 So he went, & tooke d Gomer, the daughter
of Diblaim, which conceiued & bare him a sonne.
4 And the Lord said vnto him, Call his name
e Izreel: for yet a litle, and I will visite the blood
of Izreel vpon the house f of Iehu, and will cause
to cease the kingdome of the house of Israel.
5 And at that g day will I also breake the
bowe of Israel in the valley of Izreel.
6 She conceiued yet againe, & bare a daugh-
ter, and *God* saide vnto him, Call her name h Lo-

a Called also Azariah, who being a leper was deposed from his kingdom.
b So that it may be gathered by the reigne of these foure kings, that he preached aboue three score yeere.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but hee sawe this in a vision, or els was commanded by God to set foorth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.
d Gomer [illegible] a consu[illegible] corruptio[illegible] blaim [illegible] figs, de[illegible] they were all corrupt like rotten figges.
e Meaning, ẏ they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastardes, and therefore should be called Izreelites, ẏ is, scattered people, alluding to Izreel, which was the chiefe citie of ẏ ten tribes vnder Ahab where Iehu shed so much blood, 2 Kin. 10. 8.
f I wil be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God, as the ende declared: for he built vp that idolatrie, which he had destroyed.
g When ẏ measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.
h That is, not obteining mercy: whereby he signifieth, ẏ Gods fauour was departed frõ them.

ruhamah : for I will no more haue pitie vpon the
house of Israel: but I wil vtterly [i] take them away.
7 Yet I will haue mercie vpon the house of
Iudah, and wil [k] saue them by the Lord their God,
and will not saue them by bow, nor by sword nor
by battell, by horses, nor by horsemen.
8 Now when shee had wained Lo-ruhamah,
shee conceiued, and bare a sonne.
9 Then saide *God*, Call his name [l] Lo-ammi:
for yee are not my people: therefore will I not be
yours.
10 Yet the nomber of the [m] children of Is-
rael shall be as the sande of the sea, which can not
be measured nor tolde: and in the place where it
was saide vnto them, Yee are not my people, it
shall be saide vnto them, *Yee are* the sonnes of the
liuing God.
11 Then shall the children of Iudah, and the
children of Israel be [n] gathered together, and ap-
point them selues one head, & they shall come vp
out of the land: for great *is* the [o] day of Izreel.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians. k For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra 1.1. l That is, not my people. m Because they thought that God could not haue bene true in his promes except he had preserued them, he declareth, that though they were destroied, yet the true Israelites, which are the sonnes of the promes, should bee without nomber, which stande both of the Iewes, and the Gentiles, Rom 9.26. n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shoulde bee the head both of the Iewes and Gentiles. o The calamitie and destruction of Izreel shall bee so great, that to restore them shall be as a miracle.

CHAP. II.

1 The people is called to repentance. 5 He sheweth their idolatrie and threatneth them except they repent.

SAy vnto your [a] brethren, Ammi, and to your
sisters, Ruhamah,
2 Pleade with your [b] mother: plead *with her:*
for she is not my wife, neither am I her husband:
but let her take away her fornications out of her
sight, & her adulteries [c] from betweene her breasts,
3 [d] Lest I strippe her naked, and set her as in
the day that shee was [e] borne, and make her as a
wildernesse, and leaue her like a drie land, and slay
her for thirst.
4 And I will haue no pitie vpon her children:
for they be the [f] children of fornications.
5 For their mother hath plaied the harlot: she
that conceiued them, hath done shamefully: for
she saide, I wil goe after my [g] louers that giue me
my bread and my water, my wooll and my flaxe,
mine oyle and my drinke.
6 Therefore beholde, I will stoppe [h] thy way
with thornes, and make an hedge, that shee shall
not finde her pathes:
7 Though shee followe after her louers, yet
shall shee not come at them: though shee seeke
them, yet shall she not finde *them:* then shall shee
say, [i] I will goe and returne to my first husbande:
for at that time was I better then now.
8 Now shee did not knowe that I [k] gaue her
corne, and wine, and oyle, and multiplyed her sil-
uer and golde, *which* they bestowed vpon Baal.
9 Therefore wil I returne, and take away [l] my
corne in the time thereof, and my wine in the
season thereof, and will recouer my wool and my
flaxe *lent*, to couer her shame.
10 And now wil I discouer her [m] lewdnesse in
the sight of her louers, and no man shall deliuer
her out of mine hand.
11 I will also cause all her mirth to cease, her
feast dayes, her newe moones, and her Sabbaths,
and all her solemne feasts.
12 And I wil destroy her vines & her figtrees,
whereof she hath said, These are my rewards that
my louers haue giuen me: and I will make them
as a forest, and the wilde beastes shall eate them.
13 And I wil visit vpon her the daies of [n] Baa-
lim, wherein she burnt incense to them: and shee
decked her selfe with her [o] earings and her iewels,
and she followed her louers, and forgate me, saith
the Lorde.
14 Therefore beholde, I will [p] allure her, and
bring her into the wildernesse, and speake friendly
vnto her.
15 And I will giue her her vineyardes from
thence, and the valley [q] of Achor for the doore
of hope, and shee shall [r] sing there as in the dayes
of her youth, and as in the dayes when she came
vp out of the land of Egypt.
16 And at that day, saith the Lorde, thou shalt
call me [s] Ishi, and shalt call me no more [t] Baali.
17 For I will take away the names of Baalim
out of her mouth, and they shall be no more re-
membred by their [u] names.
18 And in that day will I make a couenant for
them, with the [x] wilde beastes, and with the foules
of the heauen, and with that that creepeth vpon
the earth: and I will breake the bowe, and the
sworde and the battell out of the earth, and will
make them to sleepe safely.
19 And I wil marry thee vnto me for euer: yea,
I will marry thee vnto me in righteousnes, and in
iudgement, and in mercy and in compassion.
20 I will euen marry thee vnto me in [y] faith-
fulnesse, and thou shalt knowe the Lord.
21 And in that day I wil heare, saith the Lord,
I will *euen* heare [z] the heauens, and they shall
heare the earth,
22 And the earth shall heare the corne, and the
wine, and the oyle, and they shall heare Izreel.
23 And I will sowe her vnto me in the earth,
and I will haue mercie vpon her, that was not pi-
tied, and I will say to them which were not my
people, * Thou art my people. And they shall say,
Thou art my God.

a Seeing y I haue promised you deliuerance, it remaineth that you incourage one another to embrace the same, considering that ye are my people on whome I will haue mercie. b God sheweth that the faute was not in him but in their Synagogue, & their idolatries, that he forsooke them, Isa 50 1 c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16.25. d For though this people were as an harlot for their idolatries, yet hee had left them with their apparell and dowrie & certaine signes of his fauor, but if they stil continued, he would vtterly destroy them. e When I brought her out of Egypt, Ezek. 16.4, 39. f That is, bastards and begotten in adulterie. g Meaning the idols which they serued & by whom they thought they had wealth and abundance. h I will punish thee that then thou maiest trie whether thine idoles can helpe thee, and bring thee into such streightnesse, that thou shalt haue no lust to play the wanton. i This he speaketh of the faithfull, which are truely conuerted, and also sheweth the vse and profite of Gods rods. k This declareth that idolaters defraude God of his honour when they attribute his benefites to their idoles. l Signifying that God will take away his benefits when man by his ingratitude doth abuse them m That is, all her seruice, ceremonies and inuentions whereby she worshipped her idoles.

n I wil punish her for her idolatrie. o By shewing how harlots trimme them selues to please others, he declareth how the superstitious idolaters [illegible] great part of their religion in decking them selues on their holy dayes. p By my benefites in offring her grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernes, as Iosh 7.26. and is called the doore of hope, because it was a departing from death, and an entrie into life. r She shall then praise God as she did when she was deliuered out of Egypt. s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant. t That is, my master: which name was applied to their idoles. u No idolatrie shall once come into their mouth, but they shal serue me purely according to my word. x Meaning, that hee will so blesse them that all creatures shall fauour them. y With a couenant that neuer shall bee broken. z Then shall the heauen desire raine for the earth which shall bring foorth for the vse of man. * Rom. 9.25. 1. pet. 2.10.

CHAP. III.

1 The Iewes shalbe cast off for their idolatrie. 5 Afterward they shall returne to the Lorde.

THen said the Lord to me, [a] Goe yet, *and* loue
a woman (beloued of *her* husbande, and was
an harlot) according to the loue of the Lorde to-
ward the children of Israel: yet they looked to o-
ther gods, and [b] loued the wine bottels.
2 So [c] I bought her to me for fifteene *pieces*
of siluer, and for an homer of barlie and an halfe
homer of barlie.
3 And I saide vnto her, Thou shalt abide with
[d] me many dayes: thou shalt not play the harlot,
and thou shalt be to none *other* man, and I will be
so vnto thee.
4 For the children of Israel shall [e] remaine

a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdrawe the same when shee gaue her selfe to idoles. b That is, gaue them selues wholy to pleasures, and coulde not take vp, as they that are giuen to drunkennesse. c Yet I loued her and payed a small portion for her, lest shee perceiuing the greatnesse of my loue, shoulde haue abused mee and not beene vnder duetie: for fifteene pieces of siluer were but halfe the price of a slaue, Exodus 21.32. d I will trie thee a long time as in thy widowhoode whether thou wilt bee mine or no. e Meaning, [illegible] all the time of their captiuitie, but also vnto Christ.

many

many dayes without a King & without a f prince,
and without an offering, and without an image,
and without an Ephod and without Teraphim.
5 Afterward shall the children of Israel con-
uert, and seeke the Lorde their God, and g Dauid
their King, and shall feare the Lord, and his good-
nes in the latter dayes.

f That is, they should neither haue policie nor religion, and their idoles also wherein they put their confidence, should be destroyed.
g This is ment of Christes kingdom, which was promised vnto Dauid to be eternall, Psalm. 72.17.

CHAP. IIII.

A complaint against the people, and the Priestes of Israel.

HEare the word of the Lord, ye children of Is-
rael: for the Lord a hath a controuersie with
the inhabitants of the lande, because there *is* no
trueth nor mercie nor knowledge of God in the
lande.
2 By swearing, and lying, and killing, and
stealing, and whoring they breake out, and b blood
toucheth blood.
3 Therefore shall the land mourne, and eue-
ry one that dwelleth therein, shall be cut off, with
the beasts of the fielde, and with the foules of the
heauen, and also the fishes of the sea shal be taken
away.
4 Yet c let none rebuke, nor reproue another:
for thy people *are* as they that rebuke the Priest.
5 Therefore shalt thou fall in the d day, and
the Prophet shall fall with thee in the night, and
I will destroy thy e mother.
6 My people are destroyed for lacke of know-
ledge: because f thou hast refused knowledge, I
wil also refuse thee, that thou shalt be no Priest to
me: and seeing g thou hast forgotten the Law of
thy God, I will also forget thy children.
7 As they were h increased, so they sinned a-
gainst me: *therefore* will I change their glorie in-
to shame.
8 i They eate vp the sinnes of my people, and
lift vp their mindes in their iniquitie.
9 And there shall be like people, like k Priest:
for I wil visite their wayes vpon them, and reward
them their deedes.
10 For they shall eate, and not haue ynough:
they shall l commit adulterie, & shall not increase,
because they haue left off to take heede to ỳ Lord.
11 m Whoredome, and wine, and newe wine
take away *their* heart.
12 My n people aske counsell at their stockes,
and their staffe teacheth them: for the o spirit of
fornications hath caused *them* to erre, and they
haue gone a whoring from vnder their God.
13 They sacrifice vpon the toppes of ỳ moun-
taines, and burne incense vpon the hilles vnder the
okes, and the poplar tree, and the elme, because
the shadow thereof is good: therefore your daugh-
ters shall be p harlots, and your spouses shall be
whores.
14 I wil not q visite your daughters when they
are harlots: nor your spouses, whē they are whores:
for they themselues are separated with harlots, and
sacrifice with whores: therefore the people that
doeth not vnderstand, shall fall.
15 Though thou, Israel, play the harlot, *yet* let
not Iudah sinne: come not ye vnto s Gilgal, nei-
ther goe ye vp to t Beth auen, nor sweare, The
Lord liueth.
16 For Israel is rebellious as an vnruly heyfer.
Nowe the Lorde will feede them as a u lambe in
a large place.
17 Ephraim *is* ioyned to idoles: let him alone.
18 Their drunkennes stinketh: they haue com-
mitted whoredome: their rulers loue *to say* with
shame, x Bring ye.
19 The winde hath y bounde them vp in her
wings, and they shalbe ashamed of their sacrifices.

a Because the people would not obey the admonitions of the ỳ Prophet, he citeth them before the iudgement seat of God, against whō they chiefly offended, Isa. 7.13. Zecha. 11.10. mich. 6.1, 2.
b In euery place appeareth a libertie to most hainous vices, so that one followeth in the necke of another.
c As though he would say that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets & priests whose office it is chiefely to rebuke them.
d Ye shall perish altogether; the one, because he would not obey, and the other because he woulde not admonish.
e That is, the Synagogue wherein thou boastest.
f That is, the Priestes shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut. 33.3. Mal. 2.7.
g Meaning the whole body of the people, which were wearie with hearing the word of God.
h The more I was beneficiall vnto them.
i To wit, ỳ Priests seeke to eate the peoples offerings and flatter them in their sinnes.
k Signifying, that as they haue sinned together, so shall they be punished together.
l Shewing, that their wickednesse shall be punished on all sortes: for though they thinke by the multitude of wiues to haue many children, yet they shall be deceiued of their hope.
m In giuing themselues to pleasures, they become like brute beastes.
n Thus he speaketh by derision in calling them his people, which nowe for their sinnes they were not: for they sought helpe of stockes and stickes.
o They are caried away with a rage.
p Because they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their lustes, that they shall dishonour their owne bodies, Rom. 1.28.
q I will not correct your shame to bring you to amendement, but let you runne headlong to your owne damnation.
r God complaineth that Iudah is infected, and willeth thē to learne by their example to returne in time.
s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatrie, he would not that his people should resort thither.
t He calleth Bethel, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy where God is not purely worshipped.
u God wil so disperse them that they shal not remaine in any certaine place.
x They are so impudent in receiuing bribes, that they will commaund men to bring them vnto them.
y To cary them suddenly away.

CHAP. V.

1 *Against the Priestes and rulers of Israel.* 13 *The helpe of man is in vaine.*

O Ye Priestes, heare this, and hearken ye, O
house of Israel, and giue ye eare, O house of
the King: for iudgement *is* towarde you, because
you haue bene a a snare on Mizpah, and a net
spred vpon Tabor.
2 Yet they were profounde, to decline to
b slaughter, though I haue bene a c rebuker of
them all.
3 I knowe d Ephraim, and Israel is not hid
from me: for nowe, O Ephraim thou art become
an harlot, *and* Israel is defiled.
4 They will not giue their mindes to turne
vnto their God: for the spirit of fornication *is* in
the middes of them, and they haue not knowen
the Lord.
5 And the e pride of Israel doth testifie to his
face: therefore shal Israel and Ephraim fall in their
iniquitie: Iudah also shall fall with them.
6 They shall goe with their sheepe, and with
their bullockes to seeke the Lorde: but they shal
not finde him: *for* he hath withdrawne himselfe
from them.
7 They haue transgressed against the Lorde:
for they haue begottē f strange children: now shal
g a moneth deuoure them with their portions.
8 Blowe ye the trumpet of Gibeah, *and* the
shaume in Rama: crie out at Beth-auen, after
thee, O h Beniamin.
9 Ephraim shall be desolate in the day of re-
buke: among the tribes of Israel haue I caused to
i know the trueth.
10 The princes of Iudah were like them that
k remoue the bounde: *therefore* will I powre out
my wrath vpon them like water.
11 Ephraim is oppressed, *and* broken in iudge-
ment, because he willingly walked after the l com-
mandement.
12 Therefore wil I be vnto Ephraim as a moth,
and to the house of Iudah as a rottennesse.
13 When Ephraim sawe his sickenes, and Iu-
dah his wound, then went Ephraim vnto m Asshur,
and sent vnto King n Iareb: yet coulde hee not
heale you, nor cure you of your wound.
14 For I will be vnto Ephraim as a Lyon, and
as a lyons whelpe to the house of Iudah: I, *euen* I
will spoyle, and goe away: I will take away, and
none shall rescue it.
15 I will go, *and* returne to my place, till they
acknowledge their fault, and seeke me: in their af-
fliction they will seeke me diligently.

a The Priestes and princes catched the poore people in their snares as the foulers did the birds, in these two high mountaines.
b Notwithstanding they seemed to be giuen altogether to holynesse and to sacrifices, which here he calleth slaughter in contempt.
c Though I had admonished them continually by my Prophets.
d They boasted themselues not onely to be Israelites, but also Ephraimites, because their King Ieroboam came of that tribe.
e Meaning their contemning of all admonition.
f That is, their children are degenerate, so that there is no hope in them.
g Their destruction is not farre off.
h That is, all Israel comprehended vnder this parte, signifying that the Lords plagues should pursue the from place to place till they were destroyed.
i By the successe they shall knowe that I haue surely determined this.
k They haue turned vpside downe all political order, and all maner of religion.
l To wit, after King Ieroboams commandement and did not rather followe God.
m In steede of seeking for remedie at Gods hand.
n Who was king of the Assyrians.

CHAP.

CHAP. VI.

1 *Affliction causeth a man to turne to God.* 9 *The wickednesse of the Priestes.*

COme, and let vs [a] returne to the Lord: for he
hath spoyled, and he will heale vs: he hath
wounded vs, and he will binde vs vp.
2 After two dayes will [b] he reuiue *vs, and* in
the third day he will raise vs vp, and we shall liue
in his sight.
3 Then shall we haue knowledge, and inde-
uour our selues to know the Lord: his going forth
is prepared as the morning, and he shall come vn-
to vs as the raine, *and* as the latter raine vnto the
earth.
4 O Ephraim, what shall I doe vnto thee? O
Iudah, howe shall I intreate thee? for [c] your good-
nesse *is* as a morning cloude, and as the morning
dewe it goeth away.
5 Therefore haue I [d] cut downe by the Pro-
phets: I haue slaine them by the wordes of my
mouth, and thy [e] iudgements *were as* the light
that goeth forth.
6 For I desired [f] mercie, and not sacrifice, and
the knowledge of God more then burnt offrings.
7 But they [g] like men haue transgressed the
couenant: there haue they trespassed against me.
8 [h] Gilead *is* a citie of them that worke iniqui-
tie, *and is* polluted with blood.
9 And as theeues waite for a man, *so* the com-
panie of Priestes murther in the way by consent:
for they worke mischiefe.
10 I haue seene vileny in the house of Israel:
there *is* ẏ whoredome of Ephraim: Israel is defiled.
11 Yea, Iudah hath set a [i] plant for thee,
whiles I would returne ẏ captiuitie of my people.

a He sheweth the people howe they ought to turne to the Lord, that he might call backe his plagues.
b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.
c You seeme to haue a certaine holinesse and repentance, but it is vpon the sudden, and as a morning cloude.
d I haue still laboured by my prophets, and as it were framed you to bring you to amendement, but all was in vaine: for my word was not meate to feede them, but a sworde to slay them.
e My doctrine which I taught thee, was most euident.
f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.
g That is, like light and weake persons.
h Which was the place where the Priests dwelt, & which should haue bene best instructed in my word.
i That is, doeth imitate thine idolatrie, & hath taken graffes of thy trees.

CHAP. VII.

1 *Of the vices and wantonnesse of the people.* 12 *Of their punishment.*

WHen I woulde haue healed Israel, then the
iniquitie of Ephraim was discouered, and
the wickednesse of Samaria: for they haue dealt
falsly: and [a] the theefe commeth in, and the rob-
ber spoyleth without.
2 And they consider not in their hearts, *that*
I remember all their wickednes: now their owne
inuentions haue beset them about: they are in
my sight.
3 They make the [b] King glad with their wic-
kednesse, and the princes with their lies.
4 They are all adulterers, *and* as a very [c] ouen
heated by ẏ baker, which ceaseth frō raysing vp,
and from kneading ẏ dough vntill it be leauened.
5 *This is* the [d] day of our King: the princes
haue made him sicke with flagons of wine: he
stretcheth out his hand to scorners.
6 For they haue made readie their heart like
an ouen whiles they lie in waite: their baker slee-
peth all the night: in the morning it burneth as a
flame of fire.
7 They are all hote as an ouen, and haue [e] de-
uoured their iudges: all their Kings are fallen: there
is none among them that calleth vnto me.
8 Ephraim hath [f] mixt himselfe among the
people. Ephraim is as a cake on the hearth not
turned.
9 Strangers haue deuoured his strength, and
he knoweth it not: yea, [g] gray haires are here and
there vpon him, yet he knoweth not.
10 And the pride of Israel testifieth to his face,
and they doe not returne to the Lorde their God,
nor seeke him for all this.
11 Ephraim also is like a doue deceiued, with-
out [h] heart: they call to Egypt: they go to Asshur.
12 *But* when they shal go, I wil spred my net
vpon them, *and* drawe them downe as the foules
of the heauen: I will chastise them as their [i] con-
gregation hath heard.
13 Wo vnto them: for they haue fled away
from me: destruction *shalbe* vnto them, because
they haue transgressed against me: though I haue
[k] redeemed them, yet they haue spoken lyes a-
gainst me.
14 And they haue not cryed vnto me with
their hearts, [l] when they howled vpon their beds:
[m] they assemble themselues for corne, and wine,
and they rebell against me.
15 Though I haue boūd & strengthened their
arme, yet doe they imagine mischiefe against me.
16 They returne, *but* not to the most high: they
are like a deceitfull bowe: their princes shall fall
by the sword, for the rage [n] of their tongues: this
shall be their derision in the land of Egypt.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.
b They esteeme their wicked king Ierobaam aboue God, and seeke but howe to flatter and please him.
c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raysed.
d They vsed all ryot and excesse in their feastes and solemnities, whereby their King was ouercome with surfet, and brought into diseases, & delited in flatteries.
e By their occasion God hath depriued them of all good rulers.
f That is, he counterfaited the religion of the Gentiles, yet is but as a cake baked on ẏ one side, & rawe on the other, that is, neither through hot nor through cold, but partly a Iew, & partly a Gentile.
g Which are a token of his manifold afflictions.
h That is, without all iudgement, as they that can not tell whether it is better to cleaue onely to God, or to seeke the helpe of man.
i According to my curses made to the whole congregation of Israel.
k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction and cryed out for paine, they sought not vnto me for helpe.
m They onely seeke their owne commoditie and wealth, and passe not for me their God.
n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psalm. 73. 9.

CHAP. VIII.

1 *The destruction of Iudah & Israel, because of their idolatrie.*

SEt the trumpet to thy [a] mouth: *he shall come* as
an egle against the House of the Lord, because
they haue transgressed my couenant, & trespassed
against my Lawe.
2 Israel shall [b] crie vnto me, My God, wee
knowe thee.
3 Israel hath cast off the thing that is good:
the enemie shall pursue him.
4 They haue set vp a [c] King, but not by me:
they haue made princes, and I knew it not: of their
siluer and their gold haue they made them idoles:
therefore shall they be destroyed.
5 Thy calfe, O Samaria, hath cast thee off:
mine anger is kindled against them: howe long
will they be without [d] innocencie?
6 [e] For it came euen from Israel: the worke-
man made it, therefore is it not God: but the calfe
of Samaria shall be *broken* in pieces.
7 For they haue [f] sowne the winde, and they
shall reape the whirlewind: it hath no stalke: the
budde shall bring foorth no meale: if so be it
bring foorth, the strangers shall deuoure it.
8 Israel is deuoured, now shall they be among
the Gentiles as a vessell wherein *is* no pleasure.
9 For they are gone vp to Asshur: *they are as*
a [g] wilde asse alone by himselfe: Ephraim hath hi-
red louers.
10 Yet though they haue hired among the na-
tions, nowe will I gather them, and they shall so-
rowe a litle, for the [h] burden of the King *and* the
princes.
11 Because Ephraim hath made many altars to
sinne, his altars *shalbe* to sinne.
12 I haue written to them the great things of
my Lawe: *but* they were counted as a [i] strange
thing.
13 They sacrifice flesh for the sacrifices of mine
offerings, and eate it: *but* the [k] Lorde accepteth
them not: now will he remember their iniquitie,
and visite their sinnes: they shall returne to Egypt.

a God encourageth the Prophet to signifie the speedie comming of the enemie against Israel, which was once the people of God.
b They shall crye like hypocrites, but not from the heart, as their deedes declare.
c That is, Ierobeam, by whom they sought their owne libertie, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernesse.
f Shewing ẏ their religion hath but a shewe, and in it selfe is but vanity.
g They neuer cease but run to & fro to seeke helpe.
h That is, for the tribute which the King and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repētance.
i Thus the idolaters count the word of God as strange in respect of their owne inuentions.
k Saying that they offer it to ẏ Lord, but he accepteth no seruice, which he himselfe hath not appointed.

14 For

14 For Iſrael hath forgotten his maker, and
buildeth Temples, & Iudah hath increaſed ſtrong
cities: but I will ſende a fire vpon his cities, and it
ſhall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Iſrael.

1 Reioyce not, O Iſrael for ioy [a] *as other* people:
for thou haſt gone a whoring from thy God:
thou haſt loued [b] a rewarde vpon euery corne
floore.
2 [c] The floore, and the wine preſſe ſhall not
feede them, and the new wine ſhall faile in her.
3 They will not dwell in the Lordes land, but
Ephraim will returne to Egypt, and they will eate
vncleane things in Aſſhur.
4 They ſhall not offer [d] wine to the Lorde,
neither ſhall their ſacrifices be pleaſant vnto him:
but they ſhall be vnto them as the bread of mour-
ners: al that eate thereof, ſhalbe polluted: for their
bread [e] for their ſoules ſhall not come into the
houſe of the Lord.
5 What will ye do [f] then in the ſolemne day,
and in the day of the feaſt of the Lord?
6 For loe, they are gone from [g] deſtruction
but Egypt ſhal gather them vp, and Memphis ſhall
burie them: the nettle ſhall poſſeſſe the pleaſant
places of their ſiluer, *and* the throne *ſhall be* in
their tabernacles.
7 The dayes of viſitation are come: the dayes
of recompence are come: Iſrael ſhall knowe it:
[h] the Prophet *is* a foole: the ſpirituall man *is* mad,
for the multitude of thine iniquitie: therefore the
hatred is great.
8 The watchman of Ephraim [i] *ſhoulde bee*
with my God: *but* the Prophet *is* the ſnare of a
fouler in all his wayes, *and* hatred in the Houſe of
his God.
9 They [k] are deepely ſet: they are corrupt as
in the dayes of Gibeah: *therefore* he will remember
their iniquitie, he will viſite their ſinnes.
10 I found Iſrael like [l] grapes in the wilderneſſe:
I ſaw your fathers as the firſt ripe in the figge tree
at her firſt time: *but* they went to Baal-Peor, and
ſeparated themſelues vnto that ſhame, and *their*
abominations were according to [m] their louers.
11 Ephraim, their glorie ſhall flee away like a
birde: from the birth [n] and from the wombe, and
from the conception.
12 Though they bring vp their children, yet
I will depriue them from being men: yea, woe to
them, when I depart from them.
13 Ephraim, as I ſawe, *is as a tree* [o] in Tyrus
planted in a cottage: but Ephraim ſhal bring forth
his children to the murtherer.
14 O Lorde, giue them: what wilt thou giue
them? giue them a [p] barren wombe and drie
breaſts.
15 All their wickedneſſe *is* in [q] Gilgal: for
there doe I hate them: for the wickedneſſe of
their inuentions, I will caſt them out of mine
Houſe: I will loue them no more: all their princes
are rebels.
16 Ephraim is ſmitten, their roote is dried vp:
they can bring no fruite: yea, though they bring
foorth, yet will I ſlay euen the deareſt of their
bodie.
17 My God will caſt them away, becauſe they
did not obey him: and they ſhall wander among
the nations.

CHAP. X.

1 Againſt Iſrael and his idoles. 14 His deſtruction for the ſame.

1 Iſrael *is* an [a] emptie vine, *yet* hath it brought
foorth fruite vnto it ſelfe, *and* according to the
multitude of the fruite thereof he hath increaſed
the altars: according to the [b] goodneſſe of their
land they haue made faire images.
2 Their heart is [c] diuided: now ſhall they be
found faultie: he ſhall breake downe their altars:
he ſhall deſtroy their images.
3 For now they ſhall ſay, We haue no [d] King
becauſe we feared not the Lord: and what ſhould
a King doe to vs?
4 They haue ſpoken woordes, ſwearing falſly
in making [e] a couenant: thus [f] iudgement gro-
weth as wormewoode in the furrowes of the
fielde.
5 The inhabitants of Samaria ſhal [g] feare be-
cauſe of the calfe of Beth-auen: for the people
thereof ſhall mourne ouer it, and the [h] Chema-
rims thereof, that reioyced on it for the glorie
thereof, becauſe it is departed from it.
6 It ſhall bee alſo brought to Aſſhur, for a
preſent vnto King Iareb: Ephraim ſhall receiue
ſhame, and Iſrael ſhall be aſhamed of his owne
counſell.
7 Of Samaria, the King thereof is deſtroyed,
as the fome vpon the water.
8 The high places alſo of [i] Auen ſhall be de-
ſtroyed, *euen* the ſinne of Iſrael: the thorne and the
thiſtle ſhall growe vpon their altars, and they ſhall
ſay to the mountaines, * Couer vs, and to the hils,
Fall vpon vs.
9 O Iſrael, thou haſt [k] ſinned from the dayes
of Gibeah: there they [l] ſtoode: the battell in Gi-
beah againſt the children of iniquitie did not
[m] touch them.
10 It is my deſire [n] that I ſhould chaſtice them,
and the people ſhall be gathered againſt them,
when they ſhall gather themſelues in their two
[o] furrowes.
11 And Ephraim *is as* an heifer vſed to delite in
threſhing: but I will paſſe by her [q] faire necke: I
will make Ephraim to ride: Iudah ſhall plow, *and*
Iaakob ſhall breake his cloddes.
12 Sowe to your ſelues in righteouſneſſe: reape
after the meaſure of mercy: [r] breake vp your fal-
low ground: for *it is* time to ſeeke the Lorde, till
he come and raine righteouſneſſe vpon you.
13 *But* you haue plowed wickedneſſe: ye haue
reaped iniquitie: you haue eaten the fruite of lies:
becauſe thou diddeſt truſt in thine owne wayes,
and in the multitude of thy ſtrong men,
14 Therefore ſhall a tumult ariſe among thy
people, and all thy munitions ſhall be deſtroyed,
as [ſ] Shalman deſtroyed Beth-arbel in the day

a For though all other people ſhuld eſcape, yet thou ſhalt be puniſhed.
b Thou haſt committed idolatrie in hope of rewarde, and to haue thy barnes filled, Iere. 44.17 as an harlot that had rather liue by playing the whore then to be interteined of her owne husbād.
c Theſe outward things that thou ſeekeſt, ſhalbe taken from thee.
d All their doings both touching policie and religion, ſhall be reiected as things polluted.
e The meat offring which they offred for themſelues.
f When the Lord ſhall take away all the occaſions of ſeruing him, which ſhall be the moſt grieuous point of your captiuitie, when ye ſhall ſee your ſelues cut off from God.
g Though they thinke to eſcape by fleeing the deſtruction that is at hande, yet ſhall they be deſtroyed in the place whither they flee for ſuccour.
h Then they ſhall knowe that they were deluded by them who chalenged to themſelues to be their Prophets and ſpirituall men.
i The Prophets duetie is to bring men to God and not to be a ſnare to pull them from God.
k This people is ſo rooted in their wickedneſſe, that Gibeah which was like to Sodom, was neuer more corrupt, Iud. 19.22.
l Meaning, that hee ſo eſteemed them and delited in them.
m They were as abominable vnto mee, as their louers the idoles
n Signifying, that God would deſtroy their children by theſe ſundry meanes, and ſo conſume them by litle and litle.
o As they kept tender plantes in their houſes in Tyrus to preſerue them from the colde ayre of the Sea, ſo was Ephraim at the firſt vnto me: but now I will giue him to the ſlaughter.
p The Prophet ſeeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great ſlaughter ſhould come vpon their children.
q The chiefe cauſe of their deſtruction is that they commit idolatrie, and corrupt my religion in Gilgal.

a Whereof though the grapes were gathered, yet euer as it gathered new ſtrength, it increaſed newe wickedneſſe, ſo that the correction which ſhoulde haue brought them to obedience, did but vtter their ſtubberneſſe.
b As they were rich and had abundance.
c To wit, from God.
d The day ſhall come that God ſhall take away their King, and then they ſhall feele the fruite of their ſinnes, and how they truſted in him in vaine, 2. King. 17.6,7.
e In promiſing to be faithfull toward God.
f Thus their integritie and fidelitie which they pretended, was nothing but bitternes and griefe.
g When the calfe ſhall be caried away.
h Chemarims were certaine idolatrous prieſtes, which did weare blacke apparell in their ſacrifices, and cried with a loude voyce: which ſuperſtition Eliah derided, 1. King. 18.27 reade 2. King. 23.5.
i This he ſpeaketh in contempt of Beth-el, reade Chap. 4.15.
* Iſa. 2.19. luk. 23.30. reuel. 6.16. & 9.6.
k In theſe dayes waſt thou as wicked as the Gibeonites, as God then partly declared: for thy zeale coulde not bee good in executing Gods iudgements, ſeeing mine owne deedes were as wicked as theirs.
l To wit, ſo ſight, or the Iſraelites remained in that ſtubburneſſe from that time.
m The Iſraelites were not mooued by their example to ceaſe from their ſinnes.
n Becauſe they are ſo deſperate, I will delight to deſtroy them.
o That is, when they haue gathered all their ſtrength together.
p Wherein is pleaſure, as in plowing is labour and paine.
q I will lay my yoke vpon her fatte necke.
r Reade Ieremie 4.3.
ſ That is, Shalmanazzar in the deſtruction of that citie ſpared neither kinde nor age.

of

of battell: the mother with the children was da-
shed in pieces.
15 So shall Beth-el doe vnto you, because of
your malicious wickednes: in a morning shall the
King of Israel be destroied.

CHAP. XI.

1 The benefites of the Lord toward Israel. 5 Their ingratitude against him.

WHen Israel [a] *was* a childe, then I loued
him, and called my sonne out of Egypt.
2 They called them, *but* they [b] went thus
from them: they sacrificed vnto Baalim, and burnt
incense to images.
3 I ledde Ephraim also, *as one* should beare
them in his armes: but they knew not that I hea-
led them.
4 I led them with cordes [c] of a man, *euen* with
bandes of loue, and I was to them, as hee that ta-
keth off the yoke from their iawes, and I laide the
meate vnto them.
5 He shall no more returne into the lande of
Egypt: but Asshur shalbe his [d] King, because they
refused to conuert.
6 And the sworde shall fall on his cities, and
shall consume his barres, and deuoure them, be-
cause of their owne counsels.
7 And my people are bent to rebellion a-
gainst me: though [e] they called them to the most
hie, *yet* none at all would exalt *him*.
8 [f] How shall I giue thee vp, Ephraim? *how*
shall I deliuer thee, Israel? how shall I make thee,
as [g] Admah? *how* shall I set thee, as Zeboim? mine
heart is turned within mee: [h] my repentings are
rouled together.
9 I wil not execute ẏ fiercenesse of my wrath:
I will not returne to destroy Ephraim: for I am
God, and not man, the holy one in the middes of
thee, and I will not [i] enter into the citie.
10 They shall walke after the Lorde: he shall
roare like a lyon: when he shall roare, then the
children of the West shall feare.
11 [k] They shall feare as a sparow out of Egypt,
and as a doue of the lande of Asshur, and I will
place them in their houses, sayth the Lord.
12 Ephraim copasseth me about with lies, and
the house of Israel with deceit: but Iudah yet ru-
leth with [l] God, and is faithfull with the Saints.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly: and not as beastes or slaues.
d Seeing they contemne al this kindnesse, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certein griefe how to punish them.
g Which were two of the cities that were destroyed w Sodom, deu. 29.23.
h Meaning, that his loue wherwith he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercy toward his shall ouercome his iudgement, as he declareth in the next verse.
i To cosume thee, but will cause thee to yelde and so receiue thee to mercie: and this is meant of the small nomber who shall walke after the Lorde.
k The Egyptians and Assytians shall bee afrayde when the Lorde mainteineth his people.
l Gouerneth their state according to Gods woorde, and doeth not degenerate.

CHAP. XII.

Hee admonisheth by Iaakobs example to trust in God, and not in man.

EPhraim is fed [a] with the winde, and follow-
eth after the East winde: hee increaseth daily
lies and destruction, & they doe make a couenant
with Asshur, and [b] oyle is caried into Egypt.
2 The Lorde hath also a controuersie with
[c] Iudah, and will visite Iaakob, according to his
waies: according to his workes, wil he recompence
him.
3 Hee tooke his brother by the heele in the
wombe, and by his strength he had [d] power with
God,
4 And had [e] power ouer the Angel, and pre-
uailed: he wept and praied vnto him: [f] he founde
him in Beth el, and there he spake with vs.

a That is, flattereth him selfe w vaine confidence.
b Meaning, presents to get friendship.
c Which in these pointes was like to Ephraim, but not in idolatries.
d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Read Gen. 32.31.
f God found Iaakob as he lay sleeping in Bethel, Gene. 28.12. and so spake with him there, that the fruite of that speache apperteined to the whole bodie of the people, whereof we are.

5 Yea, the Lorde God of hostes, the Lorde is
himselfe his memoriall.
6 Therefore turne thee to thy God: keepe
mercy and iudgement, and hope still in thy God.
7 *He is* [g] Canaan: the balances of deceit *are*
in his hand: he loueth to oppresse.
8 And Ephraim sayde, Notwithstanding I am
rich, I haue found me out riches in all my labours:
they shall finde none iniquitie in me, [h] that were
wickednesse.
9 Though I am the Lorde thy God, from the
land of Egypt, yet will I make thee to dwel in the
tabernacles, as in [i] the dayes of the solemne feast.
10 I haue also spoken by the Prophets, and I
haue multiplied visions, and vsed similitudes by
the ministerie of the Prophets.
11 Is there [k] iniquitie in Gilead? surely they are
vanitie: they sacrifice bullocks in Gilgal, and their
altars *are as* heapes in the furrowes of the field.
12 [l] And Iaakob fled into the countrey of A-
ram, and Israel serued for a wife, and for a wife he
kept *sheepe*.
13 And by a [m] Prophet the Lorde brought Is-
rael out of Egypt, & by a Prophet was he reserued.
14 *But* Ephraim prouoked him with hie pla-
ces: therefore shal his blood be powred vpon him,
and his reproche shall his Lord reward him.

g As for Ephraim he is more like the wicked Canaanites then godly Abraham or Iaakob.
h Thus the wicked measure Gods fauour by outward prosperitie, & like hypocrites can not abide that any should reproue their doings.
i Seeing thou wilt not acknowledge my benefites, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne.
k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.
l If you boast of your riches and nobilitie, yee seeme to reproche your father who was a poore fugitiue and seruant.
m Meaning Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 9 And the cause of their destruction.

WHen Ephraim spake, there *was* [a] trem-
bling: hee [b] exalted him selfe in Israel, but
he hath sinned in Baal, [c] and is dead.
2 And now they sinne more and more, and
haue made them molten images of their siluer, *and*
idoles according to their owne vnderstanding:
they were all the woorke of the craftesmen: they
say one to another whiles they sacrifice a [d] man,
Let them kisse the calues.
3 Therefore they shall bee as the morning
cloude, and as the morning dewe that passeth a-
way, as the chaffe that is driuen with a whirlewind
out of the floore, and as the smoke that goeth out
of the chimney.
4 Yet I am the Lord thy God [e] from the land
of Egypt, and thou shalt knowe no God but me:
for there *is* no Sauiour beside me.
5 I did knowe thee in the wildernesse, in the
land of drought.
6 As in their pastures, so were they filled: they
were filled, and their heart was exalted: therefore
haue they forgotten me.
7 And I will be vnto them as a very lyon, *and*
as a leopard in the way of Asshur.
8 I will meete them, as a beare that is robbed
of her whelpes, and I will breake the kall of their
heart, and there will I deuoure them like a lyon:
the wilde beast shall teare them.
9 O Israel, one [f] hath destroyed thee, but in
me *is* thine helpe.
10 [g] I am: where is thy King, that should helpe
thee in all thy cities? and thy iudges, of whome
thou saidest, Giue me a King, and princes?
11 I gaue thee a King in mine anger, and I
tooke him away in my wrath.

a He sheweth the excellencie, and autoritie that this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not farre from destruction, and haue lost their autoritie.
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kisse and worship their calues which were their idoles.
e He calleth them to repentance and reproueth their ingratitude.
f Thy destruction is certaine, and my benefites towarde thee declare that it commeth not of me: therefore thine owne malice, idolatrie and vaine confidence in others must needes bee the cause thereof.
g I am all one, Iames 1.17.

12 The

12 The iniquitie of Ephraim *is* bound vp: his sin *is* hid.

13 The sorrowes of a trauelling woman shall come vpon him: he is an vnwise sonne, els would he not stande still at the time, *euen* at the [i] breaking forth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death: O [k] death, I wil be thy death: O graue, I will be thy destruction: [l] repentance is hid from mine eyes.

15 Though he grewe vp among *his* brethren, an East winde shall come, *euen* the winde of the Lord shall come vp from the wildernesse, and drie vp his veine, and his fountaine shalbe dried vp: he shall spoile the treasure of all pleasant vessels.

i It is fitely layd vpon he punished, as Iere.17.1.
i But would come out of the wombe, that is, out of this danger wherein he is, and not tary to be stifeled.
k Meaning, that no power shall resist God when he wil deliuer his, but euen in death wil he giue them life.
l Because they wil not turne to me, I will not change my purpose.

CHAP. XIIII.

1 *The destruction of Samaria.* 2 *He exhorteth Israel to returne to God, who requireth praise and thanks.*

Samaria shalbe desolate: for shee hath rebelled against her God: they shall fall by the sword: their infants shalbe dashed in pieces, & their women with childe shalbe ript.

2 O Israel, [a] returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you words, & turne to the Lord, and say vnto him, [b] Take away all iniquitie, and receiue vs graciously: so will we render the calues of our [c] lippes.

4 Asshur shal [d] not saue vs, neither will we ride vpon horses, neither will we say any more to the worke of our handes, *Ye are* our gods: for in thee the fatherlesse findeth mercie.

5 [e] I wil heale their rebellion: I wil loue them freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Israel: he shall grow as the lilie and fasten his rootes, *as the trees* of Lebanon.

7 His branches shall spread, and his beautie shalbe as the oliue tree, and his smell as Lebanon.

8 They that dwell vnder his [f] shadow, shal returne: they shall reuiue *as* the corne, and florish as the vine: the sent thereof *shalbe* as the wine of Lebanon.

9 Ephraim *shall say*, What haue I to doe any more with idoles? I [g] haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.

10 Who is [h] wise, and hee shall vnderstande these things? *and* prudent, and hee shall knowe them? for the wayes of the Lorde *are* righteous, and the iust shall walke in them: but the wicked shall fall therein.

a He exhorteth them to repentance, to auoyd all these plagues, willing them to declare by wordes their obedience & repentance.
b He sheweth thẽ howe they ought to confesse their sinnes.
c Declaring, that this is the true sacrifice, that the faithful can offer, euen thanks and praise, Heb. 13.15.
d We will leaue off all vaine confidence and pride.
e He declareth how ready God is to receiue them that do repent.
f Whosoeuer ioyne themselues to this people, shalbe blessed.
g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe, as a protection, & safegard vnto them as a most sufficient fruite and profite.
h Signifying, that the true wisedome & knowledge consisteth in this, euen to rest vpon God.

IOEL.

THE ARGVMENT.

The Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, because they grewe dayly to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, & proceed from the heart because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will send his Christ who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 *A prophecie against the Iewes.* 2 *He exhorteth the people to prayer, and fasting for the miserie that was at hand.*

The word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare ye this, O [a] Elders, and hearken ye all inhabitantes of the land, whether [b] such a thing hath beene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children *shew* to their children, and their children to another generation.

4 That which is left of ẏ palmer worme, hath the grashopper eaten, & the residue of ẏ grashopper hath the canker worme eaten, and the residue of the canker worme hath the catterpiller eaten.

5 Awake ye [c] drunkards, and weepe, & howle all ye drinkers of wine, because of the newe wine: for it shalbe pulled from your mouth.

6 Yea, [d] a nation commeth vpon my lande, mightie, & without number, whose teeth *are like* the teeth of a lion, and hee hath the iawes of a great lion.

7 He maketh my vine waste, & pilleth off the barke of my figge tree: he maketh it bare, and casteth it downe: ẏ branches thereof are made white.

8 Mourne like a virgine girded with sackcloth for the [e] husband of her youth.

9 The meate offring, & the drinke offring is [f] cut off from the House of the Lord: the Priests the Lords ministers mourne.

10 The fielde is wasted: the land mourneth: for the corne is destroyed: [g] the new wine is dried vp, *and* the oyle is decayed.

11 Be ye ashamed, O husband men: howle, O ye vine dressers for the wheate, and for the barley, because the haruest of the field is perished.

12 The vine is dried vp, and the figge tree is decayed: the pomegranate tree & the palme tree, and the apple tree, *euen* all the trees of the fielde are withered: surely the ioy is withered away from the sonnes of men.

13 [h] Girde your selues and lament, ye Priests: howle ye ministers of the altar: come, *and* lie all night in sackcloth, ye ministers of my God: for the meate offring, and the drinke offring is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assemblie: gather the Elders, *and* all the inhabitants of the lande into the House of the Lorde your God, and crie vnto the Lord,

15 Alas: for the day, for the [i] day of the Lord is at hand, and it commeth as a destruction from the Almightie.

16 Is not the meate cut off before our eyes? *&* ioy, and gladnesse from the house of our God?

17 The seed is rotten vnder their cloddes: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the herdes of cattel pine away, because they haue no pasture, & the flocks of sheepe are destroyed.

19 O Lord, to thee will I crie: for the fire hath deuoured

a Signifying, the Princes, the priests, & the gouernours.
b He calleth the Iewes to the consideration of Gods iudgements, who had nowe plagued the fruites of the ground for ẏ space of foure yeere, which was for their sinnes, and to call them to repentance.
c Meaning, that ẏ occasion of their excesse & drũkennes was takẽ away.
d This was another plague wherewith God had punished them, when he stirred vp ẏ Assyrians against thẽ.
e Mourne grieuously as a woman, which hath lost her husband, to whom she hath bene maried in her youth.
f The tokens of Gods wrath did appeare in his Temple, insomuch as the sacrifice was laid off.
g All comfort & substance for nourishment is taken away.
h He sheweth that the onely meanes to auoyde Gods wrath, and to haue all things restored, is vnfeined repentance.
i We see by these great plagues that vtter destruction is at hand.

deuoured the pastures of the wildernesse, and the
flame hath burnt vp all the trees of the field.
20 The beasts of the fielde cry also vnto thee:
for the riuers of waters are dried vp, and the k fire
hath deuoured the pastures of the wildernesse.

k That is, drought.

CHAP. II.

He prophecieth of the comming and crueltie of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God toward his people.

Blowe a the trumpet in Zion, and shoute in
mine holy mountaine: let all the inhabitants
of the lande tremble: for the day of the Lorde is
come: for it *is* at hand.
2 A b day of darkenesse, and of blacknesse, a
day of clouds, and obscuritie, as the morning spred
vpon the mountaines, *so is* there a c great people,
and a mighty: there was none like it from the be-
ginning, neither shalbe any more after it, vnto the
yeeres of many generations.
3 A fire deuoureth before him, and behinde
him a flame burneth vp: the land *is* as the garden
of d Eden before him, and behinde him a desolate
wildernesse, so that nothing shall escape him.
4 The beholding of him *is* like the sight of
horses, and like the horsemen, so shall they runne.
5 Like the noyse of charrets in the toppes of
the mountaines shall they leape, like the noise of a
flame of fire that deuoureth the stubble, *and* as a
mightie people prepared to the battell.
6 Before his face shal the people tremble: all
faces e shall gather blackenesse.
7 They shall runne like strong men, and goe
vp to the wall like men of warre, and euery man
shall goe forward in his wayes, and they shall not
stay in their paths.
8 Neither shal one f thrust another, *but* euery
one shall walke in his path: and when they fall
vpon the sword, they shall not be wounded.
9 They shal runne to & fro in the citie: they
shal runne vpon the wall: they shal clime vp vpon
the houses, & enter in at y^e windowes like y^e thiefe.
10 The earth shall tremble before him, y^e hea-
uens shall shake, the g sunne & the moone shalbe
darke, and the starres shal withdraw their shining.
11 And the Lord shall h vtter his voyce before
his hoste: for his hoste is very great: for *he is* strong
that doeth his word: * for the day of the Lord is
great and very terrible, and who can abide it?
12 Therefore also now the Lord saith, Turne
you vnto me with all your heart, & with fasting,
and with weeping, and with mourning,
13 And i rent your heart, & not your clothes:
and turne vnto the Lorde your God, for he is gra-
cious, and mercifull, slowe to anger, and of great
kindnesse, and repenteth him of the euill.
14 Who knoweth, *if* he wil k returne & repent
& leaue a blessing behinde him, *euen* a meate of-
fring, & a drinke offring vnto y^e Lord your God?
15 Blowe the trumpet in Zion, sanctifie a fast,
call a solemne assemblie.
16 Gather the people: sanctifie the congrega-
tion, gather the elders: assemble the l children, &
those that sucke the breastes: let the bridegrome
goe forth of his chamber, and the bride out of her
bride chamber.
17 Let the Priestes, the ministers of the Lord
weepe betweene the porch and the altar, and let
them say, Spare thy people, O Lord, and giue not
thine heritage into reproche that the heathen
should rule ouer them: * Wherefore should they
say among the people, Where is their God?
18 Then will the Lorde be m ielous ouer his
land, and spare his people.
19 Yea, the Lord will answere and say vnto his
people, Beholde, I will send you corne, and wine,
and oyle, and you shalbe satisfied therewith: and
I will no more make you a reproch among the
heathen,
20 But I will remooue farre off from you the
n Northren *armie*, & I will driue him into a land,
barren & desolate with his face toward the o East
sea, and his end to the vtmost sea, and his stinke
shall come vp, and his corruption shall ascend, be-
cause he hath exalted himselfe to doe this.
21 Feare not, O land, *but* be glad, and reioyce:
for the Lord will do great things.
22 Be not afraide, ye beastes of the fielde: for
the pastures of the wildernesse are greene: for the
tree beareth her fruite: the figge tree & the vine
do giue their force.
23 Be glad then, ye children of Zion, and re-
ioyce in the Lorde your God: for hee hath giuen
you the raine of p righteousnes, * & he will cause
to come downe for you the raine, *euen* the *first*
raine, and the latter raine in the first *moneth*.
24 And the barnes shall be full of wheate, and
the presses shall abound with wine and oile.
25 And I will render you the yeeres that the
grashopper hath eaten, the canker worme and the
caterpiller and the palmer worme, my great hoste
which I sent among you.
26 So you shall eate and be satisfied and praise
the Name of the Lord your God, that hath dealt
maruellously with you: and my people shall neuer
be ashamed.
27 Ye shall also know, that I am in the middes
of Israel, and that I am the Lorde your God and
none other, & my people shall neuer be ashamed.
28 And afterward will I powre q out my Spi-
rit vpon all flesh: and your sonnes & your daugh-
ters shall prophecie: your olde men shall dreame
r dreames, *and* your yong men shall see visions,
29 And also vpon the seruants, and vpon the
maydes in those dayes will I powre my Spirit.
30 And I will shewe s wonders in the heauens
& in the earth: blood & fire, & pillars of smoke.
31 The t sunne shalbe turned into darkenesse,
and the moone into blood, before the great and
terrible day of the Lord come.
32 But whosoeuer shall call u on the Name of
the Lord, shalbe saued: for in mount Zion, and in
Ierusalē shalbe deliuerance, as the Lord hath said,
and in the x remnant, whom the Lord shall call.

a He sheweth the great iudgements of God which are at hand except they repent.
b Of affliction and trouble.
c Meaning the Assyrians.
d The enemie destroyeth our plentiful countrey wheresoeuer he commeth.
e They shalbe pale & blacke for feare, Nahum 2.10.
f For none shalbe able to resist them.
g Reade verses 2, 31. & Isa 13.10. ezek.32.7.chap.3.15. matt.24.29.
h The Lord shall stirre vp the Assyrians to execute his iudgements.
*Iere 30.7. amos 5.18 zeph.1.15.
i Mortifie your affections & serue God with purenes of heart and not with ceremonies.
k He speaketh this to stirre vp their slouthfulnes, & not that he doubted of Gods mercies, if they did repent. How God repenteth reade Ier.18.8.
l That as all haue sinned, so all may shew forth signes of their repentance, that men seeing y^e children, which are not free frō Gods wrath, might be the more liuely touched with the consideration of their owne sinnes.
*Psal.79.10.

m If they repent he sheweth that God will preserue and defend them with a most ardent affection.
n That is, the Assyrians your enemies.
o Called the dead sea, or Persian sea: meaning, that though his armie were so great, that it filled all from this sea to the sea called Mediterraneum, yet he would scatter them.
p That is, such as should come by iust measure, & as was wont to be sent when God was reconciled with them.
*Leuit 26.4. deut.11.14.
q That is, in greater abundance and more generally then in times past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa.44.3 act.2.17. ioh.7.38.39.
r As they had visions and dreames in olde time, so shall they nowe haue clearer reuelations.
s He warneth the faithful what terrible things should come, to y^e intent that they should not looke for continuall quietnes in this world, and yet in al these troubles he would preserue them.
t The order of nature shall seeme to be changed for the horrible afflictions that shalbe in the world, Isa.13.10. ezek.32.7 chap.3.15. matth.24.29. to moone the godly
u Gods iudgements are for the destruction of the infidels, and to call vpon the Name of God, who will giue them saluation.
x Meaning here
by the Gentiles, Rom.10.13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

For beholde, in a those dayes and in that time,
when I shall bring againe the captiuitie of Iu-
dah and Ierusalem,
2 I will also gather all nations, and will bring
them downe into b the valley of Iehoshaphat, &
will pleade with them there for my people, & for
mine heritage Israel, whom they haue scattered a-
mong the nations, and parted my land.
3 And they haue cast lottes for my people,

a When I shal deliuer my Church, which standeth of the Iewes, and of the Gentiles.
b It appeareth that he alludeth to that great victorie of Iehoshaphat, whē as God without mans helpe destroyed y^e enemies, 2.Chron.20.26. also he hath respect to this worde Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

and

and haue giuen the childe [c] for the harlot, & sold
the girle for wine , that they might drinke.
4 Yea, and [d] what haue you to doe with me, O
Tyrus and Zidon and all the coastes of Palestina?
will ye render me [e] a recompence? and if ye re-
compence mee , swiftly *and* speedily will I render
your recompence vpon your head:
5 For ye haue taken my siluer and my golde,
and haue caried into your temples my goodly *and*
pleasant things.
6 The children also of Iudah and the children
of Ierusalem haue you solde vnto the Grecians,
that ye might send them farre from their border.
7 Beholde, I will raise them out of the place
where ye haue sold them, and will render your re-
ward vpon your owne head,
8 And I will sell your sonnes & your daugh-
ters into the hande of the children of Iudah, and
they [f] shall sell them to the Sabeans , to a people
farre off : for the Lorde hath spoken it.
9 Publish this among the Gentiles ; prepare
warre , wake vp the mightie men : let all the men
of warre drawe neere *and* come vp.
10 [g] Breake your plowshares into swords, and
your sithes into speares : let the weake say , I am
strong.
11 Assemble your selues , and come all yee
heathen and gather your selues together round a-
bout : there shall the Lord cast downe the migh-
tie men.
12 Let the heathen be wakened, and come vp
to the valley of Iehoshaphat : for there will I sit
to iudge all the heathen round about,

c That which the enemie gate for the sale of my people, he bestowed vpon harlots and drinke.
d He taketh the cause of his Church in hand against the enemie, as though the iniurie were done to himselfe.
e Haue I done you wrong, that ye will render me the like?
f For afterward God solde them by Nebuchad-nezzar, and Alexander the great, for the loue he bare to his people, and therby they were comforted as though the price had bene theirs.
g When I shall execute my iudgements against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another, for my Churches sake.

13 Put in your [h] sithes, for the haruest is ripe:
come, get you downe , for the winepresse is full:
yea, the winepresses runne ouer , for their wicked-
nesse is great.
14 O multitude , O multitude , *come* into the
valley of threshing : for the day of the Lorde *is*
neere in the valley of threshing.
15 The sunne and moone shalbe darkened, and
the starres shall withdrawe their light.
16 The Lord also shall roare out of Zion , and
vtter his voyce from Ierusalem , and the heauens
and the earth shall shake, but the Lord will be the
hope [i] of his people , and the strength of the chil-
dren of Israel.
17 So shall ye know that I am the Lorde your
God dwelling in Zion , mine holy Mountaine:
then shall Ierusalem bee holy , and there shall no
strangers go [k] thorowe her any more.
18 And in that day shal the mountaines [l] drop
downe newe wine, and the hilles shall flowe with
milke, and all the riuers of Iudah shall runne with
waters , and a fountaine shall come forth of the
House of the Lorde, and shall water the valley of
Shittim.
19 [m] Egypt shall be waste, and Edom shall be a
desolate wildernesse, for the iniuries of the childrẽ
of Iudah, because they haue shed innocent blood
in their land.
20 But Iudah shal dwel for euer, and Ierusalem
from generation to generation.
21 For I will [n] clense their blood , that I haue
not clensed, and the Lord will dwell in Zion.

h Thus he shall incourage the enemies whẽ their wickednes is full ripe to destroy one another, which he calleth the valley of Gods iudgement.
i God assisteth his against all troubles, that when he destroyeth his enemies , his children shalbe deliuered.
k The strangers shall no more destroy his Church: which if they doe, it is the people which by their sinnes make the breach for the enemie.
l He promiseth to his Church abundance of graces, reade Ezek. 47, 1. which should water and comfort ÿ most barren places, Amos. 9. 13.
m The malicious enemies shall haue no part of this grace.
n He had suffered his Church hitherto to lie in their filthinesse, but nowe hee promiseth to clense them and to make them pure vnto him.

AMOS.

THE ARGVMENT.

AMong many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednes and idolatrie, he stirred vp Amos, who was an heardman or shepheard of a poore towne, and gaue him both knowledge and constancie to reproue all estates and degrees, and to denounce Gods horrible iudgements against them , except they did in time repent ; shewing them , that if God spare not the other nations about them , who had liued as it were in ignorance of God in respect of them , but for their sinnes wil punish them , that they could looke for nothing , but an horrible destruction, except they turned to the Lord by vnfained repentance. And finally , he comforteth the godly with hope of the cõming of the Messiah , by whome they should haue persite deliuerance and saluation.

CHAP. I.

1 *The time of the prophecie of Amos.* 3 *The worde of the Lord against Damascus ,* 6 *The Philistims , Tyrus, Idumea and Ammon.*

1 THe wordes of Amos , who was a-
mong the heardmen at [a] Tecoa,
which he sawe vpon Israel , in the
dayes of Vzziah king of Iudah,
and in the dayes of [b] Ieroboam
the sonne of Ioash King of Israel , two yeere be-
fore the [c] earthquake.
2 And he sayde, The Lord shall roare from Zi-
on , and vtter his voyce from Ierusalem , and the
dwelling places of the shepheards shall perish, and
the top of [d] Carmel shall wither.
3 ¶ Thus saith the Lord, For [e] three transgressi-
ons of Damascus, and for foure, I wil not turne to
it, because they haue [f] threshed Gilead with thre-
shing instruments of yron.
4 Therefore will I sende a fire into the house
of Hazael , and it shall deuoure the [g] palaces of
Ben-hadad.
5 I will breake also the barres of Damascus,
and cut off the inhabitant of Bikeath-auen : and
him that holdeth the scepter out of Beth-eden,
and the people of Aram shall goe into captiuitie
vnto [h] Kir , sayth the Lorde.
6 Thus sayth the Lorde, For three transgressi-
ons of Azzah , and for foure , I will not turne to
it, because they [i] caried away prisoners the whole
captiuitie to shut them vp in Edom,
7 Therefore will I sende a fire vpon the walles
of Azzah , and it shall deuoure the palaces
thereof.
8 And I will cut off the inhabitant from Ash-
dod , and him that holdeth the scepter from Ash-
kelon , and turne mine hande to Ekron , and the
remnant of the Philistims shall perish, sayth the
Lord God.
9 ¶ Thus sayth the Lord, For three transgres-
sions of Tyrus , and for foure , I will not turne to

a Which was a towne sixe miles from Ierusalem in Iudea, but he prophecied in Israel.
b In his dayes the kingdome of Israel did most florish.
c Which as Iosephus writeth, was whẽ Vzziah would haue vsurped the Priestes office, and therfore was smitten wͭ the leprosie.
d Whatsoeuer is fruitfull and pleasant in Israel shall shortly perish.
e He sheweth first that all the people round about should be destroyed for their manifolde sinnes : which are meant by three and foure which make seuen, because the Israelites should the more deepely consider Gods iudgements towarde them.
f If the Syrians shall not be spared for committing this crueltie against one citie , it is not possible that Israel shoulde escape punishment which hath committed so many and grieuous sinnes against God and man.
g The antiquitie of their buildings shall not auoyde my iudgements, reade Iere 49 27.
h Tiglath Pileser led ÿ Syrians captiue, and brought them to Cyrene, which he calleth here Kir.
i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

 it,

it, becauſe they ſhut the whole captiuitie in E-
dom, and haue not remembred the [k] brotherly
couenant.
10 Therefore will I ſend a fire vpon ẏ walles
of Tyrus, and it ſhall deuoure the palaces thereof.
11 ¶ Thus ſayth the Lorde, For three tranſ-
greſſions of Edom, and for foure, I will not turne
to it, becauſe hee did purſue his brother with the
ſworde, and did † caſt off all pitie, and his anger
ſpoyled him euermore, and his wrath watched
him [l] alway.
12 Therefore will I ſend a fire vpon Teman,
and it ſhall deuoure the palaces of Bozrah.
13 ¶ Thus ſayth ẏ Lord, For three tranſgreſſi-
ons of the children of Ammon, and for foure, I
will not turne to it, becauſe they [m] haue ript vp
the women with child of Gilead, that they might
enlarge their border.
14 Therefore will I kindle a fire in the wall of
Rabbah, and it ſhall deuoure the palaces thereof,
with ſhouting in the day of battell, *and* with a
tempeſt in the day of the whirlewinde.
15 And their King ſhall go into captiuitie, he
and his princes together, ſaith the Lord.

k For Eſau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admoniſhed them of their brotherly friendſhip, and not to haue prouoked them to hatred.
† *Ebr. corrupt his compaſſions.*
l He was a continuall enemie vnto him.
m He noteth the great crueltie of the Ammonites that ſpared not the women, but moſt tyranouſly tormented them, and yet the Ammonites come of Lot who was of the houſhold of Abraham.

CHAP. II.

Againſt Moab, Iudah, and Iſrael.

THus ſayth the Lorde, For three tranſgreſſions
of Moab, and for foure, I will not turne to it,
becauſe it burnt the [a] bones of the King of Edom
into lime.
2 Therefore will I ſend a fire vpon Moab, and
it ſhall deuoure the palaces of Kerioth, and Moab
ſhall die with tumult, with ſhouting, *and* with the
ſound of a trumpet.
3 And I will cut off the iudge out of the mids
thereof, and will ſlay all the princes thereof with
him, ſayth the Lord.
4 ¶ Thus ſayth the Lord, For three tranſgreſ-
ſions of Iudah, and for foure, [b] I will not turne to
it, becauſe they haue caſt away the Lawe of the
Lorde, and haue not kept his commandementes,
and their lies cauſed them to erre after the which
their fathers haue walked.
5 Therefore will I ſend a fire vpon Iudah, and
it ſhall deuoure the palaces of Ieruſalem.
6 ¶ Thus ſayth the Lord, For three tranſgreſ-
ſions of [c] Iſrael, and for foure, I will not turne to
it, becauſe they ſolde the righteous for ſiluer and
the poore for [d] ſhooes.
7 They gape ouer the head of the poore, in the
[e] duſt of the earth, and peruert the wayes of the
meeke: and a man and his father will goe in to a
mayde to diſhonour mine holy Name.
8 And they lye downe vpon clothes layde to
pledge [f] by euery altar: and they [g] drinke the
wine of the condemned in the houſe of their
God.
9 Yet deſtroyed I the [h] Amorite before them,
whoſe height was like the height of the cedars,
and he was ſtrong as the okes: notwithſtanding
I deſtroyed his fruite from aboue, and his roote
from beneath.
10 Alſo I brought you vp from the land of E-
gypt, and led you fourtie yeres thorowe the wil-
derneſſe, to poſſeſſe the land of the Amorite.
11 And I rayſed vp of your ſonnes for Pro-
phets, and [i] of your young men for Nazarites. Is it
not euen thus. O ye children of Iſrael, ſayth the
Lorde?
12 But ye gaue the Nazarites wine to drinke,
and commanded the Prophets, ſaying, Prophe-
cie not.
13 Behold, I am [k] preſſed vnder you as a cart
is preſſed that is full of ſheaues.
14 Therefore the flight ſhall periſh from the
[l] ſwift, and the ſtrong ſhall not ſtrengthen his
force, neither ſhall the mightie ſaue his life.
15 Nor he that handleth the bowe, ſhal ſtand,
and he that is ſwift of foote, ſhall not eſcape, ney-
ther ſhall he that rideth the horſe, ſaue his life.
16 And he that is of a mightie courage among
the ſtrong men, ſhall flee away naked in that day,
ſayth the Lord.

a For the Moabites were ſo cruel againſt the King of Edom that they burnt his bones after that hee was dead: which declared their barbarous rage, ſeeing they would reuenge themſelues of the dead.
b Seeing ẏ Gentiles that had not ſo farre knowledge were thus puniſhed, Iudah which was ſo fully inſtructed of the Lords will, might not thinke to eſcape.
c If he ſpare not Iudah vnto whom his promiſes were made, much more he will not ſpare this degenerate kingdome.
d They eſteemed moſt vile bribes more then mens liues.
e When they haue ſpoyled him and throwen him to the grounde, they gape for his life.
f Thinking by theſe ceremonies, that is by ſacrifiſing, and being neere mine altar, they may excuſe all their other wickedneſſe.
g They ſpoyle others and offer thereof vnto God, thinking that hee will diſpence with them, when he is made partaker of their iniquitie.
h The deſtruction of their enemies and his mercy towarde them ſhoulde haue cauſed their heartes to melt for loue towarde him.
i Ye contemned my benefites, and abuſed my graces, and craftily went about to ſtoppe the mouthes of my Prophets.
k You haue wearied me with your ſinnes, Iſa.1.14.
l None ſhall be deliuered by any meanes.

CHAP. III.

Hee reprooueth the houſe of Iſrael of ingratitude. 11 For the which God will puniſh them.

HEare this worde that the Lord pronounceth
againſt you, O children of Iſrael, *euen* a-
gainſt the whole familie which I brought vp frō
the land of Egypt, ſaying,
2 You [a] onely haue I knowen of all the fami-
lies of the earth: therefore I will viſite you for all
your iniquities.
3 Can two walke together except they bee
[b] agreed?
4 Will a [c] lion roare in the foreſt, when hee
hath no pray? or will a lyons whelpe cry out of
his den, if he haue taken nothing?
5 [d] Can a birde fall in a ſnare vpon the earth,
where no fouler is? or will he take vp the [e] ſnare
from the earth, and haue taken nothing at all?
6 Or [f] ſhall a trumpet be blowen in the citie,
and the people be not afraide? or ſhall there [g] be
euill in a citie, and the Lord hath not done it?
7 Surely the Lord God will doe nothing, but
he [h] reueileth his ſecret vnto his ſeruantes the
Prophets.
8 The lyon hath roared: who will not bee a-
fraide? the Lord God hath ſpoken: who can but
[i] prophecie?
9 Proclayme in the palaces at [k] Aſhdod, and
in the palaces in the lande of Egypt, and ſaye,
Aſſemble your ſelues vpon the mountaines of
Samaria: ſo beholde the great tumultes in the
middes thereof, and the oppreſſed in the middes
thereof.
10 For they knowe not to doe right, ſayth the
Lorde: they ſtirre vp violence, and robbery [l] in
their palaces.
11 Therefore thus ſaith the Lord God, An ad-
uerſary *ſhall come* euen rounde about the coun-
trey, and ſhall bring downe thy ſtrength frō thee,
and thy palaces ſhalbe ſpoyled.
12 Thus ſayth the Lorde, As the ſhepheardе
taketh [m] out of the mouth of the lyon two
legges, or a piece of an eare: ſo ſhall the children
of Iſrael bee taken out that dwell in Samaria in
the corner of a bed, and in [n] Damaſcus *as in* a
couche.
13 Heare, and teſtifie in the houſe of Iaakob,
ſaith the Lord God, the God of hoſtes.

a I haue onely choſen you to be mine among all other people, and yet you haue forſaken me.
b Hereby the Prophet ſignifieth that he ſpeaketh not of himſelfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.
c Wil God threaten by his Prophets, except there be ſome great occaſion?
d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine?
f Shall the Prophets threaten Gods iudgements and the people not be afraide?
g Doeth any aduerſity come without Gods appoyntment? Iſa.45.7.
h God dealeth not with the Iſraelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.
i Becauſe the people euer murmured againſt the Prophetes, he ſheweth that the Spirite mooued them ſo to ſpeake as they did.
k Hee calleth the ſtrangers, as the Philiſtims and Egyptians to be witneſſes of Gods iudgements againſt the Iſraelites for their crueltie and oppreſſion.
l The fruite of their crueltie and theft appeareth by their great riches, which they haue in their houſes.
m When the Lyon hath ſaciate his hunger, the ſhepheardе findeth a legge or a tippe of an eare to ſhewe that the ſheepe hath bene woried.
n When they thought to haue had a ſure holde, and to haue bene in ſafetie.

14 Surely in the day that I shal visite the trans-
gressions of Israel vpon him, I will also visite the
altars of Beth-el, and the hornes of the altar shall
be broken off, and fall to the ground.
15 And I will smite the winter house with the
summer house, and the houses of yuorie shall pe-
rish, and the great houses shalbe consumed, sayth
the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this worde, ye a kine of Bashan that are
in the mountaine of Samaria, which oppresse
the poore, *and* destroy the needie, and they say to
their masters, b Bring, and let vs drinke.
2 The Lord God hath sworne by his holines,
that loe, the dayes shall come vpon you, that hee
will take you away with c thornes, & your poste-
ritie with fish hookes.
3 And ye shall goe out at the breaches euery
kowe forward: and ye shall cast your selues out of
the palace, saith the Lord.
4 Come to d Beth-el, & transgresse: to Gilgal,
& multiplie transgression, & bring your sacrifices
in the morning, *&* your tithes after three e yeres.
5 And offer a thanksgiuing f of leauen, pub-
lish *&* proclame the free offrings: for this g liketh
you, O ye children of Israel, saith the Lord God.
6 And therefore haue I giuen you h cleannes
of teeth in all your cities, and scarcenesse of bread
in all your places, yet haue ye not returned vnto
me, saith the Lord.
7 And also I haue withholden the raine from
you, when there *were* yet three i moneths to the
haruest, and I caused it to raine vpon one citie, and
haue not caused it to raine vpon another citie: one
piece was rained vpon, and the piece whereupon
it rained not, withered.
8 So two *or* three cities wandred vnto one ci-
tie to drinke water, but they were k not satisfied:
yet haue ye not returned vnto me, saith the Lord.
9 I haue smitten you with blasting, and mil-
dewe: your great gardens and your vineyards, and
your figtrees, and your oliue trees did the palmer
worme deuoure: yet haue ye not returned vnto
me, saith the Lord.
10 Pestilence haue I sent among you, after the
maner of l Egypt: your yoong men haue I slaine
with the sword, and haue taken away your horses:
and I haue made the stinke of your tents to come
vp euen into your nostrels: yet haue ye not retur-
ned vnto me, saith the Lord.
11 I haue ouerthrowe you, as God ouerthrew
Sodom & Gomorah: and ye were as a m firebrand
pluckt out of the burning: yet haue ye not retur-
ned vnto me, saith the Lord.
12 Therefore, thus will I do vnto thee, O Isra-
el: and because I will doe this vnto thee, prepare
to n meete thy God, O Israel.
13 For lo, he that formeth the mountaines, &
createth the winde, and declareth vnto man what
is his thought: which maketh the morning darke-
nesse, & walketh vpon the hie places of the earth,
the Lord God of hosts *is* his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this worde, which I lift vp vpon you,
euen a lamentation of the house of Israel.
2 The a virgine Israel is fallen, *and* shall no
more rise: shee is left vpon her lande, *and there is*
none to raise her vp.
3 For thus saith ÿ Lord God, The citie which
went out by a thousand, shall leaue an b hundreth:
and that which went forth by an hundreth, shall
leaue ten to the house of Israel.
4 For thus saith the Lorde vnto the house of
Israel, Seeke ye me, and ye shall liue.
5 But seeke not Beth-el, nor enter into c Gil-
gal, and go not to Beer-sheba: for Gilgal shall go
into captiuitie, and Beth-el shall come to nought.
6 Seeke the Lorde, and yee shall liue, least he
breake out like fire in the house of Ioseph and de-
uoure it, & there *be* none to quench it in Beth-el.
7 They turne d iudgement to wormewood,
and leaue off righteousnesse in the earth.
8 He e maketh Pleiades, and Orion, and hee
turneth the shadowe of death into the morning,
and he maketh the day darke as night: he calleth
the waters of the sea, and powreth them out vpon
the open earth: the Lord *is* his Name.
9 He strengtheneth the destroyer against the
mightie: and the destroyer shal come against the
fortresse.
10 They haue hated him, f that rebuked in
the gate: and they abhorred him that speaketh
vprightly.
11 Forasmuch then as your treading *is* vpon
the poore, & g ye take from him burdens of wheat,
ye haue built houses of hewen stone, but ye shall
not dwell in them: ye haue planted pleasant vine-
yards, but ye shall not drinke wine of them.
12 For I know your manifolde transgressions,
and your mightie sinnes: they afflict the iust, they
take rewards, & they oppresse ÿ poore in the gate.
13 Therefore h the prudent shall keepe silence
in that time, for it is an euill time.
14 Seeke good and not euill, that ye may liue:
and the Lorde God of hostes shall be with you, as
you haue spoken.
15 Hate the euill, and loue the good, and esta-
blish iudgement in the gate: it may bee that the
Lorde God of hostes will be mercifull vnto the
remnant of Ioseph.
16 Therefore the Lord God of hosts, the Lord
saith thus, Mourning *shalbe* in all streets: and they
shal say in all the hie wayes, Alas, alas: & they shal
call the i husbandman to lamentation, and such as
can mourne, to mourning.
17 And in all the vines *shalbe* lamentation: for
I will passe through thee, saith the Lord.
18 Woe vnto you, that k desire the day of the
Lord: what haue you to do with it? the day of the
Lord *is* darkenesse and not light.
19 As if a man did flee from a lyon, & a beare
met him: or went into the house, and leaned his
hand on the wall, and a serpent bit him.
20 Shall not the day of the Lord be darkenes,
and not light? euen darkenes and no light in it?
21 I hate *and* abhorre your feast dayes, and I
will not smell in your solemne assemblies.
22 Though ye offer me burnt offrings & meat
offrings, l I will not accept them: neither wil I re-
gard the peace offrings of your fat beasts.
23 Take thou away from me the multitude of
thy songs (for I will not heare the melodie of thy
vyoles)
24 And let iudgement runne downe as m wa-
ters, and righteousnesse as a mightie riuer.
25 Haue ye offered vnto me sacrifices and of-
frings in the wildernesse fourtie yeeres, O house
of Israel?

a Thus he calleth the princes & gouernours, which being ouerwhelmed with the great abūdance of Gods benefites, forgate God; & therfore he calleth them by ÿ name of beasts and not of men.
b They incourage such as haue authoritie ouer the people, to powle them, so that they may haue profite by it.
c He alludeth to fishers which catch fish by hookes and thornes.
d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intētion had bene sufficient to haue bound God vnto them.
e Reade Deut.14.28.
f As Leuit.7.13.
g You only delite in these outward ceremonies and haue none other respect.
h That is, lacke of bread and meate.
i I stayed the raine till the fruites of the earth were destroyed w drought, and yet you would not consider it to returne to me by repentance.
k They could not find water enough where they had heard say it had rained.
l As I plagued the Egyptians, Exod. 9.10.
m You were almost all cōsumed, and a few of you wonderfully preserued, 2.kin.14.26.
n Turne to him by a repentance.

a He so calleth them because they so boasted of themselues, or because they were giuen to wantonnes and dainties.

b Meaning that ÿ tenth part should scarcely be saued.
c In these places they worshipped new idoles, which afore time serued for the true honor of God: therefore he saith that these shal not saue them.
d In steade of iudgement and equitie they execute crueltie and oppression.
e He describeth the power of God, Iob 9.9.
f They hate the Prophets, which reproue them in the open assemblies.
g Ye take both his money and also his foode wherewith he should liue.
h God will so plague them, that they shall not suffer the godly once to open their mouths to admonish them of their faults.
i So that all degrees shall haue matter of lamentation for the great plagues.
k Thus he speaketh because the wicked and hypocrites sayde they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere.30.7. ioel 2.2,11. zeph.1.15.
l Because ye haue corrupt my true seruice & remaine obstinate in your vices, Isa 1.11. iere.6.20.
m Do your duetie to God & to your neighbour, & so ye shal feele his grace plentifully, if you shew your abundant affections according to Gods word.

26 But you haue borne ⁿ Siccuth your King,
and Chiun your images, *and* the starre of your
gods, which ye made to your selues.
27 Therefore wil I cause you to goe into cap-
tiuitie beyond Damascus, saith the Lorde, whose
Name *is* the God of hostes.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

WOe to ᵃ them that are at ease in Zion and
trust in the moûtaine of Samaria, ᵇ which
were famous at the beginning of the nations: and
the house of Israel came to them.
2 Goe you vnto Calneh, and see: and from
thence goe you to Hamath the great: then goe
downe to Gath of the Philistims: be ᶜ they bet-
ter then these kingdomes? or the border of their
land greater then your border,
3 Ye that put farre away the ᵈ euill day, and
approch to the seate of iniquitie?
4 They lie vpon beddes of yuorie, and stretch
themselues vpon their beddes, and eate the lambes
of the flocke, and the calues out of the stall.
5 They sing to the sounde of the viole: they
inuent to themselues instrumentes of musike like
ᵉ Dauid.
6 They drinke wine in bowles, and anoynt
themselues with the chiefe ointments, but no man
is ᶠ sorie for the affliction of Ioseph.
7 Therefore nowe shall they go captiue with
the first that go captiue, and ᵍ the sorow of them
that stretched themselues, is at hand.
8 ʰ The Lord God hath sworne by himselfe,
saith the Lorde God of hostes, I abhorre ⁱ the ex-
cellencie of Iaakob, & hate his palaces: therefore
will I deliuer vp the citie with all that is therein.
9 And if there remaine ten men in one house,
they shall die.
10 And his vncle ᵏ shall take him vp & burne
him to cary out the bones out of the house, and
shall say vnto him, that is by ẏ ˡ sides of the house,
Is there yet any with thee? And he shal say, None.
Then shal he say, ᵐ Holde thy tongue: for we may
not remember the Name of the Lord.
11 For behold, the Lord commandeth, and he
will smite the great house with breaches, and the
litle house with clefts.
12 Shall horses ⁿ runne vpon the rocke? or will
one plowe *there* with oxen? for yee haue turned
iudgement into gall, and the fruite of righteous-
nes into ᵒ wormewood.
13 Ye reioyce in a thing of nought: yee say,
Haue not wee gotten vs ᵖ hornes by our owne
strength?
14 But behold, I will raise vp against you a na-
tion, O house of Israel, sayeth the Lorde God of
hostes: and they shall afflict you, from the entring
in of ᑫ Hamath vnto the riuer of the wildernesse.

n That idole which you esteemed as your king, & caried about, as you did Chiun, in the which images you thought that there was a certaine diuinitie.

a The Prophet threatneth the wealthie, which regarded not Gods plagues nor menaces by his Prophets.
b These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auaile them that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions?
c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater streightnesse, then yours yet are, thinke you to be better or to escape?
d Ye that continue still in your wickednes and thinke that Gods plagues are not at hand, but giue your selues to all idlenes, wantonnes and riot.
e As he caused diuers kindes of instruments to be made to serue Gods glorie, so these did contend to inuent as many to serue their wanton affections and lusts.
f They pitied not their brethren, whereof now many were slaine and caried away captiue.
g Some reade, the ioy of them that stretch themselues, shall depart. h Reade Iere. 51. 14. i That is, the riches and pompe. k The destruction shalbe so great, that none shall almost be left to burie the dead: and therefore they shall burne them at home, to cary out the burnt ashes with more ease. l That is, to some neighbour, that dwelleth round about. m They shall be so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall be dumme when they heare Gods Name, and abhorre it, as they that are desperate or reprobate. n He compareth them to barren rockes whereupon it is in vayne to bestowe labour: shewing that Gods benefites can haue no place among them. o Reade Chap. 5. 7. p That is, power and glorie. q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His craftie counsell.

THus hath the Lorde God shewed vnto mee,
and beholde, he formed ᵃ grashoppers in the
beginning of ẏ shooting vp of the latter grouth:
and loe, *it was* in the latter grouth ᵇ after the
Kings mowing.
2 And when they had made an end of eating
the grasse of the land, then I said, O Lorde God,
spare, I beseech thee: who shall raise vp Iaakob?
for he is small.
3 *So* the Lord ᶜ repented for this. It shall not
be, saith the Lord.
4 ¶ Thus *also* hath the Lord God shewed vn-
to me, and behold, the Lord God called to iudge-
ment by fire, ᵈ and it deuoured the great deepe,
and did eate vp a part.
5 Then said I, O Lorde God, cease, I beseech
thee: who shall raise vp Iaakob? for he is small.
6 *So* the Lord repented for this. This also shal
not be, saith the Lord God.
7 ¶ Thus *againe* he shewed me, and behold,
the Lord stoode vpon a wall made by line ᵉ with
a line in his hand.
8 And the Lorde saide vnto me, Amos, what
seest thou? And I said, A line. Then said the Lord,
Beholde, I will set a line in the middes of my peo-
ple Israel, and will passe by them no more.
9 And the hie places of Izhak shall be deso-
late, and the temples of Israel shall be destroyed:
and I will rise against the house of Ieroboam with
the sword.
10 ¶ ᶠ Then Amaziah the Priest of Beth-el
sent to Ieroboam King of Israel, saying Amos
hath conspired against thee in the middes of the
house of Israel: the lande is not able to beare all
his words.
11 For thus Amos saith, Ieroboam shall die by
the sworde, and Israel shalbe led away captiue out
of their owne land.
12 Also ᵍ Amaziah sayd vnto Amos, O thou
the Seer, goe, flee thou away into the lande of Iu-
dah, and there eate *thy* bread and prophecie there.
13 But prophecie no more at Beth-el: for it is
the Kings chapel, and it is the Kings court.
14 Then answered Amos, & said to Amaziah,
I was no ʰ Prophet, neither was I a prophets sonne,
but I was an herdman, & a gatherer of wilde figs.
15 And the Lord tooke me as I followed the
flocke, and the Lord said vnto me, Go, prophecie
vnto my people Israel.
16 Now therefore heare thou the word of the
Lord. Thou sayest, Prophecie not against Israel, &
speake nothing against the house of Izhak.
17 Therefore thus sayth the Lord, ⁱ Thy wife
shall be an harlot in the citie, and thy sonnes and
thy daughters shall fall by the sword, and thy land
shall be diuided by line: and thou shalt die in a
polluted land, and Israel shal surely go into capti-
uitie forth of his land.

a To deuoure the land: & he alludeth to the inuading of the enemies.
b After the publike commandement for mowing was giuen: or as some reade, when the Kings sheepe were shorne.
c That is, stayed this plague at my prayer.
d Meaning, that Gods indignation was inflamed against the stubbernes of this people.
e Signifying, that this should be the last measuring of the people, & that he would deferre his iudgement no longer.
f That is, when Amos had prophecied that the King should be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue toward the King, thought this accusation sufficient to condemne him, whereas none other could take place.
g When this instrument of Satan was not able to compasse his purpose by the King, he assayed by another practise: that was, to feare the Prophet, that he might depart, and not reproue their idolatrie there openly, & so hinder his profite.
h Thus he sheweth by his extraordinarie vocation, that God had giuen him a charge which he must needs execute.
i Thus God vsed to approue the authoritie of his Prophets by his plagues & iudgements against them, which were malicious enemies, Iere. 28. 12. and 29. 21, 25. as this day he doeth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord sweareth. 11 The famine of the word of God.

THus hath the Lord God shewed vnto me, and
beholde, a basket of summer fruite.
2 And he said, Amos, what seest thou? And I
sayd, A basket of summer ᵃ fruite. Then sayd the
Lorde vnto me, The ende is come vpon my peo-
ple of Israel, I will passe by them no more.
3 And the songs of the Temple shalbe how-
lings in that day, saith the Lord God: many dead
bodies

a Which signified the ripenesse of their sinnes & the readines of Gods iudgements.

bodies *shalbe* in euery place: they shall cast them
forth with [b] silence.
4 Heare this, O yee that [c] swallow vp the
poore, that ye may make the needie of the lande
to fayle,
5 Saying, When will the [d] newe moneth bee
gone, that we may sell corne? and the Sabbath,
that we may set forth wheate, and make [e] the E-
phah small, and the shekel great, and falsifie the
weights by deceit?
6 That we may buy the poore for siluer, and
the needie for shooes: yea, and sell the refuse of
the wheate.
7 The Lorde hath sworne by the excellencie
of Iaakob, Surely I will neuer forget any of their
workes.
8 Shall not the lande tremble for this, and e-
uery one mourne, that dwelleth therein? and it
shall rise vp wholy as a flood, and it shall bee cast
out, and [f] drowned as by the flood of Egypt.
9 And in that day, sayth the Lorde God, I will
euen cause the [g] sunne to go downe at noone: and
I will darken the earth in the cleare day.
10 And I will turne your feastes into mour-
ning, and all your songs into lamentation: and I
will bring sackcloth vpon all loynes, and baldnes
vpon euery head: and I wil make it as the mour-
ning of an onely sonne, and the ende thereof as
a bitter day.
11 Beholde, the dayes come, sayth the Lorde
God, that I will send a famine in the lande, not a
famine of bread, nor a thirst for water, but of hea-
ring the word of the Lord.
12 And they shall wander from sea to sea, and
from the North euen vnto the East shal they run
to and fro to seeke the [h] worde of the Lorde, and
shall not finde it.
13 In that day shall the faire virgines and the
yong men perish for thirst.
14 They that sweare by the sinne [i] of Sama-
ria, and that say, Thy God, O Dan, liueth, and [k] the
maner of Beer-sheba liueth, euen they shall fall,
and neuer rise vp againe.

b There shall be none left to mourne for them.
c By staying the sale of foode and necessary things which you haue gotten into your owne hands, and so cause the poore to spende quickly that litle that they haue, and at length for necessitie to become your slaues.
d When ÿ dearth was once come, they were so greedie of gaine, that they thought the holy day to be an hinderance vnto them.
e That is, the measure small, and the price great.
f That is, the inhabitants of ÿ lande shalbe drowned, as Nilus drowneth many when it ouerfloweth.
g In the middes of their prosperitie, I will sende great affliction.
h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods worde, which is the foode thereof.
i For the idolaters did vse to sweare by their idoles, which here he calleth their sinne, as the papistes yet doe by theirs.
k That is, the common manner of worshipping and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 And against Israel. 11 The restoring of the Church.

I Sawe the Lorde standing vpon the [*] [a] altar, and
he sayde, Smite the lintel of the doore, that the
postes may shake: and cut them in pieces, *euen*
the [b] heads of them all, and I will slay the last of
them with the sword: he that fleeth of them, shall
not flee away: and he that escapeth of them, shal
not be deliuered.
2 Though they digge into the hel, thence shal
mine hande take them: though they clime vp to
heauen, thence will I bring them downe.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.
b Both the chiefe of them and also the common people.

3 And though they hide them selues in the
toppe of Carmel, I will search and take them out
thence: and though they be hid from my sight in
the bottome of the sea, thence will I commande
the [c] serpent, and he shall bite them.
4 And though they goe into captiuitie before
their enemies, thence wil I commande the sword,
and it shall slay them: and I will set mine eyes vp-
on them for euill, and not for good.
5 And the Lord God of hostes shall touch the
land, and it shall melt away, & all that dwell there-
in shall mourne, and it shall rise vp wholy like a
flood, and shall bee drowned as by the flood of
Egypt.
6 He buildeth his [d] spheres in the heauen, and
hath layde the foundation of his globe of ele-
mentes in the earth: he calleth the waters of the
sea, and powreth them out vpon the open earth:
the Lord *is* his Name.
7 Are ye not as the Ethiopians [e] vnto mee, O
children of Israel, sayeth the Lorde? haue not I
brought vp Israel out of the land of Egypt? and
the Philistims from [f] Caphtor, and Aram frō Kir?
8 Beholde, the eyes of the Lord God *are* vpon
the sinfull kingdome, and I will destroy it cleane
out of the earth. Neuerthelesse I will not vtterly
[g] destroy the house of Iaakob, saith the Lord.
9 For loe, I will command and I will sift the
house of Israel among all nations, like as *corne* is
sifted in a sieue: yet shall not the [h] least stone fall
vpon the earth.
10 *But* all the sinners of my people shall dye
by the sword, which say, The euil shall not come,
nor hasten for vs.
11 In the day will I raise vp the [i] tabernacle
of Dauid, that is fallen downe, and close vp the
breaches thereof, and I will rayse vp his ruines, and
I will builde it, as in the dayes of olde,
12 That they may possesse the remnant of
[k] Edom, and of all the heathen, because my
Name is called vpon them, sayth the Lorde, that
doeth this.
13 Behold, the dayes come, saith the Lord, that
the plowman shall [l] touche the mower, and the
treader of grapes him that soweth seede: and the
mountaines shall [m] drop sweete wine, and all the
hils shall melt.
14 [n] And I will bring againe the captiuitie of
my people of Israel: and they shal build the waste
cities, and inhabite thē, and they shall plant vine-
yardes, and drinke the wine thereof: they shall also
make gardens, and eate the fruites of them.
15 And I will plant them vpon their land, and
they shall no more bee pulled vp againe out of
their lande, which I haue giuen them, sayeth the
Lorde thy God.

c He sheweth that God will declare himselfe enemie vnto them in all places, and that his elements and all creatures shalbe enemies to destroy them.
d He declareth by the wonderfull power of God by the making of the heauens and the elements that it is not possible for man to escape his iudgements when he punisheth.
e Am I more bound to you then to the Ethiopians or Blackmores? yet haue I bestowed vpon you greater benefites.
f Reade Iere. 47. 4.
g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his Name.
h Meaning, that none of his should perish in his wrath.
i I will send the Messiah promised and restore by him the spirituall Israel, Act. 15. 16.
k Meaning, that the very enemies, as were the Edomites and others, shoulde be ioyned with the Iewes in one societie and bodie, whereof Christ should be the head.
l Signifying that there shall bee great plentie of all things, so that when one kinde of fruite is ripe, another shoulde followe and euery one in course, Leuit. 26. 5.
m Reade Ioel 3. 18.
n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

OBADIAH.

THE ARGVMENT.

THe Idumeans which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundrie kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were nowe in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raysed vp his Prophet to comfort the Israelites, for asmuch as God had nowe determined to destroy their aduersaries, which did so sore vexe them, and to send them such as shoulde deliuer them, and set vp the kingdome of Messiah, which he had promised.

THe vision of Obadiah. Thus saith
the Lorde God against Edom,
a We haue heard a rumour frō the
Lorde, and an ambassadour is sent
among the heathen: arise, & b let
vs rise vp against her to battel.
2 Beholde, I haue made thee smal among the
heathen: thou art vtterly despised.
3 The c pride of thine heart hath deceiued
thee: thou ý dwellest in the clefts of the rockes,
whose habitatiō *is* hie, that saith in his heart, Who
shall bring me downe to the ground?
4 Though thou exalt thy selfe as the eagle, and
make thy nest among the starres, thence wil I
bring thee downe, sayth the Lord.
5 d Came theeues to thee or robbers by night?
howe wast thou brought to silence? would they
not haue stolen, til they had ynough? if the grape
gatherers came to thee, woulde they not leaue
some grapes?
6 Howe are the things of Esau sought vp, *and*
his treasures searched?
7 All the men of thy confederacie e haue dri-
uen thee to ý borders: the men that were at peace
ẇ thee, haue deceiued thee, *and* preuailed against
thee: *they that eate* thy f bread, haue laid a wound
vnder thee: there is none vnderstanding in him.
8 Shall not I in that day, sayth the Lorde, euen
destroy the wise men out of Edom, and vnder-
standing from the mount of Esau?
9 And thy strong men, O Teman, shall be a-
fraide, because euery one of the mount of Esau
shalbe cut off by slaughter.
10 For thy crueltie against thy g brother Iaa-
kob, shame shall couer thee, and thou shalt be cut
off for euer.
11 When thou stoodest h on the other side, in
the day ý the strangers caried away his substance,
and strangers entred into his gates, and cast lots
vpon Ierusalem, euen thou wast as one of them.
12 But thou shouldest not haue beholden the
day of thy brother, in the day that he was made
i a stranger, neither shouldest thou haue reioyced
ouer the children of Iudah, in the day of their de-
struction: thou shouldest not haue spoken proud-
ly in the day of affliction.
13 Thou shouldest not haue entred into the
gate of my people, in the day of their destruction,
neither shouldest thou haue once looked on their
affliction in the day of their destruction, nor haue
layde hands on their substance in the day of their
destruction.
14 Neyther shouldest thou haue stand in the
crosse wayes to cut off them, that shoulde escape,
neither shouldest thou haue shut vp the remnant
thereof in the day of affliction.
15 For the day k of the Lorde *is* neere, vpon
all the heathen: as thou hast done, it shall bee
done to thee: thy reward shall returne vpon thine
head.
16 For as yee haue l drunke vpon mine holy
Mountaine, *so* shall all the heathen drinke conti-
nually: yea, they shall drinke and swallow vp, and
they shall be m as though they had not bene.
17 But vpon mount Zion shalbe deliuerance,
and it shalbe holy, and the house of Iaakob shall
possesse their possessions,
18 And the house of Iaakob shalbe n a fire, &
the house of Ioseph a flame, and the house of E-
sau *as* stubble, and they shall kindle in them and
deuoure them: and there shall bee no remnant of
the house of Esau: for the Lord hath spoken it.
19 And they shall possesse the South side of
the o mount of Esau, and the plaine of the Phili-
stims: and they shal possesse the fieldes of Ephra-
im, and the fieldes of Samaria, and Beniamin *shall
haue* Gilead.
20 And the captiuitie of this host of the chil-
dren of Israel, which were among the p Canaa-
nites, *shall possesse* vnto Zarephath, and the cap-
tiuitie of Ierusalem, which is in Sepharad, shall pos-
sesse the cities of the South.
21 And they q that shall saue, shall come vp to
mount Zion to iudge the mount of Esau, and the
kingdome shalbe the Lords.

a God hath certainely reueiled to his Prophets that he will raise vp the heathen to destroy ý Edomites, whereof the rumour is now published, Iere.49.14.
b Thus the heathē encourage themselues to rise against Edom.
c Which despisest al others in respect of thy selfe, & yet are but an handfull in comparison of others, & are shut vp among ý hilles as separate frō the rest of the world.
d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue inough, and they that gather grapes, euer leaue some behinde them, Iere.49.9
e They in whome thou diddest trust, for to haue helpe and friendship of them, shalbe thine enemies and destroy thee.
f That is, thy familiar friends and ghestes haue by secrete practises destroyed thee.
g He sheweth the cause why the Edomites were so sharpely punished: to wit, because they were enemies to his Church, whome now he comforteth by punishing their enemies.
h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him, and hadst parte of the spoyle, & so didst reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied & holpē thy brother.
i When the Lord depriued them of their former dignitie and gaue the to be caried into captiuitie.
k When he will summon all ý heathen, and send the to destroy thee.
l That is, reioyced and triumphed.
m The Edomites shalbe vtterly destroyed, and yet in despite of all the enemies I will reserue my Church and restore it.
n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to him selfe, as Isa.10,17. deut.4.24 heb. 12.29.
o He describeth howe the Church shalbe enlarged & haue great possessions, but this chiefly is accōplished vnder Christ when as the faithful are made heires and lordes of all things by him which is their head.
p By the Canaanites the Iewes meane ý Dutchmē & by Zarephath, Fraunce, & by Sepharad, Spaine.
q Meaning, ý God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whome the Prophet calleth here the Lord and head of this kingdome.

IONAH.

THE ARGVMENT.

WHen Ionah had long prophecied in Israel and had litle profited, God gaue him expresse charge to goe, and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because he had appoynted, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lorde for so many Prophetes and so diligent preaching. He prophecied vnder Ioash, and Ieroboam, as 2. King.14.25.

CHAP. I.

3 Ionah fled when he was sent to preach. 4 A tempest ariseth and he is cast into the sea for his disobedience.

THe worde of the Lorde came a al-
so vnto Ionah the sonne of Amit-
tai, saying,
2 Arise, and goe to b Nineueh,
that c great citie, and crye against
it: for their wickednesse is come vp before
mee.
3 But Ionah rose vp to d flee into Tarshish frō
the presence of the Lord, and went downe to e Ia-
pho: and he founde a ship going to Tarshish: so he
payed the fare thereof, and went downe into it,
that he might go with them vnto Tarshish, from
the f presence of the Lord.
4 But the Lorde sent out a great winde into

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophecied in Iudea, hee had visions in Babylon, Ezek.1.1.
b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.
c For as authors write, it conteined in circuit about eight and fourtie mile, and had a thousand and fiue hundreth towers, and at this time there were an hundreth & twentie thousand children therein, Chap.4.11.
d Whereby he declared his weakenesse, that woulde not promptly followe the Lords calling, but gaue place to his owne reason, which perswaded him that hee shoulde nothing at all profite there, seeing hee had done so small good among his owne people, Chap.4.2.
e Which was the hauen, and porte to take shipping thither, called also Ioppe.
f From that vocation whereunto God had called him, and wherein he would haue assisted him.

the

the sea,and there was a mightie tempest in the
sea,so that the ship was like to be broken.
5 Then the mariners were afraide, and cryed
euery man vnto his God, and cast the wares that
were in the ship,into the sea to lighten it of thē:
but Ionah was gone downe g into the sides of the
ship,and lay downe,and was fast a sleepe.
6 So the shipmaster came to him, and sayde
vnto him,What meanest thou,O sleeper ? Arise,
call vpon thy h God,if so be that God wil thinke
vpon vs,that we perish not.
7 And they sayde euery one to his fellowe,
Come,and let vs cast i lottes,that we may knowe,
for whose cause this euill *is* vpon vs. So they cast
lottes,and the lot fell vpon Ionah.
8 Then said they vnto him,Tell vs for whose
cause this euill *is* vpon vs ? what is thine occu-
pation ? and whence commest thou ? which is
thy countrey ? and of what people art thou?
9 And he sayde vnto them, I am an Ebrewe,
and I feare the Lord God of heauen, which hath
made the sea,and the dry land.
10 Then were the men exceedingly afrayde,
and sayd vnto him,Why hast thou done this?(for
the men knewe, that he fled from the presence
of the Lorde,because he had tolde them)
11 Then said they vnto him, What shall we
doe vnto thee, that the sea may be calme vnto
vs ? (for the sea wrought and was troublous)
12 And he said vnto them,Take me, and cast
me into the sea: so shall the sea bee calme vnto
you : for I knowe that for my sake this great
tempest *is* vpon you.
13 Neuerthelesse,the men rowed to bring it
to the lande, but they coulde not : for the sea
wrought,and was troublous against them.
14 Wherefore they cryed vnto the Lord, and
said, k We beseech thee, O Lord,we beseech thee,
let vs not perish for this mans life , and lay not
vpon vs innocent blood: for thou,O Lord, hast
done,as it pleased thee.
15 So they tooke vp Ionah,and cast him into
the sea,and the sea ceased from her raging.
16 Then the men l feared the Lorde excee-
dingly,and offered a sacrifice vnto the Lord, and
made vowes.
17 Nowe the Lorde had prepared a great fish
to swallowe vp Ionah : and Ionah was in the
m belly of the fish three dayes,and three nights.

g As one that would haue cast of this care and sollicitude,by seeking rest and quietnesse.
h As they had called on their idoles,which declareth that idolaters haue no stay nor certeintie,but in their troubles seeke,they can not tell to whom.
i Which declareth that the matter was in great extremitie, and doubt, which thing was Gods motion in them for the triall of the cause: and this may not be done but in matters of great importance.
k This declareth that the very wicked in their necessities flee vnto God for succour,and also that they are touched with a certaine feare to shead mans blood whereas they knowe no manifest signe of wickednes.
l They were touched with a certaine repentance of their life past,and began to worship the true God, by whome they sawe themselues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods worde.
m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

CHAP. II.

1 *Ionah is in the fishes bellie.* 2 *His prayer.* 10 *He is deliuered.*

THen Ionah prayed vnto the Lorde his God
a out of the fishes belly,
2 And said,I cryed in mine affliction vnto the
Lorde, and he heard me: out of the bellie b of
hell cryed I,*and* thou heardest my voyce.
3 For thou haddest cast me into the bot-
tome in the middes of the sea,and the floods
compassed me about : all thy surges, and all thy
waues passed ouer me.
4 Then I sayde,I am c cast away out of thy
sight : yet will I looke againe towarde thine ho-
ly Temple.
5 The waters compassed me about vnto the
soule : the depth closed me rounde about , and
the weedes were wrapt about mine head.
6 I went downe to the bottome of the moū-
taines : the earth with her barres was about me
for euer, yet hast thou brought vp my d life from
the pit, O Lorde my God.
7 When my soule fainted within me, I re-
membred the Lorde : and my prayer came vnto
thee,into thine holy Temple.
8 They that waite vpon lying e vanities, for-
sake their owne f mercie.
9 But I will sacrifice vnto thee with the voice
of thankesgiuing, and will pay that that I haue
vowed : saluation *is* of the Lorde.
10 And the Lorde spake vnto the fish , and it
cast out Ionah vpon the dry lande.

a Being nowe swallowed vp of death,and seeing no remedie to escape,his faith brast out vnto the Lorde, knowing that out of the very hell he was able to deliuer him.
b For he was nowe in the fishes bellie as in a graue or place of darknes
c This declared what his prayer was,and how he laboured betweene hope and despaire,considering the neglect of his vocation and Gods iudgemants for the same: but yet in the ende faith gate the victorie.
d Thou hast deliuered me from the belly of the fish and all these dangers,as it were raising me from death to life.
e They that depende vpon any thing saue one God alone.
f They refuse their owne felicitie,and that goodnes which they should els receiue of God.

CHAP. III.

1 *Ionah is sent againe to Nineueh.* 5 *The repentance of the King of Nineueh.*

ANd the worde of the Lorde came vnto a Io-
nah the second time,saying,
2 Arise:goe vnto Nineueh that great citie,&
preach vnto it the preaching,which I bid thee.
3 So Ionah arose & went to Nineueh accor-
ding to the word of ẏ Lord : now Nineueh was a
b great & excellent citie of three dayes iourney.
4 And Ionah began to enter into the citie a
dayes c iourney,and he cryed,and saide, Yet four-
tie dayes,and Nineueh shalbe ouerthrowen.
5 So the people of Nineueh d beleeued
God,and proclaimed a fast,and put on sackcloth
from ẏ greatest of them euen to the least of them.
6 For worde came vnto the King of Nine-
ueh,and he arose from his throne, and he layed
his robe from him,and couered him with sacke-
cloth,and sate in ashes.
7 And he proclaimed & said through Nine-
ueh,(by the counsell of ẏ king & his nobles) say-
ing,Let neither mā,nor e beast, bullock nor sheep
taste any thing,neither feed nor drinke water.
8 But let man and beast put on sackecloth,
and f crie mightily vnto God: yea, let euery man
turne from his euill way, and from the wicked-
nesse that is in their handes.
9 g Who can tell *if* God will turne, and re-
pent and turne away from his fierce wrath , that
we perish not?
10 And God sawe their h workes that they
turned from their euill wayes : and i God repen-
ted of the euill that he had said that hee woulde
doe vnto them,and did it not.

a This is a great declaration of Gods mercie,that he receiueth him againe and sendeth him forth as his Prophet,which had before shewed so great infirmitie.
b Reade Chap. 1.2.
c He went forwarde one day in the citie,and preached,and so he continued till the citie was conuerted.
d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.
e Not that the dumbe beastes had sinned or could repent, but that by their example man might be astonished,considering that for his sinnes the anger of God hanged ouer all creatures.
f He willed that ẏ men should earnestly call vnto God for mercie.
g For partly by the threatning of the Prophet,and partly by the motion of his owne conscience he doubted whether God woulde shewe them mercie.
h That is,the fruites of their repentance,which did proceede of faith which God had planted by the ministerie of his Prophet.
i Reade Ierem.18,8.

CHAP. IIII.

The great goodnes of God toward his creatures.

THerefore it displeased a Ionah exceedingly,
and he was angrie.
2 And he prayed vnto the Lord,and saide, I
pray thee,O Lord,was not this my saying, when
I was yet in my countrey ? therefore I preuented
it to flee vnto b Tarshish : for I knewe that thou
art a gracious God,& merciful,slow to anger, and
of great kindnes,and repentest thee of the euill.
3 Therefore nowe O Lorde , take I beseech
thee,my life c from me: for it is better for me to
die then to liue.
4 Then saide the Lorde,Doest thou well to

a Because hereby he shoulde be taken as a false prophet, and so the Name of God,which he preached, should be blasphemed.
b Reade Chap. 1.3.
c Thus he prayed of griefe fearing least Gods Name by this forgiuenesse might be blasphemed as though he sent his Prophetes foorth to denounce his iudgements in vaine.

be d angry?
5 So Ionah went out of the citie and ſate on
the Eaſt ſide of the citie, and there made him a
boothe,and ſate vnder it in the ſhadowe e till he
might ſee what ſhould be done in the citie.
6 And the Lorde God prepared a f gourde,
and made it to come vp ouer Ionah, that it
might be a ſhadowe ouer his head and deliuer
him from his griefe. So Ionah was exceeding
glad of the gourde.
7 But God prepared a worme when the
morning roſe the next day,& it ſmote the gourd,
that it withered.
8 And when the ſunne did ariſe, God prepa-
red alſo a feruent Eaſt winde : and the ſunne
beat vpon the head of Ionah,that he fainted,and
wiſhed in his heart to die,and ſaid,It is better for
me to dye,then to liue.
9 And God ſaid vnto Ionah, Doeſt thou well
to be angrie for the gourde? And he ſaide, I doe
well to be g angrie vnto the death.
10 Then ſaid the Lorde, Thou haſt had pitie
on the gourde for the which thou haſt not la-
boured,neither madeſt it growe, which came vp
in a night,and periſhed in a night.
11 And ſhoulde h not I ſpare Nineueh that
great citie,wherein are ſixe ſcore thouſande per-
ſons,that i cannot diſcerne betweene their right
hand,and their left hand,and *alſo* much cattell?

d Wilt thou be Iudge when I doe things for my glorie,and when I doe not?
e For he douted as yet whether God would ſhew them mercie or no: and therefore after fourtie dayes he departed out of the citie,looking what iſſue God would ſende.
f Which was a further meanes, to couer him from the heate of the ſunne,as he remained in his boothe.
g This declareth the great inconueniences whereinto Gods ſeruants do fall when they giue place to their owne affections,and doe not in all things willingly ſubmit them ſelues to God.
h Thus God mercifully reproueth him,which would pitie him ſelfe,and this gourde,and yet would reſtraine God to ſhewe his compaſſion to ſo many thouſande people.
i Meaning,that they were children and infants.

MICAH.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah ſerued in the worke of the Lorde, concerning Iudah and Iſrael at the leaſt thirtie yeeres : at what time Iſaiah prophecied. He declareth the deſtruction, firſt of the one kingdome,and then of the other, becauſe of their manifolde wickedneſſe, but chiefly for their idolatrie. And to this ende he noteth the wickedneſſe of the people,the crueltie of the princes and gouernours,and the permiſſion of falſe prophets, and the deliting in them, Then he ſetteth foorth the comming of Chriſt,his kingdome,and the felicitie thereof. This Prophet was not that Micah, which reſiſted Ahab,and all his falſe prophets,as 1.King.22.8,but another of the ſame name.

CHAP. I.

1 *The deſtruction of Iudah and Iſrael becauſe of their idolatrie.*

THe worde of the Lorde, that came
vnto Micah the a Moraſhite in
the dayes of Iotham, Ahaz, *and*
Hezekiah Kings of Iudah, which
he ſawe concerning Samaria, and
Ieruſalem.
2 Heare,b al ye people:hearkē thou, O earth,
& all that therein is,& let the Lord God be wit-
nes againſt you,*euen* ẏ Lord from his holy Tēple.
3 For beholde,the Lorde commeth out of
his place,and will come c downe,and tread vpon
the hie places of the earth.
4 And the mountaines ſhall melt vnder him
(ſo ſhall the valleys cleaue) as waxe before the
fire,*and* as the waters ẏ are powred downewarde.
5 For the wickednes of Iaacob *is* all this, and
for the ſinnes of the houſe of Iſrael : what is the
wickednes of Iaakob? Is not d Samaria? & which
are the hie e places of Iudah? Is not Ieruſalem?
6 Therefore I will make Samaria as an heape
of the fielde, *and* for the planting of a vineyard,
and I will cauſe the ſtones thereof to ſtumble
downe into the valley, and I will diſcouer the
foundations thereof.
7 And all the grauen images thereof ſhall be
broken,and all the f giftes thereof ſhall be burnt
with the fire,and all the idoles thereof will I de-
ſtroy : for ſhe gathered it of the hire of an harlot,
and they ſhal returne g to the wages of an harlot.
8 Therefore I will mourne and howle : I wil
goe without clothes,and naked : I will make la-
mentation like the dragons, and mourning as the
oſtriches.
9 For her plagues are grieuous : for it is come
into Iudah : *the enemie* is come vnto the gate of
my people,vnto Ieruſalem.
10 Declare ye it not at h Gath, neither weepe
ye: for the houſe of i Aphrah roule thy ſelfe in
the duſt.
11 Thou ẏ dwelleſt at k Shaphir,goe together
naked with ſhame : ſhe that dwelleth at Zaanan,
ſhal not come forth in ẏ mourning of Beth-ezel:
the enemie ſhall l receiue of you for his ſtanding.
12 For the inhabitant of Maroth wayted for
good, but euill came from the Lorde vnto the
m gate of Ieruſalem.
13 O thou inhabitant of Lachiſh, binde the
charet to the *beaſtes* n of price : ſhe o is the be-
ginning of the ſinne of the daughter of Zion : for
the tranſgreſsions of Iſrael were found in thee.
14 Therefore ſhalt thou giue preſents to Mo-
reſheth p Gath : the houſes of Achzib *ſhalbe* as a
lye to the Kings of Iſrael.
15 Yet will I bring an q heire vnto thee, O
inhabitant of Mareſhah, he ſhall come vnto A-
dullam, r the glorie of Iſrael.
16 Make thee balde : and ſhaue thee for thy
delicate children : enlarge thy baldneſſe as the
eagle,for they are gone into captiuitie from thee.

a Borne in Mareſhah a citie of Iudah.
b Becauſe of the malice,and obſtinacie of the people whome he had ſo oftexhorted to repentance,he ſummoneth them to Gods iudgements, taking all creatures,and God himſelfe to witnes,that the preaching of his Prophets,which they haue abuſed, ſhalbe reuenged.
c Meaning hereby,that God will come to iudgement againſt the ſtrong cities and holdes.
d Samaria, which ſhould haue bene an example to all Iſrael of true religion and iuſtice, was the puddle, and ſtewes of all idolatrie and corruption,and boaſted them ſelues of their father Iaakob.
e That is,the idolatrie and infection.
f Which they gathered by euill practiſes,and thought that their idoles had enriched them therewith for their ſeruice done vnto them.
g The gaine that came by their idoles, ſhalbe conſumed as a thing of nought : for as the wages or riches of harlots are wickedly gotten,ſo are they vilely and ſpeedily ſpent.
h Leſt the Philiſtims our enemies reioyce at our deſtruction.
i Which was a citie neere to Ieruſalem,Ioſhu.18,24,there called Ophrah,and ſignifieth duſt : therefore he willeth them to mourne, and roule them ſelues in the duſt, for their duſtie citie.
k Theſe were cities whereby the enemie ſhould paſſe as he came to Iudah.
l He ſhal not depart before he hath ouercome you,and ſo you ſhall pay for his tarying.
m For Rabſhakeh had ſhut vp Ieruſalem,that they could not ſend to ſuccour them.
n To flee away : for Sancherib laid ſiege firſt to that citie, and remained therein when he ſent his captaines and armie againſt Ieruſalem.
o Thou firſt receiuedſt the idolatrie of Ieroboam,and ſo diddeſt infect Ieruſalem.
p Thou ſhalt bribe the Philiſtims thy neighbours,but they ſhall deceiue thee, as well as they of Ieruſalem.
q He propheciesh againſt his owne citie, and becauſe it ſignified an heritage, he ſaith that God woulde ſend an heire to poſſeſſe it.
r For ſo they thought themſelues for the ſtrength of their citie.

CHAP. II.

1 *Threatnings againſt the wanton and deintie people.* 6 *They woulde teach the Prophets to preach.*

WO vnto them that imagine iniquitie, and
worke wickedneſſe vpon their beddes:
a when the morning is light they practiſe it be-
cauſe their hande † hath power.

a Aſſoone as they riſe,they executed their wicked deuiſes of the night,and according to their power hurt others.
† Ebr. Is in power.

2 And

b Thus the Iewes lament & say that there is no hope of restitution, seeing their possessions are deuided among y^e enemies.
c Ye shall haue no more lands to deuide, as you had in times past, and as you vsed to measure them in the Iubile.
d Thus the people warne the Prophets that they speake to them no more: for they cannot abide their threatnings.
e God saith that they shall not prophecie, nor receiue no more of their rebukes nor taũts.
f Are these your workes according to his Lawe?
g Do not the godly finde my words comfortable?
h That is, afore time.
i The poore can haue no commoditie by them, but they spoyle them, as though they were enemies.
k That is, their substance, and liuing, which is Gods blessing, and as it were, parte of his glorie.
l Ierusalem shall not be your safegarde: but y^e cause of your destructiõ.
m That is, shewe him selfe to be a Prophet.
n He sheweth what Prophets they delite in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.
o To destroy thee, them into Caldea.

2 And they couet fields, and take them by violence, and houses, and take them away: so they
oppresse a man and his house, *euen* man and his
heritage.
3 Therefore thus saith the Lorde, Beholde, against this familie haue I deuised a plague, whereout yee shall not plucke your neckes, and ye shall
not goe *so* proudly, for this time is euill.
4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, b We bee vtterly wasted: he hath
changed the portion of my people: how hath hee
taken it away to restore it vnto me? hee hath deuided our fieldes.
5 Therefore thou shalt haue none that shall
cast a corde by lot in c the congregation of the
Lorde.
6 d They that prophecied, prophecie ye not.
e They shall not prophecie to them, neither shall
they take shame.
7 O thou that art named of the house of Iaakob, is the Spirite of the Lorde shortened? f are
these his workes? are not my wordes good vnto
him g that walketh vprightly?
8 But hee that was h yesterday my people, is
risen vp on the other side, *as* against an enemie:
they spoyle the i beautifull garment from them
that passe by peaceably, as though they returned
from the warre.
9 The women of my people haue ye cast out
from their pleasant houses, *and* from their children
haue ye taken away k my glorie continually.
10 Arise and depart, for this is not *your* l rest:
because it is polluted, it shall destroy *you*, euen
with a sore destruction.
11 If a man m walke in the Spirit, and would
lie falsely, *saying*, n I will prophecie vnto thee of
wine, and of strong drinke, hee shall euen bee the
prophet of this people.
12 I will surely gather o thee wholy, O Iaakob: I will surely gather the remnant of Israel: I
will put them together as the sheepe of Bozrah,
euen as the flocke in the mids of their folde: *the
cities* shall be full of brute of the men.
13 The p breaker vp shall come vp before
them: they shall breake out, & passe by the gate,
and goe out by it, and their King shall goe before
them, and the Lorde *shalbe* q vpon their heads.

p The enemie shall breake their gates and walles, and leade
q To driue them forward, and to helpe their enemies.

CHAP. III.

1 *Against the tyrannie of princes and false prophets.*

a That thing which is iust and lawfull, both to gouerne thy people aright, and also to discharge your owne conscience?
b The Prophet condemneth the wicked gouerners not onely of couetousnesse, theft and murther, but compareth them to wolues, lyons, and most cruell beastes.

AND I sayd, Heare, I pray you, O heads of Iaakob, and yee princes of the house of Israel:
should not ye knowe a iudgement?
2 *But* they hate the good, and loue the euill:
they plucke off their skinnes from them, & their
flesh from their bones.
3 And they eate also the b flesh of my people,
and flay off their skin from them, and they breake
their bones, and chop them in pieces, as for the
pot, and as flesh within the caldron.
4 Then c shall they crye vnto the Lorde, but
he will not heare them: he will euen hide his face
from them at that time, because they haue done
wickedly in their workes.
5 Thus saith the Lorde, Concerning the pro-

c That is, when I shall visite their wickednesse: for though I heare the godly before they crie, Isa. 65.24. yet I will not heare these though they crye, Isai. 1.15. and Ezek. 8.18. iam. 2.12. 1.pet. 3.11,12.

phets that deceiue my people, and d bite them
with their teeth, and cry peace, but if a man put
not into their mouthes, they prepare warre against him,
6 Therefore e night shalbe vnto you for a vision, and darkenesse *shalbe* vnto you for a diuination, and the sunne shall goe downe ouer the
prophets, and the day shalbe darke ouer them.
7 Then shall the Seers be ashamed, and the
southsayers confounded: yea, they shall all couer f their lippes, for they haue none answere of
God.
8 Yet notwithstanding I am full g of power
by the Spirite of the Lord, and of iudgement, and
of strength to declare vnto Iaakob his transgression, and to Israel his sinne.
9 Heare this, I pray you, ye heads of the house
of Iaakob, and princes of the house of Israel: they
abhorre iudgement, and peruert all equitie.
10 They build vp Zion with h blood, and Ierusalem with iniquitie.
11 The heads thereof iudge for rewardes, and
the Priestes thereof teache for hyre, and the prophets thereof prophecie for money: yet will they
i leane vpon the Lorde, and say, Is not the Lorde
among vs? no euill can come vpon vs.
12 Therefore shall Zion for your sake bee
k plowed *as* a field, & Ierusalem shalbe an heape,
and the mountaine of the house, as the hie places
of the forest.

d They deuoure all their substance, and then flatter them, promising that all shall goe well: but if one restraine from their bellies, then they inuent all wayes to mischiefe.
e As you haue loued to walke in darkenesse, and to prophecie lies, so God shall rewarde you with grosse blindnesse, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night.
f When God shall discouer them to the worlde, they shalbe afraide to speake: for all shall knowe that they were but false prophets, and did belye the worde of God.
g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him giftes, habilitie and knowledge, to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them. h They builde them houses by briberie, which he calleth blood & iniquitie. i They wil say, that they are the people of God, and abuse his Name as a pretence to cloke their hypocrisie. k Reade Ierem. 26.18.

CHAP. IIII.

1 *Of the kingdome of Christ, and felicitie of his Church.*

BVt in the a last dayes it shall come to passe,
that the mountaine of the House of the Lord
shall be prepared in the toppe of the mountaines,
and it shall bee exalted aboue the b hilles, and
people shall flowe vnto it.
2 Yea, many nations shal come & say, Come,
and let vs goe vp to the Mountaine of the Lorde,
and to the House of the God of Iaakob, and hee
will c teache vs his wayes, and we wil walke in his
pathes: for the Lawe shall goe forth of Zion, and
the worde of the Lord from Ierusalem.
3 And he shal iudge among many people, and
d rebuke mightie nations a farre off, & they shall
breake their swordes into mattockes, and their
speares into e sithes: nation shal not lift vp a sword
against nation, neither shall they f learne to fight
any more.
4 But they shall sit euery man vnder his vine,
and vnder his figge tree, and none shall make
them afraide: for the mouth of the Lord of hostes
hath spoken it.
5 For all people wil walke g euery one in the
name of his God, and we will walke in the Name
of the Lord our God, for euer and euer.
6 At the same day, saith the Lorde, will I gather her that halteth, and I will gather her that
is cast out, and her that is afflicted.
7 And I will make her that halted, h a remnant, and her that was cast farre off, a mightie
nation: and the Lorde shall reigne ouer them in

a When Christ shall come, and the Temple shalbe destroyed.
b Reade Isa. 2.2.
c He sheweth that there is no true Church but where as the people are taught by Gods pure worde.
d By his corrections and threatnings hee will bring the people into subiection which are in the vtmost corners of the worlde.
e They shall absteine from all euill doing, and exercise themselues in godlinesse and in well doing to others.
f Reade Isa. 2.4.
g He sheweth that the people of God ought to remaine constant in their religion, albeit all the worlde should giue themselues to their superstition and idolatrie.
h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall liue againe and growe into a great people.

Mount

Mount Zion,from hence forth euen for euer.
8 And thou,O [l] towre of the flock,the strong
holde of the daughter Zion, vnto thee shall it
come, euen [k] the first dominion, *and* kingdome
shall come to the daughter Ierusalem.
9 Now why doest thou crie out with lamen-
tation? *is* [l] there no King in thee? is thy counseller
perished? for sorowe hath taken thee,as a woman
in trauaile.
10 Sorow and mourne, O daughter Zion,like
a woman in trauaile: for now shalt thou goe forth
of the citie,and dwell in the field,and shalt goe in-
to Babel, *but* there shalt thou be deliuered: there
the Lorde shall redeeme thee from the hande of
thine enemies.
11 Nowe also many nations are gathered a-
gainst thee, saying, Zion shalbe condemned and
our eye shall looke vpon Zion.
12 But they [m] knowe not the thoughtes of
the Lord: they vnderstand not his counsell,for he
shall gather them as the sheaues in the barne.
13 Arise, and thresh, [n] O daughter Zion: for
I will make thine horne yron, and I will make
thine hooues brasse, and thou shalt breake in pie-
ces many people: and I wil consecrate their riches
vnto the Lord, and their substance vnto the ruler
of the whole worlde.

l Meaning Ierusalem,where the Lords flocke was gathered.
k The florishing state of the kingdome,as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.
l In the meane season he sheweth that they should endure great troubles and tentations when they sawe themselues neither to haue king nor counsel.
m Hee sheweth that the faithfull ought not to measure Gods iudgements by ẏ brags and threatnings of the wicked,but thereby are admonished to lift vp their hearts to God to call for deliuerance.
n God giueth his Church this victorie, so oft as hee ouercommeth their enemies: but the accomplishment hereof shalbe at the last comming of Christ.

CHAP. V.

1 *The destructiō of Ierusalem.* 2 *The excellencie of Beth-leem.*

NOwe assemble thy garisons, O daughter [a] of
garisons: he hath layde siege against vs: they
shall smite the iudge of Israel with a rod vpon the
cheeke.
2 And thou Beth-leem Ephrathah art [b] litle
to bee among the thousands of Iudah, *yet* out of
thee shall he come forth vnto me,that shall be the
ruler in Israel: whose [c] goings forth *haue bene* from
the beginning *and* from euerlasting.
3 Therefore will he giue them vp, vntill the
time that [d] shee which shall beare, shall trauaile:
then the remnant of their brethren shall returne
vnto the children of Israel.
4 And he shal [e] stand,& feede in the strength
of the Lorde, *and* in the maiestie of the Name of
the Lord his God,& they shal dwell still: for now
shall he be magnified vnto the endes of the world.
5 And hee [f] shall be *our* peace when Asshur
shall come into our lande: when he shall treade in
our palaces, then shall wee raise against him seuen
shepheards,and eight principall men.
6 And they shall destroy [g] Asshur with the
sword, & the land of Nimrod with their swordes:
thus shall he [h] deliuer *vs* from Asshur, when hee
commeth into our lande, and when he shall tread
within our borders.
7 And the [i] remnant of Iaakob shalbe among
many people,as a dewe from the Lord, *and* as the
showres vpon the grasse, that waiteth not for mā,

a He forewarneth them of the dangers that shal come before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others,the Lorde would now cause other garisons to vexe her,and that her Rulers should be smitten on the face most contemptuously.
b For so the Iewes deuided their countrey, that for euery thousand there was a chiefe captaine: and because Beth-leem was not able to make a thousand,he calleth it litle,but yet God will raise vp his captaine & gouernour therein: and thus it is not the least by reason of this benefite,as Matth.2.6.
c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie. d He compareth the Iewes to women with child,who for a time should haue great sorowes, but at length they shoulde haue a comfortable deliuerance, Ioh.16.21. e That is,Christs kingdome shalbe stable and euerlasting, & his people,aswel the Gentiles as the Iewes shal dwell in safetie. f This Messiah shalbe a sufficient sauegard for vs,and though the enemie inuade vs for a time,yet shall God stirre vp many which shalbe able to deliuer vs. g These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians & Babylonians which were the chiefe at that time. h By these gouernours will God deliuer vs when the enemie commeth into our land. i This remnant or Church which God shall deliuer,shall onely depend on Gods power & defence,as doth the grasse of the field, and not on the hope of man,

nor hopeth in the sonnes of Adam.
8 And the remnant of Iaakob shalbe among
the Gentiles in the middes of many people, as the
lyon among the beastes of the forest, *and* as the
lyons whelpe among the flockes of sheepe, who
when he goeth thorow, treadeth downe and tea-
reth in pieces,and none can deliuer.
9 Thine hand shall bee lift vp vpon thine ad-
uersaries,and all thine enemies shalbe cut off.
10 And it shall come to passe in that day,sayth
the Lorde, that I will cut off thine [k] horses out of
the middes of thee, and I will destroy thy charets.
11 And I wil cut off the cities of thy land,and
ouerthrowe all thy strong holdes.
12 And I will cut off thine enchanters out of
thine hand: and thou shalt haue no more south-
sayers.
13 Thine idoles also will I cut off, and thine
images out of the middes of thee: and thou shalt
no more worship the worke of thine hands.
14 And I will plucke vp thy groues out of the
middes of thee: so will I destroy thine enemies.
15 And I wil execute a vengeance in *my* wrath
and indignation vpon the heathen, [l] which they
haue not heard.

k I wil destroy all things wherein thou puttest thy confidence,as thy vaine confidence and idolatrie,and so will helpe thee.
l It shalbe so terrible that the like hath not bene heard of.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 *What maner of sacrifices doe please God.*

HEarken yee now what the Lorde saith, Arise
thou, *and* contende *before* the [a] mountaines,
and let the hilles heare thy voyce.
2 Heare ye, O mountaines, the Lordes qua-
rell, and ye mightie foundations of the earth: for
the Lord hath a quarell against his people, and he
will pleade with Israel.
3 O my people,what haue I done vnto thee?
or wherin haue I grieued thee? testifie against me.
4 Surely I [b] brought thee vp out of the land
of Egypt, and redeemed thee out of the house of
seruants, & I haue sent before thee, Moses, Aaron,
and Miriam.
5 O my people, remember now what Balak
King of Moab had deuised, and what Balaam the
sonne of Beor answered him, from [c] Shittim vnto
Gilgal, that ye may knowe the [d] righteousnesse of
the Lorde.
6 Wherewith [e] shall I come before the Lord,
and bowe my selfe before the hie God? Shall I
come before him with burnt offerings, *and* with
calues of a yeere olde?
7 Will the Lord be pleased with thousands of
rams,or with ten thousand riuers of oyle? shall I
giue my [f] first borne for my transgression, *euen*
the fruite of my body,for the sinne of my soule?
8 He hath shewed thee, O man,what is good,
and what the Lorde requireth of thee: [g] surely to
doe iustly,and to loue mercie, and to humble thy
selfe,to walke with thy God.
9 The Lordes voyce cryeth vnto the [h] citie,
and the man of wisedome shall see thy name:
Heare the rodde,and who hath appoynted it.
10 Are yet the treasures of wickednesse in the
house of the wicked, and the scant measure, that
is abominable?

a He taketh the hie mountaines and hard rocks to witnesse against the obstinacie of his people.
b I haue not hurt thee,but bestowed infinite benefites vpon thee.
c That is,remember my benefites from the beginning how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, til I brought you into the land promised.
d That is, the trueth of his promes and his manifolde benefites towarde you.
e Thus the people by hypocrisie aske how to please God,and are content to offer sacrifices,but will not change their liues.
f There is nothing so deare to man, but the hypocrites will offer it vnto God,if they thinke thereby to auoyde his anger: but they will neuer bee brought to mortifie their owne affections & to giue themselues willingly to serue God as he commandeth. g The Prophet in fewe wordes calleth them to the obseruation of the second table, to knowe if they wil obey God aright or no, saying that God hath prescribed them to doe this. h Meaning that when God speaketh to any citie or nation, the godly will acknowledge his maiestie, and consider not the mortall man that bringeth the threatning, but God that sendeth it.

11 Shall

11 Shal I iustifie the wicked balances, and the
bag of deceitfull weightes?
12 For the rich men ithereof are full of cru-
eltie, and the inhabitants thereof haue spoken lies,
and their tongue is deceitfull in their mouth.
13 Therefore also will I make thee sicke in
smiting thee, *and* in making *thee* desolate, because
of thy sinnes.
14 Thou shalt eate and not be satisfied, and
k thy casting downe *shall be* in the mids of thee,
and thou l shalt take holde, but shalt not deliuer:
and that which thou deliuerest, will I giue vp to
the sworde.
15 Thou shalt sowe, but not reape: thou shalt
treade the oliues, but thou shalt not anoint thee
with oyle, and *make* sweete wine, but shalt not
drinke wine.
16 For the m statutes of Omri are kept, & all
the maner of the house of Ahab, and ye walke in
their counsels, that I should make thee waste, and
the inhabitants thereof an hissing: therefore ye
shall beare the reproche of my people.

i That is, of Ierusalem.
k Thou shalt be consumed with inwarde griefe and euils.
l Meaning, that the citie should goe about to saue her men, as they that lay holde on that which they would preserue.
m You haue receiued all the corruption and idolatrie, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the Kings authority by his statutes, & also wisedome and policy in so doing, but you shall not escape ponishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke 12.47.

CHAP. VII.

1 *A complaint for the small nomber of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.*

WO is mee, for I am as a the sommer ga-
therings, *and* as the grapes of the vin-
tage: there *is* no cluster to eate: my soule desi-
red the first ripe fruites.
2 The good man is perished out of the earth,
and there *is* none righteous among men: b they
all lye in wayte for blood: euery man hunteth
his brother with a net.
3 To make good for the euil of *their* hands,
the prince asked, and the iudge *iudgeth* for a re-
ward: therefore the c great man he speaketh out
the corruption of his soule: so d they wrap it vp.
4 The best of them *is* as e a brier, and the
most righteous of them *is sharper* then a thorne
hedge: the day of f thy watchmen *and* thy visi-
tation commeth: then shalbe their confusion.
5 Trust ye not in a friend, neither put ye con-
fidence in a counseller: keepe the doore of thy
mouth from her that lyeth in thy bosome.
6 For the sonne reuileth the father: ẏ daugh-
ter riseth vp against her mother: the daughter in
lawe against her mother in lawe, *and* a mans e-
nemies *are* the men of his owne house.
7 Therefore g I will looke vnto the Lorde:
I will waite for God my Sauiour: my God will
heare me.
8 Reioyce not against me, h O mine enemie:
though I fall, I shall rise: when I shall sit in
darkenesse, the Lord *shalbe* a light vnto me.
9 I will beare the wrath of the Lord because
I haue sinned against him, vntill he pleade my
cause, and execute iudgement *for* me: *then* will
he bring me foorth to the light, *and* I shall see
his righteousnesse.
10 Then she that is mine enemie, shall looke
vpon it, and shame shall couer her, which said vn-
to me, Where is the Lorde thy God? Mine eyes
shall behold her, now shall she be troden downe
as the myre of the streetes.
11 *This is* i ẏ day, that thy walles shalbe built:
this day shall driue farre away k the decree.
12 In this day also they shall come vnto thee
from l Asshur, and *from* the strong cities, and
from the strong holdes euen vnto the riuer,
and from Sea to Sea, and *from* mountaine to
mountaine.
13 Notwithstanding, the lande shall be deso-
late because of them that dwell therein, *and* for
the fruites of m their inuentions.
14 n Feed thy people with thy rod, the flocke
of thine heritage (which dwell solitarie in the
wood) *as* in the middes of Carmel: let them
feede in Bashan and Gilead, as in old time.
15 o According to the dayes of thy comming
out of the lande of Egypt, will I shewe vnto him
marueilous things.
16 The nations shall see, and bee confounded
for all their power: they shall p lay their hande
vpon their mouth: q their eares shall be deafe.
17 They shall r licke the dust like a serpent:
they shall mooue out of their holes like wormes:
they shalbe afraide of the Lord our God, & shall
feare because of thee.
18 Who is a God like vnto thee, that taketh
away iniquitie, and s passeth by the transgres-
sion of the remnant of his heritage! He retei-
neth not his wrath for euer, because mercie plea-
seth him.
19 He will turne againe, *and* haue compassion
vpon vs: he will subdue our iniquities, and cast
all t their sinnes vnto the bottome of the sea.
20 Thou wilt perfourme *thy* u trueth to Iaa-
kob, *and* mercie to Abraham, as thou hast sworne
vnto our fathers in olde time.

a The Prophet taketh vpon him the person of the earth which complaineth that all her fruites are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie and deceite, so that none spareth his owne brother.
b He sheweth that the prince, the iudge and the rich man are linked together, all to doe euill and to cloke ẏ doings one of another.
c That is the rich man that is able to giue money, abstaineth from no wickednesse nor iniurie.
d These men agree among themselues and conspire with one consent to doe euill.
e They that are of most estimation, and are counted most honest among them, are but thornes and briers to pricke.
f Meaning, of the Prophets and gouernours.
g The Prophet sheweth ẏ the onely remedy for ẏ godly in desperate euils is to flee vnto God for succour.
h This is spoken in the person of the Church, which calleth the malignant Church her enemie.
i To wit, when God shall shewe himselfe a deliuerer of his Church and a destroyer of his enemies.
k Meaning, the cruel empire of the Babylonians.
l When the Church shall be restored, they that were enemies afore, shall come out of all the corners of the worlde vnto her, so that neither holdes, riuers, seas nor mountaines shalbe able to let them.
m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which can not sinne, shalbe made waste because of their wickednesse.
n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroade as in solitarie places in Babylon, and to be beneficiall vnto them as in time past.
o God promiseth to be fauourable to his people as he had bene in former time.
p They shalbe as dumme men and dare brag no more.
q They shalbe astonished & afraid to heare men speake, least they should heare of their destruction.
r They shall fall flat on the grounde for feare.
s As though he would not see it, but winke at it.
t Meaning, of his elect.
u The Church is assured, that God will declare in effect the trueth of his mercifull promes, which he had made of olde to Abraham, and to all that should apprehende the promise by faith.

NAHVM.

THE ARGVMENT.

AS they of Nineueh shewed them selues prompt and readie to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to wordly meanes to encrease their dominion, then seeking to continue in the feare of God, & trade wherin they had begun, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THe a burden of Nineueh. b The
booke of the vision of Nahum
the c Elkeshite.
2 God *is* d ielous, & the Lord
reuengeth: the Lord reuengeth:
euen the Lorde e of anger, the
Lorde will take vengeance on his aduersaries, &
he reserueth *wrath* for his enemies.
3 The f Lord *is* slow to anger, but *he is* great
in power, and will not surely cleare *the wicked:*
the Lord *hath* his way in ẏ whirlewind, & in the
storme, and the cloudes *are* the dust of his feete.
4 He rebuketh the sea, and dryeth it, and he
dryeth vp all the riuers: Bashan is wasted and
Carmel, and the floure of Lebanon is wasted.
5 The mountaines tremble for him, and the
hilles melt, and the earth is burnt at his sight, yea,
the worlde, and all that dwell therein.
6 g Who can stande before his wrath? or
who can abide in the fiercenesse of his wrath? his
wrath is powred out like fire, and the rockes are
broken by him.
7 The Lord is good h *and* as a strong holde
in the day of trouble, and he knoweth them that
trust in him.
8 But passing ouer *as* with a flood, he will
vtterly destroy the i place thereof, and darknesse
shall pursue his enemies.
9 What doe ye k imagine against the Lord?
he will make an vtter destruction: affliction shall
not rise vp the seconde time.
10 For *he shall come as* vnto l thornes folden
one in another, and as vnto drunkardes in their
drunkennesse: they shall be deuoured as stubble
fully dryed.
11 There m commeth one out of thee that i-
magineth euill against the Lorde, *euen* a wicked
counsellour.
12 Thus saith the Lorde, Though they bee
n quiet, and so many, yet thus shall they be put
off when he shall passe by: though I haue affli-
cted thee, I will afflict thee no more.
13 For nowe I will breake his yoke from
thee, and will burst thy bondes in sunder.
14 And the Lorde hath giuen a commande-
ment concerning thee, that no more of thy
name be o sowen: out of the house of thy gods
will I cut off the grauen, and the molten i-
mage: I will make it thy graue for thee, for thou
art vile.
15 * Beholde vpon the mountaines the feete
of him that declareth, and publisheth p peace: O
Iudah, keepe thy solemne feastes, perfourme thy
vowes: for the wicked shall no more passe tho-
rowe thee: he is vtterly cut off.

a Reade Isa. 13.1. b The vision or reuelation, which God commanded Nahum to write concerning the Nineuites. c That is, borne in a poore village in the tribe of Simeon. d Meaning, of his glorie. e With his he is but angrie for a time, but his anger neuer asswageth towarde the reprobate, though for a time he deferre it. f Thus the wicked would make Gods mercy an occasion to sinne, but the prophet willeth them to consider his force and iustice. g If all creatures be at Gods commandement and none is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape when he prouoketh his God to anger? h Lest the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them, and that he hath care ouer them. i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe. k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he would so destroy them at once, that hee should not neede to returne the second time. l Though the Assyrians thinke them selues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stande against any force, so they shall be nothing able to resist him. m Which may be vnderstande either of Saneherib or of the whole body of the people of Nineueh. n Though they thinke them selues in most safetie, and of greatest strength, yet when God shall passe by, he will destroy them: notwithstanding he comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians. o Meaning Saneherib, who should haue no more children, but be slaine in the house of his gods. 2. King. 19.36.37. * Isa 52.7. romanes 10.15. p Which peace the Iewes should enioy by the death of Saneherib.

CHAP. II.

He describeth the victories of the Caldeans against the Assyrians.

THe a destroyer is come before thy face: keepe
the munition: looke to the way: make *thy*
loynes strong: increase *thy* strength mightily.
2 For the Lord hath b turned away the glo-
rie of Iaakob, as the glorie of Israel: for the emp-
tiers haue emptied them out, and c marred their
vine branches.
3 The shield of his mightie men is made red:
d the valiant men are in skarlet: the charets *shall
be as* in the fire *and* flames in the day of his pre-
paration, and e the firre trees shall tremble.
4 The charets shall rage in the streetes: they
shall runne to and fro in the hie wayes: they
shall seeme like lampes: they shall shoote like the
lightning.
5 f He shall remember his strong men: they
shall stumble as they goe: they shall make haste
to the walles thereof, and the defence shall bee
prepared.
6 The gates of the riuers shalbe opened, and
the place shall melt.
7 And Huzzab *the Queene* shal be led away
captiue, and her maides shall leade *her* as with the
voyce of doues, smiting vpon their breastes.
8 But Nineueh is g of olde like a poole of
water: yet they shall flee away. Stande, stande,
shall they crie: but none shall looke backe.
9 h Spoyle ye the siluer, spoyle the gold: for
there is none ende of the store, *and* glorie of all
the pleasant vessels.
10 i She is emptie and voyde and waste, and
the heart melteth, and the knees smite together,
and sorowe is in all loynes, and the faces k of them
all gather blackenesse.
11 Where is the l dwelling of the lyons, and
the pasture of the lyons whelpes? where the lyon,
and the lionesse walked, *and* the lyons whelpe, &
none made them afrayde.
12 The lyon did teare in pieces ynough for his
whelpes, and woryed for his lyonesse, and filled
his holes with praye, and his dennes with spoyle.
13 Beholde, I *come* vnto thee, sayeth the Lorde
of hostes, and I will burne her charets in the
m smoke, and the sworde shall deuoure thy yong
lyons, and I will cut off thy spoyle from the
earth, and the voyce of thy n messengers shall no
more be heard.

a That is, Nebuchad-nezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians which prepared to resist him. b Seeing God hath punished his owne people Iudah and Israel, he will nowe punish the enemies by whome he scourgeth them, reade Isa 10.12. c Signifying that the Israelites were vtterly destroyed. d Both to feare the enemie, and also that they them selues shoulde not so soone espie blood one of another to discourage them. e Meaning, their speares shoulde shake and crashe together. f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them. g The Assyrians will scatter them selues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes can not touch, but they shalbe scattered, & shall not looke backe though men would call them. h God commandeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures. i That is, Nineueh, and the men thereof shalbe after this sort. k Reade Ioel. 2.6. l Meaning Nineueh, whose inhabitants are cruell like the Lions, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children. m That is assoone as my wrath beginneth to kindle. n Signifying the heraldes, which were accustomed to proclaime warre. Some reade of thy gumme teeth wherewith Nineueh was wont to bruise the bones of the poore.

CHAP. III.

1 *Of the fall of Nineueh.* 8 *No power can escape the hande of God.*

O Bloodie citie, it is all full of lyes, *and* robbe-
rie: a the pray departeth not:
2 The noyse of a whippe, b and the noyse of
the mouing of the wheeles, and the beating of
the horses, and the leaping of the charets.
3 The horseman lifteth vp both the bright
sword, and the glittering speare, and a multitude
is slaine, and the dead bodies *are* many: there *is*
none ende of their corpses: they stumble vpon
their corpses,
4 Because of the multitude of the fornicati-
ons of the c harlot that is beautifull, and is a mi-
stresse of witchcraft, & selleth the people thorow

a It neuer ceaseth to spoyle and robbe. b He sheweth howe the Caldeans shall haste, and how couragious their horses shall be in beating the grounde when they come against the Assyrians. c He compareth Nineueh to an harlot, which by her beautie and subtiltie entiseth yong men, and bringeth them to destruction.

her whoredome, and the nations through her witchcrafts.

5 Beholde, I come vpon thee, saith the Lorde of hostes, and will discouer thy skirtes vpon thy face, and will shew the nations thy filthinesse, and the kingdomes thy shame.

6 And I will cast filth vpon thee, and make thee vile, and will set thee as a gasing stocke.

7 And it shal come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineueh is destroyed, who will haue pitie vpon her? where shall I seeke comforters for thee?

8 Art thou better then [d] No, *which was* full of people? that lay in the riuers, and *had* the waters round about it? whose ditche was the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and there *was* none ende: Put and Lubim were || her helpers.

10 Yet was shee caryed away, *and* went into captiuitie: her young children also were dashed in pieces at the head of all the streetes: and they cast lottes for her noble men, and all her mightie men were bound in chaines.

11 Also thou shalt bee drunken: thou shalt hide thy selfe, and shalt seeke helpe because of the enemie.

12 All thy strong cities *shall be like* figge trees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee *are* women: the gates of thy lande shalbe opened vnto thine enemies, *&* the fire shal deuoure thy barres.

14 Drawe thee waters for the siege: fortifie thy strong holdes: goe into the clay, and temper the morter: make strong bricke.

15 There shal the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the [e] locustes, *though* thou bee multiplyed like the locustes, *and* multiplied like the grashopper.

16 Thou hast multiplyed thy marchantes aboue the starres of heauen: the locust spoyleth and flyeth away.

17 Thy princes *are* as the grashoppers, and thy captaines as the great grashoppers which remaine in the hedges in the colde day: *but* when the sunne ariseth, they flee away and their place is not knowen where they are.

18 Thy [f] shepheardes doe sleepe, O King of Asshur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth *them*.

19 There is no healing of thy wounde: thy plague is grieuous: all that heare the brute of thee, shall clap the handes ouer thee: for vpon [g] whome hath not thy malice passed continually?

d Meaning, Alexandria, which was in league with so many nations, and yet was now destroyed.
|| *Or, thine.*

e Signifying, that Gods iudgements should suddenly destroy the Assyrians, as these vermine are with raine or change of weather.

f Thy princes and counsellers.

g Meaning, that there was no people, to whom the Assyrians had not done hurt.

HABAKKVK.

THE ARGVMENT.

THe Prophet complayneth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which indure all kinde of affliction and crueltie, and yet can see none ende. Therefore hee had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none ende of their troubles as yet, because of their stubbernesse and rebellion against the Lorde. And lest the godly should despaire, seeing this horrible confusion, hee comforteth them by this that God will punish the Caldeans their enemies, when their pride and crueltie shall bee at height: wherefore he exhorteth the faithfull to pacience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselues.

CHAP. I.

2 *A complaint against the wicked that persecute the iust.*

THE burden, which Habakkuk the Prophet did see.

2 O Lorde, how long shall I crie, and thou wilt not heare! *euen* crye out vnto thee [a] for violence, and thou wilt not helpe!

3 Why doest thou shewe mee iniquitie, and cause me to beholde sorowe? for spoyling, and violence *are* before me: and there are that rayse vp strife and contention.

4 Therefore the Lawe is dissolued, and iudgement doeth neuer goe forth: for the wicked doth [b] compasse about the righteous: therefore [c] wrong iudgement proceedeth.

5 Beholde among the heathen, and regarde, and wonder, *and* maruaile: for I will woorke a woorke in your dayes: [d] yee will not beleeue it, though it be tolde you.

6 For lo, I raise vp the Caldeans, that bitter & furious nation, which shall goe vpon the breadth of the lande to possesse the dwelling places, *that are* not theirs.

7 They are terrible & fearefull: [e] their iudgement & their dignitie shall proceede of theselues.

8 Their horses also are swifter then the Leopardes, and are more fierce then the wolues in the * euening: and their horsemen are many: & their horsemen shall come from farre: they shall flie as the eagle hasting to meate.

9 They come all to spoyle: before their faces *shalbe* an [f] Eastwinde, and they shall gather the captiuitie, [g] as the sand.

10 And they shall mocke the Kings, and the princes *shalbe* a skorne vnto them: they shall deride euery strong holde: for they shall gather [h] dust, and take it.

11 Then shall they [i] take a courage, and transgresse and doe wickedly, *imputing* this their power vnto their god.

12 Art thou not of olde, O Lorde my God, mine holy one? we shall [k] not die: O Lord, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

13 *Thou art* of pure eyes, and canst not see euill: thou canst not beholde wickednesse: wherefore doest thou looke vpon the transgressors, *and* holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the [l] fishes of the sea, *and* as the creeping things, that haue no ruler ouer them.

a The Prophet complaineth vnto God and bewayleth that among the Iewes is left none equitie nor brotherly loue: but in stead hereof reigneth crueltie, theft, contention and strife.
b To suppresse him if any should shew him selfe zealous of Gods cause.
c Because the iudges which should redresse this excesse, are as euill as the rest.
d As in times past you would not beleeue Gods word, so shall ye not now beleeue ŷ strange plagues which are at hand.
e They themselues shalbe your iudges in this cause, and none shall haue authoritie ouer them to controlle them.

* Zeph. 3.3.
f For the Iewes most feared this winde, because it destroyed their fruites.
g They shall be so many in nomber.
h They shall cast vp mounts against it.
i The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall abuse this victorie and become proude and insolent, attributing the prayse hereof to their idoles.
k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, and also that their sinnes required such a sharpe rod.
l So that the great deuoureth the small, and the Caldeans destroy all the world.

15 They

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their m net, and burne incense vnto their yarne, because by them their portion *is* fat & their meat plenteous.

17 Shall they therefore stretch out their net and not spare continually to slay n the nations?

m Meaning, that the enemies flatter themselues, and glorie in their owne force, power, and wit.
n Meaning, that they should not.

CHAP. II.

2 *A vision,* 5 *Against pride, couetousnesse, drunkennesse, and idolatrie.*

I Will stand vpon my a watch, and set me vpon the towre, and wil looke and see what he would say vnto mee, and what I shall answere to him that rebuketh me.

2 And the Lorde answered me, and sayde, Write the vision, and make it plaine vpon tables, that he may runne b that readeth it.

3 For the vision *is* yet for an appointed time, but at the c last it shall speake, and not lie: though it tarie, waite: for it shall surely come, *and* shall not stay.

4 Beholde, d he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith,

5 Yea, in deede the proude man *is as* e hee that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a tanting prouerbe against him, and say, Ho, he that increaseth *that which is* not his? f howe long? and hee that ladeth himselfe with thicke clay?

7 Shall g they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their pray?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetousnesse to his house, that he may set his nest on hie, to escape from the power of euill.

10 Thou h hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the i stone shall crie out of the wall, and the beame out of the timber shall answere it.

12 Wo vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie,

13 Beholde, is it not of the k Lorde of hostes that the people shal labour in ye very fire? the people shall euen weary themselues for very vanitie.

14 For the earth shall l be filled with the knowledge of the glory of the Lorde, as the waters couer the sea.

15 Wo vnto him that giueth his neighbour m drinke: thou ioynest thine heate, & makest *him* drunken also, that thou mayest see their priuities.

16 Thou art filled with shame n for glorie: drinke thou also, and be made naked: the cup of the Lords right hande shall be turned vnto thee, and shamefull spuing *shalbe* for thy glory.

17 For the o crueltie of Lebanon shall couer thee: so shall the spoile of the beastes, which made them afraide, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the p image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumme idoles.

19 Wo vnto him that sayth to the wood, Awake, *and* to the dumme stone, Rise vp, it shall teach thee: q beholde, it is layde ouer with golde and siluer, and there *is* no breath in it.

20 But the Lorde *is* in his holy Temple: let all the earth keepe silence before him.

a I will renounce mine owne iudgement, and onely depend on God to be instructed what I shall answere them that abuse my preaching, & to be armed against all tentations.
b Write it in great letters, that he that runneth, may reade it.
c Which conteined the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hastie affections, yet the yssue of both is certaine at his time appointed.
d To trust in him selfe, or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by fayth, Rom. 1.17. gala. 3.11. hebr. 10.38.
e He compareth the proude, and couetous man to a drunkard that is without reason and sense, whom God will punish, and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.
f Signifying, that all the world shall wish the destruction of tyrants, and that by their oppression and couetousnesse, they heape but vpon themselues more heauie burdens: for the more they get, the more are they troubled.
g That is, the Medes and Persians, that should destroy the Babylonians? h Signifying that the couetous man is the ruine of his owne house, when as hee thinketh to enriche it by crueltie and oppression. i The stones of the house shall crie, and say that they are built of blood, and the wood shall answere and say the same of it selfe. k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire. l In the destruction of the Babylonians his glorie shall appeare through all the worlde. m Hee reprocheth thus the King of Babylon, who as he was drunken with couetousnesse and crueltie, so he prouoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.
n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.
o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like crueltie shalbe executed against them.
p He sheweth that the Babylonians gods could nothing auaile them: for they were but blocks or stones, reade Iere. 10.8. q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

CHAP. III.

2 *A prayer for the faithfull.*

A Prayer of Habakkuk the Prophet for the a ignorances:

2 b O Lorde, I haue heard thy voyce, *and* was afraide: O Lorde, reuiue thy c worke in the mids of the people, in the mids of the yeeres make it knowen: in wrath remember mercie.

3 God commeth from d Teman, & the holy one from mount Paran, Selah. His glorie couereth the heauens, and the earth is full of his prayse,

4 And *his* brightnesse was as the light: e he had hornes *comming* out of his handes, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 He stoode and measured the earth: he behelde and dissolued the nations and the euerlasting mountaines were broken, *and* the ancient hilles did bowe: his f wayes *are* euerlasting.

7 g For *his* iniquitie I sawe the tentes of Cushan, *and* the curtaines of the lande of Midian did tremble.

8 Was the Lorde angry against the h riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride i vpon thine horses? thy charets brought saluation.

9 Thy k bowe was manifestly reueiled, *and* the l othes of the tribes *were* a sure worde, Selah. thou m diddest cleaue the earth with riuers.

10 The mountaines sawe thee, & they trembled: the streame of the water n passed by: the deepe made a noyse, and lift vp his hand on hie.

11 The o sunne *and* moone stood still in *their* habitation: p at the light of thine arrowes they went, *and* at the bright shining of thy speares.

12 Thou trodest downe the lande in anger,

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.
b Thus the people were afraide when they heard Gods threatnings, and prayed.
c That is, the state of thy Church which is now readie to perish, before it come to halfe a perfect age, which should be vnder Christ.
d Teman and Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.
e Whereby is meant a power, that was ioyned with his brightnes, which was hid to the rest of the world, but was reueiled in mount Sinai to his people, Psal. 31.16.
f Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church. g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3.10. and also of the Midianites, which destroyed themselues, Iudg. 7.22. h Meaning, that God was not angry with the waters, but that by these meanes he would destroy his enemies and deliuer his Church. i And so [illegible] vse all the elements as instruments for the destruction of thine enemies. k That is, thy power. l For he had not onely made a couenant with Abraham, but renewed it with his posteritie. m Reade Nomb. 20.11. n He alludeth to the red sea & Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands. o As appeareth, Iosh. 10.12. p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

and diddest thresh the heathen in displeasure.
13 Thou wentest foorth for the saluation of
thy people, *euen* for saluation with thine q Anoin-
ted: thou hast wounded the head of the house of
the wicked, and discoueredst the foundations vn-
to the r necke, Selah.
14 Thou diddest s strike thorow with his owne
staues the heades of his villages: they came out as
a whirle winde to scatter me: their reioycing *was*
as to deuour the poore secretly.
15 Thou diddest walke in the sea with thine
horses vpon the heape of great waters.
16 When I t heard, my bellie trembled: my
lippes shooke at the voyce: rottennesse entred in-
to my bones, and I trembled in my selfe, that I
might rest in u the day of trouble: *for* when he cō-
meth vp x vnto the people, he shall destroy them.
17 For the fig tree shall not flourish, neither
shall fruite *be* in the vines: the labour of the oliue
shall faile, and the fieldes shall yeelde no meate:
the sheepe shalbe cut off from the folde, and there
shalbe no bullocke in the stalles.
18 But I will reioyce in the Lorde: I will ioy
y in the God of my saluation.
19 The Lorde God *is* my strength: hee will
make my feete like hindes *feete*, and he will make
me to walke vpon mine hie places. z To the chiefe
singer on Neginothai.

q Signifying that there is no saluation, but by Christ.
r From the toppe to the toe thou hast destroyed the enemies.
s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.
t He returneth to ȳ which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.
u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.
x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.
y He declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared.
z The chiefe singer vpon the instruments of musike shall haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was nowe no hope of amendment, hee denounceth the great iudgement of God, which was at hand, shewing that their country should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophecied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians, and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so hee exhorteth the godly to patience, and to trust to finde mercie by reason of the free promes of God made vnto Abraham: And therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their Idolatrie.

THe word of the Lord, which came
vnto Zephaniah ȳ sonne of Cushi,
the sonne of Gedaliah, the sonne
of Amariah, the sonne of Hizkiah,
in the dayes of * Iosiah, the sonne
of * Amon King of Iudah.
2 I will surely destroy all things from off the
land, saith the Lord.
3 I will destroy man and beast: I will destroy
the a foules of the heauen, and the fishes of the
sea, and ruines *shalbe* to the wicked, and I will cut
off man from off the land, saith the Lord.
4 I will also stretch out mine hand vpon Iu-
dah, and vpon all the inhabitants of Ierusalem, &
I will cut off the remnant of Baal from this place,
and the name of the b Chemarims with ȳ Priestes,
5 And them that worship the hoste of hea-
uen vpon the house tops, and them that worship
and sweare by the Lord, and sweare by c Malcham,
6 And them that are turned backe from the
Lord, and those that haue not sought the Lorde,
nor inquired for him.
7 Be stil at the presence of the Lord God: for
the day of the Lord is at hand: for the Lord hath
prepared a sacrifice, *and* hath sanctified his ghests.
8 And it shalbe in the day of the Lords sacri-
fice, that I will visite the princes and the Kinges
children, and all such as are clothed with d strange
apparell.
9 In the same day also will I visite all those
that e dance vpon the threshold so proudly, which
fill their masters houses by crueltie and deceit.
10 And in that day, saith the Lord, there *shall*
be a noise, *and* cry from the f fishgate, and an how-
ling from the second *gate*, and a great destruction
from the hilles.
11 Howle ye inhabitants of g the lowe place;
for the companie of the merchants is destroyed:
all they that beare siluer, are cut off.
12 And at that time will I searche Ierusalem
with h lightes, and visite the men that are frosen
i in their dregges, & say in their heartes, The Lord
will neither do good nor doe euill.
13 Therefore their goods shall be spoyled, and
their houses waste: * they shall also build houses,
but not inhabite *them*, and they shall plant vine-
yards, but not drinke the wine thereof.
14 The great day of the Lorde *is* neere: it *is*
neere, and hasteth greatly, *euen* the voyce of the
day of the Lord: k the strong man shall crie there
bitterly.
15 * That day *is* a day of wrath, a day of trou-
ble and heauinesse, a day of destruction and deso-
lation, a day of obscuritie and darkenesse, a day of
cloudes and blackenesse,
16 A day of the trumpet and alarme against
the strong cities, and against the hie towres.
17 And I will bring distresse vpon men, that
they shall walke like blind men, because they haue
sinned against the Lorde, and their blood shall be
powred out as dust, and their flesh as the doung.
18 * Neither their siluer nor their golde shalbe
able to deliuer them in ȳ day of the Lords wrath,
but the * whole lande shalbe deuoured by the fire
of his ielousie: for hee shall make euen a speedie
riddance of all them that dwell in the land.

* 2.King 22.1.
* 2.King 21.19.
a Not that God was angrie with these dumme creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.
b Which were an order of superstitious Priests appointed to minister in the seruice of Baal, and were as his peculiar chaplens, reade 2.King.23.5. Hosea 10.5.
c He alludeth to their idole Molech, which was forbidden, Leuit. 20.2. yet they called him their King and made him as a god: therefore he here noteth them that [illegible] say [illegible] God, [illegible] sweare [illegible] serue [illegible] halting [illegible] condemned as Ezekiel 20.39. 1.King 18.21. 2.King.17.33.
d Meaning, the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby and to appeare glorious in the eyes of all other, reade Ezek.23.14.
e He meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any pray to please their masters withall.
f Signifying that all the corners of the citie of Ierusalem should be full of trouble.
g This is ment of the streete of the merchants which was lower then the rest of the place about it.
h So that nothing shall escape me.
i By their prosperitie they are hardned in their wickednes.
* Deut.28.30. amos.5.11.
k They that trusted in their owne strength and contemned the Prophets of God.
* Iere.30.7. ioel 2.11. amos 5.18.
* Ezek 7.19.
* Chap.3.8.

CHAP. II.

1 Hee mooueth to returne to God, 5 Prophecying destruction against the Philistims, Moabites and others.

GAther a your selues, euen gather you, O nati-
on not worthie to be loued,
2 Before the decree come foorth, *and ye be* as

a He exhorteth thē to repentance, and willeth them to descend into themselues and gather themselues together, least they be scattered like chaffe.

chaffe that passeth in a day, *and* before the fierce
wrath of the Lord come vpon you, *and* before the
day of the Lords anger come vpon you.
3 Seeke yee the Lorde all the meeke of the
earth, which b haue wrought his iudgement: seeke
righteousnesse, seeke lowlinesse, if so be that yee
may be hid in the day of the Lords wrath.
4 For c Azzah shall be forsaken, and Ashke-
lon desolate: they shall driue out Ashdod at the
noone day, and Ekron shalbe rooted vp.
5 Wo vnto the inhabitants of the sea d coast:
the nation of the Cherethims, the worde of the
Lorde *is* against you: O Canaan, the lande of the
Philistims, I will euen destroy thee without an in-
habitant.
6 And the sea coast shal be dwellings *and* co-
tages for shepheards and sheepefoldes.
7 And *that* coast shall be for the e remnant
of the house of Iudah, to feede thereupon: in the
houses of Ashkelon shal they lodge toward night:
for the Lorde their God shall visite them, and
turne away their captiuitie.
8 I haue heard the reproch of Moab, and the
rebukes of the children of Ammon, whereby they
vpbraided my people, and f magnified themselues
against their borders.
9 Therefore, as I liue, saith the Lord of hostes,
the God of Israel, Surely Moab shall bee as So-
dom, and the children of Ammon as Gomorah,
euen the breeding of nettles and salt pittes, and a
perpetuall desolation: the residue of my folke shall
spoyle them, and the remnant of my people shall
possesse them.
10 This shall they haue for their pride, because
they haue reproched, and magnified themselues
against the Lord of hostes people.
11 The Lord *will be* terrible vnto them: g for
he wil consume all the gods of the earth, and eue-
ry man shall worship him from his place, *euen* all
the yles of the heathen.
12 Ye Morians also shalbe slaine by my sword
with them.
13 And he will stretch out his hand against the
North, and destroy Asshur, and will make Nine-
ueh desolate, *and* waste like a wildernesse.
14 And flockes shall lie in the middes of her,
and all the beastes of the nations, and the h peli-
cane, and the ‖ owle shall abide in the vpper postes
of it: the voyce *of birdes* shall sing in the win-
dowes, *and* desolations *shalbe* vpon the postes: for
the cedars are vncouered.
15 This is the i reioycing citie that dwelt care-
lesse, that said in her heart, I am, and there *is* none
besides me: how is she made waste, and the lod-
ging of the beasts! euery one that passeth by her,
shall hisse and wagge his hand.

b That is, which haue liued vprightly and godly according as hee prescribeth by his word.
c He comforteth the faithful in that, that God would change his punishments from them vnto the Philistims their enemies and other nations.
d That is, Galilea: by these nations he meaneth the people that dwelt neere to the Iewes and in stead of friendship were their enemies: therefore he calleth them Canaanites whome the Lord appointed to be slaine.
e Hee sheweth why God would destroy their enemies, because their countrey might be a resting place for his Church.
f These nations presumed to take from the Iewes that coūtrey which the Lord had giuen them.
g When he shall deliuer his people and destroy their enemies and idols, his glorie shall shine throughout all the world.
h Reade Isa 34.11.
‖ Or, hedgehog.
i Meaning Nineueh, which reioycing so much of her strength and prosperitie, should be thus made waste and Gods people deliuered.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

Woe to her that is filthie and polluted, to
the robbing a citie.
2 She heard not the voyce: she receiued not
correction: she trusted not in the Lord: she drew
not neere to her God
3 Her princes within her *are* as roaring * ly-
ons: her iudges *are* as * wolues in the euening,
which b leaue not the bones till the morow.
4 Her prophets *are* light, *and* wicked persons:
her priests haue polluted the Sanctuarie: they haue
wrested the Law.
5 The c iust Lord *is* in the middes thereof: he
will doe none iniquitie: euery morning doeth he
bring his iudgement to light, he faileth not: but
the wicked will not learne to be ashamed.
6 I haue d cut off the nations: their towres
are desolate: I haue made their streets waste, that
none shal passe by: their cities are destroyed with-
out man *and* without inhabitant.
7 I said, Surely thou wilt feare me: thou wilt
receiue instruction: so their dwelling shoulde not
be destroyed howsoeuer I visited them, but e they
rose earely *and* corrupted all their works.
8 Therefore f wait ye vpon me, saith the Lord,
vntill the day that I rise vp to the praye: for I am
determined to gather the nations, and that I will
assemble the kingdomes to powre vpon them
mine indignation, *euen* all my fierce wrath: for all
the earth shall be deuoured with the fire of my
ielousie.
9 Surely g then will I turne to the people a
pure language, that they may all call vpon the
Name of the Lord, to serue him † with one cōsent.
10 From beyonde the riuers of Ethiopia, the
h daughter of my dispersed, praying vnto me, shall
bring me an offering.
11 In that day shalt thou not be ashamed for
i all thy workes, wherein thou hast transgressed a-
gainst mee: for then I will take away out of the
middes of thee them that reioyce of thy pride,
and thou shalt no more be proude of mine holy
Mountaine.
12 Then will I leaue in the middes of thee an
humble and poore people: and they shall trust in
the Name of the Lord.
13 The remnant of Israel shal do none iniqui-
tie, nor speake lies: neither shal a deceitful tongue
be found in their mouth: for they shalbe fed, and
lie downe, and none shall make them afraid.
14 Reioyce, O daughter Zion: be ye ioyfull,
O Israel: be glad and reioyce with all *thine* heart,
O daughter Ierusalem.
15 The Lorde hath taken away thy k iudge-
ments: he hath cast out thine l enemie: the King
of Israel, *euen* the Lord *is* in the middes of m thee:
thou shalt see no more euill.
16 In that day it shalbe said to Ierusalem, Feare
thou not, O Zion: let not thine hands be faint.
17 The Lord thy God in the middes of thee *is*
mightie: hee will saue, hee will reioyce ouer thee
with ioy: he will quiet himselfe in n his loue: he
will reioyce ouer thee with ioy.
18 After a certaine time will I gather the af-
flicted that were of thee, *and* them that bare the
reproch for o it.
19 Beholde, at that time I will bruise all that
afflict thee, and I will p saue her that halteth, and
gather her that was cast out, and I will get them
praise and fame in all the q landes of their shame.
20 At ẏ time wil I bring you againe, & then wil
I gather you: for I wil giue you a name & a praise
among all people of the earth, when I turne backe
your captiuitie before your eyes, saith the Lord.

a That is, Ierusalem.
* Ezek.22.25 27. mich.3.11.
* Habak.1.8.
b They are so greedie that they eate vp bones and all.
c The wicked then boasted that God was euer among them, but the Prophet answereth that that can not excuse their wickednes: for God wil not beare with their sinnes: yet that he did paciently abide and sent his Prophets continually to call them to repentance, but he profited nothing.
d By the destruction of other nations he sheweth that the Iewes should haue learned to feare God.
e They were most earnest and readie to do wickedly.
f Seeing ye will not repent, you shall looke for my vengeance aswell as other nations.
g Least any should thinke then that Gods glory should haue perished when Iudah was destroyed, he sheweth that he will publish his grace through all the world.
† Ebr. with one shoulder, as Hos.6.9
h That is, ẏ Iewes shall come as well as the Gentiles: which is to be vnderstand vnder the time of the Gospel.
i For they shall haue full remission of their sinnes, and the hypocrites which boasted of the Temple which was also thy pride in times past, shalbe taken from thee.
k That is, the punishment for thy sinne.
l As the Assyrians, Caldeans, Egyptians, and other nations.
m To defend thee as by thy sinnes thou hast put him away and left thy selfe naked, as Exod.32.25.
n Signifying, that God deliteth to shew his loue and great affection toward his Church.
o That is, them that were had in hatred and troubled for the Church and because of their religion.
p I will deliuer the Church which now is afflicted as Mica.4.6.
q As among the Assyrians and Caldeans which did mocke them and put them to shame.

HAGGAI.

HAGGAI.

THE ARGVMENT.

WHen the time of the seuentie yeeres captiuitie prophecied by Ieremiah, was expired, God raised vp Haggai, Zechariah, & Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spiritual Temple & Church of God, whose perfection & excellēcie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent them among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they wil returne to the Lorde, with the promes of greater felicitie, forasmuch as the Lord wil finish the worke that he hath begun, and send Christ whome he had promised, and by whome they should atteine to perfite ioy & glory.

CHAP. I.

1 The time of the prophecie of Haggai. 8 An exhortation to build the Temple againe.

IN the second yeere of King [a] Darius, in the sixt moneth, the first day of the moneth, came the worde of the Lorde (by the ministerie of the Prophet Haggai) vnto [b] Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, saying,
2 Thus speaketh the Lorde of hostes, saying,
This people say, The time is not yet come, [c] that
the Lords House should be builded.
3 Then came the worde of the Lorde by the
ministerie of the Prophet Haggai, saying,
4 Is it time for your selues to dwell in your
[d] sieled houses, and this House lie waste?
5 Now therefore thus saith the Lord of hostes,
Consider your owne wayes in your hearts.
6 [e] Ye haue sowen much, and bring in litle:
ye eate, but ye haue not ynough: ye drinke, but
ye are not filled: ye clothe you, but ye be not
warme: and he that earneth wages, putteth the
wages into a broken bagge.
7 Thus sayth the Lorde of hostes, Consider
your owne wayes in your hearts.
8 Goe [f] vp to the mountaine, & bring wood,
and build this House, and [g] I will be fauourable in
it, and I will [h] be glorified, sayth the Lorde.
9 Ye looked for much, and lo, *it came* to
litle: and when ye brought it home, I did blowe
[i] vpon it. And why, sayth the Lord of hostes? Be-
cause of mine House that is waste, and ye runne
euery man vnto his owne house,
10 Therefore the heauen ouer you stayed it
selfe from dewe, and the earth stayed her fruite.
11 And I called for a drought vpon the land,
and vpon the mountaines, & vpon the corne, and
vpon the wine, and vpon the oyle, vpon *all* that
the ground bringeth foorth: both vpon men and
vpon cattel, and vpon all the labour of the hands.
12 When Zerubbabel the sonne of Shealtiel,
and Iehoshua the sonne of Iehozadak the hie
Priest with all the remnant of the people, heard
the [k] voyce of the Lorde their God, & the words
of the Prophet Haggai (as the Lorde their God
had sent him) then the people did feare before
the Lorde.
13 Then spake Haggai the Lords messenger
in the Lords message vnto the people, saying, I am
with you, sayth the Lord.
14 And the Lord stirred vp [l] the spirite of Ze-
rubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirite of all the remnant of the people, and they came, and did the worke in the House of the Lorde of hostes their God,

CHAP. II.

Hee sheweth that the glory of the seconde Temple shall exceede the first.

IN the foure and twentieth day of the sixt moneth, in the second yeere of King Darius,
2 In the seuenth *moneth*, in the one and twen-
tieth *day* of the moneth, came the worde of the
Lorde by the ministerie of the Prophet Haggai,
saying,
3 Speake nowe to Zerubbabel the sonne of
Shealtiel prince of Iudah, and to Iehoshua the
sonne of Iehozadak the hie Priest, and to the re-
sidue of the people, saying,
4 Who is left among you, that sawe this
[a] House in her first glory, and howe doe you see it
nowe? is it not in your eyes, in comparison of it
as nothing?
5 Yet nowe be of good courage, O Zerub-
babel, sayth the Lord, and be of good comfort, O
Iehoshua, sonne of Iehozadak the hie Priest: and
be strong, all ye people of the land, sayth the
Lorde, and [b] doe it: for I am with you, sayth the
Lorde of hostes,
6 *According* to the worde that I couenanted
with you, when ye came out of Egypt: so my Spi-
rite shall remaine among you, feare ye not.
7 For thus sayth the Lorde of hostes, [c] Yet a
litle while, and I will shake the heauens and the
earth, and the sea, and the dry land:
8 And I will moue all nations, and [d] the de-
sire of all nations shall come, and I will fill this
House with glory, sayth the Lord of hostes.
9 The [e] siluer *is* mine, and the golde *is* mine,
sayth the Lorde of hostes.
10 The glory of this last House shall be grea-
ter then the first, sayth the Lord of hostes: and
in this place will I giue [f] peace, sayth the Lorde
of hostes.
11 ¶ In the foure and twentieth *day* of the
ninth moneth, in the second yeere of Darius,
came the worde of the Lorde vnto the Prophet
Haggai, saying,
12 Thus sayth the Lord of hostes, Aske nowe
the Priestes *concerning* the Law, and say,
13 If one beare [g] holy flesh in the skirt of his
garment, & with his skirt doe touch the bread, or
the potage, or the wine, or oyle, or any meate, shal
it be holy? And the Priests answered and sayd, No.
14 Then sayde Haggai, If a polluted person
touch any of these, shal it be vncleane? And the

[a] Who was the sonne of Hystaspis and the third King of the Persians, as some thinke.
[b] Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had neede to be stirred vp & admonished of their duetie, what shall we thinke of other gouernours, whose doings are either against God, or very colde in his cause?
[c] Not that they condemned the building thereof, but they preferred policie and priuate profite to religion, being content with small beginnings.
[d] Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.
[e] Consider the plagues of God vpon you for preferring your policies to religion, and because ye seeke not him first of all.
[f] Meaning, that they should leaue off their owne commodities, and go forward in the building of Gods Temple, and in the setting forth of his religion.
[g] That is, I will heare your prayers according to my promes, 1. King 8.21,29.
[h] That is, my glory shall be set forth by you.
[i] And so bring it to nothing.
[k] This declared that God was the authour of the doctrine, and that he was but the minister, as Exod.14.31. iudg.7.20. act.15.28.
[l] Which declareth that men are vnapt and dull to serue the Lorde, neither can they obey his words or his messengers before God reforme their heartes and giue them newe spirits, Iohn 6.44.

[a] For the people, according as Isa.60.13. and Ezek.41. had prophecied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spiritual Temple, the Church of Christ.
[b] That is, go forward in building the Temple.
[c] Hee exhorteth them to patience though they see not as yet this Tēple so glorious as the Prophets had declared: for this should be accomplished in Christ by whom al things should be renued.
[d] Meaning, Christ whome all ought to looke for and desire: or by desire, he may signifie all precious things, as riches & such like.
[e] Therefore when his time commeth, he can make al the treasures of the world to serue his purpose: but the glory of this second Tēple doeth not stand in material things, neither can be built.
[f] Meaning all spiritual blessings and felicitie purchased by Christ, Phil.4.7.
[g] That is, the flesh of the sacrifices: whereby he signifieth that that thing which of it selfe is good, cannot make an other thing so, and therefore they ought not to iustifie themselues by their sacrifices & ceremonies: but contrary he that is vncleane and not pure of heart, doeth corrupt those things and make them detestable vnto God which els are good and godly.

Priestes answered, and sayd, It shall be vncleane.
15 Then answered Haggai, and sayde, So is this
people, and so is this nation before me, sayth the
Lord: and so *are* all the workes of their hands,
and that which they offer here, is vncleane.
16 And nowe, I pray you, consider in your
mindes: from this h day, and afore, *euen* afore a
stone was layde vpon a stone in the Temple of the
Lorde:
17 i Before these things were, when one came
to an heape of twentie *measures*, there were but
ten: when one came to the wine presse for to
drawe out fiftie *vessels* out of the presse, there
were but twentie.
18 I smote you with blasting, and with mil-
dewe, and with haile, in all the labours of your
hands: yet you *turned* not to me, saith the Lorde.
19 Consider, I pray you, in your mindes, from
k this day, and afore from the foure & twentieth
day of the ninth *moneth*, *euen* from the day that
the foundation of the Lordes Temple was laide:
consider it in your mindes.
20 Is the l seede yet in the barne? as yet the
vine, and the figtree, and the pomegranate, and
the oliuetree hath not brought forth: from this
day will I blesse *you*.
21 And againe the worde of the Lorde came
vnto Haggai in the foure and twentieth *day* of the
moneth, saying,
22 Speake to Zerubbabel the prince of Iudah,
and say, I m will shake the heauens and the earth,
23 And I will ouerthrowe the throne of king-
domes, & I will destroy the strength of the n king-
domes of the heathen, and I will ouerthrowe the
charets, and those that ride in them, and the horse
and the riders shal come downe, euery one by the
sword of his brother.
24 In that day, sayth the Lord of hostes, will
I take thee, O Zerubbabel my seruant, the sonne
of Shealtiel, sayth the Lorde, and will make thee
as a o signet: for I haue chosen thee, sayth the
Lorde of hostes.

h Consider howe God did plague you with famine afore you began to build the Temple.
i That is, before the building was begun.
k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie.
l He exhorteth them to patience and to abide till the haruest came, & thē they should see Gods blessings.
m I will make a change and renew al things in Christ, of whom Zerubbabel here is a figure.
n Hereby hee sheweth that there shalbe no let or hinderance when God wil make this wonderfull restitution of his Church.
o Signifying that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGVMENT.

Two moneths after that Haggai had begunne to prophecie, Zechariah was also sent of the Lorde to helpe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they wil repent vnfainedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne by Christ. But because they still remained in their wickednes, and coldnes to set foorth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharpely: yet for the comfort of the repentant, hee euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Christ, in whome all should be sanctified to the Lorde.

CHAP. I.

2 Hee exhorteth the people to returne to the Lorde, and to eschewe the wickednes of their fathers. 16 Hee signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the second
yeere of a Darius, came the worde
of the Lorde vnto b Zechariah
the sonne of Berechiah, the sonne
of Iddo, the Prophet, saying,
2 The Lorde hath bene c sore displeased with
your fathers.
3 Therefore say thou vnto them, Thus sayth
the Lord of hostes, d Turne ye vnto me, sayth the
Lord of hostes, and I will turne vnto you, saith
the Lord of hostes.
4 Be ye not as your fathers, vnto whome the
former * prophets haue cryed, saying, Thus sayth
the Lord of hostes, Turne you nowe from your
euill wayes, and from your wicked workes: but
they would not heare, nor hearken vnto me, saith
the Lorde.
5 Your fathers, where e are they? and doe the
Prophets liue for euer?
6 But did not my wordes and my statutes,
which I commanded by my seruants ye Prophets,
take holde of f your fathers? and g they returned,
and sayd, As the Lord of hostes hath determined
to doe vnto vs, according to our owne wayes,
and according to our workes, so hath hee dealt
with vs.
7 Vpon the foure and twentieth day of the
eleuenth moneth, which is the moneth h Shebat,
in the second yeere of Darius, came the worde of
the Lord vnto Zechariah the sonne of Berechiah,
the sonne of Iddo the Prophet, saying,
8 I i saw by night, and behold k a man riding
vpon a red horse, and hee stood among the mirre
trees, that were in a bottome, and behinde him
were there l red horses speckled and white.
9 Then sayd I, O my Lorde, what are these?
And the Angel that talked with me, sayde vnto
me, I will shew thee what these be.
10 And the man that stood among the mirre
trees, answered, and sayde, These are they whome
the Lord hath sent to go through the world.
11 And they answered the Angel of the Lorde,
that stood among the mirre trees, and sayd, We
haue gone thorowe the world: and beholde, all
the world sitteth still, and is at rest.
12 Then the m Angel of the Lorde answered
and sayde, O Lord of hostes, how long wilt thou
be vnmercifull to Ierusalem, and to the cities of
Iudah, with whom thou hast bene displeased now
these threescore and ten yeeres?
13 And the Lorde answered the Angell that
talked with me, with good wordes *and* comforta-
ble wordes.
14 So the Angel that communed with me,
said vnto me, Crie thou, and speake, Thus saith the

a Who was the sonne of Histaspis.
b This was not that Zechariah, whereof is mentioned 2.Chro.24.20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours, as of Iolada or Berechiah and Iddo.
c He speaketh this to feare them with Gods iudgements that they should not prouoke him as their fathers had done, whom he so grieuously punished.
d Let your fruites declare that you are Gods people, and that he hath wrought in you by his spirite and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ierem. 31.18. lamen. 5.21. Isa 21.8, and 31.6. and 45.21. * *Iere.3.12. ezek.18.30. hose.14.2. ioel.2.12.* e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, 1.Pet.1.15. f Seeing ye sawe the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings conteined in the same and declared by my Prophets? g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuarie and part of Februarie.
i This vision signifieth the restauration of the Church, but as yet it should not appeare to man: which is here ment by the night, by the bottome, and by the mirre trees which are blacke, and giue a darke shadowe: yet he compareth God to a King, who hath his postes and messengers abroad by whome he still worketh his purpose, and bringeth his matters to passe.
k Who was the chiefe among the rest of ye horsemen.
l These signified the diuers offices of Gods Angels by whom God sometime punisheth, & sometime comforteth and bringeth forth his workes in diuers sortes.
m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled whē all the countreys about them were at rest.

Lorde of hostes, I am [n] ielous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angrie against the carelesse heathen : for I was angrie but [o] a litle, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercie : mine house shall be builded in it, saith the Lord of hostes, and a line [p] shall be stretched vpon Ierusalem.

17 Cry yet, and speake, Thus saith the Lord of hostes, My cities shall yet [q] be broken with plentie : the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and sawe, and beholde, [r] foure hornes.

19 And I said vnto the Angel that talked with me, What be these ? And he answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure [f] carpenters.

21 Then said I, What come these to doe ? And he answered, and said, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head : but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah, to scatter it.

n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loueth them still most dearely, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer readie.
o In destroying the reprobate I shewed my selfe but a litle angry toward my Church, but the enemie would haue destroyed them also, and considered not the ende of my chastisements.
p To measure out the buildings.
q The abundance shalbe so great that the places of store shall not be able to conteine these blessings that God will send, but shal euen breake for fulnesse. r Which signified all the enemies of the Church, East, West, North, South. f These Carpenters or Smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe & looked, and behold, a [a] man with a measuring line in his hand.

2 Then saide I, Whither goest thou ? And he saide vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went foorth : and another Angel went out to meete him,

4 And saide vnto him, Runne, speake to this [b] yong man, and say, [c] Ierusalem shalbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be vnto her a wall of [d] fire round about, and wil [e] be the glory in the middes of her.

6 Ho, ho, *come* [f] *forth*, & flee from the land of the North, saith the Lord: for I haue scattered you into the foure [g] winds of the heauen, saith ẏ Lord.

7 [h] Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After *this* [i] glory hath hee sent me vnto the nations, which spoyled you : for he that toucheth you, toucheth the [k] apple of his eye.

9 For beholde, I will lift vp mine hand [l] vpon them : and [m] they shalbe a spoyle to those that serued them, and ye shall knowe, that the Lord of hostes hath [n] sent me.

10 Reioyce, and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shalbe my people: and I will dwell in the middes of thee, and thou shalt knowe that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherite Iudah his portion in the holy lande, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

a That is, the Angel who was Christ : for in respect of his office he is oft times called an Angel, but in respect of his eternall essence, is God and so called.
b Meaning himselfe Zechariah.
c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world and should neede no materiall walles, but trust in any worldly strength, but should be safely preserued, and dwell in peace among all their enemies.
d To defend my Church, to feare the enemies, and to destroy them if they approch nere.
e In me they shall haue their full felicitie and glory.
f Hee calleth to them which partly for feare, and partly for their owne ease, remayned still in captiuitie, and so preferred their owne priuate commodities to the benefites of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By flying from Babylon and comming to the Church. i Seeing that God hath begunne to shewe his grace among you by deliuering you, he continueth the same still towarde you, and therefore sendeth mee his Angell, and his Christ to defende you from your enemies, that they shall not hurt you, neither by the way nor at home. k Yee are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psalme 17.8. l Vpon the heathen your enemies. m They shall be your seruants as you haue bene theirs.

n This must necessarily be vnderstande of Christ, who being God equall with his Father, was sent as he was Mediatour to dwel in his church, and to gouerne them.

CHAP. III.

A prophesie of Christ and of his kingdome.

AND hee shewed mee Iehoshua the hie Priest, [a] standing before the Angel of the Lord, and [b] Satan stood at his right hand to resist him.

2 And the [c] Lord said vnto Satan, The Lord reprooue thee, O Satan : euen the Lord that hath chosen Ierusalem, reprooue thee. Is not this a [d] brand taken out of the fire?

3 Nowe Iehoshua was clothed with filthie garments, and stood before the Angel.

4 And he answered and spake vnto those that stoode before him, saying, Take away the [e] filthie garments from him. And vnto him hee saide, Behold, I haue [f] caused thine iniquitie to depart from thee, & I will clothe thee with change of raiment.

5 And I saide, Let them [g] set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lorde testified vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also [h] iudge mine House, and shalt also keepe my [i] courtes, and I will giue thee place among [k] these that stand by.

8 Heare now, O Iehoshua the hie Priest, thou and thy felowes that sit before thee: for they [l] are monstrous persons : but behold, I will bring forth the [m] Branch my seruant.

9 For loe, the [n] stone that I haue laid before Iehoshua : vpon one stone shalbe seuen eyes : beholde, I will [o] cut out the grauing thereof, sayth the Lord of hostes, and I will take [p] away the iniquitie of this land in one day.

10 In that day, saith the Lorde of hostes, shall ye call euery man his neighbour vnder the [q] vine, and vnder the figge tree.

a Hee prayed to Christ the Mediatour for the state of the Church.
b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes.6.12.
c That is, Christ speaketh to God as the Mediatour of his Church that he would rebuke Satan : and here he sheweth himselfe to be the continuall preseruer of his Church.
d Meaning that Iehoshua was woonderfully preserued in the captiuitie, and nowe Satan sought to afflict and trouble him when he was doing his office.
e In respect of the glorious garments, & precious stones that the Priestes did weare before the captiuitie : and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church. f Hee sheweth of what apparell hee speaketh, which is when our filthie sinnes are taken away and we are clad with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth that besides the rayment, the Priest might also haue tire for his head accordingly, that is, that the dignitie of the Priesthood might be perfect; and this was fulfilled in Christ, who was both Priest and King : and here all such are condemned that can content them selues with any meane reformation in religion seeing the Prophet desireth the perfection, and obteineth it. h That is, haue rule and gouernment in my Church, as thy predecessours haue had. i Whereby he meaneth to haue the whole charge and ministerie of the Church. k That is, the Angels who represented the whole number of the faithfull : signifying that all the godly shoulde willingly receiue him. l Because they followe my worde, they are contemned in the worlde, and esteemed as monsters, Isa.8.18. m That is, Christ, who did so humble himselfe, that not onely hee became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa.11.1. iere.23.5. and 33.14,15. n He sheweth that the ministers can not build, before God lay the first stone, which is Christ, who is full of eyes, both because hee giueth light vnto all others, and that all ought to seeke light at him, Chap 4.10. o That is, I will make it perfect in all pointes, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, and visite their sinnes no more. q Ye shall then liue in peace and quietnesse, that is, in the kingdome of Christ, Isa.2.2. micah.4.4. haggai 2.10.

CHAP. IIII.

The vision of the golden candlesticke, and the exposition thereof.

AND the Angel that talked with mee, came againe and waked me, as a man that is raysed out of his sleepe,

2 And saide vnto me, What seest thou? And I said, I haue looked, and beholde, a [a] candlesticke all of gold with a bowle vpon the toppe of it, and his seuen lampes therein, and seuen [b] pipes to the lampes, which were vpon the toppe thereof.

3 And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto [c] Zerubbabel, saying, Neither by [d] an armie nor strength, but by my Spirit, saith the Lord of hosts.

7 Who art thou, O [e] great mountaine, before Zerubbabel? *thou shalt be* a plaine, and [f] he shall bring foorth the head stone thereof, with shoutings, *crying*, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, saying,

9 The handes of Zerubbabel haue layed the foundation of this house: his handes shall also finish it, and [g] thou shalt knowe that the Lorde of hosts hath sent me vnto you.

10 For who hath despised the day of the [h] small thinges? but they shall reioyce, and shall see the stone of [i] tinne in the hand of Zerubbabel: [k] these seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What bee these two oliue branches, which thorowe the two golden pipes emptie themselues into the golde?

13 And hee answered me, and saide, Knowest thou not what these bee? And I sayde, No, my Lord.

14 Then said he, These are the two [l] oliue branches, that stand with the ruler of the whole earth.

a Which was euer in the mids of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.
b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promes to passe, though he had no helpe of man.
c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members.
d He sheweth that Gods power onely is sufficient to preserue his Church, though he vse not mans helpe thereunto.
e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ who the enemies dayly labour to let, in the building of his spirituall Temple, but all in vaine.
f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee woulde continue his grace and fauour towarde the Temple.
g Meaning, the Prophet, that I am Christ sent of my Father for the building, and preseruation of my spirituall Temple.
h Signifying that all were discouraged at the small & poore beginnings of the Temple.
i Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ, shoulde goe forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye.
k That is, God hath seuen eyes: meaning, a continuall prouidence, so that neither Satan nor any power in the world can goe about or bring any thing to passe to hinder his worke, Chap. 3. 9.
l Which were euer greene and full of oyle, so that still they powred foorth oyle into the lampes: signifying, that God will continually mainteine and preserue his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of thieues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

THen I turned me, and lifted vp mine eyes and looked, and beholde, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying [a] booke: the length thereof *is* twentie cubites, and the breadth thereof ten cubites.

3 Then said he vnto me, This is the curse that goeth foorth ouer the whole earth: for euery one that [b] stealeth, shalbe cut off *aswell* on this [c] side, as on that: and euery one that [d] sweareth, shall be cut off *aswell* on this side as on that.

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thiefe, and into the house of him, that falsely sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went foorth, and said vnto me, Lift vp now thine eyes, and see what is this that goeth foorth.

6 And I saide, What is it? And hee sayde, This is an [e] Ephah that goeth foorth. Hee sayde moreouer, This is the [f] sight of them through all the earth.

7 And beholde, there was lift vp a [g] talent of lead: and this is a [h] woman that sitteth in the middes of the Ephah.

8 And he said, This is [i] wickednes, and he cast it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two [k] women, and the winde *was* in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then saide I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And hee saide vnto mee, [l] To builde it an house in the lande of Shinar, and it shall be established and set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his word, and casting off all iudgement and equitie, hee sheweth that Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would sende the same among the Caldeans their former enemies.
b That is, vseth any iniurie toward his neighbour.
c Meaning, wheresoeuer he be in the world.
d He that transgresseth the first table, and serueth not God aright, but abuseth Gods Name.
e Which was a measure in drie things conteining about tenne pottles.
f That is, all the wickednesse of the vngodly is in Gods sight, which hee keepeth in a measure and can shut it or open it at his pleasure.
g To couer the measure.
h Which representeth iniquitie, as in the next verse.
i Signifying, that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison.
k Which declared that God would execute his iudgements by the meanes of weake & infirme meanes.
l To remooue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

AGaine, I turned and lift vp mine eyes, and looked: and beholde, there came foure [a] charets out from betweene [b] two mountaines, and the mountaines were mountaines of brasse.

2 In the first charet *were* [c] red horses, and in the second charet [d] blacke horses,

3 And in the thirde charet [e] white horses, and in the fourth charet, horses of [f] diuers colours, and reddish.

4 Then I answered, and saide vnto the Angell that talked with mee, What are these, my Lord?

5 And the Angell answered, and sayde vnto mee, These are the [g] foure spirites of the heauen, which goe foorth from standing with the Lord of all the earth.

6 That with the blacke horse went foorth in-

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.
b By the brasen mountaines hee meaneth the eternall counsell and prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.
c Which signified the great crueltie and persecutions that the Church had endured vnder diuers enemies.
d Signifying that they had endured great afflictions vnder the Babylonians.
e These represented their state vnder the Persians which restored them to libertie.
f Which signified that God woulde sometime giue his Church rest, & powre his plagues vpon their enemies, as he did in destroying Nineueh & Babylon, and other their enemies.
g Meaning, all the actions and motions of Gods Spirit, which according to his inchangeable counsell he causeth to appeare through all the world.

to the

to the land of the North, and the white went out
after them, and they of diuers colours went forth
toward the [h] South countrey.
7 And the [i] reddish went out, and required
to go, and passe through the world, and he sayde,
Goe passe through the world. So they went
thorowout the world.
8 Then cryed hee vpon me, and spake vnto
me, saying, Beholde, these that goe towarde the
North countrey, haue pacified my [k] spirit in the
North countrey.
9 And the worde of the Lorde came vnto me,
saying,
10 Take of them of the captiuitie, *euen* of Hil-
dai, and of Tobijah, and Iedaiah, which are come
from Babel, and come thou the same day, and
goe vnto the house [l] of Iosiah, the sonne of Ze-
phaniah,
11 Take euen siluer, and golde, and make
crownes, and set *them* vpon the [m] head of Ieho-
shua, the sonne of Iehozadak the hie Priest,
12 And speake vnto him, saying, Thus spea-
keth the Lord of hostes, & sayth, Behold the man
whose name is the [n] Branch, and he shall growe
[o] vp out of his place, and he shal [p] build the Tem-
ple of the Lord.
13 Euen hee shall build the Temple of the
Lord, and he shall beare the [q] glory, and shall sit
and rule vpon his throne, and he shalbe a Priest
vpon his throne, and the counsell of peace shall
be betweene [r] them both.
14 And the crownes shall be to [s] Helem, and
to Tobijah, & to Iedaiah, and to [t] Hen the sonne
of Zephaniah, for a [u] memoriall in the Temple of
the Lord.
15 And they that are [x] farre off, shal come and
build in the Temple of the Lord, & ye shal know,
that the Lorde of hostes hath sent me vnto you.
And this shal come to passe, if ye will [y] obey the
voyce of the Lord your God.

h That is, toward Egypt, and other countreys thereabout.
i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict til God giue it him, Iob.1.12.
k By punishing the Caldeans mine anger ceased, and you were deliuered.
l To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, and douted of the restitution of the kingdome and of the Priesthood, & hurt others by their example.
m Because this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoshua must represent the Messiah who was both Priest and King.
n Meaning Christ of whome Iehoshua was the figure: for in Greeke they were both called Iesus.
o That is, of him selfe without the helpe of man.
p Which declareth that none could build this Temple, whereof Haggai speaketh, but only Christ: and therefore it was spirituall, & not material, Hag.2.10.
q Whereof Iehoshua had but a shadowe.
r The two offices of the kingdome, and Priesthood shal be so ioyned together, that they shalbe no more dissenered.
s Who was also called Heldai.
t He was also called Iosiah.
u That they may acknowledge their infirmitie, which looked that all thinges should haue bin restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Act 16.
x That is, the Gentiles by the preaching of the Gospel shal helpe toward the building of this spiritual Temple.
y If ye will beleeue & remaine in the obedience of faith.

CHAP. VII.

5 *The true fasting.* 11 *The rebellion of the people is the cause of their affliction.*

AND in the fourth yeere of King Darius, the
worde of the Lorde came vnto Zechariah in
the fourth *day* of the ninth moneth, euen in
[a] Chisleu,
2 For [b] they had sent vnto the House of God
Sharezer, and Regem-melech and their men to
pray before the Lord,
3 *And* to speake vnto the Priests, which were
in the house of the Lorde of hostes, and to the
Prophets, saying, Should I [c] weepe in the fift mo-
neth, and [d] separate my selfe as I haue done these
so many [e] yeeres?
4 Then came the worde of the Lord of hostes
vnto me, saying,
5 Speake vnto all the people of the land, and
to the Priestes, and say, When ye fasted, & mour-
ned in the fift & seueth moneth, euen these seuen-
tie yeeres, did ye fast vnto me? [g] doe I *approoue it*?
6 And when ye did eate, and when ye did
drinke, did ye not eate [h] for your selues, and drinke
for your selues?
7 Should ye not *heare* the wordes, which the
Lord [i] hath cryed by the ministerie of the former
Prophets when Ierusalem was inhabited, and in
prosperitie, & the cities thereof round about her,
when the South and the plaine was inhabited?
8 And the worde of the Lord came vnto Ze-
chariah, saying,
9 Thus speaketh the Lorde of hostes, saying,
[k] Execute true iudgement, and shewe mercy and
compassion, euery man to his brother,
10 And oppresse not the widowe, nor the fa-
therles, the stranger nor the poore, & let none of
you imagine euil against his brother in your heart.
11 But they refused to hearken, and [l] pulled
away the shoulder, and stopped their eares, that
they should not heare.
12 Yea, they made their hearts as an adamant
stone, least they should heare the Lawe and the
wordes which the Lord of hostes sent in his [m] spi-
rit by the ministerie of ẏ former Prophets: there-
fore came a great wrath from the Lord of hostes.
13 Therefore it is come to passe, that as he cri-
ed, and they would not heare, so they cried, and I
would not heare, sayth the Lord of hostes.
14 But I scattered them among all the nations,
whom they knew not: thus the land was desolate
[n] after them, that no man passed through nor re-
turned: for they layde the pleasant land [o] waste.

a Which conteined part of Nouember, and part of December.
b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feastes were consented vpon by the agreement of the whole Church the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Iere.41.2.
c By weeping and mourning appeare what exercises they vsed in their fasting.
d That is, prepare my selfe with all deuotion to this fast.
e Which was nowe since the time the Temple was destroyed.
f For there were both of the people, and of the Priests, which doubted as touching his controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe pointes of their religion.
g For they thought they had deserued towards God because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reprooued.
h Did ye not eate, & drinke for your owne commoditie and necessitie? and so likewise ye did absteine according to your owne fantasies, and not after the prescript of my Lawe.
i Hereby he condemneth their hypocrisie, which thought by their fasting to please God and by such things as they inuented, & in the meane season would not serue him as he had commanded.
k He sheweth, that they did not fast with a syncere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Mat.23.23.
l And would not cary the Lordes burden, which was secrete & easie, but would beare their owne, which was heauie and grieuous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehe.9.29.
m Which declareth that they rebelled not only against ẏ Prophets, but against ẏ Spirit of God ẏ spake in them.
n That is, after they were caried captiue.
o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 *Of the returne of the people vnto Ierusalem, and of the mercy of God toward them.* 16 *Of good workes.* 20 *The calling of the Gentiles.*

AGaine the worde of the Lord of hostes came
to me, saying,
2 Thus saith the Lord of hostes, I was [a] ielous
for Zion with great ielousie, and I was ielous for
her with great wrath.
3 Thus sayth the Lord, I will returne vnto Zi-
on, & wil dwel in the mids of Ierusalem: & Ierusa-
lem shalbe called a [b] citie of trueth, & the Moun-
taine of the Lord of hostes, the holy Mountaine.
4 Thus sayth the Lord of hostes, There shall
yet olde [c] men and olde women dwell in the
streetes of Ierusalem, & euery man with his staffe
in his hand for very age.
5 And the streetes of the citie shalbe full of
boyes and girles, playing in the streetes thereof.
6 Thus sayth the Lord of hostes, Though it be
[d] vnpossible in the eyes of the remnant of this
people in these dayes, should it therefore be vn-
possible in my sight, sayth the Lord of hostes?
7 Thus sayth the Lord of hostes, Beholde, I
will deliuer my people from the East countrey,
and from the West countrey.

a I loued my citie with a singular loue, so that I could not abide that any should doe her any iniurie.
b Because she shall be faithfull, and loyall toward me her husband.
c Though their enemies did greatly molest & trouble them, yet God would come and dwel amõg them, and so preserue them so long as nature would suffer them to liue, and encrease their children in great abundance.
d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised though it seeme neuer so vnpossible to man, Rom.4.20. Gen.18.14.

8 And I wil bring them, & they shall [e] dwel in the mids of Ierusalem, & they shall be my people, & I wil be their God in trueth, & in righteousnes.

9 Thus sayth the Lorde of hostes, Let your [f] hands be strong, ye that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the House of the Lorde of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for [g] man nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But nowe, I wil not *intreate* the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede *shall be* prosperous: the vine shall giue her fruite, and the ground shal giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so wil I deliuer you, & ye shalbe a blessing: feare not, *but* let your hands be strong.

14 For thus sayth the Lorde of hostes, As I thought to punish [h] you, when your fathers prouoked me vnto wrath, sayth the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes [i] to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are þe things that ye shal doe. Speake ye euery man the trueth vnto his neighbour: execute iudgement truely & vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, sayth the Lorde.

18 And the worde of the Lord of hostes came vnto me, saying,

19 Thus sayth the Lord of hostes, The fast of the fourth *moneth*, and the fast of the fift, and the fast of the seuenth, & the fast of the [k] tenth, shall be to the house of Iudah ioy & gladnes, & prosperous hie feasts: therefore loue the trueth & peace.

20 Thus sayth the Lord of hostes, That there shall yet come [l] people, and the inhabitants of great cities.

21 And they that dwell in one *citie*, shal go to another, saying, * Vp, let vs go & pray before the Lord, and seeke the Lord of hostes: I will go also.

22 Yea, great people and mightie nations shall come to seeke the Lorde of hostes in Ierusalem, and to pray before the Lorde.

23 Thus sayth the Lorde of hostes, In those dayes shall ten men take holde out of all languages of the nations, *euen* take holde of the skirt of him that is a Iewe, and say, We will go with you: for we haue heard, that God is with you.

CHAP. IX.

1 *The threatning of the Gentiles.* 9 *The comming of Christ.*

THe burden of the worde of the Lorde in the land of [a] Hadrach: and Damascus *shalbe* his [b] rest: when the [c] eyes of man, *euen* of all the tribes of Israel *shalbe* toward the Lord.

2 And Hamath also shall border [d] thereby: Tyrus *also* and Zidon, though *they be* [e] very wise.

3 For Tyrus did build her selfe a strong holde, and heaped vp siluer as the dust, and golde as the myre of the streetes.

4 Beholde, the Lord wil spoyle her, and he wil smite her [f] power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shalbe very sorowfull, and Ekron: for her countenance shalbe ashamed, & the King shal perish frō Azzah, & Ashkelon shal not be inhabited.

6 And the [g] stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his [h] teeth: but he that remaineth, euen he shabe for our God, and he shalbe as a prince in Iudah, but [i] Ekron *shalbe* as a Iebusite.

8 And I will campe about [k] mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now [l] haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shoute for ioy, O daughter Ierusalem: beholde, thy King commeth vnto thee: [m] he is iust and saued himselfe, poore and riding vpon an [n] asse, and vpon a colt the foale of an asse.

10 And I wil cut off the [o] charets from Ephraim, and the horse from Ierusalem: the bowe of the battel shalbe broken, & he shal speake peace vnto the heathen, & his dominion *shalbe* from [p] sea vnto sea, & from the [q] Riuer to the end of the land.

11 [r] Thou also *shalt be saued* through the blood of thy couenant. I haue loosed thy [s] prisoners out of the pit wherein *is* no water.

12 Turne you to the [t] strong holde, ye [u] prisoners of hope: euen to day doe I declare, that I will render the [x] double vnto thee.

13 For Iudah haue I [y] bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shall be seene ouer them, and his arrowe shal go forth as the lightning: and the Lord God shal blowe the trumpet, and shall come forth with the whirlewindes of the South.

15 The Lorde of hostes shall defend them, and they shal deuoure them, [z] and subdue them with sling stones, and they shall drinke, *and* make a noyse as thorowe wine, and they shalbe filled like bowles, *and* the hornes of the altar.

16 And the Lord their God shal deliuer them in that day as the flocke of his people: for *they*

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shalbe sure and stable.
f Let neither respect of your priuate commodities, neither counsel of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.
g For God cursed your worke, so that neither man nor beast had profite of their labours.
h Reade Ezek. 18.20.
i Which declareth, that man can not turne to God til he change mans heart by his Spirit, and so begin to doe well, which is to pardon his sinnes and to giue him his graces.
k Which fast was appointed when the citie was besieged, and was the first fast of these foure: and here the Prophet sheweth, that if the Iewes wil repent, and turne wholy to God, they shall haue no more occasion to fast, or to shew signes of heauines: for God wil send them ioy and gladnes.
l He declareth the great zeale that God should giue the Gentiles to come to his Church and to ioyne with the Iewes in his true religion which should be in the kingdome of Christ.
* *Isa. 2.2. mich. 4.1.*

a Whereby hee meaneth Syria.
b Gods anger shal abide vpon their chiefe citie, & not spare so much as that. c When the Iewes shall conuert and repent, then God will destroy their enemies. d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same rod or plague.

e Hee secretly sheweth the cause of their destructiō, because they deceiued all other by their craft and subtiltie, which they cloked with this name of wisdome.
f Though they of Tyrus thinke them selues inuincible by reason of the sea, þe compasseth them round about, yet they shall not escape Gods iudgements.
g Meaning, that all should be destroyed saue a very few, that should remaine as strangers.
h He promiseth to deliuer the Iewes when he shall take vengeāce on their enemies, for their crueltie, & wrongs done to them.
i As the Iebusites had bin destroyed, so should Ekron & all the Philistims.
k He sheweth that Gods power onely shalbe sufficient to defend his Church against all aduersaries be they neuer so cruell, or assemble their power neuer so often.
l That is, God hath nowe seene the great iniuries and afflictions where with they haue bene afflicted by their enemies.
m That is, he hath righteousnes, and saluation in him selfe for the vse & commoditie of his Church.
n Which declareth that they should not looke for such a King as should be glorious in the eyes of man, but shoulde be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 21.5.

o No power of man or creature shalbe able to let this kingdome of Christ, & he shal peaceably gouerne them by his worde. p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knewe, he meant an infinite space and compasse ouer the whole world. q That is, from Euphrates. r Meaning, Ierusalem or the Church, which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them. s God sheweth that he wil deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy lande where the citie and the Temple are, where God will defend you u Meaning, the faithfull which seemed to be in danger of their enemies on euery side, & yet liued in hope that God would restore them to libertie. x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians. z He promiseth that the Iewes shall destroy their enemies and haue abundance, and excesse of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.

shall

shall be as the [a] stones of his crowne lifted vp vp-
on his land.
17 For how great is his goodnesse ! and howe
great is his beautie ! corne shall make the yong
men cheerefull, and newe wine the maides.

a The faithfull shalbe preserued, and reuerenced of all that the very enemies shall be compelled to esteeme them: for Gods glorie shall shine in them, as Iosephus declareth of Alexander the great when he met Iadi the high Priest.

CHAP. X.

2 The vanitie of idolatrie. 3 The Lorde promiseth to visite and comfort the house of Israel.

Aske you of the [a] Lord raine in the time of the
latter raine : *so* shall the Lorde make white
cloudes, and giue you showres of raine, *and* to e-
uery one grasse in the field.
2 Surely [b] the idols haue spoken vanitie, and
the southsayers haue seene a lye, and the dreamers
haue told a vaine thing: they comfort in vaine:
therefore [c] they went away as sheepe : they were
troubled, because there was no shepheard.
3 My wrath was kindled against the shep-
herdes, and I did visite the [d] goates: but the Lord
of hostes will visite his flocke the house of Iudah,
and will make them as [e] his beautifull horse in
the battell.
4 Out [f] of him shall the corner come forth:
out of him the nayle, out of him ŷ bowe of battel,
and out of him euery [g] appointer of tribute also.
5 And they shalbe as the mightie men, which
treade downe *their enemies* in the mire of the
streetes in the battell, and they shall fight, because
the Lorde *is* with them, and the riders on horses
shall be confounded.
6 And I will strengthen the house of Iudah,
and I will preserue the house [h] of Ioseph, and I wil
bring them againe, for I pitie them: and they shall
be as though I had not cast them off: for I am the
Lord their God, and will heare them.
7 And they of Ephraim shall be as a gyant:
and their heart shall reioyce as thorowe wine: yea,
their children shall see it, and be glad : *and* their
heart shall reioyce in the Lord.
8 I will [i] hisse for them, and gather them: for
I haue redeemed them: and they shall encrease, as
they haue encreased.
9 And I will [k] sowe them among the people,
and they shall remember mee in farre countreys:
and they shall liue with their children and [l] turne
againe.
10 I will bring them againe also out of the
land of Egypt, and gather them out of Asshur: and
I will bring them into the land of Gilead, and Le-
banon, and *place* shall not be found for them.
11 And he [m] shall goe into the sea with affli-
ction, and shall smite the waues in the sea, and all
the depthes of the riuer shall dry vp : and the pride
of Asshur shall be cast downe, and the scepter of
Egypt shall depart away.
12 And I will strengthen him in the Lorde,
and they shall walke in his Name, sayth the Lorde.

a The prophet reproueth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoyde this plague he willeth them turne to God, and to pray in faith to him, and so he will giue them abundance.
b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.
c That is, the Iewes went into captiuitie.
d Meaning, the cruell gouernours which did oppresse the poore sheepe, Ezek. 34. 16, 17.
e He will be mercifull to his Church and cherish them as a King or Prince doeth his best horse which shalbe for his owne vse in the warre.
f Out of Iudah shall the cheife gouernour proceede, who shall be as a corner to vpholde the building, & as a naile to fasten it together.
g Ouer their enemies.
h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.
i Whereby he declareth the power of God who needeth no great preparation when he will deliuer his: for with a becke or hisse he can call them from al places suddenly.
k Though they shall yet be scattered and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospell, among whom it was first preached.
l Not that they shoulde returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospel.
m He alludeth to the deliuerance of the people out of Egypt, where as the Angell smote the floodes and riuers.

CHAP. XI.

1 The destruction of the temple. 4 The care of the faithfull is committed to Christ. 7 A grieuous vision against Ierusalem and Iudah.

Open thy doores, O [a] Lebanon, and the fire
shall deuoure thy cedars.
2 Houle, [b] firre trees: for the cedar is fallen,
because all the mightie are destroyed: houle ye, O
okes of Bashan, for ŷ [c] defensed forest is cut downe.
3 There *is* the voyce of the houling of the
shepheardes : for their [d] glory is destroyed : the
voyce of ŷ roaring of lyons whelpes: for the pride
of Iorden is destroyed.
4 Thus sayeth the Lorde my God, Feede the
sheepe of the [e] slaughter.
5 They that possesse them, slay them [f] and
sinne not: and they that sell them, say, [g] Blessed
be the Lord : for I am riche, and their owne shep-
herdes spare them not.
6 Surely I wil no more spare those that dwell
in the land, sayth the Lord: but loe, [h] I will deliuer
the men euery one into his neighbours hand, and
into the hand of his [i] King: and they shal smite the
land, & out of their hands I will not deliuer *them*.
7 For I fed the sheepe of slaughter, euen the
[k] poore of the flocke, and I tooke vnto me [l] two
staues : the one I called Beautie, and the other I
called Bandes, and I fed the sheepe.
8 [m] Three shepherds also I cut off in one mo-
neth, and my soule lothed [n] them, and their soule
abhorred me.
9 Then said I, I will not feede you : that that
dyeth, let it dye : and that that perisheth, let it pe-
rish : and let the remnant eate, euery one the flesh
of his neighbour.
10 And I tooke my staffe, *euen* Beautie, and
brake it, that I might disanull my couenant, which
I had made with all people.
11 And it was broken in that day : and so the
[o] poore of the sheepe that waited vpon me, knew
that it was the word of the Lord.
12 And I said vnto them, If ye thinke it good,
giue *me* my [p] wages: and if no, leaue off: so they
weighed for my wages thirtie *pieces* of siluer.
13 And the Lord said vnto me, Cast it vnto the
[q] potter : a goodly price, that I was valued at of
them. And I tooke the thirtie *pieces* of siluer, and
cast them to the potter in the house of the Lord.
14 Then brake I mine other staffe, *euen* the
Bandes, that I might dissolue the brotherhood be-
tweene Iudah and Israel.
14 And the Lord said vnto me, Take to thee
yet [r] the instruments of a foolish shepheard.
16 For loe, I will rayse vp a shepheard in the
land, which shall not looke for the thing, that is
lost, nor seeke the tender lambes, nor heale that
that is hurt, nor feede that that [s] standeth vp : but
he shall eate the flesh of the fat, and teare their
clawes in pieces
17 O idole shepheard that leaueth the flocke:
the sword *shalbe* vpon his [t] arme, & vpon his right
eye.

a Because the Iewes thought themselues so strong by reason of this mountaine, that no enemie could come to hurt them, the Prophet sheweth, that when God sendeth the enemies, it shall shew it selfe ready to receiue them.
b Shewing that if the strong men were destroyed, the weaker were not able to resist.
c Seeing that Lebanon was destroied, which was the strōgest munition, the weaker places could not thinke to hold out.
d That is, the renoume of Iudah and Israel should perish.
e Which being nowe destinate to be slaine, were deliuered as out of the lions mouth.
f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.
g He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessing, which commeth of the spoyle of their brethren.
h I will cause one to destroy another.
i Their gouernours shal execute crueltie ouer them.
k That is, the small remnant, whom he thought worthie to shewe mercie vnto.
l God sheweth his great benefites toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither continue in the bandes of brotherly vnitie, and therefore he breaketh both the one and the other. Some reade for Bandes Destroyers, but in the 14. verse the first reading is confirmed.
m Whereby he sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue.
n Meaning the people, because they would not acknowledge these great benefites of God.
o He sheweth that the least part euer profite by Gods iudgements.
p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefites but esteemed them as things of nought.
q Shewing that it was too litle to pay his wages, which could scarse suffice to make a fewe tyles for to couer the Temple.
r Signifying, that they should haue a certayne kinde of regiment, and outward shewe of gouernement : but in effect it should bee nothing : for they should be wolues and deuouring beastes in steade of shepheardes.
s And is in health and sounde.
t By the arme he signifieth strength, as he doth wisedome and iudgement by the eye : that is, the plague of God shall take away both thy strength and iudgement.

eye. His arme shall be cleane dryed vp, and his
right eye shall be vtterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lorde vpon
[a] Israel, sayth the Lorde, which spred the hea-
uens, and layed the foundation of the earth, and
formed the spirite of man within him.
2 Beholde, I wil make Ierusalem a [b] cuppe of
poyson vnto all the people round about: and also
with Iudah will he be, in ẏ siege against Ierusalem.
3 And in that day will I make Ierusalem an
heauie stone for all people: all that lift it vp, shall
be torne, though all the people of the earth be
gathered together against it.
4 In that day, sayeth the Lorde, I will smite
euery horse with stonishment, and his rider with
madnesse, and I will open mine eyes vpon the
house of Iudah, and will smite euery horse of the
people with blindnesse.
5 And the princes of Iudah shall say in their
heartes, The [c] inhabitants of Ierusalem *shalbe* my
strength in the Lord of hostes their God.
6 In that day will I make the princes of Iu-
dah like coles of fire among the wood, and like a
fire brand in the sheafe, and they shall deuoure all
the people round about on the right hand, and on
the left: and Ierusalem shall be inhabited againe
in her owne place, *euen* in Ierusalem.
7 The Lord also shall preserue the [d] tents of
Iudah, *as* afore time: therefore the glorie of the
house of Dauid shall not boast, nor the glorie of
the inhabitants of Ierusalem against Iudah.
8 In that day shall the Lord defende the in-
habitants of Ierusalem, & he that is feeble among
them, in that day shall be as Dauid: and the house
of Dauid *shall be* as Gods *house*, *and* as the Angel
of the Lord before them.
9 And in that day will I seeke to destroy all
the nations that come against Ierusalem.
10 And I will powre vpon the house of Dauid,
and vpon the inhabitants of Ierusalem the Spirit
of [e] grace and of compassion, and they shal looke
vpon me, whom they haue [f] pearced, and they shall
lament for [g] him, as one mourneth for *his* onely
sonne, and be sorie for him as one is sorie for *his*
first borne.
11 In that day shall there be a great mourning
in Ierusalem, as the [h] mourning of [i] Hadadrim-
mon in the valley of Megiddon.
12 And the [k] land shall bewayle euery familie
[l] apart, the familie of the [m] house of Dauid apart,
and their wiues apart: and familie of the house of
Nathan apart, and their wiues apart:
13 The familie of the house of Leui apart, and
their wiues apart: the familie of [n] Shemei apart,
and their wiues apart:
14 All the families that [o] remaine, euery fami-
lie apart, and their wiues apart.

a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them.
b Ierusalem shall be defēded against all her enemies: so shall God defend Iudah also, and shall destroy the enemies.
c Euery captaine, that had many vnder him afore, shall nowe thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies, because the Lord is among them.
d The people which are nowe as it were dispersed by the fieldes, and lye open to their enemies, shall be no lesse preserued by my power, then if they were vnder their Kings, (which is ment by the house of Dauid) or in their defensed cities.
e They shall haue the feeling of my grace by faith, and knowe that I haue compassion on them.
f That is, whom they haue continually vexed with their obstinacie, and grieued my Spirit, Iohn 19.37. wherein it is referred to Christs body, which here is referred to the Spirit of God.
g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.
h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2.Chro 35.22. k That is, in all places where the Iewes shall remaine. l Signifying that this mourning or repentance shoulde not be a vaine ceremonie: but euery one touched with his owne griefe shall lament. m Vnder these certaine families he conteineth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes perced Christ. n Called also Simeon. o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 *Of the fountaine of grace.* 2 *Of the cleane riddance of idolatrie.* 3 *The zeale of the godly against false prophets.*

IN that day there [a] shall be a fountaine opened
to the house of Dauid, and to the inhabitants of
Ierusalem, for sinne and for vncleannesse.
2 And in that day, sayth the Lord of hostes, I
will cut off the [b] names of the idoles out of the
land: and they shall no more be remembred: and
I will cause the [c] prophets, and the vncleane spirit
to depart out of the land.
3 And when any shall yet [d] prophecie, his fa-
ther and his mother that begate him, shall say vn-
to him, Thou shalt not liue: for thou speakest lies
in the name of the Lorde: and his father and his
mother that begat him, [e] shal thrust him through,
when he prophecieth.
4 And in that day shall the prophetes [f] be a-
shamed euery one of his vision, when he hath pro-
phesied: neither shall they weare a rough garment
to deceiue.
5 But he shall say, I am no [g] Prophet: I am
an husbandman: for man taught mee to be an
heardman from my youth vp.
6 And one shall say vnto him, What are these
[h] woundes in thine hands? Then shal he answere,
Thus was I wounded in the house of my friendes.
7 ¶ Arise, O sword, vpon my [i] shepheard, and
vpon the man, *that is* my fellow, saith the Lord of
hostes: smite the shepheard, and the sheepe shall
be scattered: and I will turne mine hand vpon the
litle ones.
8 And in all the land, sayeth the Lord, [k] two
partes therein shall be cut off, *and* die: but the
third shall be left therein.
9 And I will bring that third part thorowe
the fire, and will fine them as the siluer is fined,
and will trie them as golde is tryed: they shall cal
on my Name, and I will heare them: I will say,
It is my people, and they shall say, The Lorde *is*
my God.

a He sheweth what shall be the fruite of their repentance, to wit, remissiō of sinnes, by the blood of Christ, which shall be a continual running fountaine, and purge them from all vncleannesse.
b He promiseth that God will also purge them from all superstition, and that their religion shall be pure.
c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.
d That is, when they shall prophesie lies, and make God, who is the authour of trueth, a cloake therunto.
e He sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deut.13.6.9.
f God shall make them ashamed of their errours and lies, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy. g They shall confesse their former ignorance, and be content to labour for their liuing. h Hereby he sheweth that though their parentes and friendes dealt more gently with them, and put them not to death, yet they would so punish their children, that became false prophetes, that the markes and signes shoulde remaine for euer. i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there shoulde be an horrible dissipation among the people: for their gouernours and pastours shoulde be destroyed, and the people shoulde be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Matth.26.31. k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shall be tryed with great afflictions, so that it shall be knowen that onely Gods power and his mercies doe preserue them.

CHAP. XIIII.

8 *Of the doctrine that shall proceede out of the Church, and of the restauration thereof.*

BEholde, the day of the Lorde commeth, and
thy spoyle shall be [a] deuided in the middes of
thee.
2 For I will gather all nations against Ierusa-
lem to battell, and the citie shall be taken, and the
houses spoyled, and the women defiled, and halfe
of the citie shall goe into captiuitie, and the resi-
due of the people shall not be cut off from ẏ city.
3 Then shall the Lord goe foorth, and fight
against those nations, as when [b] he fought in the
day of battell.
4 And his feete shall stand in that day vpon
the [c] mount of oliues, which is before Ierusalem
on the Eastside, & the mount of oliues shal cleaue
in the middes thereof: toward the East & toward
the West there *shalbe* a very great [d] valley, & halfe

a He armeth the godly against the great tentations that should come, before they enioyed this prosperous estate promised vnder Christ, that when these dangers should come, they might knowe that they were warned of them afore.
b As your fathers, and you haue had experience both at the red Sea and at all other times.
c By this maner of speach the Prophet sheweth Gods power and care ouer his Church, and how he will as it were by myracle saue it. d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: & this he meaneth of the spirituall Ierusalē ẏ Church,

of

of the mountaine shal remoue toward the North,
and halfe of the mountaine toward the South.
5 And yee shall flee vnto the e valley of the
mountaines: for the valley of the mountaines shal
reache vnto Azal: yea, yee shall flee like as ye fled
from the f earthquake in the daies of Vzziah King
of Iudah: and the Lord g my God shal come, and
all the Saints with thee.
6 And in that day shall there bee no cleare
light, but darke.
7 And there shall bee a day (it is knowen to
the Lorde) h neither day nor night, but about the
euening time it shall be light.
8 And in that day shall there i waters of life
goe out from Ierusalem, halfe of them towarde
the East sea, and halfe of them towarde the vtter-
most sea, *and* shall bee, both in sommer and
winter.
9 And the Lord shall bee King ouer all the
earth: in that day shall there bee one k Lord, and
his Name shalbe one.
10 All the lande shall bee turned l as a plaine
from Geba to Rimmon, towarde the South of Ie-
rusalem, and it shall be lifted vp, and inhabited in
her place: from Beniamins gate vnto the place of
the first gate, vnto the corner gate, and from the
towre of Hananiel, vnto the Kings wine presses.
11 And men shall dwell in it, and there shall
bee no more destruction, but Ierusalem shall bee
safely inhabited.
12 And this shall bee the plague, wherewith
the Lorde will smite all people, that haue fought
against Ierusalem: their flesh shall consume away,
though they stand vpon their feete, and their eyes
shall consume in their holes, and their tongue shal
consume in their mouth.
13 But in that day m a great tumult of the
Lorde shall bee among them, and euery one shall
take n the hande of his neighbour, and his hande
shall rise vp against the hand of his neighbour.
14 And Iudah shall fight also against Ierusa-
lem, and the arme of all the heathen shall be ga-
thered rounde about, with o golde and siluer, and
great abundance of apparell.
15 Yet this shall be the plague of the horse, of
the mule, of the camell and of the asse and of all
the beasts that be in these tents as this p plague.
16 But it shall come to passe that euery one
that is left of all the nations, which came against
Ierusalem, shall goe vp from yere to yeere to wor-
ship the King the Lord of hostes, and to keepe the
feast of Tabernacles.
17 And who so will not come vp of *all* the fa-
milies of the earth vnto Ierusalem to worship the
King the Lorde of hostes, euen vpon them shall
come no raine.
18 And if the familie of q Egypt goe not vp,
and come not, it shall not *raine* vpon them. *This*
shall be the plague wherewith the Lord will smite
all the heathen, that come not vp to keepe the
feast of Tabernacles.
19 This shall be the punishment of Egypt, and
the punishment of all the nations that come not
vp to keepe the feast of Tabernacles.
20 In that day shall there be *written* vpon the
r bridles of the horses, The holinesse vnto the
Lord, and the s pottes in the Lords house shall be
like the bowles before the altar.
21 Yea, euery potte in Ierusalem and Iudah
shall bee holy vnto the Lorde of hostes, and all
they that sacrifice, shall come and take of them,
and seethe therein: and in that day there shall be
no more the t Canaanite in the House of the Lord
of hostes.

e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines.
f Read Amos 1.1.
g Because they did not credit the Prophets wordes, he turneth to God, and comforteth himselfe in that that he knew that these things should come, and sayeth, Thou, O God, with thine Angels wilt come to performe this great thing.
h Signifying, that there should be great troubles in the Church, & that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would send comfort.
i That is, the spirituall graces of God, which should euer continue in most abundance.
k All idolatry and superstition shall be abolished, and there shalbe one God, one faith, and one religion.
l This newe Ierusalem shall be seene through all the worlde, and shall excell the first in excellencie, wealth and greatnesse.
m God will not onely rayse vp warre without, but sedition at home to trie them.
n To hurt, and oppresse him.
o The enemies are rich, and therefore shall not come for a praye, but to destroy and shed blood.
p As the men should be destroyed, verse 12.
q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.
r Signifying that to what seruice they were put now (whether to labour, or to serue in warre) they were holy, because the Lord had sanctified them.
s As precious the one as the other, because they shall be hallowed.
t But all shall be pure and cleane, and there shall be neither hypocrite, or any that shall corrupt the true seruice of God.

MALACHI.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine, that the two former doe, but chiefly he reprooueth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his worde. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wiues, murmurings against God, impacienceie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God woulde not forget his promise made vnto their fathers, but would sende Christ his messenger, in whom the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priests.

THe a burden of the woorde of the
Lorde to Israel by the ministerie
of Malachi.
2 I haue loued you, sayth the
Lord: yet yee say, b Wherein hast
thou loued vs? Was not Esau Iaa-
kobs brother, saith the Lord? yet I loued Iaakob,
3 And I c hated Esau, and made his moun-
tains waste, & his heritage a wildernes for dragons.
4 Though Edom say, Wee are impouerished,
but we will returne and build the desolate places,
yet sayth the Lord of hostes, They shall buylde,
but I will destroy it, and they shall call them, The
border of wickednes, and the people, with whome
the Lorde is angry for euer.
5 And your eyes shall see it, and yee shall say,
The Lorde will be magnified vpon the border of
Israel.
6 A sonne honoureth *his* father, and a seruant
his master. If then I be a father, where is mine ho-
nour? and if I be a master, where is my feare, sayth
the Lorde of hostes vnto you, d O Priestes, that
despise my Name? and yee say, e Wherein haue
we despised thy Name?

a Reade Isa. 13.1.
b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham fro out of all the world, & next chose Iaakob the yonger brother of whom they came, and left Esau the elder.
c For besides that the signes of mine hatred appeared euen when hee was made seruant vnto his yonger brother, being yet in his mothers bellie, and also afterwarde in that hee was put from his birthright, yet euen nowe before your eyes the signes hereof are euident, in that that his countrey lieth waste, and he shall neuer returne to inhabite it, whereas ye my people, whom the enemie hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9.13.
d Besides the rest of the people he condemneth the Priests chiefly, because they should haue reprooued others for their hypocrisie and obstinacie against God, and not haue hardened them by their example to greater sinne.
e Hee noteth their grosse hypocrisie, which would not see their faults, but most impudently couered them, and so were blinde guides.

7 Ye offer [f] vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not [g] to be regarded.

8 And if yee offer the blinde for sacrifice, it is [h] not euill: and if ye offer the lame and sicke, it is not euill: offer it now vnto thy prince: will he be content with thee, or accept thy person, sayth the Lord of hostes?

9 And now, I pray you, [i] pray before God, that hee may haue mercie vpon vs: this hath bene by your meanes: will hee regard [k] your persons, saith the Lord of hostes?

10 Who is there euen among you, [l] that would shut the doores, and kindle not *fire* on mine altar in vaine? I haue no pleasure in you, sayeth the Lorde of hostes, neither will I accept an offering at your hande.

11 For from the rising of the sunne vnto the going downe of the same, my Name is [m] great among the Gentiles, and in euery place incense shalbe offred vnto my Name, and a pure offring: for my Name is great among the heathen, sayeth the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is [n] polluted and the fruit thereof, *euen* his meate is not to be regarded.

13 Ye said also, Behold, *it is* a [o] wearinesse, and ye haue snuffed at it, saith the Lord of hostes, and ye offred that which was torne, and the lame and the sicke: thus yee offred an offring: should I accept this of your hand, saith the Lord?

14 But cursed bee the deceiuer, which hath in his flocke [p] a male, & voweth, and sacrificeth vnto the Lorde a corrupt thing: for I am a great King, sayth the Lord of hostes, and my Name is terrible among the heathen.

f Ye receiue all maner offrings for your owne gredines, and doe not examine whether they be according to my Law or no.
g Not that they said thus, but by their doings they declared no lesse.
h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly as hee hath commanded, and partly after mans fantasie, & so come not to that purenesse of religion, which he requireth, and therefore in reproch he sheweth them that a mortall mā would not be content to be so serued.
i He derideth the Priestes who bare the people in hande, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.
k Will God consider your office and state, seeing you are so couetous, and wicked?
l Because the Leuites, who kept the doores, did not trie whether the sacrifices that came in, were according to the Lawe, God wisheth that they would rather shut the doores then to receiue such as were not perfite.
m God sheweth that their ingratitude, and neglect of his true seruice shall be the cause of the calling of the Gentiles: and heere the Prophet that was vnder the Lawe framed his woordes to the capacitie of the people, and by the altar and sacrifice hee meaneth the spirituall seruice of God, which shoulde bee vnder the Gospell, when an ende shoulde be made to all these legall ceremonies by Christes onely sacrifice.
n Both the Priestes and the people were infected with this errour, that they passed not what was offred: for they thought that God was as well content with the leane as with the fatte: but in the meane season they shewed not that obedience to God, which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse.
o The Priestes and people were both wearie with seruing God, and passed not what maner of sacrifice and seruice they gaue to God, for that which was least profitable, was thought good enough for the Lord.
p That is, hath habilitie to serue the Lord according to his worde, and yet will serue him according to his couetous minde.

CHAP. II.

Threatnings against the Priests being seducers of the people.

AND now, O ye [a] Priests, this commandement is for you.

2 If yee will not heare it, nor consider it in your heart, to giue glory [b] vnto my Name, sayth the Lorde of hostes, I will euen sende a curse vpon you, and will curse your [c] blessings: yea, I haue cursed them alreadie, because ye doe not consider it in *your* heart.

3 Behold, I wil corrupt [d] your seede, and cast dongue vpon your faces, *euen* the [e] dongue of your solemne feastes, and you shall be like vnto it.

4 And yee shall knowe, that I haue [f] sent this commaundement vnto you, that my couenant, which I made with Leui, might stand, sayth the Lorde of hostes.

5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and he feared mee, and was afraid before [i] my Name.

6 The lawe of [k] trueth was in his mouth, and there was no iniquitie founde in his lippes: hee walked with me in peace and equitie, & did turne many away from iniquitie.

7 For the Priestes [l] lippes shoulde preserue knowledge, and they shoulde seeke the Lawe at his mouth: for he is the [m] messenger of the Lorde of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the couenant of Leui, sayth the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because yee kept not my wayes, but haue bene partiall in the Lawe.

10 Haue we not all one [n] father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the couenant of [o] our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holinesse of the Lorde, which hee loued, and hath married the [p] daughter of a strange god.

12 The Lorde will cut off the man that doeth this: *both* the master and the seruant out of the Tabernacle of Iaakob, and him that [q] offereth an offering vnto the Lord of hostes.

13 And this haue ye done againe, and [r] couered the altar of the Lorde with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your handes.

14 Yet ye say, [ſ] Wherein? Because the Lorde hath beene witnesse betweene thee and the wife of thy youth, against whome thou hast transgressed: yet is shee thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] hee make one? yet had hee [y] abundance of spirit: and wherefore one? because hee sought a godly [z] seede: therefore keepe your selues in your [a] spirit, and let none trespasse against the wife of his youth.

16 If thou hatest *her*, [b] put her away, sayeth the Lorde God of Israel, yet he couereth [c] the iniurie vnder his garment, sayth the Lord of hostes: therefore keepe your selues in your spirite, and transgresse not.

17 Yee haue [d] wearied the Lorde with your wordes: yet ye say, Wherein haue wee wearied him? When ye say, Euery one that [e] doeth euill, is good in the sight of the Lorde, and he deliteth in them. Or where is the God of [f] iudgement?

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.
b To serue me according to my worde.
c That is, the abundance of Gods benefites.
d Your seede sowen shall come to no profite.
e You boast of your holinesse, sacrifices and feasts, but they shal turne to your shame, and be as vile as dongue.
f The Priestes obiected against the Prophet that he could not reproue them, but he must speake against the Priesthoode, and the office established of God by promise, but hee sheweth that the office is nothing slaundered when these vilaines and dongue are called by their owne names.

g He sheweth what were ye two conditions of the couenant made with the tribe of Leui, on Gods part, that hee would giue them long life and felicitie, and on their part, that they should faithfully serue him according to his worde.
h I prescribed Leui a certaine lawe to serue me.
i He serued me and set foorth my glorie with all humilitie and submission.
k Hee sheweth yt the Priest ought to haue knowledge to instruct other in the word of the Lord.
l He is as the treasure house of Gods worde and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe.
m Shewing, that whosoeuer doeth not declare Gods wil, is not his messenger, and Priest.
n The Prophet accuseth the ingratitude of the Iewes towarde God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offende God nor their brethren.
o Whereby they had bound themselues to God to be an holy people.
p They haue ioyned themselues in marriage with them that are of another religion.
q That is, the Priestes.
r Yee cause the people to lament, because that God doeth not regarde their sacrifices, so that they seeme to sacrifice in vaine.
ſ This is another fault, whereof hee accuseth them, that is, that they brake the lawes of marriage.
t As the one halfe of thy selfe.
u Shee that was ioyned to thee by a solemne couenant, and by the inuocation of Gods name.
x Did not God make man and woman as one flesh and not many?
y By his power and vertue hee coulde haue made many women for one man.
z Such as should bee borne in lawfull and moderate marriage wherein is no excesse of lustes.
a Conteine your selues within your boundes, and bee sober in minde, and bridle your affections.
b Not that hee doeth allowe diuorcement, but of the two faultes hee sheweth, which is the lesse.
c Hee thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault.
d Yee murmured against God, because hee heard not you assoone as yee called.
e In thinking that God fauoured the wicked, and hath no respect to them that serue him.
f Thus they blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

CHAP.

C H A P. III.

1 Of the messenger of the Lord, Iohn Baptist, and of Christes office.

BEhold, I will send my a messenger, and he shal
prepare the way before me: and b the Lorde
whom ye seeke, shall speedely come to his Tē-
ple: euen the c messenger of the couenant whom
ye desire: beholde, he shall come, sayth the Lord
of hostes.
2 But who d may abide the day of his com-
ming? and who shall endure, when he appeareth?
for he is like a purging fire, and like Fullers sope.
3 And he shall sit downe to trie and fine the
siluer: he shall euen fine the sonnes of e Leui and
purifie them as golde and siluer, that they may
bring offerings vnto the Lord in righteousnesse.
4 Then shall the offerings of Iudah and Ieru-
salem be acceptable vnto the Lord, as in old time
and in the yeeres afore.
5 And I will come neere to you to iudge-
ment, and I will be a swift witnesse against the
southsayers, and against the adulterers, and against
false swearers, and against those that wrongfully
keepe backe the hirelings wages, *and vexe* the wi-
dowe, and the fatherlesse, and oppresse the stran-
ger, and feare not me, sayth the Lord of hostes.
6 For I am the Lord: I change not, and ye
sonnes of Iaakob f are not consumed.
7 From the dayes of your fathers, ye are gone
away from mine ordinances, and haue not kept
them: g returne vnto me, and I will returne vnto
you, saith the Lord of hostes: but ye said, Where-
in shall we returne?
8 Will a h man spoyle *his* gods? yet haue ye
spoyled me: but ye say, Wherein haue we spoyled
thee? In i tithes, and offerings.
9 Ye are cursed with a curse: for ye haue spoy-
led me, euen this whole nation.
10 Bring ye all the tythes into the storehouse
that there may be meate in mine House, & proue
me nowe herewith, sayeth the Lord of hostes, if I
will not open the windowes of heauen vnto you,
and powre you out a blessing without measure.
11 And I will rebuke the l deuourer for your
sakes, and he shall not destroy the fruite of your
grounde, neither shall your vine be barren in the
fielde, sayeth the Lord of hostes.
12 And all nations shall call you blessed: for
ye shall be a pleasant lande, sayeth the Lorde of
hostes.
13 Your wordes haue bene stout against me,
sayeth the Lorde: yet ye say, What haue we spo-
ken against thee?
14 Ye haue saide, *It is* in vaine to serue God:
and what profite is it that we haue kept his com-
mandement, and that we walked humbly before
the Lord of hostes?
15 Therefore wee count the proude blessed:
euen they that worke wickednesse, are set vp, and
they that tempt God, yea, they are n deliuered.
16 o Then spake they that feared the Lorde,
euery one to his neighbour, and the Lord hear-
kened & heard it, and a p booke of remembrance
was written before him for them that feared the
Lord, and that thought vpon his Name.
17 And they shal be to me, sayeth the Lord of
hostes, in that day q that I shal do *this*, for a flocke,
and I will r spare them, as a man spareth his owne
sonne that serueth him.
18 Then shall you returne, and discerne be-
tweene the righteous and wicked, betweene him
that serueth God, and him that serueth him not.

a This is ment of Iohn Baptist, as Christ expoundeth it, Luke 7.27.
b Meaning Messiah, as Psal. 40.1, 7. dan. 9.17, 25.
c That is, Christ by whom the couenant was made and ratified, who is called the Angel or messenger of the couenant because he reconcileth vs to his Father: and is Lord or King, because he hath the gouernement of his Church.
d He sheweth that the hypocrites which wish so much for the Lords comming, will not abide when he draweth neere: for he will consume them, and purge his and make them cleane.
e He beginneth at the Priests that they might be lighters and shine vnto others.
f They murmured against God because they saw not his helpe euer present to defende them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not dayly consumed, it is a token, that he doth still defend them: and so his mercie toward them neuer changeth.
g Read Zech. 1.3.
h There are none of the heathen so barbarous, that wil defraude their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bene mainteined, and the Priestes and the poore relieued. k Not hauing respect how much ye neede, but I will giue you in all abundance: so that ye shall lacke place to put my blessings in. l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruites. m The prophet condemneth them of double blasphemie against God: first in that they said that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.

n They are not onely preferred to honour, but also deliuered from dangers.
o After these admonitions of the Prophet some were liuely touched, and incouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shall be as mine owne proper goodes. r That is, forgiue their sinnes and gouerne them with my Spirite.

C H A P. IIII.

The day of the Lord, before the which Eliiah should come.

FOr behold, the day commeth that shal a burne
as an ouen, and all the proude, yea, and all that
doe wickedly, shall be stubble, and the day that
commeth, shall burne them vp, sayeth the Lorde
of hostes, and shall leaue them neyther roote
nor branche.
2 But vnto you that feare my Name, shal the
b sunne of righteousnesse arise, and health *shall be*
vnder his wings, and ye shall c go foorth, & grow
vp as fat calues.
3 And ye shall tread downe the wicked: for
they shall be dust vnder the soles of your feete
in the day that I shall doe *this*, sayeth the Lorde
of hostes.
4 d Remember the lawe of Moses my ser-
uant, which I commanded vnto him in Horeb for
all Israel with the statutes and iudgements
5 Beholde, I will sende you e Eliiah the Pro-
phet before the comming of the great and f feare-
full day of the Lord.
6 And he shall g turne the heart of the fathers
to the children, and the heart of the children to
the fathers, lest I come h and smite the earth
with cursing.

a He prophesieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.
b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephes. 5.14 and he is called the sunne of righteousnesse because in himselfe he hath all perfection, and also the iustice of the Father dwelleth in him whereby he regenerateth vs into righteousnes, clenseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shall bee set at libertie and increase in the ioy of the Spirit, 2. Cor. 3.17. d Because the time was come that the Iewes should be destitute of Prophetes vntill the time of Christ, because they shoulde with more feruent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion and also bee armed against all tentations. e This Christ expoundeth of Iohn Baptist, Matth. 11.13, 14. who both for his zeale, and restoring of religion is aptly compared to Eliiah. f Which as it is true for the wicked, so doeth it waken the godly and call them to repentance. g He sheweth wherein Iohns office shoulde stand: in the turning of men to God and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted vnto Christ, and the sonne shal imbrace the faith of the true fathers Abraham, Izhak, and Iaakob. h The seconde point of his office was to denounce Gods iudgements against them that would not receiue Christ.

¶ The ende of the Prophets.

APOCRYPHA.

THE ARGVMENT.

These bookes that followe in order after the Prophets vnto the Newe Testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to be read and expounded publikely in the Church, neither yet serued to prooue any poynt of Christian religion, saue in asmuch as they had consent with the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to bee read for the aduauncement and furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 Iosias appoynteth Priests, and keepeth the Passeouer. 7 Offrings for the Priests and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appoynted King. 53 The destruction of Ierusalem.

* 2.King.23.21. 2.chro.35.1.
AND Iosias kept the * Passe-
uer to his Lorde in Ierusalem,
and offred the Passeouer in the
foureteenth day of the first
moneth,
2 And appointed the Priests
according to their dayly cour-
ses, being clothed with long
garments in the Temple of the Lord.
3 And he spake to the Leuites the holy Mini-
sters of Israel, that they should sanctifie themselues
to the Lord, to set the holy Arke of the Lord in the
House, which Salomon the sonne of King Dauid
had buylt,
4 And sayde, Ye shall no more beare the Arke
vpon your shoulders: now therefore serue the Lord
your God, and take the charge of his people of Is-
rael, & prepare according to your families & tribes,
5 After the writing of Dauid King of Israel, and
according to the Maiestie of Salomon his sonne,
and stande in the Temple (according to the order
of the dignitie of your fathers the Leuites) which
were *appoynted* before your brethren the children
of Israel.
6 Offer in order the Passeouer, and make rea-
die the sacrifices for your brethren, and keepe the
Passeouer after the Lordes commaundement giuen
to Moyses.
7 And Iosias gaue to the people that was pre-
sent, thirtie thousand lambes and kiddes with three
thousand calues.
8 These were giuen of the Kings possessions ac-
cording to the promes, to the people, and to the
Priests, and to the Leuites. Then gaue Helkias and
Zacharias and || Syelus the gouernours of the Tem- || Or, Iehiel.
ple, to the Priestes for the Passeouer two thousand
sixe hundreth sheepe, and three hundreth calues.
9 Furthermore, Iechonias, and Samaias, & Na-
thanael his brother, and || Sabias and || Chielus, and || Or, Hasabias. || Or, Iehiel.
|| Ioram captaines gaue to the Leuites for the Passe- || Or, Chorabas.
ouer fiue thousande sheepe, and seuen hundreth
calues,
10 And when these things were done, the Priests
and the Leuites stoode in order, hauing vnleauened
bread according to the tribes,
11 And after the order of the dignitie of their
fathers, before the people to offer to the Lord, as it
is written in the bookes of Moyses: and thus *they
did* in the morning.
12 And they rosted the Passeouer with fire as * Exod.12.8.
* apperteined, and they sod their offrings with per-
fumes in caldrons and pottes,
13 And set it before all them that were of the
people, and afterwarde they prepared for them-
selues, and for the Priests their brethren the sonnes
of Aaron.
14 For the Priestes offred the fatte vnto the E-
uening, and the Leuites did make ready for them
selues, and for the Priests their brethren the sonnes
of Aaron.
15 And the holy singers, the sonnes of Asaph,
were in their orders, according to the appoynted
ordinances

ordinances of Dauid, to wit, Asaph, and Azarias, and
‖Eddinus, which was of the Kings appoyntment. ‖Or, Iedathun.
16 And the porters were at euery gate, *so that*
it was not lawfull, that any should passe his ordina-
rie watche: for their brethren the Leuites made
readie for them.
17 And in that day those things which apper-
teined to the sacrifice of the Lorde, were accompli-
shed, that they might offer the Passeouer,
18 And offer sacrifices vpon the altar of the
Lorde, according to the commaundement of King
Iosias.
19 So the children of Israel, which were present
at that time, kept the Passeouer and the feast of vn-
leauened bread seuen dayes.
20 And there was not such a Passeouer kept in
Israel since the time of Samuel the Prophet.
21 And all the Kings of Israel did not offer such
a Passeouer, as did Iosias, and the Priestes, and the
Leuites, and the Iewes, and all Israel, which were
found to remaine in Ierusalem.
22 In the eighteenth yeere of the reigne of Io-
sias was this Passeouer kept.
23 The works of Iosias were vpright before his
Lord with a heart full of godlinesse.
24 And concerning the things which came to
passe in his time, they are written before, *to wit*, of
those that sinned & did wickedly against the Lord,
aboue euery nation & kingdome, and grieued him
with ‖ sensible things, so that the words of the Lord ‖Or, by worshipping sensible creatures.
stoode vp against Israel.
25 ¶ *Now after all these actes of Iosias, it came *2.Chro.35.20.
to passe that when Pharao King of Egypt came to
moone warre at Carchamis vpon Euphrates, Iosias
went out against him.
26 But the King of Eygpt sent to him, saying,
What haue I to doe with thee, O King of Iudea?
27 I am not sent of the Lord God against thee:
but my warre is vpon Euphrates, and now the Lord
is with me, and the Lorde hasteneth me forwarde:
depart from me, and be not against the Lord.
28 But Iosias would not turne backe his chariot
from him, but prepared himselfe to fight with him,
not regarding the wordes of Ieremias the Prophet
by the mouth of the Lord.
29 But he set himselfe in battel aray against him
in the fielde of Megeddo, and the Princes came
downe to King Iosias.
30 And the King sayde to his seruants, Conuey
me out of the battel, for I am very weake. And by
and by his seruants brought him out of the battell.
31 So he gate vpon his second chariot, and being
come againe to Ierusalem hee changed his life, and
was buried in his fathers graue.
32 And in all Iudea was Iosias bewayled, yea,
Ieremias the Prophet did lament for Iosias, and the
gouernours and their wiues did lament him vnto
this day: and this was ordeined in all the kinred of
Israel, to be done continually.
33 But these things are written in the booke of
the stories of the Kings of Iudea, and euery one of
the actes that Iosias did, and his glorie, & his know-
ledge in the Lawe of the Lorde, and the thinges
which he did before, and the things now *rehearsed*
are registred in the booke of the Kings of Israel
and Iudea.
34 Then they of the nation tooke *Ioachaz *2.King.23.30. 2.Chro 36.1.
the sonne of Iosias, and made him King in steade
of his father Iosias, when he was three and twentie
yeere olde.
35 And hee reigned *in* Iudea and in Ierusalem
three moneths: for the King of Egypt deposed him
from reigning in Ierusalem.
36 He taxed also the people of an hundreth ta-
lents of siluer, and one talent of golde.
37 And the king of Egypt made Ioacim his bro-
ther King of Iudea and Ierusalem.
38 And he bound Ioachaz and his gouernours:
but when he had taken Zaraces his brother, he led
him away into Egypt.
39 Twentie & fiue yeere olde was Ioacim, when
he reigned in Iudea and Ierusalem, and he did euill
in the sight of the Lord.
40 Wherefore against him came vp Nabucho-
donosor King of Babylon, who when hee had
bound him with a chayne of brasse, lead him away
into Babylon.
41 Then Nabuchodonosor tooke of the holy
vessels of the Lorde, and caryed them away, and set
them in his Temple at Babylon.
42 But all his actes, and his prophanation, & his
reproche are written in the booke of the Chroni-
cles of the Kings.
43 And Ioacim his sonne reigned for him: and
when hee was made King, hee was eighteene yeere
olde.
44 And hee reigned three moneths and tenne
dayes in Ierusalem, and hee did euill in the sight of
the Lorde.
45 ¶ So a yeere after Nabuchodonosor sent
and brought him to Babylon with the holy vessels
of the Lorde.
46 And he made Sedecias king of Iudea and Ie-
rusalem, when he was one and twentie yeere olde,
and he reigned eleuen yeeres.
47 And he did euill in the sight of the Lord, nei-
ther did hee feare the wordes spoken * by Ieremias *Iere.38.17.
the Prophet from the mouth of the Lord.
48 For after that he was sworne to King Nabu-
chodonosor, he forsware himselfe by the Name of
the Lord and fell away, and hardened his necke and
his heart, and transgressed the lawes of the Lorde
God of Israel.
49 Also the gouernours of the people, and the
Priests committed many things against the Lawes
and passed al the pollutions of al nations, and pollu-
ted the Temple of the Lord, which was sanctified in
Ierusalem.
50 Neuerthelesse the God of their fathers sent
his messenger to call them backe, because he spared
them and his owne Tabernacle.
51 But they derided his messengers, and in the
day, that the Lord spake *vnto them*, they mocked
his Prophets,
52 So that he, being moued to anger against his
people for their great wickednesse, commanded the
Kings of the Caldeans to inuade them.
53 These killed their yong men with the sword
rounde about their holy Temple, neither did they
spare yong man, nor mayden, neither olde man, nor
childe among them.
54 But he deliuered them all into their handes,
and all the holy vessels of the Lord, both great and
small with the vessels of the Arke of God: and they
tooke, and caried away the Kings treasures into
Babylon.
55 And they set fire in the House of the Lord,
and brake downe the walles of Ierusalem, and burnt
their towres with fire.
56 They consumed also all the precious things
thereof,

thereof, and brought them to nought, and those
that were left by the sworde bee caryed away into
Babylon.
57 And they were seruantes to him, and to his
children till the Persians reigned, to fulfil the word
*Iere.25.11. and 29.10. of the Lord by the mouth of *Ieremias,
58 And that the lande might inioy her Sab-
baths all the time, that it was desolate, till seuentie
yeeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the Kings letters for the same.

2.Chro.36.22. ezra.1.1. IN the first yere of the reigne of Cyrus king of
the Persians, to fulfill the worde of the Lorde by
the mouth of Ieremias,
2 The Lord raised vp the spirit of Cyrus king of
the Persians, and he made proclamatiō throughout
all his kingdome, euen by expresse letters,
3 Saying, Thus sayth Cyrus king of the Persi-
ans, The Lord of Israel, euen the most high Lorde,
hath made me king ouer the whole world,
4 And he hath commanded me to build him an
house in Ierusalem, which is in Iudea.
5 If there bee any therefore of you of his peo-
ple, let the Lord, euen his Lord be with him, and
let him goe vp to Ierusalem, which is in Iudea, and
builde the house of the Lorde of Israel: he is the
Lord which dwelleth in Ierusalem.
6 All they then that dwell in the places rounde
about, those, *I say*, that are in his place, let them
helpe him with gold and siluer,
7 With giftes, with horses and cattell, and other
things, which shall bee brought according to the
vowes into the Temple of the Lord, which is in Ie-
rusalem.
8 ¶ Then arose the chiefe of the families of Iu-
dea, and of the tribe of Beniamin, and the Priestes
and Leuites, and all whose minde the Lorde had
moued to go vp, and builde an house to the Lorde
in Ierusalem.
9 And those that were about them, helped them
in all things with siluer and gold, horses, and cattel,
and with diuers vowes of many whose mindes were
stirred vp.
10 Also king Cyrus brought out the holy ves-
sels of the Lorde, which Nabuchodonosor had cari-
ed out of Ierusalem, and had consecrated them in
the Temple of his idoles.
11 Nowe when Cyrus king of the Persians had
brought them out, he deliuered them to Mithrida-
tes his treasurer,
‖Or, Sheshbazar, or, Sanabassar. 12 By whome they were giuen to ‖ Abassar the
gouernour of Iudea.
13 Whereof this was the number: a thousande
golden cups, & a thousand siluer cups, basins of sil-
uer for the sacrifices, nine and twentie viols, of gold
thirtie, and of siluer two thousand, foure hundreth
and ten, and a thousand other vessels.
14 So all the vessels of golde and siluer, which
they caryed away, were fiue thousande, foure hun-
dreth, threescore and nine.
15 They were brought by Sanabassar with thē
of the captiuitie of Babylon to Ierusalem.
*Ezra.4.9. 16 ¶ But * in the time of Artaxerxes king of
‖Or, Bischlemus. the Persians ‖Belemus, and Mithridates, and Tabel-
‖Or, Shimshi. lius, and Rathūmus, and Beeltethmus, and ‖Semel-
lius the secretarie, and others which were ioyned to
these, dwelling in Samaria and in other places,
wrote vnto him this Epistle here following against
them, that dwelt in Iudea and Ierusalem, To
THE KING ARTAXERXES OVR
LORD,
17 Thy seruants, Rathumus the writer of things
that come to passe, and Semellius the secretary and
the rest of their counsel, and the iudges which are
in Coelosyria and Phenice.
18 Be it now therfore knowen to our Lord the
king, that the Iewes which came vp from you, are
come to vs into Ierusalem, that rebellious & wic-
ked citie, and builde the market places, and make
vp the walles thereof, and lay the foundations of
the Temple.
19 Therfore if this citie be built, and the walles
bee finished, they will not onely not indure to pay
tribute, but will also resist kings.
20 And because the things pertaining to ẏ Tem-
ple, go forward, we thought it not meete to passe o-
uer such a thing,
21 But to declare it to our Lord the King, that
if it bee thy pleasure, it may bee sought out in the
bookes of thy fathers,
22 And thou shalt finde in the Chronicles the
writings concerning these things, and shalt knowe
that this citie did alwayes rebell, and did trouble
both kings and cities,
23 And that the Iewes are rebellious, raysing al-
wayes warres therein: for the which cause also this
citie was made desolate.
24 Now therefore, O lord the king, we declare
it, that if this citie bee built and the walles thereof
repaired, you shall haue no more passage into Coe-
losyria, nor Phenice.
25 ¶ The the king wrote againe to Rathumus,
that wrote the things that came to passe, and to Be-
eltethmus, & to Semellius the secretarie, and to the
rest of those that were ioyned with them, and to
the dwellers of Samaria, Syria and Phenice, these
things that followe.
26 I haue read the Epistle, which you sent to
me: therefore I cōmanded, that it should be sought
out, and it was founde, that this citie hath alwayes
practised against Kings,
27 And that the men thereof were giuen to re-
bellion and warres, and howe that mightie kings
and fierce haue reigned in Ierusalem, which tooke
tribute of Coelosyria, and Phenice.
28 Now therefore I haue commanded to forbid
these men to build vp the citie, and that it be taken
heede that no more be done,
29 And that those wicked things, which should
molest the king, go not forward.
30 Then when Rathumus, and Semellius the
secretarie and the rest, which were ioyned with
them, had read the things, which king Artaxerxes
had written, they moued their tents with speede to
Ierusalem with horses and men in aray,
31 And began to let them which built, so that
the building of the Temple in Ierusalem ceased vn-
to the second yeere of the reigne of Darius king of
the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOwe when Darius reigned, hee made a great
feast to all his subiectes and to all those of his
owne house, and to all the Princes of Media and
Persia,
2 And to all the gouernours and captaines, and
lieutenantes that were with him, from India vnto
Ethio-

Ethiopia of an hundreth and seuen and twentie
prouinces.
3 And when they had eaten and drunke, and
were satisfied, they departed, and King Darius went
into his chamber, and slept, till he wakened againe.
4 ¶ In the meane time three yong men of the
gard, keepers of ÿ kings body, saide one to another;
5 Let euery one of vs speake a sentence, *and* hee
that shall ouercome, and whose sentence shall ap-
peare wiser then the others, Darius the King shall
giue him great gifts, and great things in token of
victorie,
6 As to weare purple, and to drinke in gold, and
to sleepe in gold, and a chariot with bridles of gold,
an head tyre of fine linnen, and a chayne about his
necke.
7 And hee shall sit next to Darius for his wise-
dome, and shalbe called Darius cousin.
8 Then euery man wrote his sentence and sea-
led it, and put it vnder the pillowe of king Darius,
9 And said, when the king rose, they would giue
him the writing, and whose sentence the king and
the three Princes of Persia shoulde iudge to be wi-
sest, to him should the victorie bee giuen as it was
appoynted.
10 One wrote, The wine is strongest.
11 The other wrote, The king is strongest.
12 The other wrote, Women are strongest, but
trueth ouercommeth all things.
13 ¶ And when the king rose, they tooke the
writings and gaue them to him, and he read them,
14 And sent and called all the noble men of
Persia and of Media, and the gouernors & the cap-
tains, and lieutenants, and the consuls,
15 And sate him downe in the counsell, and the
writing was read before them.
16 Then he sayde, Call the yong men, that they
may declare their owne sentence. So they called
them, and they came in.
17 Then hee sayde vnto them, Declare vnto vs
the writings. So the first began, which had spoken
of the strength of wine,
18 And saide on this maner, O yee men, howe
strong is wine! it deceiueth all men that drinke it.
19 It maketh the minde of the king and of the
fatherlesse both one, of the bonde man and of the
free man, of the poore man and of the rich man,
20 It turneth also euery thought into ioye and
gladnesse, so that one remembreth no maner of so-
rowe, nor det.
21 It maketh euery heart riche, so that one re-
membreth neither king nor gouernour, and causeth
to speake all things by ‖talents. ‖Or, pounds.
22 When men haue drunk, they haue no minde
to loue either friendes or brethren, and a litle after
they drawe out swordes,
23 But when they are from the wine, they doe
not remember what they haue done.
24 O ye men, is not wine strongest, which com-
pelleth to doe such things? and hee helde his peace
when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of trueth, which sentence is approued, 47 And his petition granted.

Then the seconde which had spoken of the
strength of the King, began to say,
2 O ye men are not men strongest, which beare
rule by lande and by sea, and ouer all things which
are in them?
3 But the king is yet greater: for hee ruleth all
things, and is lord of them, so that they do al things
which he commandeth them.
4 If he bid them make warre one against an o-
ther, they doe it: if he send them out against the e-
nemies, they goe and breake downe mountaines
and walles and towers.
5 They kill and are killed, and doe not passe the
commandement of the king: if they ouercome, they
bring all to the king, aswell the spoyles as all other
things,
6 And those also which go not to warre & bat-
tell, but till the earth: *for* when they haue sowen it
againe, they reape it, and bring it to the king, and
compell one another to pay tribute to the king.
7 Yet he is *but* one man: if he bid, Kill, they kill:
if he say, Spare, they spare.
8 *If* he bid, Smite, they smite: *if* he bid them,
Make desolate, they make desolate: *if* he bid, Build,
they builde.
9 *If* he bid, Cut off, they cut off: *if* he bid, Plant,
they plant.
10 So all his people and all his armies obey one
man: in the meane while hee sitteth downe, he ea-
teth, and drinketh and sleepeth.
11 For these keepe him rounde about: neyther
can any one go and do his owne businesse, neyther
are they disobedient vnto him.
12 O yee men, howe shoulde not the king bee
strongest, seeing he is thus obeyed! So he helde his
tongue.
13 ¶ Then the third which had spoken of wo-
men and of the trueth (this was Zorobabel) be-
gan to speake.
14 O ye men, neither the mightie king, nor ma-
ny men, nor wine is strongest; who then ruleth
them or hath dominion ouer them? are they not
women?
15 Women haue borne the king & all the peo-
ple which beare rule by sea and by land.
16 Euen of them were they borne, and they
nourished them, which planted the vines, of which
the wine is made.
17 They also make mens garments & make men
honorable, neither can men be without women.
18 And if they haue gathered together golde
and siluer, or any goodly thing, doe they not loue a
faire and beautifull woman?
19 Doe they not leaue all those things and giue
themselues wholy vnto her, and gape, and gaze vp-
on her, and all men desire her more then golde, or
siluer, or any precious thing?
20 A man leaueth his owne father which hath
nourished him, and his owne countrey, and is ioy-
ned with his wife.
21 And for ÿ woman he ieopardeth his life, and
neither remẽbreth father nor mother nor countrey.
22 Therfore by this ye may know that the wo-
men beare rule ouer you: do ye not labour and tra-
uell, and giue and bring all to the women?
23 Yea, a man taketh his sword and goeth forth
to kill and to steale, and to saile vpon the sea, and
vpon riuers,
24 And hee seeth a Lion and goeth in darke-
nesse, and when he hath stollen, rauished and spoy-
led, he bringeth it to his loue.
25 Wherfore a man loueth his owne wife more
then father or mother.
26 Yea, many haue runne mad for women, and
haue bene seruants for them.

27 Many

27 Many also haue perished and haue erred and
sinned for women.
28 Nowe therefore do you not beleeue me? is
not the King great in his power? do not all regions
feare to touch him?
29 *Yet* I saw him and Apame, the Kings concu-
bine, the daughter of the famous Bartacus, sitting
on the right hand of the King,
30 And shee tooke the crowne off the Kinges
head, and put it vpon her owne, and strooke the
King with her left hand.
31 Yet in the meane season the King gaped and
gazed on her: & if she laughed at him, he laughed:
and if she were angry with him, hee did flatter her
that he might be reconciled with her.
32 Howe then, O ye men, are not women more
strong, seeing they do thus?
33 ¶ Then the Kings, & the Princes looked one
vpon another, & he began to speake of the trueth.
34 O ye men, are not women stronger? great is
the earth, and the heauen is hye, and the sunne is
swift in his course: for hee turneth rounde about
heauen in one daye, and runneth againe into his
owne place.
35 Is not hee great that maketh these things?
therefore the trueth is greater & stronger then all.
36 All the earth calleth for trueth, and the hea-
uen blesseth it: and all things are shaken and trem-
ble, neither is there any vniust thing with it.
37 The wine *is* wicked, the King *is* wicked, wo-
men *are* wicked, and all the children of men are
wicked, and all their wicked workes are such, and
there is no trueth in them, and they perish in their
iniquitie.
38 But trueth doeth abide, & is strong for euer,
and liueth and reigneth for euer and euer.
39 With her there is no receiuing of persons
nor difference: but she doeth the things which are
iust, and absteineth from vniust *and* wicked things,
and all men fauour her workes.
40 Neyther is there any vniust thing with her
iudgement, and shee is the strength and the king-
dome and the power, and maiestie of all ages. Bles-
sed be the God of trueth.
41 So hee ceassed to speake, and then all the
people cryed and said, Trueth is great & strongest.
42 Then the King sayde vnto him, Aske what
thou wilt besides that which is appoynted, and wee
will giue it thee, because thou art found the wisest,
and thou shalt haue libertie to sit by me, and shalt
be called my cousin.
43 ¶ Then he sayd to the King, Remember the
vowe that thou hast vowed to builde Ierusalem, in
the day that thou tookest the kingdome,
44 And to send againe all the vessels that were
taken out of Ierusalem, which Cyrus set a part
when he made a vow to cut off Babylon, & vowed
to send them thither.
45 Thou also hast vowed to build the Temple,
which the Idumeans burnt when Iudea was de-
stroyed by the Chaldeans.
46 And now, O lord the King, this is that which
I desire, & require of thee, and this is the magnifi-
cence, which *I require* of thee: I require therefore
that thou wouldest accomplish the vowe which
thou hast vowed with thine owne mouth to do to
the King of heauen.
47 Then King Darius rising vp, kissed him, and
wrote him letters to all the stewards & lieutenants,
& captaines & gouernours, that they should bring
on the way *both* him, and all that were with him,
which went vp to builde Ierusalem.
48 And he wrote letters to all the lieutenants in
Coelosyria & Phenice, & to them that were in Li-
banus, that they should bring cedar wood from Li-
banus to Ierusalem, and build the citie with him.
49 And he wrote for all the Iewes, which went
vp out of his kingdome vnto Iudea, concerning
their libertie, ÿ no Prince, nor lieutenant, nor gouer-
nour, nor steward should enter into their doores,
50 And that all the region which they kept,
should pay no tribute, & that the Idumeans should
let go the villages of the Iewes which they helde,
51 And that euery yeere there should be giuen
for the building of the Temple twentie talents vn-
till it were buylt,
52 And to mainteine the burnt offerings vpon
the altar euery day (as they had a commandement
to offer seuenteene) other ten talents euery yeere,
53 And that al they which went from Babylon
to build the citie, should haue libertie, aswel they as
their posteritie, and all the Priestes that went away.
54 He wrote also touching the charges and the
Priestes garments, wherein they should minister.
55 And he wrote that they should giue the Le-
uites their charges vntill the house were finished,
and Ierusalem built.
56 Also he wrote that they should giue pensions
and wages to them that kept the citie.
57 And he sent away all the vessels which Cyrus
had set apart out of Babylon, & whatsoeuer Cyrus
had commanded to doe, he also commanded to do
it, and to send to Ierusalem.
58 And when the ‖ yong man was gone foorth, ‖ Or, Zorobabel.
he lift vp his face to heauen towards Ierusalem, and
gaue thankes to the King of heauen,
59 Saying, Of thee is the victorie, and of thee is
wisdome, & of thee is glory, and I *am* thy seruant.
60 Blessed be thou which hast giuen mee wis-
dome: for vnto thee I acknowledge it, O Lorde of
our fathers.
61 ¶ So he tooke the letters and went out and
came to Babylon, and telled all his brethren.
62 And they blessed the God of their fathers,
because he had giuen them freedome and libertie
63 To goe vp and to builde Ierusalem, and the
Temple, where his Name is renoumed, and they re-
ioyced with instruments of musicke and ioy, seuen
dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42 Their vowes and sacrifices. 54 The Temple is begun to be built. 66 Their enemies would craftily ioyne with them.

After * these things, the chiefe of the houses of *Ezra.2.1.
their fathers were chosen after their tribes, and
their wiues, and their sonnes, and their daughters,
and their seruants, and their maydes, and their
cattell.
2 And Darius sent with them a thousand hors-
men, till they were restored to Ierusalem in safetie,
and with musicall *instrumentes*, with tabrets and
flutes.
3 And all their brethren played: thus he cau-
sed them to go vp together with them.
4 ¶ And these are the names of the men that
went vp after their families, by their tribes, *and* af-
ter the order of their dignitie.
5 The Priests. The sonnes of Phinees, the sonne
of Aaron, Iesus *sonne* of Iosedec, *sonne* of Saraias, &
Ioacim ÿ *sonne* of Zorobabel, the *sonne* of Salathiel

 of

of the house of Dauid, of the kinred of Phares, of
the tribe of Iuda.
6 ‖ Who spake wise words to Darius the King
of the Persians in the second yeere of his reigne, in
the moneth Nisan, which is the first moneth.
7 ¶ And these are they of Iudea, which came
out of the captiuitie where they dwelt, whom Na-
buchodonosor King of Babylon had caried away
into Babylon,
8 And returned vnto Ierusalem and to the rest
of Iudea, euery one into his owne citie: which
came of Zorobabel, and Iesus, Nehemias, ‖ Za-
charias, Reesaias, Enenius, Mardocheus, Beelsa-
rus, Aspharasus, Reelius, Roimus *and* Baana their
guydes.
9 The number of them of the nation and their
gouernours: the sonnes of Phares two thousand an
hundreth seuentie and two, the sonnes of Saphat
foure hundreth, seuentie and two.
10 The sonnes of ‖ Ares seuen hundreth, fiftie
and sixe.
11 The sonnes of Phaath Moab, two thousand,
eight hundreth and twelue.
12 The sonnes of Elam, a thousand, two hun-
dreth, fiftie and foure: the sonnes of Zathui nine
hundreth fourtie and fiue: the sonnes of Corbe se-
uen hundreth and fiue: the sonnes of Bani sixe hun-
dreth, fourtie and eight.
13 The sonnes of ‖ Bibe sixe hundreth, twentie
and three: the sonnes of ‖ Sadas three thousand, two
hundreth, twentie and two.
14 The sonnes of Adonikam, sixe hundreth six-
tie and seuen: the sonnes of Bagoi, two thousand,
sixtie and sixe: the sonnes of Adinu, foure hundreth,
fiftie and foure.
15 The sonnes of ‖ Aterisias, ninetie and two:
the sonnes of Ceilan and Azotus, sixtie & seuen: the
sonnes of Azucan foure hundreth, thirtie and two.
16 ‖ The sonnes of Ananias, an hundreth & one:
the sonnes of Arom, and the sonnes of Bassa, three
hundreth, twentie and three: the sonnes of Arsiphu-
rith, an hundreth and two.
17 The sonnes of Meterus, three thousand and
fiue: the sonnes of ‖ Bethlomon, an hundreth,
twentie and three.
18 They of ‖ Netophas, fiftie and fiue: they of
‖ Anaboth, an hundreth fiftie and eight: they of
Bethsamos, fourtie and two.
19 They of ‖ Carithiarius twentie & fiue: they
of Caphiras & Beroth, seuen hundreth, fourtie and
three: they of ‖ Piras, seuen hundreth.
20 They of Chadias & Ammidioi, fiue hũdreth,
twentie and two: they of ‖ Cirama & Gabdes, sixe
hundreth, twentie and one.
21 They of ‖ Macalon, an hundreth twentie &
two: they of ‖ Betolius, fiftie and two: the sonnes
of ‖ Nephis, an hundreth, fiftie and sixe.
22 The sonnes of Calamolalus and Orius seuen
hundreth, twentie and fiue: the sonnes of Ierechus,
three hundreth, fourtie and fiue.
23 The sonnes of ‖ Annaas, three thousande,
three hundreth and thirtie.
24 The Priestes, the sonnes of Ieddu, the sonne
of Iesus *which are counted* among the sonnes of Sa-
nasib, nine hundreth, seuentie and two: the sonnes
of Meruth, a thousand fiftie and two.
25 The sonnes of ‖ Phassaron, a thousand, four-
tie and seuen: the sonnes of ‖ Carme, a thousand and
seuenteene.
26 ¶ The Leuites. The sonnes of Iessue, Cad-
miel, Bannu and Suia, seuentie and foure.
27 ¶ The sonnes *which were* holy singers. The
sonnes of Asaph, an hundreth, fourtie and eyght.
28 ¶ The porters. The sonnes of Salum, the
sonnes of Iatal, the sonnes of ‖ Tolman, the sonnes
of Dacobi, the sonnes of Teta, the sonnes of Sami:
all *were* an hundreth, thirtie and nine.
29 The ministers of the Temple. The sonnes of
Esau, the sonnes of Asipha, the sonnes of Tabaoth,
the sonnes of ‖ Ceras, the sonnes of ‖ Sud, the sonnes
of Phaleu, the sonnes of Labana, the sonnes of
‖ Agraba,
30 The sonnes of ‖ Acua, the sonnes of ‖ Outa,
the sonnes of Cetab, the sonnes of ‖ Agaba, the
sonnes of ‖ Subai, the sonnes of Anan, the sonnes of
Cathua, the sonnes of ‖ Geddur.
31 The sonnes of Airus, the sonnes of Daisan,
the sonnes of ‖ Noeba, the sonnes of Chaseba, the
sonnes of ‖ Gazera, the sonnes of Azias, the sonnes
of Phinees, the sonnes of Asara, the sonnes of ‖ Bast-
hai, the sonnes of Asana, the sonnes of ‖ Meani, the
sonnes of ‖ Naphisi, the sonnes of ‖ Acub, the
sonnes of ‖ Acipha, the sonnes of ‖ Asur, the sonnes
of Pharacim, the sonnes of ‖ Basaloth.
32 The sonnes of ‖ Meeda, the sonnes of Cou-
tha, the sonnes of ‖ Corea, the sonnes of ‖ Charcus,
the sonnes of Aserar, the sonnes of ‖ Thomoi, the
sonnes of ‖ Masith, the sonnes of Atipha.
33 The sonnes of the seruants of Salomon. The
sonnes of ‖ Asaphion, the sonnes of ‖ Pharira, the
sonnes of ‖ Ieeli, the sonnes of Lozon, the sonnes of
Isdael, the sonnes of ‖ Sapheth.
34 The sonnes of Agia, the sonnes of ‖ Pach-
threth, the sonnes of ‖ Sabie, the sonnes of ‖ Saro-
thie, the sonnes of Masias, the sonnes of Gar, the
sonnes of ‖ Addus, the sonnes of ‖ Subas, the sonnes
of Apherra, the sonnes of Barodis, the sonnes of Sa-
bat, the sonnes of Allom.
35 All the ministers of the Temple, and the
sonnes of the seruants of Salomon, *were* three hun-
dreth, seuentie and two.
36 These came vp from ‖ Thermelech and The-
larsas: Caraathalat and Aalar leading them.
37 Neither could they shewe their families nor
their stocke how they were of Israel, the sonnes of
‖ Ladan the sonne of ‖ Ban, the sonnes of ‖ Neco-
dan, sixe hundreth fiftie and two.
38 And of the Priests those which exercised the
office of Priests, and were not founde, the sonnes of
‖ Obdia, the sonnes of ‖ Accos, the sonnes of Addus,
* which had taken for wife Augia, *one* of the daugh-
ters of ‖ Berzelaius,
39 And was called after his name: and when the
description of the kinred of these men had bene
sought in the register, and could not be found, they
were set apart from the office of Priests.
40 For ‖ Neemias and Atharias sayde to them,
that they should not be partakers of ẏ holy things,
till there arose an high Priest clothed with doctrine
and trueth.
41 So all they of Israel fro them of twelue yeere
olde and litle children, were ‖ fourtie thousand be-
sides men seruants and women seruants, two thou-
sand, three hundreth and sixtie.
42 Their seruantes and handmaydes *were* seuen
thousande, three hundreth, fourtie and seuen: the
singing men and women, two hundreth, fourtie
and fiue:
43 Camels, foure hundreth, thirtie and fiue:
and horses, seuen hundreth, thirtie and sixe: mules,
two

Margin notes:
‖ Or, Zorobabel.
‖ Or, Saraia.
‖ Or, Arah.
‖ Or, Bibai.
‖ Or, Azgad.
‖ Or, Aterhezekia.
‖ Or, the sonnes of Anania an hundreth, the sonnes of Aram one, the sonnes of Besai three hundreth, twentie and three.
‖ Or, Bethlehem.
‖ Or, Netophah.
‖ Or, Anathoth.
‖ Or, Kiriath-iarim.
‖ Or, Pirah.
‖ Or, Armah.
‖ Or, Macamos.
‖ Or, Bethel.
‖ Or, Nebus.
‖ Or, Sanaah.
‖ Or, Phashur.
‖ Or, Charim.
‖ Or, Talmon.
‖ Or, Ceros.
‖ Or, Suia.
‖ Or, Hagaba.
‖ Or, Acub.
‖ Or, Via.
‖ Or, Agab.
‖ Or, Sibe.
‖ Or, Cedur.
‖ Or, Raia.
‖ Or, Neroda.
‖ Or, Gazema.
‖ Or, Baste.
‖ Or. Meunim.
‖ Or, Naphison.
‖ Or, Bacubuh.
‖ Or, Acipha.
‖ Or, Assur.
‖ Or, Baraloth.
‖ Or, Mehida.
‖ Or, Charescha.
‖ Or, Barcus.
‖ Or, Thomoth.
‖ Or, Nasib.
‖ Or, Hazophereth.
‖ Or, Pharuda.
‖ Or, Ieelah.
‖ Or, Saphelia.
‖ Or, Phacareth.
‖ Or, Sabin.
‖ Or, Spartia.
‖ Or, Addo.
‖ Or, Subah.
‖ Or, Thelmelah, and Thelharsa, Carathalar and Alar.
‖ Or, Dalaia.
‖ Or, Tubio.
‖ Or, Necoda.
‖ Or, Hobia.
‖ Or, Hacoz.
* Ezra 2.61.
‖ Or, Barcelaus.
‖ Or, Nehemias, and Atharias.
‖ Or, fourtie and two thousand, three hundreth and sixtie.

asses.

two hundreth, fourtie and fiue: ||beastes that bare
the yoke, fiue thousande, fiue hundreth, twentie
and fiue.
44 And *there were* of the gouernours after their
families, *which* when they were come to the Tem-
ple in Ierusalem, vowed to builde the house in his
owne place according to their power,
45 And to giue to the treasure of the woorkes,
||a thousande pounde in golde, and fiue thousande
pounde in siluer, and an hundreth priestly gar-
ments.

||Or, of golde 12. thousand pound, and of siluer fiue, &c.

46 And the Priestes and the Leuites and the
people dwelt in Ierusalem and in the countrey, and
the holy singers and the porters and all Israel in
their || villages.

||Or, quarters.

47 ¶ But *when the seuenth moneth was neere,
and when the children of Israel were euery one at
home, they were al gathered together with one ac-
corde into the open place of the first gate, which is
toward the East.

*Ezra.3.1.

48 Then Iesus the sonne of Iosedec and his bre-
thren the Priests, with Zorobabel the sonne of Sa-
lathiel and his brethren, rising vp, made ready the
altar of the God of Israel,
49 To offer burnt offerings vpon it according
as it is written in the booke of Moyses the man of
God.
50 Whither also there were gathered against
them of all nations of the lande: but they dressed
the altar in his owne place, although al the nations
of the lande were their enemies and vexed them,
and they offered sacrifices according to the season,
and burnt offeringes to the Lorde, morning and
euening.
51 They kept also the feast of Tabernacles, as
it is * ordeined in the Lawe, and *offered* sacrifices e-
uery day, as was requisite,

*Leui.23.34.

52 And afterward, the continuall oblations and
offerings of the Sabbaths and of the new moneths
and of all holy feasts.
53 ¶ And al *they which had made any vow to
God, began to offer sacrifice vnto God in the first
day of the seuenth moneth, although the Temple
of God was not yet built.

*Ezra.3.6.

54 They gaue also money to the masons and to
the workmen, and meate and drinke with gladnes,
55 And charets to the Sidonians and to those of
Tyrus to bring cedar wood out of Libanus, which
should be brought by flotes to the hauen of Ioppe
according to the commandement giuen vnto them
by Cyrus king of Persia.
56 And in the second yere and second moneth
came into the Temple of God in Ierusalem, Zoro-
babel the sonne of Salathiel, and Iesus the sonne
of Iosedec, and their brethren, and the Priestes and
Leuites, and al they that came out of captiuitie in-
to Ierusalem,
57 And *layde the foundation of the house of
God in the first day of the seconde moneth of the
second yeere after their returne into Iudea and Ie-
rusalem.

*Ezek.43.13.

58 And they appoynted the Leuites from twen-
tie yere olde ouer the workes of the Lord, and Iesus
and his sonne, and his brethren, & his brother Cad-
miel, and the sonnes of Madiabon with the sonnes
of Ioda, the sonne of Heliadun, with their sonnes, &
brethren, *euen* all the Leuites with one accorde did
followe after the worke, calling vpon the workes
in the house of God: thus the workemen built the
Temple of the Lord.
59 And the Priestes stoode clothed with their
long garments with musical *instruments* and trum-
pets, and the Leuites the sonnes of Asaph with
cymballes,
60 Singing and blessing the Lord, according to
the ordinance of Dauid king of Israel.
61 And they sung with loud voyce songs to the
prayse of the Lorde, because his mercie and glory is
for euer in all Israel.
62 Then al the people blewe trumpets, and cri-
ed with a loude voyce, praysing the Lorde for the
raysing vp of the house of the Lord.
63 Also some of the Priestes and Leuites, and
chiefe men, *to wit*, the Auncientes which had seene
the former house,
64 Came *to see* the building of this with weeping
and great crying, and many with trumpets, and ioy
cryed with loude voyce,
65 So that the people could not heare the trum-
pets, because of the weeping of the people: yet there
was a great multitude that blewe trumpets, so that
they were heard farre off.
66 ¶ Wherefore when the enemies of the tribes
of Iuda and Beniamin heard it, they came to know
what noyse of trumpets it was,
67 And they knewe that they of the captiuitie
built the Temple to the Lord God of Israel.
68 Wherfore they comming to Zorobabel, and
Iesus, & the chiefe of the families, said vnto them,
Let vs builde also with you.
69 For we obey your Lord, as you do, and sacri-
fice vnto him since the dayes of || Asbasareth king
of the Assyrians, which brought vs hither.

||Or, Assaraddon, or, Asarhaddon.

70 Then Zorobabel, and Iesus, and the chiefe of
the families of Israel sayd to them, It doeth not ap-
pertaine to vs, and to you to builde an house to the
Lord our God.
71 For we alone will builde it to the Lord God
of Israel, as it becommeth vs, *and* as *Cyrus the
king of the Persians bade vs.

*Ezra.4.3.

72 Howbeit the people of the land made them
sluggish that were in Iudea, and letted thē to builde
the worke, and by their ambushmentes and sedi-
tions and conspiracies hindred the finishing of the
building,
73 All the time of king Cyrus life: so that they
were let from ẏ building two yere, vntill the reigne
of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Sisinnes would let them. 7 His Epistle to Darius. 23 The kings answere to the contrary.

BVt * in the seconde yeere of the reigne of Da-
rius, Aggeus and Zacharias the sonne of Ad-
do the Prophetes prophecied to the Iewes, euen
vnto them that were in Iudea and Ierusalem, in the
name of the Lord God of Israel, which they *called*
†vpon.

*Ezr.5.1. neh.12.

†Greeke vpon them.

2 Then Zorobabel sonne of Salathiel, and Iesus
the sonne of Iosedec stoode vp, and beganne to
builde the house of the Lord, which is in Ierusalem,
the Prophetes of the Lorde being with them, *and*
helping them.
3 ¶ In that time Sisinnes the gouernour of Sy-
ria, and Phenice, and Sathrabouzanes with his com-
panions came vnto them,
4 And sayde vnto them, By whose commande-
ment builde you this house and this building, and
enterprise all these other things? and who are the
builders that enterprise such things?

5 But the Auncients of the Iewes had grace of
the Lord after that he had viſited the captiuitie,
6 That they were not letted to builde, vntill it
was ſignified vnto Darius of theſe matters, and an
anſwere was receiued.
7 ¶ The copie of the Epiſtle, which he did write
and ſend to Darius: SISINNES gouernour of
Syria and of Phenice, & Sathrabouzanes, & their
companions, preſidents in Syria and Phenice, ſalute
King Darius.
8 It may pleaſe the king our maſter plainely to
vnderſtand, that when we came to the countrey of
Iudea, and entred into the citie of Ieruſalem, wee
found in the citie of Ieruſalem the Auncients of
the Iewes that were of the captiuitie,
9 Building an houſe to the Lord, great & newe,
of hewen ſtones, and of great price, and the timber
alreadie laied vpon the wals.
10 And theſe workes are done with great ſpeed,
yea, and the woorke hath good ſucceſſe in their
handes, ſo that it will be finiſhed with all glory and
diligence.
11 Then we asked their Auncients, ſaying, By
whoſe commaundement build you this houſe, and
lay the foundation of theſe workes?
12 We asked them theſe things to the intent to
notifie them to thee, and to write to thee the men
that gouerned it: therfore we demanded the names
of the gouernours in writing.
13 But they anſwered, ſaying, We are the ſer-
uaunts of the Lord, which hath created the heauen
and the earth.
*1.King.6.1. 14 And * this houſe was built vp many yeeres
agoe by a king of Iſrael great and ſtrong, and was
finiſhed.
15 But when our fathers, prouoking *God* to
wrath, ſinned againſt the Lord of Iſrael, *which is*
*2.King.24.1. in heauen, * hee deliuered them into the handes
of Nabuchodonoſor king of Babylon of the Chal-
deans,
16 *Who* brake downe the houſe, *and* burnt it,
and caried the people captiue to Babylon.
17 But in the firſt yeere of the reigne of Cyrus
ouer the countrey of Babylon, king Cyrus wrote
that this houſe ſhould be built vp.
18 And the holy veſſels of gold and of ſiluer,
which Nabuchodonoſor had carried out of the
houſe at Ieruſalem, and had dedicated them in his
owne Temple, Cyrus the king tooke out of the
Temple at Babylon, and they were giuen to Zoro-
‖Or, Shaſhbazar. babel, and to ‖ Sanabaſſarus ruler.
19 And a commandement was giuen vnto him,
that hee ſhould carie away thoſe veſſels, and put
them in the Temple at Ieruſalem, and that this
Temple of the Lorde ſhould bee built in this place.
20 Then the ſame Sanabaſſarus, being come hi-
ther, laied the foundation of the houſe of the Lord
at Ieruſalem, and ſince that time till now, it is in
building, *and* is not finiſhed.
21 Nowe therefore if it pleaſe the king, let it
be ſought vp in the kings Libraries concerning Cy-
rus.
22 And if it bee found that the building of the
houſe of the Lord at Ieruſalem hath bene done by
the conſent of king Cyrus, and if it ſeeme good to
the lord our king, let him make vs anſwere concer-
ning theſe things.
23 Then king Darius commanded to ſearch in
the kings Libraries, that were in Babylon, and there
was found in Ecbatane, which is a tower in the re-
gion of Media, a place where ſuch things were laide
vp for memorie.
24 In the firſt yere of the reigne of Cyrus, king
Cyrus commaunded the houſe of the Lorde at Ie-
ruſalem to be builded, where they did ſacrifice with
the continuall fire.
25 Of the which the height *ſhould be* of three-
ſcore cubites, the breadth of threeſcore cubites
with three rowes of hewen ſtones, and one rowe
of newe wood of that countrey, and that the
coſtes ſhoulde be payde out of the houſe of king
Cyrus.
26 And that the holy veſſels of the houſe of the
Lord, aſwell thoſe of gold as of ſiluer, which Nabu-
chodonoſor had caried out of the houſe in Ieruſa-
lem, and brought into Babylon, ſhould be reſtored
to the houſe, which is in Ieruſalem, and ſet in the
place where they were *afore*.
27 Alſo hee commaunded that Siſinnes, gouer-
nour of Syria and Phenice, & Sathrabouzanes, and
their companions, and thoſe which were conſtitute
captaines in Syria and Phenice, ſhoulde take heede
to refraine from that place, and to ſuffer Zorobabel
the ſeruant of the Lorde, and gouernour of Iudea,
and the Elders of the Iewes to builde that houſe of
the Lord in that place.
28 And I alſo haue commaunded to builde it
cleane vp againe, and that they be diligent to helpe
them of the captiuitie of the Iewes, til the houſe of
the Lord be finiſhed,
29 And that ſome part of the tribute of Co-
eloſyria and Phenice ſhould be diligently giuen to
theſe men for ſacrifice vnto the Lorde, and to Zo-
robabel the gouernour, for bulles, rammes, and
and lambes:
30 Alſo corne, and ſalt, and wine, and oyle con-
tinually euery yeere without fayle, as the Prieſtes,
which are in Ieruſalem ſhall teſtifie to bee ſpent
euery day,
31 That offeringes may bee made to the high
God for the king, and his children, and that they
may pray for their liues.
32 Furthermore hee commaunded that whoſoe-
uer ſhoulde tranſgreſſe any thing afore ſpoken or
written, or derogate any thing thereof, that a
tree ſhould be taken out of his poſſeſſion, and hee
be hanged thereon, and that his goods ſhoulde be
the kings.
33 And therefore let the Lorde whoſe Name is
there called vpon, deſtroy euery king and nati-
on, which ſtretcheth out his hande to hinder or doe
euill to that Houſe of the Lorde which is in Ie-
ruſalem.
34 * I Darius the king haue ordeyned that it *Ezra.6.12.
ſhould bee diligently executed according to theſe
things.

CHAP. VII.

1 Siſinnes and his companions followe the kings commaundement, and helpe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the Paſſeouer.

THen Siſinnes the * gouernour of Coeloſyria *Ezra.6.13.
and Phenice and Sathrabouzanes, and their
companions, obeying King Darius commaunde-
mentes,
2 Aſſiſted diligently the holy woorkes working
with the Ancients and gouernours of the Sanctu-
arie.
3 And the holy woorkes proſpered by Aggeus
and Zacharias the Prophets which prophecied.
4 So they finiſhed al thinges by the commaun-
dement

dement of the Lorde God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes kings of the Persians.

5 Thus the holy House was finished in the three and twentieth day of the moneth Adar in the sixt yeere of Darius King of the Persians.

6 ¶ And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuitie, *and* had any charge, did according to the things *written* in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 *And* twelue goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priestes, and the Leuites stoode according to their kinreds clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offred the Passeouer together with them of the captiuitie, in the fourteenth *day* of the first moneth, after that the Priestes and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselues.

13 Then all the children of Israel which were of the captiuitie did eate, *euen* all they that had separated themselues from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the king of the Assyrians towardes them to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission, giuen by Artaxerxes. 29 Esdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things, when Artaxerxes King of the Persians reigned, Esdras *the sonne* of ||Saraias, *the sonne* of Ezerias, *the sonne* of Helcias *the sonne* of Salum,

||Or, Azarias.

2 *The sonne* of Sadoc, *the sonne* of Achitob, *the sonne* of Amarias *the sonne* of || Ezias, *the sonne* of ||Memeroth, *the sonne* of || Zaraias, *the sonne* of ||Sauias, *the sonne* of Boccas, *the sonne* of Abisum, *the sonne* of Phinees, *the sonne* of Eleasar, *the sonne* of Aaron was the high Priest.

||Or, Azarias.
||Or, Meraioth.
||Or, Sama.
||Or, Azi.

3 This Esdras went out of Babolon, and was a scribe well taught in the lawe of Moyses, giuen by the Lorde God of Israel.

4 Also the King gaue him *great* honour, *and* he founde grace in his sight in all his requestes.

5 With him also there departed some of the children of Israel, and of the Priestes and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seuenth yeere of the reigne of Artaxerxes, and in the fifth moneth: this was the seuenth yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lorde gaue them speede in their iourney)

8 For Esdras had gotten great knowledge, so that he would let nothing passe that was in the law of the Lorde, and in the commaundements, and he taught al Israel all the ordinances and iudgements.

9 So the commission written by King Artaxerxes was giuen Esdras the Priest and reader of the Lawe of the Lorde: the copie thereof foloweth.

10 King Artaxerxes to Esdras the Priest, & reader of the Lawe of the Lorde, Salutation.

11 Forasmuch as I consider things with pitie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priests and Leuites which are in our kingdome, shoulde go with thee vnto Israel,

12 Therefore as many as bee willing, let them depart together, as it hath seemed good to me and my seuen friendes the counsellers,

13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is conteined in the Lawe of the Lorde,

14 And carie the giftes to the Lorde of Israel in Ierusalem, which I and my friendes haue vowed: also all the golde and siluer, which shall bee founde in the countrey of Babylon *appertaining* to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lorde their God, that it might be brought to Ierusalem, as well siluer as golde, for bulles, and rammes, and lambes, and thinges thereunto perteining,

16 That they may offer sacrifices to the Lorde vpon the altar of the Lorde their God, which is in Ierusalem.

17 And whatsoeuer thou and thy brethren will doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things so euer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerzes haue commanded the treasurers of Syria and Phenice, that whatsoeuer Esdras, the Priest and Reader of the Law of the highest God, shall sende for, they shoulde giue it him with all speed, euen to *the summe of* an hundreth talents of siluer.

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.

22 Let all things be done to the hyest God according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the King and of his sonnes.

23 Also to you it is commanded, that of none of the Priests or Leuites, or holy singers, or porters or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.

24 Thou also, Esdras, according to the wisedome of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the scribe said, Blessed be the
onely Lorde God of my fathers, which hath put
this in the heart of the King to glorifie his house
which is in Ierusalem,
27 And hath honoured me before the King and
the counsellers, and all his friendes, and gouernours.
28 ¶ *Therefore I was encouraged by the helpe
*Ezra.8.1. of the Lord my God, and gathered men of Israel
to goe vp with me.
29 These are the guides after their families and
order of dignities, which came vp with me out of
Babylon in the reigne of Artaxerxes the King.
30 Of the sonnes of Phinees, Gersom, of the
sonnes of Ithamar, Gamael, of the sonnes of Dauid,
‖Or, Hattus. ‖ Lettus.
31 Of the sonnes of Sechenias, of the sonnes of
Phares, Zacharias, and with him were counted an
hundreth and fiftie men.
32 Of the sonnes of ‖ Salomon, Abeliaenias *the*
‖Or, Pahath Moab, Elioenai *sonne* of Zacharias, and with him two hundreth
men.
33 Of the sonnes of Zathoe, Sechenias *the sonne*
‖Or, Iaziel. of ‖ Iezolus, and with him three hundreth men: of
‖Or, Obed. the sonnes of Adin, ‖ Obeth *sonne* of Ionathas, and
with him two hundreth and fiftie men.
34 Of the sonnes of Elam, ‖ Iesias *sonne* of Go-
‖Or, Iesaia. tholias, and with him seuentie men.
35 Of the sonnes of Saphatias, Zarias *sonne* of
‖Or, Michael. ‖ Machael, and with him seuentie men.
36 Of the sonnes of Ioab, ‖ Badias *sonne* of Ie-
‖Or, Obadiah, sonne of Iechiel. zelus, and with him two hundreth and twelue men.
37 Of the sonnes of ‖ Banid, Assalimoth *sonne*
‖Or, Baniah, Eslomith. of Iosaphias, and with him an hundreth, and three
score men.
38 Of the sonnes of Babi, Zacharias *sonne* of
Bebai, and with him twentie and eight men.
39 Of the sonnes of ‖ Astath, Iohannes *sonne* of
‖Or, Azgad, Iohanan sonne of Ecctthan. Acatan, and with him an hundreth and ten.
40 Of the sonnes of Adonicam the last: and
‖Or, Iehel. these are the names of them, Eliphalet, ‖ Ieouel and
‖Or, Semaias. ‖ Maias, and with him seuentie men: of the sonnes
‖Or, Bagoi, Vti, sonne of Istacuri. of ‖ Bagouthi *sonne* of Iscacourus, and with him
seuentie men.
41 ¶ And I gathered them together to the
*Ezra.8.15. flood called * Theras, and pitched our tentes there
three dayes, and nombred them.
42 But when I had founde there none of the
Priestes nor Leuites,
43 I sent to Eleazar, and beholde, there came
‖Or, Masima, Alnathan. ‖ Maasman, and Alnathan, and Samaian, and ‖ Iori-
‖Or, Iorib, Elnathan, Zacharie, & Mosollam bon, and Nathan, Ennatan, Zacharian, and Mosol-
lamon the chiefe, and best learned.
44 And I bade them to go to Daddeus the cap-
taine, which was in the place of the treasurie,
45 With charge to bid Daddeus and his bre-
thren, and the treasurers that were there, to send to
vs them, which shoulde offer sacrifice in the house
of our Lorde.
46 And they brought vnto vs by the mightie
hād of our Lord, learned men of ẏ sonnes of Moli,
‖Or, Seredia. *the sonne* of Leui, *the sonne* of Israel, *to wit*, ‖ Cisebe-
bran & his sonnes, & his brethren being eighteene.
47 And Asebia, and ‖ Annon, and Osaian his
‖Or, Anom, Iesaia. brethren of the sonnes of ‖ Canaineus with their
‖Or, Canaanien. sonnes, twentie persons.
48 And of the ministers of the Temple, which
Dauid gaue, and those which were rulers ouer the
worke of the Leuites, *to wit*, ministers of the Tem-
ple, two hundreth and twentie, of whome all the
names were registred.

49 ¶ And * there I proclaimed a faste for the *Ezra.8.21.
yong men before the Lorde to aske of him a good
iourney both for vs, and for them that were with
vs, for our children, and for our cattell,
50 For I was ashamed to aske the King foote-
men, or horsemen, or conduct for safegarde against
our enemies,
51 Because wee had saide to the King, that the
power of our Lorde shoulde bee with them that
sought him, to direct them in all things.
52 Wherefore wee prayed our Lord againe, ac-
cording to these things, whō we found fauourable.
53 Then I chose from among the chiefe of the
tribes, & of the Priests, twelue mē, *to wit*, ‖ Esebrias ‖Or, Serebias.
and Assanias, and with them ten of their brethren.
54 And I weighed them the siluer and the gold,
and the holy vessels of ẏ house of our Lorde, which
the King and his counsellers, and *his* princes, and all
Israel had giuen.
55 And I weighed them, sixe hundred and fifty
talents of siluer, and siluer vessels of an hundreth
talents, and an hundreth talents of golde,
56 And twentie golden basins, and twelue ves-
sels of brasse, of fine brasse shining like golde.
57 And I said to them, You are also holy to the
Lord, and the vessels are holy, and the gold, and the
siluer is a vow to the Lord of our fathers.
58 Watch & keepe *them*, til that you giue them
to the heads of the families of the Priestes and Le-
uites, and captaines of the families of Israel in Ieru-
salem in the chambers of the house of our God.
59 So the Priestes and Leuites tooke the siluer
and the golde, and the vessels, and carried them to
Ierusalem to the Temple of the Lord.
60 And we departed from the flood Thera, in
the twelfth *day* of the first moneth, and came to
Ierusalem, according to the mightie power of our
Lord with vs: and the Lorde deliuered vs from
the beginning of our iourney from all enemies. So
we came to Ierusalem.
61 And three dayes being past there, in the
fourth day the siluer that was weighed, and the
golde was deliuered in the House of our Lorde to
‖ Marmoth the Priest, the sonne of Iouri, ‖Or, Marimoth, the sonne of Iori of Vrie.
62 And with him to Eleazar the *sonne* of Phi-
nees: and there were with them, Iosabad *the sonne*
of Iesus, and ‖ Moeth *sonne* of Sabbanus, Leuites: ‖Or, Noadia, sonnes, sonne of Bannu.
all *was deliuered them* by number and weight.
63 And all the weight of them was written that
same houre.
64 Afterwards those that were come out of the
captiuitie, offered sacrifices to the Lord God of Is-
rael, *euen* twelue bulles for all Israel, rammes foure-
score and sixteene,
65 Lambes threescore and twelue, twelue goats
for saluation, all in sacrifice to the Lord.
66 And they presented the commandements of
the King to the Kings stewards, and to the gouer-
nours of Coelosyria & Phenice who honoured the
people, and the Temple of God.
67 ¶ * When these things were done, the go- *Ezra.9.1.
uernours came to me, saying, The people of Israel,
the Princes and the Priestes, and the Leuites haue
not separated *from them* the strange people of the
land,
68 Nor the pollutions of the Gentiles, *to wit*, of
the Cananites, & Chetites, & Pheresites, and Iebu-
sites, and Moabites, and Egyptians, and Idumeans.
69 For they haue dwelt with their daughters,
both they and their sonnes, and the holy seede is
mixed

mixed with the strange people of the land, and the
gouernours and rulers haue beene partakers of this
wickednesse from the beginning of the thing.
70 And assoone as I had heard these thinges, I
rent my clothes, and the holy garment, and I pul-
led the haire off mine head, and off my beard, and
sate me downe sorowfull, and very sad.
71 Then also all they that were moued with the
word of the Lord God of Israel, came to me whiles
I wept for the iniquitie, but I sate very sad till the
euening sacrifice.
72 Then I rose from the fast with my clothes
torne, and the holy garment, and bowed my knees
and stretched forth *mine* hands to the Lord,
73 And said, * O Lord, I am ashamed, and con- *Ezr.9.6.
founded before thy face.
74 For our sinnes are increased aboue our heads,
and our ignorances are lifted vp to heauen.
75 Yea, euen from the time of our fathers wee
are in great sinne vnto this day.
76 For our sinnes therefore, and our fathers we
with our brethren, with our kings and Priests haue
bene giuen vp to the kings of ỹ earth, to the sword
and to captiuitie, and for a pray with all shame vn-
to this day.
77 And now how great hath thy mercie beene,
O Lord, that *there* shoulde bee left vs a roote, and
name in the place of thine holinesse!
78 And that thou shouldest reueale to vs a light
in the house of the Lord our God, and giue vs meat
in the time of our seruitude!
79 For when we were in bondage, we were not
left of our God, but he gaue vs fauour before the
kinges of the Persians, that they shoulde giue vs
meate,
80 And that they shoulde honour the Temple
of our Lord, and raise vp Sion that is desolate, and
giue vs assurance in Iudea and Ierusalem.
81 And now, O Lord, what shall we say, hauing
these things? for we haue transgressed thy comman-
dements, which thou hast giuen by the handes of
thy seruants the Prophets, saying,
82 * Because the land, which yee goe to inhe- *Deut.7.1.
rite, is a lande polluted by the pollutions of the
strangers of the land, which haue filled it with their
filthinesse,
83 Therefore nowe yee shall not ioyne *their*
daughters ŵ your sonnes, neither giue your daugh-
ters to their sonnes,
84 Neither shall you desire to haue peace with
them for euer, that yee may bee made strong, and
eate the good things of the lande, and leaue it for
an inheritance to your children for euer.
85 Therefore all that is come to passe, was done
for our wicked works, and for our great sinnes: yet,
Lord, thou hast forborne our sinnes,
86 And hast giuen vs such a roote: *but* wee a-
gaine haue turned backe to transgresse thy Law, *and*
to mixe *vs* with the vncleannesse of the people of
the land.
87 Mightest thou not be angrie with vs to de-
stroy vs, so that thou shouldest neither leaue vs
root nor seed nor name?
88 *But*, O Lord of Israel, thou art true: for there
is a root left, *euen* vnto this day.
89 Beholde, wee are nowe before thee with our
iniquities, neither can wee indure before thee for
these things.
90 ¶ And * as Esdras prayed and confessed and *Ezra.10.1.
wept, & lay vpon the ground before the Temple, a
very great multitude was gathered vnto him out
of Ierusalem of men and women, and yoong chil-
dren: for there was great lamentation among the
multitude.
91 Then Iechonias the sonne of || Ieel of the ||Or, Iaiel.
sonnes of Israel, crying out sayd, O Esdras, we haue
sinned against the Lorde God: wee haue taken in
mariage strange women of the nations of the land.
92 And now all Israel is doutfull: therefore let
vs make an othe concerning this to the Lorde to
put away all our wiues, which are strangers, with
their children.
93 If it seeme good to thee, & to al them that o-
bey ỹ Law of ỹ Lord, rise vp *and* put it in execution.
94 For to thee doeth it appertaine, and we are
with thee to make thee strong.
95 Then Esdras arose, *and* made al the chiefe of
the families of the Priestes and Leuites of all Israel
to sweare, that they would doe thus: and they
sware.

CHAP. IX.

7 After Esdras had read the Law for the strange wiues, 10 They promise to put them away.

THen * Esdras rose from the court of the Tem- *Ezra.10.6.
ple, *and* went to the chamber of Ioanan the
sonne of Eliasib,
2 And being lodged there, he did eate no bread
nor dranke water, but mourned for the great ini-
quities of the multitude.
3 And there was a proclamation in all Iudea &
Ierusalem, to all them that were of the captiuitie,
that they should be gathered to Ierusalem,
4 And that all they which shoulde not meete
there within two or three dayes, according to the
ordinance of the Elders, which bare rule, shoulde
haue their cattell confiscate to the Temple, and be
cast out from among them of the captiuitie.
5 Then all they which were of the tribe of Iu-
da & Beniamin, came together within three dayes
into Ierusalem: this was the ninth moneth, and
twentieth *day* of the moneth.
6 And all the multitude sate in the broad place
of the temple shaking, because of the extreme
winter.
7 Then Esdras arose and said to them, Ye haue
sinned: for ye haue married strange wiues, so that
ye haue augmented the sinnes of Israel.
8 Now therefore confesse and glorifie the Lord
God of our fathers,
9 And doe his will, and separate your selues
from the peole of the lande, and from the strange
wiues.
10 Then all the multitude cryed out and sayde
with a lowd voyce, We will do so as thou hast said.
11 But because the multitude *is* great, and the
time is winter, so that we cannot stand without, and
the worke is not of one day nor of two, seeing that
many of vs haue sinned in this matter,
12 Let the chiefe men of the multitude, and all
they which haue strange wiues of our families,
tarie:
13 And let the Priests and Iudges come out of
all places at the day appointed, til they haue appea-
sed the wrath of the Lord against vs for this matter.
14 Then Ionathas Asaels *sonne*, and || Ezecias ||Or, Iahazias.
sonne of || Thecan were appoynted concerning these ||Or, Thecua.
thinges, and Mosollam and Sabbateus did helpe
them.
15 And they which were of the captiuitie, did
after all these things.

26 Eldras the Priest also chose him certeine
men, chiefe of their families, all by name: and they
sate together in the first day of the tenth moneth
to examine this matter.
27 And they made an ende of the thinges per-
teining to them that had married strange wiues in
the first day of the first moneth.
28 And there were found of the Priests, which
had married strange wiues,
19 Of the sonnes of Iesus, the *sonne* of Iosedec,
‖Or, Maaseas. and of *his* brethren, ‖ Mathelas, and Eleazar, & Io-
‖Or, Iodaliah. ribus, and ‖ Ionadan.
20 Who also gaue their handes to cast out their
wiues, and offered a ram for *their* reconciliation in
their purgation.
‖Or, Anani, and Zabiah. 21 And of the sonnes of Emmer, ‖ Ananias, and
Zabdeus, and Ganes, and Sameius, and Hiereel, and
Azarias.
‖Or, Pashur, [illegible] 22 And of the sonnes of ‖ Phaisu, Ellionas, Mas-
sias, Esmaelus, and Nathanael, and ‖ Ocidelus, and
Talsas.
23 And of the Leuites, ‖ Iorabadus, and Semis,
and Colius, who was called ‖ Calitas, and Patheus,
and Oudas, and Ionas.
24 Of the holy singers, ‖ Eliazurus, Bacchurus.
25 Of the Porters, ‖ Sallumus, and Tolbanes.
26 Of them of Israel, of the sonnes of Phorus,
‖ Hiermas, and Eddias, & Melchias, and Maelus, &
Eleazar, and Asibias, and ‖ Banaias.
27 Of the sonnes of ‖ Ela, Matthanias, Zacharias,
and ‖ Hierielas, and ‖ Hieremoth, and Aedias.
28 And of the sonnes of ‖ Zamoth, Eliadas, E-
lisimus, Othonias, Iarimoth, & ‖ Sabatus, & Sardeus.
29 Of the sonnes of ‖ Bebai, Ioannes, and Ana-
nias, and ‖ Iosabad, and Ematheas.
30 Of the sonnes of ‖ Mani, Olamus, Mamuchus,
Iedaias, Iasubus, Iasael, and Ieremoth.
31 And of the sonnes of ‖ Addi, Naathus, Moo-
sias, Laccunus, and Naidus, and Mathanias, and
‖ Seschel, and Balnuus, and Manasseas.
32 And of the sonnes of Annas, Elionas, and A-
seas, and Melchias, and Sabbeus, and Simon a Cho-
samite.
33 And of the sonnes of ‖ Asom, Altaneus, and
‖ Matthias, and Bannaias, Eliphalat, and Manasses,
and Semei.
34 And of the sonnes of ‖ Maani, Ieremias,
Momdis, Omairus, Inel, Mamai, and Paclias, and
Amos, Carabasion and Euasibus, and Mamnimata-
naius, Elisiasis, Vamus, Eliali, Samis, Selemias, Na-
thanias, and of the sonnes of Ozoras, Sesis, Esril, A-
zailus, Samatas, Sambis, Iosiphus.
35 And of the sonnes of Ethma, Nazitias, Za-
badias, Ethes, Inel, Banaias.
36 All these married strange wiues, & put them
away with their children.
37 And the Priestes and the Leuites dwelt in Ie-
rusalem, and in the countrey, the first day of the
seuenth moneth, and the children of Israel in their
owne houses.
38 ¶ *Then all the multitude assembled toge- *Nehem. 8. 1.
ther with one consent into the broade place before
the gate of the Temple toward the East,
39 And spake to Esdras the Priest, and reader,
that he should bring the Law of Moyses, which had
bene giuen by the Lord God of Israel.
40 Then brought Esdras the chiefe Priest the
lawe to all the multitude, both man and woman,
and to all the Priestes, that they might heare the
Law the first day of the seuenth moneth.
41 And he read in the first broad place of the
gate of the Temple, from morning to midday, be-
fore the men and the women, and all the multitude
hearkened to the Law.
42 So Esdras the Priest and reader of the Lawe,
stood vpon a pulpit of wood that was prepared.
43 And there stood by him ‖ Margathias, Sam- ‖Or, Matithia.
mus, Ananias, Azarias, Ourias, Ezecias, Balasamus
at his right hand,
44 And at his left hand ‖ Paldaius, & Sail, Mel- ‖Or, Pedaia.
chias, Aothasaphus, Nabarias.
45 Then Esdras tooke the booke of the Lawe
before the multitude (for hee sate honourably be-
fore them all)
46 And they all stoode vpright when hee ex-
pounded the Law, and Esdras blessed the Lord the
most high God, the most mightie God of hosts.
47 And the whole multitude cried, Amen.
48 Then Iesus and ‖ Anus, and Sarabias, and ‖Or, Bani.
Adimus, and Iacobus, Sabataias, Autanias, Ma-
ianias and Calitas, Azarias, and Ioazabdus, and
Ananias, *and* Biatas the Leuites lift vp their hands,
and fell downe on the ground, and worshipped the
Lord,
49 And taught the Law of the Lord, and stood
also earnestly vpon the reading.
50 Then said ‖ Aththarates to Esdras the chiefe ‖Or, Nehemias.
Priest and reader, and to the Leuites, that taught
the multitude in al things, This day is holy vnto the
Lord, and all haue wept in hearing of the Law.
51 Goe therefore and eate the fat meates, and
drinke the sweete drinks, and send presents to them
that haue not.
52 For this day is holy to the Lorde, and be not
sorie: for the Lord God will glorifie you.
53 So the Leuites commanded all these things
to the people, saying, This day is holy to the Lord;
be not sad.
54 Then they departed all to eate, and drinke,
and to reioyce, and to giue presents to them that
had not, and to make good cheere.
55 For they were yet filled with the wordes
wherewith they were instructed, when they were
assembled together.

II. ESDRAS.

CHAP. I.

8 The people is reprooued for their vnfaithfulnesse. 30 God will haue another people, if these will not be reformed.

*Esdr. 7. 1. THE seconde booke of the Prophet
* Esdras, the sonne of Saraias, the
sonne of Azarias, the sonne of Hel-
cias, the sonne of Sadanias, the sonne
of Sadoc, the sonne of Achitob,
2 The sonne of Achias, the sonne
of Phinees, the sonne of Heli, the sonne of Ameri-
as, the sonne of Asie, the sonne of Marimoth, the
sonne of Arua, the sonne of Ozias, the sonne of Bo-
rith, the sonne of Abisei, the sonne of Phinees, the
sonne of Eleazar,
3 The sonne of Aaron (of the tribe of Leui)
which *Esdras* was prisoner in the lande of Medes,
in the reigne of Artaxerxes king of Persia.
4 *And the word of the Lord came vnto me, saying, *Isa. 58. 1.
5 Goe,

5 God, and shewe my people their sinnes, and
their children their wickednesse, which they haue
committed against mee, that they may tell their
childrens children.
6 For the sinnes of their fathers are increased
in them, because they haue forgotten me, and haue
offred vnto strange gods.
7 Haue not I brought them out of the land
of Egypt from the house of bondage? but they
haue prouoked me vnto wrath, and despised my
counsels.
8 Pull thou off then the haire of thine head,
and cast all euill vpon them: for they haue not
bene obedient vnto my Lawe, but they are a re-
bellious people.
9 How long shall I forbeare them, vnto whom
I haue done so much good?
*Exod.14.28. 10 * Many Kings haue I destroyed for their
sakes: Pharao with his seruants and all his armie
haue I smitten downe.
11 All the nations haue I destroyed before
*Nomb.21.24. them: * I haue destroyed the East, the people of
Josh.8.12. the two countreyes Tyrus and Sydon, and haue
slaine all their enemies.
12 Speake thou therefore vnto them, saying,
Thus saith the Lord,
*Exod.14.29. 13 * I haue led you thorowe the Sea, and haue
‖Or, streete. giuen you a sure ‖way, since the beginning: *I gaue
*Exod.3.10. and 4.14. you Moyses for a guide, and Aaron for a Priest.
*Exod.13.21. 14 *I gaue you light in a pillar of fire, and great
wonders haue I done among you: yet haue ye for-
gotten me, saith the Lord.
15 Thus saith the Almightie Lord, The quailes
*Exod.16.13. * were a token vnto you: I gaue you tentes for
Psal.104.40. safegard, wherein ye murmured:
16 And yee triumphed not in my Name for the
destruction of your enemies, but ye yet murmure
still.
17 Where are the benefites, that I haue done
for you? when yee were hungry in the wildernesse,
*Nom.14.3. * did ye not crie vnto mee?
18 Saying, Why hast thou brought vs into this
wildernesse, to kill vs? It had bene better for vs to
haue serued y^e Egyptians, thē to die in the wildernes.
*Wisd.16.20. 19 I had pitie vpon your mournings, and gaue
you Manna to eate: * so ye did eate Angels foode.
*Nomb.20.11. Wisd.11.4. 20 * When yee were thirstie, did not I cleaue
the stone, and waters did flowe out to satisfie you?
from the heate I couered you with the leaues of the
trees.
21 And I gaue you fat countreis: I cast out the
Canaanites, the Pheresites, & Philistims before you:
*Isa.5.4. * what shall I doe more for you, saith the Lord?
*Exod.15.23. 22 Thus saith the Almightie Lord, * When ye
were in the wildernesse at the bitter waters, being
a thirst, and blaspheming my Name,
23 I gaue you not fire for the blasphemies, but
cast a tree into the water, and made the riuer sweete.
24 What shall I doe vnto thee, O Iacob? thou
*Exod.32.8. * Iuda wouldest not obey: I will turne me to other
nations, and vnto those will I giue my Name, that
they may keepe my Lawes.
25 Seeing ye haue forsaken me, I will also for-
sake you: when ye aske mercie of me, I will not
haue pitie vpon you.
*Isa.1.15. 26 * When yee call vpon mee, I will not heare
you: for ye haue defiled your handes with blood,
and your feete are swift to commit murther.
27 Although ye haue not forsaken me, but your
owne selues, saith the Lord.

28 Thus saith the Almightie Lord, Haue I not
prayed you, as a father his sonnes, and as a mother
her daughters, and as a nurce her yong babes,
29 That ye woulde be my people, as I am your
God, and that yee woulde bee my children, as I am
your Father?
30 * I gathered you together as a henne gathe- *Mat.23.37.
reth her chickens vnder her wings: but nowe what
shall I doe vnto you? I will cast you out from my
sight.
31 * When you bring giftes vnto mee, I will *Isa.1.13.
turne my face from you: for your solemne feast
dayes, your newe moones, and your circumcisions
haue I forsaken.
32 I sent vnto you my seruants the Prophets,
whom yee haue taken and slaine, and torne their
bodies in pieces, whose blood I will require, saith
the Lord.
33 Thus saith the Almightie Lord, Your house
shalbe desolate: I will cast you out as the winde
doth the stubble.
34 Your children shall not haue generation:
for they haue despised my commandement, and
done the thing that I hate, before me.
35 Your houses will I giue vnto a people to
come, who shall beleeue me though they haue heard
not, and they, vnto whom I neuer shewed mira-
cle, shall doe the things that I command them.
36 Though they see no Prophets, yet shall they
hate their iniquities.
37 ¶ I will declare the grace that I will doe for
the people to come, whose children reioyce in
gladnesse, and though they haue not seene me with
bodily eyes, yet in heart they beleeue the things
that I say.
38 Nowe therefore brother, behold what great
glory, and see the people that come from the East.
39 Vnto whome I will giue for leaders, Abra-
ham, Isaac, Iacob, Oseas, Amos, Micheas, Ioel, Ab-
dias, Ionas,
40 Naum, Habacuc, Sophonias, Aggeus, Za-
charias, and Malachias (which is called also the *Malac.3.1.
* messenger of the Lord.)

CHAP. II.

The Synagogue findeth fault with her owne children. 18 The Gentiles are called.

Thus saith the Lord, I brought this people out
of bondage: I gaue them also my comman-
dements by my seruants the Prophets, whom they
would not heare, but despised my counsels.
2 The mother that bare them, saith vnto them,
Goe you away, O children: for I am a widowe and
forsaken.
3 I brought you vp with gladnesse, but with
sorowe and heauinesse haue I lost you: for ye haue
sinned against the Lord your God, and done the
thing that displeaseth him.
4 But what shall I nowe doe vnto you? I am
a widowe and forsaken: goe ye, O my children, and
aske mercie of the Lord.
5 And thee, O Father, I call for a witnesse for
the mother of these children, which woulde not
keepe my couenant,
6 That thou bring them to confusion, and
their mother to a spoyle, that their kinred be not
continued.
7 Let their names bee scattered among the
heathen: let them be put out of the earth, for they
haue despised my couenant.
8 Woe vnto thee, Assur: for thou hidest the
vnrighteous

vnrighteous in thee: O wicked people, remember
*Gen.19.24. * what I did vnto Sodom and Gomorah.
9 Whose lande is mixed with cloudes of pitch
and heapes of ashes: so will I doe vnto them, that
heare me not, saith the Almightie Lord.
10 Thus saith the Lord vnto Esdras, Tell my
people, that I will giue them the kingdome of Ie-
rusalem, which I would haue giuen vnto Israel.
11 And I will get me glorie by them, and giue
them the euerlasting tabernacles, which I had pre-
pared for those.
12 They shall haue at will the tree of life, smel-
ling of oyntment: they shall neither labour nor be
wearie.
13 Goe ye, and ye shall receiue it: pray that
the time, which is long, may bee shortened: the
kingdome is already prepared for you: watch.
14 Take heauen and earth to witnesse: for I
haue abolished the euill, and created the good: for
I liue, saith the Lord.
15 Mother, embrace thy children, and bring
them vp with gladnesse: make their feete as fast as
a pillar: for I haue chosen thee, saith the Lord.
16 And those that be dead, will I raise vp from
their places, and bring them out of the graues: for
I haue knowen my Name in Israel.
17 Feare not, thou mother of the children: for
I haue chosen thee, saith the Lord.
18 I will send thee my seruants Esay and Iere-
mie to helpe thee, by whose counsell I haue sancti-
fied and prepared for thee twelue trees laden with
diuers fruites,
19 And as many fountaines, flowing with milke
and honie, and seuen mightie mountaines, where-
upon there growe roses and lilies, whereby I will fill
thy children with ioy.
20 Execute iustice for the widowe: iudge the
cause of the fatherlesse: giue to the poore: defend
the fatherlesse: cloth the naked.
21 Heale the wounded, and sicke: laugh not a
lame man to scorne: defend the creeple, and let
the blinde come into the light of my cleerenesse.
22 Keepe the olde and the yong that are within
thy walles.
*Tob.1.17,18,19. 23 * Wheresoeuer thou findest the dead, take
them and bury them, and I will giue thee the first
place in my resurrection.
24 Abide still, O my people, and rest: for thy
quietnesse shall come.
25 Nourish thy children, O thou good nurce:
stablish their feete.
26 None of the seruants that I haue giuen thee,
shall perish: for I will seeke them from among thy
number.
27 Be not weary: for when the day of trouble and
heauinesse commeth, other shall weepe & be sorow-
full, but thou shalt be mery and haue abundance.
28 The heathen shall enuie thee, and shall doe
nothing against thee, saith the Lord.
29 Mine hands shall couer thee, so that thy chil-
dren shall not see hell.
30 Be ioyful, O thou mother, with thy children:
for I will deliuer thee, saith the Lord.
31 Remember thy children that sleepe: for I
will bring them out of the sides of the earth, and
will shewe mercie vnto them: For I am mercifull,
saith the Lord almightie.
32 Embrace thy children, vntill I come and
shewe mercie vnto them: for my fountaines runne
ouer, and my grace shall not faile.

33 I Esdras receiued a charge of the Lord vpon
the mount Horeb, that I should goe vnto them of
Israel, but when I came to them, they cast me off,
and despised the commandement of the Lord.
34 And therefore I say vnto you, O yee hea-
then, that heare and vnderstand, Wayte for your
shepheard, who shall giue you euerlasting rest: for
hee is neere at hand, that shall come in the ende of
the world.
35 Be readie to the rewarde of the kingdome:
for the euerlasting light shall shine vpon you for
euermore.
36 Flee the shadowe of this worlde: receiue the
ioy of your glory: I testifie my Sauiour openly.
37 Receiue the gift that is giuen you, and bee
glad, giuing thankes vnto him, that hath called you
to the heauenly kingdome.
38 Arise, and stand vp, and beholde the number
of those that are sealed for the feast of the Lord,
39 Which are departed from the shadow of the
world, and haue receiued glorious garments of the
Lord.
40 Take thy number, O Sion, and shut vp them
that are clothed in white, which haue fulfilled the
Lawe of the Lord.
41 The number of thy children whome thou
longest for, is fulfilled: beseech the power of the
Lord, that thy people which haue bene called from
the beginning, may be sanctified.
42 * I Esdras saw vpon mount Sion a great peo- *Reu.7.9.
ple whom I coulde not number, and they all pray-
sed the Lord with songs.
43 And in the middes of them there was a yong
man hier in stature then them all, and vpon euery
one of their heads he set crownes, and was hier then
the others, which I much maruelled at.
44 So I asked the Angel, and sayde, Who are
these, my Lord?
45 Who answered, and sayde vnto me, These be
they, that haue put off the mortall clothing, and
haue put on the immortall, and haue confessed the
Name of God: now are they crowned, and receiue
the palmes.
46 Then sayde I vnto the Angel, What yong
man is it, that setteth crownes on them, and giueth
them the palmes in their handes?
47 And hee answered and sayde vnto me, It is
the Sonne of God, whome they haue confessed
in the worlde. Then began I greatly to commend
them, that had stand so strongly for the Name of
the Lord.
48 Then the Angel said vnto me, Goe thy way,
and tell my people, what, and howe great wonders
of the Lord God thou hast seene.

CHAP. III.

4 The wonderous workes, which God did for the people, are recited. 31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

IN the thirtieth yeere after the fall of the citie, as
I was at Babylon, I lay troubled vpon my bed,
and my thoughts came vp to my heart,
2 Because I saw the desolation of Sion, and the
wealth of them that dwelt at Babylon.
3 So my spirite was sore mooued, so that I
began to speake fearefull wordes to the most High,
and sayde,
4 O Lord, Lord, thou spakest at the beginning
when thou alone plantedst the earth, and gauest
commandement vnto the people,
5 * And a body vnto Adam, without soule, *Gen.2.7.
who

who was also the workemanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee,

6 And leaddest him into Paradise, which thy right hand had planted, or euer the earth || brought forth. [|| Or, went forward.]

7 Euen then thou gauest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whom came nations, tribes, people and kinreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandements. [* Gen.6.12.]

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the worlde, and destroyedst them, [* Gen.7.10.]

10 So that by the flood, that came to euery one of them, which came by death to Adam,

11 Yet thou leftest one, *euen* * Noe, with his housholde, of whom came all righteous men. [* 1.Pet.3.20.]

12 And when they that dwelt vpon the earth, began to multiplie, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, * thou diddest choose thee a man from among them, whose name was * Abraham. [* Gen.12.1. * Gen.17.5.]

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euerlasting couenant with him, promising him that thou wouldest neuer forsake his seed.

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Iacob and Esau, * and diddest choose Iacob, and cast off Esau, and so Iacob became a great multitude. [* Gen.21.2,3. * Gen.25.25,26. * Mala.1.2,3. rom.9.13.]

17 And when thou leddest his seede out of Egypt, * thou broughtest them vp to mount Sina, [* Exod.19.1. deut.4.10.]

18 And enclinedst the heauens and bowedst downe the earth, and diddest mooue the grounde, and cause the depthes to shake, and diddest astonish the world.

19 And thy glorie went thorowe foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Law vnto the seede of Iacob, and that which the generation of Israel should diligentlie obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Lawe might bring forth fruit in them.

21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him. [* Gen.3.6.]

22 Thus remained weakenesse ioyned with the Lawe in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeres were brought to an end, * till thou diddest raise thee vp a seruant called Dauid, [* 1.Sam.16.13.]

24 * Whom thou commandedst to builde a citie vnto thy Name, to call vpon thee therein with incense and sacrifice. [* 2.Sam.5.1. & 7.5,13.]

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam & all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and saw their wicked deedes without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I sawe, howe thou sufferedst them that sinne, and sparedst the wicked doers, where as thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I can not perceiue howe this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy testimonies, as Iacob?

33 And yet their reward appeareth not, & their labour hath no fruit: for I haue gone heere & there thorowout the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednesse nowe in the balance, and theirs also that dwell in the worlde, and no mention of thee shalbe founde but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy commandements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reprooueth Esdras, because he seemed to enter into the profound iudgements of God.

AND the Angel that was sent vnto mee, whose name was Vriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and saide, I am sent to shew thee three wayes, and to set foorth three similitudes before thee,

4 Whereof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shewe thee from whence the wicked heart commeth.

5 And I said, Tell on, my Lorde. Then saide he vnto me, Go thy way: weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and saide, What man is borne, that can do that, which thou requirest mee, concerning these things?

7 And he said vnto me, If I shoulde aske thee howe deepe dwellings are in the middes of the sea, or howe great springs are in the beginning of the depth, or howe great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto mee, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But nowe haue I asked thee but of fire and winde, & of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answere of them.

10 He saide moreouer vnto mee, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 Howe shoulde thy vessell then bee able to comprehend the wayes of the Highest, and nowe outwardly in the corrupt world, to vnderstand the corruption,

corruption,that is euident in my sight ?
12 Then said I vnto him, It were better that we
were not at all,then that we should liue in wicked-
nesse,and to suffer, and not to know wherefore.
13 And he answered me,and saide, * I came to a
forest in the plaine where the trees held a counsell,
14 And saide, Come, let vs goe fight against the
sea, that it may giue place to vs, and that wee may
make vs more woods.
15 Likewise the floods of the sea tooke counsell
and said, Come, let vs goe vp and fight against the
trees of the wood, that we may get an other coun-
trey for vs.
16 But the purpose of the wood was vaine : for
the fire came and consumed it.
17 Likewise also the purpose of the floods of the
sea : for the sand stood vp and stopped them.
18 If thou were iudge betweene these two,
whome wouldest thou iustifie ? or whome wouldest
thou condemne ?
19 I answered and said, Verely it is a foolish pur-
pose that they both haue deuised : for the grounde
is appoynted for the wood, & the sea hath his place
to beare his floods.
20 Then answered he me, and saide, Thou hast
giuen a right iudgement : but why iudgest thou
not thy selfe also ?
21 For like as the ground is appoynted for the
wood,and the sea for his floods,so * they that dwell
vpon earth, can vnderstande nothing, but that
which is vpon earth : and they that are in the hea-
uens, the thinges that are aboue the height of the
heauens.
22 Then answered I,and sayde, I beseeche thee,
O Lord,let vnderstanding be giuen me.
23 For I did not purpose to inquire of thine hie
thinges, but of such as wee dayly meddle withall,
namely wherefore Israel is made a reproche to the
heathen,and for what cause the people,whom thou
hast loued,is giuen ouer to wicked nations,and why
the Law of our fathers is abolished, and the written
ceremonies are come to none effect,
24 Why wee are tossed to and fro through the
worlde as the grashoppers, and our life is a verie
feare, and we are not thought woorthie to obteine
mercie.
25 But what will he doe to his Name, which is
called vpon ouer vs? Of these things haue I asked
the question.
26 Then answered hee me, and said, The more
thou searchest,the more thou shalt maruell: for the
world hasteth fast to passe away,
27 And can not comprehend the things,that are
promised to the righteous in time to come : for this
world is full of vnrighteousnesse and weakenesse.
28 But to declare thee the things whereof thou
askest,the euill is sowen,but the destruction thereof
is not yet come.
29 If the euill now that is sowen,bee not turned
vpside downe , and if the place where the euill is
sowen,passe not away, then cannot the thing come,
that is sowen with good.
30 For the corne of euill seede hath bene sowen
in the heart of Adam from the beginning, and how
much vngodlinesse hath hee brought vp vnto this
time ? and how much shall he bring forth vntill the
haruest come?
31 Ponder with thy selfe,how much fruit of wic-
kednesse the corne of euill seed bringeth forth,
32 And when the stalkes shall be cut downe,
which are without number, howe great an haruest
must be prepared.
33 Then I answered,and saide, Howe,and when
shall these things come to passe? wherefore are our
yeeres few and euill?
34 And hee answered me, saying, Haste not to
bee aboue the most High : for thou labourest in
vaine to be aboue him, though thou indeuour ne-
uer so much.
35 Did not the soules also of the righteous aske
question of these things in their chambers, saying,
Howe long shall I thus hope? and when commeth
the fruite of my barne and our wages ?
36 And vpon this Ieremiel the Archangell an-
swered, and saide, When the number of the seedes
is filled in you ; for hee hath weighed the worlde in
the balance.
37 The measure of the times is measured : the
ages are counted by number, and they shall not be
moued or shaken,till ẏ measure thereof be fulfilled.
38 Then answered I,and said, O Lord,Lord,we
are all euen full of sinne,
39 And for our sake peraduenture the haruest of
the righteous is not fulfilled, because of the sinne of
them that dwell vpon earth.
40 So he answered me, and saide, Goe, and aske
a woman with childe, when shee hath fulfilled her
nine moneths, if her wombe may keepe the birth
any longer within her.
41 Then said I,No, Lorde,she can not. And he
saide vnto me, In the graue the places of soules are
like the wombe.
42 For as she that is ẇ childe , hasteth to escape
the necessitie of the trauel, so doe these places haste
to deliuer those things ẏ are committed vnto them.
43 That which thou desirest to see,shalbe shew-
ed thee from the beginning.
44 Then answered I, and said, If I haue founde
grace in thy sight, and if it be possible, and if I bee
meete therefore,
45 Shewe me whether there bee more to come
then is past,or more things past,then are to come.
46 What is past, I knowe, but what is to come,
I know not.
47 And he said vnto me, Stand on the right side,
and I will expound thee this by example.
48 So I stoode, and beholde, a hote burning o-
uen passed before mee : and when the flame was
gone by,I looked, and beholde, the smoke had the
vpper hand.
49 After this there passed before mee a watrie
cloude, and sent downe much raine with a storme :
and when the stormie rayne was past, the droppes
came after.
50 Then said he vnto mee, Consider with thy
selfe, as the rayne is more then the droppes, and as
fire exceedeth the smoke, so the portion that is
past,hath the vpper hand. And the droppes,and the
smoke were much.
51 Then I prayed, and said, May I liue,thinkest
thou vntill that time? or what shall come to passe
in those dayes ?
52 Hee answered mee, and saide, Of the tokens
whereof thou askest me,I can tell thee a part : but I
am not sent to shewe thee of thy life : for I doe not
know it.

CHAP. V.

1 In the latter times trueth shalbe hid. 16 Vnrighteousnesse and all wickednesse shall reigne in the world. 23 Israel is reiected and God deliuereth them. 35 God doeth all thing in season.

Neuerthelesse

* Iudg.9.8. 2.chron.25,18.
* Wisd.9,16. Iohn.3.31. 1.cor.2.14.

NEuerthelesse concerning the tokens, beholde, the times shall come, that they which dwel vpon earth, shalbe taken in great nomber, and the way of trueth shalbe hidde, and the land shall be barren from faith,

2 And * iniquitie shall be increased more then thou hast seene now, or hast heard in time past.

*Matth.24.12.

3 And it shall come to passe, that one shall set in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God graunt thee to liue, thou shalt see after the thirde trumpet, that the sunne shall suddenly shine againe in the night, & the moone three times a day.

5 Blood shall droppe out of the wood, and the stone shall giue his voyce, and the people shall bee mooued.

6 And he shall rule, of whome they hope not that dwell vpon earth, and the foules shal change place.

7 And the sea of Sodom shall cast out fish, and make a noyse in the night, which many shall not know, but they shall heare the voyce thereof.

8 There shall bee a confusion in many places, and the fire shall oft breake foorth, and the wilde beastes shall change their places, and menstruous women shall beare monsters,

9 And salt waters shal be found in the sweete, and all friends shall fight one against another: then shall wit hide it selfe, and vnderstanding depart into his secret chamber.

10 It shall be sought of many, and yet not bee founde: then shall vnrighteousnes and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone throrowe thee? And it shall say, No.

12 At the same time shal men hope, but not obteine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorowe all my body, and my minde was feeble and fainted.

15 But the Angell that was come to talke with mee, helde mee, comforted me, and set me vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto mee, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forsake vs not, as the shepheard that leaueth his flocke in the hands of the cruel wolues.

19 Then saide I vnto him, Goe thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning and weeping, as Vriel the Angel had commaunded me.

21 And after seuen dayes the thoughts of mine heart were very grieuous vnto me againe.

22 And I had a desire to reason againe, and I beganne to talke with the most High againe,

23 And said, O Lord, Lorde: of euery forest of the earth, and of all trees thereof thou hast chosen thee one onely vineyarde.

24 And of all lands of the world thou hast chosen thee one pit, and of all the flowres of the grounde thou hast chosen thee one lilie.

25 And of all the depthes of the sea thou hast filled thee one riuer, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of al the cattell that are made, thou hast appointed thee one sheepe?

27 And among al the multitude of people thou hast gotten thee one people, and vnto this people whome thou louedst, thou gauest a Lawe, that is proued of all.

28 And now, O Lord, why hast thou giuen this one *people* ouer vnto many? and vpon one roote thou hast set others, and hast scattered thine onely *people* among many.

29 They treade them downe, which haue withstand thy promises, and beleeue not thy testimonies.

30 And if thou diddest so much hate thy people, they shoulde haue bene punished with thine owne handes.

31 ¶ Now when I had spoken these wordes, the Angel that came to me the night afore, was sent vnto mee,

32 And said vnto me, Heare me, and I will teach thee, and hearken that I may instruct thee further.

33 And I said, Speake on, my Lord. Then said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better, then he doeth that made them?

34 And I said, No, Lord: but of very sorow haue I spoken: for my raines paine me euery houre, while I labour to comprehend the way of the most High, and to seeke out part of his judgement.

35 And he said vnto me, Thou canst not. And I saide, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Iacob, and the griefe of the stocke of Israel.

36 And he saide vnto me, Nomber vnto me the things that are not yet come, or gather mee the drops that are scattered, or make me the withered flowers greene againe.

37 Open me the places that are closed, and bring mee foorth the windes, that are shutte vp therein: shewe me the image of a voyce, and then wil I declare thee the thing, that thou askest and labourest to knowe.

38 And I saide, O Lorde, Lorde, who can know these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things whereof thou askest me?

40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoken of, so canst thou not finde out my judgement, nor the least benefite, that I haue promised vnto my people.

41 Then I saide, Behold, O Lord, the last things are present vnto thee, and what shall they do that haue bene before mee, or we that be nowe, or they that shal come after vs?

42 And hee saide vnto me, I will compare my judgement vnto a ring: as there is no slackenesse of the last, so there is no swiftnesse of the first.

43 Then I answered, and sayde, Couldest thou not make at once those that haue bene, those that are now, & those that shall come, that thou mightest shewe thy judgement the sooner?

44 Then

44 Then answered hee mee, The creature, sayd
hee, can not preuent the Creator, neyther can the
worlde holde them at once, that shall bee created
therein.
45 And I said, As thou hast taught thy seruant,
that thou which giuest strength *to all*, hast giuen
life at once to all the worke created by thee, and
hast susteined it, so might it nowe also conteine all
men at once.
46 And he saide vnto me, Aske the wombe of a
woman, & say vnto her, Why must thou haue time
before thou bringest foorth? require her to bring
foorth tenne at once.
47 And I said, Surely she cannot, but by distance
of time.
48 Then saide hee vnto me, So haue I deuided
the nomber of the earth by times when seede is
sowen vpon it.
49 For as a yong childe begetteth not that that
belongeth to the aged, so haue I ordeined the time
which I haue created.
50 ¶ I asked again, & said, Seeing thou hast now
shewed mee the way, I will proceede to speake be-
fore thee: for our mother, whom thou hast told me
which is, draweth she neere vnto age?
51 He answered me, and said, Aske a woman that
trauaileth, and she will tell thee.
52 Say vnto her, Wherefore are not they (whom
thou hast now brought foorth) like those that were
before thee, but lesse of stature?
53 And he shall answere thee, Some were borne
in the flower of youth, others were borne in the
time of age, when the wombe failed.
54 Consider now thy selfe, how that ye are lesse
of stature, then those that were before you,
55 And so are they that come after you, lesse
then ye, as the creatures which nowe beginne to be
olde, and haue passed ouer the strength of youth.
56 Then sayde I, Lord, I beseech thee, if I haue
found fauour in thy sight, shewe thy seruant, by
whome doest thou gouerne thy workemanship?

CHAP. VI.

God hath foreseene all things in his secret counsell, and is authour thereof, and hath created them for his children. 25 The felicitie of the age to come.

AND he saide vnto mee, In the beginning when
the round word was made, and before the bor-
ders of the worlde was set, and before the windes
blew one against another:
2 Before the noise of thunders sounded, before
the bright lightning did shine foorth, before the
foundations of Paradise were layde:
3 Before the faire flowers did appeare, before
the mooueable powers were stablished, before the
innumerable armies of Angels were gathered:
4 Before the heights of the aire were lifted vp,
before the measures of the heauens were named, be-
fore the chimnies in Sion were hote:
5 Before the present yeeres were sought out,
and before the affections of them that nowe sinne,
were turned away, and they that haue layde vp the
treasure of faith, were sealed,
6 Then did I purpose these things, and they
were made by me alone, and by none other, by me
also they shall be ended, and by none other,
7 Then answered I, and saide, What shalbe the
diuision of times? or when shall be the ende of the
first, and the beginning of it that followeth?
8 And he saide vnto me, From Abraham vnto
Isaac, when Iacob and Esau were borne of him,
* Iacobs hand held fast the heele of Esau. *Gen.25.26.
9 For Esau is the end of this world, and Iacob
is the beginning of it that followeth.
10 The hande of man is betwixt the heele and
the hand. Other thing, Esdras, aske thou not.
11 ¶ I answered then, and said, O Lord, Lord, if
I haue found fauour in thy sight,
12 I beseech thee, make an ende to shewe thy
seruant thy tokens, whereof thou shewedst me part
the last night.
13 So he answered me, and saide, Stand vp vpon
thy feete, and heare a mightie sounding voyce.
14 There shall come as an earthquake, but the
place where thou standest, shall not be mooued.
15 And therefore when hee speaketh, be not a-
fraide: for of the ende shall be the word, and of the
foundation of the earth shall it be vnderstand.
16 Therefore while one speaketh of them, it
trembleth and is mooued: for it knoweth, that it
must be changed at the ende.
17 And when I had heard it, I stoode vp vpon
my feete, and hearkened, and beholde, there was a
voyce that spake, and the sound of it was like the
sound of many waters:
18 And it sayde, Beholde, the dayes come, that
I will come and inquire of them that dwell vpon
the earth,
19 And when I beginne to inquire of them,
who by their vnrighteousnesse haue hurt others,
and when the affliction of Sion shalbe fulfilled,
20 And the world, that shall vanish away, shall
be sealed, then will I shew these signes: the bookes
shalbe opened before the heauen, and they shall see
all it together.
21 And the children of a yeere olde shall speake
with their voyces: the women with child shal bring
forth vntimely children of three or foure moneths
olde, and they shall liue that are raised vp.
22 Then suddenly shall the sowen places ap-
peare as the vnsowen, and the full store houses
shall suddenly be found emptie.
23 And the trumpet shall sounde, and all they
that heare it, shall be suddenly afraide.
24 At that time shall friends fight with friends,
as with enemies, and the earth shal feare with them:
the springs of the welles shal stand stil, and in three
houres they shall not runne.
25 Whosoeuer remaineth from all these things
that I haue tolde thee, shalbe saued, and see my sal-
uation, and the ende of your world.
26 And the men that are receiued, shall see it:
they that haue not tasted death from their birth,
and the heart of the inhabitants shall be changed,
and turned to another meaning.
27 For euill shall be put out, and deceit shall be
quenched,
28 But faith shall florish: corruption shall bee
ouercome, and the trueth which hath bene so long
without fruite, shall come foorth.
29 ¶ And when he talked with me, beholde, I
looked a little vpon him before whom I stoode.
30 And these words said he vnto me, I am come
to shew thee the time of the night to come.
31 If thou wilt pray againe, and fast seuen daies
more, I will tell thee more things, and greater then
these, which I haue heard in the day.
32 For thy voyce is heard before the Highest:
surely the mighty hath seene thy righteous dealing:
hee hath seene also thy chastitie, which thou hast
kept since thy youth.

53 Therefore hath he sent me to shewe thee all
these things, and to say vnto thee, Be of good com-
fort, and feare not,
34 And haste not in the vaine consideration
of the first times, nor make haste to the latter
times.
35 And after this I wept againe and fasted seuen
dayes in like maner, that I might fulfill the three
weekes, which he had appointed me.
36 And in the eight night was mine heart vexed
within me againe, and I began to speake before the
most High.
37 For my spirit was greatly set on fire, and my
soule was in distresse,
38 And I sayd, O Lord, thou spakest expresly in
the first creation (euen the first day) and comman-
dedst * that the heauen and the earth should bee *Gen.1.1.
made, and the worke followed thy worde.
39 And then was there the spirit, and the dark-
nes was on euery side with silence: there was no
mans voyce as yet created of thee,
40 Then commaundedst thou a bright light to
come forth out of thy treasures, that it might giue
light to thy worke.
41 Vpon the second day thou createdst the hea-
uenly ayre, and commaundedst it, that, going be-
tweene, it should make a diuision betweene the wa-
ters, that the one part might remaine aboue, and
the other beneath.
42 Vpon the thirde day thou commaundedst,
that the waters should be gathered together in the
seuenth part of the earth: sixe partes diddest thou
drie, and kept them to the intent that of these there
should be that should serue thee, beeing sowen of
God and tilled.
43 Assoone as thy worde went forth, the worke
was incontinently made.
44 For immediatly great and innumerable fruit
did spring vp, and many diuers pleasures for the
taste, and flowers of vnchangeable colour, and o-
dours of a most wonderfull smell, and these things
were created the third day.
45 * Vpon the fourth day thou createdst the *Gen.1.14.
light of the sunne, and of the moone, and the order
of the starres,
46 And gauest them a charge, to doe * seruice *Gen.1.14.and 15.deut.4.19.
euen vnto man that was for to be made.
47 And vpon the fift day thou saydest vnto the
seuenth part * where the waters were gathered, that *Gen.1.20.
it shoulde bring forth beastes, & foules and fishes:
and it was so.
48 For the dum waters, & without life brought
forth liuing things at the commaundement of
God, that the nations might prayse thy wonderous
workes.
49 Then didst thou prepare two liuing things:
the one thou calledst * Behemoth, and the other *Or, Enoch.
thou calledst Leuiathan,
50 And diddest separate the one from the other:
for the seuenth part, where the water was gathered,
could not holde them.
51 Vnto Behemoth thou gauest one part, which
was dried vp the third day, that he should dwell in
the same part, wherein are a thousand hilles.
52 But vnto Leuiathan thou gauest the seuenth
part, that is wet, and hast prepared him to deuoure
what thou wilt and when thou wilt.
53 Vpon the sixt day thou gauest commaunde-
ment vnto the earth, that before thee it shoulde
bring forth beastes, cattell and creeping things,

54 And besides this [illegible]
lorde ouer all the workes, [illegible]
of him come wee all, and the [illegible]
thou hast chosen.
55 All this haue I spoken before thee, O Lord,
because thou hast created the world for our sakes.
56 As for the other people, which also come of
Adam, thou hast declared them that they are no-
thing before thee, but be like vnto spittle, and hast
compared their riches vnto a drop that falleth from
a vessell.
57 And nowe, O Lorde, beholde, these heathen
which haue bene reputed as nothing, haue begun to
be lords ouer vs, and to deuoure vs.
58 And we thy people (whom thou hast called
the first borne, the onely begotten, and thy feruent
louer) are giuen into their hands.
59 If the world then bee created for our sakes,
why haue we not the inheritance [illegible]
sion? or how long shall we suffer these things?

CHAP. VII.

5 *Without tribulation none can come to* [illegible]
perisheth all in time. 28 *The comming* [illegible]
32 *The resurrection and last iudgement,* [illegible]
all corruption shall cease. 48 *All fell in Adam* [illegible]
true life. 62 *The mercies and goodnes of God.*

AND when I had made an ende of [illegible]
there was sent vnto mee an Angel, [illegible]
bene sent downe to me the nights afore. [illegible]
2 And he sayd vnto me, Vp, [illegible]
the wordes that I am come to tell thee. [illegible]
3 And I sayd, Speake on, my God. Then sayd
he vnto mee, The sea is set in a wide place, that it
might be deepe and great,
4 But presuppose that the entrance thereof
were narrow, and like the riuers,
5 Who could go into the sea to looke vpon it,
and to rule it? if he went not thorowe the narrowe,
howe could he come into the broad?
6 There is also another thing: a citie is builded
and set vpon a broad fielde, and is full of all good
things:
7 The entrance thereof is narrowe and in a
dangerous place to fall, that there is fire at the right
hand, and a deepe water at the left,
8 And there is but one path betwixt them, euen
betweene the fire and the water, so that there could
but one man go there,
9 If this citie were giuen vnto a man for an in-
heritance, if he neuer went thorowe the perill be-
fore it, how could he receiue his inheritance?
10 And I sayd, It is so, Lord. Then sayd he, So is
the portion of Israel.
11 Surely for their sakes haue I made the world:
& when Adam transgressed my statutes, then came
this thing to passe.
12 Then were the entrances of the world made
narrowe, full of sorowe and trauaile: they are but
fewe, and euill, and full of perils, and very painefull.
13 For the entrances of the fore worlde were
wide and sure, and brought immortall fruite.
14 If then they that are liuing, labour not to en-
ter by these straight and brittle things, they can not
attaine to those things that are hid.
15 Why then disquietest thou thy selfe, seeing
thou art corruptible? and why art thou moued, see-
ing thou art mortall?
16 And why hast thou not considered in thy
minde the things to come, rather then them that
are present?

*Deut.8.1.

17 Then sayd I, O Lord, Lord, *seeing thou hast ordeyned in thy Lawe, that the righteous should inherite these things, and that the vngodly should perish:
18 Yet should the righteous suffer straitnes in hope for large things: yet they that haue liued vngodly and suffered straitnes, shall not see the large things.
19 Then he sayde vnto me, There is no iudge aboue him then God, and there is none more wise then the most High.
20 For many perish in this life, because they despise the Lawe of God that is appointed.
21 For God hath diligently admonished such as should come, as they came, what they should doe to liue, and what they should obserue, to auoyde punishment.
22 Neuerthelesse, they were not obedient vnto him, but spake against him, and imagined vaine things,
23 And deceiued them selues by their wicked deedes, and denyed the power of the most High, and regarded not his wayes.
24 But they despised his Law, & refused his promises: they haue vnfaithfully broken his ordinances, and haue not perfourmed his workes.
25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.
26 Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, & she shall come forth, and be seene that nowe is vnder the earth.
27 And whosoeuer shall escape these euils, hee shall see my wonders.
28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundreth yeeres.
29 After these same yeres, shall my sonne Christ die, and all men that haue life.
30 And the worlde shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.
31 But after seuen dayes, the worlde that is yet a sleepe, shall be raised vp: and that shall die that is corrupt.
32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.
33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffering shall haue an ende.
34 Iustice onely shall continue: the trueth shal remaine, and faith shalbe strong.
35 The worke shal follow, & the reward shalbe shewed: the good deedes shalbe of force, and vnrighteousnes shall beare no more rule.
*Gene.18.23. 36 Then sayd I, *Abraham prayed first for the
*Exod.32.3. Sodomites, and *Moyses for the fathers that sinned in the wildernes,
37 And they that came after him, for Israel in the time of Achaz, and Samuel,
*2.Sam.24.17. 38 And *Dauid for the destruction, *and Salo-
*2.Chro.6.14. mon for them that came into the Sanctuarie,
*1.King.17.21. and 18.42.45. 39 *And Elias for those that receiued raine, and for the dead that he might liue,
*2.King.19.15. 40 *And Ezechias for the people in the time of Sennacherib, and diuers others for many.
41 Euen so now, seeing vice is increased, & wickednes aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect followe also nowe?
42 Then he answered me, and said, This presente life is not the ende: oft times honour is reteined in it: therefore haue they prayed for the weake.
43 But the day of iudgement shall bee the ende of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.
44 Intemperancie shall passe away: infidelitie shall be cut off: righteousnes shall growe vp, and the veritie shall spring vp.
45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.
46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee shoulde not haue sinned.
47 For what profite is it for man in this present life to be in heauinesse, and after death to feare punishment?
48 O Adam, what hast thou done? *for in *Rom.5.12.
that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.
49 For what profite is it vnto vs, if there bee promised an immortall life, when we do the works that bring death?
50 And that an euerlasting hope should be promised vs, seeing that we be tied our selues to deadly vanitie?
51 And that there shoulde be appointed vs dwellings of health and safetie, if wee haue liued wickedly?
52 And that the glory of the most High should be kept to defend them which haue led a patient life, if we haue walked in the wicked wayes?
53 And that an eternal Paradise should be shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we wil not enter into it?
54 (For wee haue bene conuersant in vnpleasant places)
55 And that the faces of them, which haue absteined, should shine more then starres, if our faces be blacker then darknes?
56 For while we liued, wee did not remember when wee did vnrighteously, that we should suffer after death.
57 Then answered he me, and sayd, This is the maner of the battell, which man, that is borne in the earth, shal fight,
58 That if he be ouercome, he shoulde suffer as thou hast sayd: but if he get the victorie, he should receiue the thing that I sayd.
59 For this is the life, whereof Moyses spake vnto the people, while he liued, saying, *Chuse thee *Deut.30.19.
life that thou mayest liue.
60 Neuertheles, they beleeued him not, neither the Prophets after him, nor me also which haue sayd vnto them,
61 That heauinesse, shoulde not so be to their destruction, as ioy should come vnto them, to whome saluation is perswaded.
62 I answered then, and sayd, I know Lord, that the most High is called mercifull, in that hee hath mercie vpon them, which are not yet come to that world,
63 And that he hath pitie on those that walke in his Lawe,

64 And

*Rom.2.4. 64 And that *he is patient: for he long suffereth
those that haue sinned as his creatures,
65 And that he is liberal: for he wil giue as much
as needeth,
66 And that he is of great mercies: for he ouer-
commeth in mercie those that are present, and that
are past, and them which are to come.
67 For if he were not aboundant in his mercies,
the worlde coulde not continue, nor they that haue
the possession thereof.
68 He pardoneth also: for if he gaue not of his
goodnesse, that they which haue done euil, might be
relieued from their wickednesse, the tenne thousand
part of men should not remaine aliue.
69 And if he, being iudge, forgaue not those that
be healed with his word, and tooke away the mul-
titude of sinnes,
70 There should peraduenture be very fewe left
in an innumerable multitude.

CHAP. VIII.

*1 The number of the godly is small. 6 The workes of God are ex-
cellent. 20 Esdras prayer for him and for his people. 39 The pro-
mes of saluation to the iust. 55 The destruction of the vniust.*

AND hee answered me, saying, The most High
made this world for many, but the worlde to
come for fewe.
2 I will tel thee a similitude, O Esdras. As when
thou askest the earth, it shall say vnto thee, that it
giueth much earthly matter to make pottes, but li-
tle dust that golde commeth of, so is it with the
worke of this world.
*Matth.20.16. 3 *There be many created, but fewe shall bee
saued.
4 Then answered I, and sayd, Then swallow vp
the wit, O my soule, and deuoure vnderstanding.
5 For thou hast promised to heare, & thou wilt
prophecie: for thou hast no longer space, but the
life giuen thee.
6 O Lord, if thou suffer not thy seruant, that we
may intreate thee, that thou maiest giue seede vnto
our heart, and prepare our vnderstanding, that there
may come fruite of it, whereby euery one which is
corrupt, may liue, who can set himselfe for man?
7 For thou art alone, and we all are one worke-
manship of thine handes, as thou hast said.
8 For when the body is fashioned nowe in the
wombe, and thou hast giuen it members, the crea-
ture is preserued by fire and water, and the worke,
created by thee, doth suffer nine monethes the crea-
ture, which is fashioned in it.
9 But the thing that conteineth, and that which
is conteined, shal both be preserued, and when time
is come, the wombe, being preserued, deliuereth the
things that grewe in it.
10 For thou hast commanded the members, euen
the breastes, to giue milke vnto the fruite appointed
to the breasts,
11 That the thing, which is created, may be nou-
rished for a time, till thou disposest it to thy mercie.
12 Thou bringest it vp with thy righteousnesse,
nourturest it in thy lawe, and reformest it with thy
iudgement.
13 Thou slayest it as thy creature, and giuest it
life as thy worke.
14 Seeing then that thou destroyest him, which
with so great labours is fashioned, it is an easie thing
to appoint by thy commaundement, that the thing
also which is made, might be preserued.
15 Now therefore, O Lord, I wil speake (as tou-
ching men in general thou shalt rather prouide) but
concerning thy people, for [illegible]
16 And for thine inheritance [illegible]
mourne: for Israel, for whome I [illegible] and for
Iacob, for whose sake I am grieued.
17 For them will I pray before thee, as well for
my selfe, as for them: for I see our [illegible]
in the lande.
18 ¶ But I haue heard the sudden comming of
the iudge, which is to come.
19 Therefore heare my voyce, & vnderstand my
wordes, which I wil speake before thee. The begin-
ning of the words of Esdras, before he was taken vp.
20 O Lord, that [illegible]
from about that which is aboue, and in the ayre,
21 Whose throne is [illegible] and his glory
incomprehensible, before whome the hostes of the
Angels stand with trembling,
22 Whose keeping is turned in [illegible]
whose word is true, & sayings stedfast, [illegible]
mandement is strong, and gouernment [illegible]
23 Whose looke drieth vp the [illegible]
maketh the mountaines to melt [illegible]
beareth witnesse:
24 Heare the prayer of thy [illegible]
into thine eares the petition of thy [illegible]
25 For while I liue, I will speake, [illegible]
haue vnderstanding, I will answere.
26 Looke not vpon the sinnes of thy [illegible]
ther then thy faithfull seruants [illegible]
27 Haue not respect vnto the [illegible]
men, rather then to them that haue [illegible]
in afflictions.
28 Thinke not vpon those that haue walked fai-
nedly before thee, but remember [illegible]
rence thy will.
29 Let it not be thy will to destroy them, which
haue liued like beastes, but looke vpon them that
haue clearely taught thy Law.
30 Take not displeasure with them, which ap-
peare worse then beastes, but loue them that alway
put their trust in thy righteousnesse and glory.
31 For wee and our fathers haue all the same
sickenesse: but because of vs that are sinners, thou
shalt be called mercifull.
32 If therefore thou wilt haue mercy vpon vs,
thou shalt be called mercifull towardes vs which
haue no works of righteousnesse.
33 For the righteous, which haue layd vp many
good workes, let them receiue the rewarde of their
owne deeds.
34 But what is man, that thou shouldest take
displeasure at him? or what is this mortall genera-
tion, that thou shouldest be so grieued towardes it?
35 *For verely there is no man among them *1.King.8.46.
that be borne, but he hath done wickedly, nor any 2.chron.6.36.
that doth confesse thee, which hath not done amis.
36 For in this, O Lord, thy righteousnes and thy
goodnes shall be praised, if thou be mercifull vnto
them, which haue not ẏ substance of good workes.
37 ¶ Then answered he me, & said, Some things
hast thou spoken aright, and according vnto thy
words it shall be.
38 For I will not verely consider the works of
them, before the death, before the iudgement, be-
fore destruction:
39 But *I will reioyce in the wayes of the righ- *Gen.4.4.
teous, and I will remember the pilgrimage, the sal-
uation and the reward that they shall haue.
40 Like as I haue spoken nowe, so shall it come
to passe.

41 But as the husbandman soweth much seede vpon the grounde, and planteth many trees, and yet alway the thing that is sowen, commeth not vp in time, neither yet doth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then and sayde, If I haue founde grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man, which is created with thine handes, and thou art called his paterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Be not wroth with vs, O Lord, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, and saide, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off that thou shouldest loue my creature aboue mee: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the most High,

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthie to glorifie thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnesse is made ready: the citie is builded, and rest is prepared, perfect goodnesse and absolute wisedome.

53 The roote of euill is sealed vp from you: the weakenesse and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorowes are vanished away, and in the ende is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most High: they contemned his lawe and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 * Saying in their heart, that there was no God, though they knew that they should die. *Psalme 14.1. and 53.1.

59 For as ẏ thing that I haue spoken of, is made readie for you: so is thirst and paine prepared for them: for God would not that man should perish:

60 But they, after that they were created, haue defiled ẏ Name of him that made them, & are vnthankefull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These thinges haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and said,

63 Beholde now, O Lord: thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an ende. 10 Torments for the wicked after this life. 15 The multitude of the wicked is more then of the good. 29 The Iewes ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

He answered mee then, and saide, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstande that it is the time wherein the most High will beginne to visite the worlde which he made.

3 Therefore when there shalbe seene an *earthquake in the world, and an vprore of the people, *Math. 24.7.

4 Then shalt thou vnderstande that the most High spake of those thinges from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the worlde, hath a beginning and an ende, and the ende is manifest,

6 So the times also of ẏ most High haue plaine beginnings in wonders and signes, & ende in effectes and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beleeued,

8 Shalbe preserued from the said perils and shall see my saluation in my land, & within my borders: for I haue kept me holy from the world.

9 Then shall they haue pitie of themselues, which now haue abused my wayes: and they that haue cast them out despitefully, shal dwel in paines,

10 For such as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my lawe, while they were yet in libertie, and when they had yet leisure of amendment, & would not vnderstand but despised it,

12 They must be taught it after death by paine.

13 And therefore be thou no more carefull, to knowe how the vngodly shall be punished, but inquire howe the righteous shall be saued, and whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore saide that which I say nowe and will speake it heereafter, that there bee many moe of them which perish, then of them that shall bee *saued, *Chap. 8. 3. matt. 20. 16.

16 As the flood is greater then a drop.

19 And he answered me, saying, As the field is, so is also the seed: as the flowers be, so are the colours also: such as the workman is, such is the worke: and as the husbandman is, so is his husbandrie: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwel in that now liue, no man spake against me.

19 For then euery one obeyed, but now the maners of them that are created in this world, that is made, are corrupted by a perpetuall seede, and by a Law, whereout they cannot rid themselues.

20 So I considered the world, and beholde there was perill, because of the deuises, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuerthelesse, if thou wilt ceasse seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire fielde, where no house is builded, and shalt eate onely of the floures of the

of the fielde, and eate no flesh, nor drinke wine, but
the flowers onely,
25 And pray vnto the most High continually)
then will I come, and talke with thee.
26 So I went my way, as he had commaunded
me into the field, which is called Ardath, & there I
sate among the flowers, & did eate of the herbes of
the fielde, and the meate of the same satisfied me.
27 And after seuen dayes, as I sate vpon the
grasse, & mine heart was vexed within me, as afore,
28 I opened my mouth, and began to talke be-
fore the most High, and to say,
29 O Lord, when thou wouldest shewe thy selfe
*Exod.19.9. and 24.3 deut.4.12. vnto vs, *thou declaredst thy selfe vnto our fathers
in ẏ wildernes, in a place where no man dwelleth,
in a barren place, when they came out of Egypt,
30 And expresly spakest vnto them, saying,
Heare me, O Israel, and marke my wordes, thou
seede of Iacob.
31 For beholde, I sowe my Lawe in you, that it
may bring forth fruite in you, and that yee may be
honoured by it for euer.
32 But our fathers which receiued the Lawe,
kept it not, neither obserued thine ordinances, nei-
ther did the fruit of the Law appeare, neither could
it, for it was thine.
*Exod.32.28. 33 *For they that receiued it, perished because
they kept not the thing that was sowen in them.
34 And lo, it is a custome when the ground re-
ceiueth seede, or the sea a ship, or a vessell meate
and drinke, if that perish wherein a thing is sowen,
or wherein any thing is put,
35 Likewise the thing that is sowen, or is put
therein, & the things that are receiued, must perish:
so the things that are receiued, do not remaine with
vs: but in vs it commeth not so to passe.
36 For wee that haue receiued the Lawe, perish
in sinne, and our heart also which receiued it.
37 But the Law perisheth not, but remaineth in
his force.
38 ¶ And when I spake these things in mine
*Chap.10.44. heart, I looked about me, & vpon the right side *I
sawe a woman, which mourned sore, and lamented
with a loude voyce, and was grieued in heart, and
rent her clothes, and she had ashes vpon her head.
39 Then I left my thoughtes, wherein I was oc-
cupied, and turned me vnto her,
40 And said vnto her, Wherefore weepest thou?
why art thou so sory in minde?
41 And she sayd vnto me, Sir, let me alone, that
I may bewayle my selfe, and increase sorow: for I
am sore vexed in my minde, & brought very lowe.
42 Then I sayde vnto her, What ayleth thee?
tell me.
43 And shee sayde vnto me, I thy seruant haue
bene barren, and haue had no childe, hauing an hus-
band thirtie yeeres.
44 And euery houre, and euery day these thirtie
yeeres I pray to the most High day and night.
45 And after thirtie yeeres God heard me thine
handmayd, and looked vpon my miserie, conside-
red my trouble, & gaue me a sonne, and I was glad
of him: so was mine husband also & all they of my
countrey, & we gaue great honor vnto ẏ Almighty.
46 And I nourished him with great trauell.
47 So when hee grewe vp, and came to take a
wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BVt when my sonne went into his chamber, hee
fell downe, and dyed.
2 Then wee all ouerthrewe the lights, and all
my neighbours rose vp to comfort me; so I rested
vntill the second day at night.
3 And when they had all left off to comfort
me, that I should be quiet, then I rose vp by night,
and fled, and am come into this fielde as thou seest,
4 And am not purposed to returne into ẏ citie,
but to remaine here, & neither to eate nor drinke,
but continually to mourne and fast, vntill I die.
5 Then left I my purpose wherein I was, and
spake to her angerly, and sayd,
6 Thou foolish woman aboue all other, seest
thou not our heauines, & what commeth vnto vs?
7 For Sion our mother is all wofull and is sore
afflicted, and mourneth extremely.
8 Seeing we be all nowe in heauines, and make
our mone (for we be all sorowfull) art thou sory for
one sonne?
9 Demaund the earth, and shee shall tell thee
that it is shee which ought to mourne for the fall of
so many that growe vpon her.
10 For from the beginning all men are borne of
her, and other shall come, and beside, they walke
almost all into destruction, and the multitude of
them shal be destroyed.
11 Who should then rather mourne, shee that
hath lost so great a multitude, or thou which art
sorie but for one?
12 But if thou wouldest say vnto me, My mour-
ning is not like the mourning of the earth (for I
haue lost the fruite of my wombe, which I brought
forth with heauines, and bare with sorowes,
13 But the earth is according to the maner of
the earth, and present multitude returneth into her
as it came)
14 Then say I vnto thee, As thou hast borne
with trauell, so the earth also from the beginning
giueth her fruite vnto man, euen to him that labou-
red her.
15 Nowe therefore withholde thy sorowe in
thy selfe, and beare constantly that which com-
meth vnto thee.
16 For if thou allowest Gods purpose, and re-
ceiuest his counsell in time, thou shalt be commen-
ded therein.
17 Go thy way then into ẏ citie to thine husbād.
18 ¶ Then she sayd vnto me, I wil not, I wil not
goe into the citie, but here wil I die.
19 So I cōtinued to speake more ẇ her, and said,
20 Doe not so, but be counselled: for how ma-
ny falles hath Sion? Be of good comfort because of
the sorowe of Ierusalem.
21 For thou seest that our Sanctuarie is layde
waste: our altar is broken downe: our Temple is
destroyed:
22 Our psalterion fainteth, and the song ceaseth,
and our mirth is vanished away, & the light of our
candlesticke is quenched, and the Arke of our co-
uenant is taken away, and our holy things are defi-
led, and the Name that is called vpon ouer vs, is al-
most dishonoured, and our children are put to
shame, and our Priests are burnt, and our Leuites
are caried into captiuitie, and our virgins are defi-
led, and our wiues rauished, and our righteous men
spoyled, and our children destroyed, and our yong
men are brought in bondage, and our strong men
are become weake,
23 And, which is ẏ greatest of all, Sion the seale

hath

hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauines, and put away the multitude of sorowes, that the Almightie may bee mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her and mused what it might be.

26 And behold, immediatly she cast out a great voyce, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and beholde, the woman appeared vnto me no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraide, and cryed with a loude voyce, and sayd,

28 Where is Vriel the Angel * which came to me at the first? for hee hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

*Chap.4.1.

29 And as I was speaking these wordes, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and hee tooke me by the right hand & comforted me, and set me vpon my feete, and sayd vnto me,

31 What ayleth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sory?

32 And I sayde, Because thou hast forsaken me, and I haue done *according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

*Chap.5.20.

33 Then sayd he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then sayd I, Speake vnto me, my Lord, and forsake me not, least I die through rashnes.

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doeth my minde, being hautie, erre?

37 Now therefore I beseech thee that thou wilt shewe thy seruant of this wonder.

38 Then he answered me, and sayd, Heare me, and I wil informe thee, & tell thee wherefore thou art afrayd: for the most High hath reueiled many secret things vnto thee,

39 He hath seene thy good purpose, that thou art sory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while agoe.

41 Thou sawest a woman mourning, and thou beganest to comfort her:

42 But nowe seest thou the likenes of the woman no more, but there appeared vnto thee a citie builded.

43 And where as shee tolde thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, she is Sion: and where as she tolde thee (euen she which thou seest nowe as a citie builded)

45 And as touching that she sayde vnto thee, that she was barren thirtie yeeres, this was concerning that, there was euen thirtie yeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built the citie, and offered offerings: than bare the barren a sonne.

47 And where as she tolde thee, that shee nourished him with labour, that was the inhabiting of Ierusalem.

48 But where as she tolde thee that her sonne, as his chance was, dyed when shee came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganest to comfort her; of these things which haue chanced these are to be opened vnto thee.

50 For now the most High seeth, that thou art sory in thy minde, and because thou sufferest with all thine heart for her, hee shewed thee the clearnes of her glory, and the fairenes of her beautie.

51 And therefore I bade thee remaine in the fielde where no house was built.

52 For I knewe that the most High would shew these things vnto thee.

53 Therfore I commanded thee to goe into the fielde, where no foundation nor building is.

54 For the works of mans building can not stand in that place where the citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afrayd, but goe in, and see the beautie and greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehende.

57 For thou art blessed aboue many, and art called with the most High among the fewe.

58 But to morowe at night thou shalt remaine here,

59 And the most High shall shewe thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another as hee had commaunded me.

CHAP. XI.

1 The vision of an egle comming foorth of the sea, and of her feathers. 37 Of a lyon comming out of the forest.

THen sawe I a dreame, and beholde, there came vp from the sea an egle, which had twelue feathered wings and three heads.

2 And I saw and beholde, shee spred her wings ouer all the earth, and all the windes of the ayre blewe on her, and gathered them selues.

3 And I beheld, and out of her feathers grewe out other contrarie feathers, and they became litle feathers and small.

4 But her heads remained still, and the head in the middes was greater then the other heads, yet rested it with them.

5 Moreouer, I sawe that the egle flewe with his feathers and reigned vpon earth, and ouer them that dwelt therein.

6 And I saw that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I sawe also that the egle stoode vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuertheles, I sawe that the voyce went not out of her heads, but from the middes of her body.

11 Then I numbred her contrary feathers, and beholde, there were eight of them.

12 And I looked, and beholde vpon the right
side there arose one feather, and reigned ouer all
the earth.
13 And when it had reigned, the end of it came,
and the place thereof appeared no more. So the
next stood vp, and reigned: it continued a long time.
14 And when it had reigned, the end of it came
also, and as the first, so it appeared no more.
15 Then there came a voyce vnto it, and sayde,
16 Heare thou that hast kept the earth so long:
this I say vnto thee, before thou beginnest to ap-
peare no more,
17 There shall none after thee attaine vnto thy
time, neither to the halfe thereof.
18 Then arose the third and reigned as the other
afore, and it appeared no more also.
19 So came it to all the others one after ano-
ther, so that euery one reigned, and then appeared
no more.
20 Then I looked, and beholde in processe of
time the feathers that folowed, stood vp on the right
side, that they may rule also, and some of them
ruled, but within a while they appeared no more.
21 For some of them were set vp, but ruled not.
22 After this I looked, and beholde, the twelue
feathers appeared no more, nor the two wings.
23 And there was no more vpon the egles body,
but the two heads that rested, and sixe wings.
24 Then sawe I also that two wings deuided
themselues from the sixe, and remained vnder the
head, that was vpon the right side: for the foure
continued in their place.
25 So I looked, and beholde, the vnderwings
thought to set vp themselues, and to haue the rule.
26 Then was there one set vp, but shortly it ap-
peared no more.
27 And the second were sooner gone then ẏ first.
28 Then I beheld, and loe, the two that remai-
ned, thought also in themselues to reigne.
29 And when they so thought, beholde, there
awaked one of the heads that were at rest, which was
in the middes: for that was greater then the two.
30 And then I sawe, that the two heads were
ioyned therewith.
31 And behold, the head was turned with them,
that were with it, and did eate vp the two vnder-
wings that would haue reigned.
32 But this head put the whole earth in feare and
bare rule in it, ouer all those that dwelt vpon earth
with much labour, and it had the gouernance of the
world, more then all the wings that had bene.
33 After this I looked, and behold, the head that
was in the middes suddenly appeared no more, as
did the wings.
34 But the two heads remained, which also ruled
likewise vpon earth, and ouer those ẏ dwelt therein.
35 And I beheld, and lo the head vpon the right
side deuoured it that was vpon the left side.
36 ¶Then I heard a voyce which said vnto me,
Looke before thee, and consider the thing that
thou seest.
37 So I sawe, and beholde as it were a lyon that
roareth, running hastily out of the wood: and I saw
that he sent out a mans voyce vnto the egle, and
spake, and said,
38 Heare thou, I will talke with thee, and the
most High shall say vnto thee,
39 Art not thou that that of the foure beastes
remainest, whom I made to reigne in my worlde,
that by them the ende of times might come,
40 And the fourth is come, and hath ouercome
all the beastes that were past, and hath power ouer
the world with great fearefulnesse, and ouer ẏ whole
compasse of ẏ earth w̄ most wicked oppression, and
that dwelleth so longtime in al ẏ world with deceit?
41 For thou hast not iudged ẏ earth with trueth.
42 Seeing thou hast troubled the meeke, thou
hast hurt the peaceable, and thou hast loued lyars,
and destroyed the dwellings of them that brought
foorth fruite, and hast cast down the walles of such
as did thee no harme,
43 Therefore is thy wrongfull dealing come vp
vnto the most High, and thy pride vnto ẏ Mightie.
44 The most High also hath looked vpon the
proude times, and behold, they are ended, and their
abominations are fulfilled.
45 Therefore appeare no more, thou egle, nor
thine horrible wings, nor thy wicked feathers, nor
thy malicious heads, and thy wicked clawes, nor all
thy vaine bodie,
46 That all the earth may be refreshed, & come
againe as one deliuered from thy violence, and that
she may hope for the judgement and mercie of him
that made her.

CHAP. XII.

The declaration of the former vision.

AND when the lyon spake these words to the
egle, I sawe,
2 And beholde, the head that had the vpper
hand, appeared no more, neither did the foure wings
appeare any more, that came to it, and set vp them-
selues to reigne, whose kingdome was small and full
of vproares.
3 And I sawe, and beholde, they appeared no
more, and the whole body of the egle was burnt, so
that the earth was in great feare. Then I awaked out
of the trouble and trance of my minde, and from
the great feare, and sayd vnto my spirit,
4 Lo, this hast thou done vnto me in that thou
searchest out the wayes of the most High.
5 Lo, yet am I wearie in my minde, and very
weake in my spirit, and litle strength is there in me,
for the great feare that I receiued this night.
6 Therefore now I will beseech the most High
that he will comfort me vnto the end.
7 And I sayd, O Lorde, Lorde, if I haue founde
grace before thy sight, and if I am iustified with thee
before many other, & if my praier in deede become
vp before thy face,
8 Comfort me, and shewe mee thy seruant the
interpretation and difference of this horrible sight,
that thou mayest perfectly comfort my soule,
9 Seeing thou hast iudged me worthie to shew
me the last times.
10 ¶Then he said vnto me, This is the interpre-
tation of this vision,
11 The egle, whome thou sawest come vp from
the sea, is the * kingdome which was seene in the vi- *Dan. 7. 7.
sion of thy brother Daniel.
12 But it was not expounded vnto him: there-
fore nowe I declare vnto thee.
13 Beholde, the dayes come, that there shall rise
vp a kingdome vpon the earth, and it shall be feared
aboue all kingdomes that were before it.
14 In it shall twelue Kings reigne one after ano-
ther,
15 Whereof the second shal beginne to reigne,
and shall haue more time then the twelue.
16 And this do the twelue wings signifie which
thou sawest.

17 As for the voyce that thou heardest speake,
and that thou sawest not goe out from the heads,
but from the middes of the bodie thereof, this is
the interpretation,
18 That after the time of that kingdome there
shall arise great strife, and it shall be in danger to
fall, but it shall not then fall, but shall bee restored
againe to his beginning.
19 Concerning the eight vnderwings, which
thou sawest hang vnto her wings, this is the inter-
pretation,
20 In him shall arise eight Kings, whose time
shall be but small, and their yeeres swift, and two of
them shall perish.
21 But when the mid time commeth, there
shalbe foure kept a time, whiles his time beginneth
to come, that it may be ended, but two shalbe kept
vnto the end.
22 And where as thou sawest three heads re-
sting, this is the interpretation,
23 In his last dayes shall the most High raise vp
three kingdomes, and shall call againe many things
into them, and they shall haue the dominion of the
earth,
24 And of those that dwell therein, with much
griefe aboue all those that were before them: there-
fore are they called the heads of the egle.
25 For they shall accomplish his wickednesse,
and shall finish his last end.
26 And whereas thou sawest that the great head
appeared no more, it signifieth that one of them
shall die vpon his bed, and yet with paine.
27 For the two that remained, the sworde shall
deuoure them.
28 For ỹ sword of the one shal deuoure ỹ other:
but at the last he shall fall by the sword himselfe.
29 And whereas thou sawest two vnderwings,
that went off towarde the head, which was on the
right side, this is the interpretation,
30 These are they whom the most High hath
preserued for their end, whose kingdome is litle, and
full of trouble as thou sawest.
31 And the lyon whom thou sawest rising vp out
of the wood and roaring, & speaking vnto the egle,
and rebuking her for her vnrighteousnesse with all
the wordes that thou hast heard,
32 This is the winde which the most High hath
kept for them, and for their wickednesse vnto the
ende, and hee shall reproue them, and cast before
them their spoyles.
33 For he shall set them aliue in the iudgement,
and shall rebuke them and correct them.
34 For hee will deliuer the residue of my people
by affliction, which are preserued vpon my borders,
and he shall make them ioyfull, vntill the comming
of the day of iudgement, wherof I haue spoken vn-
to thee from the beginning.
35 This is the dreame that thou sawest, and these
are the interpretations.
36 Thou onely hast bene meete to know this
secret of the most High.
37 Therefore write all these things that thou
hast seene in a booke and hide them,
38 And teache them ỹ wise of the people, whose
heartes thou knowest may comprehend and keepe
these secrets.
39 But waite thou here yet seuen dayes mo, that
it may bee shewed thee whatsoeuer it pleaseth the
most High to declare vnto thee: and with that he
went his way.
40 And when all the people perceiued, that the
seuen dayes were past, and I not come againe into
the citie, they gathered them all together, from the
least vnto the most, and came vnto me, and spake
vnto me, saying,
41 What haue we offended thee? or what euill
haue we done against thee, that thou forsakest vs,
and sittest in this place?
42 For of all the people thou only art left vs as a
grape of ỹ vine, & as a candle in a darke place, and
as an hauen or shippe preserued from the tempest.
43 Are not the euils which are come vnto vs suf-
ficient?
44 If thou then forsake vs, howe much better
had it bene for vs, that wee had bene burnt also as
Sion was burnt?
45 For wee are no better then they that dyed
there: and they wept with a loude voyce. Then an-
swered I them, and said,
46 Be of good comfort, O Israel, and be not hea-
uie, thou house of Iaakob.
47 For ỹ most High hath you in remembrance,
and the Almightie hath not forgotten you in temp-
tation.
48 As for me I haue not forsaken you, neither
am I departed frõ you, but am come into this place
to pray for ỹ desolation of Sion, that I might seeke
mercie for the lowe estate of your Sanctuarie.
49 And nowe goe your way home euery man,
and after these dayes will I come vnto you.
50 So the people went their way into the citie,
as I commaunded them:
51 But I remained still in the fielde seuen dayes,
as he had commaunded me, & did eate onely of the
flowers of the field, and had my meate of the herbes
in those dayes.

C H A P. XIII.

The vision of a winde comming foorth of the sea, 3 which became a man. 5 His propertie and power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a dreame
by night.
2 And beholde, there arose a winde from the
sea, and it mooued all the waues thereof.
3 And I looked, and beholde, there was a migh-
tie man with the thousands of heauen: and when he
turned his countenance to looke, all the things
trembled that were seene vnder him.
4 And when the voyce went out of his mouth,
all they burned that heard his voyce, as the earth
faileth when it feeleth the fire.
5 After these things I sawe, and beholde, there
was gathered together a multitude of men out of
number, from the foure windes of the heauen, to
fight against the man that came out from the sea.
6 And I looked, and beholde, he graued him-
selfe a great mountaine, and flewe vp vpon it.
7 But I would haue seene ỹ countrey or place
whereout the hill was grauen, and I could not.
8 I sawe after these things, and behold, all they
which came to fight against him, were sore afraide,
and yet they durst fight.
9 Neuerthelesse when hee sawe the fiercenesse
of the multitude that came, hee lifted not vp his
hand: for he helde no sworde nor any instrument
of warre.
10 But onely, as I sawe, he sent out of his mouth,
as it had bene a blast of fire, and out of his lips the
winde of the flame, and out of his tongue he cast out
sparkes and stormes.

11 And they were all mixt together, euen this
blast of fire, the winde of the flame, and the great
storme, and fell with violence vpon the multitude,
which was prepared to fight, and burnt them vp all,
so that of the innumerable multitude there was no-
thing seene, but onely dust, and smell of smoke.
When I sawe this, I was afrayd.
12 ¶ Afterwarde sawe I the same man come
downe from the mountaine, and calling vnto him
another peacable multitude.
13 And there came many vnto him, some with
ioyfull countenance, and some with sadde: some of
them were bound, and some brought of them that
were offered: and I was sicke through great feare,
and awaked, and sayd,
14 Thou hast shewed thy seruaunt these won-
ders from the beginning, and hast counted mee
worthy to receiue my prayer.
15 Shewe mee nowe therefore the interpretati-
on of this dreame.
16 For thus I consider in mine vnderstanding,
woe vnto them that shall be left in those daies, and
much more woe vnto them that are not left be-
hinde.
17 For they that were not left, were in heauines.
18 Nowe vnderstand I the things that are laied
vp in the latter dayes, which shall come both vnto
them, and to those that are left behinde.
19 Therefore are they come into great perils
and many necessities, as these dreames declare.
20 Yet it is easier, that he that is in danger, should
fall into these, and foresee the thinges to come
hereafter, then to passe away as a cloude out of the
worlde.
21 ¶ Then answered he me, and sayd, The inter-
pretation of the vision wil I shewe thee, and I will
open to thee the thing that thou hast required.
22 Where as thou hast spoken of them that are
left behinde, this is the interpretation,
23 He that shall beare the danger in that time,
hee shall keepe him selfe. They that be fallen into
danger, are such as haue workes and fayth towarde
the most Mightie.
24 Know therefore, that they which be left be-
hinde, are more blessed then they that be dead.
25 These are the meanings of the vision, Where
as thou sawest a man comming vp from the middes
of the sea,
26 The same is he whome the most High hath
kept a great season, who by his owne selfe shall de-
liuer his creature, and he shall order them that are
left behinde.
27 ¶ And where as thou sawest, that out of his
mouth there came a blast with fire and storme,
28 And that he neither held sword nor weapon,
but that by his fiercenesse hee destroyed the whole
multitude, that came to fight against him, this is
the interpretation,
29 Beholde, the dayes come that the most
High will beginne to deliuer them that are vpon
the earth:
30 And he shal astonish the hearts of them that
dwell vpon the earth:
31 And one shall prepare to fight against ano-
the, citie against citie, and place against place,
* and nation against nation, and realme against
realme.
32 When this commeth to passe, then shall the
tokens come, that I shewed thee before, and then
shall my Sonne be reueiled, whom thou sawest goe
vp as a man.
33 And when al the people heare his voice, eue-
ry man shall in their owne lande leaue the battell
that they haue one against another.
34 And an innumerable multitude shall be ga-
thered as one, as they that be willing to come, and
to fight against him.
35 But he shall stande vpon the toppe of mount
Sion.
36 And Sion shal come, and shall be shewed to
all, being prepared and builded, as thou sawest the
hill grauen foorth without any hands.
37 And this my Sonne shall rebuke the wicked
inuentions of those nations, which for their wicked
life are fallen into the tempest,
38 And into torments like to flame, whereby
they shalbe tormented: and without any labour
will hee destroy them, euen by the Lawe, which is
compared vnto the fire.
39 And where as thou sawest that hee gathered
another peaceable people vnto him,
40 Those are the ten tribes which were caried
away captiues out of their owne land, * in the time
of Oseas the King, whome Salmanasar the King
of the Assyrians tooke captiue, and caryed them
beyonde the riuer: so were they brought into an
other lande.
41 But they tooke this counsell to them selues,
and they woulde leaue the multitude of the hea-
then, and goe foorth into a further countrey, where
neuer mankinde dwelt,
42 That they might there keepe their statutes,
which they neuer kept in their owne land.
43 And they entred in at the narrowe passages
of the riuer Euphrates.
44 For the moste High then shewed them
signes, * and staied the springs of the flood till they
were passed ouer.
45 For thorowe the countrey there was a great
iourney, euen of a yeere and an halfe, and the same
region is called || Arsareth.
46 Then dwelt they there vntill the latter time:
and when they come foorth againe,
47 The most High shal holde still the springs of
the riuer againe that they may goe thorowe: there-
fore sawest thou the multitude peaceable.
48 But they that be left behinde of thy people,
are those that be found within my borders.
49 Nowe when he destroyeth the multitude of
the nations that are gathered together, he shall de-
fend the people that remaine,
50 And then shall hee shewe great wonders vn-
to them.
51 Then sayd I, O Lorde, Lorde, shewe me this,
wherefore haue I seene the man comming vp from
the middes of the sea?
52 And he sayd vnto me, As thou canst neither
seeke out, nor knowe these thinges, that are in the
deepe of the sea, so can no man vpon earth see my
Sonne, or those that be with him, but in the time
of that day.
53 This is the interpretation of the dreame
which thou sawest, and whereby thou onely art
lightened.
54 For thou hast forsaken thine owne Law, and
applied thy diligence vnto mine, and sought it.
55 Thy life hast thou ordered in wisedome, and
hast called vnderstanding thy mother.
56 Therefore haue I shewed thee the rewardes
with the most High: and after three other dayes
I will

*Math.24.7.
*2.Kings 17.6.
*Exod.14.21. Iosh.3.16.
||Or, [illegible]

I will speake other things vnto thee, and will de-
clare the great and wonderous things.
57 Then went I forth vnto the field, glorifying
and praysing the most High for the wonders which
he did in time,
58 Which he gouerneth, & such things as come
in their seasons: and there I sate three dayes.

CHAP. XIIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the third day I sate vnder an Oke, and be-
holde, there came forth a voyce vnto me out
of the bush, and sayd, Esdras, Esdras.
2 And I sayd, Here am I, Lorde, and stoode vp
vpon my feete.
3 Then sayd he vnto me,* In the bush I reuei- *Exod.3.8.
led my selfe, and spake vnto Moyses, when my peo-
ple serued in Egypt:
4 And I sent him, and led my people out of E-
gypt, and brought him vpon the mount Sinai, and
I helde him with me a long season,
5 And I tolde him many wonders, and shewed
him the secrets of the times and the ende, and com-
manded him, saying,
6 These wordes shalt thou declare, and these
shalt thou hide.
7 And nowe I say vnto thee, that thou lay vp
in thine heart the signes that I haue shewed, and
the dreames that thou hast seene, and the interpre-
tations which thou hast heard.
8 For thou shalt be taken away from all, and
thou shalt remaine henceforth with my counsell, &
with such as be like thee, vntill the times be ended.
9 For the worlde hath lost his youth, and the
times begin to waxe olde.
10 For the world is deuided into twelue partes,
and ten partes of it are gone already, and halfe of
the tenth part.
11 And there remaineth that which is after the
halfe of the tenth part.
12 Therefore set thine house in order, & reforme
thy people, and comfort such of them as be in trou-
ble, and nowe renounce the corruption.
13 Let goe from thee mortall thoughtes: cast
away from thee the burdens of men, & put off now
the weake nature,
14 And set aside thy most grieuous thoughtes,
and haste thee to depart from these times:
15 For greater euils then those which thou hast
seene nowe shall they commit.
16 For the weaker that the worlde is by reason
of age, the more shall the euils be increased vpon
them that dwell therein.
17 For the trueth is fled farre away, and lies are
at hand: for nowe hasteth the vision to come, that
thou hast seene.
18 ¶Then answered I, and sayd before thee,
19 Behold, O Lord, I wil goe as thou hast com-
manded me, and reforme the people, which are pre-
sent: but they that shall be borne afterwarde, who
shall admonish them?
20 Thus the world is set in darkenesse, and they
that dwell therein, are without light.
21 For thy Lawe is burnt, therefore no man
knoweth the thinges that are done of thee, or the
workes that shalbe done.
22 But if I haue found grace before thee, sende
the holy Ghost into mee, and I will write all that
hath bene done in the world since the beginning,
which was written in thy Law, that men may finde
the path, and that they which will liue in the latter
dayes, may liue.
23 And he answered me, saying, Goe, and gather
the people, and say vnto them, that they seeke thee
not for fourtie dayes,
24 But prepare thee many boxe tables, and take
with thee these fiue, Sarea, Dabria, Selemia, Ecanus
and Asiel, which are ready to write swiftly,
25 And come hither, and I will light a candle
of vnderstanding in thine heart, which shall not be
put out till the things be perfourmed which thou
shalt begin to write.
26 And then shalt thou declare some things o-
penly vnto the perfite men, and some things shalt
thou shewe secretly vnto the wise: to morowe this
houre shalt thou begin to write.
27 Then went I forth, as he commaunded me,
and gathered all the people together, and sayd,
28 Heare these wordes, O Israel.
29 *Our fathers at the beginning were strangers *Gen.47.4.
in Egypt, from whence they were deliuered,
30 And receiued ẏ Law of life,* which they kept *Acts 7.53.
not, which ye also haue trangressed after them.
31 Then was the land, euen the land of Sion
parted among you by lot: but your fathers and yee
also haue done vnrighteously, and haue not kept the
wayes which the most High commaunded you.
32 And for so much as he is a righteous Iudge,
he tooke from you in time the thing that hee had
giuen you.
33 And nowe are ye here, and your brethren a-
mong you.
34 Therefore if so be that you will subdue your
owne vnderstanding, and reforme your heart, yee
shall be kept aliue, and after death shall ye obteine
mercie.
35 For after death shall the iudgement come,
when we shall liue againe: and then shal the names
of the righteous be manifest, and the workes of the
vngodly shalbe declared.
36 Let no man therefore come nowe vnto mee,
nor seeke me these fourtie dayes.
37 So I tooke the fiue men, as he commaunded
me, and we went into the field, and remained there.
38 The next day, beholde, a voyce called mee,
saying, Esdras,* open thy mouth, and drinke that *Ezech.3.2.
I giue thee to drinke.
39 Then opened I my mouth, and beholde, hee
reached me a full cup, which was full as it were with
water: but the colour of it was like fire.
40 And I tooke it, and dranke, and when I had
drunke it, mine heart had vnderstanding, and wis-
dome grewe in my brest: for my spirite was streng-
thened in memorie,
41 And my mouth was opened, & shut no more.
42 The most High gaue vnderstanding vnto the
fiue men, that they wrote the high thinges of the
night, which they vnderstood not.
43 But in the night they did eate bread, but I
spake by day, and helde not my tongue by night.
44 In fourtie dayes they wrote two hundreth
and foure bookes.
45 And when the fourtie dayes were fulfilled,
the most High spake, saying, The first that thou
hast written, publish openly, that the worthy and
vnworthy may reade it.
46 But keepe the seuentie last, that thou mayest
giue them to the wise among the people.
47 For in them is the veine of vnderstanding,
and

and the fountaine of wisedome, and the riuer of knowledge, and I did so.

C H A P. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come on the world. 9 The Lorde will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition, 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

Beholde, speake thou in the eares of my people the wordes of prophecie, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that speake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnesse.

5 Beholde, saith the Lorde, I will bring plagues vpon all the worlde, the sworde, famine, death, and destruction.

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, sayth the Lorde, I will holde my tongue no more for their wickednesse, (they do vngodly) neither will I suffer them in the things that they doe wickedly.

8 Beholde, * the innocent and righteous blood cryeth vnto me, and the soules of the iust crie continually.

* Reuel.6.10. and 19.2.

9 I will surely auenge them, saith the Lord, and receiue vnto mee all the innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I will not suffer them nowe to dwell in the land of Egypt,

11 But I will bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land therof.

12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the grounde, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Wo to the world, & to them that dwel therin.

15 For the sword and their destruction draweth neere, and one people shall stand vp to fight against another with swordes in their hands.

16 For there shall be sedition among men, and one shall inuade another: they shall not regarde their King, and the princes shal measure their doings by their power.

17 A man shall desire to go into a citie, and shall not be able.

18 Because of their pride the cities shalbe troubled, the houses shall be afraide, and men shall feare.

19 A man shall haue no pitie vpon his neighbour, but shall destroy their houses with the sword, and their goods shall be spoyled for lacke of bread, and because of great trouble.

20 Behold, saith God, I cal together al the Kings of the earth to reuerence me, which are from the ‖ East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

‖ Or, West.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God,

22 My right hand shall not spare the sinners, neither shall the sworde cease from them, that shead innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the strawe, that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth hee them vnto death and destruction.

27 For nowe are the plagues come vpon the world, and ye shall remaine in them: for God will not deliuer you, because ye haue sinned against him.

28 Beholde, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall be caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall goe forth as the bores of the forest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shal turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemie besiege them, and consume some of them, and in their hoste shall be feare and dread, and strife among their kings.

34 Behold cloudes from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shal be from the sword vnto the belly,

36 And the dongue of man vnto ẏ Camels litter.

37 And there shall bee great fearefulnesse and trembling vpon earth, and they that see the wrath, shall be afraide, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shall windes arise and shal open it with the cloude, which he raised vp in wrath, and the starre, raysed to feare the East and West winde, shall be destroyed.

40 And the great and mightie cloudes shall bee lift vp full of wrath, and the starre, that they may make all the earth afraid, and them that dwell therein, and that they may powre out ouer euery hie place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swordes, and many waters, that all fieldes may be full, and all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall goe with a streight course vnto Babylon, and make it afraide.

44 They

44 They shall come to her, and besiege her, and shall powre forth the constellation, and al the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and al they that be about her, shall bewayle her.

45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall be dryed vp, as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine handes, and saide ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance?

55 The reward of thy whoredome *shalbe* in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shal die for hunger, and thou shalt fall by the sworde, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shall die of hunger, and eate their owne flesh, & drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappie, shalt come thorowe the sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine citie, and shall roote out one part of thy land, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods, and all thy fruitefull trees shall they burne with fire.

63 Thy children shall they carie away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt and Syria. 18. 38 Of the euils that shall come vpon the worlde, with admonition how to gouerne themselues in afflictions. 54 To acknowledge their sinnes, and to commit themselues to the Lord. 55 Whose mightie prouidence and iustice is to be reuerenced.

WO to thee, Babylon and Asia: woe to thee, Egypt and Syria.

2 Girde your selues with sacke and haircloth, and mourne your children, and be sorie: for your destruction is at hand.

3 A sworde is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry lyon in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrowe, that is shot of a strong archer?

6 The mightie Lorde sendeth the plagues, and who can driue them away? the fire is gone foorth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shall thunder, and who shall not be afraid?

8 The Lord shall threaten, and who shall not vtterly bee broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glorie of his power.

9 For strong is his right hand, that bendeth the bowe: his arrowes that hee shooteth, are sharpe, and shall not misse, when they begin to be shot into the endes of the world.

10 Beholde, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not be put out, till it consume the foundations of the earth.

12 As an arrowe which is shotte of a mightie archer, returneth not backeward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mournings: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these thinges, when the plagues come?

15 Beholde, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor bee alway mindefull of the scourges.

17 Beholde, vitailes shall be so good cheape vpon earth, that they shall thinke themselues to be in good case: but then shall the euils bud foorth vpon earth, euen the sworde, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shalbe cast out as dongue, and there shall be no man to comfort them: for the earth shalbe wasted, & the cities shalbe cast downe.

20 There shalbe no man left to till the earth, and to sowe it: the trees shall giue fruite, but who shall gather them?

21 The grapes shalbe ripe, but who shall treade them? for all places shalbe desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shalbe tenne left, and two of the fielde, which shall hide themselues in the thicke woods, and in the clefts of rockes.

23 As when there remaine three or foure oliues in the place where oliues growe, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shalbe three or foure left by them that search their houses with the sworde.

26 And the earth shalbe left waste, and the fields thereof

thereof shall waxe olde, and her wayes and all her
pathes shall growe full of thornes, because no man
shall trauell therethrough.
27 The virgins shall mourne, hauing no bride-
gromes: the women shall make lamentation, ha-
uing no husbandes: their daughters shall mourne,
hauing no helpers.
28 In the warres shall their bridegromes be de-
stroyed, and their husbandes shall perish with fa-
mine.
29 But, yee seruantes of the Lorde, heare these
things, and marke them.
30 Beholde the word of the Lord, receiue it: be-
leeue not the gods of whome the Lord speaketh:
beholde, the plagues draw neere, and are not slacke.
31 As a trauelling woman which in the ninth
moneth bringeth foorth her sonne, when the houre
of birth is come, two or three houres afore ẏ paines
come vpon her bodie, and when the childe com-
meth to the birth, they tarie not a whit:
32 So shall not the plagues be slacke to come
vpon the earth, and the worlde shall mourne, and
sorrowes shall come vpon it on euery side.
33 O my people, heare my worde: make you
readie to the battell, and in the troubles be euen as
strangers vpon earth.
34 Hee that selleth, let him be as hee that fleeth
his way: and he that bieth, as one that will lose.
35 Who so occupieth merchandise, as hee that
winneth not: and he that buildeth, as he that shall
not dwell therein:
36 He that soweth, as one that shall not reape:
he that cutteth the vine, as he that shall not gather
the grapes:
37 They that marrie, as they that shall get no
children: and they that marrie not, so as the wid-
dowes.
38 Therefore, they that labour, labour in vaine.
39 For strangers shall reape their fruites, and
spoile their goods, and ouerthrowe their houses, and
take their children captiue; for in captiuitie and fa-
mine shall they get their children.
40 And they that occupie their merchandise
with couetousnesse, the more they decke their ci-
ties, their houses, their possessions, and their owne
persons,
41 So much more will I be angrie against them
for their sinnes, saith the Lord.
42 As a whore enuieth an honest and vertuous
woman,
43 So shall righteousnesse hate iniquitie, when
shee decketh her selfe, and shall accuse her openly,
when hee shall come that shall bridle the autor of
all sinne vpon earth.
44 And therefore be yee not like thereunto, nor
to the workes thereof: for or euer it be long, iniqui-
tie shall be taken away out of the earth, and righte-
ousnesse shall reigne among you.
45 Let not the sinner say, that he hath not sin-
ned: for coales of fire shall burne vpon his head,
which saith, I haue not sinned before the Lord God
and his glorie.
*Luke 16.15. 46 Beholde, the Lord * knoweth all the works
of men, their imaginations, their thoughtes and
their hearts.
*Gen.1.1. 47 * For assoone as hee sayde, Let the earth be
made, it was made: let the heauen be made, and it
was created.
48 By his word were the starres established, and
he * knoweth the number of them. *Psal.147.4.
49 Hee searcheth the depth, and the treasures
thereof: he hath measured the sea, and what it con-
teineth.
50 Hee hath shut the sea in the mids of the wa-
ters, and with his word hath hee hanged the earth
vpon the waters.
51 Hee spreadeth out the heauens like a vawt:
vpon the waters hath he founded it.
52 In the desert hath he made springs of water,
and pooles vpon the toppe of the mountaines, to
powre out floodes from the high rockes to water
the earth,
53 He made man, and put his heart in the mids
of the bodie, and gaue him breath, life and vnder-
standing.
54 And the Spirite of the almightie God, which
made all things, and hath searched all the hid things
in the secrets of the earth,
55 Hee knoweth your inuentions, and what yee
imagine in your heart when yee sinne and would
hide your sinnes.
56 Therefore hath the Lord searched & sought
out all your works, and will put you all to shame.
57 And when your sinnes are brought foorth
before men, ye shall be confounded, and your owne
sinnes shall stand as your accusers in that day.
58 What will ye doe, or howe will ye hide your
sinnes before God and his Angels?
59 Beholde, God him selfe is the iudge: feare
him: cease from your sinnes, and forget your iniqui-
ties, and meddle no more from hencefoorth with
them: so shall God lead you foorth, and deliuer you
from all trouble.
60 For beholde, the heart of a great multitude
is kindled against you, and they shall take away
certaine of you, and shall slay you for meate to the
idoles.
61 And they that consent vnto them, shall be
had in derision and in reproche, and troden vnder
foote.
62 For in euery place and cities that are neere,
there shall be great insurrection against those that
feare the Lord.
63 They shalbe like mad men: they shall spare
none: they shall spoile, & waste such as yet feare the
Lord.
64 For they then shall waste and spoyle their
goods, and cast them out of their houses.
65 Then shall the triall of my chosen appeare,
as the golde is tried by the fire.
66 Heare, O ye my beloued, saith the Lord: be-
holde, the dayes of trouble are at hand, but I will
deliuer you from them: be not ye afraid: dout not,
for God is your captaine.
67 Who so keepeth my commandements and
precepts, sayeth the Lorde God, Let not your sinnes
weigh you downe, and let not your iniquities lift
themselues vp.
68 Woe vnto them that are bounde with their
sinnes, and couered with their iniquities, as a fielde
is hedged in with bushes, and the pathe thereof co-
uered with thornes, whereby no man may trauell:
it is shut vp, and is appointed to be deuoured with
fire.

TOBIT.

TOBIT.

CHAP. I.

1 Tobits parentage. 3 His godlinesse. 6 His equitie. 8 His charitie and prosperitie. 23 He fleeth, and his goods are confiscate, 25 And after restored.

Tobias, being captiue amongst the Assyrians, did not leaue the way of trueth.

THe booke of the woordes of Tobit
sonne of Tobiel, the sonne of Ana-
neel, the sonne of Aduel, the sonne
of Gabael, of the seede of Asael, and
of the tribe of Nephthalim,
2 Who in the time of ‖ Enemes-
sar King of the Assyrians was * led away captiue
out of Thisbe, which is at the right hande of that
citie, which is called properly Nephthalim, in Gali-
lee aboue Aser.

‖ Or, Salmanasar. * 2.King.17.3.

3 I Tobit haue walked all my life long in the
way of trueth and iustice, and I did many things li-
berally to the brethren, which were of my nation,
and came with me to Niniue into the lande of the
Assyrians.

Tobit is was mercifull.

4 And when I was in mine owne countrey in
the lande of Israel, being but yoong, all the tribe of
Nephthalim my father fell from the house of Ieru-
salem, which was chosen out of all the tribes of Is-
rael, that all the tribes should sacrifice there, where
the Temple of the tabernacle of the most High
was consecrated, and built vp for all ages.
5 * Nowe all the tribes which fell from God,
yea, and my father Nephthalims house offered to
the heifer called Baal.

* 1.King.12.30.

6 But I (as it was ordeined to all Israel by an
euerlasting decree) went alone often to Ierusalem,
at the feastes * bringing the first fruites, and the
tenth of beasts, with that which was first shorne,
and offred them at the altar to the Priests the chil-
dren of Aaron.

He fled from idoles. * Exod.22.29. Deut.12.6.

7 The first tenth part I gaue to the Priests the
sonnes of Aaron, which ministred in Ierusalem: the
other tenth part I solde, and came and bestowed it
euery yeere at Ierusalem.
8 The thirde *tenth part* I gaue vnto them to
whome it was meete, as Debora my fathers mother
had commanded mee: for my father left mee as a
pupill.
9 ¶ Furthermore when I was come to the age
of a man, I married Anna of * mine owne kinred,
and of her I begate Tobias.

He marrieth to wife Anna, which beareth him Tobiah. * Nomb.36.7.

10 ¶ But when I was led captiue to Niniue, all
my brethren, and those which were of my kinred,
did eate of the * bread of the Gentiles.

Gene.43.32.

11 But I kept my selfe from eating.
12 Because I remẽbred God with al mine heart.
13 Therefore the most High gaue me grace and
fauour before Enemessar, so that I was his puruoier.
14 ¶ And I went into Media, & I deliuered ten
talents of siluer to Gabael the ‖ brother of Gabrias
‖ in the land of Media.

He found grace in the sight of Salmanasar. ‖ Or, sonne. ‖ Or, in Rages a citie of Media.

15 But when Enemessar was dead, Sennacherib
his sonne reigned in his stead whose state because it
was troubled, I could not goe into Media.
16 ¶ But in the time of ‖ Enemessar, I gaue ma-
ny almes to my brethren, and gaue my breade to
them which were hungrie,

‖ Or, Salmanasar. The charitie of Tobias.

17 And my clothes to the naked: and if I saw
any of my kinred dead, or cast about the walles of
Niniue, I buried him.
18 And if the King Sennacherib had slaine any,
when he * was come and fled from Iudea, I buried
them priuilie (for in his wrath he killed many) but
the bodies were not found when they were sought
for of the king.

* 2.Kin.19.35,36. Isa.37.36,37. Eccus.48.18,22. 1.maccha.7.41. 2.maccha.8.19.

19 Therefore when a certaine Niniuite had ac-
cused mee to the King, because I did burie them, I
hid my selfe: and because I knew that I was sought
to be slaine, I withdrew my selfe for feare.

Tobit fleeth fro the face of Senacherib.

20 Then all my goods were spoyled, neither was
there any thing left mee besides my wife Anna and
my sonne Tobias.
21 Neuerthelesse * within fiue and fiftie dayes,
two of his sonnes killed him, and they fled into the
mountaines of Ararath, & Sarchedonus his sonne
reigned in his stead, who appointed ouer his fathers
accomptes and ouer all his domesticall affaires A-
chiacharus my brother Anaels sonne.

* 2.King.19.37. 2.chron.32.21.

22 And when Achiacharus had made a request
for me, I came againe to Niniue: nowe Achiacha-
rus was cupbearer and keeper of the signet, and ste-
ward, and ouersaw the accompts: so Sarchedonus
appoynted him next vnto him, and he was my bro-
thers sonne.

Tobit returneth.

CHAP. II.

1 Tobit calleth the faithfull to his table. 3 He leaueth the feast to burie the dead. 10 How he became blinde. 13 His wife laboureth for her liuing. 14 She reprocheth him bitterly.

NOwe when I was come home againe, and my
wife Anna was restored vnto mee with my
sonne Tobias, in the feast of Pentecoste, which is
the holy *feast* of the seuen weeks, there was a great
dinner prepared me, in ẏ which I sate downe to eat.
2 And when I saw abundance of meate, I saide
to my sonne, Go, and bring what poore man soeuer
thou shalt finde of our brethren which doeth re-
member God, and loe I will tarie for thee.

Tobit doeth bid to dinner those which feare God.

3 But hee came againe, and sayde, Father, one
of our nation is strangled, & is cast out in the mar-
ket place.
4 Then before I had tasted any meate, I start
vp, and brought him into mine house vntill the go-
ing downe of the sunne.
5 Then I returned and washed, & ate my meat
in heauinesse,

Tobit, leauing his ghests, taketh vp the dead bodie into his house to burie it.

6 Remembring that prophecie of * Amos,
which had said, Your solemne feasts shall be turned
into mourning, and your ioyes into wailing.

* Amos.8.10. 1.maccha.1.41.

7 Therefore I wept, & after the going downe
of the sunne I went and made a graue and buried
him.
8 But my neighbours mocked mee, and sayd,
Doeth he not feare, to die for this cause, who * fled
away, and yet, loe, he burieth the dead againe?

Tobit is rebuked of his neighbours. * Chap.1.19.

9 The same night also when I returned from
the buriall, and slept at the wall of mine house be-
cause I was polluted, & hauing my face vncouered,
10 And I knewe not that sparrowes were in the
wall, and as mine eyes were open, the sparrowes
cast downe warme dongue into mine eyes, and
a whitenesse came in mine eyes, and I went to
the Physicions, but they helped me not. Moreo-
uer Achiacharus did nourish me, vntill I went into
Helimais.

Hee is made blinde for an example of patiencie to his posteritie.

11 And my wife Anna did take womens works
to doe.
12 And when shee had sent them home to the
owners, they payed the wages, and gaue a kid.
13 Which when it was at mine house, & began

The wife of Tobit laboureth for her liuing.

to bleate, I sayd vnto her, From whence is this kid? is it not stollen? render it to the owners: *for it is not lawfull to eate any thing that is stollen.

The innocencie of Tobit. *Deut.22.1.*

14 But shee sayde, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blush, because of her. Furthermore she said, *where are thine almes, and thy righteousnes? beholde, they all nowe appeare in thee.

Iob.2.9.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that come vnto her. 12 Her prayer heard. 17 The Angel Raphael sent.

THen I, being sorowfull, did weepe, and in my sorow prayed, saying,

2 O Lord, thou art iust, and all thy workes, and all thy wayes are mercy and trueth, and thou iudgest truely and iustly for euer.

3 Remember me, and looke on me, neither punish me according to my sinnes or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandements: wherefore thou hast deliuered vs *for a spoyle, and vnto captiuitie, & to death, & for a prouerbe of a reproch to all them among whom we are dispersed, and now ‖thou hast many and iust causes

Deu.28.25,37.

‖*Or, thy iudgements are many and true.*

5 To doe with me according to my sinnes, and my fathers, because we haue not kept thy commandements, neither haue walked in trueth before thee.

6 Now therefore deale with me as seemeth best vnto thee, and commande my spirite to be taken from me, that I may be dissolued, & become earth: for it is better for me to dye then to liue, because I haue heard false reproches, and am very sorowfull: command therefore that I may be dissolued out of this distresse, *and go* into the euerlasting place: turne not thy face away from me.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maydes,

Sarra is checked of her fathers maydes.

8 Because she had beene maryed to seuen husbands, whom Asmodeus the euill spirit had killed, before that they had lyen with her. Doest thou not know, said they, that thou hast strangled thine husbands? thou hast had nowe seuen husbands, neither wast thou named after any of them.

9 Wherefore doest thou ‖beate vs for them? if they be dead, goe thy wayes hence to them, that we may neuer see of thee either sonne or daughter.

‖*Or, when shee beat them for their faults they spake.*

10 When shee heard these things, shee was very sorowfull, so that she thought to haue strangled her selfe. And she sayd, I am the onely daughter of my father, and if I do this, I shall slander him, and shall bring his age to the graue with sorowe.

11 Then she prayed toward the windowe, and sayde, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer.

Sarra prayeth, & desireth, that she may be deliuered from shame.

12 And nowe, O Lord, I set mine eyes, and my face toward thee,

13 And say, Take mee out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

The innocencie of Sarra.

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the only daughter of my father, neither hath he any manchilde to be his heire, neither any †neere kinseman or childe borne of him, to whome I may keepe my selfe for a wife: my seuen *husbands are now*

Her chastitie.

†*Greek, neere brother.*

dead, and why should I liue? But if it please not thee that I should die, command to looke on me, and to pitie me that I doe no more heare reproch.

16 So the prayers of them both were heard before the maiestie of the great God.

The prayers of Tobit, and Sarra are heard both at a time.

17 And Raphael was sent to heale them both, *that is*, to take away the whitenes of Tobits eyes, & to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirit, because shee belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred *the siluer, which hee had deliuered to Gabael in Rages a citie of Media,

**Chap.1.14.*

2 And sayde with himselfe, I haue [illegible] death: wherefore doe I not call for my sonne Tobias that I may admonish him before I die?

3 And whe he had called him, he said, [illegible] after that I am dead, bury me, and despise not thy mother, but *honour her all the dayes of thy [illegible] and do that which shal please her, & [illegible]

4 Remember, my sonne, howe many [illegible] she susteined when thou wast in her w[illegible]

5 And when she dyeth, burie her by [illegible] same graue.

6 My sonne, set our Lord God alwayes [illegible] thine eyes, and let not thy will be set to [illegible] transgresse the commandements of God. Doe [illegible] rightly all thy life long, and followe not the [illegible] of vnrighteousnesse: for if thou deale truely, [illegible] doings shall prosperously succeede to thee, and to all them which liue iustly.

7 Giue *almes of thy substance: and when thou giuest almes, let not thine eye bee enuious, neyther turne thy face from any poore, lest that God turne his face from thee.

Almes. **Prouerbs [illegible] eccle.4.1. and [illegible] 13.*

8 *Giue almes according to thy substance: if thou haue but a litle, be not afraide to giue a litle almes.

**Luke 14.13. ecclu.35.20.*

9 For thou layest vp a good store for thy selfe against the day of necessitie,

10 *Because that almes doth deliuer from death, and suffreth not to come into darkenesse.

**Ecclu.29.13.*

11 For almes is a good gift before the most High to all them which vse it.

12 Beware of all *whoredome, my sonne, and chiefly take a wife of the seede of thy fathers, and take not a strange woman to wife, which is not of thy fathers stocke: for wee are the children of the Prophets. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne, that they maryed wiues of their owne kinred, and were blessed in their children, and their seede shall inherite the land.

Adoultrie. **1.Thes.4.3.*

13 Now therefore, my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in fiercenesse is scarcitie, and great pouertie: for ‖fiercenesse is the mother of famine.

Pride.

‖*Or, vnprofitablenesse.*

14 Let not the *wages of any man, which hath wrought for thee, tary with thee, but giue him it out of hand: for if thou serue God, he wil also pay thee: be circumspect, my sonne, in all things that thou doest, and be wel instructed in all thy conuersation.

Wages of an hyred seruant. **Leuit. 19.13. deut.24.14,15.*

15 *Do that to no man which thou hatest: drinke not wine to make thee drunken, neyther let drunkennesse

**Matt.7.12. luke 6.31.*

kenneſſe goe with thee in thy iourney.

* Luke 14.13. The hungry. * Matth. 6.2.

16 *Giue of thy bread to the hungry, and of thy
garments to them that are naked, and * of all thine
abundance giue almes, and let not thine eye be en-
uious when thou giueſt almes.

‖ Or, be liberall to the iuſt, [illegible] to their death.

17 ‖Powre out thy bread on the buriall of the
iuſt, but giue nothing to the wicked.

Counſell.

18 Aske counſell alway of the wiſe, and deſpiſe
not any counſell that is profitable.

God is to be bleſſed.

19 Bleſſe thy Lord God alway, and deſire of him
that thy wayes may be made ſtreight, and that all
thy purpoſes and counſels may proſper: for euery
nation hath not counſell: but the Lorde giueth all
good things, and he humbleth whom he will, as he
will: now therefore, my ſonne, remember my com-
mandements, neither let them at any time be put
out of thy minde.

* Chap. 1.14.

20 *Furthermore I ſignifie this to thee, that I
deliuered tenne talents to Gabael the ſonne of Ga-
brias at Rages in Media.

21 And feare not, my ſonne, foraſmuch as wee
are made poore: for thou haſt many things, if thou
feare God, & flee from all ſinne, and doe that thing
which is acceptable vnto him.

CHAP. V.

1 Tobias is ſent to Rages. 4 He meeteth with the Angel Raphael, which did conduct him.

1 Tobias then anſwered, and ſaid, Father, I will do
all things which thou haſt commanded me.

2 But howe can I receiue the ſiluer, ſeeing I
know him not?

Tobias ſent by his father to Rages, ſeeketh a companion, and meeteth with Raphael, whom he bringeth to his father.

3 Then he gaue him the hand writing, and ſaid
vnto him, Seeke thee a man, which may goe with
thee, whiles I yet liue, and I wil giue him wages, and
goe and receiue the money.

4 Therefore when he was gone to ſeeke a man,
he found Raphael the Angel.

5 But he knewe not, and ſayd vnto him, May I
goe with thee into the land of Media? and knoweſt
thou thoſe places well?

6 To whom the Angel ſaid, I wil go with thee:
for I haue remained with our brother Gabael.

7 Then Tobias ſayd to him, Tarie for me, till I
tell my father.

8 Then he ſayde vnto him, Goe, and tarie not:
ſo hee went in and ſayde to his father, Beholde, I
haue founde one, which will goe with me. Then
he ſayde, Call him vnto me, that I may knowe of
what tribe he is, and whether he be faithfull to goe
with thee.

9 So he called him, and hee came in, and they
ſaluted one another.

10 Then Tobit ſayde vnto him, Brother, ſhewe
me of what tribe and familie thou art.

11 To whom he ſaid, Doeſt thou ſeeke a ſtocke
or familie, or an hired man to goe with thy ſonne?
Then Tobit ſayd vnto him, I would know, brother,
thy kindred and thy name.

12 Then he ſayde, I am of the kinred of Azarias
and Anania the great, and of thy brethren.

‖ Or, thou commeſt happily.

13 Then Tobit ſayd, ‖Thou art welcome, bro-
ther: be not now angry with me, becauſe I haue en-
quired to know thy kinred, & thy familie: for thou
art my brother of an honeſt and good ſtocke: for I
know Azanias & Ionathas, ſonnes of that great Sa-
maias: for we went together to Ieruſalem to wor-
ſhip, and offred the firſt borne, & the tenthes of the
fruites, and they were not deceiued with the error of
our brethren: my brother, thou art of a great ſtocke.

14 But tell me, What wages ſhall I giue thee?
wilt thou a groate a day and things neceſſarie, as to
mine owne ſonne?

15 Yea, moreouer if ye returne ſafe, I will adde
ſomething to the wages.

16 So they agreed. Then ſaid he to Tobias, Pre-
pare thy ſelfe for the iourney, and goe you on Gods
Name. And when his ſonne had prepared all things
for the iourney, his father ſayde, Goe thou with this
man, and God which dwelleth in heauen, proſper
your iourney, & the Angel of God keepe you com-
panie. So they went foorth both and departed, and
the dogge of the yong man with them.

Tobias goeth forth, the Angell keeping him company. His mother weepeth. * Chap. 10.4.

17 But *Anna his mother wept, and ſaid to To-
bit, Why haſt thou ſent away our ſonne? is he not
the ſtaffe of our hand to miniſter vnto vs?

18 Woulde to God wee had not layed money
vpon money, but that it had bene caſt away in re-
ſpect of our ſonne.

19 For that which God hath giuen vs to liue
with, doeth ſuffice vs.

20 Then ſaid Tobit, Be not careful, my ſiſter, he
ſhall returne in ſafetie, and thine eyes ſhall ſee him.

21 For the good Angel doth keepe him com-
pany, and his iourney ſhall be proſperous, and he
ſhall returne ſafe.

22 Then ſhe made an ende of weeping.

CHAP. VI.

2 Tobias deliuered from the fiſh. 4 Raphael ſheweth him certaine medicines. 10 He counſelleth him to marie Sara.

1 AND as they went on their iourney, they came at
night to the flood Tygris, and there abode.

Tobias, inuaded of a fiſh, is deliuered by the Angel.

2 And when the yong man went to waſh him
ſelfe, a fiſh leaped out of the riuer, and would haue
deuoured him.

3 Then the Angel ſaid vnto him, Take the fiſh.
And the yong man tooke ẏ fiſh, & drew it to land.

4 To whom the Angel ſaide, Cut the fiſh, and
take the heart, and the liuer, and the gall, and put
them vp ſurely.

5 So the yong man did, as the Angel comman-
ded him: and when they had roſted the fiſh, they
ate it: then they both went on their way, till they
came to Ecbatane.

6 ¶ Then the yong man ſayde to the Angel,
Brother Azarias, what auaileth the heart, and the
liuer, and the gall of the fiſh?

7 And he ſayde vnto him, Touching the heart,
and the liuer, if a deuil or an euil ſpirit trouble any,
we muſt make a perfume of this before the man or
the woman, and he ſhalbe no more vexed.

8 As for the gall, anoint a man that hath white-
neſſe in his eyes, and he ſhalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel ſayde to the yong man, Brother,
to day we ſhall lodge ẇ Raguel, who is thy couſin:
he alſo hath one only daughter named Sarra: I will
ſpeake for her that ſhe may be giuē thee for a wife.

* Nom. 27.8, and 36.8.

11 For to thee doth *the right of her pertaine,
ſeeing thou alone art the remnant of her kindred.

12 And the mayd is faire and wiſe: now there-
fore heare me, & I will ſpeake to her father, that we
may make the mariage when we are returned from
Rages: for I know that Raguel can not marry her
to another according to the lawe of Moyſes: els he
ſhould deſerue death, becauſe the right doth rather
apperteine to thee then to any other man.

13 Then the yong man anſwered the Angel, I
haue heard, brother Azarias, that this mayde hath
bene giuen to ſeuen men, who all dyed in the mar-
riage chamber.

14 And

14 And I am the only begotten sonne of my fa-
ther, and I am afraid, least I go in to her, and dye as
the other before: for a wicked spirite loueth her,
which hurteth no body but those which come in to
her: wherefore I also feare least I die, and bring my
fathers and my mothers life because of mee to the
graue with sorowe: for they haue no other sonne to
bury them.
15 Then the Angel sayde vnto him, Doest thou
not remember the precepts which thy father gaue
thee, that thou shouldest marry a wife of thine
owne kinred? wherefore heare me, O my brother:
for she shall be thy wife, neither be thou carefull of
the euill spirit: for this same night shal she be giuen
thee in marriage.
16 And when thou shalt goe into the marriage
chamber, thou shalt take of the hote coles for per-
fumes, and make a perfume of the heart, and of the
liuer of the fish,
17 Which if the spirit do smel, he wil flee away,
and neuer come againe any more: but when thou
shalt come to her, rise vp both of you, and pray to
God which is mercifull, who wil haue pitie on you,
and saue you: feare not, for she is appoynted vnto
thee from the beginning, and thou shalt keepe her,
and she shall go with thee: moreouer I suppose that
shee shall beare thee children: nowe when Tobias
had heard these things, he loued her, and his heart
was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael & Tobias come to Raguel.

AND when they were come to Ecbatane, they
came to the house of Raguel: and Sarra mette
them, and after they had saluted one another, she
brought them into the house.
2 Then sayde Raguel to Edna his wife, Howe
like is this yong man to Tobit my cousin!
3 And Raguel asked, Whence are you, my bre-
thren? To whome they saide, that they were of the
tribe of Nephthalim, and of the captiues that dwelt
at Nineue.
4 Then he sayd to them, Doe ye knowe Tobit
our kinsman? And they sayd, We know him. Then
said he, Is he in good health?
5 And they sayde, He is both aliue, and in good
health: and Tobias sayd, He is my father.
6 Then Raguel leaped, and kissed him, & wept,
7 And blessed him, and sayde vnto him, Thou
art the sonne of an honest and good man: but when
he had heard that Tobit was blinde, he was sorowful
and wept.
8 And likewise Edna his wife, and Sarra his
daughter wept. Moreouer they receiued them with
a ready minde, and after that they had killed a ram
of the flocke, they set much meat on the table. Thē
sayd Tobias to Raphael, Brother Azarias, put forth
those things whereof thou spakest in the way, that
this businesse may be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Ragu-
el, and Raguel sayde to Tobias, Eate, and drinke
and make merry.
10 For it is meete that thou shouldest marrie
my daughter: neuerthelesse, I will declare vnto thee
the trueth.
11 I haue giuen my daughter in marriage to se-
uen men, who dyed that night which they came
in vnto her: neuerthelesse, be thou of a good cou-
rage and merry. But Tobias sayde, I will eate no-
thing here, vntill yee bring her hither, and betrothe
her to me.
12 Raguel sayd then, Marry her then according
to the custome: for thou art her cousin, and shee is
thine, God which is mercifull, make this prosperous
to you in all good things.
13 Then hee called his daughter Sarah, and she
came to her father, and he tooke her by the hande,
and gaue her for wife to Tobias, saying, Beholde,
take her after the *lawe of Moyses, and leade her a-
way to thy father: and he blessed them,

Raguel, giueth his daughter Sara to Tobias.

*Num. 36.6.

14 And called his wife Edna, and hee tooke a
booke and wrote a contract, and sealed it.
15 Then they began to eate.
16 After, Raguel called his wife Edna, and sayde
vnto her, Sister, prepare another chamber, and
bring her in thither.
17 Which when she had done, as he had bidden
her, shee brought her thither: then *Sarra* wept, and
her mother wiped away her daughters teares,
18 And sayde vnto her, Be of good comfort, my
daugheer: the Lord of heauen and earth giue thee
ioy for this thy sorowe: bee of good comfort my
daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 Hee prayeth to God with his wife, 11 Raguel prepareth a graue for his sonne in lawe. 16 Raguel blesseth the Lord.

AND when they had supped, they brought Tobi-
as in vnto her.
2 And as he went, he remembred the wordes of
Raphael, and tooke coles for perfumes, and put the
heart and liuer of the fish thereupon, and made a
perfume.
3 The which smell when the euill spirit had
smelled, he fledde into the ‖vtmost partes of Egypt,
whom the Angel bound.
4 And after that they were both shut in, Tobias
rose out of the bed, and sayd, Sister, arise and let vs
pray, that God would haue pitie on vs.

Tobias followeth Raphaels counsell. Chap. 6.7.

‖Or, vppermost.

5 Then began Tobias to say, Blessed art thou, O
God of our fathers, and blessed is thine holy and
glorious Name for euer: let the heauens blesse thee,
and all thy creatures.
6 Thou madest Adam, and gauest him *Eua his
wife for an helpe, and stay: of them came mankind:
thou hast sayde, It is not good, that a man shoulde
bee alone: let vs make vnto him an ayde like vnto
himselfe.
7 And nowe, O Lorde, I take not this my sister
for fornication, but vprightly: therefore graunt me
mercie, that we may become aged together.
8 And she sayd with him, Amen.
9 So they slept both that night, and Raguel a-
rose, and went and made a graue,
10 Saying, Is not he dead also?
11 But when Raguel was come into his house,
12 He sayde to his wife Edna, Sende one of the
maides, and let them see whether he be aliue: if not,
that I may bury him, and none knowe it.
13 So the maide opened the doore, and went in,
and found them both asleepe,
14 And came forth, & told them ẏ he was aliue.
15 Then Raguel praysed God, and sayd, O God,
thou art worthy to be praysed with all pure, and ho-
ly prayse: therefore let thy Saintes prayse thee with
all thy creatures, and let all thine Angels and thine
elect prayse thee for euer.
16 Thou art to be praised, O Lord: for thou hast
made me ioyfull, and that is not come to me which
I suspected: but thou hast dealt with vs according
to great mercie,

Tobias prayeth.

*Gene. 2.7, 18, 21.

Raguel thinking Tobias was dead, made a graue for him.

Raguel prayseth God for Tobias.

17 Thou art to be praised because thou hast had
mercy of two that were the onely begotten children
of their fathers: graunt them mercy, O Lorde, *and*
finish their life in health with ioy and mercy.
18 Then Raguel bade his seruants to fill ẏ graue.
19 And hee kept the wedding feast fourteene
dayes.
20 For Raguel had sayde vnto him by an othe,
that hee shoulde not depart before that the foure-
teene dayes of the marriage were expired,
21 And then hee shoulde take the halfe of his
goods and returne in safety to his father, & *shoulde
haue* the rest, when he and his wife were dead.]

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

THen Tobias called Raphael, and sayde vnto
him,
2 Brother Azarias, take with thee a seruant and
two camels, and goe to Rages of the Medes to Ga-
bael, and bring mee the money and bring him to
the wedding.
3 For Raguel hath sworne that I shall not de-
part.
4 But my father counteth the dayes: and if I ta-
rie long, he will be very sory.
5 So Raphael went out & came to Gabael, and
gaue him the hande writing, who brought foorth
bagges which were sealed vp, and gaue thē to him.
6 And in the morning they went forth, both to-
gether, and came to the wedding. And Tobias be-
gate his wife with childe.

Tobias care for his father. The Angel goeth on Tobias message.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOwe Tobit his father counted euery day, and
when the dayes of the iourney were expired,
and they came not,
2 Tobit sayde, are they not mocked? or is not
Gabael dead, and there is no man to giue him the
money?
3 Therefore he was very sory.
4 Then his wife sayd to him, My sonne is dead,
seeing he tarieth: and she began to * bewayle him,
and sayde,
5 Nowe I care for nothing, my sonne, since I
haue lost thee the light of mine eyes.
6 To whom Tobit sayd, Hold thy peace: be not
carefull, for he is safe.
7 But she sayd, Hold thy peace, and deceiue me
not: my sonne is dead: and she went out euery day
by the way, which they went, neither did shee eate
meate on the day time, and did consume whole
nightes in bewayling her sonne Tobias vntill the
foureteene dayes of ẏ wedding were expired, which
Raguel had sworne, that he should tary there. Then
Tobias sayde to Raguel, Let mee goe: for my father
and my mother looke no more to see me.
8 But his father in lawe sayde vnto him, Tarie
with mee, and I will sende to thy father, and they
shall declare him thine affaires.
9 But Tobias sayde, No, but let mee goe to my
father.
10 Then Raguel arose, and gaue him Sarra his
wife, and halfe his goods, as seruants, and cattell, and
money,
11 And hee blessed them, and sent them away,
saying, The God of heauen make you, my children,
to prosper before I dye.
12 And he sayd to his daughter, Honour thy fa-
ther, and thy mother in lawe which are nowe thy
parents, that I may heare good report of thee: and
hee kissed them. Edna also sayde to Tobias, The
Lord of heauen restore thee, my deare brother, and
graunt that I may see thy children of my daughter
Sarra, that I may reioyce before the Lord. Beholde
nowe, I commit to thee my daughter, as a pledge:
doe not entreat her euill.

The father and mother are in heauinesse for Tobias tarying.

*Chap. 5. 17.

Raguel giueth Tobias, and his wife leaue to depart.

Sarra is instructed by her parents.]

CHAP. XI.

1 The returne of Tobias to his father. 9 Howe he was receiued. 10 His father hath his sight restored and praiseth the Lord.

AFter these thinges Tobias went his way, pray-
sing God that hee had giuen him a prosperous
iourney, and blessed Raguel and Edna his wife, and
went on his way till he drewe neere to Nineue.
2 Then Raphael said to Tobias, Thou knowest,
brother, howe thou diddest leaue thy father.
3 Let vs haste before thy wife, and prepare the
house,
4 And take in thine hand the gall of the fish. So
they went their way, and the dog followed them.
5 Nowe Anna sate in the way looking for her
sonne,
6 Whom when she sawe comming, she sayde to
his father, Behold, thy sonne commeth, and the man
that went with him.
7 Then sayd Raphael, I knowe, Tobias, that thy
father shall receiue his sight.
8 Therefore anoynt his eyes with the gall, and
being pricked therewith, he shall rub and make the
whitenesse to fall away, and shall see thee.
9 ¶ Then Anna ranne foorth, and fell on the
necke of her sonne, and sayde vnto him, Seeing I
haue seene thee, my sonne, from henceforth I am
content to die, and they wept both.
10 Tobit also went forth toward the doore, and
stumbled, but his sonne ranne vnto him,
11 And tooke hold of his father and sprinkled
of the gall on his fathers eyes, saying, Bee of good
hope, my father.
12 And when his eyes began to pricke, he rub-
bed them.
13 And the whitenes pilled away from the cor-
ners of his eyes, and when he sawe his sonne, he fell
vpon his necke,
14 And hee wept and sayde, Blessed art thou, O
Lorde, and blessed be thy Name for euer, and bles-
sed be all thine holy Angels.
15 For thou hast scourged me, and hast had pi-
tie on me: *for* beholde, I see my sonne Tobias: and
his sonne, being glad went in, and tolde his father
the great things that had come to passe in Media.
16 Then Tobit went out to meete his daughter
in lawe, reioycing and praysing God to the gate of
Nineue: and they which saw him go, marueiled, be-
cause he had receiued his sight.
17 But Tobit testified before them all, that God
had had [pitie] on him. And when he came neere to
Sarra his daughter in law, he blessed her, saying, thou
art welcome, daughter: God be blessed, which hath
brought thee vnto vs, and *blessed be* thy father: and
there was great ioy among all his brethren which
were at Nineue.
18 And Achiacharus and Nasbas his brothers
sonne came.
19 And Tobias marriage was kept seuen dayes
with great ioy.

The Angels counsell to Tobias.

CHAP. XII.

1 Tobias declareth to his father the pleasures that Raphael had done him. 5 The which hee would recompence. 12. 15 Raphael declareth that he is an Angel sent of God.

THen Tobit called his sonne Tobias, and said vn-
to him, Prouide, my sonne, wages for the man,
which went with thee, & thou must giue him more.
2 And he sayde vnto him, O father, it shall not
grieue me to giue him halfe of those things which
I haue brought.
3 For hee hath brought mee againe to thee in
safetie, & hath made whole my wife, & hath brought
me the money, and hath likewise healed thee.
4 Then the olde man sayd, It is due vnto him.
5 So he called the Angel, and sayde vnto him,
Take halfe of all that ye haue brought, and goe a-
way in safetie.
6 But he tooke them both apart, and said vnto
them, Prayse God, and confesse him, and giue him
the glorie, and prayse him for the things which hee
hath done vnto you before all them that liue. It is
good to praise God, and to exalt his Name, and to
shewe forth his euident workes with honour: there-
fore be not wearie to confesse him.
7 It is good to keepe close the secrets of a king,
but it is honorable to reueile the works of God: do
that which is good, and no euill shall touch you.
8 Prayer is good with fasting, and almes, and
righteousnesse. A litle with righteousnesse is better
then much with vnrighteousnesse: it is better to giue
almes then to lay vp golde.
9 For almes doth deliuer from death, and doth
purge all sinne. Those which exercise almes & righ-
teousnesse, shalbe filled with life.
10 But they that sinne, are enemies to their
owne life.
11 Surely I will keepe close nothing from you:
neuertheles, I said it was good to keepe close the se-
cret of a king, but that it was honourable to reueile
the works of God.
12 Nowe therefore when thou diddest pray, and
Sarra thy daughter in lawe, I did bring to memorie
your prayer before the Holy one: and when thou
diddest burie the dead, I was with thee likewise.
13 And when thou wast not grieued to rise vp,
and leaue thy dinner to burie the dead, thy good
deede was not hid from me: but I was with thee.

He that will bee acceptable to God, must be prooued with tentation.

14 And nowe God hath sent me to heale thee,
and Sarra thy daughter in lawe.
15 I am Raphael one of the seuen holy Angels,
which present the prayers of the Saincts, and which
go forth before his holy maiestie.
16 Then they were both troubled, and fel vpon
their face: for they feared.
17 But he said vnto them, Feare not, for it shall
goe well with you: prayse God therefore.
18 For I came not of mine owne pleasure, but
by the good will of your God: wherefore praise him
in all ages.
19 * Al these dayes I did appeare vnto you, but I
did neither eate nor drinke, but you saw it in visiō.

*Gen.18 8. & 19 3. iudg.13.16.

20 Now therefore giue God thanks: for I go vp
to him that sent me: but write all things which are
done, in a booke.
21 And when they rose, they saw him no more,
22 Then they confessed the great and wonder-
full works of God, and how the Angel of the Lord
had appeared to them.

CHAP. XIII.

A thankesgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and
sayd, Blessed be God that liueth for euer, and
blessed be his kingdome.
2 * For hee doeth scourge, and hath pitie: hee

*Deut.32.39. 1.sam.2 6. wisd.16.13.

leadeth to hell, and bringeth vp, neither is there any
that can auoyde his hand.
3 Cōfesse him before the Gentiles, ye children
of Israel: for he hath scattered you among them.
4 There declare his greatnesse, and extoll him
before all the liuing: for he is our Lord & our God
and our Father for euer.
5 Hee hath scourged vs for our iniquities, and
will haue mercie againe, and will gather vs out of al
nations, among whome we are scattered.
6 If you turne to him with your whole heart,
and with your whole minde, & deale vprightly be-
fore him, then will he turne vnto you, and will not
hide his face from you, but ye shall see what hee wil
doe with you: therefore confesse him with your
whole mouth, & praise the Lord of righteousnes, &
extol the euerlasting King. I wil confesse him in the
land of my captiuitie, and wil declare his power, and
greatnesse to a sinful nation. O ye sinners, turne and
do iustice before him: who can tell if he will receiue
you to mercy, and haue pitie on you?
7 I will extoll my God, and my soule *shall
prayse* the King of heauen, and shall reioyce in his
greatnesse.
8 Let all men speake, and let all prayse him for
his righteousnes.
9 O Ierusalem the holy citie, hee will scourge
thee for thy childrens workes, but he will haue pitie
againe on the sonnes of righteous men.
10 Giue prayse to the Lord duely, and praise the
euerlasting King, that his tabernacle may be buil-
ded in thee againe with ioy: and let him make ioy-
full there in thee those that are captiues, and loue in
thee for euer those that be miserable.
11 Many nations shall come from farre to the
Name of the Lord God, with gifts in their handes,
euen giftes to the King of heauen: all generations
shall prayse thee, and giue signes of ioy.
12 Cursed are al they, which hate thee: but bles-
sed are they for euer which loue thee.
13 Reioyce, and be glad for the children of the
iust: for they shalbe gathered, and shall blesse the
Lord of the iust.
14 Blessed are they which loue thee: for they
shall reioyce in thy peace. Blessed are they which
haue bene sorowfull for all thy scourges: for they
shal reioyce for thee, when they shal see all thy glo-
rie, and shal reioyce for euer.
15 Let my soule blesse God the great King.
16 For Ierusalem shalbe built vp with saphires,
and emeraudes, and thy walles with precious stones,
and thy towers, & thy bulwarkes with pure golde.
17 And the streetes of Ierusalem shall be paued
with berall, and carbuncle, and stones of ‖ Ophir.
18 And all her streetes shal say, ‖ Halleluiah, and
they shal prayse *him*, saying, Blessed be God which
hath extolled ‖ it for euer.

‖ *Or, Sophir.*
‖ *Or, prayse ye the Lord.*
‖ *That is, Ierusalem.*

CHAP. XIIII.

4 Lessons of Tobit to his sonne. 4 He prophecieth the destruction of Niuene, 5 And the restoring of Ierusalem and the Temple. 13 The death of Tobit and his wife. 14 Tobias age and death.

SO Tobit made an ende of praysing God.
2 And he was eight & fiftie yeere olde, when
hee lost his sight, which was restored to him after
eight yeere, and hee gaue almes, and he continued
to feare the Lord God, and to prayse him.
3 And when he was very aged, hee called his
sonne, & sixe of his sonnes sonnes, & sayde to him,
My sonne, take thy children (for behold, I am aged,
and am ready to depart out of this life)

4 Go into Media, my sonne: for I surely beleeue those things which Ionas the Prophet spake of Nineue, that it shalbe destroyed, *and* for a time peace shall rather be in Media, and that our brethren shall be scattered in the earth from that good land, and Ierusalem shall be desolate, and the House of God in it shalbe burned, and shalbe desolate for a time.

*Esra. 3.8. and 6.14.

5 Yet againe God *will haue pitie on them, and bring them againe into the lande where they shall builde a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, and builde vp Ierusalem gloriously, & the House of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, and feare the Lord God truely, and shall burie their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lorde shall exalt his people, and all those which loue the Lorde in trueth and iustice, shal reioyce, and those also which shewe mercie to our brethren.

8 And nowe, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Lawe, and the commandements, and shewe thy selfe mercifull and iust, that it may goe well with thee.

10 And burie me honestly, and thy mother with me: but tary no longer at Nineue. Remember, my sōne, how Aman handled Achiacharus that brought him vp, howe out of light hee brought him into darkenes, & how he rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darkenes. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore nowe, my sonne, consider what almes doeth, and howe righteousnesse doeth deliuer. When he had sayde these things, || he gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere olde, and he buried him honourably.

||Or, his soule failed him in the bed.

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, and he buryed his father and mother in law honorably, and he inherited their substance and Tobits his father.

14 And he died at Ecbatane in Media, being an hundreth and seuen and twentie yeere olde.

15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

IVDETH.

CHAP. I.

2 The building of Ecbatane 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 Hee threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about, of hewen stone, three cubites broad, & sixe cubits long, & made the height of the wal seuētie cubits, & the bredth therof fiftie cubits,

3 And made the towres thereof in the gates of it of an hundreth cubites, & the breadth thereof in the foundation threescore cubites,

4 And made the gates thereof, euen gates that were lifted vp on hie, seuentie cubites, & the bredth of thē fourtie cubits, for ẏ going forth of his mightie armies, & for the setting in aray of his footemē)

5 Euen in those dayes, King Nabuchodonosor made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, & all that dwelt by Euphrates, and Tygris & Hydaspes, & the countrey of Arioch the king of the Elymeans, & very many nations assembled thē selues to the battel of ẏ sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, & to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus & Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the hier Galile, and the great fielde of Esdrelam,

9 And to all that were in Samaria, & the cities therof, & beyond Iorden vnto Ierusalem, & Betane, and Chellus, and Cades, & the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Vnto one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the cōmaundement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battel: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and sware by his throne and kingdome that he would surely be auenged vpon all those coastes of Cilicia & Damascus, & Syria, & that hee would slay with the sworde all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then hee marched in battell aray with his power against King Arphaxad in the seuenteenth yeere, & he preuailed in his battel: for he ouerthrew all the power of Arphaxad, and all his horsemen, & all his chariots.

14 And he wanne his cities, & came vnto Ecbatane, and tooke the towres, and spoyled the streetes thereof, and turned the beautie thereof into shame.

15 He tooke also Arphaxad in the mountaines of Ragau, and smote him through with his dartes, and destroyed him vtterly that day.

16 So he returned afterward to Ninene, both he and all his companie with a very great multitude of men of warre, and there hee passed the time, and banketed, both hee, and his armie an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commaunded presumptuously that all people should be brought in subiection, 6 And to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

And

AND in the eighteenth yeere, the two and twen-
tieth *day* of the first moneth, there was talke
in the house of Nabuchodonosor king of the Assy-
rians, that he should auenge himselfe on al the earth,
as he had spoken.
2 So he called vnto him al his officers and al his
nobles, and communicated with them his secrete
counsell, and set before them with his owne mouth
all the malice of the earth.
3 Then they decreed to destroy all flesh, that
had not obeyed the commandement of his mouth.
4 And when hee had ended his counsell, Nabu-
chodonosor king of the Assyrians called Olofernes
his chiefe captaine, and which was next vnto him,
and sayde vnto him,
5 Thus saith the great king, the Lorde of the
whole earth, Behold, thou shalt goe forth from my
presence, and take with thee men that trust in their
owne strength, of footemen, an hundreth & twen-
tie thousande, and the number of horses with their
riders, twelue thousand,
6 And thou shalt goe against al the West coun-
trey, because they disobeyed my commandement.
7 And thou shalt declare vnto them, that they
prepare for me the land and the water: for I wil goe
forth in my wrath against them, and will couer the
whole face of the earth with the feete of mine ar-
mie, and I will giue them as a spoyle vnto them,
8 So that their wounded shall fill their valleyes,
and their riuers, and the flood shall ouerflowe, be-
ing filled with their dead.
9 And I will bring their captiuitie to the vtmost
parts of all the earth.
10 Thou therefore shalt depart hence, and take
vp for me all their countrey: and if they yeeld vnto
thee, thou shalt reserue them for mee vntill the day
that I rebuke them.
11 But concerning them that rebell, let not
thine eye spare them, but put them to death, and
spoyle them wheresoeuer thou goest.
12 For as I liue, & the power of my kingdome,
whatsoeuer I haue spoken, that will I doe by mine
hande.
13 And take thou heede that thou transgresse
not any of the commaundements of thy lorde, but
accomplish them fully, as I haue commanded thee,
and deferre not to doe them.
14 ¶ Then Olofernes went forth from the pre-
sence of his Lord, & called all the gouernours, and
captaines, and officers of the armie of Assur,
15 And he mustred the chosen men for the bat-
tel, as his Lord had commanded him, vnto an hun-
dreth and twentie thousand, and twelue thousande
archers on horsebacke.
16 And hee set them in aray according to the
maner of setting a great armie in aray.
17 And hee tooke camels & asses for their bur-
dens a very great number, and sheepe, and oxen, and
goates without number for their prouision,
18 And vitaile for euery man of the army, and
very much gold and siluer out of the kings house.
19 Then he went forth and all his power, to goe
before in the viage of king Nabuchodonosor, & to
couer all the face of the earth Westward, with their
charets, and horsemen, and chosen footemen.
20 A great multitude also of sundry sorts came
with them like grashoppers, and like the grauell of
the earth: for the multitude was without number.
21 And they went forth of Nineue three dayes
iourney toward the countrey of Bectileth, and pit-
ched from Bectileth neere the mountaine which is
at the left hand of the vpper Cilicia.
22 Then hee tooke all his armie, his footemen
and horsemen, and charets, and went from thence
into the mountaines,
23 And he destroied Phud and Lud, and spoiled
all the children of Rasses, and the children of Isma-
el, which were toward the wildernesse at the South
of the Chelians.
24 Then hee went ouer Euphrates, and went
through Mesopotamia, and destroyed all the hie ci-
ties that were vpon the riuer of Arbonai, vntill one
come to the sea.
25 And he tooke the borders of Cilicia, and de-
stroyed all that resisted him, and came to the bor-
ders of Iapheth, which were toward the South and
ouer against Arabia.
26 He compassed also all the children of Madi-
an, and burnt vp their tabernacles, and spoiled their
lodges.
27 Then hee went downe into the countrey of
Damascus, in the time of wheate haruest, and burnt
vp all their fieldes, and destroyed their flockes and
the heards, he robbed their cities, and spoyled their
countrey, and smote all their yong men with the
edge of the sword.
28 Therefore feare and trembling fell vpon all
the inhabitants of the sea coast, which were in Si-
don and Tyrus, and them that dwelt in Sur and O-
cina, and all that dwelt in Iemnaan: and they that
dwelt in Azotus, and Ascalon feared him greatly.

CHAP. III.

*The people subiect to Olofernes. 8 He destroyed their gods that Na-
buchodonosor might onely be worshipped.*

SO they sent ambassadours to him with messages
of peace, saying,
2 Behold, wee are the seruants of Nabuchodo-
nosor the great king: we lie downe before thee: vse
vs as shalbe good in thy sight.
3 Beholde, our houses and all our places, and all
our fieldes of wheate, & our flocks, and our heards,
and all our lodges and tabernacles lie before thy
face: vse them as it pleaseth thee.
4 Beholde, euen our cities and the inhabitantes
thereof are thy seruants: come, and take them, as
seemeth good to thee.
5 ¶ So the men came to Olofernes, and decla-
red vnto them after this maner.
6 Then came he downe toward ẏ sea coast, both
he and his armie, and set garisons in the hie cities,
and tooke out of them chosen men for the warre.
7 So they and all the countrey rounde about re-
ceiued them, with crownes, with daunces, and with
timbrels.
8 Yet he brake downe all their borders, and cut
downe their woods: for it was inioyned him to de-
stroy al the gods of the land, that all nations should
worship Nabuchodonosor only, & that all tongues
and tribes should call vpon him as God.
9 Also hee came against Esdraelon, neere vnto
Iudea, ouer against the great straite of Iudea,
10 And hee pitched betweene Geba, and a citie
of ẏ Scythians, & there he taried a moneth, that hee
might assemble all the baggage of his armie.

CHAP. IIII.

*The Israelites were afrayde and defended their countrey. 6 Ioa-
cim the Priest writeth to Bethulia, that they shoulde fortifie
themselues. 9 They cried to the Lord, and humbled themselues
before him.*

NOwe the children of Israel that dwelt in Iu-
dea, heard all that Olofernes ẏ chiefe captaine

of Nabuchodonosor King of the Assyrians had done to the nations, and howe he had spoyled all their temples, and brought them to nought.

2 Therfore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the toppes of the hie mountaines, & walled the villages that were in them, and put in vitailes for the prouision of warre: for their fieldes were of late reaped.

6 Also Ioacim the hie Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraelon toward the open country nere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entrie into Iudea, and it was easie to let them that would come vp, because the passage was streit for two men at the most.

8 And the children of Israel did as Ioacim the hie Priest had commanded them with the Ancients of all the people of Israel, which dwelt at Ierusalem.

9 Then cryed euery man of Israel to God with great feruencie, & their soules with great affection.

10 Both they, and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackecloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ierusalem fell before the Temple, and sprinkled ashes vpon their heads, and spred out their sackecloth before the face of the Lord: also they put sackecloth about the altar,

12 And cried to the God of Israel, all with one consent most earnestly, that hee woulde not giue their children for a pray, and their wiues for a spoile, and the cities of their inheritance to destruction, & the Sanctuarie to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuary of the Lord Almightie.

14 And Ioacim the high Priest, and all the Priestes that stoode before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, and offred the continuall burnt offring, with prayers and the free gifts of the people,

15 And had ashes on their maytres, & cried vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the maner of the Israelites.

THen was it declared to Olofernes the chiefe captaine of the army of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the toppes of the hie hilles, and had layde impediments in the champion countrey.

2 Wherewith he was very angrie, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.

3 And he sayd vnto them, Shewe me, O ye sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 ¶ Then * saide Achior the captaine of all the sonnes of Ammon, Let my lord heare ẏ word of the mouth of his seruant, & I will declare vnto thee the trueth concerning this people, that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant. *Chap.11.9.

6 This people come of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the land of Chaldea. *Gene.11.31.

8 But they went out of the way of their auncesters and worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, and soiourned there many dayes.

9 Then * their God commaunded them to depart from the place where they soiourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell. *Gene.12.1.

10 But when a famine couered all the lande of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so ẏ one could not number their linage.

11 * Therfore the king of Egypt rose vp against them, and vsed deceite against them, and brought them lowe with labouring in bricke, and made them slaues. *Exod.1.8.

12 Then they cried vnto their God, & he smote all the land of Egypt with incurable plagues: so the *Egyptians cast them out of their sight. *Exod.12.31,33.

13 And *God dried the red sea in their presence, *Exod.14.21.

14 And * brought them into mount Sina and Cades barne, and cast foorth all that dwelt in the wildernesse. *Exod.19.1.

15 So they dwelt in the lande of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Iordan, they inherited all the mountaines.

16 And they * cast forth before them the Chanaanites, and the Pheresites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. *Iosh.12.8.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But * when they departed from the way which he appoynted them, they were destroyed in many battels after a wonderfull sort, * and were led captiues into a land that was not theirs: and the Temple of their God was cast to the grounde, and their cities were taken by the enemies. *Iud.2.11.and 3.8. *2.King.25.1,14.

19 But * nowe they are turned to their God, and are come vp from the scattering wherein they were scattered, and haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate. *Ezra.1.1,3.

20 Nowe therefore, my lorde and gouernour, if there

there be any fault in this people, so that they haue
sinned against their God, let vs consider that this
shall be their ruine, and let vs goe vp, and wee shall
ouercome them.
21 But if there be none iniquitie in this people,
let my lord passe by, least their lord defend them,
and their God be for them, and wee become a re-
proch before all the world.
22 ¶ And when Achior had finished these say-
ings, all the people, standing round about the tent,
murmured: and the chiefe men of Olofernes, and
all that dwelt by the sea side and in Moab, spake
that he should kill him.
23 For, *say they*, wee feare not to meete the chil-
dren of Israel: for loe, it is a people that haue no
strength nor power against a mightie armie.
24 Let vs therefore goe vp, O lorde Olofernes,
and they shalbe meate for thy whole armie.

CHAP. VI.

*Olofernes blasphemeth God whom Achior confessed. 14 Achi-
or is deliuered into the handes of them of Bethulia. 18 The
Bethulians crye vnto the Lord.*

AND when the tumult of the men that were a-
bout the councill, was ceased, Olofernes, the
chiefe captaine of the armie of Assur, said vnto A-
chior before all the people of the strangers, and be-
fore all the children of Moab, and of them that
were hyred of Ephraim,
2 Because thou hast prophecied among vs to
day, and hast sayde that the people of Ierusalem is
able to fight, * because their God will defende
them: and who is God but Nabuchodonosor?
3 He will send his power, and will destroy them
from the face of the earth, and their God shall not
deliuer them: but wee his seruants will destroy
them as one man: for they are not able to susteine
the power of our horses.
4 For wee will treade them vnder feete with
them, and their mountaines shall be drunken with
their blood, and their fieldes shalbe filled with their
dead bodies, and their footesteppes shall not bee a-
ble to stand before vs: but they shall vtterly perish.
5 The King Nabuchodonosor, lorde of all the
earth, hath sayde, euen he hath sayde, None of my
wordes shall be in vaine.
6 And thou Achior an hireling of Ammon,
because thou hast spoken these wordes in the day of
thine iniquitie, thou shalt see my face no more from
this day vntill I take vengeance of that people that
is come out of Egypt.
7 And then shall the yron of mine armie, and
the multitude of them that serue me, passe through
thy sides, & thou shalt fall among their slaine, when
I shall put them to flight.
8 And my seruants shall carrie thee into the
mountaines, and they shall leaue thee at one of the
hie cities: but thou shalt not perish, till thou bee
destroyed with them.
9 And if thou perswade thy selfe in thy mind,
that they shall not bee taken, let not thy counte-
nance fall: I haue spoken it, and none of my words
shall be in vaine.
10 Then commaunded Olofernes them concer-
ning Achior, that they should bring him to Bethu-
lia, and deliuer him into the handes of the children
of Israel.
11 So his seruants tooke him, and brought him
out of the campe into the plaine: and they went out
from the middest of the plaine into the mountaines,
and came vnto the fountaines that were vnder Be-
thulia.
12 And when the men of the citie saw them frõ
the top of the mountaine, they tooke their armour,
and went foorth of the citie vnto the toppe of the
mountaine, euen al the throwers with slings, & kept
thẽ from comming vp, by casting stones against thẽ.
13 But they went priuily vnder the hill, and
bound, Achior, and left him lying at the foote of
the hill, and returned to their lorde.
14 Then the Israelites came downe from their
citie, and stoode about him, and loosed him and
brought him into Bethulia, and presented him to
the gouernours of their citie,
15 Which were in those dayes, Ozias the sonne
of Micha, of ẏ tribe of Simeon, & Chabris ẏ sonne
of Gothoniel, and Charmis the sonne of Melchiel.
16 And they called together all the Auncients
of the citie, and all their youth ranne together, and
their women to the assemblie: and they set Achior
in the middes of all their people. Then Ozias asked
him of that which was done.
17 And hee answered and declared vnto them
the wordes of the counsell of Olofernes, and all
the wordes that hee had spoken in the mids of the
princes of Assur, and whatsoeuer Olofernes had
spoken proudly against the house of Israel.
18 Then the people fell downe and worshipped
God, and cryed vnto God, saying,
19 O Lord God of heauen, beholde their pride,
and haue mercy on the basenesse of our people, and
beholde this day the face of those that are sanctified
vnto thee.
20 Then they comforted Achior, and praysed
him greatly.
21 And Ozias tooke him out of ẏ assembly into
his house, and made a feast to the Elders, and they
called on the God of Israel all that night for helpe.

CHAP. VII.

*1 Olofernes doeth besiege Bethulia. 8 The counsell of the Idume-
ans and others against the Israelites. 19 The Bethulians mur-
mure against their gouernours for lacke of water.*

THE next day Olofernes commaunded all his ar-
mie and all his people, which were come to take
his part, that they should remooue their campes a-
gainst Bethulia, and that they shoulde take all the
streites of the hill, and to make warre against the
children of Israel.
2 Then their strong men remoued their camps
in that day, and the armie of the men of warre was
an hundreth thousand and seuentie footemen, and
twelue thousand horsemen, beside the baggage and
other men that were afoote among them, a very
great multitude.
3 And they camped in the plaine neere vnto
Bethulia, by the fountaine, and they spred abroade
towarde Dothaim vnto Belbaim, and in length
from Bethulia vnto Ciamon, which is ouer against
Esdraelom.
4 Nowe the children of Israel, when they sawe
the multitude, were greatly troubled, and said euery
one to his neighbour, Nowe will they shut vp all
the whole earth: for neither the hie mountaines nor
the valleyes, nor the hilles are able to abide their
burden.
5 Then euery one tooke his weapons of warre,
and burning fires in their towres, they remained and
watched all that night.
6 But in the seconde day, Olofernes brought
foorth all his horsemen in the sight of the children
of Israel, which were in Bethulia,

*Chap.5.5.21.

7 And viewed the passages vp to their citie, and
came to the fountaines of their waters, and tooke
them and set garisons of men of warre ouer them,
and remoued toward his people.
8 Then came vnto him all the chiefe of ẏ chil-
dren of Esau, & all the gouernours of the people of
Moab, and all the captaines of the sea coast, & said,
9 Let our captaine nowe heare a worde, least
an inconuenience come in thine armie.
10 For this people of the children of Israel doe
not trust in their speares, but in the height of the
mountaines, wherein they dwell, because it is not
easie to come vp to the tops of their mountaines.
11 Nowe therefore my lorde, fight not against
them in battell aray, and there shall not so much
as one man of thy people perish.
12 Remaine in thy campe, & keepe all the men
of thine armie, and let the men keepe still the wa-
ter of the countrey, that commeth foorth at the
foote of the mountaine.
13 For al the inhabitants of Bethulia haue their
water thereof: so shall thirst kill them, and they
shall giue vp their citie: and we and our people wil
goe vp to the toppes of the mountaines that are
neere, and will campe vpon them, and watch that
none goe out of the citie.
14 So they and their wiues, and their children
shalbe consumed with famine, and before the sworde
come against them, they shall be ouerthrowen in
the streetes where they dwell.
15 Thus shalt thou render them an euil reward,
because they rebelled and obeyed not thy person
peaceably.
16 And these wordes pleased Olofernes and all
his souldiers, and he appoynted to doe as they had
spoken.
17 So the campe of the children of Ammon de-
parted, and with thē fiue thousand of the Assyrians,
and they pitched in the valley, & tooke ẏ waters, &
the fountaines of the waters of the children of Israel.
18 Then the children of Esau went vp with the
children of Ammon, and camped in the mountaines
ouer against Dothaim, and they sent some of them
selues toward the South, and towarde the East, ouer
against Rebel, which is neere vnto Chusi, that is
vpon the riuer Mochmur: and the rest of the ar-
mie of the Assyrians camped in the fielde, and coue-
red the whole lande: for their tents and their bag-
gage were pitched in a wonderfull great place.
19 Then the children of Israel cryed vnto the
Lorde their God, because their heart fayled: for all
their enemies had compassed them about, and
there was no waye to escape out from among
them.
20 Thus all the companie of Assur remained a-
bout them, both their footemen, chariots & horse-
men, foure & thirtie daies: so that euen al the places
of their waters fayled all ẏ inhabitants of Bethulia.
21 And the cisternes were emptie, and they had
not water ynough to drinke for one day: for they
gaue them to drinke by measure.
22 Therefore their children swooned, and their
wiues and yong men failed for thirst, & fell downe
in the streetes of the citie, and by the passages of the
gates, and there was no strength in them.
23 Then all the people assembled to Ozias, and
to the chiefe of the citie, both yong men and wo-
men, and children, and cryed with a loude voyce,
and said before all the Elders,
24 The *Lorde iudge betweene vs and you: for
you haue done vs great iniurie, in that ye haue not
required peace of the children of Assur.
25 For nowe we haue no helper: but God hath
sold vs into their hands, that we should be throwen
down before them with thirst & great destruction.
26 Nowe therefore call them together, and de-
liuer the whole citie for a spoyle to the people of
Olofernes, and to all his armie.
27 For it is better for vs to bee made a spoyle
vnto them, then to die for thirst: for we will bee his
seruants that we may liue, and not see the death of
our infants before our eyes, nor our wiues, nor our
children to die.
28 Wee take to witnesse against you the hea-
uen and the earth, and our God and Lorde of our
fathers, which punisheth vs, according to our sinnes
and the sinnes of our fathers, that he lay not these
things to our charge.
29 Then there was a great cry of all with one
consent in the middes of the assemblie, and they
cryed vnto the Lord God with a loude voyce.
30 Then said Ozias to thē, Brethren, be of good
courage: let vs waite yet fiue dayes, in the which
space the Lorde our God may turne his mercie to-
warde vs: for he will not forsake vs in the ende.
31 And if these dayes passe, and there come not
helpe vnto vs, I wil doe according to your worde.
32 So he separated the people, euery one vnto
their charge, and they went vnto the walles and
towres of their citie, and sent their wiues and their
children into their houses, and they were very lowe
brought in the citie.

CHAP. VIII.

The parentage, life, and conuersation of Iudeth. 11 She rebuketh the faintnesse of the gouernours. 12 Shee sheweth that they should not tempt God, but waite vpon him for succour. 33 Her enterprise against the enemies.

NOwe at that time, Iudeth heard thereof, which
was the daughter of Merari the sonne of Ox,
the sonne of Ioseph, the sonne of Oziel, the sonne
of Elcia, the sonne of Ananias, the sonne of Gede-
on, the sonne of Raphaim, the sonne of Acito, the
sonne of Eliu, the sonne of Eliab, the sonne of Na-
thanael, the sonne of Samael, the sonne of Salasa-
dai, the sonne of Israel.
2 And Manasses was her husband, of her stocke
and kinred, who dyed in the barley haruest.
3 For as he was diligent ouer them that bound
sheaues in the fielde, the heate came vpon his head,
and he fell vpon his bed, and dyed in the citie of Be-
thulia, and they buryed him with his fathers in the
fielde betweene Dothaim and Balamo.
4 So Iudeth was in her house a widowe three
yeeres and foure moneths.
5 And she made her a tent vpon her house, and
put on sackecloth on her loynes, and ware widowes
apparell.
6 And shee fasted all the dayes of her widow-
hood, saue the day before the Sabbath & the Sab-
baths, and the day before the newe moones, and in
the feastes & solemne dayes of the house of Israel.
7 She was also of a goodly countenance and
very beautifull to beholde: and her husbande Ma-
nasses had left her golde and siluer, and men ser-
uants, and maide seruants, and cattell, and possessi-
ons, where she remained.
8 And there was none that coulde bring an
euill report of her: for she feared God greatly.
9 Now when she heard the euill wordes of the
people against the gouernour, because they fainted
for

*Exod. 5.21.

for lacke of water (for Iudeth had heard all the
wordes that Ozias had spoken vnto them, and that
hee had *sworne vnto them to deliuer the citie vn- *Chap.7.26,31.
to the Assyrians within fiue dayes)
10 Then she sent her maide, that had the go-
uernement of all things that she had, to call Ozias
and Chabris and Charmis the Ancients of the citie.
11 And they came vnto her, and she sayd vnto
them, Heare mee, O yee gouernours of the inha-
bitants of Bethulia: for your words that ye haue spo-
ken before the people this day, are not right, tou-
ching this othe which yee made and pronounced
betweene God and you, and haue promised to deli-
uer the citie to the enemies, vnlesse within these
dayes the Lord turne to helpe you.
12 And nowe who are you that haue tempted
God this day, & set your selues in the place of God
among the children of men?
13 So nowe you seeke the Lorde almightie, but
you shall neuer know any thing.
14 For you cannot finde out the depth of the
heart of man, neither can yee perceiue the thinges
that hee thinketh: then howe can you search out
God, that hath made all these things, and know his
minde, or comprehende his purpose? Nay my bre-
thren, prouoke not the Lord our God to anger.
15 For if he will not helpe vs within these fiue
dayes, he hath power to defend vs whē he will, euen
euery day, or to destroy vs before our enemies.
16 Doe not you therefore binde the counsels of
the Lord our God: For God is not as man that hee
may be threatned, neither as the sonne of man to be
brought to iudgement.
17 Therefore let vs waite for saluation of him
and call vpon him to helpe vs, and he wil heare our
voyce if it please him.
18 For there appeareth none in our age, neither
is there any nowe in these dayes, neither tribe, nor
familie, nor people, nor citie among vs, which wor-
ship ÿ gods made ŵ hands, as hath bene aforetime.
19 For *the which cause our fathers were giuen *Iudg.2.11,and 4.1.and 61.
to the sworde, and for a spoyle, and had a great fall
before our enemies.
20 But we know none other God: therefore we
trust ÿ he wil not despise vs, nor any of our linage.
21 Neither when we shalbe taken, shall Iudea be
so famous: for our Sanctuarie shalbe spoyled, & he
will require the prophanation therof at our mouth,
22 And the feare of our brethren, and the cap-
tiuitie of the countrey, and the desolation of our
inheritance wil hee turne vpon our heads among
the Gentiles, wheresoeuer we shalbe in bondage, &
we shalbe an offence and a reproche to all them that
possesse vs.
23 For our seruitude shal not be directed by fa-
uour, but ÿ Lord our God shal turne it to dishonour.
24 Now therefore, O brethren, let vs shewe an
example to our brethren, because their heartes de-
pend vpon vs, and the Sanctuarie, and the House,
and the altar rest vpon vs.
25 Moreouer, let vs giue thankes to ÿ Lord our
God, which tryeth vs euen as he did our fathers.
26 Remember what things he did to *Abrahā, *Gen.22.1.
and how he tryed Isaac, & al that he did to *Iacob *Gen.28.7.
in Mesopotamia of Syria when hee kept the sheepe
of Laban his mothers brother.
27 For hee hath not tried vs as hee did them to
the examination of their hearts, neither doeth hee
take vengeance on vs, but the Lorde punisheth for
instruction them that come neere to him.

28 ¶ Then said Ozias to her, All that thou hast
spoken, hast thou spoken with a good heart, and
there is none that is able to resist thy wordes.
29 For it is not to day that thy wisedome is
knowen, but from the beginning of thy life all the
people haue knowen thy wisedome: for the deuice
of thine heart is good.
30 But the people were very thirstie, & compel-
led vs to doe vnto them, as we haue spoken, & haue
brought vs to an oth which we may not transgresse.
31 Therefore now pray for vs, because thou art
an holy woman, that the Lord may send vs raine to
fill our cisternes, and that we may faint no more.
32 Then sayd Iudeth vnto them, Heare me, and
I will doe a thing, which shall bee declared in all
generations, to the children of our nation.
33 You shal stand this night in the gate, & I wil
go forth with mine handmaide: and within ÿ dayes
that ye haue promised to deliuer the citie to our e-
nemies, the Lord wil visite Israel by mine hand.
34 But inquire not you of mine acte: for I will
not declare it vnto you, till the thinges be finished
that I doe.
35 Then saide Ozias and the princes vnto her,
Goe in peace, and the Lorde God be before thee,
to take vengeance on our enemies.
36 So they returned from the tent, and went to
their wardes.

CHAP. IX.

*1 Iudeth humbleth her selfe before the Lord, and maketh her pray-
ers for the deliuerance of her people. 7 Against the pride of the
Assyrians. 11 God is the helpe of the humble.*

THen Iudeth fell vpon her face, and put ashes
vpon her head, and put off the sackeloth where-
with she was clothed. And about the time that the
incense of that euening was offered in Ierusalem in
the house of the Lorde, Iudeth cryed with a loude
voyce, and saide,
2 O Lord God of my father *Simeon, to whom *Gen.34.2,25.
thou gauest a sword to take vengeance of the stran-
gers which opened the wombe of the maide, and
defiled her, and discouered the thigh with shame, &
polluted the wombe to reproche (for thou haddest
commanded that it should not so be,
3 Yet they did things for the which thou gauest
their princes to the slaughter, for they were decei-
ued and washed their beds with blood) and hast
striken the seruants with the gouerners, and the go-
uerners vpon their thrones,
4 And hast giuen their wiues for a praye & their
daughters to be captiues, and all their spoyles for a
bootie to the children that thou louedst: which were
mooued with thy zeale, and abhorred the polluti-
on of their blood, and called vpon thee for ayde, O
God, O my God, heare me also a widowe.
5 For thou hast wrought the things afore, and
these, and the things that shall be after, and thou
considerest the things that are present, & the things
that are to come.
6 For the thinges which thou doest purpose,
are present, and say, Beholde, wee are here: for all
thy wayes are ready, and thy iudgements are fore-
knowen.
7 Beholde, the Assyrians are multiplied by their
power: they haue exalted them selues with horses
and horsemen: they glory in the strength of their
footemen: they trust in shield, speare and bow, and
sling, and do not know that thou art the Lord that
brakest the battels: the Lord is thy Name.
8 Breake thou their strength by thy power, and
breake

breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe w weapons the hornes of the Altar.

9 Behold their pride, and sende thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

*Iudg.4.21.and 5.26.

10 * Smite by the deceite of my lippes the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

*Iudg.7.2. 2.Chron.14.11. and 16.8.and 20.6.

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lorde, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forsaken, and the Sauiour of them that are without hope.

12 Surely, surely *thou art* the God of my father, and the God of the inheritance of Israel, the Lorde of heauen of earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me words & craft, and a wound, and a stroke against them that enterprise cruell things against thy couenant, and against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art ỷ God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudeth decketh her selfe and goeth forth of the citie. 11 She is taken of the watch of the Assyrians and brought to Olofernes.

NOwe after she had ceased to cry vnto the God of Israel, and had made an ende of all these wordes,

2 She rose where she had fallen downe, and called her maide, and went downe into the house, in the which shee abode in the Sabbath dayes and in the feast dayes,

3 And putting away the sackecloth wherewith she was clad, and putting off the garments of her widowhode, she washed her body with water, and anointed it with much oyntment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith she was clad during the life of Manasses her husband.

4 And she put slippers on her feete, and put on bracelets, and sleeues, and rings, and earerings, and all her ornaments, and she decked her selfe brauely to allure the eyes of all men that should see her.

5 Then she gaue her maide a bottel of wine, & a pot of oyle, and filled a scrip with floure, and with dry figges, and with fine bread: so she lapped vp all these things together and laide them vpon her.

6 Thus they went forth to the gate of the citie of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they sawe her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and saide vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Command the gates of the citie to be opened vnto me, that I may goe forth to accomplish the things which you haue spoken to me. So they commaunded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, she and her maide with her, and the men of the citie looked after her, vntill shee was gone downe the mountaine, & till she had passed the valley, and could see her no more.

11 Thus they went streight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? And she sayde, I am a woman of the Hebrewes, and am fledde from them: for they shall be giuen you to be consumed.

13 And I come before Olophernes, the chiefe captaine of your armie, to declare him true things, and I will shewe before him the way whereby hee shall goe and win all the mountaines, without losing the body or life of any of his men.

14 Nowe when the men heard her wordes, and behelde her countenance, they wondred greatly at her beautie, and sayd vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: nowe therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraide in thine heart, but shew vnto him according as thou hast to say, and he will intreate thee well.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her maide, and brought her to the tent of Olophernes.

18 Then there was a running to and fro, through out the campe: for her comming was bruted among the tentes: and they came and stoode round about her: for she stood without the tent of Olophernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondred at the children of Israel because of her, and euery one sayde vnto his neighbour, Who woulde despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Olophernes garde went out, and all his seruants, and they brought her into the tent.

21 Now Olophernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, & he came forth vnto the entrie of his tent, and they caried lampes of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and she fel downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olophernes comforteth Iudeth. 3 And asketh the cause of her comming. 5 She deceiueth him by her faire wordes.

THen sayd Olophernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for sauegarde: be of good comfort, thou shalt liue

from

from this night, and hereafter.
4 For none shall hurt thee, but intreate thee
well, as they doe the seruants of King Nabuchodo-
nosor my lorde.
5 Then Iudeth saide vnto him, Receiue the
wordes of thy seruant, and suffer thine handmaide
to speake in thy presence, and I will declare no lye
to my lorde this night.
6 And if thou wilt followe the wordes of thine
handmaid, God wil bring ÿ thing perfectly to passe
by thee, and my lorde shall not faile of his purpose.
7 As Nabuchodonosor King of all the earth li-
ueth, and as his power is of force, who hath sent
thee to reforme all persons, not onely men shalbe
made subiect to him by thee, but also the beastes of
the fieldes, and the cattel, and the foules of the hea-
uen shall liue by thy power vnder Nabuchodono-
sor and all his house.
8 For wee haue heard of thy wisedome and of
thy prudent spirite, and it is declared through the
whole earth, that thou onely art excellent in all the
kingdome, and of a wonderfull knowledge, and in
feates of warre marueilous.
9 Nowe * as concerning the matter which A- *Chap.5.5.
chior did speake in thy councill, wee haue heard his
wordes: for the men of Bethulia did take him, and
he declared vnto them all that he had spoken vnto
thee.
10 Therefore, O lord and gouernour, reiect not
his worde, but set it in thine heart, for it is true: for
there is no punishment against our people, neither
can the sworde preuaile against them, except they
sinne against their God.
11 Nowe therefore, least my lorde shoulde bee
frustrate, and voyde of his purpose, and that death
may fall vpon them, and that they may be taken in
their sinne whiles they prouoke their God to an-
ger, *which is* so oft times as they doe that which is
not beseeming,
12 (For because their vitailes fayle, and all
their water is wasted, they haue determined to
take their catell, and haue purposed to consume all
things that God had forbidden them to eate by his
Lawes:
13 Yea, they haue purposed to consume the first
fruits of the wheat, and the tithes of the wine, & of
the oyle which they had reserued and sanctified for
the Priestes that serue in Ierusalem before the face
of our God the which things it is not lawful for any
of the people to touch with their handes.
14 Moreouer, they haue sent to Ierusalem, be-
cause they also that dwel there, haue done the like,
such as should bring them licence from the Senate)
15 Nowe when they shall bring them worde,
they will doe it, and they shall bee giuen thee to be
destroyed the same day.
16 Wherefore I thine handmaide, knowing
all this, am fledde from their presence, and God
hath sent me to worke a thing with thee, where-
of all the earth shall wonder, and whosoeuer shall
heare it.
17 For thy seruant feareth God, and worship-
peth the God of heauen day and night, and nowe
let me remaine with thee, my lord, and let thy ser-
uant goe out in the night into the valley, and I will
pray vnto God, that he may reueile vnto me when
they shall commit their sinnes,
18 And I will come and shew it vnto thee: then
thou shalt goe foorth with all thine armie, and there
shall be none of them that shall resist thee.
19 And I will leade thee through the middes of
Iudea, vntill thou come before Ierusalem, and I
will set thy throne in the middes thereof, and thou
shalt driue them as sheepe that haue no shepherd,
and a dogge shall not barke with his mouth against
thee: for these things haue bene spoken vnto me,
and declared vnto mee according to my foreknow-
ledge, and I am sent to shewe thee.
20 ¶ Then her wordes pleased Olofernes, and
all his seruants, and they marueiled at her wisedome,
and sayde,
21 There is not such a woman in all the world,
both for beautie of face, and wisedome of wordes.
22 Likewise Olofernes said vnto her ||God, hath ||Or, hath done well.
done this, to send thee before the people, that
strength might bee in our handes, and destruction
vpon them that despise my lord.
23 And nowe thou art both beautifull in thy
countenance, and wittie in thy wordes: surely if
thou doe as thou hast spoken, thy God shall be my
God, and thou shalt dwell in the house of Nabu-
chodonosor, and shalt bee renoumed throughout
the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meate of the Gentiles.
5 Shee maketh her request that shee might goe out by night to
pray. 11 Olofernes causeth her to come to the banket.

THen he commanded to bring her in where his
treasures were layd, and bade that they should
prepare for her of his owne meates, and that shee
should drinke of his owne wine.
2 But Iudeth sayde, * I may not eate of them, *Gen.43.32. daniel.1.8. tob.1.11.
least there shoulde be an offence, but I can suffice
my selfe with the things that I haue brought.
3 Then Olofernes sayde vnto her, If the things
that thou hast, shoulde faile, howe shoulde we giue
thee the like? for there is none with vs of thy
nation.
4 Then sayde Iudeth vnto him, As thy soule li-
ueth, my lorde, thine handmaide shall not spend
those things that I haue, before the Lorde worke
by mine hand the things that hee hath determined.
5 Then the seruants of Olofernes brought her
into the tent, and shee slept vntill midnight, and
rose at the morning watch,
6 And sent to Olofernes, saying, Let my lorde
command that thine handmayde may goe foorth
vnto prayer.
7 Then Olofernes commanded his garde that
they shoulde not stay her: thus shee abode in the
campe three dayes, and went out in the night into
the valley of Bethulia, and washed her selfe in a
fountaine, euen in the water by the campe.
8 And when shee came out, shee prayed vnto
the Lord God of Israel, that hee woulde direct her
way to the exaltation of the children of her people.
9 So shee returned, and remained pure in the
tent, vntill she ate her meate at euening.
10 ¶ And in the fourth day, Olofernes made a
feast to his owne seruants onely, and called none of
them to the banket, that had the affaires in hand.
11 Then sayde he to Bagoas the eunuch who
had charge ouer all that he had, Goe and perswade
this Hebrewe woman, which is with thee, that shee
come vnto vs, and eate and drinke with vs.
12 For it were a shame for vs, if we should let
such a woman alone, and not talke with her, and if
we doe not allure her, she will mocke vs.
13 Then went Bagoas from the presence of O-
lofernes, and came to her, and sayde, Let not this
faire

faire maide make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to bee entreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gainesay my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So she arose and trimmed her with garments, and with all the ornaments of women, and her maid went, and spred foorth her skinnes on the grounde ouer against Olofernes, which shee had receiued of Bagoas for her daily vse, that she might sit and eate vpon them.

16 Nowe when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirite was mooued, and he desired greatly her companie: for he had waited for the time to deceiue her from the day that he had seene her.

17 Then said Olofernes vnto her, Drinke nowe, and be mery with vs.

18 So Iudeth saide, I drinke nowe, my lorde, because my state is exalted this day more then euer it was since I was borne.

19 Then shee tooke, and ate and dranke before him the things, that her maid had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then hee had drunken at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 Shee smiteth off Olofernes necke. 10 Shee returneth to Bethulia and reioyceth her people.

NOwe when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lorde, and they went to their beddes: for they were all weary, because the feast had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with * wine.

*Eccl.31.20,25.

3 ¶ Nowe Iudeth had commanded her maide to stand without her chamber, and to waite for her comming foorth as she did daily: for she sayd, she would goe foorth to her prayers, and shee spake to Bagoas according to the same purpose.

4 So all went foorth of her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, sayde in her heart, O Lorde God of all power, beholde at this present the workes of mine handes for the exaltation of Ierusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed which was at Olofernes head, and tooke downe his fauchin from thence,

7 And approched to the bed, and tooke holde of the haire of his head, and said, Strengthen me, O Lord God of Israel this day.

8 And she smote twise vpon his necke, with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bedde, and pulled downe the canopie from the pillars, and anon after shee went foorth, and gaue Olofernes head to her maid,

10 And shee put it in her scrippe of meate: so they twaine went together according to their custome vnto prayer, and preassing through the tents, went about by that valley, & went vp to the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then saide Iudeth afarre off to the watchmen at the gates, Open nowe the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as hee hath euen done this day.

12 Nowe when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne all together both small and great: for it was aboue their expectation, that she shoulde come. So they opened the gate, and receiued her, and made a fire for a light, and stood round about them twaine.

14 The she sayde to them with a loude voyce, Praise God, praise God: for hee hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she tooke the head out of the scrippe and shewed it, and sayd vnto them, Beholde the head of Olofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein hee did lye in his drunkennesse, and the Lorde hath smitten him by the hand of a woman.

16 As the Lorde liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and hee hath not committed sinne with me by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed them selues, and worshipped God, and sayd with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then sayde Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, and blessed bee the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of our chiefe enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIIII.

1 Iudeth causeth to hang vp the head of Olofernes. 10 Achior ioyneth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

THen said Iudeth vnto them, Heare me also, my brethren, and * take this head, and hang it vpon the hiest place of your walles. a Mat.15.35.

2 And so soone as the morning shall appeare and the sunne shall come foorth vpon the earth, take you euery one his weapons, and goe foorth euery valiant man out of the citie, and set you a captaine ouer them, as though you woulde goe downe into the fielde, towarde the watche of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shall goe into their campe, and rayse vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before

fore your face.
4 So you & all that inhabite the coastes of Isra-
el,shal pursue them, & ouerthrow them as they go.
5 But before you doe these things , call mee A-
chior the Ammonite, that he may see , and knowe
him that despised the house of Israel , and that sent
him to vs as to death.
6 Then they called Achior out of the house of
Ozias, and when hee was come and sawe the head
of Olofernes in a certaine mans hand in the assem-
blie of the people , hee fell downe on his face, and
his spirit failed.
7 But when they had taken him vp , hee fell at
Iudeths feete, and reuerenced her, and said, Blessed
art thou in all the tabernacle of Iuda, and in all na-
tions,which,hearing thy name, shalbe astonished.
8 Nowe therefore tell mee all the things , that
thou hast done in these dayes. Then Iudeth decla-
red vnto him in the middes of the people all that
shee had done from the day that shee went foorth,
vntill that houre shee spake vnto them.
9 And when she had left of speaking , the peo-
ple reioyced with a great voyce , and made a noyse
of gladnesse through their citie.
10 And Achior , seeing all things that God had
done for Israel , beleeued in God vnfainedly , and
circumcised the foreskin of his flesh , and was ioy-
ned vnto the house of Israel vnto this day.
11 ¶ Assoone as the morning arose , they han-
ged the head of Olofernes out at the wall , and e-
uery man tooke his weapons, and they went foorth
by bandes vnto the straytes of the mountaine.
12 But when the Assyrians sawe them, they sent
to their captaines , which went to the gouernours
and chiefe captaines, and to all their rulers.
13 So they came to Olofernes tent and said to
him that had the charge of all his things , Waken
our lorde : for the slaues haue bene bolde to come
downe against vs to battell , that they may bee de-
stroyed for euer.
14 Then went in Bagoas , and knocked at the
doore of the tent : for he thought that he had slept
with Iudeth.
15 But because none answered , hee opened it,
and went into the chamber , and founde him cast
vpon the floore, and his head was taken from him.
16 Therefore he cryed with a loude voyce,with
weeping and mourning, and a mightie cry,and rent
his garments.
17 After,he went into the tent of Iudeth where
she vsed to remaine , and founde her not: then hee
leaped out to the people and cryed,
18 These slaues haue committed wickednesse:
one woman of the Hebrewes hath brought shame
vpon the house of King Nabuchodonosor : for be-
holde , Olofernes *lieth* vpon the grounde without
an head.
19 When the captaines of the Assyrians armie
heard these words, they rent their coates,and their
heart was wonderfully troubled,and there was a cry
and a very great noyse throughout the campe.

CHAP. XV.

1 The Assyrians are afraide and flie. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Iudeth and to prayse God for her.

AND when they that were in the tentes, heard,
they were astonished at the thing that was
done.
2 And feare and trembling came vpon them,so
that there was no man that durst abide in the sight
of his neighbour : but altogether amased , they fled
by euery way of the plaine and of the mountaines.
3 They also that had camped in the mountaines
round about Bethulia, were put to flight : then the
children of Israel, euery one that was a warriour a-
mong them,rushed out vpon them.
4 Then sent Ozias to Bethomasthem , and to
Rebai,and Chobai, and Chola and to all the coastes
of Israel , such as shoulde declare vnto them the
things that were done , and that all shoulde rushe
forth vpon their enemies to destroy them.
5 Nowe when the children of Israel heard it,
they all fell vpon them together vnto Choba: like-
wise also they that came from Ierusalem and from
all the mountaines : for men had tolde them what
things were done in the campe of their enemies , &
they that were in Galaad and in Galile chased them
with a great slaughter vntill they came to Damas-
cus to the coastes thereof.
6 And the residue that dwelt at Bethulia , fell
vpon the campe of Assur and spoyled them , and
were greatly enriched.
7 And the children of Israel that returned from
the slaughter,had the rest : and the villages and the
cities that were in the mountaines and in the
plaine, had a great bootie : for the abundance was
very great.
8 Then Ioacim the hie Priest,and the Ancients
of the children of Israel that dwelt in Ierusalem,
came to confirme the benefites ỳ God had shewed
to Israel, and to see Iudeth,and to salute her.
9 And when they came vnto her , they blessed
her with one accorde,and sayd vnto her , Thou art
the exaltation of Ierusalem : thou art the great glo-
rie of Israel : thou art the great reioycing of our
nation.
10 Thou hast done all these thinges by thine
hande : thou hast done much good to Israel , and
God is pleased therewith : blessed bee thou of the
almightie Lorde for euermore : and all the people
sayd, So be it.
11 And the people spoyled the campe the space
of thirtie dayes , and they gaue vnto Iudeth Olo-
fernes tent, and all his siluer and beds , and basins,
and all his stuffe,and she tooke it and layd it on her
mules, and made ready her charets , and laied them
thereon.
12 Then all the women of Israel came together
to see her , & blessed her , & made a daunce among
them for her,and she tooke braunches in her hand,
and gaue also to the women that were with her.
13 They also crowned her with oliues , and her
that was with her, and shee went before the people
in the daunce, leading all the women : and all the
men of Israel followed in their armour, ẘ crownes,
and with songs in their mouthes.

CHAP. XVI.

Iudeth prayseth God with a song. 19 Shee offereth to the Lorde Olofernes stuffe. 23 Her continence , life and death. 25 All Israel lamenteth her.

THen Iudeth began this confession in all Israel,
and all the people sang this song with a loude
voyce.
2 And Iudeth sayd, Beginne vnto my GOD
with tymbrels : sing to my Lorde with cymbales:
tune vnto him a psalme : exalt his prayse, and call
vpon his Name.
3 For God breaketh the battels, and *pitched* his
campe in the middes of the people , and deliuered
me out of the hand of the persecuters.

4 Assur

4 Assur came from the mountaines forth of the
North: hee came with thousandes in his armie,
*Chap.2.21,15. * whose multitude hath shut vp the riuers and their
horsemen haue couered the valleys.
5 He sayd that he would burne vp my borders
and kill my yong men with the sworde, and dash
the sucking children against the ground, and make
mine infants as a praye, and my virgins a spoyle.
6 But the almightie Lorde hath brought them
to nought by the hand of a woman.
7 For the mighty did not fal by the yong men,
neither did the sonnes of Titan smite him, nor the
hie giants inuade him, but Iudeth the daughter of
Merari did discomfite him by the beautie of her
countenance.
8 For shee put off the garment of her widow-
hoode, for the exaltation of those that were oppres-
sed in Israel, and anoynted her face with oyntment,
and bound vp her haire in a coife, and tooke a lin-
nen garment to deceiue him.
9 Her slippers rauished his eyes: her beautie
tooke his minde prisoner, and the fauchin passed
through his necke.
10 The Persians were astonished at her bolde-
nes, & the Medes were troubled with her hardines.
11 But mine afflicted reioyced, and my feeble
ones shouted: then they feared, they lifted vp their
voyce and turned backe.
12 The children of maydes perced them, and
wounded them as they fledde away like children:
they perished by the battel of the Lord.
13 I will sing vnto the Lorde a song and prayse,
O Lord, thou art great and glorious, maruellous and
inuincible in power.
*Gen.1.24. psal.33.9. 14 Let all thy creatures serue thee: * for thou
hast spoken and they were made: thou hast sent
thy Spirit, and he made them vp: and there is none
that can resist thy voyce.
15 For the mountaines leape vp from their fou-
dations with the waters: the rockes melte at thy
presence like waxe: yet thou art mercifull to them
that feare thee.
16 For all sacrifice is to litle for a sweete sauour,
and all the fat is to litle for thy burnt offering: but
he that feareth the Lord, is great at all times.
17 Woe to the nations that rise vp against my
kinred: the Lorde almightie will take vengeance
of them in the day of iudgement, in sending fire &
wormes vpon their flesh, and they shall feele them
and weepe for euer.
18 ¶ After, when they went vnto Ierusalem, they
worshipped the Lorde, and assoone as the people
were purified, they offered their burnt offerings, and
their free offerings, and their giftes.
19 Iudeth also offred all the stuffe of Olofernes,
which the people had giuen her, and gaue the cano-
pie which she had taken off his bed, for an oblation
to the Lord.
20 So the people reioyced in Ierusalem by the
Sanctuarie, for the space of three moneths, and Iu-
deth remained with them.
21 After this time, euery one returned to his
owne inheritance, and Iudeth went to Bethulia, and
remained in her owne possession, and was for her
time honourable in all the countrey.
22 And many desired her, but none had her
companie all the dayes of her life after that Ma-
nasses her husband was dead, and was gathered to
‖ his people. ‖Or, her people.
23 But shee increased more and more in ho-
nour, and waxed olde in her husbands house, be-
ing an hundreth and fiue yeere olde, and made her
mayde free: so shee dyed in Bethulia, and they bu-
ried her in the graue of her husband Manasses.
24 And * the house of Israel lamented her seuen *Gen.50.10.
dayes, and before shee dyed, shee did distribute her
goods to all them that were neerest of kinred to
Manasses her husband, and to them that were the
neerest of her kinred.
25 And there was none that made the children
of Israel any more afraide in the dayes of Iudeth,
nor a long time after her death.

ESTHER.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations.

Which folowe the tenth Chapter.

THen Mardocheus sayde, God hath
done these things.
5 For I remember a dreame,
which I sawe concerning these mat-
ters, and there was nothing thereof
omitted.
6 A litle fountaine which became a flood, and
was a light, and as the sunne, and as much water,
this flood was Esther whom the King married, and
made Queene.
7 And the two dragons are I and Aman.
8 And the people are they that are assembled to
destroy the name of the Iewes.
9 And my people is Israel, which cryed to God,
and are saued: for the Lord hath saued his people, &
the Lorde hath deliuered vs from all these euils, and
God hath wrought signes, & great wonders, which
haue not bene done among the Gentiles.
10 Therefore hath hee made two lottes, one for
the people of God, & another for all the Gentiles.
11 And these two lottes came before God for
all nations, at the houre and time appointed, and
in the day of iudgement.
12 So God remembred his owne people, and
iustified his inheritance.
13 Therefore those dayes shall be vnto them in
the moneth Adar the fourteenth, and fifteenth day
of the same moneth, with an assemblie and ioy, and
with gladnesse before God, according to the gene-
rations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus &
Cleopatra Dositheus, who said he was a Priest and
Leuite, and Ptolemeus his sonne, and brought the
former letters of ‖ Phrurai, which they sayde Lysi- ‖Or, lottes.
machus the sonne of Ptolomeus, which was at Ie-
rusalem, interpreted,
2 In the second yere of the reigne of great Ar-
taxerxes in the first day of the moneth Nisan, Mar-
docheus the sonne of Iarus, the sonne of Semei, the
sonne

sonne of Cis of the tribe of Beniamin had a dreame,
3 A Iewe dwelling in the Citie of Susis, a noble
man, that bare office in the Kings court.
4 Hee was also one of the captiuitie which Na-
buchodonosor the king of Babylon brought from
Ierusalem with Iechonias.
5 And this was his dreame. Beholde a noyse of
a tempest with thunders, and earthquakes, and vp-
roare in the land.
6 Beholde two great dragons came foorth rea-
dy to fight one against another.
7 Their cry was great, whereby all the heathen
were ready to fight against the righteous people.
8 And the same day was full of darkenesse and
obscuritie, and trouble, and anguish: yea, aduersitie,
and great affliction was vpon the earth.
9 For then the righteous fearing their afflictions,
were amased, & being ready to die, cried vnto God.
10 And while they were crying, the litle wel grew
into a great riuer, & flowed ouer with great waters.
11 The light and the sunne rose vp, and the low-
ly were exalted, and deuoured the glorious.
12 Nowe when Mardocheus had seene this
dreame, he awooke and rose vp, and thought in his
heart vntill the night, what God would doe, and so
he desired to knowe all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the
kings court with Bagathas, and Thara, the kings
eunuches and keepers of the palace.
Ester 2.21. and 6.2. 2 * But when he heard their purpose, and their
imaginations, he perceiued that they went about to
laye their handes vpon the King Artaxerxes, and so
he certified the King thereof.
3 Then caused the King to examine the two
eunuches with torments, and when they had con-
fessed it, they were put to death.
4 This the King caused to be put in the Chro-
nicles. Mardocheus also wrote the same thing.
5 So the King comaunded that Mardocheus
shoulde remaine in the court, and for the aduertise-
ment, he gaue him a reward.
6 But Aman the sonne of Amadathus the Aga-
gite, which was in great honour and reputation with
the King, went about to hurt Mardocheus and his
people, because of the two eunuches of the king that
were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

Joseph. antiq. lib. 11. chap. 6. THe copie of the letters was this, The great King
Artaxerxes writeth these things to the princes
and gouernours that are vnder him from India vnto
Ethiopia in an hundreth and seuen and twentie
prouinces.
2 When I was made Lord ouer many people, and
had subdued the whole earth vnto my dominion, I
would not exalt my selfe by the reason of my power,
but purposed with equitie alway and gentlenesse to
gouerne my subiects, and wholy to set them in a
peaceable life, and thereby to bring my kingdome
vnto tranquilitie, that men might safely goe thorow
on euery side, and to renewe peace againe, which all
men desire.
3 Now when I asked my counsellers, how these
things might be brought to passe, one that was con-
uersant with vs, of excellent wisdome, and constant
in good will, and shewed himselfe to be of sure fide-
litie, which had the second place in the kingdome,
euen Aman,
4 Declared vnto vs, that in all nations there was
scattered abroade a rebellious people, that had lawes
contrary to all people, and haue alway despised the
commandements of Kings, and so that this generall
empire, that we haue begunne, cannot be gouerned
without offence.
5 Seeing nowe wee perceiue, that this people
alone are altogether contrary vnto euery man, vsing
strange and other maner of lawes, and hauing an
euill opinion of our doings, and goe about to sta-
blish wicked matters, that our kingdome should not
come to good estate,
6 Therefore haue we commanded, that all they
that are appoynted in writing vnto you by Aman
(which is ordeined ouer ẏ affaires, & is as our second
father) shall all with their wiues and children be de-
stroied & rooted out with the sword of their enemies
without all mercie, & that none be spared the four-
tenth day of the twelfth moneth Adar of this yeere,
7 That they which of olde, and nowe also haue
euer bene rebellious, may in one day with violence
be thrust downe into the hell, to the intent that af-
ter this time our affaires may bee without troubles,
and well gouerned in all poyntes.
8 Then Mardocheus thought vpon al the works
and of the Lord, and made his prayer vnto him,
9 Saying, O Lord, Lord, the King Almighty (for
all things are in thy power) & if thou hast appointed
to saue Israel, there is no man ẏ can withstand thee.
10 For thou hast made heauen and earth, and all
the wonderous things vnder the heauen.
11 Thou art Lorde of all things, and there is no
man that can resist thee, which art the Lord.
12 Thou knowest all things, and thou knowest,
Lord, that it was neither of malice, nor presumption,
nor for any desire of glorie, that I did this, and not
bowe downe to proude Aman.
13 For I would haue bene contented with good
will for the saluation of Israel, to haue kist the sole
of his feete.
14 But I did it, because I would not preferre the
honour of a man aboue the glory of God, & would
not worship any but onely thee, my Lord, and this
haue I not done of pride.
15 And therefore, O Lord God and King, haue
mercie vpon thy people: for they imagine how they
may bring vs to naught, yea, they would destroy the
inheritance, that hath bin thine from the beginning.
16 Despise not the portion, which thou hast de-
liuered out of Egypt for thine owne selfe.
17 Heare my prayer, and be mercifull vnto thy
portion: turne our sorow into ioy, that we may liue,
O Lord, and praise thy Name: shut not the mouthes
of them that praise thee.
18 All Israel in like maner cried most earnestly
vnto the Lord, because ẏ death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

QVeene Esther also, being in danger of death,
resorted vnto the Lord,
2 And layd away her glorious apparell, and put
on the garments of sighing, and mourning. In the
stead of precious oyntment, she scattered ashes, and
dongue vpon her head: and she humbled her body
greatly with fasting, and all the places of her ioy fil-
led she with the haire that she pluckt off.
3 And she prayed vnto the Lord God of Israel,
saying O my Lord, thou onely art our King, helpe
me desolate woman, which haue no helper but thee.
4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred
of my father, that thou, O Lord, tookest Israel from
among all people, and our fathers from their prede-
cessours for a perpetuall inheritance, and thou hast
performed that which thou diddest promise them.
6 Now Lord, we haue sinned before thee: there-
fore hast thou giuen vs into ẏ hands of our enemies.
7 Because we worshipped their gods, O Lorde,
thou art righteous.
8 Neuerthelesse, it satisfieth them not, that we
are in bitter captiuitie, but they haue stroken hands
with their idoles,
9 That they wil abolish the thing that thou with
thy mouth hast ordeined, & destroy thine inheritãce,
to shut vp the mouth of them that praise thee, and to
quench the glory of thy Temple, and of thine altar,
10 And to open the mouths of the heathen, that
they may praise the power of the idoles, and to mag-
nifie a fleshly king for euer.
11 O Lord, giue not thy scepter vnto them that be
nothing, lest they laugh vs to scorne in our miserie:
but turne their deuise vpon themselues, & make him
an example, that hath begunne thẽ same against vs.
12 Thinke vpon vs, O Lord, and shewe thy selfe
vnto vs in the time of our distresse, and strengthen
me, O King of gods, and Lord of all power.
13 Giue mee an eloquent speach in my mouth
before the Lion: turne his heart to hate our enemie,
to destroy him, and all such as consent vnto him.
14 But deliuer vs ẇ thine hand, and helpe me that
am solitarie, which haue no defence but onely thee.
15 Thou knowest al things, O Lord: thou know-
est, that I hate the glorie of the vnrighteous, and
that I abhorre the bed of the vncircumcised, and of
all the heathen.
16 Thou knowest my necessitie: for I hate this
token of my preeminence, which I beare vpon mine
head, what time as I must shewe my selfe, and that I
abhorre it as a menstruous cloth, and that I weare it
not when I am alone by my selfe,
17 And that I thine handmaide haue not eaten
at Amans table, and that I haue had no pleasure in
the Kings feast, nor drunke the wine of the drinke
offerings,
18 And that I thine handmayde haue no ioye
since that day that I was brought hither, vntill this
day, but in thee, O Lord God of Abraham.
19 O thou mighty God aboue al, heare the voyce
of them ẏ haue none other hope, & deliuer vs out of
the hand of ẏ wicked, & deliuer me out of my feare.

CHAP. XV.

1 Mardocheus mooueth Esther to goe in to the King and make intercession for her people. 9 And she perfourmeth his request.

MArdocheus also bade Esther to goe in vnto the
king, & pray for her people, & for her country.
2 Remember, saith hee, the dayes of thy lowe
estate, how thou wast nourished vnder mine hande:
for Aman which is next vnto the King hath giuen
sentence of death against vs.
3 Call thou therfore vpon the Lord, & speake
for vs vnto the King, and deliuer vs from death.
4 And vpon the third day when she had ended
her prayer, she layde away the mourning garments,
and put on her glorious apparell,
5 And deckt herselfe goodly, after that she had
called vpon God, which is the beholder and sauiour
of all things, and tooke two handmaides with her.
6 Vpon the one she leaned herselfe, as one that
was tender.
7 And the other followed her, and bare the
traine of her vesture.
8 The shine of her beautie made her face rose
coloured: and her face was cheerefull and amiable,
but her heart was sorowfull for great feare.
9 Then she went in thorowe all the doores, and
stoode before the King, and the King sate vpon his
royall throne, and was clothed in his goodly aray,
all glittering with golde and precious stones, and he
was very terrible.
10 Then he lift vp his face, that shone with ma-
iestie, and looked fiercely vpon her: therefore the
Queene fell downe, and was pale and faint and lea-
ned her selfe vpon the head of the mayde that went
with her.
11 Neuerthelesse, God turned the Kings minde
that he was gentle, who being carefull, leaped out of
his throne, and tooke her in his armes, till she came
to her selfe againe: and comforted her with louing
wordes, and sayd,
12 Esther, what is the matter? I am thy brother,
be of good cheare,
13 Thou shalt not die: for our commandement
toucheth the commons, and not thee. Come neere.
14 And so hee helde vp his golden scepter, and
layde it vpon her necke,
15 And kissed her, and said, Talke with me.
16 Then sayd she, I saw thee, O lord, as an Angel
of God, and mine heart was troubled for feare of
thy maiestie.
17 For wonderfull art thou, O lord, and thy face
is full of grace.
18 And as she was thus speaking vnto him, shee
fell downe againe for faintnesse.
19 Then the king was troubled, and all his ser-
uants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

THE great King Artaxerxes, which reigneth from Ioseph. Antiq. 11. chap. 6.
India vnto Ethiopia, ouer an hundreth & seuen
and twentie prouinces, sendeth vnto the princes and
rulers that haue the charge of our affaires, Salutatiõ.
2 There be many that through the goodnesse
of Princes and honour giuen vnto them, become
very proud,
3 And indeuour not onely to hurt our subiects,
but not content to liue in wealth, doe also imagine
destruction against those that doe them good,
4 And take not onely all thankefulnesse away
from men, but in pride and presumption, as they that
be vnmindefull of benefites, they thinke to escape
the vengeance of God, that seeth all things, and is
contrary to euill.
5 And oft times many, which be set in office,
and vnto whome their friendes causes are commit-
ted, by vaine intisements doe wrappe them in cala-
mities, that cannot be remedied: for they make them
partakers of the innocent blood,
6 And deceitfully abuse the simplicitie, and
gentlenesse of Princes with lying tales.
7 This may be proued not onely by olde histo-
ries, but also by those things that are before our eyes,
and are wickedly committed of such pestilences, as
are not worthy to beare rule.
8 Therefore we must take heede hereafter, that
we may make the kingdome peaceable for all men,
what chance soeuer shall come,
9 And discerne the things that are before our
eyes, to withstand them with gentlenesse.
10 For Aman, a Macedonian, the sonne of Ama-
dathus,

dathus, being in deede a stranger from the Persians
blood, & far from our goodnes, was receiued of vs,
11 And hath proued the friendshippe that wee
beare toward all nations, so that he was called our
father, and was honoured of euery man, as the next
person vnto the King.
12 But he could not vse himselfe soberly in this
great dignitie, but went about to depriue vs of the
kingdome, and of our life.
13 With manifolde deceite also hath he desired
to destroy Mardocheus our preseruer, which hath
done vs good in all things, and innocent Esther the
partaker of our kingdome, with all her nation.
14 For his minde was (when he had taken them
out of the way) to lay waite for vs, and by this
meanes to translate the kingdome of the Persians
vnto them of Macedonia.
15 But we finde that ẏ Iewes (which were accu-
sed of this most wicked man that they might be de-
stroyed) are no euill doers, but vse most iust lawes,
16 And that they bee the children of the most
High and Almightie & euerliuing God, by whome
the kingdome hath bene preserued vnto vs, and our
progenitours in very good order.
17 Wherefore yee shall doe well, if ye doe not
put in execution those letters, that Aman the sonne
of Amadathus did write vnto you,
18 For hee that inuented them, hangeth at Su-
sis before the gates with all his familie, and God
(which hath all things in his power) hath speedely
rewarded him after his deseruing.
19 Therefore yee shall publish the copy of this
letter in all places, that the Iewes may freely liue af-
ter their owne Lawes.
20 And ye shall ayde them, that vpon the thir-
teenth day of the twelfth moneth Adar they may
be auenged of them, which in the time of their trou-
ble would haue oppressed them.
21 For almightie God hath turned to ioy ẏ day
wherein the chosen people should haue perished.
22 Moreouer, among other solemne dayes yee
shall keepe this day with all gladnes,
23 That both nowe and in time to come this
day may bee a remembrance of deliuerance for vs
and all such as loue the prosperitie of the Persians,
but a remembrance of destruction to those that be
seditious vnto vs.
24 Therefore all cities and countreys that doe
not this, shall horribly bee destroyed with sworde
and fire, and shall not onely not bee inhabited of
men, but bee abhorred also of the wilde beasts and
foules for euer.

THE WISDOME OF SALOMON.

CHAP. I.

1 Howe wee ought to search and enquire after God. 2 Who bee those that finde him. 5 The holy Ghost. 8. 11 We ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Righteousnes and vnrighteousnes.

LOVE *righteousnesse, ye that bee *1.King.3.3. Esai.56.1.
Iudges of the earth: thinke reue-
rently of the Lord, and seeke him in
simplicitie of heart.
2 *For hee wil be found of them *Deut.4.29. 2.chro.15.4.
that tempt him not, and appeareth
vnto such as be not vnfaithfull vnto him.
3 For wicked thoughts separate from God: and
his power when it is tried, reprooueth the vnwise,
4 Because wisdome cannot enter into a wicked
heart, nor dwell in the body that is subiect vnto
sinne.
5 For the holy *Spirit of discipline fleeth from *Iere.4.22.
deceite, & withdraweth himselfe from the thoughts
that are without vnderstanding, and is rebuked
when wickednes commeth.
6 For the Spirit of wisdome *is louing, and wil *Galat.5.22.
not absolue him, that blasphemeth with his lips: for
God is a witnes of his reines, and a true beholder of
his heart, and an hearer of the tongue.
7 For the Spirite of the Lorde filleth all the
worlde: and the same that mainteineth all things,
hath knowledge of the voyce.
8 Therefore hee that speaketh vnrighteous
things, cannot be hid: neither shall the iudgement
of reproche let him escape.
9 For inquisition shalbe made for the thoughts
of the vngodly, and the sounde of his wordes shall
come vnto God for the correction of his iniquities.
10 For the eare of ielousie heareth al things, and
the noyse of the grudgings shall not be hid.
11 Therefore beware of murmuring, which pro-
fiteth nothing, and refraine your tongue from slan-
der: for there is no worde so secret, that shall go for
nought, and the mouth that speaketh lyes, slayeth
the soule.
12 Seeke not death in the errour of your life:
*destroy not your selues thorowe the workes of *Deut.4.29.
your owne hands.
13 *For God hath not made death, neither hath *Ezek.18.32. and 33.11.
he pleasure in the destruction of the liuing.
14 For hee created all things, that they might
haue their being: and the generations of the worlde
are preserued, and there is no poyson of destruction
in them, & the kingdome of hell is not vpon earth.
15 For righteousnes is immortall, but vnrighte-
ousnes bringeth death.
16 And the vngodly [a] call it vnto them both a To wit, death.
with hands and wordes: and while they thinke to
haue a friende of it, they come to naught: for they
are confederate with it: therefore are they worthy
to be partakers thereof.

CHAP. II.

1 The imaginations and desires of the wicked, and their counsell against the faithfull.

FOr *the vngodly* say, as they falsly imagine with
themselues, *Our life is short & tedious: and in *Iob.7.1.and 14.1.mat 22.23. 1.cor.15.32.
the death of a man there is no recouery, neither was
any knowen that hath returned from the graue.
2 For we are borne at al aduenture, and we shal
be hereafter as though wee had neuer bene: for the
breath is a smoke in our nostrels, & the words as a
sparke raised out of our heart,
3 Which being extinguished, the body is tur-
ned into ashes, and the Spirite vanisheth as the soft
ayre.
4 Our life shall passe away as the trace of a
cloude, and come to naught as the miste that is dri-
uen away with the beames of the sunne, & cast down
with the heate thereof. Our name also shall be for-
gotten in time, and no man shall haue our works in
remembrance.
5 *For our time is a shadow that passeth away, *1.Chro.29.15. chap.5.9.
and after our ende there is no returning: for it is fast
sealed, so that no man commeth againe.

[*Isa.22.13.and 56.12.1.cor. 15.32.] 6 *Come therefore, and let vs enioy the plea-
sures that are present, and let vs cheerefully vse the
creatures as in youth.
7 Let vs fill our selues with costly wine & oint-
ments, and let not the floure of life passe by vs.
8 Let vs crowne our selues with rose buds a-
fore they be withered.
9 Let vs all be partakers of our wantonnes: let
vs leaue some token of our pleasure in euery place:
for that is our portion, and this is our lot.
10 Let vs oppresse the poore that is righteous:
let vs not spare the widdow, nor reuerence ẏ white
haires of the aged, that haue liued many yeeres.
11 Let our strength be the lawe of vnrighteous-
nes: for the thing that is feeble, is reprooued as vn-
profitable.
12 Therefore let vs defraude the righteous: for
he is not for our profite, and hee is contrary to our
doings: hee checketh vs for offending against the
Law, and blameth vs as transgressers of discipline.
13 He maketh his boast to haue the knowledge
of God: & he calleth himselfe the sonne of ẏ Lord.
[*Iob.7.7. ephes.5.13. *Isai.53.3.] 14 He is made * to reprooue our thoughtes.
15 It grieueth vs also to looke *vpon him: for
his life is not like other mens: his wayes are of an-
other fashion.
16 Hee counteth vs as bastards, and hee with-
draweth himselfe from our wayes as from filthines:
hee commendeth greatly the latter end of the iust,
and boasteth that God is his father.
17 Let vs see *then* if his wordes bee true: let vs
prooue what ende he shall haue.
[*Psal.22.8,9. mat.27.43.] 18 For if the righteous man be the * sonne of
God, hee will helpe him, and deliuer him from the
hands of his enemies.
[*Iere.11.19.] 19 Let vs * examine him with rebukes and tor-
ments that we may know his meekenes, & prooue
his patience.
20 Let vs condemne him vnto a shameful death:
for he shalbe preserued as he himselfe sayth.
21 Such things doe they imagine, and go astray:
for their owne wickednes hath blinded them.
22 And they doe not vnderstand the mysteries
of God, neither hope for the reward of righteous-
nes, nor can discerne the honour of the soules that
are faultles.
23 For God created man without corruption,
[*Gen.1.27.and 2.7.and 5.1. ecclus.17.2.] and made him after the *image of his owne likenes.
[*Gen.3.1,2.] 24 *Neuerthelesse, thorowe enuie of the deuill
came death into the world: and they that holde of
his side, prooue it.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

[*Deut.33.3.] BVt the * soules of the righteous are in the hand
of God, and no torment shall touch them.
[*Chap.5.4.] 2 *In the sight of the vnwise they appeared to
die, and their end was thought grieuous,
3 And their departing from vs, destruction, but
they are in peace.
4 And though they suffer paine before men,
[*Rom.8.24. 2.cor.5.1. 1.pet.1.13.] yet is *their hope full of immortalitie.
5 They are punished, but in fewe things, yet in
[*Exod.16.4. deut.8.2.] many things shal they be well rewarded: * for God
prooueth them, & findeth them meete for himselfe.
6 Hee tryeth them as the golde in the fornace,
and receiueth them as a perfect fruite offering.
[*Mat.13.43.] 7 * And in the time of their vision they shall
shine, and runne thorowe as the sparks among the
stubble.
8 * They shall iudge the nations, and haue do- [*Mat.19.28. 1.cor.6.2.]
minion ouer the people, and their Lord shal reigne
for euer.
9 They that trust in him shall vnderstand the
trueth, and the faithfull shall remaine with him in
loue: for grace and mercy is among his Saints, and
he regardeth his elect.
10 But *the vngodly shalbe punished according [*Mat.25.41.]
to their imaginations: for they haue despised the
righteous, and forsaken the Lord.
11 Who so despiseth wisedome and discipline, is
miserable, and their hope is vaine, and their labours
are foolish, and their workes vnprofitable.
12 Their wiues are vndiscreete, and their chil-
dren wicked their offering is cursed.
13 Therefore the barren is blessed which is vn-
defiled, and knoweth not the sinfull bed: * she shall [*Isai.56.4.]
haue fruite in the visitation of the soules.
14 And the eunuch, which with his hands hath
not wrought iniquitie, nor imagined wicked things
against God: for vnto him shalbe giuen the speciall
gift of faith, & an acceptable portion in the Temple
of the Lord.
15 For glorious is the fruite of good labours,
and the roote of wisdome shall neuer fade away.
16 But the children of adulterers shall not bee
partakers of the holy things, and the seede of the
wicked bed shalbe rooted out.
17 And though they liue long, yet shall they be
nothing regarded, and their last age shalbe without
honour.
18 If they die hastely, they haue no hope, nei-
ther comfort in the day of tryall.
19 For horrible is the ende of the wicked gene-
ration.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

BEtter is barrennes with vertue: for the memo-
riall thereof is immortall: for it is knowen with
God and with men.
2 When it is present, men take example there-
at, and if it goe away, yet they desire it: it is alway
crowned and triumpheth, and winneth the battell
and the vndefiled rewardes.
3 But the multitude of the vngodly which a-
bound in children, is vnprofitable: and the bastard
plants shall take no deepe roote, nor lay any fast
foundation.
4 For though they bud foorth in the branches
for a time, * yet they shalbe shaken with the winde: [*Matt.7.19.]
for they stand not fast, and through the vehemen-
cie of the winde they shalbe rooted out.
5 For the vnperfect branches shalbe broken,
and their fruite shalbe vnprofitable and sowre to
eate, and meete for nothing.
6 For all the children that are borne of the
wicked bed, shalbe witnes of the wickednes against
their parents when they be asked.
7 But though the righteous be preuented with
death, yet shall he be in rest.
8 For the honourable age is not that which is
of long time, neither that which is measured by the
number of yeeres.
9 But wisdome is the gray haire, and an vnde-
filed life is the olde age.
10 * He pleased God, and was beloued of him, [*Gen.5.24. hebr.11.5.]
so that where as he liued among sinners, he transla-
ted him.
11 He was taken away, least wickednesse should
alter

alter his vnderstanding, or deceit beguile his minde.
12 For wickednesse by bewitching obscureth the
things that are good, and the vnstedfastnesse of
concupiscence peruerteth the simple minde.
13 Though he was soone dead, yet fulfilled he
much time.
14 For his soule pleased God: therefore hasted
he to take him away from wickednesse.
15 Yet the people see and vnderstand it not, and
consider no such things in their hearts, howe that
grace and mercie is vpon his Saintes, and his prouidence
ouer the elect.
16 Thus the righteous that is dead, condemneth
the vngodly which are liuing: and the youth that is
soone brought to an ende, the long life of the vnrighteous.
17 For they see the ende of the wise, but they
vnderstand not what *God* hath deuised for him, and
wherefore the Lord hath preserued him in safetie.
18 They see him and despise him, but the Lord
will laugh them to scorne,
19 So that they shall fall hereafter without honour,
and shall haue a shame among the dead for
euermore: for without any voice shal he burst them
and cast them downe, & shake them from the foundations,
so that they shalbe vtterly wasted, and they
shalbe in sorow, and their memoriall shall perish.
20 So they being afraide, shall remember their
sinnes, and their owne wickednes shall come before
them to conuince them.

CHAP. V.

1 The constantnesse of the righteous before their persecuters. 14 The hope of the faithfull is vaine. 15 The blessednesse of the Saintes and Godly.

THen shall the righteous stand in great boldenesse
before the face of such as haue tormented
him, and taken away his labours.
2 When they see him, they shall be vexed with
horrible feare, and shall bee amased for his wonderfull
deliuerance,
3 And shall change their minds, & sigh for griefe
of mind, & say within thẽselues, This is he whom we
sometime had in derision & in a parable of reproch.
*Chap.3.2. 4 * Wee fooles thought his life madnesse, and
his ende without honour.
5 Howe is he counted among the children of
God, and his portion is among the Saintes!
6 Therefore wee haue erred from the way of
trueth, and the light of righteousnes hath not shined
vnto vs, & the sunne of vnderstãding rose not vpõ vs.
7 Wee haue wearied our selues in the way of
wickednesse and destruction, and wee haue gone
through dangerous wayes: but we haue not knowen
the way of the Lord.
8 What hath pride profited vs? or what profite
hath the pompe of riches brought vs?
*1.Chron.29.15. chap.2.5. 9 All those things are * passed away like a shadow,
and as a poste that passeth by:
10 As a ship that passeth ouer the waues of the
water, which when it is gone by, the trace thereof
cannot be found, neither ẏ path of it in the floods:
*Prou.30.19. 11 Or as a *birde that flieth thorow in the ayre,
and no man can see any token of her passage, but
onely heare the noise of her wings, beating the light
winde, parting the aire through the vehemencie of
her going, and fleeth on shaking her wings, whereas
afterward no token of her way can be found:
12 Or as when an arrow is shot at a marke, it parteth
the aire, which immediatly cõmeth together againe,
so ẏ a man cannot know where it wẽt thorow.
13 Euen so we, assoone as we were borne, we began
to drawe to our ende, & haue shewed no token
of vertue, but are consumed in our owne wickednes.
14 For *the hope of the vngodly is like the dust *Job 8.9.psa.1.4. and 143.4. prou. 10.25. and 11.7. iames 1.10,11.
that is blowen away with the wind, & like a thinne
fome that is scattered abroad with ẏ storme, & as the
smoke, which is dispersed with the winde, & as the
remembrance of him passeth, ẏ tarieth but for a day.
15 But the righteous shall liue for euer: their reward
also is with the Lord, and the most High hath
care of them.
16 Therefore shall they receiue a glorious kingdome,
and a beautifull crowne of the Lordes hand:
for with his right hande shall hee couer them, and
with his arme shall he defende them.
17 He shal take his ielousie for armour, and shall
arme the creatures to be reuenged of the enemies.
18 He shal put on righteousnes for a brestplate,
and take true iudgement in steade of an helmet.
19 He wil take holines for an inuincible shielde.
20 He wil sharpen his fierce wrath for a sworde,
and the world shal fight with him against ẏ vnwise.
21 Then shal the thunder bolts go streight out
of the lightnings, and shall flee to the marke, as out
of the bent bowe of the cloudes, and out of his anger
that throweth stones, shall thicke haile be cast,
and the water of the sea shalbe wroth against them,
and the floods shal mightily ouerflowe.
22 And a mightie winde shall stande vp against
them, & like a storme shal scatter them abroad. Thus
iniquitie shal bring all the earth to a wildernes, and
wickednes shal ouerthrow ẏ thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes and Iudges, which are also exhorted to searche wisdome.

HEare therefore, O ye Kings, and vnderstande:
learne, ye that be iudges of the endes of ẏ earth.
2 Giue eare, ye that rule the multitudes, and
glorie in the multitude of people.
3 For the rule * is giuen you of the Lorde, and *Rom.13.1.
power by the most High, which wil try your works,
and search out your imaginations.
4 Because that yee being officers of his kingdome
haue not iudged aright, nor kept the Lawe,
nor walked after the will of God,
5 Horribly & suddenly wil he appeare vnto you:
for an hard iudgement shall they haue ẏ beare rule.
6 For he that is most low is worthy mercy, but
the mightie shalbe mightily tormented.
7 For he that is Lord ouer all, wil spare no *person, *Deut.10.17.
son, neither shal he feare any greatnes: for he hath 2.chro.19.7.iob.
made the small and great, and careth for all alike, 33.19.ecclus.35.
8 But for the mightie abideth the sorer triall. 12,16.acts.10.34.
9 Vnto you therefore, O tyrants, doe I speake, rom.2.11.gal.2.6.
that ye may learne wisdome, and not goe amisse. ephe.6.9. colos.3.25.1.pet.1.17.
10 For they ẏ keepe holines holily, shalbe holy,
and they that are learned there, shal finde a defence.
11 Wherefore set your delite vpon my wordes
and desire them, and ye shalbe instructed.
12 Wisedome shineth and neuer fadeth away,
and is easily seene of them that loue her, and found
of such as seeke her,
13 She preuenteth them that desire her, that she
may first shewe her selfe vnto them.
14 Who so awaketh vnto her betimes, shal haue
no great trauaile: for he shal finde her sitting at his
doores.
15 To thinke vpõ her then is perfect vnderstãding:
& who so watcheth for her, shalbe soone without care.
16 For she goeth about, seeking such as are meete

for her, and sheweth herselfe cheerefully vnto them
in the wayes, and meeteth them in euery thought.
17 For the most true desire of discipline is her
beginning: and the care of discipline is loue:
18 And loue is the keeping of her lawes: and the
keeping of the lawes is the assurance of immortalitie:
19 And immortalitie maketh vs neere vnto God.
20 Therefore the desire of wisedome leadeth to
the kingdome.
21 If your delite be then in thrones, and scep-
ters, O Kings of the people, honour wisdome, that
ye may reigne for euer.
22 Nowe I will tell you what wisedome is, and
whence it commeth, and will not hide the mysteries
from you, but will seeke her out from the beginning
of her natiuitie, and bring the knowledge of her in-
to light, and will not keepe backe the trueth.
23 Neither will I haue to do with consuming en-
uie: for such a man shal not be partaker of wisdome.
24 But the multitude of the wise is the preserua-
tion of the world, and a wise King is the stay of the
people.
25 Be therefore instructed by my words, and ye
shall haue profite.

CHAP. VII.

Wisdome ought to be preferred aboue all things.

I My selfe am also mortal & a man like al other, and
I am come of him that was first made of the earth.
2 And in my mothers wombe was I fashioned
*Iob.10.10,11. to be flesh in tenne moneths: I was * brought toge-
ther into blood of the seede of man, and by the
pleasure that commeth with sleepe.
3 And when I was borne, I receiued the com-
mon ayre, and fell vpon the earth, which is of like
nature, crying & weeping at the first as all other do.
4 I was nourished in swadling cloths, and with cares.
5 For there is no King that had any other be-
ginning of birth.
*Iob.1.21. 1.tim.6.7. 6 All * men then haue one entrance vnto life,
and a like going out.
7 Wherefore I prayed, and vnderstanding was
giuen me: I called, and the spirit of wisdome came
vnto me.
8 I preferred her to scepters and thrones, and
counted riches nothing in comparison of her.
*Iob.28.15. 9 * Neither did I compare precious stones vnto
her: for all gold is but a litle grauel in respect of her,
and siluer shalbe counted but clay before her.
10 I loued her aboue health and beautie, and
purposed to take her for my light: for her light can-
not be quenched.
*1.King.3.13. matth.6.33. 11 All *good things therefore came to me toge-
ther with her, & innumerable riches thorow her hands.
12 So I was glad in all: for wisdome was the au-
thor therof, and I knewe not that she was the mo-
ther of these things.
13 And I learned vnfainedly, and communica-
ted without enuie, and I do not hide her riches.
14 For she is an infinite treasure vnto men, which
who so vse, become partakers of the loue of God,
and are accepted for the giftes of knowledge.
15 God hath graunted me to speake according
to my minde, and to iudge worthily of the thinges,
that are giuen me: for he is the leader vnto wisdome,
and the directer of the wise.
16 For in his hand are both we and our wordes,
and all wisdome, and the knowledge of the workes.
17 For he hath giuen me the true knowledge of
the things that are, so that I knowe how the world
was made, and the powers of the elements,
18 The beginning & the end, and the mids of the
times: how the times alter, & the chāge of y^e seasons,
19 The course of y^e yere, the situatiō of the stars,
20 The nature of liuing things, and the furious-
nes of beastes, the power of the windes, and the ima-
ginations of men, the diuersities of plantes, and the
vertues of rootes.
21 And all things both secret and knowen doe I
knowe: for wisdome the worker of all things, hath
taught me it.
22 For in her is the Spirit of vnderstāding, which
is holy, y^e only begotten, manifold, sobtil, moueable,
cleare, vndefiled, euident, not hurtfull, louing the
good, sharpe, which cannot be letted, doing good,
23 Courteous, stable, sure, without care, hauing
all power, circumspect in all thinges, and passing
through all, intellectuall, pure and subtil spirites.
24 For wisdom is nimbler then al nimble things:
she goeth thorowe and atteineth to all thinges, be-
cause of her purenesse.
25 For she is the breth of the power of God, & a
pure influence that floweth frō the glory of the Al-
mighty: therfore can no defiled thing come vnto her
26 For * she is the brightnesse of the euerlasting *Ebr.1.3.
light, the vndefiled mirrour of the maiestie of God,
and the image of his goodnesse.
27 And being one, she can do all things, and re-
maining in her selfe, renueth all, and according to
the ages shee entreth into the holy soules, and ma-
keth them the friendes of God and Prophets.
28 For God loueth none, if he dwel not with wisdom.
29 For she is more beautifull then the sunne, and
is aboue all the order of the starres, and the light is
not to be compared vnto her.
30 For night commeth vpon it, but wickednesse
cannot ouercome wisdome.

CHAP. VIII.

The effectes of wisdome.

SHe also reacheth from one end to another migh-
tily, and comely doeth she order all things.
2 I haue loued her, & sought her frō my youth: I
desired to marry her, such loue had I vnto her beauty.
3 In that she is conuersant with God, it cōmendeth
her nobilitie: yea, the Lord of all things loueth her.
4 For she is the scholemystres of the knowledge
of God, and the chooser out of his workes.
5 If riches be a possessiō to be desired in this life,
what is richer then wisdom, that worketh all things?
6 For if prudencie worketh, what is it among
all things, that worketh better then she?
7 If a man loue righteousnes, her labours are
vertuous: for she teacheth sobernes and prudencie,
righteousnes and strength, which are the most pro-
fitable things that men can haue in this life.
8 If a man desire great experience, she can tell
the things that are past, & discerne things to come:
she knoweth the subtilties of wordes, and the solu-
tions of darke sentences: she foreseeth the signes and
wonders, or euer they come to passe, and the suc-
cesse of seasons and times.
9 Therefore I purposed to take her vnto my
companie, knowing that shee would counsell mee
good things, and comfort me in cares and griefes.
10 For her sake shall I haue glorie among the
multitude, and honour among the Elders though I
be yong.
11 I shalbe found of sharpe iudgement, so that
I shalbe marueilous in the sight of great men.
12 When I hold my tongue, they shal abide my
leysure: when I speake, they shall heare diligently,
and

and if I talke much, they shall lay their hands vpon
their mouth.
13 *Moreouer*, by her I shall obtaine immortali-
tie, & leaue an euerlasting memoriall amog them
that come after me.
14 I shall gouerne the people, and the nations
shalbe subdued vnto me.
15 Horrible tyrants shalbe afraide when they
heare me: among the multitude I shalbe counted
good, and mightie in battell.
16 When I come home, I shall rest with her:
for her company hath no bitternes, and her felow-
ship hath no tediousnes, but mirth and ioy.
17 *Now* when I considered these things by my
selfe, and pondred them in mine heart, how that to
be ioyned vnto wisdome is immortalitie,
18 And great pleasure is in her friendship, and
that in the workes of her hands are infinite riches,
and that in the exercise of talking with her is pru-
dencie, and glory by communing with her, I went
about, seeking how I might take her vnto me.
19 For I was a wittie childe, and was of a good
spirite.
20 Yea, rather being good, I came to an vndefi-
led body.
21 Neuertheles, when I perceiued that I could
not enioy her except God gaue her (and that was
a point of wisdome also, to know whose gift it was)
I went vnto the Lord, and besought him, and with
my whole heart I sayd,

CHAP. IX.

A prayer of Salomon to obteine wisdome.

O God of Fathers, and Lorde of mercy, which
hast made all things with thy worde,
2 And ordeined man through thy wisdome,
that he should haue * dominion ouer the creatures | *Gen.1,28.
which thou hast made,
3 And gouerne the world according to equitie
and righteousnes, and execute iudgement with an
vpright heart:
4 *Giue me that wisdome, which sitteth by thy | 1.King.3.9.
throne, & put me not out from among thy childrē.
5 For I thy * seruant, and sonne of thine hand- | *Psal.116.16.
mayd, am a feeble person, & of a short time, and yet
lesse in ẏ vnderstanding of iudgement & the lawes.
6 And though a man be neuer so perfect a-
mong the children of men, yet if thy wisedome bee
not with him, he shalbe nothing regarded.
7 * Thou hast chosen me to be a King of thy | *1.Chro.28.5. 2.Chro.1.9.
people, and the iudge of thy sonnes and daughters.
8 Thou hast commanded me to build a temple
vpon thine holy Mount, & an altar in ẏ citie where-
in thou dwellest, a likenes of thine holy Taberna-
cle, which thou hast prepared from the beginning.
9 And thy * wisdome with thee, which know- | *Prou.8.22. Ioh.1.2.
eth thy workes, which also was when thou madest
the world, and which knew what was acceptable in
thy sight, and right in thy commandements.
10 Send her out of thine holy heauens, & send
her from the throne of thy maiestie, that shee may
be with me, and labour, that I may knowe what is
acceptable in thy sight.
11 For she knoweth & vnderstandeth all things,
and shee shall leade mee soberly in my workes and
preserue me by her glory.
12 So shall my workes be acceptable, and then
shall I gouerne thy people righteously, & be meete
for my fathers throne.
13 For *what man is he that can know ẏ counsel | *Esa.40.13. Rom.11.34. 1.Cor.2.16.
of God? or who can thinke what the wil of God is?

14 For the thoughtes of mortall men are feare-
full, and our forecastes are vncertaine,
15 Because a corruptible body is heauy vnto the
soule, and the earthly mansion keepeth downe the
minde that is full of cares.
16 And hardly can wee discerne the things that
are vpon earth, and with great labour finde we out
the things which are before vs: who can then seeke
out the things that are in heauen?
17 Who can knowe thy counsell, except thou
giue him wisdome, and send thine holy Spirit from
aboue?
18 For so the wayes of them which are vpon
earth, are reformed, and men are taught the things
that are pleasant vnto thee, and are preserued
through wisdome.

CHAP. X.

The deliuerance of the righteous and destruction of the enemies commeth through wisdome.

She preserued the first father of the world, that
was formed, and kept him when hee was created
alone, and brought him out of his offence,
2 And * gaue him power to rule all things, | *Gen.2.19.
3 * But the vnrighteous in his wrath departed | *Gen.4.8.
from her, and perished by killing his brother in his
furie.
4 For whose cause the * earth was ouerflowen, | *Gen.7.21.
but wisdome preserued it againe, gouerning the
iust man by a litle wood.
5 Moreouer, *when the nations were ioyned in | *Gen.11.[illegible]
their malicious confederacies, she knewe the righte-
ous, & preserued him faultles vnto God, and ‖ kept | ‖Or, kept him [illegible]
him sure, because she loued him tenderly as a sonne.
6 She preserued the righteous, * when the vn-
godly perished, when he fled from the fire that fell | *Gen.19.18.
downe vpon the fiue cities.
7 Of whose wickednes the waste land that smo-
keth, yet giueth testimonie, and the trees that beare
fruite that neuer commeth to ripenes: and for a re-
membrance of the vnfaithfull soule, there standeth
a pillar of salte.
8 For al such as regarded not wisdome, had not
only this hurt, that they knew not the things which
were good, but also left behinde them vnto men a
memoriall of their foolishnes, so that in the things
wherein they sinned, they can not lie hid.
9 But wisdome deliuered them that serued her.
10 * When the righteous fled because of his | *Gen.28.5.
brothers wrath, she led him the right way, shewed
him the kingdome of God, gaue him knowledge
of holy things, made him rich in his labours, and
made his paines profitable.
11 Against the couetousnes of such as defrauded
him, she stood by him and made him rich.
12 She saued him from the enemies, & defended
him from them, that lay in waite, and she gaue him
the price in a mightie battell, that he might knowe
that the feare of God is stronger then all things.
13 *When the righteous was solde, she forsooke | *Gen.37.28. and 39.7. act.7.10.
him not, but deliuered him from sinne: shee went
downe with him into the dungeon,
14 And failed him not in the bands, till she had
brought him the scepter of the realme, and power
against those that oppressed him, and them that had
accused him, she declared to be liars, and gaue him
perpetuall glory.
15 *She deliuered the righteous people & fault- | *Exod.1.10.
les seede from the nations that oppressed them.
16 She entred into the soule of the seruant of
the Lord, and stood * by him in wonders & signes | *Exod.7.10.

against the terrible Kings.
17 She gaue the Saints the rewarde of their la-
bours, and led them foorth a maruelous way: on
the day time she was a shadowe vnto them, and a
light of starres in the night.
*Exod.14.21,22. psal.78.13. 18 *She brought them thorow the red sea, and
caried them through the great water,
19 But she drowned their enemies, & brought
them out of the bottome of the deepe.
20 So the righteous tooke the spoyles of the vn-
*Exod.15.1. godly, *and praysed thine holy Name, O Lord, and
magnified thy victorious hand with one accord.
21 For wisdome openeth the mouth of the
dombe, and maketh the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 18 The great power and mercy of God.

SHe prospered their workes in the hands of thine
holy Prophet.
*Exod.16.1. 2 *They went through the wildernes that was
not inhabited, and pitched their tentes in places
where there lay no way.
*Exod.17.10,18. 3 *They stood against their enemies, and were
auenged of their aduersaries.
*Numb.20.11. 4 *When they were thirstie, they called vpon
thee, & water was giuen them out of the hie rocke,
and their thirst was quenched out of the hard stone.
5 For by the things whereby their enemies
were punished, by the same were the *Israelites* hel-
ped in their neede.
6 For in the stead of a fountaine of running wa-
ter, the *enemies* were troubled at the corrupt blood,
which was to rebuke the commaundement of the
killing of the children, *but* thou gauest vnto thine
owne abundance of water vnlooked for,
7 Declaring by the thirst that was at that time
*Exod.7.20. *how thou haddest punished thine aduersaries.
8 For when they were tried and chastised with
mercy, they knewe howe the vngodly were iudged
and punished in wrath.
9 For these hast thou exhorted as a father, and
proued them: but thou hast condemned ẏ other as
a righteous King, when thou didst examine them.
10 Whether they were absent or present, their
punishment was alike: for their griefe was double
with mourning, & the remembrance of things past.
11 For when they perceiued ẏ through their tor-
ments good came vnto them, they felt the Lord.
12 And seeing the things that came to passe, at
at the last they wondered at him, whom afore they
had cast out, denyed and derided: for they had an
other thirst then the iust.
13 Because of the foolish deuices of their wic-
kednes wherewith they were deceiued, & worship-
*Chap.12.24. rom.1.23. ped *serpents, that had not the vse of reason, and
vile beasts, thou sendedst a multitude of vnreasona-
ble beastes vpon them for a vengeance, that they
might know, that wherewith a man sinneth, by the
same also shall he be punished.
14 For vnto thine almightie hand, that made
*Gene.1.1. the world of *naught, it was not vnpossible to send
*Leuit.26.22. among them a multitude of *beares or fierce lyons,
ierem.8.16,17. chap.16.1. 15 Or furious beasts newly created, & vnknow-
en, which should breath out blastes of fire, & cast
out smoke as a tempest, or shoote horrible sparkes
like lightnings out of their eyes.
16 Which might not onely destroy them with
hurting, but also kill them with their horrible sight.
17 Yea, without these might they haue bene
cast downe with one winde, being persecuted by
thy vengeance, and scattered abroad through the
power of thy Spirite: but thou hast ordered al things
in measure, number and weight.
18 For thou hast euer had great strength and
might, and who can withstande the power of thine
arme?
19 For as the small thing that ẏ balance weigh-
eth, so is the world before thee, and as a drop of the
morning dewe, that falleth downe vpon the earth.
20 But thou hast mercie vpon all: for thou hast
power of al things, & makest as though thou sawest
not the sinnes of men, because they should amend.
21 For thou louest all the things that are, & ha-
test none of them whome thou hast made: for thou
wouldest haue created nothing ẏ thou hadst hated.
22 And how might any thing endure, if it were
not thy will? or how could any thing be preserued,
except it were called of thee?
23 But thou sparest all: for they are thine, O
Lord, which art the louer of soules.

CHAP. XII.

1 The mercie of God toward sinners. 14 The workes of God are vnreproueable. 19 God giueth leasure to repent.

FOr thine incorruptible spirit is in all things.
2 Therfore thou chastenest them measurably
that go wrong, and warnest them by putting them
in remembrance of the things wherein they haue
offended, that leauing wickednes, they may beleeue
in thee, O Lord.
3 *As for those olde inhabitants of the holy *Deut.9.5. 31.and.18.12.
land, thou diddest hate them.
4 For they committed abominable workes, as
sorceries and wicked sacrifices,
5 And slaying of their owne children without
mercy, & eating of ẏ bowels of mans flesh in banke-
ting, where ẏ raging Priests *shed* abominable blood.
6 And the fathers were the chiefe murtherers
of the soules, destitute of all helpe, whome thou
wouldest destroy by the hands of our fathers,
7 That the lande which thou louest aboue all
other, might be a meete dwelling for the children
of God.
8 *Neuertheles, thou sparedst them also as men, *Exod.23.28. deut.7.22.
and sendedst the forerunners of thine hoste, euen
hornets to destroy them by litle and litle,
9 Not that thou wast vnable to subdue the vn-
godly vnto ẏ righteous in battel, or ẇ cruell beasts,
or with one rough word to destroy them together.
10 But in punishing them by litle and litle, thou
gauest them space to repent, knowing well, that it
was an vnrighteous nation & wicked of nature, and
that their thought could neuer be altered.
11 For it was a cursed seede from the beginning:
yet hast thou not spared them when they sinned, be-
cause thou fearedst any man.
12 For who dare say, *What hast thou done? *Rom.9.20.
or who dare stand against thy iudgement? or who
dare accuse thee for the nations that perish, whome
thou hast made? or who dare stand against thee to
reuenge the wicked men?
13 For there is none other God but thou, *that *1.Pet.5.7.
carest for all things, that thou mayest declare howe
that thy iudgement is not vnright.
14 There dare neither King nor tyrant in thy
sight require accounts of them whome thou hast
punished.
15 For so much then as thou art righteous thy
selfe, thou orderest all things righteously, *thinking *Iob.10.2,3.
it not agreeable to thy power to condemne him,
that hath not deserued to be punished.

16 For thy power is the beginning of righte-
ousnesse, and because thou art Lord of all things, it
causeth thee to spare all things.
17 When men thinke thee not to be of a perfite
power, thou declarest thy power, and reproouest the
boldnesse of the wise.
18 But thou ruling the power, iudgest with equi-
tie, and gouernest vs with great fauour: for thou
maist shew thy power when thou wilt.
19 By such workes nowe hast thou taught thy
people, that a man should be iust and louing, and
hast made thy children to bee of a good hope: for
thou giuest repentance to sinners.
20 For if thou hast punished the enemies of thy
children that had deserued death with so great conside-
ration, & requesting *vnto them*, giuing them time &
place that they might change from their wickednes,
21 With howe great circumspection wilt thou
punish thine owne children, vnto whose fathers thou
hast sworne and made couenants of good promises?
22 So when thou doest chasten vs, thou puni-
shest our enemies a thousande times more, to the
intent that when we iudge, wee shoulde diligently
consider thy goodnesse, & when we are iudged, we
should hope for mercie.
23 Wherfore thou hast tormented the wicked that
haue liued a dissolute life by their own imaginatiōs.
*Chap.11.13,16. rom.1.23. 24 * For they went astray very farre in the wayes
of errour, and esteemed the beasts, which their ene-
mies despised, for gods, being abused after the ma-
ner of children, that haue none vnderstanding.
25 Therfore hast thou sent this punishment that
they should be in derision as childrē without reason.
26 But they that will not be reformed by those
scornefull rebukes, shall feele the worthie punish-
ment of God.
27 For in those things when they suffred, they
disdained: but in these whom they counted godly,
when they sawe themselues punished by them, they
all acknowledged the true God whom afore they
had denied to know: therefore came extreme dam-
nation vpon them.

CHAP. XIII.

*1 All things be vaine, except the knowledge of God. 10 Idola-
ters and idoles are mocked.*

SVrely all men are vaine by nature, and are igno-
*Rom.1.19. rant of God, *and could not knowe him that is,
by the good things that are seene, neither consider
by the workes, the worke master.
*Deut.4.19. eccl.17.3. 2 * But they thought the fire, or the winde or
the swift aire, or the course of the starres, or the ra-
ging water, or the lightes of heauen to bee gouer-
nours of the world, and gods.
3 Though they had such pleasure in their beau-
tie that they thought them gods, yet shoulde they
haue knowen, how much more excellent he is that
made them: for the first authour of beautie hath
created these things.
4 Or if they marueiled at the power, and ope-
ration of thē, yet should they haue perceiued there-
by, howe much he that made these things, is mightier.
5 For by the greatnesse of their beautie, and of
the creatures, the Creator being compared with them,
may be considered.
6 But yet the blame is lesse in these, that seeke God
and would finde him, & yet peraduenture doe erre.
*Rom.1.21. 7 For *they goe about by his workes to seeke
him, and are perswaded by the sight, because the
things are beautifull that are seene.
8 Howbeit they are not to be excused,
9 For if they can know so much, that they can
discerne the worlde, why doe they not rather finde
out the Lord thereof?
10 But miserable are they, and among the dead
is their hope, that call them gods, which are the
workes of mens hands, golde, and siluer, & the thing
that is inuented by arte, & the similitude of beastes,
or any vaine stone that hath bene made by the hand
of antiquitie.
11 * Or as when a carpenter cutteth downe a *Isa.44.13. iere.10.3.
tree meete for the worke, and pareth off all the barke
thereof cunningly, & by arte maketh a vessell pro-
fitable for the vse of life.
12 And the things that are cut off from his worke,
he bestoweth to dresse his meate to fill himselfe,
13 And that which is left of these things, which
is profitable for nothing (*for* it is a crooked piece of
wood and full of knobbes) he carueth it diligently
at his leasure, and according as hee is expert in cun-
ning, he giueth it a proportion, and facioneth it af-
ter the similitude of a man,
14 Or maketh it like some vile beast, and stra-
keth it ouer with red, and painteth it, and couereth
euery spotte that is in it.
15 And when he hath made a conuenient taber-
nacle for it, he setteth it in a wall, and maketh it
fast with yron,
16 Prouiding so for it, least it fall: for he know-
eth that it cannot helpe it selfe, because it is an image,
which hath neede of helpe.
17 Then he prayeth for his goods, and for his
mariage & for children: he is not ashamed to speake
vnto it, that hath no life.
18 Hee calleth on him that is weake for health:
he prayeth vnto him that is dead for life: he requi-
reth him of helpe that hath no experience at all.
19 And for his iourney, him that is not able to
goe, and for gaine, and worke, and successe of his af-
faires he requireth furtherance of him, that hath no
maner of power.

CHAP. XIIII.

*1 The detestation and abomination of images, 8 A curse of them,
and of him that maketh them. 14 Whereof idolatrie proceeded.
23 What euils come of idolatrie.*

AGaine, another man purposing to saile, and in-
tending to passe thorow the raging waues, cal-
leth vpon a stocke more rotten then the shippe that
carieth him.
2 For as for ‖it, couetousnesse of money hath ‖Or, shippe.
found it out, & the craftesman made it by cunning.
3 But thy prouidence, O Father, gouerneth it:
*for thou hast made a way, euen in the sea, and a *Exod.14.22.
sure path among the waues,
4 Declaring thereby, that thou hast power to
helpe in all things, yea, though a man went to the
sea without meanes.
5 Neuerthelesse thou wouldest not, that the
workes of thy wisdome should be vaine, & therefore
doe men cōmit their liues to a small piece of wood,
& passe ouer the stormie sea in a ship, and are saued.
6 * For in the olde time also when the proude *Gen.6.4. and 7.10.
giants perished, the hope of the worlde went into a
ship which was gouerned by thine hand, and so left
seede of generation vnto the world.
7 For blessed is the tree whereby righteousnes
commeth.
8 But that is cursed that is made with hands, *both *Psal.115.8. baruc.6.3.
it, and he that made it: he because he made it, and it
being a corruptible thing, because it was called God.
9 * For the vngodly, and his vngodlinesse are *Psal.5.5.

both like hated of God: so truely the worke and he
that made it, shall be punished together.
10 Therefore shall there be a visitation for the
idoles of the nations: for of the creatures of God
they are become abomination, * and stumbling *Ierem.10.8.
blockes vnto the soules of men, and a snare for the habac.2.18.
feete of the vnwise.
11 For the inuenting of idoles was the begin-
ning of whoredome, and the finding of them is the
corruption of life.
12 For they were not from the beginning, nei-
ther shall they continue for euer.
13 The vaine glorie of men brought them into
the world: therfore shal they come shortly to an end.
14 When a father mourned grieuously for his
sonne that was taken away suddenly, he made an
image for him that was once dead, whom nowe he
worshippeth as a god, and ordeined to his seruants
ceremonies and sacrifices.
15 Thus by proces of time this wicked custome
preuailed, and was kept as a lawe, and idoles were
worshipped by the commandement of tyrants.
16 As for those that were so farre off that men
might not worship them presently, they did coun-
terfeit the visage that was farre off, and made a gor-
geous image of a King, whom they would honour,
that they might by all meanes flatter him that was
absent, as though he had bene present.
17 Againe the ambition of the craftesmen thrust
forward the ignorant to increase the superstition.
18 For he peraduenture willing to please a no-
ble man, laboured with all his cunning to make the
image of the best fashion.
19 And so thorow the beautie of the worke the
multitude was allured, and so tooke him nowe for a
God, which a litle afore was but honoured as a man.
20 And this was the deceiuing of mans life, when
men, being in seruitude, through calamitie and ty-
rannie ascribed vnto stones and stockes the name,
which ought not to be communicate vnto any.
21 Moreouer, this was not ynough for them that
they erred in the knowledge of God: but where as
they liued in great warres of ignorance, those so
great plagues called they peace.
22 For either * they slewe their owne children *Deut.18.10.
in sacrifice, or vsed secret ceremonies, or raging dis- ierem.7.9.and
solutenes by strange rites, 19.4.
23 And so kept neither life nor mariage cleane:
but either one slewe another by treason, or els vex-
ed him by adulterie.
24 So were all mixt together, blood and slaugh-
ter, theft and deceit, corruption, vnfaithfulnesse, tu-
multes, periurie,
25 Disquieting of good men, vnthankfulnesse,
defiling of soules, changing of birth, disorder in ma-
riage, adulterie and vncleannesse.
26 For the worshipping of idoles that ought not
to be named, is the beginning and the cause and the
ende of all euill.
27 For either they be mad when they be merie,
or prophesie lyes, or liue vngodly, or els lightly for-
sweare themselues.
28 For in so much as their trust is in the idoles,
which haue no life, though they sweare falsely, yet
they thinke to haue no hurt.
29 Therefore for two causes shall they iustly be
punished, because they haue an euill opinion of
God, addicting them selues vnto idols, and because
they sweare vniustly to deceiue, and despise holines.
30 For it is not ÿ power of them by whom they
sweare, but ÿ vengeance of them that sinne, which
punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, praysing the mercie of God, by whose grace they serue not idoles.

BVt thou, O our God, art gracious and true, long
suffering, and gouernest all things by mercie.
2 Though wee sinne, yet are we thine: for wee
knowe thy power: but we sinne not, knowing that
we are counted thine.
3 For to know thee, is perfite righteousnes, and
to know thy power is the roote of immortalitie.
4 For neither hath the wicked inuention of
men deceiued vs, nor the vnprofitable labour of the
painters, nor an image spotted with diuers colours.
5 Whose sight stirreth vp the desire of the ig-
norant: so that he coueteth the forme that hath no
life, of a dead image.
6 They that loue such wicked things are wor-
thie to haue such things to trust to, and they that
make them, and they that desire them, and they that
worship them.
7 The * potter also tempereth soft earth, and *Rom.9.21.
facioneth euery vessell with labour to our vse: but
of the same clay he maketh both the vessels, that
serue to cleane vses, and the contrarie likewise: but
whereto euery vessell serueth, the potter is ÿ iudge.
8 So by his wicked labour hee maketh a vaine
God of the same clay: euen he, which a litle afore
was made of earth himselfe, and within a litle while
after goeth thither againe whence hee was taken,
*when he shal make account for the lone of his life. *Luke 12.20.
9 Notwithstanding hee careth not for the la-
bour he taketh, nor that his life is short, but stri-
ueth with the goldsmithes, and siluersmithes, and
counterfeiteth the coppersmithes, and taketh it for
an honour to make deceiueable things.
10 His heart is ashes, & his hope is more vile then
earth, & his life is lesse worthy of honour then clay.
11 For he knoweth not his owne maker, ÿ gaue
him his soule, that had power and breathed in him
the breath of life.
12 But they count our life to be but a pastime,
and our conuersation as a market, where there is
gaine: for they say we ought to be getting on euery
side, though it be by euill meanes.
13 Nowe he ÿ of earth maketh fraile vessels and
images, knoweth himselfe to offend aboue al other.
14 All the enemies of thy people, that hold them
in subiection, are most vnwise, and more miserable
then very fooles.
15 For they iudge all the idoles of the nations to
be gods, which neither haue eye sight to see, nor no-
ses to smell, nor eares to heare, nor fingers of handes
to grope, and their feete are slowe to goe.
16 For man made them, and he that hath but a
borowed spirite, facioned them: but no man can
make a God like vnto himselfe.
17 For seeing he is but mortall himselfe, it is but
mortall that he maketh with vnrighteous hands: he
himselfe is better then they whom he worshippeth:
for he liued, but they neuer liued.
18 Yea, they worshipped beastes also, which are
their most enemies, and which are the worst, if they
be compared vnto others, because they haue none
vnderstanding.
19 Neither haue they any beautie to be desired
in respect of other beastes: for they are destitute of
Gods prayse, and of his blessing.

CHAP. XVI.

The punishment of idolaters, 20 The benefites done vnto the faithfull.

THerefore by such things they are worthily pu-
nished & *tormented by ÿ multitude of beasts. *Chap.11.15. numb.11.6.
2 In stead of the which punishment thou hast
bene fauourable to thy people, and to satisfie their
appetite,hast prepared a meat of a strange tast, euen
* quailes, *Numb.11.31.
3 To the intent that they that desired meat, by
the things which were shewed & sent among them,
might turne away their necessarie desire, and that
they, which had suffered penurie for a space, should
also feele a newe taste.
4 For it was requisite, that they which vsed ty-
rannie,should fall into extreeme pouertie, and that
to these only it should be shewed, howe their ene-
mies were tormented.
5 *For when the cruell fiercenes of the beasts *Numb.21.6. 1.cor.10.9.
came vpon them, & they were hurt with the stings
of cruell serpents,
6 Thy wrath indured not perpetually,but they
were troubled for a litle season,that they might bee
reformed,hauing a ‖signe of saluation,to remember ‖The signe of the brasen serpent.
the commandement of thy Lawe.
7 For he ÿ turned toward it,was not healed by
the thing that he sawe,but by thee,O Sauiour of all.
8 So in this thou shewedst our enemies, that it
is thou, which deliuerest from all euill.
9 *For the biting of grashoppers and flies kil- *Exod.8.24. and 10.4.reue.9.7.
led them, and there was no remedie found for their
life: for they were worthy to be punished by such.
10 But the teeth of the venemous dragōs could
not ouercome thy children: for thy mercy came to
helpe them,and healed them.
11 For they were pricked, because they should
remember thy wordes, and were speedily healed,
least they should fal into so deepe forgetfulnes, that
they could not be called backe by thy benefite.
12 For neither herbe nor plaster healed them,
but thy worde,O Lord, which healeth all things.
13 For thou hast the power of life and death,
* and leadest downe vnto the gates of hell, & brin- *Deut.32.39. 1.sam.2.6.tob.13.2.
gest vp againe.
14 A man in deede by his wickednesse may slay
another: but when the spirite is gone foorth,it tur-
neth not againe,neither can he call againe the soule
that is taken away.
15 But it is not possible to escape thine hand.
16 * For the vngodly that woulde not knowe *Exod.9.23.
thee, were punished by the strength of thine arme,
with strange raine and with haile, and were pursued
with tempest,that they could not auoide, and were
consumed with fire.
17 For it was a wonderous thing that fire might
doe more then water, which quencheth all things:
but the world is the auenger of the righteous.
18 For sometime was the fire so tame, that the
beasts, which were sent against the vngodly, burnt
not:and that, because they should see & know, that
they were persecuted with the punishment of God.
19 And sometime burnt the fire in the middes
of the water aboue the power of fire, that it might
destroy the generation of the vniust land.
20 * In the steade whereof thou hast fed thine *Exod.16.14. numb.11.7. psal.78.25. iohn 6.31.
owne people with Angels foode, and sent them
bread ready from heauen without their labour,
which had aboundance of all pleasures in it and was
meete for all tastes.
21 For thy sustenance declared thy sweetenesse
vnto thy children, which serued to the appetite of
him that tooke it, and was meete to that that euery
man would.
22 Moreouer the * snowe and yce abode the fire *Exod.9.23.
and melted not,that they might know,that the fire
burning in the haile, and sparkeling in the raine,de-
stroyed the fruite of the enemies.
23 Againe it forgate his owne strength, that the
righteous might be nourished.
24 For the creature that serueth thee which art
the maker, is fierce in punishing the vnrighteous:
but it is easie to doe good vnto such as put their
trust in thee.
25 Therefore was it changed at the same time
vnto all facions to serue thy grace, which nouri-
sheth all things, according to the desire of them
that had neede thereof,
26 That thy children whome thou louest, O
Lorde,might knowe, * that it is not the increase of *Deut.8.3. matth.4.4.
fruites that feedeth men, but that it is thy worde,
which preserueth them that trust in thee.
27 For that which could not be destroyed with
the fire, being only warmed a little with the sunne
beames, melted,
28 That it might be knowen that wee ought to
preuent the sunne rising to giue thankes vnto thee,
and to salute thee before the day spring.
29 For the hope of the vnthankfull shall melt
as the winter yce, and flowe away as vnprofitable
waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great,and can not be ex-
pressed: therefore men doe erre,that wil not be
reformed.
2 For when the vnrighteous thought to haue
thine holy people in subiection, they were bound
with the bands of darknesse,and long night,and be-
ing shut vp vnder the roofe, did lie there to escape
the euerlasting prouidence.
3 And while they thought to bee hid in their
darke sinnes, they were scattered abroade in the
darke couering of forgetfulnesse, fearing horribly
and troubled with visions.
4 For the denne that hid them, kept them not
from feare: but the soundes that were about them,
troubled them, and terrible visions and sorowfull
sightes did appeare.
5 No power of the fire might giue light, nei-
ther might the cleare flames of the starres lighten
the horrible night.
6 For there appeared vnto them only a sudden
fire,very dreadfull: so that being afraide of this visi-
on, ‖which they could not see, they thought the ‖That is,the mighty vision.
things,which they sawe,to be worse.
7 * And the illusions of the magical artes were *Exod.7.12.and 8.7.
brought downe, & it was a most shamefull reproch
for the boasting of their knowledge.
8 For they that promised to driue away feare
and trouble from the sicke person, were sicke for
feare,and worthy to be laughed at.
9 And though no fearful thing did feare them,
yet were they afraide at the beastes which passed by
them,and at the hissing of the serpents: so that they
died for feare,and said they sawe not the ayre,which
by no meanes can be auoyded.
10 For it is a fearefull thing, when malice is con-
demned by her owne testimonie: and a conscience
that is touched,doeth euer forecast cruell things.
11 For feare is nothing els, but a betraying of
the succors, which reason offreth.
12 And the lesse that the hope is within, the
more doeth he esteeme the ignorance of the thing,
that

that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstruous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for came vpon them.

15 And thus, whosoeuer fell downe, he was kept and shut in prison, but without chaines.

16 For whether hee was an husband man, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he could not auoide:

17 (For with one chaine of darknesse were they all bounde) whether it were an hissing winde, or a sweete song of the birdes among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that coulde not be seene, or the noyse of cruell beastes, that roared, or the || sounde that answereth againe in the holowe mountaines: these fearefull thinges made them to swoone.

|| Or, Echo.

19 For al the world shined with cleare light, and no man was hindred in his labour.

20 Onely vpon them there fell an heauie night, an image of that darkenesse that was to come vpon them: yea, they were vnto themselues more grieuous then darkenesse.

CHAP. XVIII.

3 The first pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lorde smote the Egyptians. 24 The sinne of the people in the wildernes. 21 Aaron stoode betweene the liuing and the dead with his censer.

BVt thy Saintes had a very great * light, whose voyce because ||they heard, and sawe not the figure of them, they thought them blessed, because they also had not suffered the like.

*Exod.10.23. || Or, the Egyptians.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enimitie,

3 * Therefore thou gauest them a burning pillar of fire to leade them in the vnknowen way, and madest the sunne that it hurted not them in their honourable iourney.

*Exod.13.21.& 14.24. psal.78.14. & 105.39.

4 But they were worthy to be depriued of the light, and to be kept in darkenesse, which had kept thy children shut vp, by whom the vncorrupt light of the Lawe should be giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one childe that was cast out, and preserued to reprooue them, thou hast taken away the multitude of their children and destroyed them all together in the mightie water.

*Exod.1.16.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credite, might be of good cheere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

*Exo.14.24,25.

8 For as thou hast punished the enemies, so hast thou glorified vs whome thou hast called.

9 For the righteous children of the good men offered secretly, and made a Lawe of righteousnes by one consent, that the Saintes shoulde receiue good and euill in like maner, and that the fathers should first sing prayses.

10 But a disagreeing crie was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the King.

*Exo.11.5.

12 So they all together had innumerable that died with one kinde of death: neither were ẏ liuing sufficient to burie them: for in the twinckling of an eye the noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of ẏ first borne.

14 For while all things were in quiet silence, and the night was in the middest of her swift course,

15 Thine Almightie worde leapt downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed,

16 And brought thine vnfained commaundement as a sharpe sworde, and stoode vp and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearefulnes came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visiōs that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Nowe tentation of death touched the righteous also, and * among the multitude in the wildernesse there was a plague, but the wrath indured not long.

*Nom.16.48.

21 For the blameles man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the recconciliation by the perfume, and set himselfe against the wrath, and so brought the miserie to an ende, declaring that hee was thy seruant.

22 For he ouercame not the multitude with bodily power, nor with force of weapons, but with the word he subdued him that punished, alleadging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stoode in the middes, and cut off the wrath, and parted it from comming to the liuing.

24 * For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

*Exo.28.6,16.

25 Vnto these the destroyer gaue place, and was afraide of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meate that was giuen at the desire of the people. 17 All the elements serue to the will of God.

AS for the vngodly, the wrath came vpon them without mercy vnto the ende: for hee knewe what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorowe was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whome they had cast out afore with prayer.

4 For the destinie, whereof they were worthy, brought them to this ende, and caused them to forget

forget the things that had come to passe, that they
might accomplish the punishment, which remained
by torments,
5 Both that thy people might trie a marueilous
passage, and that these might finde a strange death.
6 For euery creature in his kinde was facioned
of newe, and serued in their owne offices inioyned
them, that thy children might be kept without hurt.
7 For the cloude ouershadowed their tentes,
and the drye earth appeared, where afore was water:
so that in the red sea there was a way without impe-
diment, and the great deepe became a greene fielde.
8 Through the which all the people went that
were defended with thine hand, seeing thy wonde-
rous marueiles.
‖Or, were fed. 9 For they ‖ neyed like horses, and leaped like
lambes, praysing thee, O Lord, which haddest de-
liuered them.
10 For they were yet mindefull of those things
which were done in the land where they dwelt, how
the ground brought foorth flyes, in stead of cattell,
and howe the riuer scrauled with the multitude of
frogges in steade of fishes.
*Exod.16.13. num.11.31. 11 *But at the last they sawe a newe generation
of birdes, when they were intised with lust, and de-
sired delicate meates.
*Chap.16.2. 12 *For the quailes came foorth of the sea vnto
them for comfort, but punishments came vpon the
‖Or, Egyptians. ‖ sinners not without signes that were giuen by
great thundrings: for they suffered worthily accor-
ding to their wickednesse, because they shewed a
cruell hatred toward strangers.
13 For the one sort would not receiue them when
they were present, because they knew them not: the
other sort brought the strangers into bondage that
had done them good.
14 Beside all these things some *would not suffer*,
that any regard shoulde bee had of them: for they
handled the strangers despitefully.
15 Others that had receiued them with great
banketting, and admitted them to be partakers of
the same lawes, did afflict them with great labours.
16 Therfore they were stricken with blindnesse,
as in olde time certaine were at the doores of the
*righteous, so that euery one being compassed with *Gen.19.11.
darkenesse, sought the entrance of his doore.
17 Thus the elements agreed among themselues
in this change, as when one tune is changed vpon
an instrument of musicke, and the melodie still re-
maineth, which may easily be perceiued by the sight
of the things that are come to passe.
18 For the things of the earth were changed into
things of the water, and the thing that did swimme
went vpon the ground.
19 The fire had power in the water contrary vn-
to his owne vertue, and the water forgate his owne
kinde to quench.
20 Againe, the flames did not hurt the flesh of the
corruptible beasts that walked therein, neither mel-
ted they that which seemed to be yce, & was of a na-
ture that would melt, & yet was an immortal meate.
21 For in all things, O Lord, thou hast magni-
fied and glorified thy people, and hast not despised
to assist them in euery time and place.

THE WISDOME OF IESVS THE SONNE OF SIRACH, CALLED ECCLESIASTICVS.

This Argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and hee liued in the latter times, after the people had bene ledde away captiue, and brought home againe, and almost after all the Prophets. Nowe his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisedome among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisedome. So this first Iesus dyed, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISDOME, *intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of VVisdome to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, euen of men that were approoued of God, and certaine prayers, and songs of the author himselfe: moreouer, what benefites the Lorde had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was in deede.*

The Prologue of the wisdome of Iesus the sonne of Sirach.

VVHere as many, and great things haue bene giuen vs by the Lawe and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisedome, whereby the readers ought not onely to become learned themselues, but also may be able by the diligent studie thereof to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Lawe and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write something perteyning to learning and wisedome, to the intent that they which were desirous to learne, and would giue themselues to these things, might profite much more in liuing according to the Lawe. Wherefore I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good woorth, though wee seeme to some in some things not able to atteine to the interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrewe tongue, haue another force in themselues then when they are translated into another tongue, and not onely these things, but other things also, as the Lawe it selfe, and the prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt vnder King Euergetes, and continued there, I found a copie full of great learning, and I thought it ne-
cessarie,

cessarie, to bestowe my diligence, and trauaile to interprete this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might applie themselues vnto good maners, and liue according to the Lawe.

CHAP. I.

1 Wisdome commeth of God. 11 A prayse of the feare of God. 29 The meanes to come by wisdome.

ALl wisdome * *commeth* of the Lord, [and hath bene euer with him] and is with him for euer.

*1.King.3.9. and 4.29.

That which is marked with these two markes [] is read in the Latine copies, and not in the Greeke.

2 Who can number the sand of the sea, and the droppes of the raine, and the dayes of the worlde? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God which hath bene before all things?]

4 Wisdome hath bene created before all things, and the vnderstanding of prudence from euerlasting.

5 [The word of God most high is the fountaine of wisedome, and the euerlasting commandements are the entrance vnto her.]

6 *Vnto whom hath the roote of wisdome bene declared? or who hath knowen his wise counsels?

*[illegible].34.

7 [Vnto whom hath the doctrine of wisedome bene discouered and shewed? and who hath vnderstoode the manifolde entrance vnto her?]

8 There is one wise, [euen the most high Creator of al things, the Almightie, the King of power] and very terrible, which sitteth vpon his throne.

9 He is the Lord, that hath created her [thorow the holy Ghost:] hee hath seene her, numbred her, [and measured her.]

10 He hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a mery heart, and giueth gladnesse and ioy, and long life.

13 Who so feareth the Lord, it shal go wel with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisedome, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

15 * The feare of the Lord is the beginning of wisedome, and was made with the faithfull in the wombe: [she goeth with the chosen women, and is knowen with the righteous and faithfull.

*Psal.111.10. pro.9.10. iob 28.28.

16 The feare of the Lord is an holy knowledge.

17 Holinesse shall preserue, and iustifie the heart, and giueth mirth and gladnesse.

18 Who so feareth the Lord, shall prosper, and in the day of his ende, he shalbe blessed.]

19 She hath built her euerlasting foundations with men, and is giuen to be with their seede.

20 To feare God is the fulnesse of wisdome, and filleth men with her fruites.

21 She filleth their whole house with [all] things desireable, and the garners with the things, that she bringeth forth, and both twaine are gifts of God.

22 The feare of the Lorde is the crowne of wisdome, and giueth peace and perfect health: he hath seene her, and nombred her.

23 || She rayneth downe knowledge, and vnderstanding of wisedome, and hath brought vnto honour, them that possessed her.

|| Or, wisdome.

24 The feare of the Lorde is the roote of wisedome, and her branches are long life.

25 [In the treasures of wisedome is vnderstanding, and holy knowledge, but wisedome is abhorred of sinners.]

26 The feare of the Lord driueth out sinne: and when she is present, she driueth away anger.

27 ¶ For wicked anger cannot bee iustified: for his rashnesse in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his wordes for a time, and many mens lippes shall speake of his wisedome.

30 In the treasures of wisdome are the secrets of knowledge, but ẏ sinner aborreth ẏ worship of God.

31 If thou desire wisedome, keepe the commandements, and the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdome and discipline: he hath pleasure in faith and meekenesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Bee not an hypocrite that men shoulde speake of thee, but take heede what thou speakest.

35 Exault not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the middes of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceite.

CHAP. II.

1 Hee exhorteth the seruants of God to righteousnesse, loue, vnderstanding, and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

MY sonne, if thou wilt come into the seruice of God, [stand fast in righteousnesse and feare, and] prepare thy soule to tentation.

2 Settle thine heart, and bee patient: [bowe downe thine eare, and receiue the words of vnderstanding,] and shrinke not away, when thou art assayled, [but wayte vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be encreased at thy last ende.

4 Whatsoeuer commeth vnto thee, receiue it patiently, & be patient in the change of thine affliction.

5 * For as gold [and siluer are] tryed in the fire, euen so are men acceptable in ẏ fornace of aduersity.

*Wisd.3.6. prou.17.3.

6 Beleeue in God, and he will helpe thee: order thy way aright, and trust in him: [hold fast his feare, and growe olde therein.]

7 Ye that feare the Lord, waite for his mercie: shrinke not away from him that ye fall not.

8 Ye that feare the Lord, beleeue him, and your reward shall not faile.

9 O ye that feare the Lord, trust in good things, and in the euerlasting ioy and mercie.

10 [Ye that feare the Lord, loue him, and your hearts shall be lightened.]

11 Consider the olde generations [of men, yee children,] and marke them well: * was there euer any confounded, that put his trust in the Lord? or who hath continued in his feare, & was forsaken? or whom did he euer despise, that called vpon him?

*Psal.37.25.

12 For God is gracious and mercifull, and forgiueth sinnes, & saueth in the time of trouble, [and is a defender for al them that seeke him in the trueth.]

13 Woe vnto them, that haue a || fearefull heart, [and to the wicked lips] and to the faint hands, and

|| Or, double.

to

*1.king.18.21. to the sinner that goeth two * maner of wayes.
14 Woe unto him that is faint hearted , for hee
beleeueth not:therefore shal he not be defended.
15 Woe vnto you that haue lost patience , [and
haue forsaken the right waies,and are turned backe
into froward waies:] for what wil ye doe when the
Lord shal visite you?
16 They that feare the Lord,wil not disobey his
*Iohn 14.23,24. worde:and they that *loue him,wil keepe his waies.
17 They that feare the Lorde, wil seeke out the
things that are pleasant vnto him:and they that loue
him,shalbe fulfilled with his Lawe.
18 [They that feare the Lord, wil prepare their
hearts,and humble their soules in his sight.
19 They that feare the Lorde, keepe his comman-
dements, and wil be patient till he see them,
20 Saying,if we doe not repent] we shal fall into
the hands of þ Lord, & not into the hands of men.
21 Yet as his greatnesse is, so is his mercie.

C H A P. III.

2 To our father and mother ought we to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to searche out the secretes of God.

[THe children of wisdome are the Church of
the righteous,and their offspring is obedience
and loue.]
2 Heare your fathers iudgement , O children,
and doe thereafter, that ye may be safe.
3 For the Lorde wil haue the father honoured
of the children , and hath confirmed the authoritie
of the mother ouer the children.
4 Who so honoureth his father,his sinnes shall
be forgiuen him , [and he shal absteine from them,
and shal haue his dayly desires.]
5 And hee that honoureth his mother , is like
one that gathereth treasure.
6 Who so honoureth his father, shall haue ioy
of his owne children,and when he maketh his pray-
er, he shalbe heard.
7 He that honoureth his father , shall haue a
long life, and he that is obedient vnto the Lorde,
shall comfort his mother.
8 He that feareth the Lorde,honoureth his pa-
rents,& doeth seruice vnto his parents,as vnto lords.
*Exod.20.12. deu.5.16. matth.15.4. ephes.6.1,2. 9 * Honour thy father and mother, in deede
and in worde[and in all patience],that thou mayest
||Or, the blessing of men. haue || Gods blessing , [and that his blessing may a-
bide with thee in the ende.]
10 For the blessing of the father establisheth the
houses of the children , and the mothers curse roo-
teth out the foundations.
11 Reioyce not at the dishonour of thy father:
for it is not honour vnto thee, but shame.
12 Seeing that mans glorie commeth by his fa-
thers honour,and the reproche of the mother is dis-
honour to the children,
13 My sonne , helpe thy father in his age , and
grieue him not as long as he liueth.
14 And if his vnderstanding faile, haue patience
with him, and despise him not when thou art in thy
full strength.
15 For the good intreatie of thy father shal not
be forgotten , but it shall be a fortresse for thee a-
gainst sinnes , [and for thy mothers offence , thou
shalt be recompenced with good , and it shall be
found for thee in righteousnesse.]
16 And in the day of trouble thou shalt bee re-
membred : thy sinnes also shal melt away as the yce
in the faire weather.
17 He þ forsaketh his father,shal come to shame,
and he that angreth his mother, is cursed of God.
18 ¶ My sonne,performe thy doings w meekenes,
so shalt thou be beloued of them that are approued.
19 The * greater thou art,the more humble thy *Phil.2.3.
selfe[in all things,] and thou shalt finde fauour be-
fore the Lorde.
20 Many are excellent and of renowme: but the
secrets are reueiled vnto the meeke.
21 For the power of the Lord is great, and he is
honoured of the lowly.
22 * Seeke not out the things that are too harde *Psal.131.1. prou.25.27. rom.12.3.
for thee,neither searche the things rashly which are
too mightie for thee.
23 [But] what [God] hath commaunded thee,
thinke vpon that with reuerence, [and be not curi-
ous in many of his workes:]for it is not needeful for
thee to see with thine eyes the things that are secret.
24 Be not curious in superfluous things: for ma-
ny things are shewed vnto thee aboue the capacitie
of men.
25 The medling with such hath beguiled many,
and an euil opinion hath deceiued their iudgement.
26 Thou canst not see without eyes:professe not
the knowledge therefore that thou hast not.
27 A stubburne heart shall fare euill at the last:
and he that loueth danger , shall perish therein.
28 An heart that goeth two waies,shall not pro-
sper : and he that is frowarde of heart , shal stumble
therein.
29 An obstinate heart shalbe laden w sorowes:
and the wicked man shal heape sinne vpon sinne.
30 The perswasion of the proude is without re-
medie , and his steppes shalbe plucked vp: for the
plant of sinne hath taken roote in him,[and he shal
not be esteemed.]
31 The heart of him that hath vnderstanding,
shal perceiue secret things , and an attentiue eare is
the desire of a wise man.
32 [An heart that is wise and vnderstanding,wil
absteine from sinne, and shal prosper in the workes
of righteousnesse.]
33 Water quencheth burning fire , * and almes *Dan.4.24. psal.41.1.
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34 And he that rewardeth good deedes, will re-
member it afterward, and in the time of the fall, he
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1 Almes must be done with gentlenesse. 12 The studie of wisdome and her fruite. 20 An exhortation to eschewe euill, and to doe good.

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the poore , and giue him none occasion to speake
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6 For if he curse thee in þ bitternes of his soule,
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7 Be courteous vnto the companie [of poore,
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downe thine head to a man of worship.
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eare vnto the poore , [but pay thy dette,] and giue
him a friendly answere.
9 ¶ Deliuer him that suffereth wrong, from the
hand

cessarie, to bestowe my diligence, and trauaile to interprete this booke. So for a certaine time with great
watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they
which remaine in banishment, and are desirous to learne, might applie themselues vnto good maners, and
liue according to the Lawe.

CHAP. I.

1 Wisdome commeth of God. 11 A prayse of the feare of God. 29 The meanes to come by wisdome.

ALl wisdome * *commeth* of the Lord,
[and hath bene euer with him] and
is with him for euer.
2 Who can number the sand of
the sea, and the droppes of the raine,
and the dayes of the worlde? [who
can measure] the height of heauen, the breadth of
the earth, and the depth?
3 Who can finde the wisedome [of God which
hath bene before all things?]
4 Wisdome hath bene created before all things,
and the vnderstanding of prudence from euerlasting.
5 [The word of God most high is the fountaine
of wisedome, and the euerlasting commandements
are the entrance vnto her.]
6 *Vnto whom hath the roote of wisdome bene
declared? or who hath knowen his wise counsels?
7 [Vnto whom hath the doctrine of wisedome
bene discouered and shewed? and who hath vnder-
stoode the manifolde entrance vnto her?]
8 There is one wise, [euen the most high Crea-
tor of al things, the Almightie, the King of power]
and very terrible, which sitteth vpon his throne.
9 He is the Lord, that hath created her [thorow
the holy Ghost:] hee hath seene her, numbred her,
[and measured her.]
10 He hath powred her out vpon all his works,
and vpon all flesh, according to his gift, and giueth
her abundantly vnto them that loue him.
11 The feare of the Lord is glory, and gladnesse,
and reioycing, and a ioyfull crowne.
12 The feare of the Lord maketh a mery heart,
and giueth gladnesse and ioy, and long life.
13 Who so feareth the Lord, it shal go wel with
him at the last, and he shall finde fauour in the day
of his death.
14 [The loue of God is honourable wisedome,
and vnto whom it appeareth in a vision, they loue it
for the vision, and for the knowledge of the great
workes thereof.]
15 * The feare of the Lord is the beginning of
wisedome, and was made with the faithfull in the
wombe: [she goeth with the chosen women, and is
knowen with the righteous and faithfull.
16 The feare of the Lord is an holy knowledge.
17 Holinesse shall preserue, and iustifie the heart,
and giueth mirth and gladnesse.
18 Who so feareth the Lord, shall prosper, and
in the day of his ende, he shalbe blessed.]
19 She hath built her euerlasting foundations
with men, and is giuen to be with their seede.
20 To feare God is the fulnesse of wisdome, and
filleth men with her fruites.
21 She filleth their whole house with [all] things
desireable, and the garners with the things, that she
bringeth forth, and both twaine are gifts of God.
22 The feare of the Lorde is the crowne of wis-
dome, and giueth peace and perfect health: he hath
seene her, and nombred her.
23 ‖ She rayneth downe knowledge, and vnder-
standing of wisedome, and hath brought vnto ho-
nour, them that possessed her.
24 The feare of the Lorde is the roote of wise-
dome, and her branches are long life.
25 [In the treasures of wisedome is vnder-
standing, and holy knowledge, but wisedome is ab-
horred of sinners.]
26 The feare of the Lord driueth out sinne: and
when she is present, she driueth away anger.
27 ¶ For wicked anger cannot bee iustified: for
his rashnesse in his anger shall be his destruction.
28 A patient man will suffer for a time, and then
shall he haue the reward of ioy.
29 He will hide his wordes for a time, and many
mens lippes shall speake of his wisedome.
30 In the treasures of wisdome are the secrets of
knowledge, but ẏ sinner aborreth ẏ worship of God.
31 If thou desire wisedome, keepe the comman-
dements, and the Lord shall giue her vnto thee, [and
will fill her treasures.]
32 For the feare of the Lord is wisdome and dis-
cipline: he hath pleasure in faith and meekenesse.
33 Be not disobedient to the feare of the Lord,
and come not vnto him with a double heart.
34 ¶ Bee not an hypocrite that men shoulde
speake of thee, but take heede what thou speakest.
35 Exault not thy selfe, least thou fall and bring
thy soule to dishonour, and so God discouer thy se-
crets, and cast thee downe in the middes of the con-
gregation, because thou wouldest not receiue the
true feare of God, and thine heart is full of deceite.

CHAP. II.

1 Hee exhorteth the seruants of God to righteousnesse, loue, vnder-standing, and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

MY sonne, if thou wilt come into the seruice of
God, [stand fast in righteousnesse and feare,
and] prepare thy soule to tentation.
2 Settle thine heart, and bee patient: [bowe
downe thine eare, and receiue the words of vnder-
standing,] and shrinke not away, when thou art as-
sayled, [but wayte vpon God patiently.]
3 Ioyne thy selfe vnto him, and depart not a-
way, that thou mayest be encreased at thy last ende.
4 Whatsoeuer cōmeth vnto thee, receiue it pati-
ently, & be patient in the change of thine affliction.
5 * For as gold [and siluer are] tryed in the fire,
euen so are men acceptable in ẏ fornace of aduersity.
6 Beleeue in God, and he will helpe thee: order
thy way aright, and trust in him: [hold fast his feare,
and growe olde therein.]
7 Ye that feare the Lord, waite for his mercie:
shrinke not away from him that ye fall not.
8 Ye that feare the Lord, beleeue him, and your
reward shall not faile.
9 O ye that feare the Lord, trust in good things,
and in the euerlasting ioy and mercie.
10 [Ye that feare the Lord, loue him, and your
hearts shall be lightened.]
11 Consider the olde generations [of men, yee
children,] and marke them well: * was there euer
any confounded, that put his trust in the Lord? or
who hath continued in his feare, & was forsaken? or
whom did he euer despise, that called vpon him?
12 For God is gracious and mercifull, and forgi-
ueth sinnes, & saueth in the time of trouble, [and is
a defender for al them that seeke him in the trueth.]
13 Woe vnto them, that haue a ‖ fearefull heart,
[and to the wicked lips] and to the faint hands, and
to

1.King.3.9. and 4.29.

That which is marked with these two markes [] is read in the Latine copies, and not in the Greeke.

Psal.11.34. (?)

Psal.111.10. pro.9.10. iob 28.28.

‖ *Or, wisdome.*

Wisd.3.6. prou.17.3.

Psal.37.25.

‖ *Or, double.*

to the sinner that goeth two * maner of wayes. *2.Kings 18.21.
14 Woe vnto him that is faint hearted, for hee
beleeueth not: therefore shal he not be defended.
15 Woe vnto you that haue lost patience, [and
haue forsaken the right waies, and are turned backe
into froward waies:] for what wil ye doe when the
Lord shal visite you?
16 They that feare the Lord, wil not disobey his
worde: and they that *loue him, wil keepe his waies. *Iohn 14.23,24.
17 They that feare the Lorde, wil seeke out the
things that are pleasant vnto him: and they that loue
him, shalbe fulfilled with his Lawe.
18 [They that feare the Lord, wil prepare their
hearts, and humble their soules in his sight.
19 They that feare the Lorde, keepe his coman-
dements, and wil be patient till he see them,
20 Saying, if we doe not repent] we shal fall into
the hands of ẏ Lord, & not into the hands of men.
21 Yet as his greatnesse is, so is his mercie.

C H A P. III.

1 To our father and mother ought we to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to searche out the secretes of God.

[THe children of wisdome are the Church of
the righteous, and their offspring is obedience
and loue.]
2 Heare your fathers iudgement, O children,
and doe thereafter, that ye may be safe.
3 For the Lorde wil haue the father honoured
of the children, and hath confirmed the authoritie
of the mother ouer the children.
4 Who so honoureth his father, his sinnes shall
be forgiuen him, [and he shal absteine from them,
and shal haue his dayly desires.]
5 And hee that honoureth his mother, is like
one that gathereth treasure.
6 Who so honoureth his father, shall haue ioy
of his owne children, and when he maketh his pray-
er, he shalbe heard.
7 He that honoureth his father, shall haue a
long life, and he that is obedient vnto the Lorde,
shall comfort his mother.
8 He that feareth the Lorde, honoureth his pa-
rents, & doeth seruice vnto his parents, as vnto lords.
9 * Honour thy father and mother, in deede *Exod.20.12. deu.5.16. matth.15.4. ephes.6.1,2.
and in worde [and in all patience], that thou mayest ‖Or, the blessing of men.
haue ‖ Gods blessing, [and that his blessing may a-
bide with thee in the ende.]
10 For the blessing of the father establisheth the
houses of the children, and the mothers curse roo-
teth out the foundations.
11 Reioyce not at the dishonour of thy father:
for it is not honour vnto thee, but shame.
12 Seeing that mans glorie commeth by his fa-
thers honour, and the reproche of the mother is dis-
honour to the children,
13 My sonne, helpe thy father in his age, and
grieue him not as long as he liueth.
14 And if his vnderstanding faile, haue patience
with him, and despise him not when thou art in thy
full strength.
15 For the good intreatie of thy father shal not
be forgotten, but it shall be a fortresse for thee a-
gainst sinnes, [and for thy mothers offence, thou
shalt be recompenced with good, and it shall be
found for thee in righteousnesse.]
16 And in the day of trouble thou shalt bee re-
membred: thy sinnes also shal melt away as the yce
in the faire weather.
17 He ẏ forsaketh his father, shal come to shame,
and he that angreth his mother, is cursed of God.
18 ¶ My sonne, performe thy doings ẇ meekenes,
so shalt thou be beloued of them that are approued.
19 The * greater thou art, the more humble thy *Phil.2.3.
selfe [in all things,] and thou shalt finde fauour be-
fore the Lorde.
20 Many are excellent and of renowme: but the
secrets are reueiled vnto the meeke.
21 For the power of the Lord is great, and he is
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euill of thee.
6 For if he curse thee in ẏ bitternes of his soule,
his prayer shalbe heard of him that made him.
7 Be courteous vnto the companie [of poore,
and humble thy soule vnto the Elder,] and bowe
downe thine head to a man of worship.
8 Let it not grieue thee to bowe downe thine
eare vnto the poore, [but pay thy dette,] and giue
him a friendly answere.
9 ¶ Deliuer him that suffereth wrong, from the
hand

hand of the oppressor, and bee not faint hearted
||when thou iudgest. ||Or, to defende him.
10 Be as a father vnto the fatherlesse, and as an
husband vnto their mother: so shalt thou be as the
sonne of the most High, and he shal loue thee more
then thy mother doeth.
11 Wisdome exalteth her children, and recei-
ueth them that seeke her, [and wil goe before them
in the way of righteousnes.]
12 He that loueth her, loueth life, and they that
seeke life in the morning, shal haue great ioy.
13 He that keepeth her, shal inherite glory: for
vnto whom shee entreth, him the Lord wil blesse.
14 They that honour her, shall be the seruants
of the Holy one, and them that loue her, the Lorde
doeth loue.
15 Who so giueth eare vnto her, shall iudge
the nations, and he that goeth vnto her, shall dwell
safely.
16 He that is faithfull vnto her, shal haue her in
possession, and his generation shall possesse her.
17 For first she wil walke with him by crooked
wayes, and bring him vnto feare, and dread, and tor-
ment him with her discipline vntill shee haue tried
his soule, and haue prooued him by her iudgements.
18 Then wil shee returne the streight way vnto
him, and comfort him, and shewe him her secretes,
[and heape vpon him the treasures of knowledge,
and vnderstanding of righteousnesse.]
19 But if he go wrong, she wil forsake him, and
giue him ouer into the hands of his destruction.
*Rom.12.21. 1.thess.5.22. 20 [¶My sonne,] make much of time, and *es-
chewe the thing that is euill,
21 And be not ashamed [to say the trueth] for
thy life: for there is a shame that bringeth sinne, and
a shame that bringeth worship and fauour.
22 Accept no person against thine owne consci-
ence, that thou bee not confounded to thine owne
decay, [& forbeare not thy neighbour in his fault.]
23 And keepe not backe counsell when it may
doe good, neither hide thy wisdome when it may be
famous.
24 For by the talke is wisdome knowen, and
learning by the wordes of the tongue, [and coun-
sel, wisdom and learning by the talking of the wise,
and stedfastnes in the workes of righteousnesse.]
25 In no wise speake against the word of trueth,
but be ashamed of the lies of thine owne ignorance.
26 Be not ashamed to confesse thy sinnes, and
resist not the course of the riuer.
27 Submit not thy selfe vnto a foolish man, nei-
ther accept the person of the mightie.
28 Striue for the trueth vnto death, [and defend
iustice for thy life,] and the Lord God shal fight for
thee [against thine enemies.]
29 Bee not hastie in thy tongue, neither slacke
and negligent in thy workes.
30 Be not as a Lyon in thine owne house, nei-
ther beate thy seruants for thy fantasie, [nor op-
presse them that are vnder thee.]
*Act.20.35. 31 *Let not thine hand be stretched out to re-
ceiue, and shut when thou shouldest giue.

CHAP. V.

1 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

*Prou.10.2. and 11.4. TRust not vnto thy *riches, and say not, I haue
ynough for my life: [for it shal not helpe in the
time of vengeance and indignation.]
2 Folow not thine owne minde, & thy strength
to walke in the wayes of thine heart:
3 Neither say thou, [How haue I had strength?]
or who wil bring me vnder for my workes? for God
the auenger wil reuenge the wrong done by thee.
4 And say not, I haue sinned, & what euill hath
come vnto mee? for the Almightie is a patient re-
warder, but he wil not leaue thee vnpunished.
5 Because thy sinne is forgiuen, be not without
feare, to heape sinne vpon sinne.
6 And say not, The mercie of God is great: hee
wil forgiue my manifolde sinnes: for mercie and
wrath come from him, and his indignation com-
meth downe vpon sinners.
7 Make no tarying to turne vnto the Lord, and
put not off from day to day: for suddenly shall the
wrath of the Lord breake foorth, and in thy securi-
tie thou shalt be destroied, and thou shalt perish in
time of vengeance.
8 Trust not in wicked riches: for they shall not
helpe thee in the day of punishmẽt [& vengeance.]
9 Be not caried about with euery winde, and
goe not into euery way: for so doeth the sinner that
hath a double tongue.
10 Stande fast in thy sure vnderstanding [and in
the way and knowledge of the Lord] and haue but
one maner of word, [and follow the worde of peace
and righteousnesse.]
11 Be humble to heare the worde of God, that
thou mayest vnderstand it, and make a true answere
with wisdome.]
12 *Be swift to heare good things, & let thy life *Iam.1.19.
be pure, and giue a patient answere.
13 If thou hast vnderstanding, answere thy
neighbour: if not, lay thine hande vpon thy mouth,
[least thou be trapped in an vndiscreete worde, and
so be blamed.]
14 Honour and shame is in the talke, and the
tongue of a man causeth him to fall.
15 Be not counted a *talbearer, and lie not in *Leuit.19.16.
waite with thy tongue: for shame [and repentance]
follow the thiefe, and an euil condemnation is ouer
him that is double tongued: [but he that is a back-
biter, shalbe hated, enuied and confounded.]
16 Doe not rashly, neither in small things nor
in great.

CHAP. VI.

1 It is a propertie of a sinner to bee euill tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a friend [thy neighbours] enemie: for
such shal haue an euil name, shame and reproch,
and hee shall be in infamie as the wicked that hath
a double tongue.
2 Be not proude in the deuice of thine owne
minde, least thy soule rent thee as a bull,
3 And eate vp thy leaues, & destroy thy fruite,
and so thou be left as a dry tree [in the wildernes.]
4 For a wicked soule destroyeth him that hath
it, and maketh him to be laughed to scorne of his
enemies, [and bringeth him to the portion of the
vngodly.]
5 A sweete talke multiplieth the friendes [and
pacifieth them that be at variance,] and a sweete
tongue increaseth much good talke.
6 Holde friendship with many, neuerthelesse
haue but one counseller of a thousand.
7 If thou gettest a friend, prooue him first, and
be not hastie to credite him.
8 For some man is a friend for his owne occa-
sion, and wil not abide in the day of thy trouble.
9 And there is some friend that turneth to eni-
mitie, and taketh part against thee, & in contention
he

he will declare thy shame.

10 Againe some *friend is but a companion at the table, and in the day of thine affliction he continueth not. *Chap.37.4.5.

11 But in thy prosperitie he will be as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought lowe, he will bee against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friendes.

14 A faithfull friende is a strong defence, and he that findeth such one, findeth a treasure.

15 A faithfull friende ought not to be changed for any thing, and the weight [of gold and siluer] is not to be compared to the goodnesse [of his faith.]

16 A faithfull friend is the medicine of life [and immortalitie,] and they that feare the Lord, shall finde him.

17 Who so feareth the Lorde, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisdome [which shall indure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and wayte for her good fruites: for thou shalt haue but litle labour in her worke; but thou shalt eate of her fruites right soone.

20 Howe exceeding sharpe is shee to the vnlearned! he that is without iudgement, will not remaine with her.

21 Vnto such one shee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there be but fewe that haue the knowledge of her.

23 [For with them that knowe her, she abideth vnto the appearing of God.]

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not wearie of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and shee shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] and her chaines a glorious rayment.

31 For there is a golden ornament in her, and her bandes are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt apply thy mind, thou shalt be wittie.

34 If thou liue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.

36 *Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee. *Chap.8.9.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steppes of his doores.

38 Let thy minde be vpon the ordinances of the Lord, and be ‖ continually *occupyed in his commandements: so shall hee stablish thine heart, and giue thee wisdome at thine owne desire. ‖Or, earnestly. *Psal.1.2,3.

CHAP. VII.

2 We must forsake euill, and yet not iustifie our selues. 19 The
behauiour of the wise toward his wife, his friend, his children and
seruants, his father and mother.

Do no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furowes of vnrighteousnesse, lest that thou reape them seuen fold.

4 Aske not of the Lord preeminence, neyther of the king the seate of honour.

5 *Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisdome in the presence of the king. *Iob.9.2, & psal.143.2. luke.18.11.

6 Seeke not to be made a Iudge, least thou be not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 *Binde not two sinnes together: for in one sinne shalt thou not be vnpunished. *Chap.5.5.

9 Say not, God will looke vpon the multitude of mine oblations, & when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee *that can bring downe, and set vp againe. *1.Sam.2.7.

12 Sowe not a lye against thy brother, neyther doe the same against thy friend.

13 Vse not to make any maner of lye: for the custome thereof is not good.

14 Make not many words when thou art among the Elders, neither *repeate a thing in thy prayer. *Mat.6.5,7.

15 Hate not laborious *worke, neither the husbandrie, which the most high hath created. *Rom.12.11.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance wil not slack.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friende for any good, nor thy true brother for the golde of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.

20 ¶ *Whereas thy seruant worketh truely, intreate him not euill, nor the hireling that bestoweth himselfe wholly for thee. *Leuit.19.13. chap.33.29. and 34.22.

21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leaue him a poore man.]

22 *If thou haue cattell, looke well to them, and if they be for thy profite, keepe them with thee. *Deut.25.4.

23 *If thou haue sonnes, instruct them, and hold their necke from their youth. *Chap.30.11.

24 If thou haue daughters, keepe their body, and shewe not thy face cheerefull toward them.

25 Marry thy daughter, and so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 *Honour thy father from thy whole heart, and forget not the sorowes of thy mother. *Chap.3.9. tob.4.3.

28 Remember that thou wast borne of them, and

how

how canst thou recompence them the things that
they haue done for thee?
29 Feare the Lorde with all thy soule, and ho-
nour his ministers.
30 Loue him that made thee, with all thy
*Deut.12.18,19. strength, *and forsake not his seruants.
31 Feare the Lord with all thy soule, and honour
*Leuit.2.3. num.18.15. the Priestes, * and giue them their portion, as it is
commanded thee, the first fruites, [& purifications]
and sacrifices for sinne, & the offrings of the shoul-
ders, and the sacrifices of sanctification, and the first
fruites of the holy things.
32 Stretch thine hand vnto the poore, that thy
‖Or, liberalitie. ‖ blessing, [& reconciliation] may be accomplished.
*Tob.2.4.7. and 4.17. 33 *Liberalitie pleaseth all men liuing, & *from
the dead restaine it not.
*Rom.12.15. 34 *Let not them that weepe, be without [com-
fort:] but mourne with such as mourne.
*Matt.25.36. 35 * Be not slow to visit the sicke: for that shall
make thee to be beloued.
36 Whatsoeuer thou takest in hand, remember
the ende, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whom we haue to doe.

STriue not with a mightie man, least thou fall in-
to his hands.
*Matt.5.25. 2 *Make not variance with a rich man, least he
*Chap.31.6. on the other side weigh downe thy weight: * for
golde [and siluer] hath destroyed many, and hath
subuerted the hearts of kings.
3 Striue not with a man that is full of wordes,
and lay no stickes vpon his fire.
4 Play not with a man that is vntaught, least
thy kinred be dishonoured.
*Galat.6.1. 5 * Despise not a man that turneth himselfe a-
way from sinne, nor cast him not in the teeth with-
all, but remember that we are all worthy blame.
*Leuit.19.32. 6 * Dishonour not a man in his olde age: for
they were as we which are not olde.
7 Be not glad of the death of thine enemie, but
remẽber that we must die all, [& so enter into ioy.]
*Chap.6.35. 8 * Despise not the exhortation of the [Elders]
that bee wise, but acquaint thy selfe with their wise
sentences: for of them thou shalt learne wisdome,
[and the doctrine of vnderstanding,] and howe to
serue great men [without complaint.]
9 Goe not from the doctrine of the Elders: for
they haue learned it of their fathers, and of them
thou shalt learne vnderstanding, and to make an-
swere in the time of neede.
10 Kindle not the coles of sinners, [when thou
rebukest them,] least thou be burnt in the fyerie
flames [of their sinnes.]
11 Rise not vp against him that doth wrong,
that he lay not wayte as a spie for thy mouth.
*Chap.29.4. 12 * Lend not vnto him that is mightier then
thy selfe: for if thou lendest him, count it but lost.
13 Be not suretie aboue thy power: for if thou
be suretie, thinke to pay it.
14 Goe not to lawe with the Iudge: for they wil
giue sentence according to his owne honour.
*Gen.4.8. 15 * Trauaile not by the way with him that is
rash, least he doe thee iniurie: for he followeth his
owne wilfulnesse, and so shalt thou perish through
his follie.
*Prou.22.24. 16 * Striue not with him that is angry, and goe
not with him into the wildernesse: for blood is as
nothing in his sight, and where there is no helpe, he
will ouerthrow thee.
17 Take no counsell at a foole: for he can not
keepe a thing close.
18 Doe no secrete thing before a stranger: for
thou canst not tell what he goeth about.
19 Open not thine heart vnto euery man, least
he be vnthankful to thee, [& put thee to reproofe.]

CHAP. IX.

Of ielousie. 12 An olde friend is to be preferred before a newe. 18 Righteous men should be bidden to thy table.

BE not ielous ouer thy wife of thy bosome, ney-
ther teach her by thy meanes an euill lesson.
2 Giue not thy life vnto a woman, least she o-
uercome thy strength, [& so thou be confounded.]
3 Meete not an harlot, least thou fall into her
snares.
4 Vse not the companie of a woman that is a
singer, [and a dancer, neither heare her,] least thou
be taken by her craftinesse.
5 Gaze not on a * mayde, that thou fall not by *Gen.6.1,2. and 34.2.
that that is precious in her.
6 * Cast not thy minde vpon harlots [in any *Prou.5.2.
maner of thing,] least thou destroy [both thy selfe
and] thine heritage.
7 Goe not about gazing in the streetes of the
citie, neither wander thou in the secrete places
thereof.
8 *Turne away thine eye from a beautifull wo- *Matt.5.28.
man, and looke not vpon others beautie: for many
* haue perished by the beautie of women: for *Gen.34.1,2. 2.sam.11.2. iudeth 10.17,19. and 12.16,20.
through it, loue is kindled as a fire.
9 [Euery woman that is an harlot, shalbe tro-
den vnder foote as dongue, of euery one that goeth
by the way.
10 Many wondering at the beautie of a strange
woman, haue bene cast out: for her wordes burne
as a fire.]
11 Sit not at all with another mans wife, [ney-
ther lye with her vpon the bed,] nor banket with
her, lest thine heart incline vnto her, and so through
thy desire fall into destruction.
12 ¶ Forsake not an olde friend: for the newe
shall not be like him: a newe friend is as new wine:
when it is olde, thou shalt drinke it with pleasure.
13 * Desire not the honour [and riches] of a sin- *Iudg.9.3. 2.sam.15.12.
ner: for thou knowest not what shalbe his ende.
14 Delite not in the thing that the vngodly haue
pleasure in, but remember that they shall not bee
found iust vnto their graue.
15 Keepe thee from the man that hath power
to slay: so shalt thou not doubt the feare of death:
and if thou come vnto him, make no fault, least he
take away thy life: remember that thou goest in the
middes of snares, and that thou walkest vpon the
towres of the citie.
16 Trye thy neighbour as neere as thou canst,
*and aske counsell of the wise. *Chap.8.36,38. & 8.8. & 37.12.
17 *Let thy talke bee with the wise, and all thy *Deut.6.7. and 11.19.
communication in the Lawe of the most High.
18 Let iust men eate & drinke with thee, and let
thy reioycing be in the feare of the Lord.
19 In ‖ the handes of the craftesmen shall the ‖Or, the worke man is praised according to the worke.
workes bee commended, and the wise prince of the
people by his word, [and the worde by the wise-
dome of the Elders.]
20 A man full of words is dangerous in his citie,
and he that is rash in his talking shalbe hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse are to be abhorred. 28 Labour is praised.

A Wise Iudge will instruct his people with dis-
cretion: the gouernance of a prudent man is
well ordered.

2 As the iudge of the people is him selfe, so are
his officers, and what maner of man the ruler of the
citie is, such are all they that dwell therein.
3 * An vnwise king destroyeth his people, but
*1.King.12.7, 13,14. where they that be in authoritie, are men of vnder-
standing, there the citie prospereth.
4 The gouernement of the earth is in the hand
of the Lorde, [and all iniquitie of the nations is to
be abhorred,] and when time is, he wil set vp a pro-
fitable ruler ouer it.
5 In the hand of God is the prosperitie of man,
and vpon the scribes will he lay his honour.
*Leuit.19.17. 6 * Be not angrie for any wrong, with thy
neighbour, and doe nothing by iniurious practises.
7 Pride is hatefull before God and man, and by
both doth one commit iniquitie.
*Iere.27.6.deut. 4.14. 8 * Because of vnrighteous dealings & wrongs
and riches gotten by deceit, the kingdome is trans-
lated from one people to another.
9 There is nothing woorsse then a couetous
man: [why art thou proude, O earth and ashes?
there is not a more wicked thing, then to loue mo-
ney:] for such one woulde euen sell his soule, and
for his life euery man is compelled to pull out his
owne bowels.
10 [All tyrannie is of small indurance, and the
disease that is hard to heale, is grieuous to the phy-
sitian.]
11 The physitian cutteth off the sore disease, and
he that is to day a king, to morow is dead.
12 Why is earth and ashes proude, seeing that
when a man dieth, he is the heire of serpents, beasts
and wormes?
13 The beginning of mans pride, is to fall away
from God, and to turne away his heart from his
maker.
14 For pride is the original of sinne, and he that
hath it, shall powre out abomination, till at last he
be ouerthrowen: therefore the Lorde bringeth the
persuasions [of the wicked] to dishonour, and de-
stroyeth them in the end.
*Luke 1.52.and 14.11.and 18.14. 1.sam.2.7,8. 15 The Lord hath * cast downe the thrones of
the [proude] princes, and set vp the meeke in their
stead.
16 The Lorde plucketh vp the rootes of the
[proude] nations, and planteth the lowly with glo-
rie among them.
17 The Lorde ouerthroweth the landes of the
heathen, and destroyeth them vnto the foundati-
ons of the earth: hee causeth them to wither away,
and destroyeth them, and maketh their memoriall
to cease out of the earth.
18 [God destroyeth the memorial of the proud,
and leaueth the remembrance of the humble.]
19 Pride was not created in men, neither wrath
in the generation of women.
20 There is a seede of man which is an honou-
rable seede: the honourable seede are they that
feare the Lorde: there is a seede of man, which is
without honour: the seede without honour, are
they that transgresse the commaundementes of the
Lord: it is a seede that remaineth which feareth the
Lord, and a faire plant, that loue him: but they are
a seede without honour, that despise the Lawe, and
a deceiueable seede that breake the commaunde-
ments.
21 He that is the chiefe among brethren, is ho-
nourable: so are they that feare the Lorde in his
sight.
22 The feare of the Lord causeth that the king-
dome faileth not, but the kingdome is lost by cru-
eltie and pride.
23 The feare of the Lorde is the glory aswell of
the rich and the noble, as of the poore.
24 It is not meete to despise the poore man that
hath vnderstanding, neither is it couenient to mag-
nifie the rich that is a wicked man.
25 The great man and the iudge and the man of
authority, are honourable, yet is there none of them
greater, then he that feareth the Lord.
26 * Vnto the seruant that is wise, shal they that *Prou.17.2.
are free, doe seruice: * he that hath knowledge, will *2.Sam.12.13.
not grudge when hee is reformed, [and the igno-
rant shall not come to honour.]
27 Seeke not excuses when thou shouldest doe
thy worke, neither bee ashamed thereof through
pride in the time of aduersitie.
28 * Better is hee that laboureth and hath plen- *Prou.12.9,12.
teousnesse of all things, then hee that is gorgeous,
and wanteth bread.
29 My sonne, get thy selfe prayse by meekenes,
and esteeme thy selfe as thou deseruest.
30 Who wil count him iust that sinneth against
himselfe? or honour him, that dishonoureth his
owne soule?
31 The poore is honoured for his knowledge
[and his feare,] but the rich is had in reputation
because of his goods.
32 Hee that is honourable in pouertie, howe
much more shall he be when he is rich? and he that
is vnhonest being rich, howe much more *will he be
so* when he is in pouertie?

CHAP. XI.

*1 The prayse of humilitie. 2 After the outwarde appearance
ought we not to iudge. 7 Of rash iudgement. 14 All thinges
come of God. 29 All men are not to bee brought into thine
house.*

WIsedome * lifteth vp the head of him that *Gene.41.40. dan.6.3.
is lowe, and maketh him to sit among
great men.
2 Commend not a man for his beautie, neither
despise a man in his vtter appearance.
3 The Bee is but small among the fowles, yet
doth her fruit passe in sweetnesse.
4 Be not proude of clothing and rayment,
* and exalt not thy selfe in the day of honour: for *Act.12.21,23.
the workes of the Lorde are wonderfull, [and glo-
rious,] secrete, [and vnknowen] are his workes a-
mong men.
5 Many tyrants haue sit downe vpon the earth, *1.Sam.15.28.
* and the vnlikely hath worne the crowne. ester.6.10.
6 Many mighty men haue bene brought to dis-
honour, and the honourable haue beene deliuered
into other mens hands.
7 ¶ *Blame [no man] before thou haue inqui- *Deut.13.14. & 17.4,6.iosh.7.22.
red the matter: vnderstande first, and then reforme
[righteously.]
8 * Giue no sentence, before thou hast heard *Prou.18.13.
the cause, neither interrupt men in the middes of
their tales.
9 Striue not for a matter that thou hast not to
do with, and sit not in the iudgement of sinners.
10 My sonne, meddle not with many matters: *Matth.19.22. 1.tim.6.9.
* for if thou gaine much, thou shalt not be blame-
lesse, and if thou followe after it, yet shalt thou not
attaine it, neither shalt thou escape, though thou
flee from it.
11 * There is some man that laboureth and ta- *Prou.10.3.
keth paine, and the more he hasteth, the more hee
wanteth.

12 Againe there is some that is slouthfull, and
* hath need of helpe: for he wanteth strength, and
hath great pouerty, yet the eye of the Lord looketh
vpon him to good, and setteth him vp from his
low estate, *Iob.42.10.
13 And he lifteth vp his head: so that many men
maruell at him, [and giue honour vnto God.]
14 * Prosperitie and aduersitie, life and death,
pouertie and riches come of the Lord. *Iob.1.21. ezek.18.4.
15 Wisedome and knowledge, and vnderstan-
ding of the Lawe are of the Lorde: loue and good
works come of him.
16 Errour and darkenesse are appointed for sin-
ners, and they that exalt themselues in euill, waxe
olde in euill.
17 The gift of the Lord remaineth for the god-
ly, and his good will giueth prosperitie for euer.
18 ¶ Some man is rich by his care and nigard-
ship, and this is the portion of his wages,
19 In that hee saith, * I haue gotten rest, and
nowe will I eate continually of my goods, yet hee
considereth not, that the time draweth neere, that
he must leaue all these things vnto other men, and
die himselfe. *Luk.12.20.
20 Stand thou in thy state, and exercise thy selfe
therein, and remaine in thy worke vnto thine age.
21 Maruell not at the works of sinners, but trust
in the Lorde, and abide in thy labour: for it is an
easie thing in the sight of the Lorde, suddenly to
make a poore man rich.
22 The blessing of the Lorde is in the wages of
the godly, and he maketh his prosperitie soone to
flourish.
23 ¶ Say not, What profite and pleasure shall I
haue? and what good things shall I haue hereafter?
24 Againe say not, I haue enough, and possesse
many thinges, * and what euill can come to mee
hereafter? *Chap.18.24.
25 In thy good state remember aduersitie, and
in aduersitie forget not prosperitie.
26 For it is an easie thing vnto the Lorde in the
day of death to rewarde a man according to his
wayes.
27 The aduersitie of an houre maketh one to
forget pleasure: and in a mans ende, his workes are
discouered.
28 Iudge none blessed before his death: for a
man shall be knowen by his children.
29 Bring not euery man into thine house: for the
deceitfull haue many traines, [and are like sto-
macks that belch stinkingly.]
30 As a partrich is taken vnder a basket, [and
the hind is taken in the snare,] so is the heart of the
proud man, which like a spie watcheth for thy fall.
31 For he lieth in waite and turneth good vnto
euill, and in thinges worthie praise hee will finde
some fault.
32 Of one litle sparke is made a great fire, [and
of one deceitfull man is blood increased:] for a sin-
full man layeth wait for blood.
33 Beware of a wicked man: for hee imagineth
wicked things to bring thee into a perpetual shame.
34 Lodge a stranger, and hee will destroy thee
with vnquietnesse, and driue thee from thine owne.

CHAP. XII.

1 Vnto whome we ought to do good. 10 Enemies ought not to be trusted.

When thou wilt doe good, knowe to whome
thou doest it, so shalt thou be thanked for
thy benefites.
2 *Do good vnto the righteous, and thou shalt
finde [great] reward, though not of him, yet of the
most High. *Gal.6.10. 1.tim.5.8.
3 He can not haue good that continueth in e-
uill, and giueth no almes: [for the most High ha-
teth the sinners, and hath mercie vpon them that
repent.]
4 Giue vnto such as feare God, and receiue not
a sinner.
5 Do well vnto him that is lowly, but giue not
to the vngodly: holde backe thy bread, and giue it
not vnto him, least he ouercome thee thereby: else
thou shalt receiue twise as much euill for all the
good that thou doest vnto him.
6 For the most High hateth the wicked, & will
repay vengeance vnto the vngodly, and keepeth
them against the day of horrible vengeance.
7 Giue vnto the good, & receiue not ŷ sinner.
8 A friend can not be knowen in prosperitie,
neither can an enemie be vnknowen in aduersitie.
9 When a man is in wealth, it grieueth his ene-
mies, but in heauinesse and trouble a mans very
friend will depart from him.
10 Trust neuer thine enemie: for like as an y-
ron rusteth, so doeth his wickednesse.
11 And though hee make much crouching and
kneeling, yet aduise thy selfe, and beware of him,
and thou shalt be to him, as he that wipeth a glasse,
and thou shalt knowe that all his rust hath not bin
well wiped away.
12 Set him not by thee, least hee destroy thee,
and stand in thy place.
13 Neither set him at thy right hande, least hee
seeke thy roome, and thou at the last remember
my words, and be pricked with my sayings.
14 *Bind not two sinnes together: for there shal *Chap.7.8.and 21.1.
not one be vnpunished.
15 Who will haue pitie of the charmer, that is
stinged of the serpent? or of all such as come neere
the beastes? so is it with him that keepeth compa-
nie with a wicked man, and wrappeth himselfe in
his sinnes.
16 For a season wil he bide with thee: but if thou
stumble, he tarieth not.
17 *An enemie is sweet in his lips: he can make *Iere.41.6.
many good wordes, and speake many good things:
yea, he can weepe with his eyes, but in his heart he
imagineth howe to throw thee into the pit: and if
he may finde opportunitie, he will not be satisfied
with blood.
18 If aduersitie come vpon thee, thou shalt find
him there first, and though hee pretende to helpe
thee, yet shall he vndermine thee: he will shake his
head, and clap his hands, and wil make many words,
and disguise his countenance.

CHAP. XIII.

1 The companies of the proude and of the riche are to bee eschewed. 15 The loue of God. 17 Like doe companie with their like.

He * that toucheth pitch, shalbe defiled with it: *Deut.7.2.
and he that is familiar with the proude, shalbe
like vnto him.
2 Burthen not thy selfe aboue thy power, whi-
lest thou liuest, and companie not with one that is
mightier, and richer then thy selfe: for howe agree
the kettle and the earthen pot together? for if the
one be smitten against the other, it shall be broken.
3 The riche dealeth vnrighteously, and threa-
teneth withall: but the poore being oppressed
must intreate: if the riche haue done wrong, hee
must

must yet be intreated: but if the poore haue done
it, he shall straight wayes be threatned.
4 If thou be for his profite, he vseth thee: but
if thou haue nothing, he wil forsake thee.
5 If thou haue any thing, he wil liue with thee:
yea, he will make thee a bare man, and will not
care for it.
6 If he haue neede of thee, hee will defraude
thee, & wil laugh at thee, and put thee in hope, and
giue thee al good words, & say, What wantest thou?
7 Thus will he shame thee in his meate, vntill
he haue supt thee cleane vp twise or thrise, and at
the last hee will laugh thee to scorne: afterwarde,
when he seeth thee, he will forsake thee, and shake
his head at thee.
8 [Submit thy selfe vnto God, and waite vpon
his hand.]
9 Beware that thou be not deceiued in thine
owne conceit & brought downe by thy simplenes:
[be not two humble in thy wisedome.]
10 ¶ If thou be called of a mightie man, absent
thy selfe: so shall he call thee the more oft.
11 Prease not thou vnto him, that thou be not
shut out, but go not thou far off, lest he forget thee.
12 Withdraw not thy selfe from his speach, but
beleeue not his many wordes: for with much com-
munication will he tempt thee, and laughingly wil
he grope thee.
13 He is vnmerciful & keepeth not promes: he
wil not spare to doe thee hurt, & to put thee in prisō.
14 Beware, and take good heede: for thou wal-
kest in perill of thine ouerthrowing: when thou
hearest this, awake in thy sleepe.
15 Loue the Lorde all thy life, & call vpon him
for thy saluation.
16 ¶ Euery beast loueth his like, and euery man
loueth his neighbour.
17 Al flesh will resort to their like, & euery man
will keepe company with such as he is himselfe.
18 How can the wolfe agree with the lambe? no
more can the vngodly with the righteous.
19 What felowship hath ‖ hyena with a dogge?
and what peace is betweene the rich & the poore?
20 *As* the wilde Asse is the Lyons pray in ẏ wil-
dernes, so are poore men the meate of the rich.
21 As the proude hate humilitie, so do the riche
abhorre the poore.
22 If a riche man fall, his friendes set him vp a-
gaine: but when the poore falleth, his friendes driue
him away.
23 If a rich man offende, he hath many helpers:
he speaketh proude wordes, & yet men iustifie him:
but if a poore man faile, they rebuke him, & though
he speake wisely, yet can it haue no place.
24 When the riche man speaketh, euery man
holdeth his tongue: and looke what he sayth, they
prayse it vnto the cloudes: but if the poore man
speake, they say, What felow is this? and if he doe a-
misse, they will destroy him.
25 Riches are good vnto him that hath no sinne
[in his conscience,] & pouertie is euil in the mouth
of the vngodly.
26 The heart of a man changeth his counte-
tenance, whether it be good or euill.
27 A chearefull countenance is a token of a
good heart: for it is an hard thing to knowe the se-
crets of the thought.

‖ Which is a wilde beast that counterfeiteth the voice of mē, and so entiseth thē out of their houses and deuoureth them.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wisedome.

Blessed is the man * that hath not fallen by [the
worde of] his mouth, and is not tormented
with the sorow of sinne.
2 Blessed is he that is not condemned in his con-
science, and is not fallen from his hope in the Lord.
3 Riches are not comely for a nigard, and what
should an enuious man do with money?
4 Hee that gathereth together from his owne
soule, heapeth together for other, that will make
good cheare with his goods.
5 He that is wicked vnto himselfe, to whome
will he be good? for such one can haue no pleasure
of his goods.
6 There is nothing worse, then when one enui-
eth himselfe; and this is as a reward of his wickednes.
7 And if he do any good, he doth it, not know-
ing thereof, and against his will, and at the last he
declareth his wickednes.
8 The enuious man hath a wicked looke: hee
turneth away his face, and despiseth men.
9 A couetous mans eye hath neuer ynough of a
portion, and his wicked malice withereth his owne
soule.
10 A * wicked eye enuieth the bread, and there
is scarcenesse vpon his table.
11 My sonne, doe good to thy selfe of that thou
hast, and giue the Lord his due offrings.
12 Remember that death tarieth not, and that
the couenant of the graue is not shewed vnto thee.
13 *Do good vnto thy friend before thou dye,
and according to thine habilitie stretche out thine
hand, and giue him.
14 Defraude not thy selfe of the good day, & let
not the portion of the good desires ouerpasse thee.
15 Shalt thou not leaue thy traueiles vnto ano-
ther, & thy labours for the deuiding of the heritage?
16 Giue and take & sanctifie thy soule: [worke
thou righteousnes before thy death:] for in the hell
there is no meate to finde.
17 ¶ * All flesh waxeth olde, as a garment, and
this is the condition of all times, Thou shalt die the
death.
18 As the greene leaues on a thicke tree, some
fall, & some growe, so is the generation of flesh and
blood: one cometh to an end, and another is borne.
19 All corruptible thinges shall faile, and the
worker thereof shal go withall.
20 [Euery excellent worke shalbe iustified, and
he that worketh it, shall haue honour thereby.]
21 *Blessed is the man that doeth meditate ho-
nest things by wisedome, [and exerciseth himselfe
in iustice,] and he that reasoneth of holy thinges by
his vnderstanding,
22 Which considereth in his heart her wayes,
and vnderstandeth her secrets.
23 Goe thou after her as one that seeketh her
out, and lye in wayte in her wayes.
24 He shall looke in at her windowes, and hear-
ken at her doores.
25 He shall abide beside her house, and fasten a
stake in her walles: he shal pitch his tent besides her:
26 And he shal remaine in the lodging of good
men, and shall set his children vnder her couering,
and shall dwell vnder her branches.
27 By her he shalbe couered from the heate, &
in her glory shall he dwell.

*Chap. 19.6,16. iam. 3.2.

*Pro. 23.6.

*Chap. 4.1. [illegible]

*Isa. [illegible] 1.24. [illegible]

*Psal. 1.2.

CHAP. XV.

1 The goodnesse that followeth him which feareth God. 8 God reiecteth and casteth off the sinner. 11 God is not the authour of euill.

HE that feareth the Lord, will doe good: and he that hath the knowledge of the Law, wil keepe it sure.
2 As an [honourable] mother shall shee meete
him, and she, as his wife maryed of a virgine, wil receiue him.
3 With the bread [of life] and vnderstanding
shal shee feede him, and giue him the * water of *John 4.10.
[wholesome] wisdome to drinke.
4 He shal assure himselfe in her, & shall not be
moued, and shal holde himselfe fast by her, and shal not be confounded.
5 She shall exalt him aboue his neighbours, and
in the middes of the congregation shall shee open his mouth: [with the spirit of wisdome, and vnderstanding shall shee fill him, and clothe him with the garment of glory.]
6 Shee shall cause him to inherite ioy, and the
crowne of gladnes, and an euerlasting name.
7 But foolish men wil not take holde vpon her:
[but such as haue vnderstanding, wil meete her:] the sinners shall not see her.
8 For she is farre from pride [and deceite,] and
men that lye, can not remember her: [but men of truth shall haunt her, and shall prosper euen vnto the beholding of God.]
9 Prayse is not seemely in the mouth of the sin-
ner: for that is not sent of the Lord.
10 But if praise come of wisdome, [& be plente-
ous in a faithful mouth] then ẏ Lord wil prosper it.
11 Say not thou, It is through the Lorde that I
turne backe: for thou oughtest not to do the things that he hateth.
12 Say not thou, He hath caused me to erre: for
he hath no neede of the sinnefull man.
13 The Lord hateth all abomination [of error:]
and they that feare God, loue it not.
14 * He made man from the beginning, & left *Gen.1.27.
him in the hand of his counsel, [and gaue him his commandements and precepts.]
15 If thou wilt, thou shalt obserue the comman-
dements, and testifie thy good will.
16 He hath set water & fire before thee: stretch
out thine hand vnto which thou wilt.
17 * Before man is life and death, [good and *Jere.21.8.
euil:] what him liketh shall be giuen him.
18 For the wisdome of the Lord is great, and he
is mightie in power, and beholdeth all things [continually.]
19 * And the eyes [of the Lord] are vpon them *Psal.34.15,16. heb.4.13.
that feare him, & he knoweth al the works of man.
20 He hath commanded no man to doe vngod-
ly, neyther hath he giuen any man licence to sinne: [for he desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of vnhappie and wicked children. 17 No man can hide him selfe from God. 24 An exhortation to the receiuing of instruction.

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.
2 Trust not thou to their life, neither rest vpon
their multitude.
3 For one that is iust, is better then a thousand
such, and better it is to dye without children, then to leaue behind him vngodly children.
4 For by one that hath vnderstanding, shall the
citie be inhabited: but the stocke of the wicked shalbe wasted incontinently.
5 Many such thinges haue I seene with mine
eyes, and mine eare hath heard greater things then these.
6 * In the congregation of the vngodly shall a *Chap.21.9,10.
fire be kindled, and among vnfaithfull people shall the wrath be set on fire.
7 * He spared not the olde gyants, which were *Gen.6.4.
rebellious, trusting to their owne strength,
8 * Neither spared he where as Lot dwelt, those *Gen.19.21,25.
whome he abhorred for their pride.
9 He had no pitie vpon the people that were de-
stroyed, and puffed vp in their sinnes.
10 * And so he preserued the sixe hūdreth thou- *Nomb.14.15, 16,20. & 26.51.
sand footemen, that were gathered in the hardnesse of their heart, in afflicting them and pitying them, in smiting them and healing them, with mercy, and with chastisement.
11 Therefore if there be one stifnecked among
the people, it is marueile if he escape vnpunished: for mercy & wrath are with him: he is mightie to forgiue, and to powre out displeasure.
12 * As his mercie is great, so is his punishment *Chap.5.6.
also: he iudgeth a man according to his workes.
13 The vngodly shal not escape with his spoyle,
& the patience of the godly shal not be delayed.
14 He will giue place to all good deedes, & eue-
ry one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]
15 The Lorde hardened Pharao, that he should
not know him, & that his works should be knowen vpon the earth vnder the heauen.
16 His mercie is knowen to all creatures: he hath
separate his light from the darknes with an adamāt.
17 Say not thou, I will hide my selfe from the
Lorde: for who will thinke vpon me from aboue? I shall not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?
18 Beholde, the heauen, & the * heauen of hea- *2.Pet.3.10. 1.king.8.27. 2.chron.6.18.
uens, which are for God, the depth, & the earth, and all that therein is, shalbe moued when he shall visit.
19 All the worlde which is created and made.
by his will, the mountaines also, & the foundations of the earth shall shake for feare, when the Lorde looketh vpon them.
20 These thinges doth no heart vnderstand wor-
thily, [but he vnderstandeth euery heart.]
21 And who vnderstandeth his wayes? and the
storme that no man can see? for the most part of his workes are hid.
22 Who can declare the workes of his righte-
ousnes? or who can abide them? for his ordinance is farre off, and the trying out of all things fayleth.
23 He that is humble of heart, wil cōsider these
things: but an vnwise and erronious man casteth his minde vpon foolish things.
24 My sonne, hearken vnto me, & learne know-
ledge, and marke my wordes with thine heart.
25 I will declare thee waightie doctrine, and I
will instruct thee exactly in knowledge.
26 The Lorde hath set his workes in good order
from the beginning, and part of them hath he sundred from the order when he first made them.
27 He hath garnished his workes for euer, and
their beginnings so long as they shall endure, they are not hungrie nor wearyed in their labours, nor cease from their offices.
28 None of them hindreth another, neither was
any of them disobedient vnto his wordes.

29 After

29 After this the Lorde looked vpon the earth
and filled it with his good things.
30 With all maner of liuing beastes hath he co-
uered the face thereof, and they returne into it a-
gaine.

CHAP. XVII.

*1 The creation of man, and the goodnesse that God hath done vn-
to him. 20 Of almes, 22 And repentance.*

*Gene.1.27.and 5.1.wisd.2.23. and 7.1,6.1.cor. 11.7.col.3.10.

THe * Lorde hath created man of the earth, and
turned him vnto it againe.
2 He gaue him the number of dayes & certaine
times, and gaue him power of the thinges that are
vpon earth.
3 He clothed them with strength, as they had
need, and made them according to his image.
4 He made all flesh to feare him, so that he had
the dominion ouer the beastes and fowles.
5 [*He created out of him an helper like vnto *Gene.2.22. 1.cor.11.9.
him selfe,] and gaue them discretion and tongue,
and eyes, eares, and an heart to vnderstande, and
sixtly he gaue them a spirit, and seuenthly hee gaue
them speech to declare his works,
6 And hee filled them with knowledge of vn-
derstanding, and shewed them good and euill.
7 He set his eye vpon their hearts, declaring vn-
to them his noble works,
8 And gaue them occasion to reioyce perpetu-
ally in his miracles, that they should prudently de-
clare his works, and that the elect should prayse his
holy Name together.
9 Besides this, hee gaue them knowledge, and
gaue them the Law of life for an heritage, that they
might now know that they were mortall.
10 He made an euerlasting couenant with them,
and shewed them his iudgements.
11 Their eyes sawe the maiestie of his glory, and
their eares heard his glorious voyce.
12 And he said vnto them, Beware of al vnrigh-
teous things. * He gaue euery man also a comman- *Exod.20.16,17. and 22.23.
dement concerning his neighbour.
13 Their wayes are euer before him, and are not
hid from his eyes.
14 Euery man from his youth is giuen to euill,
and their stonie hearts can not become flesh.
15 Hee appoynted a ruler vpon euery people,
when he diuided the nations of the whole earth.
16 * And he did chuse Israel, as a peculiar peo- *Deut.4.20. and 10.15.
ple to himselfe, whom he nourisheth with discipline
as his first borne, and giueth him most louing light,
and doth not forsake him.
17 All their workes are as the sunne before him,
and his eyes are continually vpon their wayes.
18 None of their vnrighteousnesse is hid from
him, but all their sinnes are before Lord.
19 And as he is merciful, & knoweth his worke,
he doth not leaue them nor forsake them, but spa-
reth them.
20 * The almes of a man, is as a thing sealed vp *Chap.29.13.
before him, & he keepeth the good deeds of man as
the apple of the eye, and giueth repentance to their
sonnes, and daughters.
21 * At the last shall he arise, and reward them, *Math.25.35.
and shall repay their reward vpon their heads.
22 * But vnto them that will repent, he giueth *Act.3.19.
them grace to returne, and exhorteth such as faile,
with patience, [and sendeth them the portion of
the veritie.]
23 * Returne then vnto the Lorde, and forsake *Iere.3.12.
thy sinnes: make thy prayer before his face, & take
away the offence.
24 Turne againe vnto the most High: for he wil
bring thee from darkenesse to wholesome light:
forsake thine vnrighteousnesse, and hate greatly all
abomination.
25 [Know the righteousnesse and iudgements of
God: stand in the portion that is set forth for thee,
and in the prayer of the most high God, and goe in
the parts of the holy worlde with such as be liuing
and confesse God.]
26 * Who can prayse the most High in the hell, *Psal.6.5.isa.38.18,19.
as doe all they that liue and confesse him?
27 [Abide not thou in the errour of the vngod-
lie, but prayse the Lord before death.]
28 Thankefulnesse perisheth from the dead, as
though he were not: but the liuing, and he that is
sounde of heart, prayseth the Lord, [and reioyceth
in his mercy.]
29 How great is the louing kindnes of the Lord
our God, and his compassion vnto such as turne vn-
to him in holines!
30 For all things can not be in men, because the
sonne of man is not immortal, [and they take plea-
sure in the vanitie of wickednesse.]
31 What is more cleare then the sunne? yet
shall it faile.
32 So flesh and blood that thinketh euill, [shall
be reproued.]
33 He seeth the power of the high heauen, & all
men are but earth and ashes.

CHAP. XVIII.

*1 The maruellous works of God. 6. 7 The miserie and wretched-
nesse of men. 9 Against God ought we not to compleine. 21
The performing of Vowes.*

HE that liueth for euer, * made all things toge- *Gene.1.1.
ther: the Lord who onely is iust, and there is
none other but he, [and he remaineth a victorious
King for euer.]
2 He ordereth the world with the power of his
hand, and all things obey his will: for he gouerneth
all thinges by his power, and diuideth the holie
things from the prophane.
3 To whome hath he giuen power to expresse
his workes? who will seeke out the grounde of his
noble acts?
4 Who shall declare the power of his great-
nesse? or who will take vpon him to tell out his
mercie?
5 As for the wonderous workes of the Lorde,
there may nothing bee taken from them, neither
can any thing bee put vnto them, neither may the
ground of them be found out.
6 But when a man hath done his best, he must
beginne againe, and when hee thinketh to come to
an end, he must go againe to his labour.
7 ¶ What is man? whereto serueth hee? what
good or euill can he doe?
8 * If the number of a mans dayes be an hun- *Psal.90.10.
dreth yeere, it is much: and no man hath certaine
knowledge of his death.
9 As droppes of raine are vnto the sea, and as a
grauel stone is in comparison of the sand, so are * a *2.Pet.3.8.
thousand yeres to the dayes euerlasting.
10 Therefore is [God] patient with them, and
powreth out his mercie vpon them.
11 He sawe and perceiued, that [the arrogancie
of their heart, and their ruine was euill: therefore
heaped hee vp his mercie vpon them, and shewed
them the way of righteousnesse.]
12 The mercie that a man hath, reacheth to his
neighbour: but the mercie of the Lord is vpon all

flesh: he chasteneth, and nurtureth, and teacheth,
and bringeth backe, as a shepheard his flocke.
13 He hath mercy of the that receiue discipline,
and that diligently seeke after his iudgements.
14 ¶ My sonne, when thou doest good, reproue
not: and whatsoeuer thou giuest, vse no discomfor-
table words.
15 Shall not the dewe asswage the heate? so is a
word better then a gift.
16 Loe, is not a worde better then a good gift?
but a gratious man giueth them both.
17 A foole will reproch churlishly, and a gift of
the enuious putteth out the eyes.
18 [Get thee righteousnesse before thou come
to iudgement:] learne before thou speake, and vse
physicke or euer thou be sicke.
*1.Cor.11.31. 19 * Examine thy selfe, before thou be iudged,
and in the day of the visitation thou shalt finde
mercy.
20 Humble thy selfe before thou bee sicke, and
whilest thou mayst yet sinne, shew thy conuersion.
21 Let nothing let thee to pay thy vow in time,
and deferre not vnto death to bee reformed: [for
the reward of God endureth for euer.]
22 Before thou prayest, prepare thy selfe, and be
not as one that tempteth the Lord.
*Chap.7.1.7.36. 23 Thinke vpon the * wrath, that shalbe at the
ende, and the houre of vengeance, when hee shall
turne away his face.
*Chap.11.25. 24 * When thou hast enough, remember the
time of hunger: and when thou art rich, thinke vp-
on pouertie and need.
25 From the morning vntill ẏ euening the time
is changed, and all such thinges are soone done be-
fore the Lord.
26 A wise man feareth in all thinges, and in the
dayes of transgression hee keepeth himselfe from
sinne: but the foole doth not obserue the time.
27 ¶ Euery wise man knoweth wisedome, and
knowledge, and prayseth him that findeth her.
28 They that haue vnderstanding, deale wiselie
in words: [they vnderstand the trueth and righte-
ousnesse,] and powre out with modestie graue sen-
tences for mans life.
29 The chiefe authoritie of speaking is of the
Lorde alone: for a mortall man hath but a dead
heart.
*Rom.6.6.and 13.14. 30 ¶ * Followe not thy lustes, but turne thee
from thine owne appetites.
31 For if thou giuest thy soule her desires, it shal
make thine enemies that enuy thee, to laugh thee
to scorne.
32 Take not thy pleasure in great voluptuous-
nes, and intangle not thy selfe with such companie.
33 Become not a begger by making bankets of
that that thou hast borrowed, and so leaue nothing
in thy purse: else thou shouldest slanderously lie in
wait for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisedome of God and man. 27 Whereby thou mayest know what is in man.

A Labouring man that is giuen to drunkennesse,
shall not be rich: & he that contemneth small
things, shall fall by litle and litle.
*Gene.19.33. Leuit.11.1,2,4. 2 * Wine and women leade wise men out of
the way, [and put men of vnderstanding to re-
proofe.]
3 And he that companieth adulterers, shall be-
come impudent: rottennesse and wormes shall haue
him to heritage, and he that is too bolde, shalbe ta-
ken away, and be made a publike example.
4 * Hee that is hastie to giue credite, is light *Josh.22.11,12.
minded, & he that erreth, sinneth against his owne
soule.
5 Who so reioyceth in wickednesse, shalbe pu-
nished: [he that hateth to be reformed, his life shall
bee shortened, and hee that abhorreth babbling of
wordes, quencheth wickednesse:] but he that resi-
steth pleasures, crowneth his owne soule.
6 He that refraineth his tongue, may liue with
a troublesome man, and hee that hateth babbling,
shall haue lesse euill.
7 Rehearse not to another, that which is tolde
vnto thee: so thou shalt not be hindred.
8 Declare not other mens manners, neither to
friend nor foe: and if the sinne appertaine not vnto
thee, reueile it not.
9 For hee will hearken vnto thee, and marke
thee, and when hee findeth opportunitie, he will
hate thee.
10 * If thou hast heard a worde [against thy *Chap.22.22. and 27.17.
neighbour,] let it die with thee, and be sure, it will
not burst thee.
11 A foole trauelleth when hee hath heard a
thing, as a woman that is about to bring foorth a
childe.
12 As an arrowe that sticketh in ones thigh, so
is a word in a fooles heart.
13 * Reproue a friend least he do *euill*, and if he *Leuit.19.17. matth.18.15.
haue done it, that he doe it no more.
14 Reproue a friende that hee may keepe his
tongue: and if hee haue spoken, that hee say it no
more.
15 Tell thy friend his fault: for oft times a slan-
der is raised, and giue no credence to euery word.
16 A man falleth with his tongue, but not with
his will: * and who is he, that hath not offended in *Iam.3.2.
his tongue?
17 Reproue thy neighbour before thou threa-
ten him, and being without anger, giue place vnto
the Law of the most High.
18 The feare of the Lord is the first degree to be
receiued of him, and wisedome obteineth his loue.
19 The knowledge of the commandementes of
the Lord is the doctrine of life, and they that obey
him, shall receiue the fruit of immortalitie.
20 The feare of the Lord is all wisedome, & the
performing of the Law is perfect wisedome, and the
knowledge of his almightie power.
21 If a seruant say vnto his master, I will not do
as it pleaseth thee, though afterwarde he doe it, hee
shall displease him that nourisheth him.
22 The knowledge of wickednesse is not wise-
dome, neither is there prudencie whereas the coun-
sell of sinners is: but it is euen execrable malice: and
the foole is voyd of wisedome.
23 Hee that hath small vnderstanding, and fea-
reth *God*, is better then one that hath much wise-
dome, and transgresseth the Law of the most high.
24 There is a certaine subtiltie that is fine, but
it is vnrighteous: and there is that wresteth the open
and manifest Law: yet there is that is wise and iud-
geth righteously.
25 There is some that being about wicked pur-
poses, doe bowe downe themselues, and are sadde,
whose inwarde parts burne altogether with deceit:
he looketh downe with his face, & faineth himselfe
deafe: yet before thou perceiue, hee will be vpon
thee to hurt thee.

26 And though he be so weake that he can doe
thee no harme, yet when he may finde opportuni-
tie, he will doe euill.
27 ¶ A man may be knowen by his looke, and
one that hath vnderstanding, may be perceiued by
the marking of his countenance.
*Cha.11.20,23. 28 * A mans garment, and his excessiue laugh-
ter, and going declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Giftes blinde the eyes of the wise.

THere is some rebuke that is not comely: a-
gaine, some man holdeth his tongue, and he is
wise.
2 It is much better to reprooue, then to beare
euill will: and he that acknowledgeth his fault, shal-
be preserued from hurt.
*Chap.30.20. 3 As * when a gelded man through lust
woulde defile a mayde, so is he that vseth violence
in iudgement.
4 Howe good a thing is it, when thou art re-
prooued, to shewe repentance! for so shalt thou
escape wilful sinne.
5 Some man keepeth silence, and is found wise,
and some by much babbling becommeth hatefull.
6 Some man holdeth his tongue, because he
hath not to answere: and some keepeth silence,
*Eccles.3.7. waiting a conuenint * time.
*Chap.32.4. 7 * A wise man will holde his tongue till hee
see oportunitie: but a trifler and a foole will re-
garde no time.
8 Hee that vseth many wordes, shall be ab-
horred, and he that taketh authoritie to him selfe,
shalbe hated.
9 Some man hath oft times prosperitie in wic-
ked thinges, and *sometime* a thing that is founde,
bringeth losse.
10 There is some gift that is not profitable for
thee, & there is some gift, whose reward is double.
11 Some man humbleth him selfe for glories
sake, and some by humblenesse lifteth vp the head.
12 Some man byeth much for a litle price: for
the which he payeth seuen times more.
*Chap.6.5. 13 * A wise man with his wordes maketh him
selfe to be loued, but the merrie tales of fooles shall
be powred out.
14 The gift receiued of a foole, shall doe thee
no good, neither yet of the enuious for his impor-
tunitie: for he looketh to receiue many thinges for
one: he giueth litle, and he vpbraideth much: he
openeth his mouth like a towne cryer: to day he
lendeth, to morowe asketh he againe, and such one
is to be hated of God and man.
15 The foole saith, I haue no friend: I haue no
thanke for all my good deedes: and they that eate
my bread, speake euill of me.
16 How oft, and of how many shal he be laugh-
ed to scorne? for he comprehendeth not by right
iudgement that which he hath: and it is all one as
though he had it not.
17 The fall on a pauement is very sudden: so
shall the fall of the wicked come hastely.
18 A man without grace is as a foolish tale
which is oft tolde by the mouth of the ignorant.
19 A wise sentence loseth grace when it com-
meth out of a fooles mouth: for he speaketh not
in due season.
20 Some man sinneth not because of pouertie,
and yet is not grieued when he is alone.
21 Some man there is that destroyeth his owne
soule, because he is ashamed, and for the regarde of
persons loseth it.
22 Some man promiseth vnto his friende for
shame, and getteth an enemie of him for naught.
23 * A lie is a wicked shame in a man: yet is it *Chap.25.2.
oft in the mouth of the vnwise.
24 A thiefe is better, then a man that is accusto-
med to lie: but they both shall haue destruction to
heritage.
25 The conditions of lyars are vnhonest, and
their shame is euer with them.
26 A wise man shall bring him selfe to honour
with his wordes, and he that hath vnderstanding,
shall please great men.
27 * He that tilleth his lande, shall increase his *Prou.12.11. and 28.19.
heape: [he that worketh righteousnesse, shalbe ex-
alted,] and he that pleaseth great men, shall haue
pardon of his iniquitie.
28 *Rewardes and giftes blinde the eyes of the *Exod.23.8. deut.16.19.
wise, and make them dumme, that they can not re-
prooue faultes.
29 Wisedome that is hid, and treasure that is
hoarded vp, what profite is in them both?
30 Better is hee that keepeth his ignorance se-
cret, then a man that hideth his wisedome.
31 The necessarie presence of him, that follow-
eth the Lorde, is better then he that gouerneth his
life without the Lorde.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

MY sonne, hast thou sinned? doe so no more, *Chap.5.5. psal.41.4. luk.15.18.
* but pray for the fore sinnes [that they may
be forgiuen thee.]
2 Flee from sinne, as from a serpent: for if thou
comest to neere it, it wil bite thee: the teeth thereof
are as the teeth of a lyon, to slay the soules of men.
3 All iniquitie is as a two edged sworde, the
woundes whereof cannot be healed.
4 Strife and iniuries waste riches: so the house of
the proude shalbe desolate.
5 * The prayer of the poore going out of the *Exod.3.9. and 22.23.
mouth, commeth vnto the eares *of the Lord*, and
iustice is done him incontinently.
6 Who so hateth to be reformed, is in the way
of sinners: but he that feareth the Lord, conuer-
teth in heart.
7 An eloquent talker is knowen a farre off: but
he that is wise, perceiueth when he falleth.
8 Who so buildeth his house with others mens
money, is like one that gathereth stones to make
his graue.
9 * The congregation of the wicked is like *Chap.16.6.
towe wrapped together: their ende is a flame of
fire to destroy them.
10 The way of sinners is made plaine with
stones, but at the ende thereof is hell, [darkenesse
and paynes.]
11 He that keepeth the Law of the Lord, || ru- ||Or, keepeth the vnderstanding thereof.
leth his owne affections thereby: and the encrease
of wisedome is the ende of the feare of God.
12 He that is not wise, will not suffer him selfe
to be taught: but, there is some witte that encrea-
seth bitternesse.
13 The knowledge of the wise shall abounde
like water that runneth ouer, and his counsell is
like a pure fountaine of life.
14 * The inner partes of a foole are like a bro- *Chap.33.5.

ken vessel: he can keepe no knowledge whiles he
liueth.
15 When a man of vnderstanding heareth a
wise worde, he will commende it, and increase it:
but if an ignorant man heare it, he will disalowe it,
and cast it behinde his backe.
16 The talking of a foole is like a burden in the
way, but there is comelinesse in the talke of a wise
man.
17 They inquire at the mouth of the wise man
in the congregation, & they shall ponder his words
in their heart.
18 As is an house that is destroyed, so is wisdome
vnto a foole, and the knowledge of the vnwise is as
wordes without order.
19 Doctrine vnto fooles is as fetters on the
feete, and like manacles vpon the right hand.
20 * A foole lifteth vp his voyce with laughter, *Chap. 19.27,28.
but a wise man doeth scarce smile secretly.
21 Learning is vnto a wise man a iewell of
golde, and like a bracelet vpon his right arme.
22 A foolish mans foote is soone in [his neigh-
bours] house: but a man of experience is ashamed
to looke in.
23 A foole will peepe in at the doore into the
house: but he that is well nurtured, will stand w'out.
24 It is the poynt of a foolish man to hearken
at the doore: for hee that is wise, will be grieued
with such dishonour.
25 The lippes of talkers will be telling such
things as pertaine not vnto them, but the wordes
of such as haue vnderstanding, are weighed in the
balance.
26 The heart of fooles is in their mouth: but
the mouth of the wise is in their heart.
27 When the vngodly curseth Satan, he curseth
his owne soule.
28 * A backebiter defileth his owne soule, and *Chap. 28.13.
is hated wheresoeuer he is: [but he that keepeth his
tongue, and is discreete, shall come to honour.]

CHAP. XXII.

1 *Of the sluggard.* 12 *Not to speake much to a foole.* 16 *A good conscience feareth not.*

A Slouthfull man is like a filthie stone, which
euery man mocketh at for his shame.
2 A slouthfull man is to be compared to the
dongue of oxen, and euery one that taketh it vp,
will shake it out of his hand.
3 An euill nurtured sonne is the dishonour of
the father: & the daughter is least to be esteemed.
4 A wise daughter is an heritage vnto her hus-
bande: but shee that liueth dishonestly, is her fa-
thers heauinesse.
5 She that is bolde, dishonoureth both her fa-
ther and her husband, [and is not inferiour to the
vngodly.] but they both shall despise her.
6 A tale out of time is as musicke in mourning:
but wisedome knoweth the seasons of correction
and doctrine.
7 Who so teacheth a foole, is as one that glew-
eth a potsheard together, and as he that waketh one
that sleepeth, from a sound sleepe.
8 If children liue honestly, & haue wherewith,
they shall put away the shame of their parents.
9 But if children be proude, with hautines and
foolishnes they defile the nobilitie of the kinred.
10 Who so telleth a foole of Wisedome, is as a
man, which speaketh to one that is a sleepe: when
he hath told his tale, he saith, What is the matter?
11 * Weepe for the dead, for he hath lost the *Chap. 38.16.
light: so weepe for the foole, for he wanteth vn-
derstanding: make small weeping for the dead, for
he is at rest: but the life of the foole is worse then
the death.
12 Seuen dayes doe men mourne for him
that is dead: but the lamentation for the foole,
and vngodly [shoulde endure] all the dayes of
their life.
13 Talke not much with a foole, and goe not
to him that hath no vnderstanding: * beware of *Chap. 12.12.
him, least it turne thee to paine, and least thou be
defiled when he shaketh him selfe. Depart from
him, and thou shalt finde rest, and shalt not receiue
sorowe by his foolishnesse.
14 What is heauier then leade? and what other
name should a foole haue?
15 * Sand and salte, and a lumpe of yron is ea- *Prou. 27.3.
sier to beare, then an vnwise, [foolish and vngodly
man.]
16 As a frame of wood ioyned together in a
building can not be loosed with shaking, so the
heart that is stablished by aduised counsel, shal feare
at no time.
17 The heart that is confirmed by discrete wis-
dome, is as a faire plaistring on a plaine wall.
18 As reedes that are set vp on hie, can not a-
bide the winde, so the fearefull heart with foolish
imagination can endure no feare.
19 He that hurteth the eye, bringeth foorth
teares, and he that hurteth the heart bringeth forth
the affection.
20 Who so casteth a stone at the birdes, frayeth
them away: and he that vpbraydeth his friende,
breaketh friendship.
21 Though thou drewest a sword at thy friend,
yet despaire not: for there may be a returning to
fauour.
22 If thou haue opened thy mouth against thy
friende, feare not: for there may be a reconciliati-
on, so that vpbrayding or pride or disclosing of se-
crets or a traiterous wounde doe not let: for by
these things euery friend will depart.
23 Be faithfull vnto thy friend in his pouertie,
that thou mayest reioyce in his prosperitie. Abide
stedfast vnto him in the time of his trouble, that
thou mayest be heire with him in his heritage: for
pouertie is not alwayes to be contemned, nor the
rich that is foolish, to be had in admiration.
24 As the vapour and smoke of the chimney
goeth before the fire, so euill wordes [rebukes and
threatnings] goe before bloodsheading.
25 I will not be ashamed to defende a friende:
neither will I hide my selfe from him, though he
shoulde doe me harme: whosoeuer heareth it, shall
beware of him.
26 Who shal set * a watch before my mouth, & *Psal. 141.3.
a seale of wisdome vpon my lips, that I fall not sud-
denly by them, & that my tongue destroy me not?

CHAP. XXIII.

1 *A prayer of the autor.* 13 *Of othes, blasphemie, and vnwise communication.* 16 *Of three kindes of sinnes.* 23 *Many sinnes proceede of adulterie.* 27 *Of the feare of God.*

O Lorde, father and gouernour of all my whole
life, leaue me not to their counsell, and let me
not fall by ‖ them. ‖Or, my lippes.
2 Who will correct my thought, and put the
doctrine of wisedome in mine heart, that they may
not spare me in mine ignorance, neither let ‖ their ‖That is, of the tongue, & lips.
faultes passe?
3 Least mine ignorances increase, & my sinnes
abounde

abound to my destruction, and least I fall before
mine aduersarie, and mine enemies reioyce ouer me,
whose hope is farre from thy mercy.
4 O Lord, Father and God of my life, [leaue
me not in their imagination] neyther giue me a
proude looke, but turne away from thy seruants a
stout mind.
5 Take from me vaine hope, & concupiscence,
and reteyne him in obedience, that desireth conti-
nually to serue thee.
6 Let not the greedines of the bellie, nor lust of
the flesh holde me, and giue not me thy seruant o-
uer into an impudent minde.
7 ¶Heare, O yee children, the instruction of a
mouth: that shall speake trueth: who so keepeth it,
shall not perish through his lips, [nor bee hurt by
wicked workes.]
8 The sinner shall be taken by his owne lippes:
for the euill speaker and the proud doe offend
by them.
9 *Accustome not thy selfe to swearing: [for
*Exod.20.7. chap.27.15. mat.5.33.34.
in it there are many falles,] neyther take vp for a
custome the naming of the Holy one: [for thou
shalt not be vnpunished for such things.]
10 For as a seruant which is oft punished, can-
not be without some skarre, so he that sweareth, &
nameth God continually, shall not be faultlesse.
11 A man that vseth much swearing, shalbe fil-
led with wickednes, and the plague shall neuer goe
from his house: when he shal offend, his faute shal-
be vpon him, and if he knowledge not his finne, he
maketh a double offence: and if he sweare in vaine,
he shall not be innocent, but his house shall be full
of plagues.
12 There is a word which is clothed with death:
God graunt that it be not found in the herytage
of Iacob: but they that feare God, eschewe al such,
and are not wrapped in sinne.
13 Vse not thy mouth to || ignorant rashnes: for
||Or, inordinate swearing.
therein is the occasion of sinne.
14 ¶Remember thy father & thy mother whē
thou art set among great men, least thou be for-
gotten in their sight, and so through thy custome
become a foole, and wish that thou haddest not
bene borne, and curse the day of thy natiuitie.
15 *The man that is accustomed to opprobri-
*1.Sam.16.7.
ous wordes, will neuer bee reformed all the dayes
of his life.
16 There are two sortes [of men] that abound
in sinne, and the third bringeth wrath [and de-
struction:] a minde hot as fire, that cannot be quen-
ched till it be consumed: an adulterous man that
giueth his body no rest, till he haue kindled a fire.
17 (All bread is sweete to a whoremonger: he
will not leaue off till he perish.)
18 A man that breaketh wedlocke, and thin-
keth thus in his heart, *Who seeth me? I am com-
*Isa.29.15.
passed about with darkenesse: the walles couer me:
no body seeth me: whome neede I to feare? the
most High will not remember my sinnes.
19 Such a man onely feareth the eyes of men,
and knoweth not that the eyes of the Lorde are
ten thousand times brighter then the sunne, behol-
ding all the wayes of men, [and the ground of the
deepe,] and considereth the most secret parts.
20 He knewe al things or euer they were made,
and after they be brought to passe also, he looketh
vpon them all.
21 *The same man shall be punished in the
*Leuit.20.10. deut.22.22.
streetes of the citie, [and shal be chased like a yong
horse foale,] and when he thinketh not vpon it,
he shall be taken: [thus shall he be put to shame of
euery man, because he would not vnderstand the
feare of the Lord.]
22 And thus shal it go also with euery wife, that
leaueth her husband, and getteth inheritance by
another.
23 *For first she hath disobeyed the Lawe of *Exod.20.14.
the most High, and secondly shee hath trespassed a-
gainst her owne husband, and thirdly, she hath
played the whore in adultery, and gotten her chil-
dren by another man.
24 She shalbe brought out into the congrega-
tion, and examination shalbe made of her children.
25 Her children shall not take roote, and her
branches shall bring forth no fruite.
26 A shamefull report shall she leaue, and her
reproch shall not be put out.
27 And they that remaine, shall knowe that
there is nothing better then the feare of the Lord,
& that there is nothing sweeter then to take heede
vnto the commandements of the Lord.
28 It is great glorie to follow the Lord, and to
be receiued of him is long life.

CHAP. XXIIII.

1 A praise of wisedome proceeding foorth of the mouth of God.
6 Of her works and place where she resteth. 20 She is giuen to
the children of God.

WIsedome shall praise her selfe, [and be ho-
noured in God,] and reioyce in the middes
of her people.
2 In the congregation of the most High shall
she open her mouth, and triumph before his power.
3 [In the middes of her people shall she be ex-
alted, and wondred at in the holy assemblie.
4 In the multitude of the chosen she shall be
commended, and among such as be blessed, she shall
be praised, and shall say,]
5 I am come out of the mouth of the most
High, [first borne before all creatures.
6 I caused the light that fayleth not, to arise in
the heauen,] and couered the earth as a cloude.
7 My dwelling is aboue in the height, and my
throne is in the pillar of the cloude.
8 I alone haue gone round about the compasse
of heauen, and haue walked in the bottome of the
depth.
9 I possessed the waues of the sea, and all the
earth, and all people, and nations, [and with my
power haue I troden downe the heartes of all, both
high and low.]
10 In all these things I sought rest, and a dwel-
ling in some inheritance.
11 So the creator of all things gaue me a com-
mandement, and he that made me, appointed me a
tabernacle, and said, Let thy dwelling be in Iacob,
and take thine inheritance in Israel, and roote thy
selfe among my chosen.
12 *He created me from the beginning, and be- *Pro.8.23.
fore the world, and I shall neuer faile: *In the ho- *Exod.31.3.
ly habitation haue I serued before him, and so was
I established in Sion.
13 *In the welbeloued citie gaue he me rest, and *Psal.132.8.
in Ierusalem was my power.
14 I tooke roote in an honourable people, euen
in the portion of the Lords inheritance.
15 I am set vp on hie like a cedar in Libanus, and
as a cypres tree vpon the mountaines of Hermon.
16 I am exalted like a palme tree || about the
banks, and as a rose plant in Iericho, as a faire ||Or, in Cades.
oliue

oliue tree in a pleasant fielde, and am exalted as a
plane tree by the water.
17 I smelled as the cinnamom, and as a bag of
spices: I gaue a sweete odour as the best mirrhe, as
galbanum, and onix, and sweete storax, and perfume
of incense in an house.
18 As the terebinth, haue I stretched out my
branches, and my branches are the branches of ho-
nor and grace.
19 * As the vine haue I brought forth [fruite] *Iohn 15.1.
of sweete sauour, and my flowres are the fruite of
honour and riches.
20 I am the mother of beautifull loue, and of
feare, and of knowledge, and of holy hope: I giue
eternall things to all my children to whom God
hath commanded.
21 [In me is all grace of life and trueth: in mee
is all hope of life and vertue.]
22 Come vnto me al ye that be desirous of me,
and fill your selues with my fruites.
23 * For the remembrance of mee is sweeter *Psal.19.10,11
then honie, and mine inheritance [sweeter] then
the hony combe: [the remembrance of me endureth
for euermore]
24 They that eate me, shall haue the more hun-
ger, and they that drinke me, shall thirst the more.
25 Who so hearkeneth vnto me, shall not come
to confusion, and they that worke by me, shall not
offende: [they that make me to be knowen, shall
haue euerlasting life.]
26 All these things are the booke [of life,] and
the couenant of the most high God, [& the know-
ledge of the trueth,] * and the Law that Moyses [in *Exod.20.1.and 24.8. deut.4.1.and 33.4.
the precepts of righteousnes] commanded for an
heritage vnto the house of Iacob, [and the promi-
ses pertaining vnto Israel.]
27 Be not wearie to behaue your selues valiant-
ly with the Lorde, that he may also confirme you:
cleaue vnto him: for the Lord almightie is but one
God, and besides him there is none other Sauiour.
28 [Out of Dauid his seruant hee ordeined to
raise vp a most mightie King that shoulde sit in the
throne of honour for euermore.]
29 Hee filleth all things with his wisedome, as
* Physon, and as Tygris, in the time of the newe *Gen.2.11.
fruites.
30 He maketh the vnderstanding to abounde
like Euphrates, and as * Iorden, in the time of the *Iosh.3.15.
haruest.
31 He maketh the doctrine of knowledge to
appeare as the light, and ouerfloweth as Geon in
the time of the vintage.
32 The first man hath not knowen her perfect-
ly: no more shall the last seeke her out.
33 For her considerations are more aboundant
then the sea, and her counsell is profounder then
the great deepe.
34 I wisedome [haue cast out floodes:] I am as
an arme of the riuer: I runne into Paradise as a water
conduite.
35 I sayd, I will water my faire garden, and will
water my pleasant grounde: and loe, my ditch be-
came a flood, and my flood became a sea.
36 For I make doctrine to shine as the light of
the morning, and I lighten it for euer.
37 [I will pearce thorow all the lower partes of
the earth: I will looke vpon all such as be a sleepe,
and lighten all them that trust in the Lord.]
38 I will yet powre out doctrine, as prophesie,
and leaue it vnto all ages for euer.
39 * Beholde that I haue not laboured for my *Chap.33.16.
selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

*1 Of three things which please God, and of three which be ha-
teth. 7 Of nine things that be not to be suspect. 14 Of the
malice of a woman.*

THree things reioyce me, and by them am I
beautifull before God and men: * the vnitie of *Gen.13.8,10. rom.12.10.
brethren, the loue of neighbours, a man and wife
that agree together.
2 ¶Three sortes of men my soule hateth, and
I vtterly abhorre the life of them: a poore man that
is proude: a rich man that is a lyar, and an old adul-
terer that doteth.
3 ¶If thou hast gathered nothing in thy youth,
what canst thou finde in thine age?
4 ¶Oh, how pleasant a thing is it when gray
headed men minister iudgement, and when the el-
ders can giue good counsell!
5 Oh, how comely is wisedome vnto the a-
ged men, and vnderstanding and prudencie to men
of honour!
6 The crowne of old men is to haue much ex-
perience, and the feare of God is their glorie.
7 ¶There be nine things, which I haue iudged
in mine heart to be happy, and the tenth wil I pro-
nounce with my tongue: a man that while he li-
ueth, hath ioy of his children, and seeth the fall of
his enemies.
7 ¶Well is him that dwelleth with a wife of vn-
derstanding, * and that hath not fallen with his *Chap.14.1.and 19.16. iam.3.2.
tongue, and that hath not serued such as are vn-
worthie of him.
9 Well is him that findeth prudencie, & he that
speaketh in the eares of them that will heare.
10 ¶Oh, how great is he that findeth wisdome!
yet is there none aboue him, that feareth the Lord.
11 The feare of the Lorde passeth all things in
cleerenesse.
12 [Blessed is the man vnto whom it is granted
to haue the feare of God.] vnto whom shall he be
likened that hath attayned it?
13 The feare of the Lord is the beginning of his
loue, & faith is ye beginning to be ioyned vnto him.
14 [¶The greatest heauinesse is the heauinesse
of the heart, and the greatest malice is the malice of
a woman.]
15 Giue me any plague, saue only the plague of
the heart, & any malice, saue ye malice of a woman:
16 Or any assault, saue the assault of them that
hate, or any vengeance, saue the vengeance of the
enemy.
17 There is not a more wicked head then the
head of a serpent, and there is no wrath aboue
the wrath of an || enemie. ||Or, woman.
18 * I had rather dwell with a lion and dragon, *Pro.21.19.
then to keepe house with a wicked wife.
19 The wickednesse of a woman changeth her
face, & maketh her countenance blacke as || a sacke. ||Or, a beare.
20 Her husband is sitting among his neighbors:
because of her he sigheth sore or he beware.
21 All wickednesse is but little to the wicked-
nesse of a woman: let the portion of the sinner fall
vpon her.
22 As the climing vp of a sandie way is to the
feete of the aged, so is a wife full of wordes to a
quiet man.
23 *Stumble not at the beautie of a woman, and *Chap.42.12. 2.sam.11.2.and 13.2.
desire her not for thy pleasure.
24 If a woman nourish her husband, she is angry
and

and impudent and full of reproche.
25 A wicked wife maketh a sorie heart, an hea-
uie countenance, and a wounded minde, weake
handes and feeble knees, and can not comfort her
husband in heauinesse.
*Gene.3.6. 1.tim.2.14. 26 Of the * woman came the beginning of
sinne, and through her we all die.
27 Giue the water no passage, [no not a litle,]
neither giue a wicked woman libertie to goe out.
28 If she walke not in thine obedience, [shee
shall confound thee in the sight of thine enemies.]
Cut her off then from thy flesh: Giue her, and for-
sake her.

CHAP. XXVI.

1 The prayse of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the ielous and drunken woman. 29 Of two things that cause sorowe, and of the third which moueth wrath.

BLessed is the man that hath a vertuous wife: for
the number of his yeeres shalbe double.
2 An honest woman reioyceth her husbande,
and she shall fill the yeeres of his life with peace.
3 A vertuous woman is a good portion, which
shalbe giuen for a gift vnto such as feare the Lord.
4 Whether a man bee rich or poore, he hath
a good heart towarde the Lorde, and they shall at
all times haue a cheerefull countenance.
5 ¶ There be three things that mine heart fea-
reth, and my face is afrayde of the fourth: treason
in a citie: the assemblie of the people, and false ac-
cusation: all these are heauier then death.
6 ¶ But the sorowe and griefe of the heart is
a woman that is ielous ouer another: and she that
communeth with all, is a scourge of the tongue.
7 An euill wife is as a yoke of oxen that drawe
diuers wayes: hee that hath her, is as though hee
helde a scorpion.
8 A drunken woman and such as can not bee
tamed, is a great plague: for shee cannot couer her
owne shame.
9 The whoredome of a woman may bee know-
en in the pride of her eyes, and eye liddes.
*Chap.42.11. 10 ¶ * If thy daughter be not shamefast, holde
her straitly, lest shee abuse her selfe through ouer-
much libertie.
11 Take heede of her that hath an vnshamefast
eye: and marueile not if she trespasse against thee.
12 As one that goeth by the way, and is thirsty,
so shall shee open her mouth, and drinke of euery
next water: by euery hedge shall she sit downe, and
open her quiuer against euery arrowe.
13 The grace of a wife reioyceth her husbande,
and feedeth his bones with her vnderstanding.
14 A peaceable woman and of a good heart is
a gifte of the Lorde, and there is nothing so much
worth as a woman well instructed.
15 A shamefast and faithfull woman is a double
grace, and there is no weight to be compared vnto
her continent minde.
16 As the sunne when it ariseth in the high pla-
ces of the Lorde, so is the beautie of a good wife
the ornament of her house.
17 As the cleere light is vpon the holy candle-
sticke, so is the beautie of the face in a ripe age.
18 As the golden pillars are vpon the sockets
of siluer: so are faire feete with a constant minde.
19 [Perpetuall are the foundations that be laid
vpon a strong rocke: so are the commaundements
of God in the heart of an holy woman.]
20 My sonne, keepe the strength of thine age
stable, and giue not thy strength to strangers.
21 When thou hast gotten a fruitfull possession
through all the fieldes, sowe it with thine owne
seede, trusting in thy nobilitie.
22 So thy stocke that shall liue after thee, shall
grow, trusting in ẏ great liberalitie of their nobility.
23 An harlot is compared to a sowe: but the
wife that is marryed, is counted as a towre against
death to her husband.
24 A wicked woman is giuen as a rewarde to
a wicked man: but a godly woman is giuen to him
that feareth the Lorde.
25 A shamelesse woman contemneth shame: but
a shamefast woman will reuerence her husband.
26 A shamelesse woman is compared to a dog:
but she that is shamefast, reuerenceth the Lord.
27 A woman that honoureth her husband, shall
be iudged wise of all: but shee that despiseth him,
shalbe blased for her pride.
28 A loude crying woman and a babbler let her
be sought out to driue away the enemies: the mind
of euery man that liueth with such, shalbe conuer-
sant among the troubles of warre.
29 There be two things that grieue mine heart,
and the thirde maketh me angrie: a man of warre
that suffreth pouertie: and men of vnderstanding
that are not set by: and when one departeth from
righteousnesse vnto sinne: the Lorde appoynteth
such to the sworde.
30 [There bee two things, which me thinke to
be hard and perillous.] A marchant can not light-
ly keepe him from wrong, and a vitailer is not with-
out sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euill which turneth vpon him selfe.

BEcause of pouertie haue many sinned: and * he *1.Tim.6.9.
that seeketh to be rich, turneth his eyes aside. prouer.23.4.
2 As a nayle in the wall sticketh fast betweene
the ioynts of the stones, so doeth sinne sticke be-
tweene the selling and the buying.
3 If he holde him not diligently in the feare of
the Lord, his house shall soone be ouerthrowen.
4 As when one sifteth, the filthinesse remay-
neth in the sieue, so the filth of man remaineth in his
thought.
5 The fornace proueth the potters vessell: * so *Prouer.17.3.
doeth [tentation] trie mens thoughts.
6 *The fruite declareth if the tree haue bene *Matth.7.17.
trimmed: so the worde [declareth] what man hath
in his heart.
7 Prayse no man except thou haue heard his
talke: for this is the tryall of men.
8 ¶ If thou followest righteousnesse, thou shalt
get her, and put her on as a fayre garment, [and
shalt dwell with her, and she shall defende thee for
euer: and in the day of knowledge thou shalt finde
stedfastnesse.
9 The birdes resort vnto their like: so doth the
trueth turne vnto them, that are practised in her.
10 As the lyon waiteth for the beast, so doeth
sinne vpon them that doe euill.
11 The talking of him that feareth God, is all
wisdome: as for a foole, he changeth as the moone.
12 If thou be among the vndiscreete, obserue
the time, but haunt still the assemblie of them that
are wise.
13 The talking of fooles is grieuous, and their
sport

sport is in the pleasure of sinne.
*Chap.23.9,10. 14 * The talke of him that sweareth much, ma-
keth the haire to stande vp: and to striue with such,
stoppeth the eares.
15 The strife of the proude is blood shedding,
and their scouldings are grieuous to heare.
*Chap.19.10. and 22.22. 16 * Who so discouereth secrets, loseth his cre-
dite, and findeth no friend after his will.
17 Loue thy friend, and be faithfull vnto him:
but if thou bewrayest his secrets, thou shalt not get
him againe.
18 For as a man destroyeth his enemie, so doest
thou destroy the friendship of thy neighbour.
19 As one that letteth a birde goe out of his
hande, so if thou giue ouer thy friende, thou canst
not get him againe.
20 Follow after him no more, for he is too farre
off: he is as a roe escaped out of the snare: [for his
soule is wounded.]
21 As for woundes, they may bee bounde vp a-
gaine, and an euill worde may be reconciled: but
who so bewrayeth the secrets of a friende, hath lost
all his credit.
*Prouer.10.10. 22 * He that winketh with the eyes, imagineth
euill: and he that knoweth him, will let him alone.
23 When thou art present, he wil speake sweete-
ly, and prayse thy wordes: but at the last hee will
turne his tale, and slander thy saying.
24 Many things haue I hated, but nothing so
euill as such one: for the Lord also hateth him.
25 Who so casteth a stone on hie, casteth it vp-
on his owne head: and he that smiteth with guile,
maketh a great wound.
*Psal.7.15.pro. 26.27.eccle.10.8. 26 Who so *diggeth a pit, shal fall therein, [and
he that layeth a stone in his neighbours way, shall
stumble thereon,] and hee that layeth a snare for
another, shalbe taken in it himselfe.
27 He that worketh euill, shall be wrapped in
euils, and shall not knowe from whence they come
vnto him.
28 Mockerie and reproche followe the proude,
and vengeance lurketh for them as a lyon.
29 They that reioyce at the fall of the righte-
ous, shalbe taken in the snare, and anguish shall
consume them before they dye.
30 Despite and anger are abominable thinges,
and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 Wee ought not to desire vengeance, but to forgiue the offence.
13 Of the vices of the tongue, and of the dangers thereof.

*Deut.32.35. rom.12.19. HE *that seeketh vengeance, shall finde venge-
ance of the Lorde, and he will surely keepe his
sinnes.
‖Man ought not to seeke vengeance. 2 ‖Forgiue thy neighbour the hurt that he hath
done to thee, so shall thy sinnes bee forgiuen thee
also, when thou prayest.
*Math.6.14. 3 Should a man beare hatred against man, and
* desire forgiuenesse of the Lord?
4 Hee will shewe no mercie to a man, which is
like him selfe: and will he aske forgiuenesse of his
owne sinnes?
5 If he that is but flesh, nourish hatred [& aske
pardon of God,] who will intreate for his sinnes?
6 Remember the end, & let enimitie passe: ima-
gine not death and destruction to another through
anger, but perseuere in the commandements.
7 Remember the commaundements: so shalt
thou not be rigorous against thy neighbour: [con-
sider diligently] the couenant of the most High,
and forgiue his ignorance.

8 * Beware of strife, and thou shalt make thy *Chap.8.1.
sinnes fewer: for an angry man kindleth strife.
9 And the sinfull man disquieteth friends, and
bringeth in false accusations among them that bee
at peace.
10 *As the matter of the fire is, so it burneth, & *Prou.26.21.
mans anger is according to his power: and accor-
ding to his riches his anger increaseth, & the more
vehement the anger is, the more is he inflamed.
11 An hastie brawling kindleth a fire, and an
hastie fighting sheadeth blood: [a tongue that bea-
reth false witnesse, bringeth death.]
12 If thou blowe the sparke, it shall burne: if
thou spit vpon it, it shalbe quenched, & both these
come out of the mouth.
13 ‖* Abhorre ẏ slanderer and double tongued: ‖The tongue. *Chap.21.28.
for such haue destroyed many that were at peace.
14 The double tongue hath disquieted many,
and driuen them from nation to nation: strong ci-
ties hath it broken downe, and ouerthrowen the
houses of great men: [the strength of the people
hath it brought downe, and bene the decay of
mightie nations.]
15 The double tongue hath cast out many ver-
tuous women, and robbed them of their labours.
16 Who so hearkeneth vnto it, shal neuer finde
rest, and neuer dwell quietly.
17 The stroke of the rodde maketh markes in
the flesh, but the stroke of the tongue breaketh
the bones.
18 There bee many that haue perished by the
edge of the sworde, but not so many as haue fallen
by the tongue.
19 Wel is him that is kept from an euil tongue,
and commeth not in the anger thereof, which hath
not drawen in that yoke, neither hath bene bound
in the bandes thereof.
20 For the yoke thereof is a yoke of yron, and
the bandes of it are bandes of brasse.
21 The death thereof is an euill death: hell
were better then such one.
22 It shall not haue rule ouer them that feare
God, neither shall they bee burnt with the flame
thereof.
23 Such as forsake the Lorde, shall fall therein:
and it shall burne them, and no man shalbe able to
quenche it: it shall fall vpon them as a lyon, and
deuoure them as a leopard.
24 Hedge thy possession with thornes, & make
doores and barres for thy mouth.
25 Binde vp thy siluer and golde, and weigh thy
wordes in a balance, and make a doore and a barre,
[and a sure bridle] for thy mouth.
26 Beware that thou slide not by it, and so fall
before him that lyeth in wayte, [and thy fall be in-
curable, euen vnto death.]

CHAP. XXIX.

*1 Do lende money, and do almes. 15 Of a faithfull man answe-
ring for his friend. 24 The poore mans life.*

HEe that will shewe mercie, ‖lendeth to his ‖Of well doing.
neighbour: and he that hath power ouer him-
selfe, keepeth the commandements.
2 *Lend to thy neighbour in time of his neede, *Deut.15.7,8.
and pay thou thy neighbour againe in due season.
3 Keepe thy worde, and deale faithfully with
him, and thou shalt alway finde the thing that is
necessarie for thee.
4 Many when a thing was lent them, recke-
ned it to be found, and grieued them that had hel-
ped them.

5 Till they receiue,they kisse his handes, and
for their neighbours good they humble their voyce:
but when they should pay againe,they prolong the
terme,and giue a careles answere, and make excu-
ses by reason of the time.
6 And though he be able,yet giueth he scarce
the halfe againe, & reckeneth the other as a thing
found: els he deceiueth him of his money, and ma-
keth him an enemie without a cause: he paieth him
with cursing and rebuke,and giueth him euil words
for his good deede.
7 There be many which refuse to lend because
of this inconuenience, fearing to bee defrauded
without cause.
8 Yet haue thou patience with him that hum-
bleth himselfe,and deferre not mercy from him.
9 Helpe the poore for the commandements sake,
and turne him not away,because of his pouertie.
10 Lese thy money for thy brothers & neigh-
bours sake,and let it not rust vnder a stone to thy
destruction.
*Deut.4.24. mat.6.20. luke.11.41. and 12.33. act.10.4. 1.tim.6.18,19. 11 *Bestowe thy treasure after the commande-
ment of the most High,& it shall bring thee more
profite then golde.
12 ‖ Lay vp thine*almes in the secret chambers,
‖Or,giue thine almes secretly. *Tob.4.8,9,10,11 and it shall keepe thee from all affliction.
13 [A mans almes is as a purse vnto him,& shal
keepe a mans fauour as the apple of the eye, and
afterward shall it arise,and pay euery man his re-
ward vpon his head.]
14 It shall fight for thee against thine enemies,
better then the shielde of a strong man,or speare of
the mightie.
‖Of suretiship. 15 An honest man is ‖ surety for his neighbour:
but he that is impudent,forsaketh him.
16 Forget not the friendship of thy suretie: for
he hath layed his life for thee.
17 The wicked despiseth the good deede of his
suretie.
18 The wicked will not become suretie: and he
that is of an vnthankfull minde, forsaketh him that
deliuered him.
19 [Some man promiseth for his neighbour:
and when he hath lost his honestie, hee will for-
sake him.]
20 Suretiship hath destroyed many a rich man,
and remooued them as the waues of the sea: migh-
tie men hath it driuen away from their houses,and
caused them to wander among strange nations.
21 A wicked man, transgressing the comman-
dements of the Lord shall fall into suretiship: and
he that medleth much with other mens businesse,is
intangled in controuersies.
22 ¶Helpe thy neighbour according to thy po-
wer,and beware that thou thy selfe fall not.
*Chap.39.26. 23 *The chiefe thing of life is water, & bread,
and clothing,and lodging to couer thy shame.
‖Sober liuing. 24 ‖The poore mans life in his owne lodge is
better then delicate fare in another mans.
25 Be it litle or much, holde thee contented,
that the house speake not euill of thee.
26 For it is a miserable life to goe from house to
house: for where thou art a stranger, thou darest
not open thy mouth.
27 Thou shalt lodge feede and vnthankefull
men,& after shalt haue bitter wordes for the same,
saying,
28 Come thou stranger,and prepare the table,
and feede me of that thou hast readie.
29 Giue place, thou stranger, to an honoura-
ble man: my brother commeth to be lodged, and
I haue neede of mine house.
30 These things are heauie to a man that hath
vnderstanding,the vpbraiding of the house,and the
reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health, 17 Death is better then a sorrowfull life. 22 Of the ioye and sorow of the heart.

HE that loueth his sonne, * causeth him oft to *Pro.13.24. and 23.13
feele the rodde,that he may haue ioye of him
in the ende.
2 He that chastiseth his sonne,shall haue ioy in
him,& shal reioyce of him among his acquaintance.
3 He that * teacheth his sonne, grieueth the *Deut.6.7.
enemie, and before his friendes he shall reioyce of
him.
4 Though his father dye,yet is he as though he
were not dead: for he hath left one behinde him
that is like him.
5 In his life he sawe him,and had ioye in him,
and was not sorie in his death, [neither was hee a-
shamed before his enemies.]
6 He left behinde him an auenger against his
enemies,and one that should shew fauour vnto his
friendes.
7 He that flattereth his sonne, bindeth vp his
woundes,and his heart is grieued at euerie crie.
8 An vntamed horse will be stubburne, and a
wanton child will be wilfull.
9 If thou bring vp thy sonne delicately,he shal
make thee afraide: and if thou play with him, hee
shall bring thee to heauinesse.
10 Laugh not with him,lest thou be sorie with
him,and lest thou gnash thy teeth in the ende.
11 *Giue him no libertie in his youth, & winke *Chap.7.23.
not at his follie.
12 Bowe downe his necke while he is yong, and
beate him on the sides, while he is a childe, lest he
waxe stubburne,and be disobedient vnto thee, and
so bring sorow to thine heart.
13 Chastise thy childe,and be diligent therein,
lest his shame grieue thee.
14 ¶‖Better is the poore,being whole & strong, ‖The praise of health.
then a rich man that is afflicted in his bodie.
15 Health and strength is aboue all golde, and
a whole bodie aboue infinite treasure.
16 There is no riches aboue a sounde bodie,and
no ioy aboue the ioy of the heart.
17 Death is better then a bitter life, [and long
rest,] then continuall sickenesse.
18 The good things ẏ are powred on a mouth
shut vp,are as messes of meat set vpon a graue.
19 What good doeth the offring vnto an idole?
for hee can neither eate nor smell: so is hee that
is persecuted of the Lord,[and beareth the reward
of iniquitie.]
20 He seeth with his eyes,& groneth like*a gel- *Chap.20 3.
ded man,that lyeth with a virgin and sigheth.
21 *Giue not ouer thy minde vnto heauines,and *Pro.12.25. and 15.13.& 17.22.
vexe not thy selfe in thine owne counsel.
22 The ioy of the heart is the life of man,and a
mans gladnesse is the prolonging of his dayes.
23 Loue thine owne soule,& cōfort thine heart:
driue sorowe farre from thee: for sorow hath slaine
many,and there is no profite therein.
24 Enuie and wrath shorten the life, and care-
fulnes bringeth age before the time.
25 A noble and good heart will haue conside-
ration of his meat and diet.

CHAP. XXXI.

Of couetousnesse. 2 Of them that take paine to gather riches. 8
The praise of a rich man without a faulte. 12 We ought to flee
drunkennes and followe sobernes.

|| Couetousnesse. * 1 Tim.6.9,10.
WAking || after * riches pineth away the bodie,
and the care thereof driueth away sleepe.
2 This waking care breaketh the sleepe, as a
great sicknes breaketh the sleepe.
3 The rich hath great labour in gathering riches
together, and in his rest he is filled with pleasures.
4 The poore laboureth in liuing poorely, and
when he leaueth off, he is still poore.
5 He that loueth golde, shall not bee iustified,
& he that followeth corruption, shall haue ynough
thereof.
* Chap.8.2.
6 *Many are destroyed by the reason of gold,
and haue found their destruction before them.
7 It is a stumbling blocke vnto them that sa-
crifice vnto it, and euery foole is taken therewith.
* Luke 6.24.
8 Blessed is the * rich which is found without
blemish, and hath not gone after golde, [nor ho-
ped in money and treasures.]
9 Who is he, and we will commend him? for
wonderfull things hath he done among his people.
10 Who hath bene tryed thereby, and founde
perfite? let him be an example of glorie, who might
offende, and hath not offended, or doe euill, and
hath not done it.
11 Therefore shall his goods be stablished, and
the congregation shall declare his almes.
|| Competancy.
12 If thou sit at a costly table, || open not thy
mouth wide vpon it, & say not, Behold much meat.
13 Remember that an euill eye is a shrewe: and
what thing created is worse then a wicked eye? for
it weepeth for euery cause.
14 Stretch not thine hand wheresoeuer it loo-
keth, and thrust it not with it into euery dish.
15 Consider by thy selfe him that is by thee, &
marke euery thing.
16 Eate modestly that which is set before thee,
and deuoure not, lest thou be hated.
17 Leaue thou off first for nurtours sake, and be
not insatiable, least thou offend.
18 When thou sittest among many, reach not
thine hand out first of all.
* Chap.37.29.
19 * How litle is sufficient for a man wel taught?
and thereby he belcheth not in his chamber, [nor
feeleth any paine.]
20 A wholesome sleepe commeth of a tempe-
rate bellie: he riseth vp in the morning, and is wel at
ease in himselfe: but paine in watching and chole-
ricke diseases and panges of the bellie are with an
vnsatiable man.
21 If thou hast bene forced to eate, arise, goe
forth, vomite, and then take thy rest: [so shalt thou
bring no sickenesse to thy bodie.]
22 My sonne, heare me, and despise me not, &
at the last thou shalt finde as I haue tolde thee: in
all thy workes be quicke, so shall there no sicknesse
come vnto thee.
* Prouer.22.9. || Liberalitie.
23 * Who so is || liberall in his meate, men shall
blesse him: and the testimonie of his honestie shal-
be beleeued.
24 But against him that is a niggard of his meat,
the whole citie shall murmure: the testimonies of
his niggardnes shalbe sure.
* John 13.28.
25 Shew not thy valiantnes in wine: for * wine
hath destroyed many.
26 The fornace proueth the edge in the tempe-
ring: so doeth wine the heartes of the proude by
drunkennesse.
27 * Wine soberly drunken, is profitable for the * Psal.104.15. pro.31.4,5,6,7.
life of man: what is his life that is ouercome w^t wine?
28 Wine was made [from the beginning] to
make men glad, [and not for drunkennesse.] Wine
measurably drunken and in time, bringeth gladnes
and cheerefulnesse of the minde.
29 But wine drunken with excesse, maketh bit-
ternes of minde with braulings and scouldings.
30 Drunkennesse encreaseth the courage of a
foole, till he offend: it diminisheth his strength and
maketh wounds.
31 *Rebuke not thy neighbour at the wine, and * Chap.20.1.
despise him not in his mirth: giue him no despitefull
wordes, and presse not vpon him with contrarie
wordes.

CHAP. XXXII.

1 *An exhortation to modestie. 3 Let the ancient speake. 14*
To giue thankes after the repast. 25 Of the feare, faith and con-
fidence in God.

IF thou be made y^e master *of the feast*, || lift not thy || Humblenesse.
selfe vp, but be among them, as one of the rest:
take diligent care for them, and so sit downe.
2 And when thou hast done all thy duetie, sit
downe, that thou mayest be merie with them, and
receiue a crowne for thy good behauiour.
3 Speake thou that art the elder: for it becom-
meth thee, but with sound iudgement, and hinder
not musike.
4 Powre not out wordes, where there is no au-
dience,* and shew not forth wisedome out of time. * Eccle.3.7. chap.20.7.
5 The consent of musicians at a banket is as a
signet of carbuncle set in gold.
6 And as the signet of an Emeraude well trim-
med with golde, so is the melodie of musike in a
pleasant banket.
7 [Giue eare, and be still, and for thy good be-
hauiour thou shalt be loued.]
8 Thou that art yong speake if neede bee, and
yet scarcely when thou art twise asked.
9 Comprehende much in fewe wordes: [in ma-
ny things be as one that is ignoraunt:] be as one
that vnderstandeth, and yet hold thy tongue.
10 If thou be among * great men, compare not * Iob.32.6.
thy selfe vnto them: and when an elder speaketh,
babble not much.
11 Before the thunder goeth lightning, and
before a shamefast man goeth fauour.
12 Stand vp betimes, and be not the last: but
get thee home without delay.
13 And there take thy pastime, and doe what
thou wilt, so that thou doe none euill, or vse proude
wordes.
14 But aboue all things, giue thanks vnto him
that hath made thee, and replenished thee with his
goodes.
15 ¶ Who so feareth the Lorde, will receiue his
doctrine, and they that rise earely, shall find fauour.
16 He that seeketh the Lawe, shall be filled
therwith, but the hypocrite wil be offended thereat.
17 They that feare the Lord, shall finde that
which is righteous, & shall kindle iustice as a light.
18 An vngodly man will not be reformed, but
findeth out excuses according to his will.
19 A man of vnderstanding despiseth not coun-
sell: but a lewd and proud man is not touched with
feare, euen when he hath done rashly.
20 [My sonne,] do nothing without aduisemēt:
so shall it not repent thee after the deede.
21 Go not in y^e way where thou mayest fall, nor

where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne childrẽ, [and take heede of them that be thine owne housholde.]

23 In euery good worke be of a faithful heart: for this is the keeping of the commandements.

|| Or, the Lawe.

24 Who so beleeueth in || the Lord, keepeth the commandements: and he that trusteth in the Lord, shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hande of the potter. 25 Of euill seruants.

|| The feare of God.

THere shall no euil come vnto him that || feareth the Lord: but when he is in tentation, he wil deliuer him againe.

2 A wise man hateth not the Law: but he that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding walketh faithfully in the Lawe, and the Lawe is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

* Chap. 21. 16

5 The heart of the * foolish is like a cartwheele: and his thoughts are like a rolling axeltree.

6 As a wilde horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doth one day excell another, seeing that the light of the daies of the yere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and he hath by them disposed the times and solemne feastes.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to nomber.

* Gene. 1. 27. and 2. 7.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath deuided them by great knowledge, and made their wayes diuers.

11 Some of them hath he blessed and exalted, and some of them hath he sanctified, & appropriate to himselfe: but some of them hath hee cursed, and brought them low, and put them out of their estate.

* Isa. 45. 9. rom. 9. 20, 21.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that hee may rewarde them as liketh him best.

13 Against euil is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou maist see ẏ there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lorde I am increased, and haue filled my wine presse, like a grape gatherer.

* Chap. 24. 39.

16 * Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.

17 Heare me, O ye great men of the people, and hearken with your eares, ye rulers of ẏ Cõgregation.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whippe and the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him goe idle, he shal seeke libertie.

25 The yoke and the whippe bowe downe the hard necke: so tame thine euill seruant with the whippes and correction.

26 Send him to labour, that he goe not idle: for idlenesse bringeth much euill.

27 Set him to worke, for that belõgeth vnto him: if he be not obedient, || put on more heauie fetters. || How slaues were ordered in olde time.

28 But be not excessiue towarde any, and without discretion doe nothing.

29 * If thou haue *a faithfull* seruant, let him bee vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast neede of him, as of thy selfe. If thou intreate him euill, and he runne away, wilt thou seeke him? * Chap. 7. 20.

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offrings of the wicked. 22 The bread of the needie. 27 God doeth not allowe the workes of an vnfaithfull man.

THe hope of a foolish man is vaine and false, || and dreames make fooles to haue wings. || [illegible]

2 Who so regardeth dreames, is like him that wil take holde of a shadow, and follow after the winde.

3 Euen so is it with the appearings of dreames, as the likenesse of a face is before another face.

4 Who can be clensed by the vncleane? or what trueth can be spoken of a liar?

5 Southsayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Lawe shall be fulfilled without lies, and wisedome is sufficient to a faithfull mouth: [what knowledge hath he that is not tryed?]

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisedome.

10 Hee that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 When I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

14 Who so || feareth the Lord, feareth no man, neither is afraide: for he is his hope. || The feare of the Lord.

15 Blessed is the soule of him that feareth the Lorde: in whome putteth hee his trust? who is his strength?

16 * For the eyes of the Lord haue respect vnto them, that loue him: he is their * mightie protection, and strong ground, a defence from the heat, and a shadow for the noone day, a succour from stumbling, and an helpe from falling. * Psalme. 33. 18. * Psalme. 91. 1, 2.

17 Hee setteth vp the soule, and lightneth the eyes: he giueth health, life and blessing.

18 ¶ He

*Prou.21.27. 18 ¶ He that *giueth an offring of vnrighteous
goods,offereth a mocking sacrifice, and the gifts of
the vnrighteous,please not him.
19 [But the Lord is theirs only,that paciently a-
bide him in the way of trueth and righteousnesse.]
‖The offring of the wicked and their prayer. 20 The most High doeth not alowe the ‖ offe-
rings of the wicked,*neither is he pacified for sinne
*Prou.15 8. by the multitude of sacrifice.
21 Who so bringeth an offring of the goods of
the poore,doth as one that sacrificeth the sonne be-
fore the fathers eyes.
22 The bread of the needefull is the life of the
poore : he ỷ defraudeth him thereof,is a murtherer.
23 Hee that taketh away his neighbours liuing,
*Deut.24.14,15. chap.7.20. slayeth him, * and hee that defraudeth the labourer
of his hire,is a bloodsheader.
24 ¶ When one buildeth,and another breaketh
downe,what profite haue they then but labour?
25 When one prayeth, and another curseth,
whose voyce will the Lord heare?
*Num.19 11,12. 26 *He ỷ washeth himselfe because of a dead bo-
dy,& toucheth it againe,what auaileth his washing?
*2.Pet.2.20, 21,22. 27 *So is it with a man that fasteth for his sinnes,
and committeth them againe : who will heare his
prayer? or what doeth his fasting helpe him?

CHAP: XXXV.

1 Of true sacrifices. 14 The prayer of the fatherlesse, and of the widow,and him that humbleth himselfe.

*1.Sam.15.22. iere.7.3.&.47. WHo so keepeth the Lawe, * bringeth offe-
rings ynowe: he that holdeth fast the com-
‖True sacrifices. mandements, ‖ offereth an offring of saluation.
2 He that is thankefull to them that haue well
*Philip.4.18. deserued,offereth fine flowre: * and hee that giueth
almes,sacrificeth praise.
3 To depart from euill is a thankefull thing to
the Lord,and to forsake vnrighteousnes, is a recon-
ciling vnto him.
*Exod.23.15 and 34.20.deut.16.16. 4 * Thou shalt not appeare emptie before the
Lorde.
5 For all these things are done because of the
commaundement.
*Gen.4.4,5. 6 * The offering of the righteous maketh the
altar fat, and the smell thereof is sweete before the
most High.
7 The sacrifice of the righteous is acceptable,
and ỷ remembrance thereof shal neuer be forgotten.
8 Giue the Lorde his honour with a good and
liberal eye,and diminish not the first fruites of thine
handes.
*2.Cor.9.7. 9 * In all thy gifts shew a ioyfull countenance,
and dedicate thy tithes with gladnesse.
10 Giue vnto the most High according as hee
Tob.4.8. hath enriched thee, and looke what thine hand is
able,giue with a chearefull eye.
11 For the Lorde recompenseth, and will giue
thee seuen times as much.
12 * Diminish nothing of thine offering: for he
*Leuit.22.21,22. deut.15.21. will not receiue it,and absteine from wrongfull sa-
crifices: for the Lord is the iudge, and regardeth no
*Deut.10.17. 2. chro.19.7.iob 34. 19.wisd.6.7. acts 10 34.rom.2.11. galat 2.6. ephe.6. 9.coloss.3.25. 1.pet.2.17. * mans person.
13 Hee accepteth not the person of the poore,
but he heareth the prayer of the oppressed.
14 He despiseth not the desire of the fatherlesse,
nor the widowe, when she powreth out her prayer.
15 Doeth not the teares runne downe the wi-
dowes cheekes? and her cry is against him that cau-
sed them: [for from her cheekes do they goe vp vn-
to heauen,and the Lord which heareth them, doeth
accept them.]
16 He that serueth ỷ Lord,shalbe accepted with
fauour, and his prayer shall reach vnto the cloudes.
17 The prayer of him that humbleth himselfe,
goeth thorowe the cloudes, and ceaseth not till it
come neere, and will not depart till the most High
haue respect thereunto to iudge righteously, and to
execute iudgement.
18 And the Lord will not be slacke,nor the Al-
mightie wil tarie long from them,till he hath smit-
ten in sunder the loynes of the vnmercifull, and a-
uenged himselfe of the heathen, till hee haue taken
away the multitude of the cruell, and broken the
scepter of the vnrighteous, till he giue euery man
after his workes,and rewarde them after their deui-
ses, till hee haue iudged the cause of his people,and
comforted them with his mercie.
19 Oh,how faire a thing is mercie in the time of
anguish and trouble! It is like a cloude of raine,that
commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 22 The praise of a good woman.

HAue mercie vpon vs,O Lord God of all things,
and beholde vs,and [shewe vs the light of thy
mercies,]
2 And send thy feare ‖ among the nations,which ‖Against the
seeke not after thee,[that they may know that there wicked.
is no God but thou, and that they may shewe thy
wonderous workes.]
3 Lift vp thine * hande vpon the strange nati- *Ierem.10.25.
ons,that they may see thy power.
4 As thou art sanctified in vs before them,so be
thou magnified among them before vs,
5 That they may know thee,as we know thee:
for there is none other God but only thou,O Lord.
6 Renew the signes, and change the wonders:
shewe the glorie of thine hand, and thy right arme,
that they may shew forth thy wonderous actes.
7 Raise vp thine indignation, and powre out
wrath:take away the aduersarie,& smite the enemie.
8 Make the time short: remember thine othe,
that thy wonderous workes may be praised.
9 Let the wrath of the fire consume them that
escape,and let them perish that oppresse the people.
10 Smite in sunder the heads of the princes that
be our enemies,& say, There is none other but we.
11 ‖Gather all the tribes of Iacob together, [that ‖A prayer for
they may knowe that there is none other God but the godly.
only thou,and that they may shew thy wonderous
works,] and inherit thou them as frõ the beginning.
12 O Lord,haue mercie vpon the people,that is
called by thy Name,and vpon Israel, * whom thou *Exod.4.22.
hast likened to a first borne sonne.
13 Oh,be mercifull vnto Ierusalem the citie of
thy Sanctuarie,the citie of thy rest.
14 Fill Sion,that it may magnifie thine oracles,
and *fill* thy people with thy glory.
15 Giue witnesse vnto those that thou hast pos-
sessed from the beginning, and raise vp the prophe-
cies that haue bene shewed in thy Name.
16 Rewarde them that waite for thee, that thy
Prophets may be found faithfull.
17 O Lorde,heare the prayer of thy seruants ac-
cording to the *blessing of Aaron ouer thy people, *Nomb.6.23.
[and guide thou vs in the way of righteousnesse,]
that all they which dwel vpon the earth, may know
that thou art the Lord the eternall God.
18 ¶ The bellie deuoureth all meates,yet is one
meate better then another.
19 As the throte tasteth venison,so doeth a wise
minde *discerne* false wordes.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenes, meekenes, and wholesome talke, then is not her husband like other men.

The prayse of a good woman. 24 He that hath || gotten a [vertuous] woman, hath begun to get a possession: she is an helpe like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoyled: and hee that hath no wife, wandereth to and fro, mourning.

26 Who will trust a thiefe that is alway ready, and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth, wheresoeuer the night taketh him?

CHAP. XXXVII.

1 Howe a man should knowe friends and counsellers, 12 To keepe his company that serueth God.

Of friendship. Every friend sayth, || I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou sprong vp to couer the earth with deceite?

*Chap. 6.10. 4 *There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy minde, and think vpon him in thy riches.

Of whome we should take counsell. 7 Seeke ||no counsell at him of whome thou art suspected, and disclose not thy counsell vnto such as hate thee.

*Chap. 8.19. and 9.14. 8 *Euery counseller prayseth his owne counsel: but there is some that counselleth for himselfe.

|| Or, what neede he hath. 9 Beware of the counseller, and bee aduised afore || whereto thou wilt vse him: for he wil counsell for himselfe, least he cast the lot vpon thee,

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him, that is without religion, not of iustice, of him that hath no iustice,] nor of a woman touching her of whom shee is ielous, not of a coward in matters of warre, nor of a marchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankfulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhonest man of honestie,] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much busines: hearken not vnto these in any matter of counsell.

12 But be continuall with a godly man whome thou knowest to keepe the commaundements of the Lorde, whose minde is according to thy minde, and is sorie for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more then seuen watchmen that sit aboue in an hie towre.

15 And aboue all this pray vnto the most High, that he will direct thy way in trueth.

16 Let reason goe before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good & euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto him selfe.

19 Some man will be wise in wordes, and is hated, yea, he is destitute of all || foode, || Or, wisdome.

20 Because grace is not giuen him of the Lorde: for he is destitute of all wisdome.

21 Another is wise for himselfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisdome faile not.

23 A wise man shall be plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obteine credite among his people, and his name shall be perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Be not ||griedy in all delites, and be not too hastie vpon all meates. || Of temperancie.

29 * For excesse of meates bringeth sicknesse, and gluttonie commeth into cholericke diseases. *Chap. 31.19.

30 By surfet haue many perished: but hee that ||dieteth him selfe, prolongeth his life. || Or, taketh heede.

CHAP. XXXVIII.

1 A physicion is commendable. 16 To burie the dead. 24 The wisdome of him that is learned.

Honour the || Phisicion with that honour that is due vnto him, because of necessitie: for the Lord hath created him. || Of Physicions and physicke.

2 For of the most High commeth healing, and he shall receiue giftes of the King.

3 The knowledge of the Phisicion lifteth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lorde hath created medicines of the earth, and he that is wise, will not abhorre them.

5 *Was not the water made sweete with wood, that men might know the vertue thereof? *Exod. 15.25.

6 So hee hath giuen men knowledge, that hee might be glorified in his wonderous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the Apothecarie make a confection, and yet he cannot finish his owne workes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sicknes, but * pray vnto the Lord, and he will make thee whole. *Isa. 38.2, 3.

10 Leaue off from sinne, and order thine hands aright, and cleanse thine heart from all wickednes.

11 Offer sweete incense, and fine flowre for a remembrance: make the offering fat, for thou art not the first ||giuer. || God bestoweth first his benefits, & we must render a portion thereof to such vses as he appointeth.

12 Then giue place to the phisicion: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lorde, that he

he would prosper that, which is giuen for ease, and
their phisicke for the prolonging of life.
15 Hee that sinneth before his maker, let him
fall into the hands of the phisicion.
*Chap.22.11. ||Of mourning. 16 My sonne, *powre foorth teares ouer the
dead, ||and begin to mourne, as if thou haddest suf-
fered great harme thy selfe, and then couer his bo-
||Or, the custome. dy according to his ||appointment, and neglect not
his buriall.
17 Make a grieuous lamentation, and be earnest
in mourning, and vse lamentation, as he is worthy,
and that, a day or two, least thou be euill spoken of,
and then comfort thy selfe for thine heauines.
*Prou.15.13. and 17.22. 18 *For of heauines commeth death, and the
heauines of the heart breaketh the strength.
19 Of the affection of the heart commeth sor-
row, and the life of him that is afflicted, is accor-
ding to his heart.
20 Take no heauines to heart: driue it away and
remember the last end.
21 Forget it not: for there is no turning againe:
thou shalt doe him no good, but hurt thy selfe.
22 Remember his iudgement: thine also shalbe
likewise, vnto me yesterday, and vnto thee to day.
*2.Sam.12.20. 23 *Seeing the dead is at rest, let his remem-
brance rest, and comfort thy selfe againe for him,
when his spirit is departed from him.
24 ¶ The wisdome of a learned man commeth
by vsing well his vacant time: and hee that ceaseth
from his owne matters and labour, may come by
wisdome.
25 How can he get wisdome that holdeth the
plough, and he that hath pleasure in the goad, and
in driuing oxen, and is occupied in their labours, and
talketh but of the breed of bullocks?
26 He giueth his minde to make furrowes, and
is diligent to giue the kine fodder.
27 So is it of euery carpenter, and workema-
ster that laboureth night and day: and they that
cut, and graue seales, and make sundry diuersities,
and giue themselues to counterfaite imagerie, and
watch to performe the worke.
28 The smith in like maner abideth by his an-
uill, and doeth his diligence to labour the yron: the
vapour of the fire dryeth his flesh, and hee must
fight with the heate of the fornace: the noyse of the
hammer is euer in his eares, and his eyes looke still
vpon the thing that he maketh: he setteth his mind
to make vp his workes: therefore hee watcheth to
polish it perfectly.
29 So doeth the potter sit by his worke: hee tur-
neth the wheele about with his feete: he is carefull
alway at his worke, & maketh his work by number.
30 He fashioneth the clay with his arme, and
with his feete hee tempereth the hardnes thereof:
his heart imagineth how to couer it with leade, and
his diligence is to cleanse the ouen.
31 All these hope in their hands, and euery one
bestoweth his wisdome in his worke.
32 Without these cannot the cities be maintei-
ned, nor inhabited, nor occupied.
33 And yet they are not asked their iudgement
in the counsell of the people, neither are they hie in
the congregation, neither sit they vpon the iudge-
ment seates, nor vnderstand ye order of iustice: they
cannot declare matters according to the forme of
the Lawe, and they are not meete for hard matters.
34 But they maintaine the state of the world,
and their desire is concerning their worke and oc-
cupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euill, euen good things are euill.

HEe onely that applieth his minde to the Law of
the most high, and is occupied in the medita-
tion thereof, seeketh out the || wisdome of all the ||Of true wis-
ancient, and exerciseth himselfe in the prophecies. dome.
2 He keepeth the sayings of famous men, and
entreth in also to the secrets of darke sentences.
3 He seeketh out the mysterie of graue senten-
ces, and exerciseth himselfe in darke parables.
4 Hee shall serue among great men and ap-
peare before the prince: hee shall trauaile through
strange countreys: for hee hath tried the good and
the euill among men.
5 He will giue his heart to resort early vnto the
Lord that made him, and to pray before the most
High, and will open his mouth in prayer, and pray
for his sinnes.
6 When the great Lorde will, he shall bee filled
with the Spirit of vnderstanding, that hee may
powre out wise sentences, and giue thankes vnto
the Lord in his prayer.
7 ||He shall direct his counsell, and knowledge ||Or, the Lord.
so shall he meditate in his secrets.
8 He shall shew forth his science and learning,
and reioyce in the Law and couenant of the Lord.
9 Many shall commend his vnderstanding, and
his memorie shall neuer be put out, nor depart a-
way: but his name shall continue from generation
to generation.
10 *The congregation shal declare his wisdome, *Chap.44.15.
and shewe it.
11 Though he be dead, hee shall leaue a greater
fame then a thousand: and if he liue still, he shal get
the same.
12 Yet will I speake of moe things: for I am
full as the moone.
13 Hearken vnto me, ye holy children, & bring
forth fruit, as the rose that is planted by the brooks
of the fielde,
14 And giue yee a sweete smell as ||incense, and ||Or, Libanus.
bring forth flowers as the lillie: giue a smell & sing
a song of prayse: blesse the Lord in all his workes.
15 Giue honour vnto his Name, and shew forth
his prayse with the songs of your lips, and with
harpes, and ye shall say after this maner,
16 *All the workes of the Lorde are exceeding *Gen.1.31. mar.7.37.
good, and all his commandements are done in due
season.
17 And none may say, What is this? wherefore
is that? for at time couenient they shal all be sought
out: at his commaundement the water stood as an
heape, and at the worde of his mouth the waters
gathered themselues.
18 His whole fauour *appeared* by his comman-
dement, and none can diminish that which he will
saue.
19 The workes of all flesh are before him, and
nothing can be hid from his eyes.
20 He seeth from euerlasting to euerlasting, and
there is nothing wonderfull vnto him.
21 A man neede not to say, What is this? where-
fore is that? for hee hath made all things for their
owne vse.
22 His blessing shall runne ouer as the streame,
and moysten the earth like a flood.
23 As he hath turned the waters into saltnes, so
shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the
iust,so are they stumbling blockes to the wicked.
25 ¶For the good,are good things created from
the beginning, and euill things for the sinners.
*Chap.19.13. 26 *The principall thinges for the whole vse of
mans life is water, fire, and yron, and salt, and meale,
wheat and hony, and milke, the blood of the grape,
and oyle, and clothing.
27 All these things are for good to the godly:
but to the sinners they are turned vnto euill.
28 There be spirits that are created for vẽgeance,
which in their rigour lay on sure strokes:in the time
of destruction they shewe foorth their power, and
accomplish the wrath of him that made them.
*Chap.49.10. 29 *Fire,and haile, & famine,and death: al these
are created for vengeance.
30 The teeth of wilde beastes,and the scorpions,
and the serpents, and the sword execute vengeance
for the destruction of the wicked.
31 They shalbe glad to do his commandements:
and when neede is, they shall be readie vpon earth:
and when their houre is come, they shall not ouer-
passe the commandement.
32 Therefore haue I taken a good courage vnto
me from the beginning, and haue thought on these
things,and haue put them in writing.
*Gen.1.31. 33 *All the workes of the Lord are good, and
he giueth euery one in due season, & when neede is:
34 So that a man neede not to say,This is worse
then that: for in due season they are al worthy praise.
35 And therefore praise the Lorde with whole
heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of the righteous and prerogatiue of the feare of God.

‖The miseries of mans life. GReat ‖ trauaile is created for all men, and an
heauie yoke vpon the sonnes of Adam from the
day that they goe out of their mothers wombe, till
the day that they returne to the mother of al things,
2 *Namely* their thoughts,and feare of the heart,
and their imagination of the things they waite for,
and the day of death,
3 From him that sitteth vpõ the glorious throne,
vnto him that is beneath in the earth and ashes:
4 From him that is clothed in blewe silke , and
weareth a crowne,euen vnto him that is clothed in
simple linnen.
5 Wrath and enuie, trouble, and vnquietnesse,
and feare of death, and rigour,and strife, and in the
time of rest the sleepe in the night vpon his bed,
change his knowledge.
6 A little or nothing is his rest, and afterward in
sleeping he is as in a watchtowre in the day : he is
troubled with the visions of his heart, as one that
runneth out of a battell.
7 And when all is safe, hee awaketh, and mar-
ueileth that the feare was nothing.
8 Such things come vnto all flesh, both man
and beast, but seuen folde to the vngodly:
*Chap.39.29.30. 9 Moreouer, * death and blood, and strife,and
sworde,oppression,famine,destruction,and punish-
ment,
10 These things are all created for the wicked,
*Gene.7.11. and for their sakes came the *flood also.
*Gene.3.19. chap.41.10. 11 *All things that are of the earth,shal turne to
*Eccles.1.7. earth againe:and they that are of the *waters, shall
returne into the sea.
12 ¶All bribes and vnrighteousnes shall bee put
‖Faithfulnesse. away:but ‖ faithfulnesse shall endure for euer.
13 The substance of the vngodly shall be dried
vp like a riuer, and they shall make a sounde like a
great thunder in the raine.
14 When he openeth his hand,he reioyceth:but
all the transgressours shall come to nought.
15 The children of the vngodly shall not ob-
taine many branches : for the vncleane rootes are as
vpon the high rocke.
16 Their tender stalke by what water so euer it
bee or water banke, it shall bee pulled vp before all
other herbes.
17 ¶Friendlinesse is a most plentifull garden of
pleasure,and mercie endureth for euer.
18 *To labour and to bee content with that a *Phil.4.11. 1.tim.6.6.
man hath,is a sweete life: but he that findeth a trea-
sure,is aboue them both.
19 Children, and the building of the citie ma-
keth a perpetuall name: but an honest woman is
counted aboue them both.
20 Wine and musike reioyce the heart: but the
loue of wisdome is aboue them both.
21 The pipe and the psalterion make a sweete
noyse : but a pleasant tongue is aboue them both.
22 Thine eye desireth fauour and beautie : but
a greene seede time,rather then them both.
23 A friende, and companion come together at
opportunitie : but aboue them both is a wife with
her husband.
24 Friends and helpe *are good* in the time of trou-
ble, but almes shal deliuer more then them both.
25 Golde and siluer fasten the feete : but coun-
sell is esteemed aboue them both.
26 Riches and strength lift vp the minde:but the
feare of the Lord is aboue them both : there is no
want in the feare of the Lord,& it needeth no helpe.
27 The feare of the Lord is a pleasant garden of
blessing, and there is nothing so beautifull as it is.
28 ¶My sonne,leade not a beggers life:for bet-
ter it were to die then to begge.
29 The life of him that dependeth on another
mans table,is not to be counted for a life:for he tor-
menteth himselfe after other mens meate : but a
wise man and well nourtered, will beware thereof.
30 Begging is sweete in the mouth of the vn-
shamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Lawe of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisdome. 17 Of what things a man ought to be ashamed.

O ‖ Death, how bitter is the remembrance of thee ‖Of death.
to a man that liueth at rest in his possessions,
vnto the man that hath nothing to vexe him ; and
that hath prosperitie in all things : yea, vnto him
that yet is able to receiue meate!
2 O death , howe acceptable is thy iudgement
vnto the needefull , and vnto him whose strength
faileth,and that is nowe in the last age,and is vexed
with all things,and to him that despaireth,and hath
lost patience!
3 Feare not the iudgement of death: remember
them that haue bene before thee, and that come af-
ter: this is the ordinance of the Lord ouer all flesh.
4 And why wouldest thou be against the plea-
sure of the most High? whether it bee tenne or an
hundreth, or a thousand yeeres , there is no defence
for life against the graue.
5 ¶ The children of the vngodly are abomina-
ble children , and so are they that keepe companie
with the vngodly.
6 The inheritance of vngodly children shal pe-
rish, & their posteritie shal haue a perpetual shame.

7 The children complaine of an vngodly fa-
ther,because they are reproched for his sake.
8 Woe be vnto you,O ye vngodly,which haue
forsaken the Law of the most high God:for though
you increase,yet shall you perish.
9 If ye be borne, ye shall be borne to cursing:
if ye die,the curse shalbe your portion.
*Chap.40.11. 10 *All that is of the earth,shal turne to earth a-
gaine:so the vngodly go frō the curse to destruction.
11 Though men mourne for their body,yet the
wicked name of the vngodly shall be put out.
12 Haue regard to thy name : for that shall con-
tinue with thee aboue a thousand treasures of gold.
‖A good name. 13 A good life hath the dayes nombred : but ‖ a
good name endureth euer.
*Chap.20.29. 14 My children, keepe wisedome in peace: *for
wisdome that is hid,and a treasure that is not seene,
what profite is in them both?
15 A man that hideth his foolishnesse, is better
then a man that hideth his wisdome.
‖Of shamefastnesse. 16 Therefore beare reuerence vnto thy wordes:
for it is not good in all things to be ‖ ashamed: nei-
ther are all things allowed as faithfull in all men.
17 Be ashamed of whoredome before father and
mother : be ashamed of lyes before the prince and
men of authoritie:
18 Of sinne before the Iudge and ruler : of of-
fence before the congregation and people : of vn-
righteousnesse before a companion and friend;
19 And of theft before the place where thou
dwellest, and before the trueth of God and his co-
uenant, and to leane with thine elbowes vpon ‖ the
‖Or,table. bread,or to be reproued for giuing or taking,
20 And of silence vnto them that salute thee,
and to looke vpon an harlot,
21 And to turne away thy face from thy kins-
man : or to take away a portion or gift, or to bee
euill minded toward another mans wife,
22 Or to solicite any mans mayd,or to stand by
her bed,or to reproch thy friendes with wordes,
23 Or to vpbraide when thou giuest any thing,
or to report a matter that thou hast heard, or to re-
ueile secret wordes.
24 Thus mayst thou well be shamefast,and shalt
finde fauour with all men.

CHAP. XLII.

1 The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things,yea, euen the secrets of thine heart.

‖In what things we ought not to be ashamed. OF these things be not thou ‖ ashamed, neither
haue regard to offende for any person:
2 Of the Lawe of the most High and his coue-
nant, and of iudgement to iustifie the godly:
3 Of the cause of thy companion,and of stran-
gers,or of distributing the heritage among friendes:
4 To bee diligent to keepe true balance, and
weight,whether thou haue much or litle:
5 To sell marchandise at an indifferent price,
and to correct thy children diligently, and to beate
an euill seruant to the blood:
6 To set a good locke where an euil wife is,and
to locke where many handes are:
7 If thou giue any thing by nomber,& weight,
to put all in writing,both that that is giuen out,and
that that is receiued againe:
8 To teach the vnlearned & the vnwise,and the
aged,that contend against the yong:thus shalt thou
be well instructed, and approued of all men liuing.
‖Or,is a secret watch to the father. 9 ¶The daughter ‖maketh the father to watch
secretly,and the carefulnesse that he hath for her,ta-
keth away his sleepe in the youth, least shee should
passe the flower of her age : and when shee hath an
husband,least she should be hated:
10 In her virginitie,least she should bee defiled,
or gotten with childe in her fathers house, & when
she is with her husband,least she misbehaue herself:
& when she is married,least she cōtinue vnfruitful.
11 *If thy daughter be vnshamefast, keepe her *Chap.26.10.
straitely,least she cause thine enemies to laugh thee
to scorne, and make thee a common talke in the ci-
tie, and defame thee among the people, and bring
thee to publike shame.
12 *Behold not euery bodies beautie,and com- *Chap.25.29.
panie not among women.
13 For as the moth commeth out of garments:
* so doeth wickednes of the woman. *Gen.3.6.
14 The wickednes of a man is better then the
good intreatie of a woman,to wit, of a woman that
is in shame, and reproche.
15 ¶I will remember the workes of the Lorde,
and declare the thing that I haue seene:by the word
of the Lord are his workes.
16 The sunne that shineth, looketh vpon all
things,and all the worke thereof is full of the glory
of the Lord.
17 Hath not the Lord appointed that his Saints
should declare all his wonderous workes, which the
almightie Lord hath stablished to cōfirme all things
by in his maiestie?
18 He seeketh out the depth, & the heart,and he
knoweth their practises: for the Lord knoweth all
science, and he beholdeth the signes of the world.
19 He declareth the things that are past,and for
to come, and discloseth the pathes of things that are
secrete.
20 * No thought may escape him, neither may *Iob 42.4. Isai.29.15.
any word be hid from him.
21 Hee hath garnished the excellent workes of
his wisdome , and hee is from euerlasting to euerla-
sting,& for euer: vnto him may nothing be added,
neither can he be minished:he hath no neede of any
counseller.
22 Oh,how delectable are all his workes,and to
be considered euen vnto the sparkes of fire!
23 They liue all,and endure for euer:and when-
soeuer neede is,they are all obedient.
24 They are all double,one against another: he
hath made nothing that hath any fault.
25 The one ‖commendeth the goodnesse of the ‖Or,establisheth.
other, and who can be satisfied with beholding
Gods glorie?

CHAP. XLIII.

The summe of the creation of the workes of God.

THis high ornament ‖ the cleare firmament, the ‖The wonderfull workes of God.
beautie of the heauen so glorious to beholde,
2 The sunne also a marueilous instrument when
it appeareth , declareth at his going out, the worke
of the most High.
3 At noone it burneth the countrey , and who
may abide for the heate thereof?
4 The sunne burneth the mountaines three
times more then hee that keepeth a fornace with
continuall heate : it casteth out the fierie vapours,
and with shining beames blindeth the eyes.
5 Great is the Lorde that made it , and by his
commandement he causeth it to runne hastily.
6 * The moone also hath hee made to appeare *Gene.1.16.
according to her season,that it should be a declarati-
on of the time,and a signe for the world.
7 * The feastes are appointed by the moone: *Read Ex
the light thereof diminisheth vnto the ende.

8 The

8 The moneth is called after the name thereof,
and groweth wonderously in her changing.
9 It is a campe pitched on high, shining in the
firmament of heauen: the beautie of heauen are
the glorious starres, and the ornament that shineth
in the high places of the Lord.
10 By the commandement of the Holy one they
continue in their order, & faile not in their watch.
11 ¶*Looke vpon the raine bowe, and prayse *Gen.9.13,14.
him that made it: very beautifull is it in the brightnes thereof.
12 *It compasseth the heauen about with a glo- *Isa.40.12.
rious circle, and the hands of the most High haue
bended it.
13 ¶Through his commandement he maketh
the snow to haste, and sendeth swiftly the lightning
of his iudgement.
14 Therefore he openeth his treasures, and the
cloudes flie forth as the foules.
15 In his power hath he strengthened ỷ clouds,
and broken the hailestones.
16 The mountaines leape at the sight of him: the
South winde bloweth according to his will.
17 The sound of his thunder beateth the earth:
so doeth the storme of the North: the whirlewinde
also, as birds that flie, scattereth the snowe, and the
falling downe thereof is as the grashoppers that
light downe.
18 The eye marueileth at the beautie of the
whitenes thereof, and the heart is astonished at the
raine of it.
19 He also powreth out the frost vpon ỷ earth
like salte, and when it is frosen, it sticketh on the
tops of pales.
20 When the colde North winde bloweth, an
yce is frosen of the water, it abideth vpon all the
gatherings together of water, and clotheth the wa-
ters as with a brestplate.
21 It deuoureth the mountaines, & burneth the
wildernes, & destroyeth that that is greene, like fire.
22 The remedie of all these is when a cloude
commeth hastily, and when a dewe commeth vp-
on the heate, it refresheth it.
23 [By his worde he stilleth the winde] by his
counsell he appeaseth the deepe, & planteth ylands
therein.
24 They that saile ouer the sea, tell of the perils
thereof, and when we heare it with our eares, wee
marueile thereat.
25 For there be strange, and wonderous workes,
diuers maner of beasts, and the creation of whales.
26 Through him are all things directed to a
good end, and are stablished by his worde.
27 And when we haue spoken much, we cannot
attaine vnto them: but this is the summe of all, that
he is all.
28 What power haue we to prayse him? for hee
is aboue all his workes.
29 The Lord is terrible, and very *great, and *Psal.96.4.
marueilous is his power.
30 Prayse the Lord, and magnifie him as much
as ye can, yet doeth hee farre exceede: exalt him
with all your power, and be not wearie, yet can ye
not attaine vnto it.
31 *Who hath seene him, that hee might tel vs? *Psal.106.2. rom.1.18.
and who can magnifie him as he is?
32 For there are hid yet greater things then
these be, & we haue seene but a fewe of his workes.
33 For the Lord hath made all things, & giuen
wisdome to such as feare God.

CHAP. XLIIII.

The prayse of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our
fathers of whome we are begotten.
2 The Lorde hath gotten great glory by them,
and that through his great power from the begin-
ning.
3 They haue borne rule in their kingdomes,
and were renoumed for their power, and were wise
in counsell, and declared prophecies.
4 *They gouerned the people by counsell and *Exod.18.25.
by the knowledge of learning meete for the peo-
ple, in whose doctrine were wise sentences.
5 They inuented the melodie of musicke, and
expounded the verses that were written.
6 They were rich and mightie in power, and
liued quietly at home.
7 All these were honourable men in their ge-
nerations, and were well reported of in their times.
8 There are of them that haue left a name be-
hinde them, so that their prayse shalbe spoken of.
9 There are some also which haue no memori-
all, *and are perished, as though they had neuer *Gen.7.21.
bene, and are become as though they had neuer
bene borne, and their children after them.
10 But the former were mercifull men, whose
righteousnes hath not bene forgotten.
11 For whose posteritie a good inheritance is re-
serued, & their seede is conteined in the couenant.
12 Their stocke is conteined in the couenant,
and their posteritie after them.
13 Their seede shall remaine for euer, and their
prayse shall neuer be taken away.
14 Their bodies are buried in peace, but their
name liueth for euermore.
15 *The people speake of their wisdome, and *Chap.39.10.
the congregation talke of their prayse.
16 ‖*Enoch pleased the Lorde God: therefore ‖Enoch.
was he translated for an example of repentance to *Gene.5.24. hebr.11.5.
the generations.
17 ‖*Noe was found perfite, and in the time of ‖Noe.
wrath he had a rewarde: therefore was hee left as a *Gene.6.9.and 7.1.heb.11.7.
remnant vnto the earth, when the flood came.
18 An euerlasting couenant was made with him,
that all flesh should *p[e]rish no more by the flood. *Gene.9.11.
19 ‖Abraham was a *great father of many peo- ‖Abraham.
ple: in glory was there none like vnto him. Gene.12.3 and 15.5 and 17.4.
20 He kept the Law of the most High, and was
in couenant with him, & he set the couenant *in his *Gene.21.4.
flesh, and in tentation he was found faithfull.
21 Therefore he assured him by an *othe, that *Gene.22.16, 17,18. galat.3.8.
he would blesse the nations in his seede, and that he
would multiplie him as the dust of the earth, and
exalt his seede as the starres, and cause them to in-
herite from sea to sea, and from the Riuer vnto the
end of the world.
22 *With ‖Isaac did hee confirme likewise for *Gene.26.2,3.
Abraham his fathers sake, the blessing of all men, ‖Isaak.
and the couenant,
23 And caused it to rest vpon the head of ‖Ia- ‖Iacob.
cob, and ‖made himselfe knowen by *his blessings, ‖Or knew we him.
and gaue him an heritage and deuided his portions, *Gene.27.28. and 28.1.
*and parted them among the twelue tribes. *Gene.28.14.
24 And hee brought out of him a ‖mercifull ‖Ioseph.
man, which found fauour in the sight of all flesh.

CHAP. XLV.

The prayse of Moyses, Aaron and Phinees.

ANd ‖Moyses, the *beloued of God and men, ‖Moyses.
brought he forth, whose remembrance is blessed. *Exod.11.3. actes 7.20.

2 He made him like to the glorious Saints, and
magnified him by the feare of his enemies.
3 By his words he caused the wonders to cease,
*Exod.6.7,8,9. chapters. and hee made him * glorious in the sight of Kings,
and gaue him commaundements for his people, and
shewed him his glory.
*Nomb.12.3. 4 * Hee sanctified him with faithfulnes, and
meekenes, and chose him out of all men.
5 He caused him to heare his voyce, & brought
*Exod.19.7. him into the darke cloude, *and there he gaue him
the commandements before his face, euen the Law
of life and knowledge, that hee might teach Iacob
the couenant, and Israel his iudgements.
||Aaron. 6 He exalted || Aaron an holy man like vnto
*Exod.4.28. him, euen his * brother of the tribe of Leui.
7 An euerlasting couenant made he with him,
and gaue him the Priesthode among ẏ people, and
made him blessed through his comely ornament,
and clothed him with the garment of honour.
8 He put perfect ioy vpon him, and girded him
with ornaments of strength, as with breeches, and
a tunicle, and an ephod.
9 He compassed him about with belles of gold,
*Exod.28.33. and with many belles round about, * that when he
went in, the sounde might be heard, & might make
a noyse in the Sanctuarie, for a remembrance to the
children of Israel his people,
10 And with an holy garment, with golde also,
and blue silke, and purple, and diuers kinds of works,
and with a breastlap of iudgement, and with the
||Vrim and Thummim. || signes of trueth,
11 And with worke of skarlet cunningly
wrought, & with precious stones grauen like seales
and set in golde by goldsmithes worke for a memo-
riall, with a writing grauen after the nomber of the
tribes of Israel,
12 And with a crowne of golde vpon the mitre,
bearing the forme and marke of holines, an orna-
ment of honour, a noble worke garnished, and plea-
sant to looke vpon.
13 Before him were there no such faire orna-
ments: there might no strãger put them on, but only
his children, and his childrens children perpetually.
14 Their sacrifices were wholy consumed euery
day twise continually.
*Leui.1.18. 15 * Moyses filled his hands, and anointed him
with holy oyle: this was appointed vnto him by an
euerlasting couenant, & to his seede, so long as the
heauens shoulde remaine, that hee should minister
before him, and also to execute the office of the
Priesthood, and blesse his people in his Name.
16 Before all men liuing the Lorde chose him
that hee should present offerings before him, and a
sweete sauour for a remembrance to make reconci-
liation for his people.
*Deut 17.10. and 21.5. 17 * He gaue him also his commandements and
authoritie according to the Lawes appointed, that
hee shoulde teach Iacob the testimonies, and giue
light vnto Israel by his Lawe.
*Nomb. 16.1,2. 18 *Strangers stood vp against him, and enuied
him in the wildernes, euen the men that tooke Da-
thans and Abirams part, and the company of Core
in furie and rage.
19 This the Lorde sawe, and it displeased him,
and in his wrathfull indignation were they consu-
med: he did wonders vpon them, and consumed
them with the firie flame.
*Nomb.17.8. 20 * But he made Aaron more honourable, and
gaue him an heritage, and parted the first fruites
of the first borne vnto him: vnto him specially he
appointed bread in abundance.
21 For the *Priests* did eate of ẏ sacrifices of the
Lord, which he gaue vnto him and to his seede.
22 *Els had he none heritage in the land of his *Deut.12.12. and 18.1.
people, neither had he any portion among the peo-
ple: for *the Lord* is the portion of his inheritance.
23 The third in glory is || *Phinees the sonne of ||Phinees.
Eleazar, because hee had zeale in the feare of the *Nomb.25.11, 13.1.mac.2.54.
Lorde, and stood vp with good courage of heart,
when the people were turned backe, and made re-
conciliation for Israel.
24 Therefore was there a couenant of peace
made with him, that he should be the chiefe of the
Sanctuarie and of his people, and that hee and his
posteritie shoulde haue the dignitie of the Priest-
hood for euer,
25 And according to the couenant made with
Dauid, that the inheritance of the kingdome should
remaine to his sonne of the tribe of Iuda: so the
heritage of Aaron should be to the onely sonne of
his sonne, and to his seede. God giue vs wisdome
in our heart to iudge his people in righteousnesse,
that the good things that they haue, be not abo-
lished, and that their glory may endure for their po-
steritie.

CHAP. XLVI.

The prayse of Iosue, Caleb, and Samuel.

IEsus || * the sonne of Naue was valiant in the ||Iosue.
warres, and was the successour of Moyses in pro- *Nomb.27.18. deut.34.9.iosu.1.2.and 11.23.
phecies, who according vnto his name, was a great
sauiour of the elect of God, to take vengeance of
the enemies that rose vp against them, and to set Is-
rael in their inheritance.
2 * What glory gate hee, when hee lift vp his *Iosu.8.18.
hand, and drewe out his sword against the cities?
3 Who was there before him, like to him? for
he fought the battels of the Lord.
4 *Stoode not the sunne still by his meanes, and *Iosu.10.12 13,14.
one day was as long as two?
5 Hee called vnto the most High gouernour
when the enemies preassed vpon him on euery side,
and the mightie Lorde heard him with the haile
stones, and with mightie power.
6 He rushed in vpon the nations in battell, and *Iosu.10.11.
in the *going downe *of Bethoron* hee destroyed the
aduersaries, that they might know his weapons, and ||Or, that the Lord fauoured his battell.
that he fought || in the sight of the Lorde: for hee
|| followed the Almightie. ||Or, pursued the mightie men.
7 * In the time of Moyses also hee did a good
worke: he and || Caleb the sonne of Iephunne stood *Nom.14.6. 1.mac.2.55.56.
against the enemie, and withhelde the people from
sinne, and appeased the wicked murmuring. ||Caleb,
8 *And of sixe hundred thousande people of *Nomb.26.65. deut.1.35,36.
foote, they two were preserued to bring them into
the heritage, euen into the land that floweth with
milke and hony.
9 *The Lorde gaue strength also vnto Caleb, *Iosu.14.11.
which remained with him vnto his olde age, so that
he went vp into the hie places of the land, and his
seede obteined it for an heritage,
10 That all the children of Israel might see, that
it is good to followe the Lord.
11 Concerning the || Iudges, euery one by name, ||Iudges.
whose heart went not a whoring, nor departed from
the Lord, their memorie be blessed.
12 Let * their bones flourish out of their place, *Chap.49.10.
& their names by succession remaine to them that
are most famous of their children.
13 ¶ || Samuel the Prophet of the Lorde, belo- ||Samuel.
ued of his Lord, * ordeined Kings, and anointed the *Sam.10.1.and 19.13.
princes

princes ouer his people.
14 By the Lawe of the Lord he iudged the congregation, and the Lord hath respect vnto Iacob.
15 This Prophet was approued for his faithfulnesse, and hee was knowen faithfull in his wordes and visions.
*1.Sam.7.9,10,11 16 *He called vpon the Lord Almightie, when his enemies pressed vpon him on euery side, when he offered the sucking lambe.
17 And the Lorde thundred from heauen, and made his voyce to be heard with a great noyse.
18 So he discomfited the princes of the Tyrians, and all the rulers of the Philistims.
*1.Sam.12.3. 19 *And before his long sleepe he made protestation in the sight of the Lorde, and his anointed, that he tooke no substance of any man, no not so much as a shooe, and no man could accuse him.
*1.Sam.28.18,19. 20 *After his sleepe also he told of ẏ kings death, and from the earth lift he vp his voice, & prophesied that the wickednes of the people should perish.

CHAP. XLVII.

The prayse of Nathan, Dauid and Salomon.

‖Nathan. *2.Sam.12.1. AFter him rose vp ‖ *Nathan to prophesie in the time of Dauid.
‖Dauid. 2 For as the fatte is taken away from the peace offering, so was ‖ Dauid chosen out of the children of Israel.
*1.Sam.17.34. 3 *He plaied with the lions, as with kiddes, and with beares, as with lambes.
*1.Sam.17.49,50,51. 4 *Slewe he not a gyant when he was yet but yong, and tooke away the rebuke from the people, whē he lift vp his hand with the stone in the sling, to beate downe the pride of Goliah?
5 For he called vpon ẏ most high Lord, which gaue him strength in his right hand, to slaye that mightie warriour, & that he might set vp the horne of his people againe.
*1.Sam.18.7. ‖Or, the people. ‖or, with blessings of the Lord. 6 *So ‖he gaue him the praise of ten thousand, and honoured him with ‖ great prayses, and gaue him a crowne of glorie.
*2.Sam.5.7. 7 *For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.
8 In all his workes hee praysed the Holy one, and the most High with honourable wordes, and with his whole heart he sung songs, and loued him that made him.
*1.Chro.16.4. 9 *He set singers also before the altar, and according to their tune hee made sweete songs, that they might prayse *God* dayly with their songs.
10 He ordeyned to keepe the feast dayes comely, and appointed the times perfitly, that they might prayse the holy Name of God, and make the Temple to sound in the morning.
*2.Sam.12.13. 11 *The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of glory in Israel.
12 After him rose vp a wise sonne, who by him dwelt in a large possession.
‖Salomon. *1.King.4.21,24. 13 ‖* Salomon reigned in a peaceble time, and was glorious: for God made all quiet round about, that he might build an house in his Name, and prepare the Sanctuarie for euer.
*1.King.4.29,30. 14 *Howe wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!
15 Thy mind couered the whole earth, and hath filled it with graue and darke sentences.
16 Thy Name went abrode in the yles, and for thy peace thou wast beloued.
*1.King.4.31,32 17 *The countries marueiled at thee for thy songs and prouerbes, and similitudes, and interpretations.
18 By the Name of the Lord God, which is called the God of Israel, thou hast * gathered golde as *1.King.10.27.
tinne, and hast had as much siluer as lead.
19 *Thou diddest bowe thy loynes to women, *1.King.11.1.
and wast ouercome by thy body.
20 Thou diddest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorowe for thy folie.
21 *So the kingdome was deuided, and Ephraim *1.King.12.15,16,17.
beganne to be a rebellious kingdome.
22 *Neuertheles the Lord left not off his mercie, *2.Sam.15.16.
neither was he destroyed for his workes, neither did he abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid.
23 Thus rested Salomon with his fathers, and of his seede he left behinde him ‖ Roboam, euen ‖the ‖Roboam.
foolishnesse of the people, and one that had no vn- ‖Or, a most foolish.
derstanding, *who turned away the people through *1.King.12.10,11,13,14.
his counsell, ‖ and Ieroboam the sonne of Nabat,
*which caused Israel to sinne, and shewed Ephraim ‖Ieroboam.
the way of sinne, *1.King.[illegible]
24 So that their sinnes were so much increased, that they were driuen out of the land.
25 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The prayse of Elias, Eliseus, Ezekias, and Esaias.

THen stood vp ‖ *Elias the Prophet as a fire, and ‖Elias.
his worde burnt like a lampe. *1.King.17.1.
2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commandements of the Lord.]
3 By the word of the Lord he shut the heauen, *1.King.[illegible] and 2.King.1.10,12.
* and three times brought he the fire from heauen.
4 O Elias, how honorable art thou by thy wōderous deedes! who may make his boast to be like thee! *1.King.17.22.
5 *Which hast raised vp ẏ dead from death, and by the word of the most High out of the graue:
6 Which hast brought Kings vnto destruction, and the honourable from their seate:
7 Which heardest the rebuke of the Lord in Sina, *and in Horeb the iudgement of the vēgeance: *1.King.19.15. *1.King.18.17.
8 *Which diddest anoint Kings ẏ they might ‖recompense, and Prophets to be thy successours: ‖The wickednes of Achab and Iezabel.
9 *Which was taken vp in a whirle winde of *2.King.2.11.
fire, and in a charet of fierie horses: *Mala.4.5.
10 Which wast appointed * to reproue in due season, and to pacifie the wrath of the Lords iudgement before it kindled, and to turne the heartes of the fathers vnto the children, & to set vp the tribes of Iacob.
11 Blessed were they that sawe thee, and slept in loue: for we shall liue.
12 *When Elias was couered with the storme, *2.King.2.13.
‖Eliseus was filled with his spirit: while he liued, he ‖Eliseus.
was not moued for any prince, neither coulde any bring him into subiection.
13 Nothing could ouercome him, *and after his *2.King.13.21.
death his body prophesied.
14 He did wonders in his life, and in death were his workes marueilous.
15 For all this the people repented not, neither departed they from their sinnes: *till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a very fewe people with the prince vnto ẏ house of Dauid. *2.King.18.11.

26 Howbeit some of them did right, and some
heaped vp sinnes.

||Ezekias. 2.King.18.2.

17 ||*Ezekias made his citie strong, and conueied
water into the middes thereof: hee digged thorowe
the rocke with yron, and made fountaines of waters.

*2.King.18.13.

18 * In his time came Sennacherib vp, and sent
Rabsaces, and lift vp his hand against Sion, and boa-
sted proudly.
19 Then trembled their hearts and hands, so that
they sorowed like a woman in trauell.
20 But they called vpon the Lord, which is mer-
cifull, and lift vp their hands vnto him, and immedi-
atly the Holy one heard them out of heauen.
21 [He thought no more vpon their sinnes, nor
gaue them ouer to their enemies,] but deliuered
them by the hand of Esai.

*2.King.19.35. isa.37.36. tob.1.18. 1.mac.7.41. 2.mac.8.19. ||Isaias.

22 *He smote the hoste of the Assyrians, and his
Angel destroyed them.
23 For Ezekias had done the thing that pleased
the Lord, and remained stedfastly in the wayes of
Dauid his father, as || Esai the great Prophet, and
faithfull in his vision had commanded him.

*2.King.20. [illegible]

24 * In his time the sunne went backeward, and
he lengthened the Kings life.
25 Hee sawe by an excellent Spirit what should
come to passe at the last, and he comforted them
that were sorowfull in Sion.
26 Hee shewed what shoulde come to passe for
euer, and secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

||Iosias. *2.King.22.1. and 23.1. 2.chro.34.3.

THe remembrance of || * Iosias is like the com-
position of the perfume that is made by the
art of the apothecarie: it is sweete as honie in all
mouthes, and as musike at a banket of wine.
2 Hee behaued himselfe vprightly in the refor-
mation of the people, and tooke away all abomina-
tions of iniquitie.

*2.King.23.4.

3 He * directed his heart vnto the Lord, and in
the time of the vngodly he established religion.
4 All, except Dauid and Ezekias, and Iosias,
committed wickednesse: for euen the Kings of Iu-
da forsooke the Lawe of the most High, and failed.

||Or, power.

5 Therefore hee gaue their || horne vnto other,
and their honour to a strange nation.

*2.King.25.9. ||Or, hand. ||Ieremias. *Iere.38.6. iere.1.5.

6 Hee burnt the elect citie of the Sanctuarie,
* and destroyed the streetes thereof according to
the ||prophesie of ||Ieremias.
7 For they * intreated him euill, which neuer-
thelesse was a Prophet, * sanctified from his mo-
thers wombe, that he might roote out, and afflict,
and destroy, and that he might also builde vp, and
plant.

||Ezechiel. *Ezek.1.3,15. *Ezek.13.9. and 38,11,16.

8 ||* Ezechiel sawe the glorious vision, which
was shewed him vpon the charet of the Cherubims,
9 *For he made mention of the enemies vnder
the figure of the raine, and directed them that went
right.

*Chap.46.12.

10 ¶*And let the bones of the twelue Prophets
flourish out of their place, and let their memorie be
blessed: for they comforted Iacob, and deliuered
them by assured hope.

*Hag.2.24. ezra.3.2. ||Zorobabel. ||Iesus. *Zecha.3.1. ezra.3.2. hag.1.1. and 2.3. *Nehe.7.1. ||Neemias.

11 ¶*Howe shall we prayse ||Zorobabel, which
was as a ring on the right hand!
12 So was ||*Iesus also the sonne of Iosedec: these
men in their time builded the house, and set vp the
Sanctuarie of the Lord againe, which was prepared
for an euerlasting worship.
13 ¶ *And among ÿ elect was || Neemias whose
renoume is great, which set vp for vs the walles that
were fallen, and set vp the gates and the barres, and
layed the foundations of our houses.

||Enoch. *Gene.5.24. chap.44.16. heb.11.5. ||Ioseph. *Gen.41.44. & 42.6. & 45.8. ||Sem. *Gen.5.3. and 11.10. ||Seth. ||Adam.

14 ¶ But vpon the earth was no man created like
||*Enoch: for he was taken vp from the earth.
15 Neither was there a like man vnto || * Ioseph
the gouernour of his brethren, and the vpholder of
his people, whose bones were kept.
16 || * Sem & ||Seth were in great honour among
men: and so was ||Adam aboue euery liuing thing in
the creation.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to prayse the Lord. 27 The authour of this booke.

||Simon. *2.Mac.3.1. ||Or, people.

|| SImon *the sonne of Onias the hie Priest, which
in his life set vp the house againe, & in his dayes
established the || Temple,
2 Vnder him was the foundation of the double
height layed, and the hie walles that compasseth the
Temple.
3 In his dayes the places to receiue water, that
were decayed, *were restored*, and the brasse was a-
bout in measure as the sea.
4 He tooke care for his people, that they should
not fall, and fortified the citie against the siege.
5 How honorable was his conuersation among
the people, and when he came out of the house co-
uered with the vaile!
6 He was as the morning starre in the middes
of a cloude, and as the moone when it is full,
7 And as the sunne shining vpon the Temple
of the most High, & as the rainebowe that is bright
in the faire cloudes,
8 And as the flowre of the roses in the spring of
the yeere, and as lilies by the springs of waters, and
as the branches of the frankincense tree in the time
of sommer.
9 As a fire and incense in the censer, and as a
vessell of massie golde, set with all maner of pre-
cious stones,
10 And as a faire oliue tree that is fruitfull, and
as a cypresse tree, which groweth vp to the cloudes.
11 When he put on the garment of honour and
was clothed with all beautie, he went vp to the holy
altar, & made the garment of holines honourable.
12 When he tooke the portions out of ÿ Priests
handes, he himselfe stoode by the herth of the altar,
compassed with his brethren round about, as ÿ bran-
ches doe the cedar tree in Libanus, and they com-
passed him as the branches of the palme trees.
13 So were all the sonnes of Aaron in their glo-
rie, and the oblations of the Lord in their hands be-
fore all the congregation of Israel.
14 And that he might accomplish his ministerie
vpon the altar, and garnish the offering of the most
High and Almightie,
15 He stretched out his hand to the drinke of-
fering, and powred of the blood of the grape, and
he powred at the foote of the altar a perfume of
good fauour vnto the most high King of all.
16 Then shouted the sonnes of Aaron, and
blowed with brasen trumpets, & made a great noise
to be heard, for a remembrance before the most
High.
17 Then all the people together hasted, and fell
downe to the earth vpon their faces to worship their
Lord God almightie, and most High.
18 The singers also sang ŵ their voyces, so that
the sound was great, and the melodie sweete.
19 And the people prayed vnto the Lorde most
high

high with prayer before him that is merciful, till the
honour of the Lord were performed, and they had
accomplished his seruice.
20 Then went he downe, and stretched out his
hands ouer the whole congregation of the children
of Israel, that they shoulde giue prayse with their
lippes vnto the Lord, and reioyce in his name.
21 Hee began againe to worship, that he might
receiue the blessing of the most High.
22 Nowe therefore giue prayse all ye vnto God,
that worketh great things euery where, which hath
increased our daies from the wombe, and dealt with
vs according to his mercie,
23 That he would giue vs ioyfulnesse of heart,
and peace in our dayes in Israel, as in olde time,
24 That he would confirme his mercie with vs,
and deliuer vs at his time.
25 ¶ There be two maner of people, that mine
heart abhorreth, and the third is no people.
26 They that sit vpon the mountaine of Samaria,
the Philistims and the foolish people that dwell
in || Sicimus. || Or, Sichem.
27 ¶ Iesus the sonne of Syrach, *the sonne* of Eleazarus,
of Ierusalem, hath written the doctrine of vnderstanding
and knowledge in this booke, & hath
powred out the wisdome of his heart.
28 Blessed is he that exerciseth himselfe therein:
and he that layeth vp these in his heart, shalbe wise.
29 For if he doe these things, he shall be strong
in all things: for he setteth his steppes in the light of
the Lorde, which giueth wisedome to the godly.
The Lord be praysed for euermore: So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Syrach.

I Will confesse thee, O Lord and King, and prayse
thee, O God, my sauiour: I giue thankes vnto
thy name.
2 For thou art my defender & helper, and hast
preserued my body from destruction, and from the
snare of the slanderous tongue, and from the lippes
that are occupied with lies: thou hast holpen me against
mine aduersaries,
3 And hast deliuered me according to the multitude
of thy mercie, and for thy Names sake, from
the roaring of them that were ready to deuoure
me, and out of the hands of such as sought after my
life, and from the manifold afflictions, which I had,
4 And from the fire that choked me round about,
& from the mids of the fire that I burned not,
5 And from the bottome of the belly of hell,
from an vncleane tongue, from lying wordes, from
false accusation to the King, and from the slaunder
of an vnrighteous tongue.
6 [My soule shall prayse the Lord vnto death:]
for my soule drewe neere vnto death; my life was
neere to hell beneath.
7 They compassed me on euery side, and there
was no man to helpe mee: I looked for the succour
of men, but there was none.
8 Then thought I vpon thy mercie, O Lorde,
and vpon thine actes of olde, howe thou deliuerest
such as waite for thee, and sauest them out of the
hands of the || enemies. || Or, nations.
9 Then lifted I vp my prayer from the earth,
and prayed for deliuerance from death.
10 I called vpon the Lorde the Father of my
Lord, that he would not leaue me in the day of my
trouble, and in the time of ye proude without helpe.
11 I will prayse thy Name continually, and will
sing praise wt thankesgiuing: and my prayer was heard.
12 Thou sauedst mee from destruction, and deliueredst
mee from the euill time: therefore will I
giue thankes, and prayse thee, and blesse the Name
of the Lorde.
13 When I was yet young, or euer I went abroade,
I desired wisedome openly in my prayer.
14 I praied for her before the Temple, & sought
after her vnto farre countreis, & she was as a grape
that waxeth ripe out of the flower.
15 Mine heart reioyced in her: my foote walked
in the right way, & from my youth vp sought I
after her.
16 I bowed somewhat downe mine eare, and receiued
her, and gate me much wisdome:
17 And I profited by her: therefore wil I ascribe
the glory vnto him, that giueth me wisedome.
18 For I am aduised to doe thereafter: I wil be
ielous of that that is good: so shall I not bee confounded.
19 My soule hath wrestled with her, and I haue
examined my workes: I lifted vp mine hands on hie,
and considered the ignorances thereof.
20 I directed my soule vnto her, and I founde
her in purenesse: I haue had my heart ioyned with
her from the beginning: therefore shall I not bee
forsaken.
21 My bowels are troubled in seeking her: therefore
haue I gotten a good possession.
22 The Lord hath giuen me a tongue for my reward,
wherewith I will prayse him.
23 Draw neere vnto me, ye vnlearned, and dwell
in the house of learning.
24 Wherefore are ye slowe? and what say you
of these things, seeing your soules are very thirstie?
25 I opened my mouth, and sayd, * Bye her for * Isa.55.1.
you without money.
26 Bowe downe your necke vnder the yoke, and
your soule shall receiue instruction: shee is readie
that yee may finde her.
27 Beholde with your eyes, * howe that I haue * Chap.6.18.
had but litle labour, and haue gotten vnto mee
much rest.
28 Get learning with a great summe of money:
for by her ye shall possesse much golde.
29 Let your soule reioyce in the mercie *of the
Lord*, and be not ashamed of his prayse.
30 Doe your duetie betimes, and he wil giue you
a reward at his time.

BARVCH.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

AND these are the woordes of the
booke, which Baruch the sonne of
Nerias, the sonne of Maasias, the
sonne of Sedecias, the sonne of || Asadias, || Or, Sedrias.
the sonne of Helcias wrote in at Babylon,
2 In the fift yeere, and in the seuenth day of
the moneth, what time as the Chaldeans tooke Ierusalem,
and burnt it with fire.
3 And Baruch did reade the woordes of this
booke, that Iechonias the sonne of Ioacim king of
Iuda might heare, and al the people that were come
to heare the booke,

4 And in the audience of the gouernour, & of
the Kings sonnes, and before the Elders, and before
the whole people, frō the lowest vnto the hiest, be-
‖Or, Sud. fore all them ẏ dwelt at Babylon by the riuer ‖ Sud.
5 Which *when they heard it*, wept, fasted, and
made prayers before the Lord.
6 They made a collection also of money, ac-
cording to euery mans power,
7 And sent it to Ierusalem vnto Ioacim ẏ sonne
of Helcias the sonne of Salom priest, and vnto the
other priests, and to all the people which were with
him at Ierusalem,
8 When hee had receiued the vessels of the
Temple of the Lorde, that were taken away out of
the Temple, to bring them againe into the land of
‖Or, Siban. Iuda, the tenth day of *the moneth* ‖ Siuan, *to wit*, sil-
uer vessels, which Sedecias the sonne of Iosias King
of Iuda had made,
9 After that Nabuchodonosor King of Baby-
lon had led away Iechonias from Ierusalem, & his
princes, and his nobles, prisoners, and the people,
and caried them to Babylon.
10 And they sayde, Beholde, we haue sent you
money, wherewith ye shall bye burnt offerings for
‖Or, Manna, for Minhah, which was the euening and morning sacrifice. sinnes, and incense, and prepare a ‖ meat offering, and
offer vpon the altar of the Lord our God,
11 And pray for the life of Nabuchodonosor
King of Babylon, and for the life of Baltasar his
sonne, that their dayes may be vpon earth, as the
dayes of heauen,
12 And that God woulde giue vs strength and
lighten our eyes, that we may liue vnder the sha-
dowe of Nabuchodonosor King of Babylon, & vn-
der the shadowe of Baltasar his sonne, that we may
long doe them seruice, & finde fauour in their sight.
13 Pray for vs also vnto the Lorde our God (for
we haue sinned against the Lord our God, and vn-
to this day the furie of the Lorde and his wrath is
not turned from vs.)
14 And reade this booke (which we haue sent to
you to be rehearsed in the Temple of the Lord) vp-
on the feast dayes, and at time conuenient.
*Chap. 2. 6. 15 Thus shall ye say, * To the Lord our God *be-
longeth* righteousnesse, but vnto vs the confusion of
our faces, as it is come to passe this day vnto them
of Iuda, and to the inhabitants of Ierusalem,
16 And to our Kings, and to our Princes, and to
our Priestes, & to our Prophets, and to our fathers,
*Dan. 9. 5. 17 Because we haue * sinned before the Lorde
our God,
18 And haue not obeied him, neither heakened
vnto the voyce of the Lorde our God, to walke in
the commandements that he gaue vs openly.
19 From the day that the Lord brought our fa-
thers out of the land of Egypt, euen vnto this day,
we haue bene disobedient vnto the Lorde our God,
and we haue bene negligent to heare his voyce.
*Deut. 28. 15. 20 * Wherefore these plagues are come vpon vs,
and the curse which the Lorde appointed by Moy-
ses his seruant at the time that hee brought our fa-
thers out of the land of Egypt, to giue vs a land that
floweth with milke and hony, as *appeareth* this day.
21 Neuerthelesse, wee haue not hearkened vnto
the voyce of the Lord our God, according to all the
words of the Prophets, whome he sent vnto vs.
22 But euery one of vs followed ẏ wicked ima-
gination of his owne heart, to serue strange gods,
and to doe euill in the sight of the Lord our God.

CHAP. II.

*1 The Iewes confesse that they suffer iustly for their sinnes. The
true confession of the Christians. 11 The Iewes desire to haue
the wrath of God turned from them 32 Hee promiseth that
hee will call againe the people from captiuitie, and giue them a
newe and euerlasting Testament.*

THerefore the Lorde our God hath perfourmed
his worde, which he pronounced against vs, and
against our iudges that gouerned Israel, and against
our Kings, and against our princes, and against the
men of Israel and Iuda,
2 To bring vpon vs great plagues, such as ne-
uer came to passe vnder the whole heauen, as they
that were done in Ierusalem, according to things
that were * written in the Lawe of Moyses, *Deut. 28. 53.
3 That some among vs should eat ẏ flesh of his
owne sonne, & some the flesh of his owne daughter.
4 Moreouer, hee hath deliuered them to be in
subiection to all the kingdomes, that are round a-
bout vs, to be as a reproche and desolation among
all the people rounde about where the Lorde hath
scattered them.
5 Thus they are brought beneath and not a-
boue, because we haue sinned against the Lorde our
God, and haue not heard his voyce.
6 * To the Lord our God *apperteineth* righte- *Chap. 1. 15.
ousnes, but vnto vs and to our fathers open shame,
as *appeareth* this day.
7 *For* all these plagues are come vpon vs, which
the Lord hath pronounced against vs.
8 Yet haue wee not prayed before the Lorde,
that wee might turne euery one from the imagina-
tions of his owne wicked heart.
9 So the Lord hath watched ouer the plagues,
and the Lord hath brought them vpon vs: for the
Lord is righteous in all his workes, which he hath
commanded vs.
10 Yet wee haue not hearkened vnto his voyce,
to walke in the commandements of the Lorde that
he hath giuen vnto vs.
11 * And nowe, O Lord God of Israel, that hast *Dan. 9. 15.
brought thy people out of the land of Egypt with a
mightie hand, and an hie arme, and with signes, and
with wonders, and with great power, and hast got-
ten thy selfe a Name, as *appeareth* this day,
12 O Lorde our God, we haue sinned: we haue
done wickedly: we haue offended in all thine ordi-
nances.
13 Let thy wrath turne from vs: for we are but
a fewe left among the heathen, where thou hast
scattered vs.
14 Heare our prayers, O Lorde, and our petiti-
ons, and deliuer vs for thine owne sake, and giue vs
fauor in the sight of them, which haue led vs away,
15 That all the earth may knowe that thou art
the Lord our God, and that thy Name is called vp-
on Israel and vpon their posteritie.
16 Therefore looke downe frō thine holy Tem-
ple, and thinke vpon vs: encline thine eare, O Lord,
and heare vs.
17 * Open thine eyes, and beholde: for the dead *Deut. 26. 15. Isa. 63. 15.
that are in the graues, and whose soules are out of
their bodies, * giue vnto the Lorde neither ‖ prayse, *Psal. 6. 5, 6. & 115. 17, 18. Isa. 38. 18, 19.
nor righteousnesse. ‖Or, glory, nor prayse of righteousnesse.
18 But the soule that is vexed for the greatnes
of sinne, and he that goeth crookedly, and weake,
and the eyes that faile, and the hungrie soule will
giue thee prayse and righteousnesse, O Lord.
19 For wee doe not require mercie in thy sight,
O Lorde our God, for the righteousnesse of our fa-
thers, or of our Kings,
20 But because thou hast sent out thy wrath and
indignation

‖ Or, by the hand of thy seruants.
* Iere.27.7.

indignation vpon vs, as thou hast spoken by ‖ thy
seruants the Prophets, saying,
21 * Thus sayth the Lord, Bowe downe your
shoulders, and serue the King of Babylon: so shal ye
remaine in the land, that I gaue vnto your fathers.
22 But if ye wil not heare the voyce of the Lord,
to serue the King of Babylon,
23 I will cause to cease the cities of Iuda, and
in Ierusalem, I wil cause to cease the voyce of mirth,
and the voyce of ioy, and the voyce of the bride-
grome, and the voyce of the bride, and the land shall
be desolate of inhabitants.
24 But we woulde not hearken vnto thy voyce,
to serue the King of Babylon: therefore hast thou
performed the wordes that thou spakest by thy ser-
uants the Prophets: *namely*, that the bones of our
Kings, and the bones of our fathers should be caried
out of their places.
25 And lo, they are cast out to the heate of the
day, and to the colde of the night, and are dead in
great miserie with famine, and with the sworde, and
in banishment.
26 And the Temple wherein thy Name was cal-
led vpon, thou hast brought to the state, as *appeareth*
this day, for the wickednesse of the house of Israel,
and the house of Iuda.
27 O Lord our God, thou hast intreated vs ac-
cording to equitie, and according to all thy great
mercie,
28 As thou spakest by thy seruant Moyses, in the
day when thou diddest command him to write thy
Lawe before the children of Israel, saying,
29 * If ye will not obey my voyce, then shall this
great swarme and multitude bee turned into a very
fewe among the nations where I will scatter them.
30 For I knowe that they will not heare me: for
it is a stiffenecked people: but in the land of their
captiuitie they shall remember themselues,
31 And knowe that I am the Lorde their God:
then wil I giue them an heart *to vnderstand*, & eares.
32 And they shall heare, and praise me in the land
of their captiuitie, and thinke vpon my Name.
33 Then shall they turne them from their hard
backes, and from their euill workes: for they shall
remember the way of their fathers, which sinned
before the Lord.
34 And I will bring them againe into the land,
which I promised with an othe vnto their fathers,
Abraham, Isaac and Iacob, and they shalbe Lords of
it: and I will increase them, and they shall not be
diminished.
35 And I will make an euerlasting couenant
with them, that I will be their God, and they shall
be my people: and I will no more driue my people
of Israel out of the land that I haue giuen them.

* Leui.26.14. deut.28.15.

CHAP. III.

1 The people continueth in their prayer begunne for their deliuerance. 9 Hee prayseth wisedome vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

O Lorde Almightie, O God of Israel, the soule
that is in trouble, and the spirite that is vexed,
cryeth vnto thee.
2 Heare, O Lord, and haue mercie: for thou art
mercifull, and haue pitie vpon vs, because we haue
sinned before thee.
3 For thou endurest for euer, & we vtterly perish.
4 O Lorde Almightie, the God of Israel, heare
nowe the prayer of the dead Israelites, and of their
children, which haue sinned before thee, and not
hearkened vnto the voyce of thee their God, where-
fore these plagues hang vpon vs.
5 Remember not the wickednesse of our fathers,
but thinke vpō thy power, & thy Name at this time.
6 For thou art the Lord our God, and thee, O
Lord, will we prayse.
7 And for this cause hast thou put thy feare in
our hearts, that we should call vpon thy Name, and
prayse thee in our captiuitie: for wee haue conside-
red in our mindes all the wickednesse of our fathers,
that sinned before thee.
8 Beholde, we are yet this day in our captiuitie,
where thou hast scattered vs, to bee a reproch and a
curse, and subiect to payments, according to all the
iniquities of our fathers, which are departed from
the Lord their God.
9 O Israel, heare ẏ cōmandements of life: hear-
ken vnto them, that thou mayest learne wisdome.
10 What is the cause, O Israel, that thou art in
thine enemies land, and art waxen olde in a strange
countrey?
11 And art defiled with the dead? and art coun-
ted with them, that goe downe to the graue?
12 Thou hast forsaken the fountain of wisdome.
13 For if thou hadst walked in the way of God,
thou shouldest haue remained safe for euer.
14 Learne where is wisedome, where is strength,
where is vnderstanding, that thou mayest know also
from whence commeth long continuance, and life,
and where the light of the eyes, and peace is.
15 Who hath found out her place? or who hath
come into her treasures?
16 Where are the princes of the heathen, and
such as ruled the beastes vpon the earth?
17 They that had their pastime with the foules
of the heauen, that hoarded vp siluer & gold, wher-
in men trust, & made none ende of their gathering?
18 For they that coyned siluer, & were so carefull
of their worke, and whose inuention had none ende,
19 Are come to nought, and gone downe to hel,
and other men are come vp in their steades.
20 When they were young, they sawe the light,
and dwelt vpon the earth: but they vnderstood not
the way of knowledge,
21 Neither perceiued the pathes thereof, neither
haue their children receiued it: but they were farre
off from that way.
22 It hath not bene heard of in the land of Cha-
naan, neither hath it bene seene in Theman,
23 Nor the Agarines that sought after wisdome
vpon the earth, nor the marchants of Nerran, and of
Theman, nor the expounders of fables, nor the sear-
chers out of wisdome haue knowen the way of wis-
dome, neither doe they thinke vpon the pathes
thereof.
24 O Israel, how great is the House of God! and
how large is the place of his possession!
25 It is great, and hath none ende: it is hie, and
vnmeasurable.
26 There were the gyants, famous from the be-
ginning, that were of so great stature, and so expert
in warre.
27 Those did not the Lorde choose, neither gaue
he the way of knowledge vnto them.
28 But they were destroyed, because they had no
wisdom, & perished through their owne foolishnes.
29 Who hath gone vp into heauen, to take her,
and brought her downe from the cloudes?
30 Who hath gone ouer the sea to finde her,
and hath brought her, rather then fine golde?

31 No man knoweth her wayes, neither consi-
dereth her paths.
32 But he that knoweth all things, knoweth her,
and he hath found her out with his vnderstanding:
this same is hee which hath prepared the earth for
euermore, and hath filled it with foure footed
beastes.
33 When he sendeth out the light, it goeth: and
when he calleth it againe, it obeyeth him with feare.
34 And the starres shine in their watch, and re-
ioyce. When he calleth them, they say, Here we be:
and so with cheerefulnesse they shew light vnto him
that made them.
35 This is our God, and there shall none other
be compared vnto him.
36 He hath found out all the way of knowledge,
and hath giuen it vnto Iaakob his seruant, and to Is-
rael his beloued.
37 Afterward hee was seene vpon earth, and
dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the Lawe, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

THis is the booke of the commandements of
God, and the Lawe that endureth for euer: all
they that keepe it, shall come to life: but such as for-
sake it, shall die.
2 Turne thee, O Iacob, and take holde of it:
walke by this brightnesse before the light thereof.
3 Giue not thine honour to another, nor the
things that are profitable vnto thee, to a strange
nation.
4 O Israel, wee are blessed: for the things that
are acceptable vnto God, are declared vnto vs.
5 Be of good comfort, O my people, which art
the memoriall of Israel.
6 Ye are solde to the nations, not for your de-
struction: but because ye prouoked God to wrath,
ye were deliuered vnto the enemies.
7 For ye haue displeased him that made you, of-
fering vnto deuils and not to God.
8 Ye haue forgotten him that created you, euen
the euerlasting God, and ye haue grieued Ierusalem,
that nourished you.
9 When she saw the wrath comming vpon you
from God, she saide, Hearken, ye that dwell about
Sion: for God hath brought me into great heauines.
10 I see the captiuitie of my sonnes and daugh-
ters, which the Euerlasting will bring vpon them.
11 With ioy did I nourish them, but I must leaue
them with weeping and mourning.
12 Let no man reioyce ouer me a widow, & for-
saken of many, which for ŷ sinnes of my children am
desolate, because they departed from ŷ Law of God.
13 They would not know his righteousnesse, nor
walke in the way of his commandements: neither
did they enter into the paths of discipline, through
his righteousnesse.
14 Come, yee that dwell about Sion, and call to
remembrance the captiuitie of my sonnes & daugh-
ters, which the euerlasting hath brought vpon them.
15 For hee hath brought vpon them a nation
from farre, an impudent nation, and of a strange
language,
16 Which neither reuerence the aged, nor pitie
the yong: these haue caried away the deare beloued
of the widowes, leauing me alone, and destitute of
my daughters.
17 But what can I helpe you?
18 Surely hee that hath brought these plagues
vpon you, can deliuer you from the handes of your
enemies.
19 Goe your way, O children, goe your way: for
I am left desolate.
20 I haue put off the clothing of peace, and put
vpon me the sackecloth of prayer, and so long as I
liue, I will call vpon the Euerlasting.
21 Be of good comfort, O children: crye vnto
God, and hee will deliuer you from the power, and
hand of the enemies.
22 For I haue hope of your saluation through
the Euerlasting, and ioy is come vpon me from the
Holy one, because of the mercie, which shall quick-
ly come vnto you from our euerlasting Sauiour.
23 For I sent you away with weeping, & mour-
ning: but with ioy and perpetuall gladnes will God
bring you againe vnto me.
24 Like as now the neighbours of Sion saw your
captiuitie, so shall they also see shortly your saluati-
on from God, which shall come vnto you with
great glorie, and brightnesse from the Euerlasting.
25 My children, suffer patiently the wrath that
is come vpon you from God: for thine enemie hath
persecuted thee, but shortly thou shalt see his de-
struction, and shalt treade vpon his necke.
26 My darlings haue gone by rough wayes, and
were led away as a flock ŷ is scattered by ŷ enemies.
27 Be of good comfort, my children, and crye
vnto God: for he that led you away, hath you in re-
membrance.
28 And as it came into your minde to goe astray
from your God, so endeuour your selues ten times
more, to turne againe and to seeke him.
29 For he that hath brought these plagues vpon
you, will bring you euerlasting ioy againe, with your
saluation.
30 Take a good heart, O Ierusalem: for he which
gaue thee that name, will comfort thee.
31 They are miserable that afflict thee, and such
as reioyce at thy fall.
32 The cities are miserable whome thy children
serue: miserable is she that hath taken thy sonnes.
33 For as she reioyced at thy decay, and was glad
of thy fal, so shal she be sory for her own desolation.
34 For I wil take away the reioycing of her great
multitude, and her ioy shalbe turned into mourning.
35 For a fire shall come vpon her from the E-
uerlasting, long to endure, and shee shall be inhabi-
ted of deuils for a great season.
36 O Ierusalem, looke toward the East, and be-
hold the ioy that cometh vnto thee from thy God.
37 Lo, thy sonnes (whom thou hast let go) come
gathered together from the East vnto the West, re-
ioycing in the word of the Holy one vnto the ho-
nour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

PVt off thy mourning clothes, O Ierusalem, and
thine affliction, and decke thee with the wor-
ship and honour, that commeth vnto thee from
God, for euermore.
2 Put on the garment of righteousnesse, that
commeth from God, and set a crowne vpon thine
head of the glorie of the Euerlasting.
3 For God will declare thy brightnes to euery
countrey vnder the heauen.
4 And God will name thee by this name for
euer,

teuen, The peace of righteousnesse, and the glory of
the worship of God.
5 Arise, O Ierusalem, and stand vp on hie, and
looke about thee toward the East, and beholde thy
children gathered from the East vnto the West by
the worde of the holy one, reioyceing in the remem-
brance of God.
6 For they departed from thee on foote, and
were led away of their enemies: but God will bring
them againe vnto thee, exalted in glory, as children
of the kingdome.
7 For God hath determined to bring downe
euery high mountaine, & the long enduring rockes,
and to fill the valleys, to make the ground plaine,
that Israel may walke safely vnto the honor of God.
8 The woods and all sweete smelling trees shall
ouershadowe Israel at the commandement of God.
9 For God shal bring Israel with ioy in ẏ light
of his maiestie, with the mercie and righteousnes
that commeth of him.

C H A P. VI.

A COPIE OF THE EPISTLE THAT Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

Because of the sinnes, that yee haue commited
against God, yee shall be led away captiues vnto
Babylon, by Nabuchodonosor, King of the Baby-
lonians.
2 So when ye be come into Babylon, yee shall
remaine there many yeeres, and a long season, euen
seuen generations, and after that wil I bring you a-
gaine peaceably from thence.
3 *Now shall ye see in Babylon gods of siluer, *Isai.44.10. psal.115.9. wisd.13.10.
and of gold, and of wood, borne vpon mens shoul-
ders, to cause the people to feare.
4 Beware therefore that yee in no wise be like
the strangers, neither be ye afraid of them, when ye
see the multitude before them and behinde them
worshipping them,
5 But say ye in your hearts, O Lorde, we must
worship thee.
6 For mine Angel shall be with you, and shall
care for your soules.
7 As for their tongue, it is polished by the car-
penter, and they themselues are gilted, & laide ouer
with siluer: yet are they but lies, and cannot speake.
8 And as they take golde for a maide that lo-
ueth to be deckt,
9 So make they crownes for the heads of their
gods: sometimes also the Priests themselues conuey
away the golde, and siluer from their gods, and be-
stowe it vpon themselues.
10 Yea, they giue of the same vnto the harlots,
that are in their houses: againe, they decke these
gods of siluer, and gods of golde, and of wood with
garments like men,
11 Yet can not they be preserued from rust and
wormes,
12 Though they haue couered them ẇ clothing
of purple, and wipe their faces because of the dust
of the Temple, whereof there is much vpon them.
13 One holdeth a scepter, as though he were a
certaine iudge of the countrey: yet can he not slay
such as offend him.
14 Another hath a dagger or an axe in his right
hande: yet is he not able to defende him selfe from
battell, nor from theeues: so then it is euident, that
they be no gods.
15 Therefore feare them not: for as a vessel that a
man vseth, is nothing worth when it is broken,
16 Such are their gods: when they be set vp in
their temples their eyes be full of dust by reason of
the feete of those that come in.
17 And as the ‖gates are shut in rounde about ‖Or, courts.
vpon him that ẏ hath offended the King: as one that
shoulde be ledde to be put to death: so the priestes
keepe their temples with doores, and with lockes,
and with barres, least their *gods* shoulde be spoyled
by robbers.
18 They light vp candles before them, yea, more
then for them selues, whereof they can not see one:
for they are but as one of the postes of the temple.
19 They confesse, ẏ euen their hearts are gnawen
vpon: but when the things that creepe out of the
earth, eate them and their clothes, they feele it not.
20 Their faces are blacke through the smoke
that is in the temple.
21 The owles, swalowes and birds flie vpon their
bodies, and vpon their heads, yea, and the cats also.
22 By this ye may be sure, that they are not
gods: therefore feare them not.
23 Notwithstanding the golde, that is about
them to make them beautifull, except one wipe off
the rust, they cannot shine: neither when they were
molten, did they feele it.
24 The things wherein is no breath, are bought
for a most high price.
25 * They are borne vpon mens shoulders, be- *Isai.46.7.
cause they haue no feete, whereby they declare vn-
to men, that they be nothing woorth: yea, and they
that worship them, are ashamed.
26 For if they fall to the grounde at any time,
they can not rise vp againe of themselues, neither if
one set them vp right, can they mooue of them
selues, neither if they be bowed downe, can they
make them selues streight: but they set giftes before
them, as vnto dead men.
27 As for the things that are offered vnto them,
their Priests sell them, and abuse them: likewise also
the women lay vp of the same: but vnto the poore
and sicke they giue nothing.
28 The menstruous women, and they that are
in childbed, touch their sacrifices: by these things ye
may know that they are no gods: feare them not.
29 From whence commeth it then, that they are
called gods? because the women bring giftes to the
gods of siluer, and golde, and wood.
30 And the priestes sit in their temples, hauing
their clothes rent, whose heads and beards are sha-
uen, and being bare headed,
31 They roare, and cry before their gods, as men
doe at the feast of one that is dead.
32 The priests also take away of their garments,
and clothe their wiues and childen.
33 Whether it be euil that one doeth vnto them
or good, they are not able to recompence it: they
can neither set vp a King nor put him downe.
34 In like maner they can neither giue riches,
nor money: though a man make a vowe vnto them
and keepe it not, they will not require it.
35 They can saue no man from death, neither
deliuer the weake from the mightie.
36 They can not restore a blind man to his sight,
nor helpe any man at his neede.
37 They can shewe no mercy to the widdowe,
nor doe good to the fatherlesse.
38 Their gods of wood, golde, and siluer, are as
stones, that bee hewen out of the mountaine, and
they

they that worship them shalbe confounded.
39. Howe shoulde a man then thinke or say that
they are Gods?
40 Moreouer the Chaldeans them selues disho-
nour them: for when they see a domme man, that
can not speake, they present him to Bel,
41 And desire that hee woulde make him to
speake, as though he had any feeling: yet they that
vnderstande these things, can not leaue them; for
they also haue no sense.
42 Furthermore the wome͂, girded with coards,
sitte in the streetes, and burne ‖strawe. ‖Or, bran.
43 And if one of them be drawen away, and lie
with any such as come by, shee casteth her neigh-
bour in the teeth, because shee was not so worthily
reputed, nor her coarde broken.
44 Whatsoeuer is done among them, is lies: howe
may it then be thought or sayd, that they are gods?
45 Carpenters and goldsmithes make them, nei-
ther be they any other thing, but euen what the
workeman wil make them.
46 Yea, they that make them, are of no long co͂-
tinuance: how should then the things that are made
of them, be gods?
47 Therefore they leaue lies, and shame for their
posteritie.
48 For when there co͂meth any warre or plague
vpon them, the Priestes imagine with them selues,
where they may hide themselues with them.
49 Howe then can men not perceiue, that they
be no gods, which can neither defende themselues,
from warre nor from plagues?
50 For *seeing they be but of wood, and of sil- *Psal.115.4. wisd.13.10.
uer, and of golde, men shall knowe hereafter that
they are but lies, and it shall be manifest to all na-
tions & Kings, that they be no gods, but the workes
of mens handes, and that there is no worke of God
in them.
51 Whereby it may be knowen, that they are
no gods.
52 They can set vp no King in the lande, nor
giue raine vnto men.
53 They can giue no sentence of a matter, nei-
ther preserue from iniurie: they haue no power, but
are as crowes betweene the heauen and the earth.
54 When there falleth a fire vpon the house of
those gods of wood, and of siluer, and of golde, the
priestes shall escape and saue them selues, but they
burne as the balkes therein.
55 They cannot w͂stand any King or enemies:
how can it then be thought or said ẏ they be gods?
56 Moreouer these gods of wood, of golde, and
of siluer can neither defe͂d themselues from theeues
nor robbers.
57 For they that are strongest, take away their
golde and siluer, and apparell, wherewith they be
clothed: and when they haue it, they get them away:
yet can they not helpe themselues.
58 Therefore it is better to be a King, and so to
shewe his power, or els a profitable vessell in an
house, whereby hee that oweth it, might haue pro-
fite, then such false gods: or to bee a doore in an
house, to keepe such things safe as be therein, then
such false gods: or a pillar of wood in a palace, then
such false gods.
59 For the sunne, and the moone, & the starres
that shine, when they are sent downe for necessarie
vses, obey.
60 Likewise also the lightning, when it shineth,
it is euident: and the winde bloweth in euery
countrey.
61 And when God commandeth the cloudes to
go about ẏ whole world, they do as they are bidden.
62 When the fire is sent downe from aboue to
destroy hilles and woods, it doeth that which is
commaunded: but these are not like any of these
things, neither in forme, nor power.
63 Wherefore men should not thinke, nor say
that they be gods, seeing they can neither giue
sentence in iudgement, nor doe men good.
64 For so much nowe as yee are sure, that they
be no gods, feare them not.
65 For they can neither curse, nor blesse Kings:
66 Neither can they shewe signes in the heauen
among the heathen, neither shine as the moone.
67 The beasts are better then they: for they can
get them vnder a couert, & do themselues good.
68 So yee may be certified that by no maner of
meanes, they are no gods: therefore feare them not.
69 For as a skarrecrowe in a garden of cucum-
bers keepeth nothing, so are their gods of wood,
and of siluer, and of golde:
70 And likewise their gods of wood, and golde
and siluer are like to a white thorne in an orcharde,
that euery bird sitteth vpon, and as a dead bodie
that is cast in the darke.
71 By the purple also and brightnes, which fa-
deth vpon them, yee may vnderstande, that they be
no gods: yea, they themselues shall be consumed at
the last, and they shall be a shame to the countrey.
72 Better therefore is the iust man, that hath
none idoles: for he shalbe farre from reproofe.

The song of the three holy children, which followeth

in the thirde chapter of Daniel after this place, They fell downe
bound in the middes of the hote fire fornace.

CHAP. I.

23 The prayer of Azarias. 46 The crueltie of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lorde was in the furnace. 51 The three children prayse the Lord, and prouoke all creatures to the same.

24 AND they walked in the middes of
the flame, praysing God, & mag-
nified the Lord.
25 Then Azarias stood vp, & pray-
ed on this maner, and opening his
mouth in the mids of ẏ fire, saide,
26 Blessed be thou, O Lord God of our fathers:
thy Name is worthie to bee praysed and honoured
for euermore.
27 For thou art righteous in all the things, that
thou hast done vnto vs, and all thy works are true,
and thy wayes are right, and all thy iudgements
certaine.
28 In all the things that thou hast brought vp-
on vs, and vpon Ierusalem, the holy citie of our fa-
thers, thou hast executed true iudgements: for by
right and equitie hast thou brought all these things
vpon vs, because of our sinnes.
29 For we haue sinned and done wickedly, de-
parting from thee: in all things haue we trespassed,
30 And not obeyed thy commaundements, nor
kept them, neither done as thou haddest comman-
ded vs, that we might prosper.
31 Wherefore in all that thou hast brought
vpon

vpon vs, and in euery thing that thou hast done to
vs, thou hast done them in true iudgement.

32 As in deliuering vs into the handes of our
wicked enemies, and most hatefull traitours, and to
an vnrighteous King, and the most wicked in all
the world.

33 And nowe we may not open our mouthes:
we are become a shame and reproofe vnto thy ser-
uants, and to them that worship thee.

34 Yet for thy Names sake, we beseech thee, giue
vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercie from vs, for
thy beloued Abrahams sake, and for thy seruant I-
saacs sake, and for thine holy Israels sake,

36 To whom thou hast spoken and promised,
that thou wouldest multiplie their seed as the starres
of heauen, & as the sand, that is vpon the sea shore.

37 For wee, O Lord, are become lesse then any
nation, and be kept vnder this day in all the world,
because of our sinnes:

38 So that now we haue neither prince, nor pro-
phet, nor gouernour, nor burnt offering, nor sacri-
fice, nor oblation, nor incense, nor place to offer the
first fruits before thee, that we might finde mercie.

39 Neuerthelesse in a contrite heart and an hum-
ble spirit, let vs be receiued.

40 As in the burnt offring of rams & bullocks,
and as in tenne thousand of fat lambs, so let our of-
fering bee in thy sight this day, that it may please
thee: for there is no confusion vnto them that put
their trust in thee.

41 And nowe we follow thee with all our heart,
and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after
thy louing kindenesse, and according to the multi-
tude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy
Name the glory, O Lord,

44 That all they which doe thy seruants euill,
may be confounded: euen let them be confounded
by thy great force and power, and let their strength
be broken,

45 That they may know, that thou onely art the
Lord God, and glorious ouer the whole world.

46 ¶ Now the kings seruants that had cast them
in, ceased not to make the ouen hote with naph-
tha, and with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace
fourtie and nine cubites.

48 And it brake forth, and burnt those Chalde-
ans, that it found by the fornace.

49 But the Angel of the Lord went downe into
the fornace with them that were with Azarias, and
smote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a
moyst hissing winde, so that the fire touched them
not at all, neither grieued nor troubled them.

51 Then these three (as out of one mouth) prai-
sed, and glorified, and blessed God in the fornace,
saying,

52 Blessed be thou, O Lord God of our fathers,
and praysed, and exalted aboue all things for euer.
And blessed bee thy glorious and holy Name, and
praised aboue all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy
glorie, and praised aboue all things, and exalted for
euer.

54 Blessed be thou that beholdest the depthes,
and sittest vpon the Cherubims, and praised aboue
all things, and exalted for euer.

55 Blessed be thou in the glorious Throne of
thy kingdome, and praysed aboue all things, and
exalted for euer.

56 Blessed be thou in the firmament of heauen,
and praised aboue all things, and glorified for euer.

57 All ye works of the Lord, blesse ye the Lord:
prayse him, and exalt him aboue all things for euer.

58 O *heauens, blesse ye the Lord: praise him, *Psal.148.4.
and exalt him aboue all things for euer.

59 O Angels of the Lord, blesse yee the Lord:
praise him, and exalt him aboue all things for euer.

60 All ye waters that be aboue the heauen, blesse
yee the Lord: praise him, and exalt him aboue all
things for euer.

61 All ye powers of the Lord, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.

62 O sunne and moone, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.

63 O starres of heauen, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.

64 Euery showre and dewe, blesse ye the Lorde:
praise him, and exalt him aboue all things for euer.

65 All ye windes, blesse ye the Lord: praise him,
and exalt him aboue all things for euer.

66 O fire and heate, blesse yee the Lord: praise
him, and exalt him aboue all things for euer.

67 O ‖ winter and sommer, blesse ye the Lord: ‖Or, colde.
praise him, and exalt him aboue all thing for euer.

68 O dewes and ‖ stormes of snowe, blesse yee ‖Or, frosts.
the Lord: praise him, and exalt him aboue all things
for euer.

69 O frost and colde, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.

70 O yce & snow, blesse ye the Lord: praise him,
and exalt him aboue all things for euer.

71 O nights and dayes, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.

72 O light and darkenesse, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.

73 O lightnings and cloudes, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.

74 Let the earth blesse the Lord: let it prayse
him, and exalt him aboue all things for euer.

75 O mountaines, and hilles, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.

76 All things that growe on the earth, blesse ye
the Lord: praise him, and exalt him aboue all things
for euer.

77 O fountaines, blesse ye the Lord: praise him,
and exalt him aboue all things for euer.

78 O sea and floods, blesse yee the Lord: prayse
him, and exalt him aboue all things for euer.

79 O whales, and all that mooue in the waters,
blesse ye the Lord: praise him, and exalt him aboue
all things for euer.

80 All ye foules of heauen, blesse yee the Lord:
praise him, and exalt him aboue all things for euer.

81 All ye beastes and cattell, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.

82 O children of men, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.

83 Let Israel blesse the Lord, praise him, and ex-
alt him aboue all things for euer.

84 O Priestes of the Lord, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.

85 O seruants of the Lord, blesse yee the Lord:
praise him, and exalt him aboue all things for euer.

86 O spirits and soules of the righteous, blesse
ye the Lord: prayse him, and exalt him aboue all
things for euer.

87 O Saintes and humble of heart, blesse ye the
Lord: prayse him, and exalt him aboue all things
for euer.
88 O Ananias, Azarias, and Misael, blesse ye the
Lord: praise him, and exalt him aboue all things for
euer: for he hath deliuered vs from the hel, & saued
vs from the hand of death, and deliuered vs out of
the middest of the furnace, and burning flame: euen
out of the middes of the fire hath he deliuered vs.
89 Confesse vnto the Lord, that he is gracious:
for his mercie endureth for euer.
90 All ye that worship the Lord, blesse the God
of gods: praise him, and acknowledge him: for his
mercie endureth world without ende.

THE HISTORIE OF ‖ SVSANna, which some ioyne to the ende of Daniel, and make it the thirteenth Chapter.

‖ Or, Susanna.

8 The two gouernours are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednesse. 23 Shee chooseth rather to obey God, though it be to the danger of her life. 34 She is accused. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

THere dwelt a man in Babylon cal-
led Ioacim,
2 And hee tooke a wife, whose
name was Susanna, the daughter of
Helcias, a very faire woman, and one
that feared God.
3 Her father and her mother also were godly
people, and taught their daughter according to the
Lawe of Moyses.
4 Now Ioacim was a great rich man, and had a
faire garden ioyning vnto his house, and to him re-
sorted the Iewes, because he was more honourable
then all others.
5 The same yeere were appoynted two of the
ancients of the people to be Iudges, such as the
Lord speaketh of, that the iniquitie came from Ba-
bylon, and from the ancient Iudges, which seemed
to rule the people.
6 These haunted Ioacims house, and all such
as had any thing to doe in the Lawe, came *thither*
vnto them.
7 Nowe when the people departed away at
noone, Susanna went into her husbands garden to
walke.
8 And the two Elders sawe her that shee went
in daily and walked, so that their lust was inflamed
toward her.
9 Therefore they turned away their minde, and
cast downe their eyes, that they should not see hea-
uen, nor remember iust iudgements.
10 And albeit they both were wounded with
her loue, yet durst not one shewe another his griefe.
11 For they were ashamed to declare their lust,
that they desired to haue to doe with her.
12 Yet they watched diligently from day to day
to see her.
13 And the one sayde to the other, Let vs goe
nowe home, for it is dinner time.
14 So they went their way, and departed one
from another: yet they returned againe, and came
into the same place, and after that they had asked
one another the cause, they acknowledged their lust:
then appoynted they a time both together when
they might finde her alone.
15 Now when they had spyed out a conuenient
time that shee went in, as her maner was, with two
maydes onely, and thought to wash her selfe in the
garden (for it was an hote season)
16 And there was no body there, saue the two
Elders that had hid themselues, and watched for her.
17 She said to her maides, Bring me oyle & sope,
and shut the garden doores, that I may wash me.
18 And they did as she bade them, and shut the
garden doores, and went out themselues at a backe
doore, to fet the thing that she had comanded them:
but they saw not the Elders, because they were hid.
19 Now when the maydes were gone foorth, the
two Elders rose vp and ranne vnto her, saying,
20 Beholde, the garden doores are shut, that no
man can see vs, and wee burne in loue with thee:
therefore consent vnto vs, and lye with vs.
21 If thou wilt not, we will beare witnes against
thee, that a yong man was with thee: and therefore
thou diddest send away thy maydes from thee.
22 Then Susanna sighed, & said, I am in trouble
on euery side: for if I doe this thing, it is death vnto
me: and if I doe it not, I cannot escape your hands.
23 It is better for me to fall into your hands, and
not to doe it, then to sinne in the sight of the Lord.
24 With that Susanna cried with a loude voyce,
and the two Elders cryed out against her.
25 Then ranne the one, and opened the garden
doore.
26 ¶ So when the seruants of the house heard
the cry in the garden, they rushed in at the backe
doore, to see what was done vnto her.
27 But when the Elders had declared their mat-
ter, the seruants were greatly ashamed: for there was
neuer such a report made of Susanna.
28 On the morowe after, came the people to
Ioacim her husband, and the two Elders came also,
full of mischieuous imagination against Susanna, to
put her to death,
29 And sayde before the people, Send for Susan-
na the daughter of Helcias Ioacims wife. And im-
mediatly they sent.
30 So she came with her father and mother, her
children and all her kinred.
31 Nowe Susanna was very tender, and fayre of
face.
32 And these wicked men commanded to vn-
couer her *face* (for she was couered) that they might
so be satisfied with her beautie.
33 Therefore they that were about her, and all
they that knewe her, wept.
34 Then the two Elders stood vp in the middes
of the people, and layde their hands vpon her head.
35 Which wept and looked vp toward heauen:
for her heart trusted in the Lord.
36 And the Elders said, As we walked in the gar-
den alone, she came in with two maydes, whom she
sent away from her, and shut the garden doores.
37 Then a yong man which there was hid, came
vnto her, and lay with her.
38 Then we which stood in a corner of the gar-
den, seeing this wickednesse, ranne vnto them, and
we sawe them as they were together,
39 But wee coulde not holde him: for he was
stronger

ſtronger then we & opened the dore, & leaped out.
40 Nowe when we had taken this woman, wee
asked her what yong man this was, but ſhee would
not tell vs: of theſe things are we witneſſes.
41 Then the aſſemblie beleeued them, as thoſe
that were the Elders and iudges of the people: ſo
they condemned her to death.
42 Then Suſanna cried out with a loud voyce, &
ſaide, O euerlaſting God, that knoweſt the ſecretes,
and knoweſt all things afore they come to paſſe,
43 Thou knoweſt, that they haue borne falſe
witneſſe againſt me, and behold, I muſt die, where-
as I neuer did ſuch things as theſe men haue malici-
ouſly inuented againſt me.
44 And the Lord heard her voyce.
45 ¶ Therefore when ſhee was led to be put to
death, the Lorde raiſed vp the holy ſpirit of a yong
childe, whoſe name was Daniel.
46 Who cried with a loude voyce, I am cleane
from the blood of this woman.
47 Then all the people turned them towarde
him, and ſaid, What meane theſe wordes, that thou
haſt ſpoken?
48 Then Daniel ſtoode in the middes of them,
and ſayd, Are ye ſuch fooles, O Iſraelites, that with-
out examination, or knowledge of the trueth, yee
haue condemned a daughter of Iſrael?
49 Returne againe to iudgement: for they haue
borne falſe witneſſe againſt her.
50 Wherefore the people turned againe in all
haſte, and the Elders ſaid vnto him, Come, ſit down
among vs, and ſhewe it vs, ſeeing God hath giuen
thee the office of an Elder.
51 Then ſaide Daniel vnto them, Put theſe two
aſide, one farre from another, and I will examine
them.
52 [illegible] when they were put aſunder, one from a-
nother, he called one of them and ſayde vnto him,
O thou that art olde in a wicked life, nowe thy
ſinnes which thou haſt committed aforetime, are
come to light.
53 For thou haſt pronounced falſe iudgements,
and haſt condemned the innocent, and haſt let the
guiltie goe free, albeit the Lord ſaith, * The inno- *Exod.23.7.
cent and righteous ſhalt thou not ſlay.
54 Now then, if thou haſt ſeene her, tell me, vn-
der what tree ſaweſt thou them companying toge-
ther? Who anſwered, Vnder a lentiske tree.
55 Then ſayde Daniel, Verely thou haſt lyed a-
gainſt thine owne || head: for loe, the Angel of God ||Or, liſe.
hath receiued ẏ ſentence of God, to cut thee in two.
56 So put he him aſide, & commanded to bring
the other, and ſaid vnto him, O thou ſeede of Cha-
naan, and not of Iuda, beautie hath deceiued thee,
and luſt hath ſubuerted thine heart.
57 Thus haue yee dealt with the daughters of
Iſrael, and they for feare companied with you: but
the daughter of Iuda woulde not abide your wic-
kedneſſe.
58 Nowe therefore tell mee, vnder what tree
diddeſt thou take thē companying together? Who
anſwered, Vnder a || prime tree. ||Or, mirtle
59 Then ſaid Daniel vnto him, Verely thou haſt
alſo lied againſt thine head: for the Angel of God
waiteth with the ſworde to cut thee in two, and ſo
to deſtroy you both.
60 ¶ With that all the whole aſſemblie cryed
with a loude voyce, and prayſed God, which ſaueth
them that truſt in him.
61 And they aroſe againſt the two Elders, (for
Daniel had conuict them of falſe witneſſe by their
owne mouth)
62 * And according to the Law of Moyſes they *Deut.19.19. Prou.19.5.
dealt with them, as they dealt wickedly againſt
their neighbour, and put them to death. Thus the
innocent blood was ſaued the ſame day.
63 Therefore Helcias, and his wife praiſed God
for their daughter Suſanna, with Ioacim her huſ-
band, and all the kinred, that there was no diſho-
neſtie found in her.
64 From that day forth was Daniel had in great
reputation in the ſight of the people.
65 And king Aſtyages was laid with his fathers,
and Cyrus of Perſia reigned in his ſtead.

THE HISTORIE OF BEL
and of the Dragon, which is the fourteenth chapter of Daniel after the Latine.

NOwe when King Aſtyages was layde
with his fathers, Cyrus the Perſian
receiued his kingdome.
2 And Daniel did eat at the kings
table, and was honoured aboue all
his friendes.
3 Now the Babylonians had an idole called Bel,
and there were ſpent vpon him euery day, twelue
|| great meaſures of fine floure, and fourtie ſheepe,
and ſixe great || pots of wine.
4 And the king *worſhipped it, and went dayly
to honor it: But Daniel worſhipped his owne God.
And the king ſaide vnto him, Why doeſt not thou
worſhip Bel?
5 Who anſwered, and ſaide, Becauſe I may not
worſhip idoles made with handes, but the liuing
God, which hath created the heauen and the earth,
and hath power vpon all fleſh.
6 Then ſaide the king vnto him, Thinkeſt thou
not that Bel is a liuing God? Seeſt thou not howe
much he eateth and drinketh euery day?
7 Then Daniel ſmiled and ſayde, O king, be not
deceiued: for this is but clay within, and braſſe with-
out, and did neuer eate any thing.
8 So the king was wroth, and called for his
Prieſtes, and ſayde vnto them, If yee tell mee not,
who this is that eateth vp theſe expences, yee ſhall
die:
9 But if yee can certifie me that Bel eateth them,
then Daniel ſhal die: for he hath ſpoken blaſphemie
againſt Bel. And Daniel ſayde vnto the king, Let it
be according to thy word.
10 (Now the Prieſtes of Bel were threeſcore and
tenne, beſide their wiues and children:) and the king
went with Daniel into the temple of Bel.
11 So Bels Prieſtes ſaid, Behold, we will go out,
and ſet thou the meate there, O king, and let the
wine be filled: then ſhut the doore faſt, and ſeale it
with thine owne ſignet.
12 And to morowe when thou commeſt in, it
thou findeſt not that Bel hath eaten vp all, we will
ſuffer death, or els Daniel that hath lied vpon vs.
13 Now they thought themſelues ſure ynought,
for vnder the table they had made a priuie entrance,

||Called Artaba, whereof euery one conteined ſomewhat more then nine gallons, which make in all an hundreth and eight gallons at leaſt.
||Called Metreta, and euery one of theſe meaſures conteined about ten gallons, which in all make threeſcore.

and there went they in euer, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Nowe Daniel had commaunded his seruants to bring ashes, and these they strowed throughout all the Temple, in the presence of the king alone: then went they out, and shut the doore, and sealed it with the kings signet, and so departed.

15 Nowe in the night came ẏ Priests, with their wiues and children, (as they were wont to do) and did eate and drinke vp all.

16 In the morning betimes, the king arose and Daniel with him.

17 And the king said, Daniel, are ẏ seales whole? Who answered, Yea, O King, they be whole.

18 And assoone as hee had opened the doore, the king looked vpon the table, and cryed with a loude voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and helde the king that he shoulde not goe in, and said, Beholde nowe the pauement, and marke well whose footesteppes are these.

20 And the king sayde, I see the footesteppes of men, women, and children: therefore the king was angrie,

21 And tooke the Priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table,

22 Therefore the king slewe them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the king said vnto Daniel, Sayest thou, that this is of brasse also? loe, he liueth and eateth and drinketh, so that thou canst not say, that hee is no liuing god: therefore worship him.

25 Then saide Daniel vnto the king, I will worship the Lord my God: for he is the liuing God.

26 But giue me leaue, O king, and I wil slay this Dragon without sword or staffe. And the king said, I giue thee leaue.

27 Then Daniel tooke pitch, and fat, and haire, & did seethe them together, and made lumps thereof: this hee put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel sayd, Beholde, whom ye worship.

28 When the Babylonians heard, they were wonderfull wroth, and gathered them together against the king, saying, The king is become a Iew: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the king, and sayde, Deliuer vs Daniel, or else wee will destroy thee and thine house.

30 Nowe when the king saw, that they preassed sore vpon him, and that necessitie constreined him, he deliuered Daniel vnto them:

31 Who cast him into the Lyons denne, where he was sixe dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the fielde for to bring it to the reapers.

34 But the Angel of the Lord saide vnto Abbacuc, Goe, cary the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbacuc said, Lord, I neuer sawe Babylon, neither doe I knowe where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon mee, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lorde set Abbacuc in his owne place againe immediatly.

40 Vpon the seuenth day, the king went to bewaile Daniel: and when hee came to the denne, he looked in, and beholde, Daniel sate *in the middes of the Lyons.*

41 Then cried the king with a loude voyce, saying, Great art thou, O Lorde God of Daniel, and there is none other besides thee.

42 And he drew him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE of the Maccabees.

CHAP. I.

1 The death of Alexander the king of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Jerusalem vnto his dominion. 50 Antiochus setteth vp idoles.

AFTER that Alexander the Macedonian, the sonne of Philippe, went forth of the land of Chettiim, and slewe Darius King of the Persians & Medes, and reigned for him, as hee had before in Grecia,

2 He tooke great warres in hand, and wanne strong holdes, and slew the kings of the earth.

3 So went he thorow to the ends of the world, and tooke spoyles of many nations, in so much that the world stood in awe of him: therefore his heart was puffed vp and was hawtie.

4 Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fel sicke, and knew that he should die.

7 Then he called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdome among them, while hee was yet aliue.

8 So Alexander had reigned twelue yeres whẽ he died.

9 And his seruãts reigned euery one in his roome.

10 And they all caused them selues to be crowned

ned after his death, and so did their children after
them many yeeres, and much wickednes increased
in the worlde.
11 For out of these came the wicked roote, *euen*
Antiochus ||Epiphanes, the sonne of King Antio- ||Or, Noble.
chus, which had bene an hostage at Rome, and he
reigned in the hundreth and seuen & thirtieth yere
of the kingdome of the Greekes.
12 In those dayes went there out of Israel wic-
ked men, which entised many, saying, Let vs go, and
make a couenant with the heathen, that are round
about vs: for since we departed from them, we haue
had much sorow.
13 So this deuice pleased them well.
14 And certaine of the people were readie, and
went to the King, which gaue them licence to doe
after the ordinances of the heathen.
15 Then set they vp a place of exercise at Ieru- Joseph. Antiq. 12. Chap. 6.
salem, according to the facions of the heathen,
16 And made themselues a vncircumcised, & for- a By drawing þ skinne ouer the part that was circumcised, as Cels. 7. chap. 25. Epiph. li. de ponderib & mensuris.
sooke the holy Couenant, & ioyned themselues to
the heathen, and were solde to doe mischiefe.
17 So when Antiochus kingdome was set in or-
der, he went about to reigne ouer Egypt, that hee
might haue the dominion of two Realmes.
18 Therefore he entred into Egypt with a migh-
tie company, with charets, and Elephants, and with
horsemen, and with a great nauie,
19 And moued warre against Ptolemeus King
of Egypt: but Ptolemeus was afraid of him, & fled,
and many were wounded to death.
20 Thus *Antiochus* wanne many strong cities
in the land of Egypt, and tooke away the spoyles of
the land of Egypt.
21 And after that Antiochus had smittē Egypt,
he turned againe in the hundreth, fourtie and three
yeere,
22 And went vp towarde Israel and Ierusalem
with a mightie people,
23 And entred proudely into the Sanctuary, &
tooke away the golden altar, and the candlesticke
for the light, & all the instruments thereof, and the
table of the shewbread, and the powring vessels, &
the bowles, and the golden basins, & the vaile, and
the crownes, and the golden apparel which was be-
fore the Temple, and brake all *in pieces*.
24 He tooke also the siluer and golde, and the
precious iewels, & he tooke the secret treasures that
he founde, and when he had taken away all he de-
parted into his owne land,
25 After he had murthered many men, & spo-
ken very proudely.
26 Therefore there was a great lamentation in
euery place of Israel.
27 For the Princes & the Elders mourned: the
yong women, & the yong men were made feeble,
and the beautie of the women was changed.
28 Euery bridegrome tooke him to mourning,
and shee that sate in the marriage chamber, was in
heauinesse.
29 The lande also was mooued for the inhabi-
tants thereof: for all the house of Iacob was coue-
red with confusion.
30 After two yeres the King sent his chiefe taxe
master into the cities of Iuda, which came to Ieru-
salem with a great multitude.
31 Who spake peaceable wordes vnto them in
deceite, and they gaue credit vnto him.
32 Then he fell suddenly vpon the citie, and
smote it with a great plague, and destroyed much
people of Israel.
33 And when he had spoyled the citie, he set fire
on it, casting downe the houses thereof, and walles
thereof on euery side,
34 The women and their children tooke they
captiue, and led away the cattell.
35 Then fortified they the citie of Dauid with a
great and thicke wall, and with mightie towres, and
made it a strong holde for them,
36 Moreouer they set wicked people there, and
vngodly persons, & fortified themselues therein.
37 And they stored it with weapons and vitailes,
and gathered the spoyle of Ierusalem, and layed it
vp there,
38 Thus became they a sore snare and were in
ambushment for the Sanctuarie, and were wicked
enemies euermore vnto Israel.
39 For they shed innocent blood on euery side
of the Sanctuary, and defiled the Sanctuary,
40 Insomuch that the citizens of Ierusalem fled
away because of them, and it became an habitation
of strangers, being desolate of them whome she had
borne: for her owne children did leaue her.
41 Her Sanctuarie was left waste as a wildernes:
her holy dayes were turned into mourning, her
Sabbaths into reproche, and her honour brought
to nought.
42 As her glory had bene great, so was her dis-
honour, & her excellencie was turned into sorowe. Joseph. Antiq. Chap. 6. & 7.
43 Also the King wrote vnto all his kingdome,
that all the people should be as one, and that euery
man should leaue his lawes.
44 And all the heathen agreed to the comman-
dement of the King.
45 Yea, many of the Israelites consented to his
religion, offring vnto idoles, & defiling þ Sabbath.
46 So the King sent letters by the messengers
vnto Ierusalem, and to the cities of Iuda, that they
should follow the strange lawes of the countrey,
47 And that they shoulde forbid the burnt offe-
rings, & sacrifices, & the || offrings in the Sanctuary, ||Or, drinke offrings.
48 And that they shoulde defile the Sabbaths
and the feastes,
49 And pollute the Sanctuarie & the holy men,
50 And to set vp altars, and groues, and chap-
pels of idoles, and offer vp swines fleshe, and vn-
cleane beastes,
51 And that they shoulde leaue their children
vncircumcised, & defile their soules with vnclean-
nes, and pollute themselues, that they might forget
the Lawe, and change all the ordinances,
52 And that whosoeuer woulde not doe accor-
ding to the commandement of the King, shoulde
suffer death.
53 In like maner wrote he throughout all his
kingdomes, and set ouerseers ouer all the people,
for to compell them to do these things,
54 And he commanded the cities of Iuda to doe
sacrifice, citie by citie.
55 Then went many of the people vnto them
by heapes, euery one that forsooke the Law, and so
they committed euill in the land.
56 And they droue the Israelites into secret pla-
ces, euen wheresoeuer they could flee for succour.
57 The fifteenth day of Casleu, in the hundreth
and fiue and fourtieth yeere, they set vp the abo-
mination of desolation vpon the altar, and they
builded altars throughout the cities of Iuda on e-
uery side.
58 And before the doores of the houses, and in

the streetes they burnt incense.
59 And the bookes of the Lawe, which they found, they burnt in the fire, and cut in pieces.
60 Whosoeuer had a booke of the Testament found by him, or whosoeuer consented vnto the Lawe, the Kings commaundement was, that they should put him to death by their authoritie.
61 And they executed these thinges euery moneth vpon the people of Israel that were founde in their cities.
62 And in the fiue & twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.
63 And according to the commandement, they put certeine women to death, which had caused their children to be circumcised,
64 And they hanged vp the children at their neckes, and they spoyled their houses, and slew the circumcisers of them.
65 Yet were there many in Israel, which were of courage, and determined in themselues, that they would not eate vncleane things,
66 But chose rather to suffer death, thē to be defiled with those meates: so because they would not breake the holy couenant, they were put to death.
67 And this ‖ tyrannie was very sore vpon the people of Israel. ‖Or, rage.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to doe sacrifice vnto idoles. 24 The zeale of Mattathias for the Lawe of God. 33 They are slaine and will not fight againe because of the Sabbath day. 49 Mattathias dying, commaundeth his sonnes to sticke by the worde of God, after the example of the fathers.

IN those dayes stoode vp Mattathias the Priest *the sonne* of Ioarib, *the sonne* of Simeon, of the sonnes of Ioanns of Ierusalem, and dwelt in Modin. Ioseph. Antiq. 12. chap. 7.
2 And hee had fiue sonnes, Ioanan called Gaddis,
3 Simon called Thassi,
4 Iudas which was called Maccabeus,
5 Eleazar called ‖ Abaron, & Ionathan, whose name was Apphus. ‖Or, Auaran.
6 Nowe he sawe the blasphemies, which were committed in Iuda and Ierusalem:
7 And he sayde, Woe is me: wherefore was I borne, to see this destruction of my people, and the destruction of the holy citie, & thus to sit still? it is deliuered into the handes of the enemies.
8 And the Sanctuarie *is* in the handes of strangers: her Temple is as a man that hath no renoume.
9 Her glorious vessels are caryed away into captiuitie: her infants are slaine in the streetes, and her yong men are fallen by the sworde of the enemies.
10 What people is it, that hath not some possession in *her* kingdome, or hath not gotten of her spoyles?
11 Al her glory is taken away: of a free woman, she is become an handmayde.
12 Behold, our Sanctuarie and our beautie, and honour is desolate, & the Gentiles haue defiled it.
13 What helpeth it vs then to liue any longer?
14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned very sore.
15 ¶ Then came men from the King to the citie of Modin to compell them to forsake God, and to sacrifice.
16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.
17 Then spake the Commissioners of the King, and sayd vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, & hast many children and brethren.
18 Come thou therefore first, & fulfil the Kings commandement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou & thy familie be in the Kings fauor, and thou & thy children shalbe enriched with siluer and golde, and with many rewardes.
19 Then Mattathias answered and sayde with a loude voyce, Though all nations that are vnder the Kings dominion, obey him, & fall away euery man from the religion of their fathers, and consent to his commandements,
20 Yet will I and my sonnes, and my brethren, walke in the couenant of our fathers.
21 God be merciful vnto vs, that we forsake not the Law and the ordinances.
22 We will not hearken vnto the Kings wordes to transgresse our religion, neither on the right side, not on the left.
23 And when hee had left off speaking these wordes, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the Kings commandement.
24 Nowe when Mattathias sawe it, he was so inflamed with zeale, that his reynes shooke, and his wrath was kindled according to the ordinance *of the Lawe*: therefore he ranne vnto him, and killed him by the altar:
25 And at the same time he slewe ẏ Kings commissioner, that compelled him to doe sacrifice, and destroyed the altar.
26 Thus bare he a zeale to the Lawe of God, * *doing*, as Phinees did vnto Zambri the sonne of Salom. *Nom. 25. 7.
27 ¶ Then cryed Mattathias with a loude voyce in the citie, *saying*, Whosoeuer is zealous of the Law, and will stand by the couenant, let him come forth after me.
28 So he, & his sonnes fled into the mountaines, and left all that they had in the citie.
29 Then many that ‖ sought after iustice and judgement, ‖Or, that liued iustly and vprightly.
30 Went downe into the wildernesse to dwell there, both they, and their children, & their wiues, and their cattell: for the afflictions increased sore vpon them.
31 ¶ Nowe when it was tolde vnto the Kings seruants, and to the garisons, which were in Ierusalem in the citie of Dauid, that men had broken the Kings commandement, and were gone downe into the secret places in the wildernesse,
32 Then many pursued after them: and hauing ouertaken them, they camped against them, & set the battel in aray against them on the Sabbath day,
33 And sayd vnto them, Let this now be sufficient: come forth and do according to the commandement of the King, and ye shall liue.
34 But they answered, We will not goe forth, neither will we doe the Kings commandement, to defile the Sabbath day.
35 Then they gaue them the battell.
36 But the other answered them nothing, neyther cast any one stone at them, nor stopped the priuie places,
37 But sayde, We will die all in our innocencie: the heauen and earth shal testifie for vs, that ye destroy vs wrongfully.

38 Thus

38 Thus they gaue them the battel vpon þ Sab-
bath, and slew both men and cattell, their wiues &
their children to the number of a thousand people.
39 ¶ When Mattathias and his friendes vnder-
stood this, they mourned for them greatly,
40 And said one to another, If we all doe as our
brethren haue done, and fight not against the hea-
then for our liues, and for our Lawes, then shal they
incontinently destroy vs out of the earth.
41 Therefore they concluded at the same time,
saying, Whosoeuer shall come to make battell with
vs vpon the Sabbath day, we will fight against him,
that we die not all, as our brethren that were mur-
thered in the secret places.
42 Then came vnto them the assembly of the
Asideans, which were of the strongest men of Isra-
el, all such as were well minded toward the Law.
43 And all they that were fled for persecution,
ioyned themselues vnto them, and were an helpe
vnto them.
44 So they gathered a power, and smote the
wicked men in their wrath, & the vngodly in their
anger: but the rest fledde vnto the heathen, and e-
scaped.
45 Then Mattathias and his friends went about,
and destroyed the altars,
46 And circumcised the children by force that
were vncircumcised, as many as they found within
the coasts of Israel,
47 And they pursued after the proud men: and
this act prospered in their hands.
48 So they recouered the Lawe out of the hand
of the Gentiles, and out of the hande of Kings, and
gaue not place to the wicked.
49 Nowe when the time drewe neere, that Mat-
tathias should die, hee said vnto his sonnes, Nowe is
pride and persecution increased, and the time of de-
struction, and the wrath of indignation.
50 Nowe therefore, my sonnes, be ye zealous of
the Lawe, and giue your liues for the couenant of
our fathers.
51 Call to remembrance what actes our fathers
did in their time: so shall yee receiue great honour
and an euerlasting name.
*Gen.22.9,10. rom.4.3. 52 * Was not Abraham found faithful in tenta-
tion, & it was imputed vnto him for righteousnesse?
*Gen.41.40. 53 * Ioseph in the time of his trouble kept the
commandement, and was made the lord of Egypt.
*Num.25.13. eccles.45.23,24. 54 * Phinees our father, because he was zealous
and feruent, obtained the couenant of the euerla-
sting Priesthood.
*Iosh.1.2. 55 * Iesus for fulfilling the word, was made the
gouernour of Israel.
*Num.14.6,7. iosh.14.13. 56 * Caleb, because he bare witnesse before the
Congregation, receiued the heritage of the land.
*2.Sam.2.4. 57 * Dauid, because of his mercie obteined the
throne of the kingdome for euermore.
*2.King.2.11. 58 * Elias, because hee was zealous and feruent
in the Law, was taken vp euen vnto heauen.
*Dan.3.16,17, 18,26. 59 * Ananias, Azarias and Misael by their faith
were deliuered out of the flame.
*Dan.6.22. 60 * Daniel, because of his innocencie, was deli-
uered from the mouth of the Lyons.
61 And thus ye may consider throughout all a-
ges, that whosoeuer put their trust in him, shall not
want strength.
*Matt.10.26,28, 31. isa.40.6,7,8. and 51.7,8. 62 *Feare not ye then the words of a sinful man:
for his glory is but doung and wormes.
*Iam.1.10. 1.pet.1.24. eccles.14.18. 63 To day is he set vp, and to morowe hee shall
*not be found: for he is turned into his dust, and his
purpose perisheth.
64 Wherefore, my sonnes, take good hearts, and
shew your selues men for the Lawe: for by it shall
you obteine glory.
65 And beholde, I know that your brother Si-
mon is a man of counsel: giue eare vnto him alway:
he shall be a father vnto you.
66 And Iudas Maccabeus hath bene mightie &
strong, euen from his youth vp: let him bee your
captaine, and fight you the battell for the people.
67 Thus shall yee bring vnto you all those that
obserue the Lawe, and shall auenge the iniuries of
your people.
68 Recompence fullie the heathen, & giue your
selues to the commandement of the Law.
69 So hee blessed them, and was layed with his
fathers,
70 And died in the hundreth, fourtie and sixe
yere, and his sonnes buried him in his fathers sepul-
chre at Modin, and all Israel made great lamenta-
tion for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the Princes of Syria. 43 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his host.

THen Iudas his sonne, called Maccabeus, rose vp
in his place.
2 And all his brethren helped him, and all they
that held with his father, and fought with courage
the battell of Israel.
3 So he gate his people great honour: he put
on a breastplate as a giant, and armed himselfe, and
set the battel in aray, and defended the campe with
the sword.
4 In his acts he was like a Lion, and as a Lions
whelpe roaring after the pray.
5 For he pursued the wicked, and sought them
out, and burnt vp those that vexed his people.
6 So that the wicked fled for feare of him, and
all the workers of iniquitie were put to trouble: and
saluation prospered in his hand.
7 And he grieued diuers Kings, but Iacob re-
ioyced by his actes, and his memoriall is blessed for
euer.
8 He went also thorow the cities of Iuda, and
destroyed the wicked out of them, and turned away
the wrath from Israel.
9 So was he renowmed vnto the endes of the
earth, and hee assembled together those that were
ready to perish.
10 ¶ But Apollonius gathered the Gentiles, &
a great host out of Samaria, to fight against Israel.
11 Which when Iudas perceiued, he went forth
to meete him, and smote him, and slew him, so that
many fell downe slaine, and the rest fled.
12 So Iudas tooke their spoyles, and tooke also
Apollonius sworde, and fought with it all his life
long.
13 ¶ Nowe when Seron a prince of the armie
of Syria, heard that Iudas had gathered vnto him
the Congregation, and Church of the faithfull, and
went forth to the warre,
14 He sayd, I wil get me a name, and wil be glo-
rious in the realme: for I will goe fight with Iudas,
and them that are with him, which haue despised
the kings commandement.
15 So he made him ready to go vp, & there went
with him a mightie hoste of the vngodly to helpe
him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp of Bethhoron, Iudas went forth to meete him with a small companie.

17 But when they sawe the armie comming against them, they sayde to Iudas, How are we able, being so few, to fight against so great a multitude, and so strong, seeing we be so weary, and haue fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of fewe, and there is no difference before *the God* of heauen, to deliuer by a great multitude, or by a small company.

19 For the victorie of the battell standeth not in the multitude of the host, but the strength commeth from heauen.

20 They come against vs with a cruell & proud multitude, to destroy vs, and our wiues, & our children, and to robbe vs.

21 But wee doe fight for our liues, and for our Lawes.

22 And God himselfe will destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his host destroyed before him.

24 And they pursued them frō the going downe of Bethhoron vnto the plaine: where there were slaine eight hundreth men of them, and the residue fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, he was angry in his minde: wherefore he sent foorth, and gathered all the power of his realme, a very strong armie,

28 And opened his treasurie, and gaue his host a yeeres wages in hande, commanding them to be ready for a yeere for all occasions.

29 Neuerthelesse, when he sawe that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that he had brought vpon the lande, in taking away the lawes which had bene of olde time,

30 He feared least he shoulde not haue nowe at the seconde time, as at the first, for the charges and gifts that he had giuen with a liberall hande afore: for in liberalitie he farre passed the other kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countries, and to gather much money.

32 So he left Lysias a noble man & of the kings blood to ouersee the kings businesse, from the riuer of Euphrates vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, he gaue him halfe of his host and elephants, & gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an armie against them, to destroy and roote out the power of Israel and the remnant of Ierusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabite all their quarters, and part their land among them.

37 And the king tooke the halfe of the hoste that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreys.

38 Then Lysias chose Ptolemeus the sonne of Doriminus, and Nicanor, and Gorgias, mighty men, and the kings friends,

39 And sent with them fourtie thousande footemen, and seuen thousande horsemen, to goe into the lande of Iuda, and to destroye it, as the king commaunded.

40 So they went foorth with all their power, and came and pitched by ‖ Emmaus in the plaine countrey. ‖ Emaus.

41 Nowe when the marchants of the countrey heard the rumour of them, they tooke very much siluer and golde, and seruantes, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Nowe when Iudas and his brethren sawe that trouble increased, and that the hoste drewe neere vnto their borders, considering the kings words, whereby he had commaunded to destroy the people, and vtterly abolish them,

43 They saide one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuarie.

44 Then the Congregation were soone readie gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselues together, and came to Maspha before Ierusalem: for in Maspha was the place where they praied aforetime in Israel,

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, & rent their clothes,

48 And opened the booke of the lawe, wherein the heathen sought to paynt the likenesse of their idoles,

49 And brought the Priestes garments, and the first fruites, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cried with a loude voyce towarde heauen, saying, What shall wee doe with these? and whither shall we cary them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Priestes are in heauinesse, and brought downe.

52 And beholde, the heathen are come against vs, to destroy vs: thou knowest what thinges they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a loude voyce.

55 And after this, Iudas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer tenne.

56 And they commaunded them that builded houses, or married wiues, or planted vineyardes, or were fearefull, that they shoulde returne euery one to his owne house, according *to the Lawe. *Deut.20.5. iudg.7.3.

57 So

57 So the hoste remoued, and pitched vpon the
Southside of Emmaus.
58 And Iudas sayde, Arme your selues, and be
valiant men, and be ready against the morning to
fight with these nations, which are gathered toge-
ther against vs, to destroy vs and our Sanctuarie.
59 For it is better for vs to dye in battell, thẽ to
see the calamities of our people & of our Sanctuary.
60 Neuertherlesse as the will *of God* is in heauen,
so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which lyeth in wayte. 14 Hee putteth Gorgias and his hoste to flight. 28 Lysias inuadeth Iudea, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Ioseph.lib.12. chap.10. THen tooke Gorgias fiue thousande *foote* men,
and a thousande of the best horsemen, and de-
parted out of the campe by night,
2 To inuade the campe of the Iewes, and to
slay them suddenly: and the men of the fortresse
were his guides.
3 Nowe when Iudas heard it, he remoued, and
they that were valiant men to smite the Kings ar-
mie which was at Emmaus,
4 Whiles yet the armie was dispersed from the
campe.
5 In the meane season came Gorgias by night
into Iudas campe: and when he founde no man
there, he sought them in the mountaines: for saide
he, They flee from vs.
6 But assoone as it was day, Iudas shewed him
selfe in the fielde with three thousand men, which
had neither harnesse nor swordes to their mindes.
7 And they saw that the armies of the heathen
were strong and well armed, and their horsemen a-
bout them, & that these were expert men of warre.
8 Then sayde Iudas to the men that were with
him, Feare ye not their multitude, neither be afraid
of their assault.
9 Remember, howe our fathers were deliue-
*Exod.14.9,29. red * in the redde Sea, when Pharao pursued them
with an armie.
10 Therefore nowe let vs cry vnto heauen, and
the Lorde wil haue mercie vpon vs, and remember
the couenant of our fathers, and will destroy this
hoste before our face this day:
11 So shall all the heathen knowe, that there is
one, which deliuereth and saueth Israel.
12 Then the strangers lift vp their eyes, & sawe
them comming against them,
13 And they went out of their tentes into the
battell, and they that were with Iudas, blewe the
trumpets.
14 So they ioyned together, and the heathen
were discomfited and fled by the playne.
15 But the hindmost of them fel by the sworde, &
|| Or, Assaremoth. they pursued them vnto || Gazeron, & into ẏ plaines
of Idumea, & of Azotus, & of Iamna, so that there
were slaine of them about three thousande men.
16 So Iudas turned againe with his hoste from
pursuing them,
17 And sayde vnto the people, Be not greedy of
the spoyles: for there is a battell before vs.
18 And Gorgias and the armie is here by vs in
the mountaine: but stand ye now fast against your
enemies, and ouercome them: then may ye safely
take the spoyles.
19 As Iudas was speaking these wordes, there ap-
peared one part which looked from ẏ mountaines.
20 But when *Gorgias* sawe that his were fled, &
that Iudas soudiers burnt the tents: (for the smoke
that was seene, declared what was done.)
21 When they saw these things, they were sore
afraide, & when they saw also that Iudas & his hoste
were in the field ready to set themselues in aray,
22 They fled euery one into the lande of stran-
gers.
23 So Iudas turned againe to spoyle the tentes,
where he gate much golde and siluer, and precious
stones, and purple of the sea, and great riches.
24 Thus they went home, & sung psalmes, and
praysed toward the heauen: for he is gracious, and
his mercy endureth for euer.
25 And so Israel had great victorie in that day.
26 ¶ Nowe all the strangers that escaped, came,
and tolde Lysias all the things that were done.
27 Who when he heard these things, was sore
afraide, & discouraged, because such things came not
vpon Israel as he would, neither such things as the
King had commanded him, came to passe.
28 Therefore the next yere following, gathered
Lysias three score thousande chosen *foote* men, and
fiue thousand horsemen to fight against Ierusalem. || Or, Iudea.
29 So they came into || Idumea, & pitched their || Or, Bethsura.
tents at || Beth-sura, where Iudas came against them
with ten thousand men.
30 And whẽ he saw that mightie armie, he pray-
ed, and sayde, Blessed be thou, O Sauiour of Israel, *1.Sam.17.50. 51.
*which diddest destroy the assault of the mightie
man by the hand of thy seruant Dauid, * & gauest *1.Sam.14. 13,14.
the hoste of the strangers into the hand of Iona-
than, the sonne of Saul, and of his armour bearer.
31 Shut vp this armie in the hand of thy peo-
ple of Israel, & let them be confounded with their
power, and with their horsemen.
32 Make them afraide, and consume their bold-
nesse and strength, that they may be astonished at
their destruction.
33 Cast them downe by the sworde of them
that loue thee: then shall all they that knowe thy
Name, prayse thee with songs.
34 So they ioyned together, and there were
slaine of Lysias hoste, fiue thousande men, and they
fell before them.
35 Then Lysias, seeing his armie put to flight,
and the manlines of Iudas souldiers, and that they
were ready, either to liue or die valiantly, he went
into Antiochia, and gathered strangers, and when
he had furnished his armie, he thought againe (be-
ing prepared) to come against Iudea.
36 Then said Iudas and his brethren, Beholde,
our enemies are discomfited: let vs nowe goe vp
to clense, and to repaire the Sanctuarie.
37 So all the hoste gathered them together, and
went vp into the mountaine of Sion.
38 Nowe when they sawe the Sanctuarie layde
waste, and the altar defiled, and the doores burnt
vp, and the shrubbes growing in the courtes, as in a
forest, or as on one of the mountaines, and that
the Priestes chambers were broken downe,
39 They rent their clothes, and made great la-
mentation, and cast ashes vpon their heades,
40 And fell downe to the ground on their fa-
ces, and blewe an alarme with the trumpets, and
cryed toward heauen.
41 Then Iudas commanded certaine of the men
to fight against those which were in the castle, till
he had clensed the Sanctuarie.
42 So he chose Priestes that were vndefiled,
such as delited in the Lawe,

 43 And

16 And when he came neere to the going vp of Bethhoron, Iudas went forth to meete him with a small companie.
17 But when they sawe the armie comming against them, they sayde to Iudas, How are we able, being so few, to fight against so great a multitude, and so strong, seeing we be so weary, and haue fasted all this day?
18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of fewe, and there is no difference before *the God* of heauen, to deliuer by a great multitude, or by a small company.
19 For the victorie of the battell standeth not in the multitude of the host, but the strength commeth from heauen.
20 They come against vs with a cruell & proud multitude, to destroy vs, and our wiues, & our children, and to robbe vs.
21 But wee doe fight for our liues, and for our Lawes,
22 And God himselfe will destroy them before our face: therefore be not ye afraid of them.
23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his host destroyed before him.
24 And they pursued them frō the going downe of Bethhoron vnto the plaine: where there were slaine eight hundreth men of them, and the residue fled into the land of the Philistims.
25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,
26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Iudas.
27 ¶ But when king Antiochus heard these tidings, he was angry in his minde: wherefore he sent foorth, and gathered all the power of his realme, a very strong armie,
28 And opened his treasurie, and gaue his host a yeeres wages in hande, commanding them to be ready for a yeere for all occasions.
29 Neuerthelesse, when he sawe that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that he had brought vpon the lande, in taking away the lawes which had bene of olde time,
30 He feared least he shoulde not haue nowe at the seconde time, as at the first, for the charges and gifts that he had giuen with a liberall hande afore: for in liberalitie he farre passed the other kings that were before him.
31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countries, and to gather much money.
32 So he left Lysias a noble man & of the kings blood to ouersee the kings businesse, from the riuer of Euphrates vnto the borders of Egypt,
33 And to bring vp his sonne Antiochus, till he came againe.
34 Moreouer, he gaue him halfe of his host and elephants, & gaue him the charge of all things that he would haue done,
35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an armie against them, to destroy and roote out the power of Israel and the remnant of Ierusalem, and to put out their memoriall from that place,
36 And to set strangers for to inhabite all their quarters, and part their land among them.
37 And the king tooke the halfe of the hoste that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreys.
38 Then Lysias chose Ptolemeus the sonne of Doriminus, and Nicanor, and Gorgias, mighty men, and the kings friends,
39 And sent with them fourtie thousande footemen, and seuen thousande horsemen, to goe into the lande of Iuda, and to destroye it, as the king commaunded.
40 So they went foorth with all their power, and came and pitched by ‖ Emmaus in the plaine countrey. ‖ Emaus.
41 Nowe when the marchants of the countrey heard the rumour of them, they tooke very much siluer and golde, and seruantes, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.
42 ¶ Nowe when Iudas and his brethren sawe that trouble increased, and that the hoste drewe neere vnto their borders, considering the kings words, whereby he had commaunded to destroy the people, and vtterly abolish them,
43 They saide one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuarie.
44 Then the Congregation were soone readie gathered to fight, and to pray, and to desire mercie and compassion.
45 As for Ierusalem, it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceased.
46 So they gathered themselues together, and came to Maspha before Ierusalem: for in Maspha was the place where they praied aforetime in Israel.
47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, & rent their clothes,
48 And opened the booke of the lawe, wherein the heathen sought to paynt the likenesse of their idoles,
49 And brought the Priestes garments, and the first fruites, and the tithes, and set there the Nazarites, which accomplished their dayes.
50 And they cried with a loude voyce towarde heauen, saying, What shall wee doe with these? and whither shall we cary them away?
51 For thy Sanctuarie is troden downe and defiled, and thy Priestes are in heauinesse, and brought downe.
52 And beholde, the heathen are come against vs, to destroy vs: thou knowest what thinges they imagine against vs.
53 How can we stand before them, except thou helpe vs?
54 Then they blew the trumpets, and cried with a loude voyce.
55 And after this, Iudas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer tenne.
56 And they commaunded them that builded houses, or married wiues, or planted vineyardes, or were fearefull, that they shoulde returne euery one to his owne house, according * to the Lawe. * Deut. 20. 5. iudg. 7. 3.

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57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Iudas sayde, Arme your selues, and be valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.

59 For it is better for vs to dye in battell, thẽ to see the calamities of our people & of our Sanctuary.

60 Neuertherlesse as the will *of God* is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which lyeth in wayte. 14 Hee putteth Gorgias and his hoste to flight. 28 Lysias inuadeth Iudea, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Joseph. lib. 12. chap. 10. THen tooke Gorgias fiue thousande *foote* men, and a thousande of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.

3 Nowe when Iudas heard it, he remoued, and they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe,

5 In the meane season came Gorgias by night into Iudas campe: and when he founde no man there, he sought them in the mountaines: for saide he, They flee from vs,

6 But assoone as it was day, Iudas shewed him selfe in the fielde with three thousand men, which had neither harnesse nor swordes to their mindes.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, & that these were expert men of warre.

8 Then sayde Iudas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.

Exod. 14. 9, 19. 9 Remember, howe our fathers were deliuered * in the redde Sea, when Pharao pursued them with an armie.

10 Therefore nowe let vs cry vnto heauen, and the Lorde wil haue mercie vpon vs, and remember the couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen knowe, that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, & sawe them comming against them,

13 And they went out of their tentes into the battell, and they that were with Iudas, blewe the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the playne.

15 But the hinmost of them fel by the sworde, & they pursued them vnto ‖ Gazeron, & into ỹ plaines ‖ Or, Assaremoth. of Idumea, & of Azotus, & of Iamna, so that there were slaine of them about three thousande men.

16 So Iudas turned againe with his hoste from pursuing them,

17 And sayde vnto the people, Be not greedy of the spoyles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them: then may ye safely take the spoyles.

19 As Iudas was speaking these wordes, there appeared one part which looked from ỹ mountaines.

20 But when *Gorgias* sawe that his were fled, & that Iudas souldiers burnt the tents: (for the smoke that was seene, declared what was done.)

21 When they saw these things, they were sore afraide, & when they saw also that Iudas & his hoste were in the field ready to set themselues in aray,

22 They fled euery one into the lande of strangers.

23 So Iudas turned againe to spoyle the tentes, where he gate much golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, & sung psalmes, and praysed toward the heauen: for he is gracious, and his mercy endureth for euer.

25 And so Israel had great victorie in that day.

26 ¶ Nowe all the strangers that escaped, came, and tolde Lysias all the things that were done.

27 Who when he heard these things, was sore afraide, & discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yere following, gathered Lysias three score thousande chosen *foote* men, and fiue thousand horsemen to fight against Ierusalem.

29 So they came into ‖ Idumea, & pitched their ‖ Or, Iudea. tents at ‖ Beth-sura, where Iudas came against them ‖ Or, Betharsura. with ten thousand men.

30 And whẽ he saw that mightie armie, he prayed, and sayde, Blessed be thou, O Sauiour of Israel, *which diddest destroy the assault of the mightie *1. Sam. 17. 50. 51. man by the hand of thy seruant Dauid, * & gauest *1. Sam. 14. 13, 14. the hoste of the strangers into the hand of Ionathan, the sonne of Saul, and of his armour bearer.

31 Shut vp this armie in the hand of thy people of Israel, & let them be confounded with their power, and with their horsemen.

32 Make them afraide, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sworde of them that loue thee: then shall all they that knowe thy Name, prayse thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, fiue thousande men, and they fell before them.

35 Then Lysias, seeing his armie put to flight, and the manlines of Iudas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his armie, he thought againe (being prepared) to come against Iudea.

36 Then said Iudas and his brethren, Beholde, our enemies are discomfited: let vs nowe goe vp to clense, and to repaire the Sanctuarie.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Nowe when they sawe the Sanctuarie layde waste, and the altar defiled, and the doores burnt vp, and the shrubbes growing in the courtes, as in a forest, or as on one of the mountaines, and that the Priestes chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heades,

40 And fell downe to the ground on their faces, and blewe an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commanded certaine of the men to fight against those which were in the castle, till he had clensed the Sanctuarie.

42 So he chose Priestes that were vndefiled, such as delited in the Lawe,

43 And

43 And they clensed the Sanctuarie, and bare
out the defiled stones into an vncleane place,
44 And consulted what to doe with the altar
of burnt offrings, which was polluted.
45 So they thought it was best to destroy it,
least it shoulde be a reproche vnto them, because
the heathen had defiled it: therefore they destroy-
ed the altar,
46 And layde vp the stones vpon the moun-
taine of the Temple in a conuenient place, till there
should come a Prophet, to shewe what shoulde be
done with them.
47 So they tooke whole stones according to
the Lawe, and builded a newe altar according to
the former,
48 And made vp the Sanctuarie, and the things
that were within the Temple, and the courtes, and
all things.
49 They made also new holy vessels, & brought
into the Temple the candlesticke, and the altar of
burnt offrings, and of incense, and the table.
50 And they burnt incense vpon the altar, and
lighted the lampes which were vpon the candle-
sticke, that they might burne in the Temple.
51 They set also the shewbread vpon the table,
and hanged vp the vailes, & finished all the workes
that they had begunne to make.
52 And vpon the fiue and twentieth day of the
ninth moneth, which is called the moneth of Cha-
slu, in the hundreth and eight and fourtieth yeere
they rose vp betimes in the morning,
53 And offred sacrifice according to the Lawe,
vpon the new altar of burnt offrings, that they had
made.
54 According to the time, and according to the
day, that the heathen had defiled it, in the same day
was it made new with songs, and harpes, and lutes,
and cymbales.
55 And all the people fell vpon their faces, wor-
shipping and praysing toward the heauen him that
had giuen them good successe.
56 So they kept the dedicatiō of the altar eight
dayes, offring burnt offrings with gladnesse, and of-
fred sacrifices of deliuerance and prayse,
57 And deckt the forefront of the Temple with
crownes of golde and shieldes, and dedicated the
gates & chambers, and hanged doores vpon them,
58 Thus there was very great gladnesse among
the people, and the reproche of the heathen was
put away.
59 So Iudas and his brethren with the whole
congregation of Israel, ordeyned that the dayes of
dedication of the altar should be kept in their sea-
son from yeere to yeere, by the space of eight dayes,
from the fiue and twentieth day of the moneth
Chaslu, with mirth and gladnesse.
60 And at the same time builded they vp moūt
Sion with hie walles, & strong towres round about,
lest the Gentiles should come, and tread it downe,
as they had done afore.
61 Therefore they set a garrison there to keepe
it, and fortified Beth-sura to keepe it, that the peo-
ple might haue a defence against Idumea.

CHAP. V.

8 Iudas vanquished the heathen that goe about to destroy Israel, and is holpen of his brethren Simon and Ionathan. 50 Hee ouerthroweth the citie of Ephron, because they denied him passage thorowe it.

NOwe when the nations rounde about heard,
that the altar was builded, and the Sanctuarie
renued, as afore, they were sore grieued.
2 Therefore they thought to destroy the ge-
neration of Iacob that was among them, and be-
gan to slay and destroy the people.
3 Then Iudas fought against the children of
Esau in Idumea at || Arrabathene, because they be- || Or, Arabathane.
sieged the Israelites, & he smote them with a great
plague, and droue them to straites, and tooke their
spoyles.
4 He thought also vpon the malice of the chil-
dren of Bean, which had bene a snare and an hin-
derance vnto the people, when they laye in wayte
for them in the hie way.
5 Wherefore he shut them vp in towers, and
besieged them, and destroyed them vtterly, and
burnt their towers with fire, with all that were in
them.
6 Afterwarde, went he against the children of
Ammon, where he founde a mightie power, and a
great multitude with Timotheus their captaine.
7 So he had many battels with them, but they
were destroyed before him, and so he discomfited
them,
8 And tooke Gazer with the townes thereof,
and so turned againe into Iudea.
9 ¶ Then the heathen that were in Galaad, ga-
thered them together against the Israelites that
were in their quarters, to slay them: but they fled
to the castle of Datheman,
10 And sent letters to Iudas, & to his brethren,
saying, The heathen that are about vs, are gathered
against vs, to destroy vs,
11 And they make them ready for to come, and
to take the fortresse, whereunto we are fledde, and
Timotheus is captaine of their hoste.
12 Come nowe therefore, and deliuer vs out of
their handes: for many of vs are slaine:
13 And all our brethren that were at Tubin, are
slaine, and they haue taken away their wiues, and
their children, and their goods, and destroyed there
almost a thousand men.
14 While these letters were yet a reading, be-
holde, there came other messengers from Galile
with their clothes rent, which tolde ẏ same tidings,
15 And said, that they of Ptolemais, & of Tyrus,
and of Sidon, and of all Galile of the Gentiles were
gathered against them to destroy them.
16 When Iudas, and the people heard these
wordes, a great congregation came together, to
consult what they might do for their brethren that
were in trouble, and whome they besieged.
17 Then said Iudas to Simon his brother, Chuse
thee out men, and goe and deliuer thy brethren in
Galile, and I, and my brother Ionathan, will goe in-
to the countrey of Galaad.
18 ¶ So he left Iosephus the sonne of Zacha-
rias, and Azarias to be captaines of the people, and
to keepe the remnant of the hoste in Iudea,
19 And commanded them, saying, Take the o-
uersight of this people, and make no warre against
the heathen, vntill we come againe.
20 And vnto Simon were giuen three thousand
men to goe into Galile, and to Iudas eight thou-
sand men for the countrey of Galaad.
21 Then went Simon into Galile, and gaue di-
uers battels to the heathen, and the heathen were
discomfited by him.
22 And he pursued them vnto the gates of Pto-
lemais: & there were slaine of the heathen almost
thee thousand men: so he tooke their spoyles.

23 Thus

23 Thus they rescued them that were in Galile
and in Arbattis with their wiues, and their children,
and all that they had, and brought them into Iudea
with great ioy.
24 ¶ Iudas Maccabeus also, and his brother Io-
nathan went ouer Iorden, and trauailed three dayes
iourney in the wildernes,
25 Where they mette with the Nabathites, who
receiued them louingly, and tolde them euery thing
that was done vnto their brethren in the countrey
of Galaad,
26 And howe that many of them were besieged
in Bosorra, and Bosor, in Alemis, ‖ Chasbon, Maged
and Carnaim (all these cities are strong, and great)
27 And that they were kept in other cities of
Galaad, and to morow they are appointed to bring
their hoste vnto these fortes, and to take them, and
to destroy them all in one day.
28 So Iudas and his hoste turned in all haste by
the way of the wildernesse towarde Bosorra, and
wanne the citie, and slew al the males with the edge
of the sworde, and tooke all their spoyle, and set fire
vpon *the citie*.
29 And in the night he remoued from thence,
and went toward the fortresse.
30 And betimes in the morning when they looked
vp, beholde, there was an innumerable people
bearing ladders, and instruments of warre, to take
the forte, and had assaulted them.
31 When Iudas sawe that the battel was begun,
and that the cry of the citie went vp to heauen with
trumpets, and a great sound,
32 Then he saide vnto the armie, Fight this day
for your brethren.
33 So hee went foorth behinde them with three
companies, and they blewe the trumpets, and cryed
with prayer.
34 Then the host of Timotheus knew, that it was
Maccabeus, and they fled from him, and he smote
them with a great slaughter, so that there was killed
of them the same day, almost eight thousand men.
35 ¶ Then departed Iudas vnto Maspha, and laid
siege vnto it, and wanne it, and slewe all the males
thereof, and spoyled it, and set fire vpon it.
36 From thence went hee and tooke Chasbon,
Maged, and Bosor, and the other cities in Galaad.
37 After these things gathered Timotheus ano-
ther hoste, and he camped before Raphon beyonde
the flood.
38 Nowe Iudas had sent to espie the hoste, and
they brought him word againe, saying, All the hea-
then that bee rounde about vs, are gathered vnto
him, and the hoste is very great,
39 And hee hath hired the Arabians to helpe
them, and they haue pitched their tents beyond the
flood, and are ready to come and fight against thee.
So Iudas went to meete them.
40 Then Timotheus saide vnto the captaines of
his hoste, When Iudas and his host come neere the
flood, if he passe ouer first vnto vs, we shal not be a-
ble to withstand him: for he wil be too strōg for vs.
41 But if hee be afraide, and campe beyond the
flood, we wil goe ouer vnto him, and shall preuaile
against him.
42 Now when Iudas came neere to the flood, he
caused the gouernours of the people to remaine by
the flood, and cōmanded them, saying, Suffer none
to pitch a tent, but let euery man come to the battel.
43 So he went first ouer toward them, & all the
people after him: and al the heathen were discōfited
before him, and cast away their weapons, and fled
into the Temple that was at Carnaim.
44 Which citie Iudas wanne, and burnt the tem-
ple with al that were in it: so was Carnaim subdued,
and might not withstand Iudas.
45 ¶ Then Iudas gathered all the Israelites that
were in the countrey of Galaad, from the least vnto
the most, with their wiues and their children, and
their baggage, a very great hoste, to come into the
land of Iuda.
46 So they came vnto Ephron, which was a great
citie by the way, and strongly defensed: they coulde
not passe, neither at the right hande nor at the left,
but must goe thorow it.
47 But they that were in the citie, shutte them-
selues in, and stopped vp the gates with stones: and
Iudas sent vnto them with peaceable words, saying,
48 Let vs passe thorowe your land, that we may
goe into our owne countrey, and none shall hurt
you: wee will but onely goe thorowe on foote: but
they would not open vnto him.
49 Wherefore Iudas commanded a proclamati-
on to be made throughout the host, that euery man
should assault it according to his standing.
50 So the valiant men set vpon it, and assaulted
the citie all that day, and all that night, and the citie
was giuen ouer into his hands:
51 Who slew all the males with the edge of the
sword, and destroyed it, and tooke the spoile there-
of, and went thorowe the citie ouer them that were
slaine.
52 Then went they ouer Iorden into the great
plaine before Bethsan.
53 And Iudas gathered together those that were
behinde, & gaue the people good exhortation al the
way thorow, til they were come into ẏ land of Iuda.
54 Thus they went vp with ioy, and gladnesse
vnto mount Sion, where they offred burnt offrings,
because there were none of them slaine, but came
home againe in safetie.
55 ¶ Nowe whilest Iudas and Ionathan were in
the land of Galaad, and Simon their brother in Ga-
lile before Ptolemais,
56 Ioseph the sonne of Zacharias, and Azarias
the captaines, hearing of the valiant actes, and bat-
tels which they had atchieued, said,
57 Let vs get vs a name also, and go fight against
the heathen that are round about vs.
58 So they gaue their hoste a commaundement
and went toward Iamnia.
59 But Gorgias and his men came out of the ci-
tie to fight against them.
60 And Ioseph and Azarias were put to flight,
and pursued vnto the borders of Iudea: and there
were slaine that day of the people of Israel about
two thousand men: so that there was a great ouer-
throw among the people of Israel,
61 Because they were not obedient vnto Iu-
das, and his brethren, but thought to doe some va-
liant thing.
62 Also they came not of ẏ stocke of these men,
by whose hands deliuerance was giuen to Israel.
63 But the man Iudas, & his brethrē were great-
ly commended in the sight of all Israel, & of all the
heathen, wheresoeuer their name was heard of.
64 And the people came vnto them, bidding
them welcome.
65 Afterwarde went Iudas foorth with his bre- *Joseph. Ant. 12. chap. 11. and 12.*
thren, & fought against the children of Esau in the
land towarde the South, where hee wanne Hebron,
and

‖ *Or, Chasphor.*

and the townes thereof, and he destroyed the castel
thereof, and burnt the towres thereof round about.
66 Then remoued he to goe into the land of the
|| strangers, and went thorow Samaria. ||Or, Philistims.
67 At the same time were the Priestes of the ci-
ties slaine in the battell, which would shewe their
valiantnes, and went forth to battell without coun-
sell: and when Iudas came to Azotus in the stran-
gers lande, hee brake downe their altars, and burnt
with fire the images of their gods, and tooke away
the spoyles of the cities, and came againe into the
land of Iuda.

CHAP. VI.

1 Antiochus, willing to take the cities of Elimais, is driuen away of the citizens. 8 Hee falleth into sicknes, and dyeth. 17 His sonne Antiochus is made King. 34 The maner to prouoke elephants to fight. 43 Eleazarus valiant acte. 48 The siege of Sion.

Ioseph. Antiq. 12. chap. 13.

NOwe when King Antiochus trauailed thorowe
the high countreys, he heard that Elimais in the
countrey of Persia was a citie greatly renowmed for
riches, siluer and golde,
2 And that there was in it a very riche temple,
where as were couerings of golde, coate armours,
and harnesse, which Alexander King of Macedonia
the sonne of Philip (that reigned first in Grecia) had
left there.
3 Wherefore hee went about to take the citie,
and to spoyle it, but hee was not able: for the citi-
zens were warned of the matter,
4 And rose vp against him in battell, and he fled
and departed thence with great heauinesse, & came
againe into Babylon.
5 Moreouer, there came one which brought him
tidings in the coũtrey of Persia, that the armies that
went against the land of Iuda, were driuen away,
6 And that Lysias, which went foorth first with
a great power, was driuen away of the Iewes, and
that they were made strong by the armour, and
power, and diuers spoyles which they had gotten of
the armies whom they had destroyed,
7 And that they had pulled downe the abomina-
tion, which hee had set vp vpon the altar at Ierusa-
lem, and fensed the Sanctuarie with high walles, as it
was afore, and Bethsura his citie.
8 So when the king had heard these wordes, hee
was astonished, and sore mooued: therefore he layd
him downe vpon his bed, and fell sicke for very
sorow, because it was not come to passe, as hee had
thought.
9 And there continued hee many dayes: for his
griefe was euer more and more, so that hee sawe hee
must needes die.
10 Therefore he sent for all his friends, and said
vnto them, The sleepe is gone from mine eyes, and
mine heart faileth for very care.
11 And I thinke with my selfe, Into what ad-
uersitie am I come? and into what floods of miserie
am I fallen nowe, whereas aforetime I was in pros-
peritie, and greatly set by, by reason of my power?
12 And nowe doe I remember the euils that I
haue done at Ierusalem: for I tooke all the vessels of
golde and of siluer that were in it, and sent to de-
stroy the inhabitants of Iuda without cause.
13 I knowe that these troubles are come vpon
me for the same cause, and beholde, I must die with
great sorow in a strange land.
14 Then called he for Philip, one of his friends,
whom he made ruler ouer all his realme,
15 And gaue him the crowne, and his robe, and
the ring, that he should instruct his sõne Antiochus,
and bring him vp, till he might reigne himselfe.
16 So king Antiochus died there in the hun-
dreth, and fourtie and ninth yeere.
17 ¶ When Lysias knewe, that the king was Ioseph. Antiq. 12. chap. 14.
dead, he ordeined Antiochus his sonne (whome hee
had brought vp) to raigne in his fathers steade, and
called him Eupator.
18 Now they that were in the castell *at Ierusa-
lem*, kept in the Israelites rounde about the Sanctu-
arie, and sought alwayes their hurt, and the streng-
thening of the heathen.
19 Therefore Iudas thought to destroy them,
and called all the people together to besiege them.
20 So they came together, and besieged them in
the hundreth and fiftie yeere, and made instruments
to shoote and other engins of warre.
21 But certaine of them that were besieged, gat
foorth, (vnto whome some vngodly men of Israel
ioyned themselues)
22 And they went vnto the king, saying, Howe
long wilt thou cease from executing iudgement, and
auenge our brethren?
23 We haue bene readie to serue thy father, and
to goe forward in those things, that hee appointed,
and to obey his commandements.
24 Therefore they of our nation fell from vs for
this cause, & wheresoeuer they found any of vs, they
slew them, and spoyled our inheritance.
25 And they haue not onely layd hand vpon vs,
but vpon all about their borders.
26 And beholde, this day are they besieging the
castle at Ierusalem to take it, and haue fortified the
Sanctuarie, and Beth-sura.
27 And if thou doest not preuent them quicke-
ly, they will doe greater things then these, and thou
shalt not be able to ouercome them.
28 When the King heard this, hee was very an-
grie, and called all his friendes, the captaines of his
armie, and his horsemen,
29 And bandes that were hired, came vnto him
from the Kings, that were confederate, and from
the yles of the sea.
30 So the number of his armie was an hundreth
thousande footemen, and twentie thousande horse-
men, and two and thirtie elephants exercised in
battell.
31 These came through Idumea and drew neere
to Beth-sura, and besieged it a long season and made
engins of warre: but they came out, and burnt them
with fire, and fought valiantly.
32 Then departed Iudas from the castell, and re-
moued the hoste toward Beth-zacarias ouer against
the kings campe.
33 So the King arose very early, and brought the
armie and his power toward the way of Beth-zaca-
rias, where the armie set themselues in aray to the
battel, and blew the trumpets.
34 And to prouoke the elephants for to fight,
they shewed them the blood of grapes & mulberies,
35 And they set the beastes according to the
ranges: so that by euery elephant there stood a thou-
sande men armed with coates of maile and helmets
of brasse vpon their heades, and vnto euery beast
were ordeined fiue hundreth horsemen of the best,
36 Which were readie at all times wheresoeuer
the beast was: and whithersoeuer the beast went,
they went also, and departed not from him.
37 And vpon them were strong towers of wood
that couered euery beast, which were fastened there-
on with instruments, and vpon euery one was two
and

and thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleyes.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the Kings armie was spred vpon the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the companie, and the ratling of the harnesse, were astonished: for the armie was very great and mightie.

42 Then Iudas and his hoste entred into the battell, and they slewe sixe hundreth men of the Kings armie.

‖Or, Sauara. 43 ¶ Now when Eleazar, *the sonne* of ‖ Abaron, saw one of the elephants armed with royal harnesse, and was more excellent then all the other beastes, he thought that the King should be vpon him.

44 Wherefore he ieoparded him selfe to deliuer his people, and to get him a perpetuall name,

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hande and on the left, so that they departed away on both sides.

46 So went he to the elephants feete, and gate him vnder him, and slewe him: then fell the elephant downe vpon him, and there he dyed.

47 But *the other*, seeing the power of the king and the fiercenesse of his armie, departed from them.

48 ¶ And the Kings armie went vp to meete them towarde Ierusalem, and the King pitched his tents in Iudea toward mount Sion.

49 Moreouer, the King tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no vitailes there, and were shut vp therein, and the lande had rested,

50 The King tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuarie many dayes, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast dartes and slings.

‖Or, the Iewes. 52 ‖ They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitailes: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lysias heard that Philippe (whome Antiochus the King, whiles hee liued, had ordeyned to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia and Media, and the Kings hoste with him, and thought to take vnto him the rule of things,

57 He *and his* hasted, and were stirred forwarde by them in the castle to goe and tell the King, and the captaines of the hoste, and to others, *saying*, We decrease daily, & our vitailes are but small: and the place that wee lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

‖Or, giue handes 58 Now therefore let vs ‖ agree with these men, and take truce with them, and with all their nation,

59 And graunt them to liue after their Lawes, as they did afore: for they be grieued, and doe all these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the King and the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the King went vp to mount Sion: but when he sawe that the place was well defensed, hee brake his othe that he had made, and commaunded to breake downe the wall round about.

63 Then departed he in all haste, and returned vnto Antiochia, where he found Philip hauing dominion of the citie: so he fought against him, and tooke the citie by force.

C H A P. VII.

1 Demetrius reigned, after hee had killed Antiochus and Lysias. 5 Hee troubleth the children of Israel through the counsell of certaine wicked persons. 37 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, after hee had made his prayer.

IN the hundreth, and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a fewe men vnto a citie of the sea coast, and reigned there. *Ioseph. Antiq. 12. cap. 5.*

2 And when hee came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was tolde him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto ẏ King, saying, Iudas and his brethren haue slaine all thy friendes, and driuen vs out of our owne lande,

7 Wherefore sende now some man, whome thou trustest, that hee may goe and see all the destruction, which hee hath done vnto vs, and to the Kings lande, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friende of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him.

9 And that wicked Alcimus, whome he made hie Priest, and commaunded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the lande of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleeued not their saying: for they sawe that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable pointes.

13 And the ‖ Asideans were the first that required peace among the children of Israel. ‖Or, Hasideans.

14 For said they, Hee that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then hee spake vnto them peaceably, and swore vnto them, and sayde, Wee will doe you no harme, neither your friendes:

16 And they beleeued him: but he tooke of them three score men, and slewe them in one day accor-

ding

ding to the wordes that were written,
*Psal.79.2. 17 * They haue *cast* the bodyes of thy Saintes,
and their blood round about Ierusalem, and there
was no man that would burie them.
18 So there came a feare and trembling among
all the people: for they said, There is neither trueth
nor righteousnesse in them: for they haue broken
the appoyntment and othe that they made.
19 Then Bacchides remoued from Ierusalem,
‖Or, Bethzeth, or, Bezeth. and pitched his tent at ‖ Beth-zecha, where he sent
foorth and tooke many of the men that had forsa-
ken him, and certaine of the people whom he slewe
and cast into the great pit.
20 Then committed he the countrey vnto Al-
cimus, and left men of warre with him to helpe
him: so Bacchides went vnto the King.
21 Thus Alcimus stroue for the Priesthoode.
22 And all such as troubled the people, resorted
vnto him: in so much, that they obteined the lande
of Iuda, and did much hurt in Israel.
23 Now when Iudas sawe all the mischiefe, that
Alcimus and his company had done among the Is-
raelites more then the heathen,
24 Hee went foorth rounde about all the bor-
ders of Iudea, and punished those that were fallen
away, so that they came no more abroade in the
countrey.
25 But when Alcimus sawe that Iudas and his
people had gotten the vpper hand, and knewe that
hee was not able to abide them, he went againe to
the King, and accused them of wicked things.
Joseph. Antiq. 12.cap.18. 26 Then the King sent Nicanor one of his
chiefe princes, which hated Israel deadly, and com-
manded him, that he should destroy the people.
27 ¶ So Nicanor came to Ierusalem with a
great hoste, and sent vnto Iudas, and his brethren
deceitfully with friendly wordes, saying,
28 Let there be no warre betweene mee, and
you: I will come with fewe men, to see how ye doe,
friendly.
29 So he came vnto Iudas, and they saluted one
another peaceably: but the enemies were prepared
to take away Iudas.
30 Neuerthelesse, it was tolde Iudas, that hee
came vnto him vnder deceite: therefore he feared
him, and would see his face no more.
31 When Nicanor perceiued that his counsell
was bewrayed, he went out to fight against Iudas,
‖Or, Capharsarama. beside ‖ Capharsalama.
32 Where there were slaine of Nicanors hoste
about fiue thousande men: so they fled vnto the
citie of Dauid.
33 After this came Nicanor vp vnto mount
Sion, and some of the Priestes with the Elders of
the people went foorth of the Sanctuarie to salute
him peaceably, and to shewe him the burnt offring
that was offred for the King.
34 But he laughed at them, and mocked them,
and counted them prophane, and spake proudly,
35 And sware in his wrath, saying, If Iudas and
his hoste bee not deliuered now into mine handes,
if euer I come againe in safetie, I will burne vp this
house. With that, went he out in a great anger.
36 Then the Priestes came in, and stoode be-
fore the altar in the Temple, weeping, and saying,
37 For so much as thou, *O Lorde*, hast chosen
*Isa.56.7. this * House, that thy Name might be called vpon
therein, and that it should bee an house of prayer,
and petition for thy people,
38 Bee auenged of this man and his hoste, and
let them be slaine by the swordes: remember their
blasphemies, and suffer them not to continue.
39 ¶ When Nicanor was gone from Ierusalem,
he pitched his tent at Beth-horon, and there an
hoste met him out of Syria.
40 And Iudas pitched in ‖ Adasa with three ‖Or, Adarsa.
thousand men, where Iudas prayed, saying,
41 *O Lorde*, * because the messengers of King *2.King.19.35. tobit.1.18. ecclus.48.21. isa.37.36. 2.mac.8.19.
Sennacherib blasphemed thee, thine Angel went
foorth, and slewe an hundreth, fourescore and fiue
thousand of them.
42 So destroy thou this hoste before vs to day,
that all other may knowe that he hath spoken wic-
kedly against thy Sanctuarie, and punish him ac-
cording to his malice.
43 So the armies ioyned together in battell,
the thirteenth day of the moneth Adar: but Nica-
nors hoste was discomfited, and hee him selfe was
first slaine in the battell.
44 Nowe when his armie sawe that Nicanor
was slaine, they cast away their weapons, and fled.
45 But they pursued after them a dayes iourney
from Adasa vnto Gasera, blowing an alarme with
the trumpets after them.
46 So they came foorth of all the townes of
Iudea rounde about, and rushed vpon them, and
threwe them from one to another, so that they all
fell by the sworde, and there was not one of them
left.
47 Then they tooke the spoyles, and the pray,
and smote off Nicanors head, and his right hande,
which he helde vp so proudly, and brought it with
them, and hanged them vp afore Ierusalem.
48 So the people reioyced greatly, and kept
that day as a day of great gladnesse.
49 And they ordeined to keepe yeerely that
day on the thirteenth day of the moneth Adar.
50 Thus the lande of Iuda was in rest a litle
while.

CHAP. VIII.

1 *Iudas, considering the power and policie of the Romanes, ma-
keth peace with them. 22 The conditions of mutuall friendship
sent to the Iewes.*

IVdas heard also the fame of the Romanes, that Joseph. Antiq. 12.cap.18.
they were mightie, and valiant, and agreeable to
all things that were required of them, and made
peace with all that came vnto them,
2 And that they were men of great power,
and they tolde him of their battels, and their wor-
thie actes, which they did among the ‖ Galatians ‖Or, French men.
whome they had conquered, and made to pay tri-
bute,
3 And what they had done in the countrey of
Spaine: how that they had wonne there the mines
of siluer and golde,
4 And that by their counsell, and gentle be-
hauiour they were rulers in euery place, though
the place was farre from them, and that they had
discomfited, and giuen great ouerthrowes to the
Kings that came against them, from the vttermost
part of the earth, and that others gaue them tri-
bute euery yeere,
5 Howe they had also discomfited by battell
Philippe and Perses Kings of the ‖ Macedonians, ‖Or, Cittims.
and others, that arose against them, and howe they
ouercame them,
6 And how great Antiochus King of Asia that
came against them in battell, hauing an hundreth
and twentie elephantes, with horsemen, and charets,
and a very great armie, was discomfited by them,

7 And how they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they tooke of him and gaue them to king Eumenes,

9 Againe when it was told them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiues, and children, and spoyled them and conquered their land, and destroyed their strong holds, and subdued them to be their bond men vnto this day:

11 Moreouer, how they destroyed, & brought into subiection other kingdomes and yles, whosoeuer had withstand them:

12 But that they kept amitie with their owne friendes, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and neere, insomuch that whosoeuer heard of their renowne, was afraide of them.

13 For whome they would helpe to their kingdomes, those reigned, & whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to bee magnified thereby,

15 But that they had ordeyned them selues a counsell, wherein three hundreth and twentie men consulted dayly, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernment to one man euery yere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, *the sonne* of Accus, and Iason, the sonne of Eleazar, and sent them vnto Rome to make friendship, and mutuall fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians would keepe Israel in bondage)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate, where they spake and said, ‖*Or, counsell.*

20 Iudas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship, and peace with you, and yee to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse and sent to Ierusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Iewes, by sea, & by land for euer, and the sword, and enemie be from them.

24 If there come first any warre vpon the Romaines, or any of their friendes throughout all their dominion,

25 The people of the Iewes shall helpe them, as the time shalbe appointed, with all their heart,

26 Also ‖ they shall giue nothing to them that come to fight for them, nor serue them with wheat nor weapons, nor money, nor shippes, as it pleaseth the Romaines, but ‖ they shall keepe their couenants without taking any thing of them. ‖*Or, the Romanes.* ‖*Or, the Iewes.*

27 Likewise also if warre come first against the nation of the Iewes, the Romanes shall helpe them with a good will, according as the time shall be appoynted them.

28 Neither shal wheat be giuen vnto them, that take their part, nor weapons, nor money nor ships, as it pleased the Romaines, who will keepe these couenants without deceit.

29 According to these articles the Romaines made the bond with the people of the Iewes.

30 If after these points the one partie, or the other will adde or diminish, they may doe it, at their pleasures, and whatsoeuer they shall adde, or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto ẏ Iewes, we haue written vnto him, saying, Wherefore layest thou thy heauy yoke vpon our friends, and confederates the Iewes?

32 If therfore they complayne any more against thee, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18 Iudas is slaine. 31 Ionathan is put in stead of his brother. 47 The battel betweene Ionathan, and Bacchides. 55 Alcimus is smitten with the palsie, and dyeth. 68 Hee commeth vpon Ionathan by the counseil of certaine wicked persons, and is ouercome. 70 The truce of Ionathan with Bacchides.

IN the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battel, he sent Bacchides, and Alcimus againe into Iudea, and his ‖ chiefe strength with them. *Ioseph. Antiq. 12. chap. 18.* ‖*Or, the right horne.*

2 So they went forth by the way that is toward Galgala, and pitched their tentes before Mesaloth which is in Arbelis, and wanne it, and slewe much people.

3 And in the first moneth of the hundreth, fifty and two yeere, they layed their siege against Ierusalem.

4 But they raysed their campe, and came to Berea, with twentie thousand *foote* men and two thousand horsemen.

5 Now Iudas had pitched his tent at ‖ Eleasa, and three thousand chosen men with him. ‖*Or, Laisa.*

6 And when they saw that the multitude of the armie was great, they were sore afraid, & many conueied themselues out of the hoste, so that there abode no mo of them, but eight hundreth men.

7 When Iudas saw that his host fayled him, and that he must needes fight, he was sore troubled in mind that he had no time to gather them together, and was discouraged.

8 Neuerthelesse, he sayd vnto them that remained, Let vs rise, & go vp against our enemies, if peraduenture we may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather saue our liues: turne backe nowe, seeing our brethred are departed: for shall we fight against them that are so fewe?

10 Then Iudas said, God forbid, that we should doe this thing, to flie from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour.

11 Then the host remooued out of the tents, & stood against thē, who had deuided their horsemen into two troupes, & they that threwe with slinges, & the archers marched in the foreward, and they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the armie drewe neere on both sides, and blewe the trumpets.

13 They

13 They of Iudas side blewe the trumpets also,
and the earth shooke at the noyse of the armies, and
the battel continued from morning to night.
14 And when Iudas saw that Bacchides and the
strength of his armie was on the right side, he tooke
with him all the hardie men,
15 And brake the right wing, and followed vpon
them vnto mount Azotus.
16 Now when they which were of the left wing,
sawe that the right wing was discomfited, they fol-
lowed Iudas behinde, and them that were with him
hard at the heeles.
17 Then was there a sore battell: for many were
slaine of both the parties.
18 Iudas also himselfe was killed, and the rem-
nant fled.
19 So Ionathan and Simon tooke Iudas their
brother, and buried him in his fathers sepulchre in
the citie of Modin.
20 And all the Israelites wept for him, & mour-
ned greatly for him, & lamented many daies, saying,
21 How is the valiant man fallen which deliue-
red Israel!
22 Concerning the other thinges of Iudas, both
the battels and the valiant actes that hee did, and of
his worthines, they are not written: for they were
very many.
Ioseph. Antiq. 13. chap. 1. & 3. 23 ¶Now after the death of Iudas, wicked men
came vp in all the coastes of Israel, and there arose
all such as gaue themselues to iniquitie.
24 In those dayes was there a very great famine
in the lande, and all the countrey gaue ouer them-
selues with them.
25 And Bachides did chuse wicked men, and
made them lords in the land.
26 These sought out, and made search for Iudas
friends, and brought them vnto Bacchides, which a-
uenged himselfe vpon them, and mocked them.
27 And there came so great trouble in Israel, as
was not since the time that no Prophet was seene a-
mong them.
28 Then came all Iudas friendes together, and
said vnto Ionathan,
29 Seeing thy brother Iudas is dead, and there
is none like him to goe foorth against our enemies,
euen against Bacchides, and ‖ against them of our
nation that are enemies vnto vs,
‖Or, against the enemies of our nation.
30 Therefore this day wee chuse thee, that thou
mayest be our Prince and captaine in his place, to
order our battell.
31 So Ionathan tooke the gouernance vpon
him at the same time, and ruled in stead of his bro-
ther Iudas.
32 But when Bacchides knewe it, he sought for
to slay him.
33 Then Ionathan and Simon his brother, per-
ceiuing that, fled into the wildernes of Thecua with
all their companie, and pitched their tentes by the
water poole of Asphar.
34 Which when Bacchides vnderstoode, hee
came ouer Iorden with all his hoste vpon the Sab-
bath day.
35 (Nowe had Ionathan sent his brother *Iohn*,
a captaine of the people, to pray his friendes the
Nabathites, that they would keepe their baggage
which was much.
36 But the children of ‖ Ambri came out of Me-
daba, and tooke Iohn, and all that he had, and when
they had taken it, went their way.
‖Or, Iambri.
37 After this came worde vnto Ionathan, and
to Simon his brother, that the children of Ambri
made a great marriage, and brought the bride from
‖Medaba with great pompe: for shee was daughter
‖Or, Nadabath.
to one of the noblest Princes of Canaan.
38 Therefore they remembred Iohn their bro-
ther, and went vp, and hid themselues vnder the co-
uert of the mountaine.
39 So they lift vp their eyes, and looked, and be-
holde, there was a great noyse, and much prepara-
tion: then the bridegrome came foorth, and his
friendes and his brethren met them with tymbrels,
and instruments of musike, and many weapons.
40 Then Ionathans men that lay in ambush, rose
vp against them, and slewe many of them, and the
remnant fledde into the mountaines, so that they
tooke all their spoyles.
41 Thus the marriage was turned to mourning,
and the noyse of their melodie into lamentation.
42 And so when they had auenged the blood of
their brother, they turned againe vnto Iorden.
43 When Bacchides heard this, hee came vnto
the border of Iorden with a great power vpon the
Sabbath day.)
44 Then Ionathan said vnto his companie, Let
vs rise nowe, and fight against our enemies: for it is
not to day as in time past.
45 Beholde, the battell is before vs, and behinde
vs, and the water of Iorden on this side & that side,
and the marise, and forest, so that there is no place
for vs to turne aside.
46 Wherefore crie nowe vnto heauen, that yee
may be deliuered from the power of your enemies:
so they ioyned battel.
47 Then Ionathan stretched out his hande to
smite Bacchides: but hee turned aside from him and
reculed.
48 Then Ionathan, & they that were with him,
leapt into Iorden, and swimmed ouer vnto the fur-
ther banke: but the other would not passe through
Iorden after them.
49 So in that day were slaine of Bacchides side
about a thousand men.
50 Then hee turned againe to Ierusalem, and
built vp the strong cities in Iuda, as the castell of Ie-
richo, and Emmaus, and Bethhoron, and Bethel, and
Thamnatha, Pharathoni, & Tepho, with high walles,
with gates, and with barres,
51 And set garisons in them, that they might vse
their malice vpon Israel.
52 Hee fortified also the citie Beth-sura, and Ga-
zara, and the castell, and set a garison in them with
prouision of vitailes.
53 He tooke also the chiefest mens sonnes in the
countrey for hostages, and put them in the castel at
Ierusalem to be kept.
54 ¶Afterward in the hundreth, fiftie and three
yeere, in the second moneth, Alcimus commanded,
that the walles of the inner court of the Sanctuarie
should be destroyed, and he pulled downe the mo-
numents of the Prophets, & began to destroy them.
55 But at the same time Alcimus was plagued,
and his enterprises were hindered, and his mouth
was stopped: for hee was smitten with a palsie, and
could no more speake, nor giue order concerning his
house.
56 Thus died Alcimus with great torment at the
same time.
57 And when Bacchides sawe that Alcimus was
dead, hee turned againe to the King, and so the land
of Iuda was in rest two yeeres.

58 Then

58 Then all the vngodly men helde a counsell,
saying, Behold, Ionathan and his companie dwell at
ease, and without care: wherefore let vs bring Bac-
chides hither, and he wil take them all in one night.
59 So they went and consulted with him.
60 Who arose and came with a great hoste, and
sent letters priuily to his adherents, which were in
Iudea, to take Ionathan and those that were with
him: but they coulde not, for their counsell was
knowen vnto them.
‖Or, Ionathan. 61 And ‖ they tooke fiftie men of the countrey,
which were the chiefe workers of this wickednesse,
and slewe them.
62 ¶ Then Ionathan and Simon with their com-
‖Or, Beth-bessen. panie departed vnto ‖ Beth-basin which is in the
wildernes, and repaired the decay thereof, and made
it strong.
63 When Bacchides knewe this, he gathered all
his hoste, & sent word to them that were of Iudea.
64 Then came he and layd siege to Beth-basin,
and fought against it a long season, and made in-
struments of warre.
65 But Ionathan had left his brother Simon in
the citie, and went foorth into the countrey, and
came with a certaine nomber,
‖Or, Odaris. 66 And slewe ‖ Odomeras and his brethren and
the children of Phasiron in their tentes: so hee be-
gan to slay, and increased in power.
67 Simon also and his companie went out of the
citie, and burnt vp the instruments of warre,
68 And fought against Bacchides, and discom-
fited him, and vexed him sore, so that his counsell
and iourney was in vaine.
69 Wherefore he was very wroth at the wicked
men, that gaue him counsell to come into the coun-
trey, and slewe many of them, and purposed to re-
turne into his owne countrey.
70 Whereof when Ionathan had knowledge, he
sent Ambassadours vnto him, to intreate of peace
with him, & that the prisoners should be deliuered.
71 Which thing he accepted, and did according
to his desire, and made an othe, that he would neuer
doe him harme all the dayes of his life.
72 So he restored vnto him the prisoners that he
had taken aforetime out of the land of Iuda, and so
returned and went into his owne lande, neither did
he come any more into their borders.
73 Thus the sworde ceased from Israel, and Io-
nathan dwelt at Machmas, and began there to go-
uerne the people, and destroyed the vngodly men
out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

Ioseph. Anti.13. chap.2.3. IN the hundreth and three score yeere came Alex-
ander the sonne of Antiochus Epiphanes, and
tooke Ptolemais, and they receiued him, and there
he reigned.
2 Now when Demetrius the King heard it, he
gathered an exceeding great hoste, and went foorth
against him to fight.
3 Also Demetrius sent letters vnto Ionathan,
with louing words, as thogh he would preferre him.
4 For he saide, Wee will first make peace with
him, before he ioyne with Alexander against vs.
5 Els he will remember all the euill that wee
haue done against him, and against his brethren and
his nation.
6 And so he gaue Ionathan leaue to gather an
hoste, and to prepare weapons, and to be confede-
rate with him, and commaunded the hostages that
were in the castell, to be deliuered vnto him.
7 ¶ Then came Ionathan to Ierusalem, and
read the letters in the audience of all the people, and
of them that were in the castell.
8 Therefore they were sore afraide, because
they heard that the King had giuen him licence to
gather an armie.
9 So they that were of the castel, deliuered the
hostages vnto Ionathan, who restored them to their
parents.
10 Ionathan also dwelt at Ierusalem, and began
to builde, and repaire the citie.
11 And he commanded the workemen to build
the walles, and the mount Sion round about with
hewen stone, to fortifie it: and so they did.
12 Then the strangers that were in the castels
which Bacchides had made, fled,
13 So that euery man left his place, and went
into his owne countrey.
14 Onely at Beth-sura remained certaine which
had forsaken the Lawe and the commaundements:
for it was their refuge.
15 ¶ Now when King Alexander had heard of
the promises that Demetrius had made vnto Iona-
than: and when it was tolde him of the battels and
noble actes, which he and his brethren had done,
and of the paines that they had endured,
16 He said, Might we find such a man? now there-
fore we will make him our friend and confederate.
17 Vpon this he wrote a letter, and sent it vnto
him, with these wordes, saying,
18 KING ALEXANDER to his brother
Ionathan sendeth salutation.
19 We haue heard of thee, that thou art a very
valiant man, and worthy to be our friend.
20 Wherefore this day we ordaine thee to bee
the hie Priest of thy nation, and to bee called the
Kings friend: (and he sent him a purple robe, and a
‖ crowne of golde,) that thou mayst ‖ consider what ‖Or, mitre. ‖Or, take our part.
is for our profite, and keepe friendship toward vs.
21 So in the seuenth moneth of the hundreth
and three score yeere, vpon the feast day of the ta-
bernacles, Ionathan put on the holy garment, and
gathered an hoste, and prepared many weapons.
22 ¶ Which when Demetrius heard, he was mar- Ioseph. Antiq. 13. chap.3.
ueilous sorie, and said,
23 What haue wee done, that Alexander hath
preuented vs in getting the friendship of the Iewes
for his strength?
24 Yet will I write and exhort them, and pro-
mise them dignities and rewardes, that they may
helpe mee.
25 Whereupon he wrote vnto them these words,
KING DEMETRIVS vnto the nations of
the Iewes sendeth greeting.
26 Wee haue heard that ye haue kept your co-
uenant toward vs, and continued in our friendship,
and haue not ioyned with our enemies, whereof we
are glad.
27 Now therefore remaine still, and keepe fide-
litie toward vs, and we will recompence you for the
good things that ye haue done for vs,
28 And will release you of many charges, and
giue you rewardes.
29 And now I discharge for your sake all the
Iewes from tributes, and free you from the customes
of salt, and the crowne taxes, and from the thirde
part

part of the seede.
30 And from the halfe of the fruite of the trees
which is mine owne duetie, I so release them that
from this day foorth, none shall take any thing of
the land of Iuda,or of the three gouernments which
are added thereunto, as of Samaria and of Galile,
from this day forth for euermore.
31 Ierusalem also with all things belōging there-
to, shalbe holy and free from the tenths & tributes.
32 Also I release the power of the castel which is
at Ierusalem,and giue it vnto the hie Priest, that he
may set in it such men, as he shall chuse to keepe it.
33 Moreouer I freely deliuer euery one of the
Iewes ẏ were taken away prisoners out of the lande
of Iuda throughout all my realme,and euery one of
them shalbe free from tributes,yea,euē their cattel,
34 And all the feastes, and Sabbaths, and newe
Moones,and the dayes appointed & the three dayes
before the feast,and the three dayes after the feast,
shall be dayes of freedome and libertie for all the
Iewes in my realme,
35 So that *in them* no man shall haue power to
doe any thing,or to vexe any of them in any maner
of cause.
36 Also thirtie thousande of the Iewes shall be
written vp in the Kings hoste, and haue their wages
payed them as appertaineth to all them that are of
the Kings armie: and of them shalbe ordeined cer-
taine to keepe the Kings strong holdes.
37 And some of them shalbe set ouer the Kings
most secret affaires, and their gouernours and their
Princes shalbe of themselues, and they shall liue af-
ter their owne lawes, as the King hath commanded
in the land of Iuda.
38 And the three gouernments that are added
vnto Iudea from the countrey of Samaria, shall be
ioyned vnto Iudea, and they shall be as vnder one,
and obey none other power,but the hie Priest.
39 And I giue Ptolemais and the borders there-
of vnto the Sanctuarie at Ierusalem,for the necessa-
rie expenses of the holy things.
40 Moreouer, I will giue euery yeere fifteene
thousand sicles of siluer of the Kings reuenues out of
the places apperteining vnto me.
41 And all the ouerplus which they haue not
payed for the things due, as they did in the former
yeeres,from henceforth they shall giue it towarde
the workes of the Temple.
42 And besides this, the fiue thousande sicles of
siluer which they receiued yeerely of the account
appoynted for the interteinment of the Sanctuarie
these yeeres passed,euen these things shalbe released
because they apperteine to the Priests that minister.
43 Item, whosoeuer they bee that flee vnto the
Temple at Ierusalem, or within the liberties there-
of, and are indetted to the King for any maner of
thing,they shalbe pardoned, and all that they haue
in my realme.
44 For the building also and repayring of the
workes of the Sanctuarie,expenses shall be giuen of
the Kings reuenues.
45 And for the making of the walles of Ierusa-
lem, and fortifying it round about, that the holdes
in Iudea may be buylt vp,shall also the costes be gi-
uen out of the Kings reuenues.
46 ¶ But when Ionathan and the people heard
these words,they gaue no credit vnto them,neither
receiued them:for they remembred the great wic-
kednesse that he had done in Israel,and how sore he
had vexed them.
47 Wherefore they agreed vnto Alexander: for
he was the first that had intreated of true peace with
them,and so were confederate with him alway.
48 Then gathered King Alexander a great hoste,
and camped ouer against Demetrius.
49 So the two Kings ioyned battell,but Deme-
trius hoste fled, and Alexander pursued him, and
preuailed against them.
50 So that sore battell continued till the sunne
went downe, & Demetrius was slaine the same day.
51 ¶ Then Alexander sent Ambassadours vnto *Ioseph. Antiq. 13. Chap. 5.*
Ptolemeus the King of Egypt ẇ these words,saying,
52 For so much as I am come againe to my
realme, and am set in the throne of my fathers, and
haue gotten the dominion, and haue destroyed De-
metrius,and enioy my countrey,
53 Seeing that I haue euen giuen him the bat-
tell,and he and his armie is discomfited by me, and
I sit in the throne of his kingdome,
54 Let vs now make friendship together, and
giue me now thy daughter to wife: so shall I be thy
sonne in lawe,and giue thee rewardes, and vnto her
things according to thy dignitie.
55 Then Ptolemeus the King gaue answere,say-
ing, Happie bee the day, wherein thou art come a-
gaine vnto the land of thy fathers,and sittest in the
throne of their kingdome.
56 Now therefore will I fulfill thy writing: but
meete mee at Ptolemais that wee may see one ano-
ther, and that I may make thee my sonne in lawe,
according to thy desire.
57 So Ptolemeus went out of Egypt with his
daughter Cleopatra, and came vnto Ptolemais in
the hundreth threescore and two yeere,
58 Where King Alexander met him,and he gaue
vnto him his daughter Cleopatra, and marryed
them at Ptolemais with great glorie, as the maner
of Kings is.
59 ¶ Then wrote King Alexander vnto Iona-
than,that he should come and meete him.
60 So he went honourably vnto Ptolemais, and
there hee met the two Kings, and gaue them great
presents of siluer and golde, and to their friends,and
found fauour in their sight.
61 And there assembled certaine pestilent fel-
lowes of Israel, and wicked men to accuse him: but
the King would not heare them.
62 And the King commanded that they should
take off the garments of Ionathan, and clothe him
in purple: and so they did: and the King appointed
him to sit by him,
63 And said vnto his Princes, Goe with him in-
to the middes of the citie, and make a proclama-
tion, that no man complaine against him of any
matter, and that no man trouble him for any ma-
ner of cause.
64 So when his accusers sawe his honour accor-
ding as it was proclaimed, and that he was clothed
in purple,they fled all away.
65 And the King preferred him to honour, and
wrote him among his chiefe friends, and made him
a Duke,and partaker of his dominion.
66 Thus Ionathan returned to Ierusalem with
peace and gladnesse.
67 ¶ In the hundreth, threescore and fiue yeere *Ioseph. Antiq. Cap. 8. lib. 13.*
came Demetrius the sonne of Demetrius,from Cre-
ta into his fathers land.
68 Whereof when King Alexander heard, hee
was very sorie,and returned vnto Antiochia.
69 Then Demetrius appointed Apollonius the
gouernour

governour of Coelosyria, who gathered a great
hoste, and camped in Iamnia, and sent vnto Iona-
than the hie Priest, saying,
70 Darest thou, being but alone, lift vp thy
selfe against vs? and I am laughed at, and reproched,
because of thee: nowe therefore why doest thou
vaunt thy selfe against vs in the mountaines?
71 Nowe then if thou trust in thine owne
strength, come downe to vs into the plaine fielde,
and there let vs trie the matter together: for I haue
the strength of cities.
72 Aske and learne who I am, and they shal take
my part: and they shall tell thee that your foote is
not able to stande before our face: for thy fathers
haue bene twise chased in their owne land.
73 And now how wilt thou be able to abide so
great an hoste of horsemen and footemen in the
plaine, where is neither stone, nor rocke, nor place
to flee vnto?
74 When Ionathan heard the wordes of Apol-
lonius, he was moued in his minde: wherefore hee
chose ten thousand men, & went out of Ierusalem,
and Simon his brother met him for to helpe him.
75 And he pitched his tentes at Ioppe: but they
shut him out of the citie: for Apollonius garison
was in Ioppe.
76 Then they fought against it, and they that
were in the citie, for very feare let him in: so Iona-
than wanne Ioppe.
77 Apollonius hearing of this, tooke three thou-
sand horsemen with a great hoste of *foote* men, and
went toward Azotus, as though hee would go for-
ward, and came immediatly into the plaine fielde,
because he had so many horsemen, and put his trust
in them.
78 So Ionathan followed vpon him to Azotus,
and the armie skirmished with his arriere band.
79 For Apollonius had left a thousand horsmen
behinde them in ambush.
80 And Ionathan knewe that there was an am-
bushment behinde him, and though they had com-
passed in his hoste, and shot dartes at the people
from the morning to the euening,
81 Yet the people stood still, as Ionathan had
commanded them, till their horses were wearie.
82 Then brought Simon foorth his hoste, and
set them against the band: but the horses were wea-
ry, and he discomfited them, and they fled: so the
horsemen were scattered in the fielde,
83 And they fled to Azotus, and came into the
temple of Dagon their idole, that they might there
saue them selues.
84 But Ionathan set fire vpon Azotus and all
the cities round about it, and tooke their spoyles,
and burnt with fire the temple of Dagon with all
them that were fled into it.
85 Thus were slaine and burnt about eight thou-
sand men.
86 So Ionathan remooued the hoste from
thence, and camped by Ascalon, where the men
of the citie came foorth, and met him with great
honour.
87 After this went Ionathan and his hoste a-
gaine to Ierusalem with great spoyles.
88 And when King Alexander heard these
things, he began to doe Ionathan more honour,
89 And sent him a coller of golde, as the vse is
to be giuen vnto such as are of the Kings blood: he
gaue him also Accaron, with the borders thereof in
possession.

CHAP. XI.

1 The dissention betwene Ptolemeus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemeus. 21 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

AND the king of Egypt gathered a great hoste, *Ioseph. Anti. 13. cap. 7.*
like the sande that lieth vpon the sea shore, and
many shippes, and went about through deceite to
obtaine the kingdome of Alexander, and to ioyne it
vnto his owne Realme.
2 Vpon this hee went into Syria with friendly
wordes, and was let into the cities, and men came
foorth to meete him: for king Alexander had com-
manded them to meete him, because he was his fa-
ther in lawe.
3 Now when he entred into the citie of Ptole-
mais, he left bands and garisons in euery citie.
4 And when hee came neere to Azotus, they
shewed him the temple of Dagon that was burnt,
and Azotus, and the suburbs thereof that were de-
stroyed, and the bodies cast abroad, and them that
hee had burnt in the battell: for they had made
heapes of them by the way where he should passe.
5 And they tolde the king what Ionathan had
done, to the intent they might get him euill will:
but the King helde his peace.
6 And Ionathan met the king with great ho-
nour at Ioppe, where they saluted one another, and
lay there.
7 So when Ionathan had gone with the king
vnto the water that was called Eleutherus, hee tur-
ned againe to Ierusalem.
8 So King Ptolemeus gate the dominion of
the cities by the sea vnto Seleucia vpon ÿ sea coast,
imagining wicked counsels against Alexander,
9 ¶ And sent Ambassadours vnto King Deme-
trius, saying, Come, let vs make a league betweene
vs, and I will giue thee my daughter, which Alex-
ander hath, and thou shalt reigne in thy fathers
kingdome.
10 For I repent that I gaue Alexander my
daughter: for he goeth about to slay me.
11 Thus hee slandered Alexander, as one that
should desire his Realme.
12 And hee tooke his daughter from him, and
gaue her vnto Demetrius, and forsooke Alexander,
so that their hatred was openly knowen.
13 Then Ptolemeus came to Antiochia, where
he set two crownes vpon his own head, of Asia and
of Egypt.
14 In the meane season was King Alexander in
Cilicia: for they that dwelt in those places, had re-
belled against him.
15 But when Alexander heard it, hee came to
warre against him, and Ptolemeus brought foorth
his hoste, and met him with a mightie power, and
put him to flight.
16 Then fled Alexander into Arabia, there to
be defended: so Ptolemeus was exalted.
17 And Zabdiel the Arabian smote off Alexan-
ders head, and sent it vnto Ptolemeus.
18 But the thirde day after, King Ptolemeus
dyed: and they that were in the holdes, were slaine
one of another.
19 And Demetrius reigned in the hundreth,
threescore and seuenth yeere.
20 ¶ At the same time gathered Ionathan them
that were in Iudea, to lay siege vnto ÿ castell, which
was at Ierusalem, and they made many instruments

 of

of warre against it.
21 Then went there certaine vngodly persons
(which hated their owne people) vnto King *Deme-
trius*, and tolde him that Ionathan besieged the
castell.
22 So when hee heard it, he was angry, and im-
mediatly came vnto Ptolemais, and wrote vnto Io-
nathan, that hee shoulde lay no more siege vnto it,
but that he should meete him and speake with him
at Ptolemais in all haste.
23 Neuerthelesse when Ionathan heard this, hee
commanded to besiege it: he chose also certaine of
the Elders of Israel, and the Priests, and put himselfe
in danger,
24 And tooke with him siluer and golde, and
apparell, and diuers presents, and went to Ptolemais
vnto the King, and found fauour in his sight.
25 And though certaine vngodly men of his
owne nation had made complaints vpon him,
26 Yet the King intreated him as his predeces-
sours had done, and promoted him in the sight of al
his friends,
27 And confirmed him in the hie priesthood
with all the honourable things, that hee had afore,
and made him his chiefe friend.
28 Ionathan also desired the King, that he would
make Iudea free with the three gouernements, and
the countrey of Samaria, and *Ionathan* promised
him three hundreth talents.
29 Whereunto the King consented, and gaue
Ionathan writing of the same, conteining these
wordes,
30 King Demetrius vnto his bro-
ther Ionathan, and to the nation of the Iewes sen-
deth greeting.
31 We send you here a copy of the letter which
we did write vnto our cousin Lasthenes concerning
you, that ye should see it.
32 King Demetrius vnto Lasthenes his father,
sendeth greeting.
33 For the faithfulnes that our friends the nati-
on of the Iewes keepe vnto vs, and for their good
wil towards vs, we are determined to do them good.
34 Wherefore we assigne to them the coasts of
Iudea with the three gouernments, Apherema, and
Lydda, and Ramathe (which are added vnto Iudea
from the countrey of Samaria) and all that apper-
taineth to all them that sacrifice in Ierusalem: both
concerning the paiments which the King tooke
yeerely aforetime, both for the fruites of the earth,
and for the fruites of the trees.
35 As for the other things appertaining vnto
vs of the tenthes and tributes, which were due vnto
vs, and the customes of salt, and crowne taxes, which
were payed vnto vs, we discharge them of all from
hencefoorth.
36 And nothing hereof shal be reuoked from
this time forth and for euer.
37 Therefore see that yee make a copy of these
things, and deliuer it vnto Ionathan, that it may be
set vp vpon the holy mount in an open place.
38 After this when Demetrius the King sawe
that his land was in rest, and that no resistance was
made against him, he sent away all his hoste, euery
man to his owne place, except certaine bands of
strangers, whome he brought from the yles of the
heathen: wherefore all his fathers hoste hated him.
39 Now was there one Tryphon, that had bene
of Alexanders part afore, which when he sawe that
all the hoste murmured against Demetrius, he went
to ‖ Simalcue the Arabian, that brought vp Antio- ‖ Or, Simalcue.
chus the sonne of Alexander,
40 And lay sore vpon him, to deliuer him this
yong Antiochus, that he might reigne in his fathers
steade: hee tolde him also what great euill Deme-
trius had done, and howe his men of warre hated
him, and he remained there a long season.
41 Also Ionathan sent vnto King Demetrius to
driue them out which were in the castell at Ierusa-
lem, and those that were in the fortresses: for they
fought against Israell.
42 So Demetrius sent vnto Ionathan, saying, I
will not onely doe these things for thee, and thy
nation, but if opportunitie serue, I will honour
thee, and thy nation.
43 Nowe therefore thou shalt doe me a plea-
sure, if thou wilt sende me men to helpe me: for all
mine armie is gone from me.
44 So Ionathan sent him three thousand strong
men vnto Antiochia, and they came vnto the
King: wherefore the King was very glad at their
comming.
45 ¶ But they that were of the citie, euen an
hundreth, and twentie thousande men, gathered
them together in the mids of the citie, and would
haue slaine the King.
46 But the King fled into the palace, and the ci-
tizens kept the streetes of the citie, and began to
fight.
47 Then the king called to the Iewes for helpe,
which came to him all together, and went abroad
through the citie,
48 And slewe the same day an hundreth thou-
sand, and set fire vpon the citie, and tooke many
spoyles in that day, and deliuered the King.
49 So when the citizens sawe that the Iewes had
gotten the vpper hande of the citie, and that they
themselues were disappointed of their purpose, they
made their supplication vnto the King, saying,
50 ‖ Graunt vs peace, and let the Iewes cease ‖ Or, giue vs the right hand.
from vexing vs and the citie.
51 So they cast away their weapons, and made
peace, and the Iewes were greatly honoured before
the King, and before all that were in his Realme,
and they came againe to Ierusalem with great pray.
52 Then King Demetrius sate in the throne of
his kingdome, and had peace in his land.
53 Neuerthelesse hee dissembled in all that euer
he spake, and withdrewe him selfe from Ionathan,
neither did he rewarde him according to the bene-
fites which hee had done for him, but troubled him
very sore.
54 ¶ After this returned Tryphon with the
yong childe Antiochus, which reigned, and was
crowned.
55 Then there gathered vnto him all the men of
warre, whome Demetrius had scattered, and they
fought against him, who fled and turned his backe.
56 So Tryphon tooke the ‖ beastes, and wanne ‖ Or, Elephants.
Antiochia.
57 And yong Antiochus wrote vnto Ionathan,
saying, I appoynt thee to bee the chiefe Priest, and
make thee ruler ouer the foure gouernements, that
thou mayest be a friend of the kings.
58 Vpon this hee sent him golden vessels to be
serued in, and gaue him leaue to drinke in gold, and
to weare purple, and to haue a colar of golde.
59 He made his brother Simon also captaine frõ
the coastes of Tyrus vnto the borders of Egypt.
60 Then Ionathan went foorth, and passed
thorowe

thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went hee vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbes thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he graunted them, and afterwarde put them out from thence, and tooke the citie, and set a garison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold the hostes of the ‖ strangers met him in the plaine, and had laide ambushments for him in the mountaines.

‖Or, heathen.

69 So that when they came against them, the ambushments rose out of their places & skirmished.

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of ‖ Absalomus, and Iudas the sonne of Calphi the captaines of the hoste.

‖Or, Abessalomus.

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to followe after all vnto their tentes at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renue their couenant of friendship. 24 Ionathan goeth to fight the princes of Demetrius. 40 Tryphon taketh Ionathan by deceite.

Ioseph. Antiq. 13. chap. 8.

IOnathan now seeing that the time was meete for him, chose certeine men, & sent them vnto Rome, to establish and renue the friendship with them.

2 He sent letters also vnto ‖ the Spartians and to other places, for the same purpose.

‖Or, Lacedemonians.

3 So they went vnto Rome, and entred into the Senate, and saide, Ionathan the high Priest and the nation of the Iewes sent vs vnto you, for to renue friendship with you, and the bond of loue, as in times past.

4 So the *Romanes* gaue them free pasports, that men should leade them home into the land of Iuda peaceably.

5 ¶ And this is the copie of the letters that Ionathan wrote vnto the Spartians,

6 Ionathan the hie Priest with the Elders of the nation, and the Priestes, and the rest of the people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from ‖ Arius, which then reigned among you, that ye would be our brethren, as the copy hereunder written specifieth.

Ioseph. Antiq. 12. chap. 5.
‖Or, Darius.

8 And Onias intreated the ambassadour honourably, & receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we neede no such writings: for we haue the holy bookes in our hands for comfort.

10 Neuerthelesse wee thought it good to sende vnto you, for the renuing of the brotherhood and friendship, least we should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore wee remember you at all seasons continually, and in the feasts & other dayes appointed, when we offer sacrifices & praiers, as it is meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though wee haue bene enuironed with great troubles and warres, so that the kings rounde about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friendes in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue wee chosen Numenius *the sonne* of Antiochus, and Antipater *the sonne* of Iason, & sent them vnto the Romanes, for to renue the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renuing of our brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 The king of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And nowe for so much as this is come to our knowledge, ye shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commaunded to be shewed vnto you.

24 ¶ Nowe when Ionathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 Hee went from Ierusalem, and met them in the land of Hamath: for he gaue them not space to come into his owne countrie.

26 And hee sent spies vnto their tentes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherfore, when the sunne was gone downe, Ionathan commaunded his men to watch, and to be in armes ready to fight all the night, & sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battel, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuerthelesse Ionathan and his companie

knewe it not till the morning: for they saw the fires
burning.
30 Then Ionathan followed vpon them, but he
could not ouertake them: for they were gone ouer
the flood Eleutherus.
31 So Ionathan turned to the Arabians, which
were called Zabadei, and slewe them, and tooke
their spoile.
32 Hee proceeded further also, and came vnto
Damascus, and went thorow all the countrey.
33 But Simon his brother went forth, and came
to Ascalon and to the next holdes, departing vnto
Ioppe, and wanne it.
34 For he heard that they would deliuer the hold
to them that tooke Demetrius part: wherefore hee
set a garison there to keepe it.
35 ¶ After this came Ionathan home, and cal-
led the Elders of the people together, and deuised
with them for to builde vp ÿ strong holds in Iudea,
36 And to make the walles of Ierusalem hyer,
and to make a great mount betwixt the castell and
the citie, for to separate it from the citie, that it
might be alone, and that men shoulde neither bye
nor sell in it.
37 So they came together to builde vp the citie:
for part of the wall vpon the brooke of the Eastside
was fallen downe, and they repaired it, and called it
Caphenatha.
38 Simon also set vp Adida in Sephela, and made
it strong with gates and barres.
Ioseph. Antiq. 13.chap.9. 39 ¶ In the meane time Tryphon purposed to
reigne in Asia, & to be crowned when he had slaine
the King Antiochus.
40 But he was afraide that Ionathan would not
suffer him, but fight against him: wherefore he went
about to take Ionathan, and to kill him: so he de-
parted, and came vnto Bethsan.
41 Then went Ionathan foorth against him to
the battell with fourtie thousand chosen men, and
came vnto Bethsan.
42 But when Tryphon saw that Ionathan came
with so great an hoste, hee durst not lay hande vp-
on him,
43 But receiued him honourably, and commen-
ded him vnto all his friends, and gaue him rewards,
and commaunded his men of warre to be as obedi-
ent vnto him as to himselfe,
44 And said vnto Ionathan, Why hast thou cau-
sed this people to take such trauaile, seeing there is
no warre betweene vs?
45 Therefore send them now home againe, and
chuse certaine men to waite vpon thee, and come
thou with me to Ptolemais: for I will giue it thee,
with the other strong holds, and the other garisons,
and all them that haue the charge of the common
affaires: so will I returne, and depart: for this is the
cause of my comming.
46 Ionathan beleeued him, and did as hee saide,
and sent away his hoste, which went into the land
of Iuda,
47 And reteined but three thousand with him,
whereof he sent two thousand into Galile, and one
thousand went with himselfe.
48 Nowe assoone as Ionathan entred into Pto-
lemais, they of Ptolemais shut the gates, and tooke
him, and slew all them with the sword, that came in
with him.
49 Then sent Tryphon an hoste of footemen,
and horsemen into Galile, and into the great plaine,
to destroy all Ionathans companie.
50 But when they knew that Ionathan was ta-
ken, and slaine, and those that were with him, they
incouraged one another, and came foorth against
them ready to the battell,
51 But when they which followed vpon them,
sawe that it was a matter of life, they turned backe
againe.
52 By this meanes all they came into the land of
Iuda peaceably, and bewailed Ionathan, and them
that were with him, and feared greatly, and all Israel
made great lamentation.
53 For all the heathen that were rounde about
them, sought to destroy them.
54 For they said, Now haue they no captaine, nor
any man to helpe them: therefore let vs now fight
against them, and roote out their memorie from a-
mong men.

CHAP. XIII.

*1 After Ionathan was taken, Simon is chosen captaine. 17 Try-
phon, taking his children, and money for the redemption of Iona-
than, killeth him and his children. 31 Tryphon killeth Antio-
chus, and possesseth the Realme. 36 Demetrius taketh truce with
Simon. 43 Simon winneth Gaza. 50 Hee possesseth the tower
of Sion. 53 He maketh his sonne Iohn captaine.*

NOwe when Simon heard that Tryphon gathe- *Ioseph. Antiq.*
red a great hoste to come into the land of Iu- *13.chap.9.*
da, to destroy it,
2 And sawe that the people was in great trem-
bling and feare, he came vp to Ierusalem, and gathe-
red the people together,
3 And gaue them exhortation, saying, Ye know
what great things I, and my brethren, and my fa-
thers house haue done for the Law and the Sanctu-
arie, and the battels, & troubles that we haue seene,
4 By reason whereof al my brethren are slaine
for Israels sake, and I am left alone.
5 Nowe therefore God forbid, that I shoulde
spare mine owne life in any time of trouble: for I
am not better then my brethren.
6 But I will auenge my nation, and the Sanctu-
arie, and our wiues, and our children: for all the hea-
then are gathered together to destroye vs of very
malice.
7 In hearing these words the hearts of the peo-
ple were kindled,
8 So that they cryed with a loud voyce, saying,
Thou shalt bee our captaine in steade of Iudas and
Ionathan thy brethren.
9 Fight thou our battels, and whatsoeuer thou
commaundest vs, we will doe it.
10 ¶ So hee gathered all the men of warre, ma-
king hast to finish the walles of Ierusalem, and for-
tified it round about.
11 Then sent he Ionathan the sonne of Absalo-
mus with a great host vnto Ioppe, which droue them
out that were therein, and remained there himselfe.
12 Tryphon also remoued from Ptolemais with
a great armie, to come into the land of Iuda, & Io-
nathan was with him as prisoner.
13 And Simon pitched his tents at || Addidis vp- *|| Or, Addus.*
on the open plaine.
14 But when Tryphon knew that Simon stoode
vp in steade of his brother Ionathan, and that hee
would fight against him, hee sent messengers vnto
him, saying,
15 Wheras we haue kept Ionathan thy brother,
it is for money that hee is owing in the Kings ac-
count concerning the busines that he had in hand.
16 Wherefore send now an hundreth talents of
siluer, and his two sonnes for hostages, that when
he is letten foorth, hee will not turne from vs, and
we

we will send him againe.

17 Neuertheles Simon knew that he dissembled in his wordes, yet commaunded he the money and children to be deliuered vnto him, least hee should be in greater hatred of the people of Israel.

18 Who might haue sayde, Because he sent him not the money and the children, therefore, is Ionathan dead.

19 So he sent the children and an hundreth talents: but he dissembled, and would not let Ionathan goe.

20 ¶ Afterward came Tryphon into the land to destoy it, and went rounde about by the way, that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.

21 Nowe they that were in the castell, sent messengers vnto Tryphon that hee should make haste to come by the wildernes, & to send them vitailes.

22 So Tryphon, made ready all his horsemen: but the same night fell a very great snowe, so that he came not, because *of* the snow: but hee remoued and went into the countrey of Galaad.

23 And when hee came neere to Bascama, hee slewe Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewayled him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building hie to looke vnto, of hewen stone behinde and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetual memorie, and carued ships beside the armes, that they might be seene of men sayling in the sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

31 ¶ Nowe as Tryphon went foorth with the yong King Antiochus, he slew him traiterously, *Ioseph. Anti.13. cap.10.*

32 And reigned in his steade, and crowned him selfe King of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castels of Iudea, and compassed them about with hie towers, and great walles, euen with towers, and gates, and barres, and layde vp vittailes in the strong holdes.

34 Moreouer Simon chose certaine men & sent them to king Demetrius, that hee would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius, the king answered him, and wrote vnto him after this maner,

36 DEMETRIUS the King vnto Simon the hie Priest, and the friend of Kings, & to the Elders and to the nation of the Iewes sendeth greeting.

37 The golden crowne, and ||precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free.

||Or, coler, or, baudricke: in Greeke Βάϊνην, or, bahen,

38 So the things that wee haue graunted you, shall be stable: the strong holdes which yee haue builded, shalbe your owne.

39 Also wee forgiue the ouersights, and faultes committed vnto this day, and the crowne taxe that ye ought vs: and whereas was any other tribute in Ierusalem, it shalbe nowe no tribute.

40 And they that are meete among you to bee written with our men, let them be written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuentie yeere.

42 And the people of Israel began to write in their letters, and publique instruments, IN THE FIRST yeere of Simon the hie and chiefe Priest, gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approched neere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie,

45 In so much that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, & children, & cried with a loud voyce, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercy.

47 Then Simon pitied them, and would fight no more against them, but put them out of the citie, and clensed the houses, wherein the idoles were, and so entred thereunto with psalmes and thankesgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for him selfe.

49 Nowe when they in the castell at Ierusalem were kept, that they could not come foorth nor goe into the countrey, neither buy nor sell, they were very hungry, & many of them were famished to death,

50 In so much that they besought Simon to make peace with them: which hee graunted them, and put them out from thence, and clensed the castell from filthines.

51 And vpon the three and twentie day of the second moneth, in the hundreth seuentie and one yeere, they entred into it with thankesgiuing, and branches of palme trees, and with harpes, and with cymbales, and with violes, & with psalmes, & songs, because the great enemie of Israel was ouercome.

52 And hee ordeined that the same day should be kept euery yeere with gladnes.

53 And hee fortified the mount of the Temple that was beside the castell where he dwelt himselfe with his company.

54 Simon also seeing that Iohn his sonne was now a man, he made him captaine of all the hostes, and caused him to dwell in ||Gazaris. *||Or, Gaza.*

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnesse in Israel. 18 The couenant of friendshippe with the Romanes, and with the people of Sparta is renued.

IN the hundred seuentie and two yeere gathered King Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the King of Persia and Media heard, that Demetrius was entred within his borders, hee sent one of his princes to take him aliue.

3 So he went, and ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces, which kept him in warde.

4 Thus all the land *of Iuda* was in rest, so long

as Simon liued: for he sought the wealth of his na-
tion: therefore were they glad to haue him for their
ruler, and to doe him worship alway.
5 Simon also wanne the citie of Ioppe to his
great honour to be an hauen towne, and made it an
entrance vnto the yles of the sea.
6 He enlarged also the borders of his people,
their and conquered the countreys.
7 Hee gathered vp many of their people that
were prisoners, & he had the dominion of Gazaris,
and Beth-sura, & the castell, which he clensed from
filthines, and there was no man that resisted him,
8 So that euery mã tilled his ground in peace,
and the land gaue her fruits, and the trees gaue their
fruite.
9 The Elders sate in the open places, and con-
sulted all together for the common wealth, and the
yong men were honourably clothed and armed.
10 Hee prouided vittailes for the cities, and all
kinde of munition, so that his glorious fame was
renoumed vnto the end of the world.
11 He made peace throughout the land, and Is-
rael had perfite mirth and ioy.
12 For euery man sate vnder his vine, and the
fig trees, and there was no man to fray them.
13 There was none in the land to fight against
them: for then the Kings were ouercome.
14 Hee helped all those that were in aduersitie
among his people: hee was diligent to see the Law
kept, and he tooke away the vngodly, and wicked.
15 He beautified the Sanctuarie, and encreased
the vessels of the Temple.
16 When the Romanes heard, and the Sparti-
ans had knowledge, that Ionathan was dead, they
were very sorie.
17 But when they heard, that Simon his bro-
ther was made hie Priest in his steade, and howe he
had wonne the land againe with the cities in it,
18 They wrote vnto him in tables of brasse, to
renue the friendship, and bond of loue, which they
had made with Iudas and Ionathan his brethren.
19 Which writings were reade before the con-
gregation at Ierusalem, and this is the copy of the
letters that the Spartians sent,
20 THE SENATORS and citie of Sparta
vnto Simon the great Priest, and to the Elders, and
to the Priests, and to the residue of the people of
the Iewes their brethren send greeting.
21 When your ambassadours that were sent vn-
to our people, certified vs of your glory and ho-
nour, we were glad of their comming,
22 And haue registred their ambassage in the
publique records in this maner, NVMENIVS
the sonne of Antiochus, and Antipater *the sonne* of
Iason the Iewes ambassadours came vnto vs, to re-
nue amitie with vs.
23 And it pleased the people, that the men should
be honourably intreated, that the copy of their am-
bassage should be registred in the publique records,
that it might be for a memoriall vnto the people of
Sparta: and a copy of the same was sent to Simon
the chiefe Priest.
24 After this Simon sent Numenius to Rome,
with a great shield of golde of a thousand pound
weight, to confirme the friendship with them.
25 Which when the people vnderstood, they
sayd, What thankes shal we recompense againe vn-
to Simon and his children?
26 For he and his brethren, and the house of his
father haue stablished Israel, and ouercome their
enemies, and haue confirmed the libertie thereof:
therefore they wrote this in tables of brasse, and
set it vpon pillars in mount Sion.
27 The copy of the writing is this, In the eight
and twentie day of the moneth ‖ Elul in the hun- ‖August.
dreth, seuentie and two yeere, in the third yeere of
Simon the hie Priest.
28 In ‖ Saramel in the great congregation of the ‖Or, Ierusalem.
Priests, and of the people, and of the gouernours of
the nation, and of the Elders of the countrey, wee
woulde signifie vnto you, that many battels haue
bene fought in our countrey.
29 Wherin Simon ẏ sonne of Mattathias (come
of the children of Iarib) and his brethren put them
selues in danger, and resisted the enemies of their
nation, that their Sanctuarie, and Lawe might be
mainteined, and did their nation great honour.
30 For Ionathan gathered his nation together,
and became their hie Priest, and is layde with his
people.
31 After that would their enemies haue inuaded
their countrey, and destroyed their lande, and lay
their hands on their Sanctuarie.
32 Then Simon resisted them, and fought for
his nation, and spent much of his owne substance,
and armed the valiant men of his nation, and gaue
them wages,
33 He fortified also the cities of Iudea, & Beth-
sura that lyeth vpon the borders of Iudea (where
the ordinance of their enemies lay sometime) and
set there a garison of the Iewes.
34 And he fortifid Ioppe, which lyeth vpon the
sea, & Gazara that bordereth vpon Azotus, (where
the enemies dwelt afore) and there he placed Iewes,
and furnished them with things necessarie for the
reparation thereof.
35 Now when the people saw the faithfulnes of
Simon, and to what glory hee thought to bring his
nation vnto, they made him their gouernour, and
the chiefe Priest, because hee had done all these
things, and for the vprightnes, and fidelitie that he
had kept to his nation, & that sought by all meanes
to exalt his people.
36 For in his time they prospered well by him,
so that the heathen were taken out of their coun-
trey, and they also which were in the citie of Da-
uid at Ierusalem, where they had made them a ca-
stell, out of the which they went, and defiled all
things that were about the Sanctuarie, & did great
hurt vnto religion.
37 And he set Iewes in it, and fortified it, for the
assurance of the lande, and citie, and raised vp the
walles of Ierusalem.
38 And King Demetrius confirmed him in his
hie Priesthood for these causes,
39 And made him one of his friends, and gaue
him great honour,
40 For it was reported that the Romanes called
the Iewes their friends, and confederates, and that
they honourably receiued Simons Ambassadours,
41 And that the Iewes, and Priests consented,
that Simon shoulde bee their Prince, and hie Priest
perpetually, till God raised vp the true Prophet,
42 And that hee shoulde bee their captaine, and
haue the charge of the Sanctuarie, and to set men
ouer the workes, and ouer the countrey, and ouer
the weapons, and ouer the fortresses, and that should
make prouision for the holy things,
43 And that he should be obeyed of euery man,
and that all the writings in the countrey shoulde
be

be made in his name, and that he should be clothed in purple, and weare golde,

44 And that it shoulde not bee lawfull for any of the people or Priestes to breake any of these things, or to withstand his wordes, or to call any congregation in the countrey without him, or bee clothed in purple, or weare a colar of gold:

45 And if any did contrary to these thinges, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it shoulde bee done to Simon according vnto these wordes.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the Prince of the Iewes, and of the Priestes, and to bee the chiefe of all.

48 And they commaunded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same should be laide vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romanes write letters vnto Kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

Moreouer king Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Conteyning these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certeine pestilent men haue vsurped the kingdome of our fathers, I am purposed to chalenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may goe thorowe the countrey, and be auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Nowe therefore I doe confirme vnto thee all the liberties, whereof all the kings my progenitours haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie bee free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine hands, shall be thine.

8 And all that is due vnto the king, and all that shall be due vnto the king, I forgiue it thee, from this time foorth for euermore.

9 And when we haue obteined our kingdome, wee will giue thee, and thy nation and the Temple great honour, so that your honour shall be knowen throughout the world.

Ioseph Antiq. 13. chap. 11. 10 ¶ In the hundreth, seuentie and foure yeere, went Antiochus into his fathers lande, and all the bands came together vnto him, so that fewe were left with Tryphon.

11 So the king Antiochus pursued him, but he fled and came to Dora, which lyeth by the sea side.

12 For he sawe that troubles were towarde him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, & the ships came by the sea. Thus they pressed the citie by land and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his companie from Rome, hauing letters written vnto the Kings and countries, wherein were conteyned these wordes,

16 LVCIVS the Consull of Rome vnto King Ptolemeus sendeth greeting.

17 The Ambassadours of the Iewes are come vnto vs as our friendes and confederates from Simon the hie Priest, and from the people of ÿ Iewes to renewe friendship, and the bond of loue,

18 Who haue brought a shield of golde weying a thousand pound.

19 Wherefore we thought it good to write vnto the kings and countreys, that they shoulde not goe about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintayne their enemies against them.

20 And we were content to receiue of them the shield,

21 If therefore there bee any pestilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that hee may punish them according to their owne Lawe.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arsaces,

23 And to all ÿ countries, as ‖Sampsames, and to them of Sparta, and to Delus, and to Mindus, and to Sicion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Siden, and to Cortyna, and to Gnidon, and to Cyprus, and to Cyrene. ‖Or, Sampsacus.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the King camped against Dora the seconde time euer readie to take it, and made diuers engins of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuerthelesse, hee woulde not receiue them, but brake all the couenant, which he had made with him afore, and withdrewe himselfe from him,

28 And sent vnto him Athenobius one of his friendes to commune with him, saying, Ye withhold Ioppe, and Gazara with the castell that is at Ierusalem, the citie of my Realme,

29 Whose borders yee haue destroyed and done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore nowe deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or els giue me for them fiue hundreth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fiue hundreth talents: if not, wee will come, and fight against you,

32 So Athenobius the kings friend came to Ierusalem, and when hee sawe the honour of Simon, and the cupborde of golde and siluer plate, and so great preparation, he was astonished, and tolde him the kings message.

33 Then answered Simon, & said vnto him, We haue

haue neither taken other mens lands, nor withholden that which apperteyneth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certeine time.
34 But when we had occasion, we recouered the inheritance of our fathers.
35 And whereas thou ‖ requirest Ioppe and Gazara, they did great harme to our people, and thorowe our countrey, yet will wee giue an hundreth talents for them. But Athenobius answered him not one worde,

‖Or, complainest concerning.

36 But turned againe angry vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had seene: and the King was very angrie.
37 ¶ In the meane time fled Tryphon by shippe vnto Orthosias.
38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footemen and horsemen,
39 And commaunded him to remoue the hoste toward Iudea, and to build vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon
40 So Cendebeus came vnto Iamnia, and began to vexe the people, and to inuade Iudea, and to take the people prisoners, and to slay them.
41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolomeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 23 Iohn killeth them that lye in wayte for his life.

Ioseph. Anti. 13. Chap. 12.

THen came Iohn vp from Gazara, and tolde Simon his father, what Cendebeus had done.
2 So Simon called two of his eldest sonnes, Iudas and Iohn, and saide vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, & the matters haue had good successe vnder our hands, and we haue deliuered Israel oftentimes.
3 But I am nowe olde, and ye by *Gods* mercie are of a sufficient age: be yee therefore in steade of me, and my brother, and goe foorth and fight for our nation, and the helpe of heauen be with you.
4 So hee chose twentie thousand fighting men of the countrie with the horsemen, which went foorth against Cendebeus, and rested at Modin.
5 In the morning they arose, and went into the plaine fielde: and beholde, a mightie great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them.
6 And Iohn ranged his armie ouer against him, and when he sawe that the people was afraid to goe ouer the riuer, he went ouer first himselfe, and the men seeing him, passed through after him.
7 Then he deuided his men, and set the horsemen in the middes of the footemen.
8 For their enemies horsemen were very many; but when they blewe the trumpets, Cendebeus fled with his host, whereof many were slaine, and the remnant gate them to the fortresse.
9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which *Cendebeus* had built.
10 Also they fled vnto the townes, that were in the fieldes of Azotus, and those did *Iohn* burne with fire: thus were there slaine two thousande men of them: so he returned peaceably into the land of Iuda.
11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made captaine, and hee had abundance of siluer and gold.
12 (For hee had married the daughter of the hie Priest)
13 Therefore hee waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.
14 Nowe as Simon went about thorowe the citie of the countrie, and studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundreth, seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.
15 Then *the sonne* of Abubus receiued them by treason into a little holde, called Doehus, which hee had built, where he made them a great banket, and had hid them there.
16 So when Simon and his sonnes had made good cheere, Ptolomeus stood vp with his men, and tooke their weapons, and entred in to Simon in the banket house, and slewe him with his two sonnes, and certaine of his seruants.
17 Whereby he committed a great vilenie, and recompensed euill for good.
18 Then wrote Ptolemeus these things and sent to the King, that hee might sende him an hoste to helpe him, and so woulde deliuer him the countrey with the cities.
19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he woulde giue them siluer, and golde and rewardes.
20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.
21 But one ranne before, and tolde Iohn in Gazara, that his father, and his brethren were slaine, and that *Ptolomeus* had sent to slay him.
22 When he heard this, he was sore astonished, and laid hands of them that were come to slay him, and slewe them: for he knewe that they went about to kill him.
23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,
24 Beholde, they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

THE

THE SECOND BOOKE OF THE MACCABEES.

CHAP. I.

1 An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus. 19 Of the fire that was hid in the pit. 24 The prayer of Neemias.

THe brethren the Iewes, which be at
Ierusalem, and they that are in the
countrey of Iudea, vnto the brethren
ÿ Iewes, that are throughout Egypt,
send salutation, and prosperitie.
2 God be gratious vnto you and
remember his couenant made with Abraham, and
Isaac, and Iacob his faithfull seruants,
3 And giue you al an heart, to worship him, and
to doe his will with a whole heart and with a wil-
ling minde,
4 And open your hearts in his Lawe, and com-
mandements, and send you peace,
5 And heare your prayers, and be reconciled
with you, and neuer forsake you in time of trouble.
6 Thus nowe we pray here for you.
7 When Demetrius reigned, in the hundreth,
threescore and ninth yere, we Iewes wrote vnto you
in the trouble, and violence that came vnto vs in
those yeeres, after that Iason, and his companie de-
parted out of the holy land and kingdome,
8 And burnt the porch, & shed innocent blood.
Then we prayed vnto the Lord, and were heard: we
offered sacrifices and fine flowre, and lighted the
lampes, and set foorth the bread.
9 Nowe therefore keepe ye the dayes of ÿ feast
of the Tabernacles in the moneth Casleu.
10 ¶ In the hundreth, fourescore & eight yeere,
the people that was at Ierusalem, and in Iudea, and
the counsell and Iudas, vnto Aristobulus King Pto-
lemeus master, which is of the stocke of the anoin-
ted Priestes, and to the Iewes that are in Egypt, sen-
deth greeting and health.
11 In so much as God hath deliuered vs from
great perils, wee thanke him highly, as though we
had ouercome the King.
12 For he brought them into Persia by heapes,
that fought against the holy citie.
13 For albeit the captaine, and the armie, that
was with him, seemed inuincible, yet they were
slaine in the Temple of Nanea, by the deceit of Na-
neas Priests.
14 For Antiochus, as though hee would dwell
with her, came thither, he, and his friends with him,
to receiue money vnder the title of a dowrie.
15 But when the Priests of Nanea had laide it
foorth, and hee was entred with a small companie
within the Temple, they shut the Temple, when
Antiochus was come in,
16 And by opening a priuie doore of the vaute,
they cast stones, as it were thunder, vpon the cap-
taine *and his*, and hauing bruised them in pieces,
they cut off their heads and threwe them to those
that were without.
17 God be blessed in all things, which hath deli-
uered vp the wicked.
18 Whereas we are nowe purposed to keepe the
purification of the Temple vpon the fiue and twen-
tie day of the moneth Casleu, wee thought it ne-
cessarie to certifie you thereof, that yee also might
keepe the feast of the Tabernacles, and of the fire
which was giuen vs when Neemias offered sacrifice,
after that he had built the Temple, and the altar.
19 For when as our fathers were led away vnto
Persia, the Priests, which sought the honor of God,
tooke the * fire of the altar priuilie, and hid it in an *Leuit.6.13. and 10.2. and 16.12.
hollowe pit, which was drie in the bottome, and
therein they kept it, so that the place was vnknowen
vnto euery man.
20 Now after many yeeres when it pleased God
that Neemias should be sent from the king of Per-
sia, he sent of the posteritie of those Priestes, which
had hid it to fetch the fire, and as they tolde vs, they
found no fire, but thicke water.
21 Then commaunded he them to drawe it vp,
and to bring it: and when the things apperteining to
the sacrifices were brought, Neemias commaunded
the Priestes to sprinkle the wood, and the things
laide thereupon with water.
22 When this was done, and the time came that
the sunne shone, which afore was hid in the cloud,
there was a great fire kindled, so that euery man
marueiled.
23 Nowe the Priests, and all prayed, while the
sacrifice was consuming: Ionathan began, and the
other answered thereunto.
24 And the prayer of Neemias was after this ma-
ner, O Lord, Lord God maker of all things, which
are fearefull, and strong, and righteous, and mercifull,
and the onely and gratious king,
25 Onely liberall, onely iust and almightie and
euerlasting, thou that deliuerest Israel from all trou-
ble, & hast chosen the fathers, and sanctified them,
26 Receiue the sacrifice for thy whole people of
Israel, and preserue thine owne portion, and sancti-
fie it.
27 Gather those together, ÿ are scattered from
vs: deliuer them that serue among the heathen:
looke vpon them which are despised, and abhorred,
that the heathen may knowe that thou art our God.
28 Punish them that oppresse vs, and with pride
doe vs wrong.
29 Plant thy people againe in thine holy place
* as Moyses hath spoken. *Deut.30.3.
30 And the Priests sang Psalmes thereunto.
31 Now when the sacrifice was consumed, Nee-
mias commanded the great stones to be sprinkled
with the residue of the water.
32 Which when it was done, there was kindled
a flame, which was consumed by the light, that shi-
ned from the altar.
33 ¶ So when this matter was knowen, it was
tolde the King of Persia, that in the place where the
Priests, which were led away, had hid fire, there ap-
peared water, wherewith Neemias and his compa-
nie had purified the sacrifices.
34 The King tried out the thing, and closed the
place about, and made it holy.
35 And to them that the King fauoured, he gaue
and bestowed many giftes.
36 And Neemias called the same place Ephthar,
which is to say, purification: but many men call it
‖ Nephthar. ‖Or, Nephi.

CHAP. II.

4 Howe Ieremie hid the tabernacle, the Arke and the altar in the hill. 23 Of the fiue bookes of Iason contriued in one.

IT is founde also in the writings of Ieremias the
Prophet, that he commaunded them, which were
caried away, to take fire, as was declared, and as the
Prophet commanded them that were led into cap-
tiuitie,

*Baruch.6. 2 * Giuing them a lawe that they shoulde not
forget the commaundements of the Lord, and that
they should not erre in their mindes, when they sawe
images of golde and siluer, with their ornaments.

3 These and such other things commaunded he
them, and exhorted them that they should not let
the Lawe goe out of their hearts.

4 It it written also, howe the Prophet, by an
oracle that he had, charged them to take the taber-
nacle and the arke, and followe him: and when hee
came vp into the mountaine where Moyses went
*Deut.34.1. vp, * and sawe the heritage of God,

5 Ieremias went foorth and founde an hollow
caue, wherein he laide the Tabernacle, & the Arke,
and the altar of incense, and so stopped the doore.

6 And there came certaine of those ẏ followed
him, to marke the place: but they could not finde it.

7 Which whē Ieremias perceiued, he reproued
them, saying, As for that place: it shalbe vnknowen,
vntill the time that God gather his people together
againe, and that mercie be shewed.

8 Then shal the Lord shewe them these things,
and the maiestie of the Lord shall appeare and the
cloude also, as it was shewed vnder Moyses, and as
*1.King.14.23, 30. 2.chro.6.21. * when Salomon desired, that the place might be
honourably sanctified.

9 For it is manifest that he, being a wise man,
*1.Kin.8.61,65. 2.chron.7.4.5. offered the * sacrifice of dedication, and consecrati-
on of the Temple.

*Leuit.9.24. and 2 4.16. 10 *And as when Moyses prayed vnto the Lord,
*2.Chron.7.1. the fire came downe from heauen, and consumed
the sacrifice: so, when Salomon prayed, * the fire
came downe from heauen, and consumed the burnt
offering.

11 And Moyses sayd, Because the sinne offering
was not eaten, therefore is it consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings,
||Some read Ieremie. and registers of || Neemias, and howe he made a li-
brarie, and howe he gathered the acts of the Kings,
and of the Prophets, and the acts of Dauid, and the
epistles of the Kings concerning the holy gifts.

14 Euen so Iudas also gathered all things that
came to passe by the warres that were among vs,
which things we haue.

15 Wherefore if yee haue neede thereof, sende
some to fetch them vnto you.

16 Whereas we then are about to celebrate the
purification, we haue written vnto you, and ye shall
doe well, if ye keepe the same dayes.

17 We hope also that the God, which deliuered
all his people, and gaue an heritage to them all and
the kingdome, and the Priesthoode, and the San-
ctuarie,

*Deut.30.3. 18 *As he promised in the lawe, wil shortly haue
mercy vpon vs, and gather vs together from vnder
the heauen into his holy place: for he hath saued vs
from great perils, and hath clensed the place.

19 As concerning Iudas Maccabeus, and his bre-
thren, the purification of the great Temple, and the
dedication of the altar,

20 And the warres against Antiochus Epipha-
nes, and Eupator his sonne,

21 And the manifest signes that came from hea-
uen vnto those, which manfully stood for the Iewes
religion: (for though they were but fewe, yet they
ranne through whole countreys, and pursued the
barbarous armies.

22 And repaired the Temple that was renow-
med throughout all the worlde, and deliuered the
citie, and established the Lawes, that were like to
be abolished, because the Lorde was mercifull vnto
them with all lenitie)

23 Wee will assaie to abbridge in one volume
those things, that Iason the Cyrenian hath declared
in fiue bookes.

24 For considering the wonderful nomber, and
the difficultie that they haue that woulde be occu-
pied in the rehearsall of stories, because of the di-
uersitie of the matters,

25 We haue endeuoured, that they that would
reade, might haue pleasure, and that they which are
studious, might easily keepe them in memorie, and
whosoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this
great labour, it was no easie thing to make this ab-
bridgement, but required both swear, and watching.

27 Like as hee that maketh a feast, and seeketh
other mens commoditie, hath no small labour: so we
also for many mens sakes are very well content to
vndertake this great labour.

28 Leauing to the authour the exact diligence
of euery particular, we will labour to goe forwarde
according to ẏ prescript order of an abbridgement.

29 For as he that wil builde a newe house, must
prouide for the whole building, but he that setteth
out the plat or goeth about to paint it, seeketh but
onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth
to the first writer of a storie to enter deepely into it,
and to make mention of all things, and to be curi-
ous in euery part.

31 But it is permitted to him that will shorten
it, to vse fewe wordes, and to auoide those things
that are curious therein.

32 Here then will wee begin the storie, adding
thus much to our former wordes, that it is but a
foolish thing to abound in wordes before the storie,
and to be short in storie.

CHAP. III.

*2 Of the honour done vnto the Temple by the Kings of the Gentiles,
6 Simon vttereth what treasure is in the Temple. 7 Heliodo-
rus is sent to take them away. 26 Hee is striken of God, and
healed at the prayer of Onias.*

WHat time as the holy citie was inhabited
with all peace, and when the Lawes were
very well kept, because of the godlinesse of Onias
the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the kings did ho-
nour the place, and garnished the Temple with
great giftes.

3 In so much that Seleucus king of Asia of his
owne rents, bare all the costes belonging to the ser-
uice of the sacrifices.

4 But one Simon of the tribe of Beniamin be-
ing appointed ruler of the Temple, contended with
the hie Priest concerning ||the iniquitie committed ||Or, the state and prouision.
in the citie.

5 And when hee could not ouercome Onias,
he gate him to Apollonius the sonne of Thraseas
which then was gouernour of Coelosyria and Phe-
nice,

6 And tolde him that the treasurie in Ierusa-
lem was full of innumerable money, which did not
belong to the prouision of the sacrifices, and that
it

it were possible that these things might come into the Kings hands.

7 Nowe when Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediatly Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the Kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so in deede.

10 Then the hie Priest told him that there were such things laid vp by the widowes and fatherlesse,

11 And that a certaine of it belonged vnto Hircanus *the sonne* of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundreth talents of siluer, and two hundreth of golde,

12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured thorowe the whole worlde for holinesse and integritie.

13 But Heliodorus because of the Kings commandement giuen him, said that in any wise it must be brought into the Kings treasurie.

14 So he appoynted a day, and went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priestes fell downe before the altar in the Priestes garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they shoulde be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorowe of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorowe he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And the women, girt with sackecloth vnder their breastes, filled the streetes, and the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out at the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectation of the high Priest being in such anguish.

22 Therefore they called vpon the Almightie Lord, that he would keepe safe and sure the things, which were laid vp for those that had deliuered them.

23 Neuerthelesse, the thing that Heliodorus was determined to doe, that did he performe.

24 And as he and his souldiers were nowe there present by the treasurie, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barbed, and he ranne fiercely, and smote at Heliodorus with his forefeete, and it seemed that hee that sate vpon the horse, had harnesse of golde.

26 Moreouer, there appeared two yong men, notable in strength, excellent in beautie, and comely in apparell, which stood by him on either side, & scourged him continually, & gaue him many sore stripes.

27 And Heliodorus fel suddenly vnto the ground, and was couered with great darkenes: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great companie, and many souldiers into the said treasurie, was borne out: for hee coulde not helpe himselfe with his weapons.

29 So they did knowe the power of God manifestly, but he was domme by the power of God, and lay destitute of all hope and health.

30 And they praysed the Lord that had honoured his owne place: for the Temple which a litle afore was full of feare and trouble, when the almightie Lord appeared, was filled with ioy and gladnesse.

31 Then streightwayes certaine of Heliodorus friendes praied Onias, that he woulde call vpon the most High to graunt him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stoode beside Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord graunted thee thy life.

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these wordes, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had graunted him his life, and thanked Onias, and went againe with his hoste to the King.

36 Then testified he vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to be sent yet once againe to Ierusalem, he said,

38 If thou hast any enemie or traitour, send him thither, and thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iason obtaineth the office of the hie Priest by corrupting the King. 27 And was by Menelaus defrauded by the like brybing. 34 Onias is slaine traiterously by Andronicus.

THis Simon nowe, of whom we spake afore, being a bewtrayer of the money and of his owne naturall countrey, reported euill of Onias, as though he had mooued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bolde to call him a traitour that was so beneficiall to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murthers

were

were commited,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee sawe it was not possible except the King tooke order to quiet the matters, and that Simon would not leaue off his follie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For hee came vnto the King, and promised him three hundreth and threescore talents of siluer, and of an other rent, fourescore talents.

9 Besides this, hee promised him an hundreth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they would ‖ name them of Ierusalem Antiochians.

‖ Or, that he would write the Antiochians that were at Ierusalem among them.

10 The which thing when the King had graunted, and he had gotten the superioritie, he beganne immediatly to drawe his kinsemen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friendes and confederates: he put downe their Lawes and policies, and brought vp newe statutes, and contrary to the Lawe.

12 For he presumed to builde a place of exercise vnder the castell, and brought the chiefe yong men vnder his subiection, and made them weare ‖ hattes.

‖ Or, hatkins in token of wantonnesse as the Gentiles did.

13 So there beganne a great desire to followe the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly person,

14 So that the Priestes were nowe no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expences at the play ‖ after the casting of the stone.

‖ This game was to trie strength by casting a stone that had an hole in the middes, or a piece of metall.

15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Now when the ‖ games that were vsed euery fiue yeere, were played at Tyrus, the King being present,

‖ Or, Olympian sportes, which were games kept euery fift yeere.

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euill affectioned toward his affaires, he sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where hee was honourably receiued of Iason, and of the citie, and was brought in with torchlight, and with great showtings, and so he went with his hoste vnto Phenice.

23 Three yeere afterward Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memoriall.

24 But he, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Iason.

25 So hee gate the Kings ‖ letters patents, albeit he had nothing in himselfe worthie of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

‖ Or, commandement.

26 Then Iason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he tooke none order for it, albeit Sostratus the ruler of the castell required it.

28 For vnto him apperteyned the gathering of the customes: wherefore they were both called before the King.

29 Nowe Menelaus left his brother Lysimachus in his steade in the Priesthoode, and Sostratus left Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the King in all haste, to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he solde at Tyrus and in the cities thereby.

33 Which when Onias knewe of a suretie, he reproued him, and withdrewe himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slaye Onias: so when he came to Onias, hee counselled him craftily, giuing him his right hand with an othe: (howbeit he suspect him, and perswaded him to come out of the Sanctuarie) so hee slewe him incontinently without any regard of righteousnesse.

35 For the which cause not onely the Iewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commanded him to be led throughout the citie, and in the same place where hee had

commited

committed the wickednesse against Onias, he was
slaine as a murtherer. Thus the Lorde rewarded him
his punishment, as he had deserued.
39 ¶ Nowe when Lysimachus had done many
wicked deedes in the citie through the counsell of
Menelaus, and the bruit was spred abroad, the mul-
titude gathered them together against Lysimachus:
for he had caried out nowe much vessell of golde.
40 And when the people arose, and were full of
anger, *Lysimachus* armed about three thousande,
and began to vse vnlawfull power, a certaine tyrant
being their captaine, who was no lesse decayed in
wit then in age.
41 But when they vnderstoode the purpose of
Lysimachus, some gate stones, some great clubs, and
some cast handfuls of dust, which lay by, vpon Ly-
simachus men, and those that inuaded them.
42 Whereby many of them were wounded,
some were slaine, and al the other chased away: but
the wicked Churchrobber himselfe they killed be-
sides the treasurie.
43 For these causes an accusation was laide a-
gainst Menelaus.
44 And whē the King came to Tyrus, three men
sent from the Senate pleaded the cause before him.
45 But Menelaus, being now conuinced, promi-
sed to Ptolemeus *the sonne* of Dorimenes much
money, if he would perswade the King.
46 So Ptolemeus went to the king into a court,
where as he was to coole himselfe, and turned the
kings minde.
47 In so much ẏ hee discharged Menelaus from
the accusations (notwithstanding he was the cause
of all mischiefe) and cōdemned those poore men to
death, which if they had tolde their cause, yea, be-
fore the Scythians, they should haue bene heard as
innocent.
48 Thus were they soone punished vniustly,
which followed vpon the matter for the citie, and
for the people, and for the holy vessels.
49 Wherefore they of Tyrus hated ẏ wickednes,
and ministred all things liberally for their buriall.
50 And so through the couetousnesse of them
that were in power, Menelaus remained in authori-
tie, increasing in malice, and declared himselfe a
great traitour to the citizens.

C H A P. V.

2 Of the figures and tokens seene in Ierusalem. 6 Of the ende and wickednesse of Iason. 11 The pursuit of Antiochus against the Iewes. 15 The spoyling of the Temple. 27 Maccabeus fleeth into the wildernesse.

ABout the same time Antiochus vndertooke his
second voyage into Egypt.
2 And then were there seene throughout all
the citie of *Ierusalem*, fourtie dayes long, horsemen
running in the aire, with robes of gold, & as bands
of speare men,
3 And as troupes of horsemen set in aray, in-
countering and coursing one against another with
shaking of shields and multitude of darts, and draw-
ing of swordes, and shooting of arrowes, and the
glittering of the golden armour seene, and harnesse
of all sortes.
4 Therefore euery man prayed, that those to-
kens might turne to good.
5 Nowe when there was gone forth a false ru-
mour, as though Antiochus had bene dead, Iason
tooke at the least a thousand men, & came sudden-
ly vpon the citie, and they that were vpon the wals,
being put backe, and the citie at length taken,
6 Menelaus fled into the castell, but Iason slew
his owne citizens without mercie, not considering,
that to haue the aduantage against his kinsemen is
greatest disaduantage, but thought that he had got-
ten the victorie of his enemies, and not of his owne
nation.
7 Yet hee gate not the superioritie, but at the
last receiued shame for the rewarde of his treason,
and went againe like a vagabonde into the coun-
trey of the Ammonites.
8 Finally he had this ende of his wicked con-
uersation, that hee was ‖accused before Areta the *‖Or, shut vp.*
king of the Arabians, and fled from citie to citie,
being pursued of euery man, and hated as a forsa-
ker of the Lawes, and was in abommation, as an
enemie of his countrey and citizens, and was driuen
into Egypt.
9 Thus hee that had chased many out of their
owne coūtrey, perished as a banished man, after that
he was gone to the Lacedemonians, thinking there
to haue gotten succour by reason of kinred.
10 And he that had cast many out vnburied, was
throwen out himselfe, no man mourning for him,
nor putting him in his graue: neither was he par-
taker of his fathers sepulchre.
11 ¶ Nowe when these thinges that were done,
were declared to the king, hee thought that Iudea
would haue fallen from him: wherefore hee came
with a furious minde out of Egypt, and tooke the
citie by violence.
12 He commaunded his men of warre also, that
they should kill and not spare such as they met, and
to slay such as went into their houses.
13 Thus was there a slaughter of yong men, and
olde men, and a destruction of men and women and
children, and virgins, and infants were murthered.
14 So that within three dayes were slaine foure-
score thousand, & fourtie thousand taken prisoners,
and there were as many solde as were slaine.
15 Yet was he not content with this, but durst
goe into the most holy Temple of all the worlde,
hauing Menelaus that traitour to the Lawes, and to
his countrey, to be his guide,
16 And with his wicked handes tooke the holy
vessels, which other kings had giuen for the garni-
shing, glory and honour of that place, and handled
them with his wicked hands.
17 So hautie in his minde was Antiochus, that
he considered not, that God was not a litle wroth
for the sinnes of them that dwelt in the citie, for
the which such contempt came vpon that place.
18 For if they had not bene wrapped in many
sinnes, hee, assoone as he had come, had suddenly
bene punished, and put backe from his presumpti-
on, as Heliodorus was, whom Seleucus the king sent
to viewe the treasurie.
19 But God hath not chosen the nation for the
places sake, but the place for the nations sake.
20 And therefore is the place become partaker
of the peoples trouble, but afterward shall it be par-
taker of the benefites of the Lord, and as it is nowe
forsaken in the wrath of the Almightie, so when
the great Lord shalbe reconciled, it shalbe set vp in
great worship againe.
21 ¶ So when Antiochus had taken eighteene
hundred talents out of the Temple, he gate him to
Antiochia in all haste, thinking in his pride to make
men saile vpon the drie land, and to walke vpon the
sea: such an hie minde had he.
22 But he left deputies to vexe the people at Ie-

rusalem

rusalem Philip a Phrigian by birth, in maners more
cruell then he that set him there:
23 And at Garizin Andronicus, and with them
Menelaus, which was more grieuous to the citizens
then the other, and was despitefull against the Iewes
his citizens.
24 He sent also Apollonius a cruell prince, with
an armie of two and twentie thousand, whome hee
commanded to slay those that were towarde mans
age, and to sell the women, and the yonger sort.
25 So when he came to Ierusalem, hee fained
peace, and kept him still vntill the holy day of Sab-
bath: and then finding the Iewes keeping the feast,
he commanded his men to take their weapons.
26 And so he slew all them that were gone forth
to the shewe, and running through the citie with
his men armed, he murthered a great number.
27 But Iudas Maccabeus, being as it were the
tenth, fled into the wildernesse, and liued there in
the mountaines w his companie among the beastes,
and dwelling there, and eating grasse, least they
should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the Lawe of God. 4 The Temple is defiled. 10 The women cruelly punished. 18 The grieuous paine of Eleazarus.

NOt long after this, sent the king an olde man
of ‖ Athens, for to compell the Iewes, to trans- ‖Or, Antiochia.
gresse the Lawes of the fathers, and not to be go-
uerned by the Lawe of God,
2 And to defile the Temple that was at Ierusa-
lem, and to call it the Temple of Iupiter Olympius,
and that of Garizin, according as they did that dwelt
at that place, Iupiter, that keepeth hospitalitie.
3 This wicked gouernment was sore and grie-
uous vnto the people.
4 For the Temple was full of dissolution, and
gluttonie of the Gentiles, which dallied with har-
lots, and had to doe with women within the circuit
of the holy places, and brought in such things as
were not lawfull.
5 The altar also was full of such things, as were
abominable and forbidden by the Lawe.
6 Neither was it lawful to keepe the Sabbaths,
nor to obserue their ancient feastes, nor plainely to
confesse himselfe to be a Iewe.
7 In the day of the Kings birth they were grie-
uously compelled perforce euery moneth to ban-
ket, and when the feast of Bacchus was kept, they
were constrained to goe in the procession of Bac-
chus with garlands of yuie.
8 Moreouer through the councell of Ptole-
meus, there went out a commaundement vnto the
next cities of the heathen against the Iewes, that the
‖Or, eating of the flesh that was sacrificed. like custome, and ‖ banketting should be kept.
9 And who so would not conforme themselues
to the maners of ẏ Gentiles, should be put to death:
then might a man haue seene the present miserie.
10 For there were two women brought foorth,
that had circumcised their sonnes, whom when they
had led rounde about the citie (the babes hanging
at the breastes) they cast them downe headlong
over the walles.
11 Some that were runne together into dennes
to keepe the Sabbath day secretly, were discoue-
red vnto Philip, and were burnt together, because
that for the reuerence of the honourable day they
were afraide to helpe themselues.
12 ¶ Now I beseech those which read this boke,
that they bee not discouraged for these calamities,
but that they iudge these afflictions, not to be for
destruction, but for a chastening of our nation.
13 For it is a token of his great goodnes not to
suffer sinners long to continue, but straight wayes to
punish them.
14 For the Lord doeth not long waite for vs, as
for other nations, whome he punisheth when they
are come to the fulnesse of their sinnes.
15 But thus he dealeth with vs, that our sinnes
should not be heaped vp to the full, so that after-
ward he should punish vs.
16 And therefore hee neuer withdraweth his
mercie from vs: and though he punish with aduersi-
tie, yet doeth he neuer forsake his people.
17 But let this bee spoken nowe for a warning
vnto vs: and nowe will we come to the declaring of
the matter in fewe wordes.
18 ¶ Eleazar then one of the principall scribes,
an aged man, and of a well fauoured countenance,
was constrained to open his mouth, and to eate
swines flesh.
19 But he desiring rather to die gloriously then
to liue with hatred, offered himselfe willingly to the
torment, and spit it out.
20 As they ought to goe *to death* which suffer
punishment for such things, as it is not lawfull to
taste of for the desire to liue.
21 But they that had the charge of this wicked
banket, for that olde friendship of the man, tooke
him aside priuily, and prayed him, that hee woulde
take such flesh, as was lawfull for him to vse, and as
hee woulde prepare for himselfe, and dissemble as
though hee had eaten of the things appointed by
the King, euen the flesh of the sacrifice,
22 That in so doing he might be deliuered from
death, and that for the olde friendship that was a-
mong them, he would receiue this fauour.
23 But he began to consider discreetely, and as
became his age, and the excellencie of his ancient
yeres, and the honour of his gray haires, whereunto
hee was come, and his most honest conuersation
from his childehoode, but chiefly the holy Lawe
made and giuen by God: therefore hee answered
consequently, and willed them straightwayes to
send him to the graue.
24 For it becommeth not our age, *sayde he*, to
dissemble, whereby many young persons might
thinke, that Eleazar being fourescore yere olde and
ten were nowe gone to ‖ another religion, ‖Or, to another maner of life.
25 And so through mine hypocrisie (for a litle
time of a transitorie life) they might be deceiued by
me, and I should procure malediction, and reproche
to mine olde age.
26 For though I were nowe deliuered from the
torments of men, yet could I not escape the hande
of the Almightie, neither aliue nor dead.
27 Wherefore I will nowe change this life man-
fully, & wil shew my self such as mine age requireth,
28 And so wil leaue a notable example for such
as be yong, to die willingly & courageously for the
honourable and holy Lawes. And when he had sayd
these wordes, immediatly he went to torment.
29 Nowe they that led him, changed the loue
which they bare him before, into hatred, because of
the wordes that he had spoken: for they thought it
had bene a rage.
30 And as hee was ready to giue the ghost be-
cause of the strokes, he sighed and sayde, The Lorde
that hath the holy knowledge, knoweth manifest-
ly, that whereas I might haue bene deliuered from
death,

death, I am scourged and suffer these sore paynes of my body: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memorial of vertue, not only vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

IT came to passe also, that seuen brethren, with their mother, were taken to be compelled by the King against the Lawe, to taste swines flesh, & were tormented with scourges and whippes.

2 But one of them, which spake first, saide thus, What seekest thou and what wouldest thou knowe of vs? we are ready to die, rather then to transgresse the Lawes of our fathers.

3 Then was the King angry, and commaunded to heate pannes and caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to flay him, and to cut off the vtmost partes of his body in the sight of his other brethren and his mother.

5 Nowe when hee was thus mangled in all his members, hee commanded him to bee brought aliue to the fire, and to frye him in the panne: and while the smoke for a long time smoked out of the panne, the *other brethren* with their mother, exhorted one another to die couragiously, saying in this maner,

6 The Lord God doeth regard vs, and in deede taketh pleasure in vs, as Moyses * declared in the Deut.32.36.
song wherein hee testified openly, saying, That *God* will take pleasure in his seruants.

7 ¶ So when the first was dead after this maner, they brought the seconde to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him, if hee would eate, or he were punished in all the members of the body.

8 But he answered in his owne language, and sayd, No. Wherefore hee was tormented forthwith like the first.

9 And when he was at the last breath, he sayde, Thou murtherer takest this present life from vs, but the king of the world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the thirde had in derision, and when they demaunded his tongue, hee put it out incontinently, and stretched foorth his handes boldely,

11 And spake manfully, These haue I had from the heauen, but nowe for the Lawe of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the King and they which were with him, maruelled at the yong mans courage, as at one that nothing regarded the paynes.

13 ¶ Nowe when hee was dead also, they vexed and tormented the fourth in like maner.

14 And when he was nowe readie to dye, he said thus, It is better, that we should change this which we might hope for of men, and wayte for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also and tormented him,

16 Who looked vpon the King, and sayd, Thou hast power among men, and though thou be a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixt, who being at the poynt of death, sayde, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for when she sawe her seuen sonnes slaine within the space of one day, shee suffered it with a good will, because of the hope that she had in the Lord,

21 Yea, shee exhorted euery one of them in her owne language, and being full of courage and wisdome, stirred vp her womanly affections with a manly stomacke, and sayd vnto them,

22 I cannot tell howe ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtelesse the Creator of the worlde, which formed the birth of man, and founde out the beginning of all things, will also of his owne mercie giue you breath and life againe, as ye nowe regard not your owne selues, for his Lawes sake.

24 Nowe Antiochus thinking himselfe despised, and considering the iniurious words, while the yongest was yet aliue, he did exhort him not onely with wordes, but sware also vnto him by an othe that he would make him rich and wealthy, if hee would forsake the Lawes of his fathers, and that hee woulde take him as a friend, and giue him offices.

25 But when the yong man woulde in no case hearken vnto him, the King called his mother, and exhorted that she would counsell the yong man to saue his life.

26 And when he had exhorted her with many wordes, shee promised him that she would counsell her sonne.

27 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankinde made likewise.

29 Feare not this hangman, but shewe thy selfe worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While she was yet speaking these words, the yong man said, Whom wait ye for? I will not obey the Kings commandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things, because of our sinnes.

33 But though the liuing Lord be angry with vs a litle while for our chastening and correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion and most wicked of all men, lift not thy selfe vp in vayne, which

which art puffed vp with vncertaine hope, & liftest
thine hands against the seruants of God.
35 For thou hast not yet escaped the iudgement
of Almightie God, which seeth all things.
36 My brethren that haue suffered a little paine,
are nowe vnder the diuine couenant of euerlasting
life: but thou through the iudgement of God, shalt
suffer iust punishments for thy pride.
37 Therefore I, as my brethren haue done, offer
my body & life for the Lawes of our fathers, besee-
ching God, that he will soone be mercifull vnto our
nation, and that thou by torment and punishment
mayst confesse, that he is the onely God,
38 And that in mee and my brethren the wrath
of the Almightie, which is righteously fallen vpon
all our nation, may cease.
39 Then the King being kindled with anger, ra-
ged more cruelly against him then the others, and
tooke it grieuously, that he was mocked.
40 So he also dyed holily, and put his whole trust
in the Lord.
41 Last of all after the sonnes, was the mother
put to death.
42 Let this now be ynough spoken concerning
the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thanks, after they haue put their enemies to flight, deuiding part of the spoyles vnto the fatherlesse and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor flyeth vnto Antiochus.

THen Iudas Maccabeus, and they that were with
him, went priuily into the townes, and called
their kinsfolkes and friends together, & tooke vnto
them all such as continued in the Iewes religion, &
assembled sixe thousand men.
2 So they called vpon the Lord, that he would
haue an eye vnto his people, which was vexed of e-
uery man, and haue pitie vpon the Temple that was
defiled by wicked men,
3 And that hee woulde haue compassion vpon
the citie that was destroyed, and almost brought to
the ground, and that hee woulde heare the voyce of
the blood that cryed vnto him,
4 And that hee woulde remember the wicked
slaughter of the innocent children, and the blasphe-
mies committed against his name, and that he would
shew his hatred against the wicked.
5 Nowe when Maccabeus had gathered this
multitude, he could not be withstand by the heathē:
for the wrath of the Lord was turned into mercie.
6 Therefore he came at vnwares, and burnt vp
the townes and cities: yet he tooke the most com-
modious places, and slewe many of the enemies.
7 But specially he vsed the nights to make such
assaultes, in so much that the bruite of his manlines
was spread euery where.
8 ¶ So when Philippe sawe that this man in-
creased by little and little, and that things prospered
with him for the most part, hee wrote vnto Ptole-
meus the gouernour of Coelosyria and Phenice, to
helpe him in the kings businesse.
9 Then sent hee speedily Nicanor *the sonne* of
Patroclus, a speciall friend of his, and gaue him of all
nations of the heathen no lesse then twentie thou-
sand men, to roote out the whole generation of the
Iewes, & ioyned with him Gorgias a captaine, which
in matters of warre had great experience.
10 Nicanor ordeined also a tribute for the king
of two thousand talents, which the Romanes should
haue to be taken of þ Iewes þ were taken prisoners.
11 Therefore immediately he sent to the cities
on the sea coast, prouoking them to buye Iewes to
be their seruants, promising to sell foure score and
ten for one talent: but hee considered not the ven-
geance of almighty God, that should come vpō him.
12 When Iudas then knewe of Nicanors com-
ming, he tolde them that were with him, of the
comming of the armie.
13 Nowe were there some of them fearefull,
which trusted not vnto the righteousnesse of God,
but fled away, and abode not in that place.
14 But the other solde all that they had left, and
besought the Lord together, to deliuer them from
that wicked Nicanor, which had solde them, or euer
he came neere them.
15 And though hee woulde not doe it for their
sakes, yet for the couenant made with their fathers,
and because they called vpon his holy and glorious
Name.
16 And so Maccabeus called his men together,
about sixe thousand, exhorting them not to bee a-
fraid of their enemies, neither to feare the great mul-
titude of the Gentiles, which came against them vn-
righteously, but to fight manly,
17 Setting before their eies the iniurie that they
had vniustly done to the holy place, & the crueltie
done to the citie by derision, and the destruction of
the orders established by their fathers,
18 For they, sayd he, trust in their weapons and
boldenesse: but our confidence is in the Almightie
God, which at a Becke can both destroy them that
come against vs, and all the world.
19 Moreouer he admonished them of the helpe
that *God* shewed vnto their fathers, as when there
perished an hundreth and fourescore, and fiue thou-
sand vnder * Sennacherib, * 2.King.19.35
20 And of the battell that they had in Babylon *Isa.37.36.*
against the Galatians, howe they came in all to the *Tob.1.18.*
battell eight thousand, with foure thousand Mace- *Ecclus.48.21.*
donians: and when the Macedonians were astoni- *1.Macc.7.41.*
shed, the eight thousande slewe an hundreth and
twentie thousand through the helpe that was giuen
them from heauen, whereby they had receiued ma-
ny benefites.
21 Thus when hee had made them bolde with
these wordes, and ready to die for the Lawes & the
countrey, he deuided his armie into foure partes,
22 And made his owne brethen captaines ouer
the armie, *to wit*, Simon, and Ioseph and Ionathan,
giuing ech one fifteene hundreth men.
23 And when || Eleazarus had read the holie || *Or, Esdras.*
booke, and giuen them a token of the helpe of
God, *Iudas* which led the forward, ioyned with
Nicanor,
24 And because the Almightie helped them, they
slewe aboue nine thousand men, and wounded and
maymed the most part of Nicanors hoste, and so
put all to flight,
25 And tooke the money from those that came
to buye them, and pursued them farre: but lacking
time they returned.
26 For it was the day before the Sabbath, and
therefore they would no longer pursue them.
27 So they tooke their weapons, and spoyled
the enemies, and kept the Sabbath, giuing thankes
and praysing the Lord wonderfully, which had deli-
uered them that day, and powred vpon them the
beginning of his mercie.
28 And after the Sabbath, * they distributed the * *Rom.5.?* *1.Sam.?*
spoyles

ſpoiles to the ſicke, and to the fatherleſſe, and to
the widowes, and diuided the reſidue among them
ſelues and their children.
29 When this was done, and they all had made
a general prayer, they beſought the mercifull Lorde
to be reconciled at the length with his ſeruants.
30 Afterwarde with one conſent they fell vpon
Timotheus and Bacchides, and ſlewe aboue twenty
thouſand, and wanne hie and ſtrong holdes, and di-
uided great ſpoyles, & gaue an equall portion vnto
the ſicke, and to the fatherles, and to the widowes,
and to aged perſons alſo.
31 Moreouer they gathered their weapons toge-
ther, and laid them vp diligently in conuenient pla-
ces, and brought the remnant of the ſpoyles to Ie-
ruſalem.
32 They ſlew alſo Philarches a moſt wicked per-
ſon, which was with Timotheus, and had vexed the
Iewes many wayes.
33 And when they kept the feaſt of victorie in
their countrey, they burnt Caliſtenes that had ſet
fire vpon the holy gates, which was fled into a litle
houſe: ſo he receiued a reward meet for his wicked-
neſſe.
34 And that moſt wicked Nicanor, which had
brought a thouſand merchants to buy the Iewes,
35 He was through ye helpe of the Lord brought
downe of them whom he thought as nothing, in ſo
much that he put off his glorious rayment, and fled
ouerthwart the countrey like a fugitiue ſeruant, &
came alone to Antiochia, with great diſhonour
through the deſtruction of his hoſte.
36 Thus hee that promiſed to pay tribute to the
Romanes, by meanes of the priſoners of Ieruſalem,
brought newes, that the Iewes had a ‖ defender, &
for this cauſe none coulde hurt the Iewes, becauſe
they followed the Lawes appoynted by him.

‖ Or, God their defender.

CHAP. IX.

1 Antiochus willing to ſpoyle Perſepolis, is put to flight. 5 As he perſecuteth the Iewes, he is ſtricken of the Lord. 13 The fained repentance of Antiochus. 28 He dieth miſerably.

AT the ſame time, came Antiochus againe with
diſhonour out of the countrey of Perſia.
2 For when he came to Perſepolis, and went a-
bout to robbe the Temple, and to ſubdue the citie,
the people ranne in a rage to defende them ſelues
with their weapons, and put them to flight, and
Antiochus was put to flight by the inhabitants, and
returned with ſhame.
3 Now when he came to Ecbatane, he vnder-
ſtoode the thinges that had come to Nicanor, and
Timotheus.
4 And the being chafed in his fume, he thought
to impute to the Iewes their fault, which had put
him to flight, and therefore commanded his charet
man to driue continually, and to diſpatch the iour-
ney: for Gods iudgement compelled him: for hee
had ſayde thus in his pride, I will make Ieruſalem a
common burying place of the Iewes, when I come
thither.
5 But the Lorde almightie and God of Iſrael
ſmote him with an incurable and inuiſible plague:
for aſſoone as he had ſpoken theſe wordes, a payne
of the bowels, that was remedilés, came vpon him,
and ſore torments of the inner parts,
6 And that moſt iuſtly: for he had tormented
other mens bowels with diuers, and ſtrange tor-
ments.
7 Howbeit he would in no wiſe ceaſe from his
arrogancie, but ſwelled the more with pride, brea-
thing out fire in his rage againſt the Iewes, & com-
manded to haſte the iourney: but it came to paſſe
that he fell downe from the charet that ran ſwiftly,
ſo that all the members of his body were bruiſed
with the great fall.
8 And thus hee that a litle afore thought hee
might commaund the floodes of the ſea (ſo proude
was he beyond the condition of man) & to weigh
the hie mountaines in the balance, was now caſt on
the ground, and caried in an horſliter, declaring vn-
to all the manifeſt power of God,
9 * So that the wormes came out of the bodie
of this wicked man in abundance: & whiles he was
aliue, his fleſh fell off for paine and torment, and all
his armie was grieued at his ‖ ſmell.
10 Thus no man coulde beare becauſe of his
ſtinke, him that a litle afore thought hee might
reach to the ſtarres of heauen.
11 Then hee began to leaue off his great pride,
and ſelfewill, when hee was plagued and came to
the knowledge of himſelfe by the ſcourge of God,
and by his paine which increaſed euery moment.
12 And when hee him ſelfe might not abide his
owne ſtinke, hee ſaid theſe words, It is meete to be
ſubiect vnto God, and that a man which is mortall,
ſhould not thinke himſelfe equal vnto God through
pride.
13 This wicked perſon prayed alſo vnto ye Lord,
who would now haue no mercy on him,
14 And ſaide thus that hee would ſet at libertie
the holy citie vnto the which he made haſte to de-
ſtroy it, and to make it a burying place.
15 And as touching the Iewes (whome hee had
iudged not worthie to be buried, but woulde haue
caſt them out with their children to bee deuoured
of the foules and wilde beaſts) he would make them
all like the citizens of Athens.
16 And whereas he had ſpoiled the holy Tem-
ple afore, he would garniſh it with great giftes, and
increaſe the holy veſſels, & of his owne rents beare
the charges belonging to the ſacrifices.
17 Yea, and that he woulde alſo become a Iewe
himſelfe, and goe thorow all the world that was in-
habited, and preach the power of God.
18 But for all this his paines woulde not ceaſe:
for the iuſt iudgement of God was come vpon
him: therfore deſpairing of his health, he wrote vn-
to the Iewes this letter vnder written, conteining
the forme of a ſupplication.
19 ¶ THE KING and Prince Antiochus
vnto the Iewes his louing citizens wiſheth much
ioy and health and proſperitie.
20 If ye and your children fare well, and if all
thinges goe after your minde, I giue great thankes
vnto God hauing hope in the heauen.
21 Though I lie ſicke, yet I am mindful of your
honour, and good will for the loue I beare you:
therefore when I returned from the countrey of
Perſia, and fell into a ſore diſeaſe, I thought it ne-
ceſſarie to care for the common ſafetie of all,
22 Not diſtruſting mine health, but hauing great
hope to eſcape this ſickeneſſe.
23 Therefore conſidering that when my father
led an hoſte againſt the high countries, he appoyn-
ted who ſhould ſucceed him:
24 That if any controuerſie happened contrary
to his expectation, or if ye any tidings were brought
that were grieuous, they in the land might know to
whō the affaires were committed, that they ſhould
not be troubled.

* Acts 12.23.

‖ Or, rottenneſſe.

25 Againe, when I ponder howe that the gouernours, that are borderers, and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunity, I haue ordeined that my sonne Antiochus shall be king, whome I oft commended and committed to many of you, when I went into the hie prouinces, and haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and my sonne.

27 For I trust that he will be gentle, and louing vnto you according to my minde.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as hee had intreated other men, so he died a miserable death in a strange countrey among the mountaines.

29 And Philippe that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The actes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

MAccabeus nowe and his company, through the helpe of the Lord, wanne the Temple and the citie againe,

2 And destroyed the altars, and chappels that the heathen had builded in the open places,

3 And clensed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and sixe moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the grounde, and besought the Lorde, that they might come no more into such troubles: but if they sinned any more against him, that hee him selfe woulde chasten them with mercy, and that they might not bee deliuered to the blasphemous, and barbarous nations.

5 Nowe vpon the same day, that the strangers polluted the Temple, on the very same day it was clensed againe, euen the fiue and twentie day of the same moneth, which is || Chasleu. || Or, Nouember.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in clensing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes shoulde be kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

10 ¶ Nowe will wee declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when hee had taken the kingdome, hee made one Lysias, which had bene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the realme.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong, that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause hee was accused of his friendes before Eupator, and was called oft times traitour, because hee had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that hee was no more in estimation, he was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee interteined strangers, and made warre oft times against the Iewes.

15 Moreouer the Idumeans that held the strong holdes, which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hande to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he woulde be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wan the places, and slewe all that fought against them on the wall, and killed all that they met with, & slew no lesse then twentie thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, and Ioseph, and Zacheus also, and those that were with them, which were inow to besiege them, and departed to those places which were more necessarie.

20 Nowe they that were with Simon, being led with couetousnes, were intreated for mony (through certaine of those that were in the castel) and tooke seuentie thousand drachmes, and let some of them escape.

21 But when it was tolde Maccabeus what was done, hee called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies goe.

22 So he slew them when they were conuict of treason, and immediatly wan the two castels:

23 And hauing good successe, as in all the warres that he tooke in hande, hee slewe in the two castels moe then twentie thousand.

24 Nowe Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia to winne Iewrie by strength.

25 But when hee drewe neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought *the Lorde* to bee mercifull to them, and to bee an enemie to their enemies, and to bee an aduersarie to their aduersaries, * as the Lawe declareth. *Exod.23.22. deut.20.4.

27 So after the prayer, they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke heede to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lorde for their refuge, and pledge of prosperitie, and noble

victorie,

victorie, and the other tooke courage as a guide of the warre,

29 But when the battel waxed strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot dartes, and lightnings against the enemies, so that they were confounded with blindenesse, and beaten downe and full of trouble.

31 There were slaine of *foote* men twentie thousande and fiue hundreth, and sixe hundreth horsemen.

32 As for Timotheus himselfe, he fled vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his companie layde siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes.

35 Neuerthelesse vpon the || fifth daye in the morning, twentie yong men of Maccabeus companie, whose heartes were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomakes smote downe those that they met.

|| Or, the fiue and twentie day.

36 Others also that climed vp vpon the engines of warre against them that were within, set fire vpō the towres, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing founde Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Appollophanes.

38 When this was done, they praysed the Lorde with psalmes, and thanksgiuing, which had done so great thinges for Israel, and giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when he had gathered about fourescore thousand, with all the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the temple would he haue to get money by, like the other temples of the heathen: for hee would sell the Priestes office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, & in his fourescore Elephants,

5 He came into Iudea, and drew neere to Bethsura, which was a castle of defence, fiue furlongs from Ierusalem, and layde sore siege vnto it.

6 But when Maccabeus, and his companie knew that he besieged the holdes, they, and all the people made prayers with weeping, and teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus him selfe first of all tooke weapons, exhorting the other that they would ieoparde themselues together with him to helpe their brethren: so they went forth together with a couragious minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white cloathing, shaking his harnesse of golde.

9 Then they praysed the mercifull God all together, and tooke heart, in so much that they were ready, not onely to fight with men, but with the most cruell beastes, and to breake downe walles of yron.

10 Thus they marched forwarde in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lions, they slew eleuen thousande *footemen*, and sixteene hundreth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, & so escaped,

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing, that the Hebrewes could not be ouercome because the almightie God helped them, sent vnto them,

14 And promised, that he would consent to all things which were reasonable, & perswade the king to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto ẏ Iewes from Lysias conteining these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.

17 Iohn and Abessalom, which were sent from you, deliuered me the things that you demande by writing, and required mee to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the King himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue your selues as friends towarde his affaires, hereafter also I will endeuour my selfe to doe you good.

20 As concerning these thinges, I haue giuen commandements to these men, and to those whome I sent vnto you, to commune with you of the same particularly,

21 Fare ye well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth of Dioscorinthius.

22 ¶ Nowe the Kinges letter conteined these wordes, KING ANTIOCVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our realme, liue quietly, that euery man may apply his owne affaires.

24 We vnderstand also that the Iewes woulde not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is that this nation shal be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to sende vnto them, & grant them peace, that when they are certified

25 Againe, when I ponder howe that the gouernours, that are borderers, and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunity, I haue ordeined that my sonne Antiochus shall be king, whome I oft commended and committed to many of you, when I went into the hie prouinces, and haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and my sonne.

27 For I trust that he will be gentle, and louing vnto you according to my minde.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as hee had intreated other men, so he died a miserable death in a strange countrey among the mountaines.

29 And Philippe that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The actes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

Maccabeus nowe and his company, through the helpe of the Lord, wanne the Temple and the citie againe,

2 And destroyed the altars, and chappels that the heathen had builded in the open places,

3 And clensed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and sixe moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the grounde, and besought the Lorde, that they might come no more into such troubles: but if they sinned any more against him, that hee him selfe woulde chasten them with mercy, and that they might not bee deliuered to the blasphemous, and barbarous nations.

5 Nowe vpon the same day, that the strangers polluted the Temple, on the very same day it was clensed againe, euen the fiue and twentie day of the same moneth, which is ‖ Chasleu.

‖Or, Nouember.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in clensing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes shoulde be kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

10 ¶ Nowe will wee declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when hee had taken the kingdome, hee made one Lysias, which had bene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the realme.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong, that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause hee was accused of his friendes before Eupator, and was called oft times traitour, because hee had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that hee was no more in estimation, he was discouraged, and poysoned himselfe, and died.

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17 And assaulted them sore, that they wan the places, and slewe all that fought against them on the wall, and killed all that they met with, & slew no lesse then twentie thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, and Ioseph, and Zacheus also, and those that were with them, which were inow to besiege them, and departed to those places which were more necessarie.

20 Nowe they that were with Simon, being led with couetousnes, were intreated for mony (through certaine of those that were in the castel) and tooke seuentie thousand drachmes, and let some of them escape.

21 But when it was tolde Maccabeus what was done, hee called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies goe.

22 So he slew them when they were conuict of treason, and immediatly wan the two castels:

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25 But when hee drewe neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackeloth,

26 And fell downe at the foote of the altar, and besought *the Lorde* to bee mercifull to them, and to bee an enemie to their enemies, and to bee an aduersarie to their aduersaries, * as the Lawe declareth.

*Exod. 23. 22. deut. 20. 4.

27 So after the prayer, they tooke their weapōs, and went on further from the citie, and when they came neere to the enemies, they tooke heede to themselues.

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VEry shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when he had gathered about fourescore thousand, with all the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

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4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, & in his fourescore Elephants,

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10 Thus they marched forwarde in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

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13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing, that the Hebrewes could not be ouercome because the almightie God helped them, sent vnto them,

14 And promised, that he would consent to all things which were reasonable, & perswade the king to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto ẏ Iewes from Lysias conteining these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.

17 Iohn and Abessalom, which were sent from you, deliuered me the things that you demande by writing, and required mee to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the King himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue your selues as friends towarde his affaires, hereafter also I will endeuour my selfe to doe you good.

20 As concerning these thinges, I haue giuen commandements to these men, and to those whome I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth of Dioscorinthius.

22 ¶ Nowe the Kinges letter conteined these wordes, KING ANTIOCVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our realme, liue quietly, that euery man may apply his owne affaires.

24 We vnderstand also that the Iewes woulde not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is that this nation shal be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to sende vnto them, & grant them peace, that when they are cer-

tified of our minde, they may be of good comfort, and cheerefully go about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCUS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to applie your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtie day of the moneth of || Panthicus,

|| Or, Aprill.

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for thinges done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundreth and eyght and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these wordes, QUINTUS MEMMIUS & Titus || Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

|| Or, Manlius.

35 The thinges that Lysias the Kings kinsman hath granted you, we grant the same also.

36 But concerning that which hee shall report vnto the King, send hither some with speede, when ye haue considered the matter diligently, that wee may consult thereupon as shall be best for you: for we must go vnto Antiochia.

37 And therefore make haste and sende some men, that we may know your minde.

38 Fare well: this hundreth and eyght and fourtie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 20 The pursuite of the Iewes against Timotheus. 24 Timotheus is taken & let go vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenantes were made, Lysias went vnto the King, and the Iewes tilled their grounde.

2 But the gouernours of the places, as Timotheus and Appollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, woulde not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the shippes, which they had prepared as though they had ought them none euill will.

4 And so by the common aduise of the citie, they obeyed them, and suspect nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundreth of them.

5 Nowe when Iudas knewe of this crueltie shewed against his nation, hee commanded those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, hee went foorth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the shippes, and those that fled thence, he slewe.

7 And when the citie was shut vp, hee departed as though he would come againe, and roote out all them of the citie of Ioppe.

8 ¶ But when hee perceiued that the Iamnites were minded to doe in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iamnites by night, and set fire in the hauen with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men of foote and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the || Nomades of Arabia being ouercome, besought Iudas to make peace with them, and promised to giue him certaine cattell, and to helpe him in other things.

|| So called because they were shepheards.

12 And Iudas thinking that they shoulde in deede be profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strengh of the walles, and in store of vitailes, that they were ÿ slacker in their doings, reuiling thē that were with Iudas, and reproching them: yea, they blasphemed and spake such wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of the world (which without any || instruments, or engins of warre, did * cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

|| Or, battell rammes. * Iosu. 6.20.

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broade, which lay thereby, seemed to flowe with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes that are called Tubieni.

18 But they founde not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a very strong hold.

19 But Dositheus, and Sosipater, which were captaines with Maccabeus, went foorth, and slewe those that Timotheus had left in the fortresse, more then tenne thousand men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went couragiously against Timotheus, which had with him an hundreth and twentie thousand men of foote, and two thousand and fiue hundreth horsemen.

21 When Timotheus had knowledge of Iudas comming, he sent the women, and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, and vneasie to come vnto because of the straites on all sides.)

22 But when Iudas first band came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all thinges, in so much that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the poyntes of their owne swordes.

23 But Iudas was very earnest in pursuing, and

slewe

slewe those wicked men : yea, hee slew thirtie thou-
sand men of them.
24 Timotheus also himselfe fell into the handes
of Dositheus, and Sosipater, whome hee besought
with much craft to let him go with his life, because
he had many of the Iewes parents and the brethren
of some of them, which, if they put him to death,
should be despised.
25 So when hee had assured them with many
wordes, and promised that he woulde restore them
without hurt, they let him goe for the health of
their brethren.
26 ¶ Then went Maccabeus towarde Carnion,
and Atargation, and slewe fiue and twentie thou-
sand persons.
27 And after that hee had chased away and
slaine them, Iudas remooued the hoste towarde E-
phron a strong citie, wherein was Lysias and a great
multitude of all nations, and the strong yong men
kept the walles defending them mightily : there
was also great preparation of engins of warre, and
dartes.
28 But when they had called vpon the Lorde,
which with his power breaketh the strength of the
enemies, they wanne the citie, and slewe fiue and
twentie thousand of them that were within.
29 ¶ From thence went they to Scythopolis,
which lieth sixe hundreth furlonges from Ierusa-
lem.
30 But when the Iewes which dwelt there, te-
stified, that the Scythopolitans delt louingly with
them, & intreated them kindly in the time of their
aduersitie,
31 They gaue them thankes, desiring them to
be friendly still vnto them, and so they came to Ie-
rusalem, as the feast of the weeks approched.
32 ¶ And after the feast called Pentecost, they
went forth against Gorgias y^e gouernour of Idumea:
33 Who came out with three thousand men of
foot and foure hundreth horsemen.
34 And when they ioyned together, a few of the
Iewes were slaine,
35 And Dositheus one of the Baccenors, which
was on horsebacke and a mighty man, tooke Gor-
gias, and laide holde of his garment, and drewe him
by force, because he woulde haue taken the wicked
man aliue : but an horseman of Thracia fell vpon
him, & smote off his shoulder, so that Gorgias fled
into Marisa.
36 And when they that were ‖ with Esrin, had
foughten long, and were weary, Iudas called vpon
the Lord, that he would shewe him selfe to be their
helper, and captaine of the field.

‖ Or, with Gorgias.

37 And then hee began in his owne language,
and sung psalmes with a loude voyce, in so much
that straightwayes hee made them that were about
Gorgias, to take their flight.
38 ¶ So Iudas gathered his hoste, and came in-
to the citie of Odolla. And when the seuenth day
came, they clensed them selues (as the custome was)
and kept the Sabbath in the same place.
39 And vpon the day following, as necessitie re-
quired, Iudas and his companie came to take vp
the bodies of them that were slaine, and to burie
them with their kinsmen in their fathers graues.
40 Nowe vnder the coates of euery one, that
was slaine, they founde iewels that had bene conse-
crate to the idoles of the * Iamnites, which thing
is forbidden the Iewes by the Lawe. Then euery
man sawe, that this was the cause wherefore they
were slaine.

* Deut. 7. 25. Iosh. 7. 1, 11, 12.

41 And so euery man gaue thankes vnto the
Lorde, the righteous Iudge, which had opened the
things that were hid.
42 And they gaue themselues to prayer, and be-
sought him, that they shoulde not vtterly bee de-
stroyed for the fault committed. Besides that, noble
Iudas exhorted the people to keepe themselues from
sinne, for so much as they sawe before their eyes the
thinges which came to passe by the sinne of these
that were slaine,
43 And hauing made a gathering through the
company, sent to Ierusalem about two thousande
drachmes of siluer, to offer a sinne offering, doing
very well, and honestly that he thought of the resur-
rection.
44 For if he had not hoped, that they which were
slaine, should rise againe, it had bene superfluous, and
vaine, to ‖ pray for the dead.
45 And therefore hee perceiued, that there was
great fauour layde vp for those that dyed godly. (It
was an holy, and a good thought.) So hee made a
reconciliation for the dead, that they might be deli-
uered from sinne.

‖ From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can bee gathered thereby: Also it is euident that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the autor of this booke acknowledging his owne infirmitie, desireth pardon, if hee haue not atteined to that hee should. And it seemeth, that this Iason the Cyreuean, out of whome hee tooke this abbridgement, is Ioseph Ben Gorion, who hath written in Ebrewe fiue bookes of these matters, and intreating this place, maketh no mention of this prayer for the dead, lib. 3. chap. 19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to prooue that women might minister the Sacraments. Exod. 4. 25. or the example of Razis that one might kill himselfe, whom this authour so much commendeth, Chap. 14. 41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 Hee killeth fourteene thousande men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth, fourtie and nine yere it was tolde
Iudas, that Antiochus Eupator was comming with
a great power into Iudea,
2 And Lysias the stewarde and ruler of his af-
faires with him, hauing both in their armie an hun-
dreth and ten thousande men of foote of the Gre-
cians, and fiue thousande horsemen, and two and
twentie elephants, and three hundreth charets set
with hookes.
3 Menelaus also ioyned himselfe with them, and
with great deceit encouraged Antiochus, not for the
sauegard of the countrey, but because he thought to
haue bene made the gouernour.
4 But the King of Kings mooued Antiochus
minde against this wicked man, and Lysias infour-
med the King that this man was the cause of all mis-
chiefe, so that the King commaunded to bring him
to Berea to put him vnto death, as the maner was in
that place.
5 Now there was in that place a towre of fiftie
cubites high, full of ashes, and it had an instrument
that turned rounde, and on euery side it rowled
downe into the ashes.
6 And there whosoeuer was condemned of sa-
criledge, or of any other grieuous crime, was cast of
all men to the death.
7 And so it came to passe that this wicked man
should die such a death, and it was a most iust thing
that Menelaus should want buriall,
8 For because hee had committed many sinnes
by the altar, whose fire and ashes were holy : he him
selfe also died in the ashes.
9 ¶ Nowe the King raged in his minde, and
came

came to shewe himselfe more cruel vnto the Iewes
then his father.
10 Which things when Iudas perceiued, he com-
manded the people to cal vpon the Lord night and
day, that if euer he had holpen them, he would now
helpe them, when they should be put frō their lawe,
from their countrey and from the holy Temple:
11 And that hee woulde not suffer the people,
which a little afore began to recouer, to be subdued
vnto the blasphemous nations.
12 So when they had done this all together, and
besought the Lord for mercie with weeping, and fa-
sting, and falling downe three dayes together, Iudas
exhorted them to make themselues readie.
13 And hee being apart with the Elders, tooke
counsell to goe foorth, afore the King brought his
hoste into Iudea, and should take the citie, and com-
mit the matter to the helpe of the Lord.
14 So committing the charge to the Lord of the
worlde, he exhorted his souldiers to fight manfully,
euen vnto death for the Lawes, the Temple, the ci-
tie, their countrey, and the common wealth, and
camped by Modin.
15 And so giuing his souldiers for a watchword,
The victorie of God, hee piked out the manliest
yong men, and went by night into the kings campe,
and slew of the hoste fourteene thousande men, and
the greatest elephant with all that sate vpon him.
16 Thus when they had brought a great feare,
and trouble in the campe, and all things went pros-
perously with them, they departed.
17 This was done in the breake of the day, be-
cause the protection of the Lord did helpe them.
18 ¶ Nowe when the King had tasted the man-
linesse of the Iewes, hee went about to take the
holdes by policie,
19 And marched towarde Beth-sura, which was a
strong holde of the Iewes: but he was chased away,
hurt and lost of his men.
20 For Iudas had sent vnto them that were in
it, such things as were necessarie.
21 But Rhodocus which was in the Iewes hoste,
disclosed the secrets to the enemies: therefore hee
was sought out, and when they had gotten him, they
put him in prison.
22 After this did the King commune with them
that were in Beth-sura, and ||tooke truce with them,
departed, and ioyned battell with Iudas, who ouer-
came him.
23 But when hee vnderstoode, that Philippe
(whome hee had left to be ouerseer of his businesse
at Antiochia) did rebell against him, hee was asto-
nished, so that he yeelded himselfe to the Iewes, and
made them an othe to doe all thinges that were
right, and was appeased toward them, and offered sa-
crifice and adorned the Temple, and shewed great
gentlenesse to the place,
24 And embraced Maccabeus, and made him
captaine and gouernour from Ptolemais vnto the
Gerreneans.
25 Neuertheles, when he came to Ptolemais, the
people of the citie were not content with this agree-
ment: and because they were grieued, they woulde
that he should breake the couenants.
26 Then went Lysias vp into the iudgement
seate, and excused the facte as well as he coulde, and
perswaded them, and pacified them, and made them
well affectioned, and came againe vnto Antiochia.
This is the matter concerning the Kings iourney,
and his returne.

||Or, gaue and tooke the right hand.

CHAP. XIIII.

1 Demetrius mooued by Alcimus sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 29 Which hee yet breaketh through the motion of the King. 37 Nicanor commaundeth Razis to bee taken, who slayeth himselfe.

AFter three yeeres was Iudas enformed that De-
metrius the sonne of Seleucus was come vp
with a great power and nauie by the hauen of Tri-
polis,
2 When hee had wonne the countrey, and slaine
Antiochus and his Lieutenant Lysias.
3 Now Alcimus, which had bene the high Priest,
and wilfully defiled him selfe in the time that all
thinges were confounded, seeing that by no meanes
he coulde saue himselfe, nor haue any more entrance
to the holy Altar,
4 Hee came to King Demetrius in the hundreth,
fiftie and one yeere, presenting vnto him a crowne
of golde, and a palme, and of the boughes, which
were vsed solemnly in the Temple, and that day he
held his tongue.
5 But when hee had gotten opportunitie, and
occasion for his rage, Demetrius called him to cōū-
sell, and asked him what deuises or counsels the
Iewes leaned vnto.
6 To the which he answered, The Iewes that be
called Asideans, whose captaine is Iudas Maccabe-
us, maintaine warres, and make insurrections, and
will not let the Realme be in peace.
7 Therefore I, being depriued of my fathers ho-
nour (I meane the high Priesthood) am now come
hither,
8 Partly, because I was well affectioned vnto the
kings affaires, and secondly, because I sought the
profite of mine owne citizens: for all our people,
thorow their rashnesse, are not a litle troubled.
9 Wherefore, O King, seeing thou knowest all
these thinges, make prouision for the countrey, and
our nation which is abused, according to thine own
humanitie, that is readie to helpe all men.
10 For as long as Iudas liueth, it is not possible
that the matter should be well.
11 When hee had spoken these wordes, other
friendes also hauing euil will at Iudas, set Demetrius
on fire.
12 Who immediatly called for Nicanor, the ru-
ler of the Elephants, and made him captaine ouer
Iudea,
13 And sent him forth, commanding him to slay
Iudas, and to scatter them that were with him, and
to make Alcimus high Priest of the great Temple.
14 Then the heathen which fled out of Iudea
from Iudas, came to Nicanor by flockes, thinking
the harme and calamities of the Iewes to bee their
welfare.
15 Now when the Iewes heard of Nicanors com-
ming, and the gathering together of the heathen,
they sprinkled themselues with earth, and prayed
vnto him which had appoynted himselfe a people
for euer, and did alwayes defende his owne portion
with euident tokens.
16 So at the commaundement of the captaine,
they remooued straightwayes from thence, and
came to the towne of Dessau,
17 Where Simon Iudas brother had ioyned bat-
tell with Nicanor, and was somewhat astonished
through the sudden silence of the enemies.
18 Neuerthelesse Nicanor hearing the manlines
of them that were with Iudas, and the bolde sto-
mackes that they had for their countrey, durst not
proue

proue the matter with bloodsheading.
19 Wherefore, he sent Posidonius, ‖Theodoci-
us, and ‖ Matthias before, to make peace.
‖Or, Theodotus.
‖Or, Mattathias.
20 So when they had taken long aduisement
thereupon, & the captaine shewed it vnto the mul-
titude, they were agreed in one minde, and consen-
ted to the couenants.
21 And they appointed a day when they should
particularly come together: so when the day was
come, they set for euery man his stoole.
22 Neuerthelesse Iudas commaunded certaine
men of armes to waite in conuenient places, least
there should suddenly arise any euill through the e-
nemies: and so they communed together of the
things whereupon they had agreed.
23 Nicanor, while hee abode at Ierusalem, did
none hurt, but sent away the people that were ga-
thered together.
24 Hee ‖ loued Iudas, and fauoured him in his
heart.
‖Or, had Iudas before his eyes.
25 He prayed him also to take a wife, & to beget
children: so he married, and they liued together.
26 But Alcimus perceiuing the loue that was
betweene them, and vnderstanding the couenants
that were made, came to Demetrius, and tolde him
that Nicanor had taken strange matters in hande,
and ordeined Iudas a traytour to the Realme, to be
his successour.
27 Then the King was displeased, and by the re-
portes of this wicked man, hee wrote to Nicanor,
saying, that hee was very angry for the couenants,
commaunding him that he should send Maccabeus
in all haste prisoner vnto Antiochia.
28 When these things came to Nicanor, he was
astonished and sore grieued, that he should breake
the things wherein they had agreed, seeing that that
man had committed no wickednesse.
29 But because it was not commodious to him
to withstand the King, he sought craftily to accom-
plish it.
30 Notwithstanding when Maccabeus percei-
ued that Nicanor began to be rough vnto him, and
that he intreated him more rudely thē he was wont,
he perceiued that such rigour came not of good, and
therefore hee gathered a fewe of his men, and with-
drewe himselfe from Nicanor.
31 But the other perceiuing that he was preuen-
ted by *Maccabeus* worthie pollicie, came into the
great and holy Temple, and commaunded the
Priests, which were offring their vsuall sacrifices, to
deliuer him the man.
32 And when they sware that they could not
tell where the man was, whom he sought,
33 He stretched out his right hand towarde the
Temple, and made an othe in this maner, If ye will
not deliuer me Iudas as a prisoner, I will make this
Temple of God a plaine fielde, and will breake
downe the altar, and will erect a notable Temple
vnto Bacchus.
34 After these wordes hee departed: then the
Priestes lift vp their handes towarde heauen, and
besought him that was euer the defender of their
nation, saying in this maner,
35 Thou, O Lord of all things, which hast neede
of nothing, wouldest that the Temple of thine ha-
bitation should be among vs.
36 Therefore now, O most holy Lorde, keepe
this house euer vndefiled, which lately was clensed,
and stoppe all the mouthes of the vnrighteous.
37 Now was there accused vnto Nicanor, Ra-
zis one of the Elders of Ierusalem, a louer of the ci-
tie, and a man of very good report, which for his
loue was called a father of the Iewes.
38 For this man aforetimes when the Iewes
were minded to keepe them selues vndefiled and
pure, being accused to bee of the religion of the
Iewes, did offer to spend his body and life, with all
constancie for the religion of the Iewes.
39 So Nicanor willing to declare the hatred
that he bare to the Iewes, sent about fiue hundreth
men of warre to take him.
40 For hee thought by taking him to doe the
Iewes much hurt.
41 But when this companie would haue taken
his castle, and would haue broken the gates by
violence, and commaunded to bring fire to burne
the gates, so that he was readie to be taken on eue-
ry side, he ‖ fell on his sworde,
‖As this priuate example ought not to be followed of the godly, because it is contrary to the worde of God although the autor seemē here to approue it: so that place as touching prayer, Chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.
42 Willing rather to dye manfully, then to
giue him selfe into the handes of wicked men, and
to suffer reproch vnworthy for his noble stocke.
43 Notwithstanding what time as he missed of
his stroke for haste, and the multitude rushed in
violently betweene the doores, he ranne boldly to
the wall, and cast him selfe downe manfully among
the multitude.
44 Which conueyed them selues lightly away,
and gaue place, so that he fell vpon his bellie.
45 Neuerthelesse while there was yet breath in
him, being kindled in his minde, hee rose vp, and
though his blood gushed out like a fountaine, and
he was very sore wounded, yet he ranne thorow the
middest of the people,
46 And gate him to the toppe of an high rocke:
so when his blood was vtterly gone, hee tooke out
his owne bowels with both his handes, and threwe
them vpon the people, calling vpon the Lorde of
life and spirit, that hee would restore them againe
vnto him, and thus he dyed.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day.
5 The blasphemie of Nicanor. 14 Maccabeus expounding
vnto the Iewes the vision, incourageth them. 21 The prayer
of Maccabeus. 30 Maccabeus commandeth Nicanors head
and handes to bee cut off, and his tongue to bee giuen vnto the
foules. 39 The autor excuseth him selfe.

NOwe when Nicanor knewe that Iudas and his
companie were in the countrey of Samaria, he
thought with all assurance to come vpon them, vp-
on the Sabbath day.
2 Neuerthelesse, the Iewes that were compel-
led to goe with him, saide, O kill not so cruelly and
barbarously, but honour and sanctifie the day, that
is appoynted by him that seeth all things.
3 But this most wicked person demaunded, Is
there a Lorde in heauen, that commaunded the
Sabbath day to be kept?
4 And when they said, There is a liuing Lorde,
which ruleth in the heauen, who commaunded the
seuenth day to be kept,
5 Then he saide, And I am mightie vpon earth
to commaund them for to arme them selues, and
to perfourme the Kings businesse. Notwithstan-
ding, he could not accomplish his wicked enterprise.
6 For Nicanor lifted vp with great pride, pur-
posed to set vp a memorial of the victorie obteined
of all them that were with Iudas.
7 But Maccabeus had euer sure confidence and
a perfite hope that the Lord would helpe him,
8 And exhorted his people not to be afraide at
the comming of the heathen, but alway to remem-
ber

ber the helpe that had bene shewed vnto them
from heauen,and to trust now also,that they should
haue the victorie by the Almightie.
9 Thus he incouraged them by the Lawe and
Prophets, putting them in remembrance of the
battels that they had wonne afore, and so made
them more willing,
10 And stirred vp their hearts,and shewed them
also the deceitfulnesse of the heathen,and how they
had broken their othes.
11 Thus hee armed euery one of them,not with
the assurance of shieldes & speares, but with whole-
some wordes and exhortations, and shewed them a
dreame worthie to be beleeued, and reioyced them
greatly.
12 Aud this was his vision, He thought that he
sawe Onias (which had bene the High Priest, a ver-
tuous and a good man, reuerent in behauiour, and
of sober conuersation, well spoken, and one that
had bene exercised in all pointes of godlinesse from
a childe) holding vp his handes towardes heauen,
and praying for the whole people of the Iewes.
13 ¶ After this there appeared vnto him ano-
ther man which was aged, honourable, and of a
wonderfull dignitie,and excellencie aboue him.
14 And Onias spake, and said, This is a louer of
the brethren, who prayeth much for the people,
and for the holy citie, *to wit*, Ieremias the Prophet
of God.
15 Hee *thought also* that Ieremias helde out his
right hand, and gaue vnto Iudas a sworde of golde:
and as he gaue it,he spake thus,
16 Take this holy sworde a gifte from God,
wherewith thou shalt wound the aduersaries.
17 And so being comforted by the wordes of
Iudas, which were very sweete & able to stirre them
vp to valiantnesse and to incourage the heartes of
the yong men,they determined to pitch no campe,
but couragiously to set vpon them, and manfully
to assaile them,and to trie the matter hand to hand,
because the citie and the Sanctuarie and the Temple
were in danger.
18 As for their wiues,and children, & brethren
and kinsfolkes, they set lesse by their danger: but
their greatest and principall feare was for the holy
Temple.
19 Againe they that were in the citie,were care-
full for the armie that was abroad.
20 Nowe whiles they all wayted for the tryall
of the matter, and the enemies nowe mette with
‖Or, elephants. them,and the hoste was set in aray,and the ‖beastes
were separated into conuenient places, and the
horsemen were placed in the wings:
21 Maccabeus considering the comming of the
multitude, and the diuers preparations of weapons,
and the fiercenesse of the beastes, helde vp his
handes toward heauen,calling vpon the Lorde that
doeth wonders,and that looked vpon them,know-
ing that the victorie commeth not by the weapons,
but that hee giueth the victorie to them that are
worthy,as seemeth good vnto him.
22 Therefore in his prayer he said after this ma-
*2.King.19.35. esa.37.36. tob.1.18. ecclus.48.22. ner, O Lorde, *thou that diddest send thine Angell
in the time of Ezechias King of Iudea, who in the
host of Sennacherib slewe an hundreth, foure score
and fiue thousand,
23 Sende now also thy good Angell before vs,
O Lorde of heauens, for a feare and dread vnto
them,
24 And let them be discomfited by the strength
of thine arme, which come against thine holy peo-
ple to blaspheme. Thus with these wordes he made
an ende.
25 Then Nicanor and they that were with him,
drew neere with trumpets and shoutings for ioy.
26 But Iudas and his company praying and cal-
ling vpon God,encountered with the enemies,
27 So that with their handes they fought, but
with their hearts they prayed vnto God, and slewe
no lesse then fiue and thirtie thousande men: for
through the presence of God they were wonde-
rously comforted.
28 Now when they left off, and were turning
againe with ioy, they vnderstoode that Nicanor
himselse was slaine for all his armour.
29 Then they made a great shout & a cry, pray-
sing the Almightie in their owne language.
30 Therefore *Iudas*, which was euer the chiefe
defender of his citizens both in body and minde,
and which bare euer good affection towards them
of his nation, commaunded to smite off Nicanors
head,with his hand and shoulder, and to bring it to
Ierusalem.
31 And when he came there, he called all them
of his nation, and set the Priestes by the altar, and
sent for them of the castel,
32 And shewed them wicked Nicanors head,
and the hand of that blasphemour which hee had
holden vp against the holy Temple of the Almigh-
tie with proude bragges.
33 He caused the tongue also of wicked Nica-
nor to be cut in litle pieces, and to be cast vnto the
foules,and that the rewardes of his madnesse should
be hanged vp before the Temple.
34 So euery man praised toward the heauen the
glorious Lord, saying, Blessed be he,that hath kept
his place vndefiled.
35 He hanged also Nicanors head vpon the hie
castell, for an euident and plaine token vnto all of
the helpe of God.
36 And so they established all together by a
common decree, that they would in no case suffer
this day without keeping it holy:
37 And that the feast should be the thirteenth
day of the twelfth moneth, which is called Adar in
the Syrians language, the day before Mardocheus
day.
38 Thus farre as concerning Nicanors matters,
and from that time the Hebrues had the citie in
possession. And here will I also make an ende.
39 If I haue done wel,and as the storie required,
it is the thing that I desired: but if I haue spoken
slenderly and barely,it is that I could.
40 For as it is hurtful to drinke wine alone, and
then againe water: and as wine tempered with wa-
ter is pleasant and delighteth the taste: so the set-
ting out of the matter delighteth the eares of them
that reade the storie. And here shall be the ende.

THE ENDE OF APOCRYPHA.

THE NEWE TESTA-MENT OF OVR LORD IESVS CHRIST, TRANSLATED OVT OF GREEKE BY THEOD. BEZA.

WHEREVNTO ARE ADIOYNED BRIEFE SVMMARIES OF DOCTRINE vpon the Euangelists and Actes of the Apostles, together with the methode of the Epistles of the Apostles, by the sayde THEOD. BEZA:

AND ALSO SHORT EXPOSITIONS *ON THE PHRASES AND HARD PLA-ces, taken out of the large annotations of the foresayd Authour and Ioach. Camerarius, by P. Loseler. Villerius.*

¶ Englished by L. TOMSON.

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BRITISH MUSEUM

¶ The Printer to the diligent Reader.

DEare Christian Reader, to the intent thou mightest [illegible] ter enioy the benefite of these notes or expositions [illegible] he newe Testament: I thought it not amisse to dec[illegible] thee the vse of the same. And first, for as much as th[illegible] tions or citing of places of the Scriptures in the [illegible] which direct to other places, conteining like phr[illegible] se, haue bene so placed, that none without great labo[illegible] ulde finde out the textes alleaged, I haue made these sixe seuerall figures or markes, ✣ ⁜ ∵ ⁎ ✱ * and haue set them as well in the margent as in the text, so that thou mayest easely finde that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this first marke ✣, looke out the like marke in the margent, and there thou shalt finde, Luke 3.23. which place agreeth to this of Matthew, and so likewise thou shalt finde in the residue. But if many quotations belong to one place, worde or sentence, the first is onely marked, and those that follow vnmarked appertaine to the same. And if it fall out that there be more then sixe directions in one columne, then is the first repeated againe, and the residue folowing in order as at the beginning: as it appeareth in the first columne of Matthewe, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1.2.3.4.&c. throughout the Euangelistes and Actes, declare the effect or summe of the doctrine conteined betweene one of the said figures, and the next that foloweth: as for example, from the figure 1. in the first line and first worde of Matthewe vnto the figure, 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the [illegible]rgent in this sort, 1 *Iesus came of Abraham of the tribe of Iuda, and of the flocke of Da-*[illegible] *God promised.*

[illegible] in the Epistles in like sort they declare the methode and arte which the Apo[illegible] and how euery argument or reason dependeth one vpon another: these figur[illegible] ne againe at the beginning of euery Chapter. [illegible]ly, the Notes whic[illegible] letters of the Alphabet placed in the text, [illegible] like answerin[illegible] to expound and lighten [illegible] des and phr[illegible] he first line and seco[illegible] the letter, a, [illegible] he margent, sheweth that this worde, B[illegible] Gen.5.1. *The booke of the ge*[illegible] Chap[illegible]

continuing [illegible]

Notes that [illegible]

phabet. [illegible]

ditie, [illegible]

THE DESCRIPTION OF THE HOLY LAND, CONTEINING THE PLACES

mentioned in the foure Euangelists, with other places about the Sea coasts, wherein may be seene the wayes and iourneys of CHRIST and his Apostles in Iudea, Samaria, and Galile: for into these three partes this Land is deuided.

THE PLACES SPECIFIED IN THE

Map , with their situation by the obseruation of the degrees concerning their length and breadth.

Ascalon	65,24:31,32.	Corasim	66.53:32,29.	Ior, the other foutaine whence	
Azot	65, 35: 32.	Dan, one of the fountaines		Iordan springeth	67,31:33,7.
Bethlehem	65,55:31,51.	whence Iordan sprin-		Magdalon, called also Dalma-	
Bethphage	68, 31, 58.	geth	67, 25: 33,8.	nutha	66,48:32,28.
Bethsaida	66,51: 32,29.	Ennon	66,40:32,18.	Naim	66,35:32,33.
Bethabara	66,34: 32, 1.	Emmaus	65,34:31,59.	Nazareth	66,56:32,42.
Bethania	66, 31, 58.	Ephen	66, 8, 32.	Ptolemais	66,50:32,58.
Cana of Galile	66,52:32,48.	Gadara or Garaza	66.48:32,29	Samaria the citie	66,22:32,19.
Capernaum	66,53:32,39.	Gaza	65,10:31,40.	Sidon	67,15:33,30.
Carmel mount	66,31: 32,50.	Iericho	66, 10: 32, 1.	Silo	66,27: 32,19.
Cesarea Straton.	66,16:32,25.	Ierusalem	66, 31, 55.	Tyrus	67, 33, 20.
Cesarea Philippi	67, 39: 33, 5.	Ioppe	65,40: 32, 5.	Tiberias	66,44: 32,26.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO S. MATTHEWE.

CHAP. I.

1 That, Iesus is that Messias, the Sauiour promised to the Fathers. 18 The natiuitie of Christ.

✠ 1 THE [a] booke of the
[b] generation of IESVS
CHRIST the sonne
of Dauid, the [c] sonne of
Abraham.
2 ✠ Abraham begate
Isaac. ∵ And Isaac begate
Iacob. And ⁑ Iacob begat
Iudas and his brethren.
3 ✱ And Iudas begate Phares, and Zara of
Thamar. And *Phares begate Esrom. And Esrom
begate Aram.
4 And Aram begate Aminadab. And Aminadab
begate Naasson. And Naasson begat Salmon.
5 And Salmon begat Booz of Rachab. And
✠ Booz begat Obed of Ruth. and Obed begat Iesse.
6 And ✝ Iesse begate Dauid the King. And
∵ Dauid the King begate Solomon of her that was
the wife of Vrias.
7 And ⁑ Solomon begate Roboam. And Roboam
begate Abia. And Abia begate Asa.
8 And Asa begate Iosaphat. And Iosaphat
begate Ioram. And Ioram begate Hozias.
9 And Hozias begat Ioatham. And Ioatham
begate Achaz. And Achaz begate Ezekias.
10 And ✱ Ezekias begate Manasses. And Manasses
begate Amon. And Amon begate Iosias.
11 And * Iosias begate Iakim. And Iakim [d] begate
Iechonias and his brethren about the time
they were caried away to Babylon.
12 And after they were caried away into Babylon,
✝ Iechonias begate Salathiel. ✝ And Salathiel
begate Zorobabel.
13 And Zorobabel begate Abiud. And Abiud
begate Eliacim. And Eliacim begate Azor.
14 And Azor begate Sadoc. And Sadoc begate
Achim. And Achim begate Eliud.
15 And Eliud begate Eleazar. And Eleazar
begate Matthan. And Matthan begate Iacob.
16 And Iacob begat Ioseph ẏ husbād of Mary,
of whom was borne IESVS, that is called Christ.
17 So [e] all the generations frō Abraham to Dauid,
are fourtene generations. And frō Dauid vntil
they were caried away into Babylon, fourtene generations:
and after they were caried away into
Babylon vntill Christ, fourteene generations.
18 ¶ Nowe the birth of [2] IESVS Christ was
thus, When as his mother Mary was ∵ betrothed
to Ioseph, before they came together, shee was
found with childe of the holy Ghost.
19 Then Ioseph her husbande being a iust
man, and not willing to make her a publike example,
was minded to put her away secretly.
20 But whiles he thought these things, behold,
the Angel of the Lorde appeared vnto him in a
dreame, saying, Ioseph, the sonne of David, feare
not to [f] take Mary thy [g] wife: for that which is
[h] conceiued in her, is of the holy Ghost.
21 And she shall bring [3] foorth a sonne, and
thou shalt ✠ call his name IESVS: for he shall
✝ [i] saue his people from their sinnes.
22 And all this was done ẏ it might be fulfilled,
which is spoken of the Lord by ẏ Prophet, saying,
23 ∵ Behold, a [k] virgine shalbe with childe, and
shall beare a sonne, & they shal call his name Emmanuel,
which is by interpretation, God with vs.
24 ¶ Then Ioseph, being raised from sleepe,
did as the Angel of the Lorde had inioyned him,
and tooke his wife.
25 But he knew her not, [l] til she had broght forth
her first borne sonne, & he called his name IESVS.

✠ *Luke 3.23.*
1 Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised.
a Rehearsall: As the Hebrewes vse to speake: as Genes. 5.1. The booke of the generations.
b Of the ancesters of whom Christ came.
c Which Christ is also the sonne of Abraham.
✠ *Gene. 21.2.*
∵ *Gene. 25.24.*
⁑ *Gene. 29.35.*
✱ *Gene. 38.27.*
* *1. Chron. 2.5. ruth 4.18,19.*
✠ *Ruth 4.21.*
✝ *1. Sam. 16.1. and 17.12.*
∵ *2. Sam. 12.24.*
⁑ *1. King. 11.43. 1. chron. 3.10,11.*
✱ *2. King. 20.21. and 21.18. 1. chron. 3.13,14,15.*
* *2. King. 23.34. and 24.1,6. 2. chr. 36.4.9*
d That is the captiuitie fell in the dayes of Iakim and Iechonias: for Iechonias was borne before their carying away into captiuitie.
✠ *1. Chron. 3.16.*
✝ *1. Chron. 3.17. Esra 3.2. and 5.2.*
e All these which are reckoned vp in the pedegree of Dauids stocke, as they beget one another orderly in their degrees.
2 Christ the true Emmanuel, and therefore, Iesus (that is Sauiour) is conceiued in the Virgine by the holy Ghost, as it was foretolde by the Prophets.
∵ *Luke 1.72.*
⁑ *[illegible] 34.1.*
f Receiue her at her parents and kinsfolkes handes.
g Which was promised & made sure to thee to be thy wife.
h Of the mothers substance, by the holy Ghost.

3 Christ is borne of the same virgine which neuer knew man: and is called Iesus of God him selfe, by the Angel.
✠ *Luke 1.31.*
✝ *Actes 4.12.*
i Deliuer, and this sheweth vs the meaning of this name Iesus.
∵ *Esai 7.14.*
k There is in the Hebrew & Greeke text, an article added, to point out the woman, & set her forth plainely: as you would say, That Virgine, or a certaine Virgine.
l This litle word Till, in the Hebrew tongue, giueth vs to vnderstand also, that a thing shall not come to passe in time to come: as Michol had no children Till her death, 2. Sam. 6.23. And in the last Chapter of this Euangelist: Beholde, I am with you [...] the ende of the world.

CHAP. II.

The wise men, who are the first fruites of the Gentiles, worship Christ. 14 Ioseph fleeth into Egypt with Iesus and his mother. 16 Herod slayeth the children.

WHen ⁑ [1] IESVS then was borne at Bethleem
in [a] Iudea, in the dayes of Herod the
King, beholde, there came [b] Wisemen from the
East to Hierusalem,
2 Saying, Where is that King of the Iewes
that is borne? for wee haue seene his starre in the
East, and are come to worship him.
3 When King Herod heard *this*, he was troubled,
and all Hierusalem with him.
4 And gathering together all the [d] chiefe
Priestes and [e] Scribes of the people, hee asked of
them, where Christ should be borne.
5 And they sayd vnto him, At Beth-leem in
Iudea: for so it is written by the Prophet,
6 ✱ And thou Beth-leem in the land of Iuda,
art not the [f] least among the Princes of Iuda:
For out of thee shall come the gouernour that
[g] shall feede that my people Israel.
7 Then Herod priuily called the Wisemen,
and diligently inquired of them the time of the
starre that appeared,
8 And sent them to Beth-leem, saying, Goe,
and searche diligently for the babe: and when ye
haue found him, bring mee worde againe, that I
may come also, and worship him.
9 ¶ So when they had heard the King, they
departed: and loe, the starre which they had seene
in the East, went before them, till it came and
stoode ouer *the place* where the babe was.
10 And when they sawe the starre, they reioyced
with an exceeding great ioy,
11 And went into the house, and founde the
babe with Mary his mother, and [h] fell downe, and
worshipped him, and opened their [i] treasures, and
presented vnto him giftes, *euen* golde, and frankincense,
and myrrhe.

⁑ [illegible]
1 [illegible] children [illegible] owne [illegible] which [illegible] so vn[illegible] lowe [illegible] they d[illegible] know[illegible]
a For the[illegible] other in [illegible] Zabulon.
b Wyse [illegible] name it is a [illegible] word which the[illegible] vse in good part.
c [illegible] much [illegible] ued, for hee was a stranger and came to the kingdome by force: and the [illegible] were troubled, [illegible] wickednes is [illegible] and rage.
d The chiefe [illegible] that is, such as were of Aarons familie, which were diuided into foure & twentie orders, 1. Chro. 24.5. and 2. Chro. 36.14.
e They that expoūded the Lawe to the people: [illegible] Hebrewes take the words of another which signifieth [illegible] to [illegible] and declare.
✱ *Miche 5.2. Iohn 7.42.*
f Though thou be a small towne, yet shalt thou be very famous and noble through the birth of the Messias, who shall be borne in thee.
g That shall rule and gouerne: for Kings are fitly called feeders and shepheards of the people.
h A kinde of humble and lowly reuerence.
i The riche and costly presents, which they brought him.

k God warned and tolde them of it, when as they asked it not.

2 Christ being yet scarse borne, beginneth to be crucified for vs, both in himselfe, and also in his members.

12 And after they were [k] warned of God in a
dreame, that they should not go againe to Herod,
they returned into their countrey another way.
13 ¶ [2] After their departure, beholde, the Angel of the Lord appeareth to Ioseph in a dreame,
saying, Arise, and take the babe & his mother, and
flee into Egypt, and be there til I bring thee word:
for Herod will seeke the babe, to destroy him.
14 So he arose and tooke the babe and his mother by night, and departed into Egypt,
15 And was there vnto the death of Herod,
that that might be fulfilled, which is spoken of the
Lord by the ✠ Prophet, saying, Out of Egypt haue
I called my sonne.

✠ Hose.11.1.

16 ¶ Then Herod, seeing that he was mocked
of the Wisemen, was exceeding wroth, and sent
foorth, and slew all the male children that were in
Beth-leem, and in all the coasts thereof, from two
yeere old and vnder, according to the time which
he had diligently searched out of the Wisemen.
17 Then was that fulfilled which is spoken
[l] by the Prophet Ieremias, saying,
18 ✠ In Rhama was [m] a voyce heard, mourning, and weeping, and great howling: [n] Rachel
weeping for her children, and would not be comforted, because they were not.
19 [3] And when Herod was dead, beholde, an
Angel of the Lord appeareth in a dreame to Ioseph in Egypt,
20 Saying, Arise, and take the babe and his
mother, and goe into the land of Israel: for they
are dead which sought the babes life.
21 Then he arose vp and tooke the babe and
his mother, and came into the land of Israel.
22 But whẽ he heard ÿ Archelaus did reigne in
Iudea in stead of his father Herod, he was afraide
to go thither: yet after he was warned of God in
a dreame, he turned aside into the parts of Galile,
23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, *which was*, That hee should
be called a Nazarite.

l For God speaketh by the mouth of the Prophets.

✠ Iere.31.15.

m A voyce of lamenting, weeping and howling.

n That is to say, All that compasse about Bethlehem: [illegible] Rachel Iacobs [illegible] who died in childbed, was buried in the way that leadeth to this [illegible] which is also [illegible] phrase, because [illegible] of the fruitfulnes of the soyle, [illegible] of corne.

3 Christ is brought [illegible] Nazareth, after [illegible] death of [illegible] by Gods [illegible] that [illegible] very name [illegible] place, [illegible] openly [illegible] world, [illegible] Lords [illegible]

CHAP. III.

1 Iohn preacheth. 4 His apparell and meate. 5 He baptizeth. 8 The fruites of repentance. 10 The axe at the roote of the tree. 12 The fanne and the chaffe. 13 Christ is baptized.

A∵Nd in [a] those dayes, [1] Iohn the Baptist came
and preached in the [b] wildernes of Iudea,
2 And said, [c] Repent: for the [d] kingdome of
heauen is at hand.
3 For this is he of whome it is spoken by the
Prophet Esaias, saying, ✠ The voyce of him that
crieth in the wildernes, Prepare ye the way of the
Lord: [e] make his pathes straight.
4 ✠ And this Iohn had his garment of camels
haire, and a girdle of a skinne about his loynes:
his meate was also [f] locusts and wilde hony.
5 * Then went out to him [g] Ierusalem and
all Iudea, and all the region rounde about Iordan.
6 And they were baptized of him in Iordan,
[h] confessing their sinnes.

✠ Mar.1.4. luke 3.3. a [illegible] when Ioseph [illegible] to dwell at Nazareth, but a great while after, about the space of 25. yeeres: for in the 30. yeere of his age was Iesus baptized of Iohn: therefore by those dayes, is ment, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth.

1 Iohn, who through his singular holines & rare austerenes of life, caused all men to cast their eyes vpon him, prepareth the way for Christ following fast on at his heeles, as the Prophet Esai foretolde, & deliuereth the summe of the Gospel, which in short space after should be deliuered more fully. *b In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there: Luke 1.40 and there was Ioabs house, 1.King.2.34. and besides these, Iehoshua maketh mention of sixe townes that were in this wildernes, cap.15 61. c The word in the Greeke tongue, signifieth a changing of our minds & hearts frõ euill to better. d The kingdome of Messias, whose gouernment shalbe heauenly, & nothing but heauenly. ✠ Esa 40 3. mar.1.3. luk.3 4. ioh.1.23. e Make him a plaine & smooth way. ✠ Mar.1.6. f Locusts were a kinde of meate, which certaine of the East people vse, which were therefore called deuourers of locusts, Eust in Od.9. * Mar.1.5. luk.3.7. g The people of Ierusalem. h Acknowledging that they were saued onely by free remission and forgiuenes of their sinnes.*

7 [2] Now when he sawe many of the Pharises,
and of the Sadduces come to his baptisme, he sayd
vnto them, ✠ O generations of vipers, who hath
forewarned you to flee from the anger to come?
8 [3] Bring foorth therefore fruite worthy amendement of life.
9 [4] And [i] thinke not to say [k] with your selues,
✠ We haue Abraham to *our* father: for I say vnto you, that God is able euen of these stones to
raise vp children vnto Abraham.
10 And now also is the axe put to the roote of
the trees: therfore euery tree which bringeth not
forth good fruit, is hewen downe, & cast into ÿ fire.
11 ✠ [5] In deede I baptize you with water to
[l] amendement of life, but he that commeth after
me, is mightier then I, whose shoes I am not worthy to beare: hee will baptize you with the holy
Ghost, and with fire.
12 [6] Which hath his fanne in his hand, and wil
[m] make cleane his floore, and gather his wheate
into his garner, but will burne vp the chaffe with
vnquenchable fire.
13 ¶ ✠ [7] Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.
14 But Iohn earnestly put him backe, saying, I
haue neede to be baptized of thee, and commest
thou to me?
15 Then Iesus answering, sayde to him, Let be
nowe: for thus it becommeth vs to fulfill [n] all
righteousnesse. So he suffered him.
16 And Iesus when hee was baptized, came
straight out of the water. And lo, the heauẽs were
opened vnto [o] him, & *Iohn* saw the Spirit of God
descending like a doue, and lighting vpon him.
17 [8] And loe, a voyce *came* from heauen, saying, * This is my beloued Sonne, in whome I am
[p] well pleased.

2 There is nothing that stoppeth vp the way of mercie and saluation against vs so much as the opinion of our owne righteousnesse doeth.

✠ Chap.12.34.

3 True repẽtance, is an inward thing which hath it seate in the minde and heart.

4 The faith of the fathers, auaileth the vnbeleeuing childrẽ nothing at all: and yet for all that, God playeth not the lyer, nor dealeth vnfaithfully in his league which he made ŵ the holy fathers.

i Thinke not that you haue any cause to be proude of Abraham.

k In your hearts.

✠ Iohn 8.39. acts 13.26.

∵ Chap.7.19.

✠ Mar.1.8. luk.3.16. ioh.1.26. act.1.5. and 2.4. & 8 17. & 19.4.

5 We may neither dwell vpon the signes which God hath ordeined as meanes to leade vs vnto our saluation, neither vpon them that minister them: but we must clime vp to the matter it selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs. *l The outward signe putteth vs in minde of this, that we must change our liues and become better, assuring vs as by a seale, that wee are ingraffed into Christ, whereby our olde man dieth, and the new man riseth vp, Rom.6.* 6 The triumphs of the wicked shall ende in euerlasting torment. *m Will cleanse it throughly, and make a full riddance. ✠ Mar.1.9. luke 3.21.* 7 Christ sanctifieth our baptisme in himselfe. *n All such things as he hath appointed vs to keepe. o To Iohn.* 8 Christs full consecration and authorising to the office of the mediatourship, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost. ** Coloss.1.13. 2.pet.1.17. p The Greeke worde betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father sayth, that Christ onely is the man, whome when he beholdeth, looke what opinion he had conceiued of vs, he layeth it cleane aside.*

CHAP. IIII.

1 Christ is tempted. 4 He vanquisheth the deuil with Scripture. [illegible] The Angels minister vnto him. 12 He preacheth repentance, [illegible] that himselfe is come. 18 The calling of Peter, Andrew, 21 [illegible] and Iohn. 23 He preacheth the Gospel & healeth the [illegible].

THen ✠ was [1] Iesus led aside of the Spirit into
the wildernes, to be tempted of the [illegible].
2 And when he had fasted [a] fourtie dayes, and
fourtie nights, he was afterward hungry.
3 Then came to him the tempter and said, If
thou be the Sonne of God, command that these
stones be made bread.
4 But he answering said, [illegible] written, ✠ Man
shall not liue by bread onely, [illegible] by euery worde
that proceedeth out of the [illegible] of God.
5 Then the deuil tooke [illegible] the holy
Citie, and set him on a [illegible] of the temple,
6 And saide vnto [illegible] thou be the Sonne of
God, cast thy selfe d[illegible]: for it is written, that
he wil giue his Angels charge ouer thee, and with
their hands they [illegible] lift thee vp, lest at any time
thou shouldest [illegible] thy foote against a stone.
7 Iesus s[illegible] him, It is written againe,
✠ Thou shalt n[illegible] tempt the Lord thy God.
8 Againe

✠ Marke 1.12. luke 4.1.

1 Christ was tempted all maner of wayes, and still ouercommeth, that we also through his vertue, may ouercome.

a Full fourtie daies.

✠ Deut.8.3.

b The battlements wherewith the flat roofe of [illegible] no man might [illegible] downe: as was [illegible] pointed by the [illegible] Deut.22.8.

✠ Psal.91.11.

✠ Deut.6.16.

c Word for word, Thou shalt not goe on still in tempting.

✠ Deut.6.13. and 10.20.
✠ Mar.1.13. luke 4.13.
∵ Mark.1.14.luke 4.14.iohn 4.43.
2 When the Heraults mouth is stopped, the Lord reueileth himselfe and bringeth full light into the darkenes of this world, preaching free forgiuenes of sinnes to them that repent.
d Which was a towne a great deale more famous then Nazareth was.
※ Esai.9.1.
e Of Tiberias, or because that countrey bended toward Tyrus, which standeth vpon the sea that cutteth the midst of the world.
f So called, because it bordered vpon Tyrus and Sidon, and because Solomon gaue the King of Tyrus twentie cities in that quarter, 1.King.9.11.
✠ Marke 1.15.
g Is come to you.
3 Christ thinking by time, that he should at length depart from vs, euen at the beginning of his preaching, getteth him disciples after an heauenly sort, men in deede poore, and vtterly vnlearned, and therefore such as might be least suspected witnesses of the trueth of those things which they heard and sawe.
* Marke 1.16.
Mar.1.27.
4 Christ assureth the hearts of the beleeuers of his spirituall and sauing vertue, by healing the diseases of the body.
b Their, that is, the Galileans.

8 Againe the deuill tooke him vp into an ex-
ceeding hie mountaine, and shewed him all the
kingdomes of the world, and the glory of them,
9 And saide to him, All these will I giue thee,
if thou wilt fall downe, and worship me.
10 Then saide Iesus vnto him, Auoyde Satan:
for it is written, ✠ Thou shalt worship the Lorde
thy God, and him onely shalt thou serue.
11 ✠ Then the deuil left him: and behold, the
Angels came, and ministred vnto him.
12 ¶ ∵ 2 And when Iesus had heard that Iohn
was committed to prison, he returned into Galile.
13 And leauing Nazareth, went and dwelt in
d Capernaum, which is nere the sea in the borders
of Zabulon and Nephthalim,
14 That it might be fulfilled which was spoken
by Esaias the Prophet, saying,
15 ※ The lande of Zabulon, and the lande of
Nephthalim *by* the way of the e sea, beyond Ior-
dan, f Galile of the Gentiles:
16 The people which sate in darkenes, sawe
great light: and to them which sate in the region,
and shadow of death, light is risen vp.
17 ✠ From that time Iesus began to preach,
and to say, Amend your liues: for the kingdome of
heauen is at g hand.
18 ¶ 3 And Iesus walking by the sea of Galile,
sawe two brethren, Simon, which was called Peter,
and Andrew his brother, casting a net into the sea
(for they were fishers.)
19 *And he said vnto them, Follow mee, and I
will make you fishers of men.
20 And they straightway leauing the nets, fol-
lowed him.
21 And when he was gone forth from thence,
he saw other two brethren, Iames *the sonne* of Ze-
bedeus, and Iohn his brother in a ship with Zebedeus
their father, mending their nets, & he called them.
22 And they without tarying, leauing the ship,
and their father, folowed him.
23 So 4 Iesus went about all Galile, teaching
in h their i Synagogues, and preaching the Gospell
of the k kingdome, and healing l euery sickenesse
and euery m disease among the people.
24 And his fame spread abroad through all Sy-
ria: and they brought vnto him all sicke people,
that were taken with diuers diseases & n torments,
and them that were possessed with deuils, and those
which were o lunatike, and those that had the p pal-
sey: and he healed them.
25 And there followed him great multitudes
out of Galile, and Decapolis, and Hierusalem, and
Iudea, and from beyond Iordan.

i Synagogues, that is, the Iewes Churches. k Of Messias. l Diseases of all kindes, but not euery one: that is, as wee say, some of euery one. m The worde signifieth properly, the weakenes of the stomake: but here it is taken for those diseases which make men faint and weare away, that haue them. n The word signifieth properly the stone wherewith golde is tried: and by a borowed kinde of speach, is applied to all kinde of examination by torture, when as by rough dealing and torments, we goe about to drawe out the trueth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sicke men to great woe. o Which at euery full Moone, or other changes of the Moone, are sorewdly troubled & diseased. p Weake and feeble men, who haue the partes of their body loosed, and so weakened, that they are neither able to gather them vp together, nor put them out as they would.

CHAP. V.

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set on an hill. 15 The candle. 16 Good workes. 19 The fulfilling of Christes commandements. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adulterie. 29 The plucking out of the eye. 30 Cutting off of the hande. 31 The bill of diuorcement. 33 Not to sweare. 43 To loue our enemies. 48 Perfectnes.

AND when hee sawe the multitude, he went vp
into a mountaine: and when hee was set, his
disciples came to him.
2 1 And hee opened his mouth and taught
them, saying,
3 ✠ Blessed *are* the a poore in b spirit, for theirs
is the kingdome of heauen.
4 ✠ Blessed *are* they that mourne: for they
shall be comforted.
5 ∵ Blessed *are* the meeke: for they shall inhe-
rite the earth.
6 ※ Blessed *are* they which hunger and thirst
for righteousnes: for they shalbe filled.
7 Blessed *are* the mercifull: for they shall ob-
teine mercie.
8 Blessed *are* the ✠ c pure in heart: for they
shall see God.
9 Blessed *are* the peace makers: for they shall
be called the children of God.
10 Blessed *are* they * which suffer persecution
for righteousnes sake: for theirs is the kingdome of
heauen.
11 ✠ Blessed shall ye be when men reuile you,
and persecute *you*, and say all maner of euil against
you for my sake, falsely.
12 Reioyce and bee glad, for great is your re-
warde in heauen: for so persecuted they the Pro-
phets which were before you.
13 ✠ Ye 2 are the salt of the d earth: but if the
salt haue lost his sauour, wherewith shall it be e sal-
ted? It is thencefoorth good for nothing, but to be
cast out, and to be troden vnder foote of men.
14 Ye are the f light of the world. A citie that
is set on an hill, can not be hid.
15 ∵ Neither doe men light a candell, and put
it vnder a bushell, but on a candlesticke, and it gi-
ueth light vnto all that are in the house.
16 ※ Let your light so shine before men, that
they may see your good workes, and glorifie your
Father which is in heauen.
17 3 Thinke not that I am come to destroy the
Lawe, or the Prophets. I am not come to destroy
them, but to g fulfil them.
18 ✠ For truely I say vnto you, Til heauen, and
earth perish, one iote or one title of the Law shall
not scape, till all things be fulfilled.
19 * 4 Whosoeuer therefore shall breake one
of these least commandements, and teach men so,
hee shall be called the h least in the kingdome of
heauen: but whosoeuer shall obserue and teach
them, the same shall bee called great in the king-
dome of heauen.
20 For I say vnto you, except your righteous-
nes ✠ exceede the *righteousnes* of the Scribes and
Pharises, yee shall not enter into the kingdome of
heauen.
21 5 Ye haue heard that it was saide vnto them
of the olde time, ✠ Thou shalt not kill: for who-
soeuer killeth shalbe culpable of iudgement.

1 Christ teacheth, that the greatest ioy and felicitie is not in the commodities and pleasures of this life, but is layde vp in heauen for them that willingly rest in the good will & pleasure of God, and endeuour to profite all men, although they be cruelly vexed and troubled of the worldlings, because they will not fash on themselues to their maners.
✠ Luke 6.20.
a Under the name of pouertie are all such miseries meant, as are ioyned with pouertie.
b Whose minds and spirits are brought vnder, and tamed, [illegible] God.
✠ [illegible]
∵ [illegible]
※ [illegible]
✠ [illegible]
c [illegible]
[illegible]
* 1.Cor. [illegible] 1.pet.3 [illegible]
✠ [illegible]
1.pet.4 [illegible]
✠ Marke [illegible] luke 14.34.
2 The ministers of the worde especially (vnlesse they will be the most caitifes of all men) neades leade other both by wordes and deedes to the greatest ioy and felicitie.
d Your doctrine must be very sound and good, for if it be not so, it shalbe nought set by, and cast away as a

thing vnsauerie and vaine. e What shall you haue to salt withall? And so are fooles in the Latine tongue called saltlesse, as you would say, men that haue no salt, or sauour and taste in them. f You shine and giue light, by being made partakers of the true light. ∵ *Mar.4.21. luke 8.16. and 11.33.* ※ *1.Pet.2.12.* 3 Christ came not to bring any new way of righteousnes and saluation into the world, but to fulfil that in deede which was shadowed by the figures of the Lawe, by deliuering men through grace from the curse of the Lawe: and moreouer to teache the true vse of obedience which the Lawe appointeth, and to graue in our heartes the force of obedience. *g That the prophecies may be accomplished.* ✠ *Luke 16.17.* * *Iames 2.10.* 4 Hee beginneth with the true expounding of the Lawe, and setteth it against the olde (but yet false) gloses of the Scribes: So farre is he from abolishing the least commandement of his Father. *h Hee shall haue no place in the Church.* ✠ *Luke 11.39.* 5 The true meaning of the sixt commandement. ✠ *Exod.20.13. deut.5.17.*

22 But I say vnto you, whosoeuer is angry with his brother vnaduisedly, shalbe [i] culpable [k] of iudgment. And whosoeuer saith vnto his brother, Raca, shalbe worthy to be punished by the [l] Council. And whosoeuer shall say, Foole, shalbe worthy to be punished with [m] hell [n] fire.

23 [6] If then thou bring thy gift to the [o] altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first bee reconciled to thy brother, and then come and offer thy gift.

25 ✤ [p] Agree with thine aduersarie quickly, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the Iudge, & the Iudge deliuer thee to ẏ sergeant, & thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast [q] payed the vtmost farthing.

27 ¶ [7] Yee haue heard that it was said to them of olde time, ✤ Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 ∵ Wherefore if thy [r] right eye cause thee [s] to offend, plucke it out, & cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should bee cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath bene sayde also, ✻ Whosoeuer shall put away his wife, let him giue her a bil of diuorcement.

32 But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoeuer shal marrie her that is diuorced, committeth adulterie.

33 [8] Againe, ye haue heard that it was sayde to them of old time, ✻ Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his footstoole: neither by Hierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 ✤ But let your communication bee [t] Yea, yea: Nay, nay. For whatsoeuer *is* more then these, commeth of [u] euil.

38 ¶ [9] Yee haue heard that it hath bene sayd, An ✤ eye for an eye, and a tooth for a tooth.

39 But I say vnto you, ∵ Resist not euill: but whosoeuer shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man wil sue thee at the lawe, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee *to goe* a mile, goe with him twaine.

42 ✻ Giue to him that asketh, and from him that would borow of thee, turne not away.

43 Ye haue heard that it hath bin said, ✻ Thou shalt loue thy neighbour, and hate thine enemie.

44 But I say vnto you, * Loue your enemies: blesse them that curse you: doe good to them that hate you, ✤ and pray for them which hurt you, and persecute you,

45 [10] ✤ That ye may bee the children of your father that is in heauen: for hee maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust, and vniust.

46 For if ye loue them, which loue you, what rewarde shall you haue? Doe not the Publicanes euen the same?

47 And if ye be friendly to your brethren onely, what singular thing doe ye? doe not euen the [x] Publicanes likewise?

48 Ye shall therefore be perfit, as your Father which is in heauen, is perfite.

CHAP. VI.

1 Almes. 5 Prayer. 14 Forgiuing our brother. 16 Fasting. 19 Our treasure. 20 Wee must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, and apparell, forbidden. 33 The kingdome of God and his righteousnesse.

TAke heede that yee giue not your [1] almes before men, to be seene of them, or els ye shall haue no [a] reward of your Father which is in heauē.

2 ∵ Therefore when thou giuest thine almes, thou shalt not make a trumpet to bee blowen before thee, as the [b] hypocrites do in the Synagogues and in the streetes, to be praised of men. Verely I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will rewarde thee openly.

5 [2] And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, vse no [c] vaine repetitions as the Heathen: for they thinke to bee heard for their much babbling.

8 Bee ye not like them therefore: for your Father

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i He speaketh of the iudgement of God, and of the difference of sinnes, & therefore applieth his wordes to the forme of ciuill iudgements, which were then vsed.

k Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.

l By that iudgemēt which stoode of 23. Iudges, who had the hearing and deciding of weightie affaires, and matters of life and death: as the highest iudges of all were, to the number of 71. which had the hearing of most weightie affaires, as the matter of a whole tribe, or of an high Priest, or of a false prophet.

m Whereas we reade here, Hell, it is in the text it selfe, Gehenna, which is [illegible] worde [illegible] and is [illegible] the [illegible] Hinnom, [illegible] called [illegible] the [illegible] wont [illegible] gods, [illegible] for a place [illegible] reprobates [illegible] 31.

n The Iewes vsed [illegible] kindes of punishments, before [illegible] gouernment was taken away by Herode, hanging, beheading, stoning, and burning: this is it that Christ shotte at, because burning was the greatest punishment, therefore in that hee maketh mention of a iudgement, a councill, and a fire, hee sheweth that some sinnes are worse then other some, but yet they are all such that wee must giue an accompt for them, and shalbe punished for them.

6 The couetous Pharises taught that God was appeased by the sacrifices appointed in the Lawe, which they them selues deuoured. But Christ on the contrary side denieth that God accepteth any mans offering, vnlesse hee maketh satisfaction to his brother whome hee hath offended: and sayeth moreouer, that these stubburne and stiffenecked despisers of their brethren, shall neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren. *o Hee applieth all this speach, to the state of his time, when as there was an altar standing in Hierusalem: and therefore they are very foolish, that gather hereupon, that wee must builde altars, and vse sacrifices: but they are more fooles, which drawe that to purgatorie, which is spoken of peace making and atonement one with another.* ✤ *Luke 12. 58.* *p Cut off all cause of enmitie.* *q Thou shalt bee dealt withall, to the vtmost extremitie.* 7 Hee is taken for an adulterer before God what soeuer hee bee, that coueteth a woman: and therefore we must keepe our eyes chaste, and all the members wee haue, yea and wee must eschewe all occasions which might mooue vs to euill, howe deare soeuer it cost vs. ✤ *Exod. 20. 14. rom. 13. 9.* ∵ *Chap. 18. 8, 9. marke 9. 47.* *r Hee nameth the right eye and the right hand, because the partes of the right side of our body are the chiefest, and readiest to commit any wickednesse.* *s Worde for worde, doe cause thee to offend: for sinnes are stumbling blockes as it were, that is to say, rockes which we are cast vpon.* ✻ *Chap. 19. 7. deuter. 24. 1. marke 10. 4. luke 16. 18. 1. corinth. 7. 10.* 8 The meaning of the thirde commandement against the frowarde opinion and iudgement of the Scribes, which excused by othes or indirect formes of swearing. ✻ *Exod. 20. 7. leuit. 19. 12. deut. 5. 11.*

✤ *Iam. 5. 12.*

t Whatsoeuer you vouch, vouch it barely, and whatsoeuer you denie, denie it barely without any moe wordes.

u From an euill conscience, or from the deuill.

9 Hee sheweth cleane contrary to the doctrine of the Scribes, that the summe of the second table must be so vnderstood, that we may in no wise render euil for euil, but rather suffer double iniurie, and doe well to them that are our deadly enemies.

✤ *Exod. 21. 24. leuit. 24. 20. deut. 19. 21.*
∵ *Luke 6. 29. rom. 12. 17. 1. cor. 6. 7.*
✻ *Deut. 15. 8.*
✻ *Leuit. 19. 18.*
* *Luke 6. 27.*
✤ *Luke 23. 34. actes 7. 60. 1. cor. 4. 13.*

10 A double reason: the one is taken of relatiues, The children must be like their fathers: the other is taken of comparisons, The children of God must be better, then the children of this world. ✤ *Luke 6. 35.* *x They that were the tolle masters, and had the ouersight of tributes and customes: a kinde of men that the Iewes hated to death, both because they serued the Romanes in those offices (whose yokefull bondage they could hardly away withall) and also because these tolle masters are for the most part giuen to couetousnesse.*

1 Ambition maketh almes vaine.

a This worde, Rewarde, is alwayes taken in the Scriptures for a free recompence, & therefore the Schoolemen doe fondly set it to be answerable to a deseruing, which they call, merite.

∵ *Rom. 12. 8.*

b Counterfeites, for Hypocrites were players that played a part in a play.

2 He reprehendeth two foule faultes in prayer, ambition, and vaine babbling.

c Long prayers are not condemned, but vaine, needlesse, and superstitious.

Father knoweth whereof ye haue neede, before ye
aske of him.
9 3 After this maner therefore pray ye, ✠ Our
father which art in heauen, halowed be thy name.
10 Thy Kingdome come. Thy will bee done
euen in earth, as *it is* in heauen.
11 Giue vs this day our [d] dayly bread.
12 And forgiue vs our dettes, as wee also for-
giue our detters.
13 And lead vs not into tentation, but deliuer
vs ✠ from [e] euill: for thine is the kingdome, and
the power, and the glorie for euer. Amen.
14 ∵ 4 For if yee doe forgiue men their trespas-
ses, your heauenly Father will also forgiue you.
15 But if ye do not forgiue men their trespas-
ses, no more will your father forgiue *you* your
trespasses.
16 5 Moreouer, when ye fast, looke not sowre
as the hypocrites: for they [f] disfigure their faces,
that they might seeme vnto men to fast. Verely I
say vnto you, that they haue their rewarde.
17 But when thou fastest, anoint thine head,
and wash thy face,
18 That thou seeme not vnto men to fast, but
vnto thy Father which is in secret: and thy Father
which seeth in secret, will rewarde thee openly.
19 ¶ 6 Lay not vp treasures for your selues vp-
on the earth, where the mothe & canker corrupt,
and where theeues digge through and steale.
20 ✕ But lay vp treasures for your selues in
heauen, where neither the mothe nor canker cor-
rupteth, & where theeues neither digge through,
nor steale.
21 For where your treasure is, there will your
heart be also.
22 ¶ ✠ 7 The light of the body is the eye: if
then thine [g] eye be single, thy whole body shall
be light.
23 But if thine eye be wicked, then all thy bo-
dy shalbe darke. Wherefore if the light that is in
thee, be darkenes, howe great is that darkenesse?
24 * 8 No man can serue [h] two masters: for ey-
ther he shall hate the one, and loue the other, or
els he shall leane to the one, and despise the other.
Ye cannot serue God and [i] riches.
25 ✠ 9 Therefore I say vnto you, be not care-
full for your life, what yee shall eate, or what yee
shall drinke: nor yet for your body, what ye shall
put on. Is not the life more worth then meate?
and the bodie then raiment?
26 Behold the foules of the [k] heauen: for they
sowe not, neither reape, nor carie into the barnes:
yet your heauenly Father feedeth them. Are yee
not much better then they?
27 Which of you by [l] taking care is able to
adde one cubite vnto his stature?
28 And why care ye for raiment? Learne howe
the lilies of the fielde doe growe: they [m] are not
wearied, neither spinne:
29 Yet I say vnto you, that euen Solomon in
all his glorie was not arayed like one of these.
30 Wherefore if God so clothe the grasse of
the fielde which is to day, and to morowe is cast
into the ouen, shall hee not *doe* much more vnto
you, O ye of litle faith?
31 Therefore take no thought, saying, What
shall we eate? or what shall we drinke? or where-
with shall we be clothed?
32 (For after all these things seeke the Gen-
tiles) for your heauenly Father knoweth, that yee
haue neede of all these things.
33 But seeke yee first the kingdome of God,
and his righteousnesse, and all these things shall
be ministred vnto you.
34 Care not then for the morowe: for the mo-
rowe shall care for it selfe: the day hath ynough
with his owne griefe.

CHAP. VII.

1 Wee may not [illegible] iudgement of our neighbour, 6 nor cast that which is [illegible]. 13 The broade and straite way. 15 False prophets. [illegible] tree and fruite. 24 The house built on a rocke, 26 [illegible] the sande.

IVdge [1] not, that ye be not iudged.
2 For with what ✠ iudgement ye iudge, yee
shall be iudged, and with what ✠ measure ye mete,
it shall be measured to you againe.
3 And why seest thou the mote, that is in thy
brothers eye, and perceiuest not the beame that is
in thine owne eye?
4 ∵ Or howe sayest thou to thy brother, Suf-
fer me to cast out the mote out of thine eye, and
beholde, a beame is in thine owne eye?
5 Hypocrite, first cast out that beame out of
thine owne eye, and then shalt thou see clearely to
cast out the mote out of thy brothers eye.
6 ¶ 2 Giue ye not that which is holy to dogs,
neither cast yee your [a] pearles before swine, lest
they treade them vnder their feete, and turning a-
gaine, all to rent you.
7 ¶ ✕ 3 Aske, and it shall be giuen you: seeke,
and ye shall finde: knocke, and it shall be opened
vnto you.
8 For whosoeuer asketh, receiueth: and hee
that seeketh, findeth: and to him that knocketh,
it shall be opened.
9 For what man is there among you, which
if his sonne aske him bread, woulde giue him a
stone?
10 Or if he aske fish, wil he giue him a serpent?
11 If ye then, which are euill, can giue to your
children good giftes, howe much more shall your
Father which is in heauen, giue good thinges to
them that aske him?
12 ✠ 4 Therefore whatsoeuer yee woulde that
men should doe to you, euen so doe yee to them:
for this is the [b] Lawe and the Prophets.
13 ¶ * 5 Enter in at the streight gate: for it is
the wide gate, and broade way that leadeth to de-
struction: & many there bee which goe in thereat,
14 Because [c] the gate is streight, and the way
narowe that leadeth vnto life, and fewe there bee
that finde it.
15 ¶ 6 Beware of false prophets, which come
to you, in sheepes clothing, but inwardly they are
rauening wolues.
16 Ye shall knowe them by their fruites. ✠ Doe
men gather grapes of thornes? or figges of thistles?
17 So euery good tree bringeth foorth good
fruite, & a corrupt tree bringeth foorth euil fruite.
18 A good tree can not bring forth euil fruite:
neither can a corrupt tree bring forth good fruite.
19 ✠ Euery tree that bringeth not forth good
fruite, is hewen downe, and cast into the fire.
20 Therefore by their fruites yee shall knowe
them.

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3 The true summe and forme of all Christian prayers. ✠ Luke 11.2.
d That, that is meete for our nature for our dayly foode, or such as may suffice our nature and complexion.
✠ Chap. 13 19.
e From the Deuil, or from all aduersitie.
∵ Mark. 11.25.
4 They that forgiue wrongs, to them sinnes are forgiuen, but reuenge is prepared for them that reuenge.
5 Against such as hunt after a name of holines, by fasting.
f They suffer not their first hue to be seene, that is to say, they marre the naturall colour of their faces, that they may seeme leane & pale faced.
6 Those mens labours are shewed to be vaine, which passe not for the assured treasure of euerlasting life, but spend their liues in scraping together fraile and vaine riches.
✕ Luke 12.33. 1.tim.6.19.
✠ Luke 11.34.
7 Men doe maliciously and wickedly put out euen the litle light of nature that is in them.
g The iudgement of the mind: that as the body is with the eyes, so our whole life may be ruled with right reason, that is to say, with the spirit of God wherewith we are lightned.
* Luke. 16.13.
8 God will be worshipped of the whole man.
h Which be at iarre together, for if two agree, they are as one.
i This worde is a Syrian worde and signifieth all things that belong to money.
✠ Luke 12.22. philip. 4.6. 1.tim. 6.8. 1.peter. 5.7. psalm. 55.23.
9 The froward carking carefulnes for things of this life, is corrected in the children of God by an earnest thinking vpon the prouidence of God. k Of the ayre, or that liue in the ayre: for in all tongues almost this word Heauen, is taken for the ayre. l He speaketh [illegible] which is [illegible] with thoughts of mind, and hath for the most part a [illegible] ioyned with it. m By labour.

1 We ought to finde fault one with an other, but we must beware we doe it not without cause, or to seeme holier then they, or in hatred of them.
✠ Luke 6.37,38. rom. 2.1. 1.cor. 4.5.
✠ Mark. 4.24. luk. 6.38.
∵ Luke 6.41.
2 The [illegible] and [illegible] enemies of the Gospel [illegible] worthie [illegible] it preached [illegible] them.
a A [illegible] his [illegible] the Grecians [illegible] the [illegible] nes [illegible] and a [illegible] in [illegible] in great [illegible] among [illegible] for a [illegible] Cleopatra [illegible] dred [illegible] thousand [illegible] and the [illegible] nowe [illegible] that, to [illegible] most precious [illegible] uenly doctrine.
✕ Chap. 21.22. mark. 11.24. luke 11.9. iohn 14.13. and 16.23. iames. 1.5.
3 Prayers are a sure refuge in all miseries.
✠ Luke 6.31. tob. 4.16.
4 A [illegible] the meaning of the seconde table.
b That is to say, The doctrine of the Lawe and Prophets.
* Luke 13.24.
5 Example of life must not be taken from [illegible] titude.
c The way is streight and narowe we must passe through [illegible] range way, and suffer, and endure, and be thronged, and so enter. [illegible] chers must be taken heede of: and they are knowen by [illegible] ning. ✠ Luke. 6.44. ✠ Chap. 3.10.

21 ¶ 7 Not euery one that sayeth vnto me, Lord, Lord, shall enter into the kingdome of heauen, ✣ but hee that doeth my Fathers will which is in heauen.

22 ✣ Many will say to me in that day, Lorde, Lorde, haue we not by thy d Name prophecied? and by thy name cast out deuils? and by thy name done many e great workes?

23 And then will I professe to them, ∵ f I neuer knew you: ⁂ depart from me, g ye that worke iniquitie.

24 8 Whosoeuer then hea[illegible] of mee these words, ✻ & doeth the same, I [illegible] liken him to a wise man, which hath builded his house on a rock.

25 And the raine fell, and the floods came, and the windes blewe, and beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoeuer heareth these my wordes, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floods came, and the windes blewe, and beat vpon that house, and it fell, and the fall thereof was great.

28 ¶ * And it came to passe, when Iesus had ended these wordes, the people were astonied at his doctrine.

29 For he taught them as one hauing authoritie, and not as the Scribes.

*7 Euen the best giftes that are, are nothing without godlinesse. ✣ Rom.2.13. ✣ Iames 1.22. d By Name here, is ment that mightie working power of God, which euery man witnesseth that calleth vpon him. e Properly, powers: Nowe these excellent workes wrought, are called Powers, by occasion of those thinges which they bring to passe, for by them we vnderstand, howe mightie the power of God is. ∵ Luke 13.27. f This is not of ignorance, but because he will cast them away. ⁂ Psal.6.8. g You that are giuen to all kinde of wickednesse, and seeme to make an arte of sinne. 8 True godlinesse resteth onely vpon Christ, and therefore alwayes remaineth inuincible. ✻ Luk.6.47,48. * Mar.1.22 luk.4.32.*

CHAP. VIII.

1 The Leper clensed. 5 The Centurions faith. 11 The calling of the Gentiles, 12 and casting out of the Iewes. 14 Peters mother in lawe healed. 19 A Scribe desirous to followe Christ. 23 The tempest on the sea. 28 Two possessed with deuils cured. 32 The deuils goe into swine.

Nowe when hee was come downe from the mountaine, great multitudes followed him.

2 ✣ 1 And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting foorth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was clensed.

4 Then Iesus saide vnto him, See thou tell no man, but goe, *and* shewe thy selfe vnto the Priest, and offer the gift that ✣ Moses commanded, for a witnesse to them.

5 ¶ ∵ 2 When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And saide, Master, my seruant lieth sicke at home of the palsie, and is grieuously pained.

7 And Iesus saide vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my roofe: but speake the worde onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie *of an other*, and haue souldiers vnder me: and I say to one, Goe, and he goeth: and to another, Come, and hee commeth: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard *that*, hee marueiled, and said to them that folowed *him*, Verely, I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall a sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heauen.

[illegible] Mark.1.40. [illegible] 1 [illegible] Christ in healing [illegible] leprous [illegible] touching [illegible], shew[illegible] that he abhor[illegible] no sinners [illegible] come vnto [illegible] they neuer [illegible] vncleane. [illegible] Leuit.14.3,4. [illegible] Luke 7.1. 2 Christ by setting before them the example of the vncircumcised Centurion, and yet of an excellent faith, prouoketh the Iewes to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.

a A metaphore taken of banquets, for they that sit

12 And the children of the kingdome shall be cast out into b vtter ✣ darkenes: there shalbe weeping and gnashing of teeth.

13 Then Iesus saide vnto the Centurion, Goe thy way, and as thou hast beleeued, so bee it vnto thee. And his seruant was healed the same houre.

14 ¶ ✣ 3 And when Iesus came to Peters house, he sawe his wiues mother layed downe, and sicke of a feuer.

15 And he touched her hande, and the feuer left her: so she arose, and ministred vnto them.

16 ∵ When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with *his* word, and healed c all that were sicke,

17 That it might be fulfilled, which was spoken by ⁂ Esaias the Prophet, saying, He tooke our infirmities, and bare *our* sickenesses.

18 ¶ ✻ And when Iesus sawe great multitudes of people about him, he commanded them to goe d ouer *the water*.

19 4 Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoeuer thou goest.

20 But Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen haue e nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ 5 And another of his disciples saide vnto him, Master, suffer me first to goe, and burie my father.

22 But Iesus said vnto him, Followe me, and let the dead burie their dead.

23 ¶ * 6 And when he was entred into ỳ ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so that the ship was couered with waues: but he was a sleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he said vnto them, Why are ye fearefull, O ye of litle faith? Then he arose, & rebuked the winds & the sea: & *so* there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ ✣ 7 And when he was come to the other side into ỳ countrey of the Gergesenes, there met him two possessed with deuils which came out of the graues very fierce, so that no man might go by that way.

29 And beholde, they cryed out, saying, Iesus the sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before ỳ time?

30 Nowe there was, f afarre off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine.

32 And he saide vnto them, Go. So they went out and departed into the heard of swine: and beholde, the whole heard of swine ranne headlong into the sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde, all ỳ citie came out to meete Iesus: and when they sawe him, they besought him to g depart out of their coastes.

*b Which are without the kingdome: For in the kingdome is light, and without the kingdome darkenes. ✣ Chap.22.13. ✣ Marke.1.29. luke 4.38. 3 Christ, in healing diuers diseases, sheweth that he was sent of his Father, that in him onely we should seeke remedie in all our miseries. ∵ Marke 1.32. luke 4.40. c Of all sortes. ⁂ Esa.53.4. 1.pet.2.24. ✻ Luke 9,57,58. d For Capernaum was situate vpon the lake of Tiberias. 4 The true disciples of Christ must prepare themselues to all kind of miseries. e Worde for word, shades made with boughes. 5 When God requireth our labour, we must leaue off all dutie to men. * Mark 4.37. luke 8.23. 6 Although Christ seemeth oftentimes to neglect his, euen in most extreme dangers, yet in time conuenient he asswageth all tempests, and bringeth them to the hauen. ✣ Marke 5.1,2. luke 8.26,27. 7 Christ came to deliuer men from the miserable thraldome of Satan: but the worlde had rather lacke Christ, then the vilest and least of their commodities.*

f On an hill, as Marke and Luke witnesse: Nowe Gedara as Iosephus recordeth booke 17. chap.13. liued after the order of the Grecians, & therefore we may not marueile if there were swine there.

g Where men liue as swine, there doeth not Christ tarie, but deuils.

CHAP.

CHAP. IX.

1 One sicke of the palsie is healed. 5 Remission of sinnes. 9 Matthewe called. 10 Sinners. 17 Newe wine. 18 The rulers daughter raysed. 20 A woman healed of a bloodie issue. 28 Two blinde men by faith receiue sight. 32 A domme man possessed is healed. 37 The haruest and workemen.

THen hee [1] entred into a shippe, and passed
ouer, and came into his [a] owne citie.
2 And ✠ loe, they brought to him a man sicke
of the palsie, laid on a bed. And Iesus [b] seeing their
faith, saide to the sicke of the palsie, Sonne, be of
good comfort: thy sinnes are forgiuen thee.
3 And beholde, certaine of the Scribes saide
with themselues, This man [c] blasphemeth.
4 But when Iesus sawe their thoughts, he said,
Wherefore thinke yee euill things in your hearts?
5 For whether is it easier to say, Thy sinnes
are forgiuen thee, or to say, Arise, and walke?
6 And that ye may knowe that the Sonne of
man hath authoritie in earth to forgiue sinnes,
(then saide he vnto the sicke of the palsie,) Arise,
take vp thy bed, and goe to thine house.
7 And hee arose, and departed to his owne
house.
8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such
authoritie to men.
9 ¶ ✠ [2] And as Iesus passed foorth from
thence, hee sawe a man sitting at the [d] custome,
named Matthewe, and saide to him, Followe me.
And he arose, and followed him.
10 And it came to passe, as Iesus sate at meate
in *his* house, beholde, many Publicanes and [e] sinners, that came *thither*, sate downe at the table
with Iesus and his disciples.
11 And when the Pharises sawe that, they
saide to his disciples, Why eateth your master with
Publicanes and sinners?
12 Nowe when Iesus heard it, hee saide vnto
them, The whole neede not a Physition, but they
that are sicke.
13 But goe yee and learne what this is, ∵ I
will haue mercie, and not sacrifice: for I am not
come to call the righteous, but the ⁑ sinners to
repentance.
14 ¶ ✱ [3] Then came the disciples of Iohn to
him, saying, Why doe we and the Pharises fast oft,
and thy disciples fast not?
15 And Iesus saide vnto them, Can the [f] children of the marriage chamber mourne as long as
the bridegrome is with them? But the dayes will
come, when the bridegrome shall be taken from
them, and then shall they fast.
16 Moreouer no man pieceth an olde garment with a piece of [g] newe cloth: for that that
should fill it vp, taketh away from the garment,
and the breach is worse.
17 Neither doe they put newe wine into olde
vessels: for then the vessels would breake, and the
wine would be spilt, and the vessels should perish:
but they put newe wine into newe vessels, and *so*
are both preserued.
18 ¶ * [4] While hee thus spake vnto them,
beholde, there came a certaine ruler, and worshipped him, saying, My daughter is nowe deceased, but come and lay thine hand on her, and she
shall liue.
19 And Iesus arose and followed him with his
disciples.
20 (And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.
21 For she saide in her selfe, If I may touche
but his garment onely, I shalbe whole.
22 Then Iesus turned him about, and seeing
her, did say, Daughter, be of good comfort: thy
faith hath made thee whole. And the woman was
made whole at that same moment.)
23 [5] Nowe when Iesus came into the Rulers
house, and sawe the [h] minstrels and the multidude
making noise,
24 He said vnto them, Get you hence: for the
maide is not dead, but sleepeth. And they laughed
him to scorne.
25 And when the multitude were put foorth,
he went in and tooke her by the hand, and the
maide arose.
26 And this bruite went throughout all that
lande.
27 [6] And as Iesus departed thence, two blinde
men followed him, crying, and saying, O sonne of
Dauid, haue mercie vpon vs.
28 And when he was come into the house, the
blinde came to him, and Iesus saide vnto them,
Beleeue yee that I am able to doe this? And they
said vnto him, Yea, Lord.
29 Then touched he their eyes, saying, According to your faith be it vnto you.
30 And their eyes were opened, and Iesus
gaue them great charge, saying, See that no man
knowe it.
31 But when they were departed, they spread
abroad his fame throughout all that land.
32 ¶ ✠ [7] And as they went out, beholde, they
brought to him a domme man possessed with
a deuill.
33 And when the deuill was cast out, the
domme spake: then the multitude marueiled, saying, The like was neuer seene in Israel.
34 But the Pharises said, ✠ He casteth out deuils, through the prince of deuils.
35 ¶ And ∵ Iesus went about all cities and
townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing
euery sickenesse and euery disease among the
people.
36 [8] But ⁑ when he sawe the multitude, he had
compassion vpon them, because they were dispersed, and scattered abroade, as sheepe hauing
no shepheard.
37 Then saide he to his disciples, ✠ Surely the
haruest is great, but the labourers *are* fewe.
38 Wherefore pray the Lorde of the haruest,
that he woulde [i] sende foorth labourers into his
haruest.

CHAP. X.

1 The gift of healing giuen to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust. 16 Affliction. 22 Continuance vnto the ende. 33 Flying from persecution. 28 Feare. 29 Two sparrowes. 30 Haires of our head. 32 To acknowledge Christ. 34 Peace and the sworde. 35 Variance. 37 Loue of parents. 38 The crosse. 39 To lose the life. 40 To receiue a preacher.

ANd [1] * hee called his twelue disciples vnto
him, and gaue them power against vncleane
spirits, to cast them out, and to heale euery sickenesse, and euery disease.
2 Nowe the names of the twelue Apostles
are these. The [a] first *is* Simon, called Peter, and
Andrewe his brother: Iames *the sonne* of Zebedeus, and Iohn his brother.

3 Philippe

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1 Sinnes are the cause of our afflictions, & Christ onely forgiueth them if wee beleeue.
a Into Capernaum, for as Theoph. saith, Bethlehem brought him forth, Nazareth brought him vp, and Capernaum was his dwelling place.
✠ Marke 2.3. luke 5.18.
b Knowing by a manifest signe.
c To blaspheme, signifieth amongst the diuines, to speake wickedly: and amongst the more eloquent Grecians, to slander.
✠ Marke 2.14. luke 5.27.
2 Christ calleth the humble sinners vnto him, but he contemneth the proud hypocrites.
d At the custome table, where it was receiued.
e The customers fellowes which were placed by the Romanes, after that Iudea was brought into the forme of a prouince, to gather the customes, and therefore of the rest of the Iewes, they were called sinners, that is to say, very vile men.
∵ Hose.6.6. chap.12.7.
⁑ 1.Tim.1.15.
✱ Mark.2.18. luke 5.33.
3 Against naughty emulation in matters indifferent.
f An Hebrewe kinde of speach, for they that are admitted into the marriage chamber, or as the neerest about the bridegrome.
g Rawe, which the fuller hath not put to the fuller.
* Marke 5.22. luke 8.41.
4 There is no euill so olde, and incurable, which Christ cannot heale by and by, if he be touched with true faith but lightly as it were with the hand.
5 Euen death it selfe giueth place to the power of Christ.
h It appeareth that they vsed minstrels at their mournings.
6 By healing these two blinde, Christ sheweth that he is the light of the world.
✠ Luke 11.14.
7 An example that power … Christ h… the deuil.
✠ Chap. 12.24. marke 3.22. luke 11.15.
∵ Marke 6.6. luke 13.22.
8 Although … ordinarie … cease, yet Christ hath not cast off the care of his Church.
⁑ Marke 6.34.
✠ Luke 10.2. iohn 4.35,36.
i Word for worde, cast them out: for men are very slowe in so holy a worke.
1 The Apostles are sent to preach the Gospel in Israel.
* Mar.3.13,14,15. luke 9.1,2.
a Theophilact saith that Peter & Andrew are called the first, because they were first called.

3 Philippe and Bartlemewe: Thomas, and Matthewe that Publicane: Iames *the sonne* of Alpheus, & Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas [b] Iscariot, who also betrayed him.

5 These twelue did Iesus send foorth, & commaunded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather ✠ to the lost sheepe of the house of Israel.

7 ✠ [2] And as ye goe, preach, saying, The kingdome of heauen is at hand.

8 [3] Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue.

9 ∵ [4] Possesse [c] not golde, nor siluer, nor money in your girdels,

10 Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: ⁜ for the workeman is worthy of his [d] meate.

11 [5] And into ⁜ whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when yee come into an house, salute the same.

13 And if the house be worthy, let your [e] peace come vpon it: but if it be not worthie, let your peace returne to you.

14 *And whosoeuer shall not receiue you, nor heare your wordes, when yee depart out of that house, or that citie, ✠ shake off the dust of your feete.

15 Truely I say vnto you, it shall be easier for them of the lande of Sodom and Gomorrha in the day of iudgement, then for that citie.

16 ¶ ✠ [6] Beholde, I send you as [f] sheepe in the middes of the wolues: be ye therefore wise as serpents, and [g] innocent as doues.

17 But beware of [h] men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and Kings for my sake, in witnes to them, and to the Gentiles.

19 ∵ But when they deliuer you vp, take no thought howe or what ye shall speake: for it shall be giuen you in that houre, what ye shall say.

20 For it is not yee that speake, but the spirite of your father which speaketh in you.

21 And the ⁜ brother shall betray the brother to death, and the father the sonne, and the children shall rise against *their* parents, and shall cause them to die.

22 And yee shall be hated of all men for my Name: ⁜ but he that endureth to the end, he shall be saued.

23 And when they persecute you in this citie, flee into another: for verely I say vnto you, yee shall not [i] goe ouer *all* the cities of Israel, till the Sonne of man be come.

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is ynough for the disciple to bee as his master is, and the seruaunt as his Lorde. ✠ If they haue called the master of the house [k] Beel-zebub, howe much more them of his houshold?

26 [l] Feare them not therefore: ✠ for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen.

27 What I tell you in darkenesse, that speake yee in light: and what yee heare in the eare, that preach yee on the [m] houses.

28 And [n] feare yee not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrowes sold for a [o] farthing, and one of them shal not fall on the ground without your Father?

30 ✠ Yea, and all the haires of your head are nombred.

31 Feare ye not therefore, ye are of more value then many sparowes.

32 [7] ∵ Whosoeuer therefore shall confesse me before men, him will I confesse also before my Father which is in heauen.

33 But whosoeuer shall denie me before men, him will I also denie before my Father which is in heauen.

34 ⁜ [8] Thinke not that I am come to sende peace into the earth: I came not to sende peace, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in lawe against her mother in lawe.

36 ⁜ And a mans enemies *shall be* they of his owne housholde.

37 * [9] He that loueth father or mother more then me, is not worthie of me. And he that loueth sonne, or daughter more then me, is not worthie of me.

38 ✠ And hee that taketh not his crosse, and followeth after me, is not worthie of me.

39 ✠ He that will [p] finde his life, shall lose it: & he that loseth his life for my sake, shall finde it.

40 [10] He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me.

41 ∵ [11] Hee that receiueth a Prophet in [q] the name of a Prophet, shall receiue a Prophetes rewarde: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 ⁜ And whosoeuer shall giue vnto one of these [r] litle ones to drinke a cuppe of colde water onely, in the name of a disciple, verely I say vnto you, he shall not lose his reward.

CHAP. XI.

2 *Iohn sendeth his disciples to Christ.* 7 *Christes testimonie of Iohn.* 13 *The Lawe and the Prophets.* 18 *Christ and Iohn.* 21 *Chorazin, Bethsaida.* 25 *The Gospel reuealed to children.* 28 *They that are wearie and laden.*

And [1] it came to passe that when Iesus had made an ende of [a] commaunding his twelue disciples, hee departed thence to teache and to preach in [b] their cities.

2 ¶ ⁜ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and saide vnto him,

3 Art thou he that shoulde come, or shall we looke for another?

4 And Iesus answering, saide vnto them, Goe, and shewe Iohn, what things ye heare, and see.

5 The blinde receiue sight, and the halt doe walke: the lepers are clensed, and the deafe heare, the

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b *A man of Keriоth. Nowe Keroth was in the tribe of Iudah, Iosh.15.25.*
✠ *Act.13.46.*
✠ *Luke 10.9,11.*
2 The summe of the Gospel, or preaching of the Apostles.
3 Miracles are dependances of the worde.
∵ *Marke 6.8,9. Luke 9.3.& 22.35.*
4 The ministers of the worde must cast away all cares that might hinder them ye least wise that might be.
c *For this iourney, to wit, both that nothing might hinder them, and also that they might [illegible] some taste of Gods prouidence: for at their returne [illegible] the Lord asked of them, whether they lacked any thing by the way, Luke 22.35.*
⁜ *1.Tim.5.18.*
d *God will prouide for you [illegible].*
e [illegible] are they that receiue the preaching of the Gospel: and [illegible] are they.
[illegible]
[illegible] *Luke 10.8.*
[illegible] *a manner of [illegible] taken from [illegible] [illegible] [illegible] all [illegible] of [illegible].*
[illegible]
Marke 13.11.
[illegible] *Luke 12.11.*
6 Christ sheweth, how the ministers must behaue themselues vnder the crosse.
f *You shall be in great danger.*
g *You shall not so much as reuenge an iniurie: and by the mixing of these [illegible] natures together he will not haue our wisedome to be malicious, nor our simplicitie [illegible], but a certaine forme of good nature as exquisitely framed of both [illegible] may be.*
h *For in the cause of religion men are wolues one to another.*
∵ *Marke 13.11. Luke 12.11.*
⁜ *Luke 21.16.*
⁜ *Marke 13.13.*

i *Bring to an ende, that is, you shall not haue gone through all the cities of Israel, and preached in them.* * *Luke 6.40. Iohn 13.16. & 15.20.* ✠ *Chap.12.24.* k *It was the [illegible] of the Accaronites, which we call the god of flies.*

l *Trueth shall not alwayes be hid.*
✠ *Marke 4.22. luke 8.17.& 12.2.*
m *Openly, & in the highest places. For the toppes of their houses were so made, that they might walke vpon them, Act.10.9.*
n *Though tyrants be neuer so raging and cruell, yet we may not feare them.*
o *The fourth part of an ounce.*
✠ *1.Sam.14.45. 2.Sam.14.11. actes 27.34.*
7 The necessitie and rewarde of open confessing Christ.
∵ *Mark 8.38. luk.9.26.& 12.8. 2.tim.2.12.*
⁜ *Luke 12.51.*
8 Ciuill dissentions followe the preaching of the Gospel.
⁜ *Micah.7.6.*
* *Luke 14.26.*
9 Nothing without exception is to be preferred before our duetie to God.
✠ *Chap.16.24. marke 8.34. luke 9.23. and 14.27.*
✠ *Iohn 12.25.*
p *They are saide to finde their life, which deliuer it out of danger: and this is spoken after the opinion of the people which thinke them cleane lost that die, because they thinke not of the life to come.*
10 God is both Authour and reuenger of his holy Ministerie.
∵ *Luke 10.16. iohn 13.20.*
11 We shall lose nothing that we bestowe vpon Christ.

q *As a Prophet.* ⁜ *Mar.9.41.* r *Which in the sight of the worlde are vile and abiect.*

1 Christ sheweth by his workes, that he is the promised Messias.
a *Of instructing them with precepts.*
b *The Disciples cities, that is to say, in Galile, where many of them were borne, act.2.7.*
⁜ *Luke 7.18.*

the dead are raised vp, ✠ and the poore receiue
the Gospel.
6 And blessed is he ẏ shal not be offeded in me.
7 [2] And as they departed, Iesus beganne to
speake vnto the multitude, of Iohn, What went
ye out into the wildernesse to see? a reede shaken
with the winde?
8 But what went ye out to see? A man clothed
in soft raiment? Behold, they that weare soft clo-
thing, are in Kings houses.
9 But what went yee out to see? A Prophet?
Yea, I say vnto you, and more then a Prophet.
10 For this is he of whome it is written, ✠ Be-
holde, I send my messenger before thy face, which
shall prepare thy way before thee.
11 Verely I say vnto you, among them which
are begotten of women arose there not a greater
then Iohn Baptist: notwithstanding, hee that is
the least in the [c] kingdome of heauen, is greater
then he.
12 And from ∵ the time of Iohn Baptist hi-
therto, the kingdome of heauen suffereth vio-
lence, and the violent take it by force.
13 For all the Prophets and the Lawe [d] pro-
phecied vnto Iohn.
14 And if ye wil receiue it, this is ✕ that Elias,
which was to come.
15 ¶He that hath eares to heare, let him heare.
16 ✻ [3] But whereunto shall I liken this gene-
ration? [e] It is like vnto litle children which sit in
the markets, and call vnto their fellowes,
17 And say, We haue piped vnto you, and yee
haue not daunced, wee haue mourned vnto you,
and ye haue not lamented.
18 For Iohn came neither eating nor drinking,
and they say, He hath a deuill.
19 The sonne of man came eating and drin-
king, and they say, Beholde a glutton and a drin-
ker of wine, a friend vnto Publicanes and sinners:
[4] but [f] wisedome is iustified of her children.
20 ¶ [5] *Then began he to vpbraide the cities,
wherein most of his great workes were done, be-
cause they repented not.
21 Woe *be* to thee, Chorazin: Woe *be* to thee,
Bethsaida: for if ẏ great workes, which were done
in you, hath bene done in Tyrus and Sidon, they
had repented long agone in sackecloth and ashes.
22 But I say to you, It shalbe easier for Tyrus
and Sidon at the day of iudgement, then for you.
23 And thou, Capernaum, which art lifted vp
vnto heauen, shalt be brought downe to hell: for
if the great workes, which haue bin done in thee,
had bene done among them of Sodom, they had
remained to this day.
24 But I say vnto you, that it shall be easier for
them of the lande of Sodom in the day of iudge-
ment, then for thee.
25 ✠ At that time Iesus answered, and saide, I
giue thee thankes, O Father, Lorde of heauen and
earth, because thou hast hid these things from the
wise and men of vnderstanding, and hast [g] opened
them vnto babes.
26 It is [h] so, O Father, because thy [i] good plea-
sure was such.
27 ✠ [6] All things are giuen vnto me of my Fa-
ther: and ∵ no man knoweth the Sonne, but ẏ Fa-
ther: neither knoweth any man ẏ Father, but the
Sonne, and he to whom ẏ Sonne will reueile *him*.
28 Come vnto me, all ye that are wearie and
laden, and I will ease you.
29 Take my yoke on you, and learne of mee
that I am meeke and lowly in heart: and yee shall
finde ✠ rest vnto your soules.
30 ✠ For my yoke is [k] easie, & my burden light.

CHAP. XII.

1 The disciples plucke the eares of corne. 6 Mercie, sacrifice. 10 The withered hand is healed. 12 Wee must doe good on the Sabbath. 22 The possessed is holpen. 25 A kingdome deuided. 31 Sinne, blasphemie. 33 The good or euill tree. 34 Vipers. 41 The Niniuites. 42 The Queene of Saba. 48 The true mother and brethren of Christ.

AT [1] ∵ that time Iesus went on a Sabbath day
through ẏ corne, & his disciples were an hun-
gred, & begã to plucke ẏ eares of corne & to eate.
2 And when the Pharises sawe it, they saide
vnto him, Beholde, thy disciples doe that ✕ which
is not lawfull to doe vpon the Sabbath.
3 But he saide vnto them, ✻ Haue ye not read
what Dauid did when he was an hungred, & they
that were with him?
4 Howe hee entred into ẏ house of God, and
did eate the [a] shewe bread, which was not lawfull
for him to eate, neither for them which were with
him, but onely for the * Priestes?
5 Or haue ye not read in the Lawe, how that
on the Sabbath dayes the Priestes in the Temple
✠ [b] breake the Sabbath, and are blameles?
6 But I say vnto you, that here is one greater
then the Temple.
7 Wherefore if yee knewe what this is, ✠ I
will haue mercie, and not sacrifice, ye would not
haue condemned the innocents.
8 For the sonne of man is Lord, *euen* of the
Sabbath.
9 ∵ [2] And hee departed thence, and went into
their Synagogue:
10 And beholde, there was a man which had
his hand dried vp. And they asked him, saying, Is it
lawfull to heale vpon a Sabbath day? that they
might accuse him.
11 And he said vnto thẽ, What man shall there
be among you, ẏ hath a sheepe, & if it fal on a Sab-
bath day into a pit, doth not take it & lift it out?
12 How much more then is a man better then
a sheepe? therefore, it is lawfull to doe well on a
Sabbath day.
13 Then said he to the man, Stretch forth thine
hand. And he stretched it foorth, and it was made
whole as the other.
14 [3] Then the Pharises went out, & consulted
against him, howe they might destroy him.
15 But whẽ Iesus knew it, he departed thẽce, &
great multitudes followed him, & he healed thẽ al,
16 And charged them in threatning wise, that
they should not make him knowen,
17 That it might be fulfilled, which was spoken
by Esaias the Prophet, saying,
18 ✕ Behold my seruant whom I haue chosen,
my beloued in whom my soule deliteth: I will put
my Spirit on him, and he shall shewe [c] iudgement
to the Gentiles.
19 Hee shall not striue, nor crie, neither shall
any man heare his voyce in the streetes.
20 A bruised reede shall he not breake, & smo-
king flaxe shal he not quenche, till he [d] bring forth
iudgement vnto victorie.
21 And in his Name shall the Gentiles trust.
22 ¶ ✻ [4] Then was brought to him one, posses-
sed with a deuill, *both* blind, & dumme, & he hea-
led him, so ẏ he *which was* blind and dumme, both
spake and saw.

✠ Isai.61.1. luke 4.18.
2 What agreement and what difference is betwixt the ministerie of the prophets, the preaching of Iohn, and the full light of the Gospel, which Christ hath brought.
✠ Malach.3.1. luke.7.28.
c In the newe state of the Church where the true glorie of God shineth: the persons are not compared together, but the kindes of doctrines, the preaching of Iohn with the Lawe and the Prophets: and againe, the most cleare preaching of the Gospel with Iohns.
∵ Luke 16.16.
d They prophecied of things to come, which are nowe present, and clearly and plainely shewe.
✕ Mala.4.5.
✻ Luke 7.31.
3 There are none more stout and stubburne enemies of the Gospel, then they to whom it ought to be most acceptable.
e He blameth the frowardnesse of this age by a prouerbe, in that they coulde be mooued neither with rough, nor gentle dealing.
4 That which the most part refuse, the elect and chosen embrace.
f Wise men do acknowledge the wisdome of the Gospel, whẽ they receiue it.
5 The proud reiect the Gospel offered vnto them, to their great hurt and smart, which turneth to the saluation of ẏ simple.
* Luke 10.13.
✠ Luke 10.21.
g Through the ministerie of Christ, who only sheweth the trueth of all things perteyning to God.
h This word sheweth, that he contenteth himselfe in his Fathers counsell.
i Gods wil is ẏ only rule of righteousnes
✠ Iohn 3.35.
6 There is no true knowledge of God, nor quietnes of mind, but onely in Christ alone.
∵ Iohn.6.46.

✠ Iere.6.16.
✠ 1.Iohn 5.3.
k May easily be borne. For his commandements are not grieuous, for all that is borne of God ouercommeth the world, 1.Iohn 5.4.
1 Of the true sanctifying of the Sabbath, and the abrogating of it.
∵ Marke.2.23. luke 6.1.
✕ Deut.23.25.
✻ 1.Sam.21.6.
a The Hebrewes call it bread of faces, because it stood before the Lorde all the weeke vpon the golden table appointed to that seruice, Leuit.24.6.
* Exod.29.33. leuit.8.31. & 24.[illegible]
✠ Num.28.9.
b When the [illegible] doe Gods [illegible] vpon the Sabbath day, [illegible] [illegible]
✠ Hose.6.7. chap.9.13.
∵ [illegible] luke 6.6.
2 The [illegible] mies of the [illegible] are not [illegible] loue of [illegible] bour.
3 Howe [illegible] is what [illegible] may giue [illegible] the violent rage of the wicked.
✕ Esa.42.1.
c By iudgement a [illegible] because [illegible] to publish true religion among the Gentiles, and to cast out superstition, which [illegible] whatsoeuer it is done, the Lord is saide to reigne and iudge there, that is to say, to gouerne and rule matters.
d He shall pronounce sentence and iudgement, maugre the world and Satan, and shewe himselfe conquerour ouer all his enemies.
✻ Luke 11.14.
4 Ait[?] meeteth, be it neuer so manifest, is subiect to the slaunder of the wicked: yet notwithstanding it ought to be auouched stoutly.

23 And all the people were amased, and saide,
Is not this that sonne of Dauid?
24 But when the Pharises heard it, they saide,
✠ This man casteth the deuils no otherwise out,
but through Beelzebub the prince of deuils.
25 [5] But Iesus knew their thoughtes, and saide
to them, Euery kingdome deuided against it selfe,
is brought to nought: and euery citie or house,
deuided against it selfe, shall not stand.
26 So if Satan cast out Satan, he is deuided a-
gainst himselfe: how shal then his kingdom endure?
27 Also if I through Beelzebub cast out de-
uils, by whome doe your children cast them out?
Therefore they shall be your iudges.
28 But if I cast out deuils by the Spirit of God,
then is the kingdome of God come vnto you.
29 Els howe can a man enter into a strong
mans house and spoyle his goods, except he first
bind the strong man, and then spoile his house.
30 He that is not with me, is against mee: and
he that gathereth not with me, scattereth.
31 ✠ Wherefore I say vnto you, euery sinne
and blasphemie shalbe forgiuen vnto men: but
the blasphemie *against* the holy Ghost shall not
be forgiuen vnto men.
32 And whosoeuer shall speake a word against
the Sonne of man, it shall be forgiuen him: [6] but
whosoeuer shall speake against the holy Ghost, it
shall not be forgiuen him, neither in this worlde,
nor in the world to come.
33 Either make the tree good, and his fruite
good: or els make the tree euill, and his fruite euil:
for the tree is knowen by the fruite.
34 [7] O generations of vipers, howe can you
speake good things, when ye are euill? For of the
∵ abundance of the heart the mouth speaketh.
35 A good man out of the good treasure of his
heart bringeth foorth good things: & an euill man
out of an euill treasure, bringeth forth euill things.
36 But I say vnto you, that of euery [e] idle word
that men shall speake, they shall giue account
thereof at the day of iudgement.
37 For by thy wordes thou shalt be iustified,
and by thy wordes thou shalt be condemned.
38 ¶ [8] ✱ Then answered certaine of ẏ Scribes
and of the Pharises, saying, Master, we would see a
signe of thee.
39 But he answered and said to them, An euill
and [f] adulterous generation seeketh a signe, but
no signe shall be giuen vnto it, saue that signe of
the Prophet Ionas.
40 ✱ For as Ionas was three daies & three nights
in the whales belly: so shall the Sonne of man be
three daies & three nights in ẏ heart of the earth.
41 [9] The men of Nineue shal rise in iudgement
with this generation, and condemne it: for they
* repented at the preaching of Ionas: and behold,
a greater then Ionas *is* here.
42 ✠ The Queene of the [g] South shall rise in
iudgement with this generation, and shall con-
demne it: for shee came from the [h] vtmost partes
of the earth to heare the wisdome of Solomon:
and beholde, a greater then Solomon *is* here.
43 ¶ ✠ Nowe when the vncleane spirit is gone
out of a man, he walketh throughout drie places,
seeking rest, and findeth none.
44 Then he saith, I wil returne into mine house
from whence I came: and when he is come, he fin-
deth it emptie, swept and garnished.
45 ¶ Then he goeth, & taketh vnto him seuen
other spirites worse then himselfe, and they enter
in, and dwell there: ✠ and the ende of that man is
worse then the beginning. Euen so shall it be with
this wicked generation.
46 ¶ [10] ✠ While he yet spake to ẏ multitude,
beholde, his mother, and his brethren stood with-
out, desiring to speake with him.
47 Then one said vnto him, Beholde, thy mo-
ther and thy brethren stand without, desiring to
speake with thee.
48 But hee answered, and said to him that told
him, Who is my mother? & who are my brethren?
49 [11] And he stretched foorth his hand toward
his disciples, and said, Beholde my mother and my
brethren.
50 For whosoeuer shall doe my Fathers will
which is in heauen, the same is my brother and
sister and mother.

CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Christ spake in parables. 18 The exposition of the parable. 24 The parable of the tares. 31 Of the mustard seede. 33 Of the leauen. 44 Of the hidden treasure. 45 Of the Pearle. 47 Of the drawe net cast into the sea. 53 Christ is not receiued of his countrey men the Nazarites.

THe ∵ same day went Iesus out of the house,
and sate by the sea side.
2 [1] And great multitudes resorted vnto him,
so that he went into a ship, and sate downe: and
the whole multitude stoode on the shore.
3 Then he spake many things to them in pa-
rables, saying, Behold, a sower went forth to sowe.
4 And as he sowed, some fell by the way side,
and the foules came and deuoured them vp.
5 And some fell vpon stony grounde, where
they had not much earth, and anon they sprung
vp, because they had no depth of earth.
6 And when the sunne was vp, they were par-
ched, and for lacke of rooting withered away.
7 And some fell among thornes, and the
thornes sprung vp, and choked them.
8 Some againe fel in good ground, & brought
forth fruite, one *corne* an hundreth folde, some six-
tie folde, and another thirtie folde.
9 He that hath eares to heare, let him heare.
10 ¶ Then the disciples came, and said to him,
Why speakest thou to them in parables?
11 [2] And he answered, & said vnto them, Be-
cause it is giuen vnto you, to know the secretes of
the kingdome of heauen, but to thẽ it is not giuen.
12 ✱ For whosoeuer hath, to him shalbe giuen,
and he shall haue abundance: but whosoeuer hath
not, from him shalbe taken away, euen ẏ he hath.
13 Therefore speake I to them in parables, be-
cause they seeing, doe not see: and hearing, they
heare not, neither vnderstand.
14 So in them is fulfilled the prophecie of E-
saias, which *prophecie* saieth, ✱ By hearing, ye shall
heare, and shall not vnderstand, and seeing, ye shall
see, and shall not perceiue.
15 For this peoples heart is waxed fat, & their
eares are dull of hearing, and with their eyes they
haue winked, lest they should see ẇ their eyes, and
heare ẇ their eares, & should vnderstand ẇ their
hearts, & should returne, that I might heale them.
16 [3] But blessed *are* your eyes, for they see: and
your eares, for they heare.
17 * For verely I say vnto you, that many Pro-
phets, & righteous men haue desired to see those
things which ye see, & haue not seene *them*, & to
heare those things, which ye heare, and haue not
heard *them*.
18 ¶ ✠ Heare

Margin notes, left:

✠ Chap. 9.34. marke 3.22. luke 11.15.
5 The kingdome of Christ and the kingdome of the deuill cannot consist together.
✠ Marke 3.28,29. luke 12.10. 1.iohn.5.16.
6 Of blasphemie against the holy Ghost.
7 Hypocrites at the length bewray themselues euen by their owne words.
[illegible]
e [illegible] which [illegible] Abra[illegible], or fur[illegible] was wor[illegible] of God.
✱ Ionas 1.17.
8 Christ teacheth by the sorowfull example of the Iewes, that there are none more miserable then they which put out the light of the Gospel, which was kindled in them.
* Ionas 3.5.
✠ 1.King.10.1. 2.chro.9.1.
g He meaneth the Queene of Saba: whose countrey is South in respect of the land of Israel, 1.King.10.
h For Saba is situate in the vtmost coast of happie Arabia vpon the mouth of the Arabian sea.
✠ Luke.11.24.

Margin notes, right:

✠ Hebr.6.4. and 10.26. 2.Peter 2.20.
10 Christ teacheth by his owne example, howe that all things ought to be set apart, in respect of Gods glorie.
✠ Marke 3.31. luke 8.20.
11 None are more neere vnto vs, then they that are of the houshold of faith.
∵ Marke 4.1. luke 8.4,5.
1 Christ sheweth in putting forth this parable of the sower, that the seede of life which is sowen in the world, commeth not on so well in one as in an other, and the reason is, for that men for ẏ most part, either doe not receiue it, or suffer it not to ripen.
2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.
✱ Chap. 25.29.
✱ Esa. 6.9. marke 4.12. luke 8.10. iohn 12.40. actes 28.26. rom. 11.8.
3 The condition of the Church vnder and since Christ, is better then it was in the time of the fathers vnder the Lawe.
* Luke 10.24.

♣ Marke 4.15. luke 8.11.

18 ¶ ♣ Heare ye therefore the parable of the
sower.
19 Whensoeuer any man heareth the worde of
that kingdome,and vnderstandeth it not,that euill
one commeth, and catcheth away that which was
sowen in his a heart : and this is he which hath re-
ceiued the seede by the way side.
20 And hee that receiued seede in the stonie
ground,is he which heareth the worde, and incon-
tinently with ioy receiueth it,
21 Yet hath hee no roote in himselfe, and du-
reth but a season: for assoone as tribulation or per-
secution commeth because of the worde,by and by
he is offended.
22 And hee that receiued the seede among
thornes, is hee that heareth the worde : but the
care of this worlde , and the deceitfulnesse of ri-
ches choke the worde, and he is made vnfruitfull.
23 But hee that receiued the seede in the good
ground, is hee that heareth the worde,and vnder-
standeth it, which also beareth fruite, and brin-
geth foorth, some an hundreth folde, some sixtie
folde,and some thirtie folde.

a Though there be mention made of the heart, yet this saying is referred to hearing without understanding. For whether the seede be receiued in the heart or no, yet he that soweth, soweth it in the heart.

24 ¶ 4 Another parable put hee foorth vnto
them,saying,The kingdome of heauen is like vnto
a man which sowed good seede in his fielde.
25 But while men slept,there came his enemie,
& sowed tares among the wheat,& went his way.
26 And when the blade was sprung vp, and
brought forth fruite,then appeared the tares also.
27 Then came the seruaunts of the houshol-
der, and saide vnto him, Master, sowedst not thou
good seede in thy fielde? from whence then hath
it tares?
28 And hee saide to them, Some enuious man
hath done this. Then the seruaunts saide vnto him,
Wilt thou then that wee goe and gather them vp?
29 But he saide, Nay, lest while ye goe about
to gather the tares, yee plucke vp also with them
the wheate.
30 Let both growe together vntill the haruest,
and in time of haruest I will say to the reapers,Ga-
ther yee first the tares, and binde them in sheaues
to burne them : but gather the wheate into my
barne.

4 Christ sheweth in an other parable of the euill seede mixt with the good,that the Church shal neuer be free and quit from offences, both in doctrine and maners,vntill the day appointed for the restoring of all things doe come,and therefore the faithfull haue to arme them selues with patient and constancie.

31 ¶ ♣ 5 Another parable hee put foorth vnto
them,saying,The kingdome of heauen is like vnto
a graine of mustard seede,which a man taketh and
soweth in his fielde:
32 Which in deede is the least of all seedes:
but when it is growen, it is the greatest among
herbes, and it is a tree, so that the birdes of heauen
come and build in the branches thereof.
33 ¶ ∵ Another parable spake hee to them, The
kingdome of heauen is like vnto leauen, which a
woman taketh and hideth in three pecks of meale,
till all be leauened.
34 ¶ ✠ All these things spake Iesus vnto the
multitude in parables, and without parables spake
he not to them,
35 That it might bee fulfilled, which was spo-
ken by the Prophet, saying, ✻ I will open my
mouth in parables, and will vtter the thinges
which haue beene kept secrete from the foundati-
on of the world.
36 Then sent Iesus the multitude away, and
went into the house. And his disciples came vnto
him, saying, Declare vnto vs the parable of the
tares of that fielde.
37 6 Then answered he, and saide to them, He
that soweth the good seede, is the Sonne of man,
38 And the fielde is the worlde, and the good
seede are the children of the kingdome, and the
tares are the children of that wicked one.
39 And the enemie that soweth them, is the
deuill, ♣ and the haruest is the ende of the worlde,
and the reapers be the Angels.
40 As then the tares are gathered and burned in
the fire,so shall it be in the ende of this world.
41 The Sonne of man shall send foorth his An-
gels, and they shall gather out of his kingdome all
things that offend, and them which doe iniquitie,
42 And shall cast them into a fornace of fire.
There shalbe wayling and gnashing of teeth.
43 ✝ Then shall the iust men shine as the sunne
in the kingdome of their Father. Hee that hath
eares to heare,let him heare.

♣ Marke 4.30. luke 13.19.
5 God beginneth his kingdome with very small beginnings,to the ende that by the growing on of it beside the expectation & hope of all men, his mighty power and working may be the more set foorth.
∵ Luke 13.21.
✠ Mar.4.33,34.
✻ Psal.78.2.
6 He expoundeth the former parable of the good and euill seede.
♣ Ioel 3.13. reuel.14.15.
✝ Dan.12.3.

44 ¶ 7 Againe, the kingdome of heauen is like
vnto a treasure hid in the field, which when a man
hath found,he hideth it,and for ioy thereof depar-
teth & selleth all that he hath,& buieth that field.
45 ¶ Againe, the kingdome of heauen is like
to a marchant man,that seeketh good pearles,
46 Who hauing found a pearle of great price,
went and solde all that he had,and bought it.
47 ¶ 8 Againe, the kingdome of heauen is like
vnto a drawe net cast into the sea, that gathereth
of all kindes *of things,*
48 Which,when it is full, men drawe to lande,
and sit and gather the good into vessels, and cast
the bad away.
49 So shall it be at the ende of the world. The
Angels shall goe foorth, and seuer the bad from
among the iust,
50 And shall cast them into a fornace of fire:
there shalbe wailing, and gnashing of teeth.
51 ¶ 9 Iesus said vnto them, Vnderstand ye all
these things? They said vnto him, Yea, Lord.
52 Then saide hee vnto them, Therefore eue-
ry Scribe which is taught vnto the kingdome of
heauen, is like vnto an housholder, which brin-
geth foorth out of his treasure things both newe
and olde.
53 ¶ And it came to passe, that when Iesus
had ended these parables,he departed thence,
54 ∵ 10 And came into his owne countrey, and
taught them in their Synagogue, so that they were
astonied, and saide, Whence commeth this wise-
dome and great workes vnto this man?
55 Is not this the carpenters sonne? Is not his
mother called Marie, ✠ and his brethren Iames
and Ioses, and Simon and Iudas?
56 And are not his sisters all with vs? Whence
then hath he all these things?
57 And they were offended with him. Then Ie-
sus said to thē, ✻ A Prophet is not without honour,
saue in his owne countrey, and in his owne house.
58 And hee did not many great workes there,
for their vnbeliefes sake.

7 Fewe men vnderstande howe great the riches of the kingdome of heauen are, and no man can bee partaker of them, but he that redeemeth them with the losse of all his goodes.
8 There are many in the Church, which [illegible] standing [illegible] shall be [illegible] perfect [illegible] them [illegible] to the [illegible]
9 The[illegible] to be [illegible] to disp[illegible] wise[illegible] to other.
∵ Marke 6.1. luke 4.16.
10 Men doe not onely faile [illegible] ignorance,but also so wittingly and willingly lay stumbling blockes in their owne wayes, that when God calleth them, they may not obey, and so most plainely destroy, and cast away themselues.
✠ Iohn 6.42.
✻ Marke 6.4. luke 4.24. iohn 4.44.

CHAP. XIIII.

1 Herods iudgement of Christ. 3 Wherefore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 18 Of the fiue loaues, &c. 23 Christ prayeth. 24 The Apostles tossed with the waues. 27 Faith. 30 Peter in ieopardie. 36 The hemme of Christes garment.

AT ∗ 1 that time Herod the Tetrarche heard
of the fame of Iesus,

∗ Marke 6.14. luke 9.7.

1 Here is in Iohn, an example of an inuincible courage, which all faithfull ministers of Gods worde ought to followe: in Herode, an example of tyrannous vanitie, pride, and crueltie, and to be short, of a courtly conscience, and of their miserable slauerie, which haue once giuen themselues ouer to pleasures: in Herodias and her daughter, an example of whorelike wantonnesse, and womanly crueltie.

2 And

2 And saide vnto his seruaunts, This is that
Iohn Baptist, hee is risen againe from the dead,
and therefore great a woorkes are wrought by
him.
3 ✠ For Herod had taken Iohn, and bounde
him, and put him in prison for Herodias sake, his
brother Philips wife.
4 For Iohn saide vnto him, It is not ✠ lawfull
for thee to haue her.
5 And when hee woulde haue put him to
death, hee feared the multitude, because they
counted him as a ∵ Prophet.
6 But when Herods birth day was kept, the
daughter of Herodias daunced before them, and
pleased b Herod.
7 Wherefore he promised with an othe, that
he would giue her whatsoeuer she would aske.
8 And shee being before instructed of her
mother, saide, Giue me here Iohn Baptists head
in a platter.
9 And the King was sorie: neuerthelesse be-
cause of the othe, and them that sate with him at
the table, he commanded it to be giuen *her*,
10 And sent, and beheaded Iohn in the prison.
11 And his head was brought in a platter, and
giuen to the maide, and shee brought it vnto her
mother.
12 And his disciples came, and tooke vp the
body, and buried it, and went, and tolde Iesus.
13 ✠ And when Iesus heard it, hee departed
thence by shippe into a desert place apart. And
when the multitude had heard it, they followed
him on foote out of the cities.
14 1 And Iesus went foorth and sawe a great
multitude, and was mooued with compassion to-
ward them, and he healed their sicke.
15 ¶ And when euen was come, ✠ his disci-
ples came to him, saying, This is a desart place,
and the time is alreadie past: let the multitude
depart, that they may goe into the townes, and
bye them vitailes.
16 But Iesus saide to them, They haue no
neede to goe away: giue yee them to eate.
17 Then saide they vnto him, Wee haue here
but fiue loaues, and two fishes.
18 And he saide, Bring them hither to me.
19 And hee commaunded the multitude to sit
downe on the grasse, and tooke the fiue loaues
and the two fishes, and looked vp to heauen and
blessed, and brake, and gaue the loaues to his dis-
ciples, and the disciples to the multitude.
20 And they did all eate, and were sufficed,
and they tooke vp of the fragments that remai-
ned, twelue baskets full.
21 And they that had eaten, were about fiue
thousand men, beside women and litle children.
22 ¶ And straightway Iesus compelled his
disciples to enter into a shippe, and to goe ouer
before him, while he sent the multitude away.
23 And assoone as hee had sent the multitude
away, he went vp into a mountaine alone to pray:
and * when the euening was come, hee was there
alone.
24 3 And the shippe was nowe in the middes
of the sea, and was tossed with waues: for it was a
contrary winde.
25 And in the c fourth watch of the night, Ie-
sus went vnto them, walking on the sea.
26 And when his disciples sawe him walking
on the sea, they were troubled, saying, It is a
d spirit, and cried out for feare.
27 But straight way Iesus spake vnto them, say-
ing, Be of good comfort, It is I: be not afraide.
28 4 Then Peter answered him, and saide, Ma-
ster, if it be thou, bid me come vnto thee on the
water.
29 And he saide, Come. And when Peter was
come downe out of the shippe, he walked on the
water, to goe to Iesus.
30 But when he sawe a mightie winde, he was
afraide: and as he began to sinke, he cried, saying,
Master, saue me.
31 So immediatly Iesus stretched foorth his
hande, and caught him, and saide to him, O thou
of litle faith, wherefore diddest thou doubt?
32 And assoone as they were come into the
ship, the winde ceased.
33 Then they that were in the ship, came and
worshipped him, saying, Of a trueth thou art the
Sonne of God.
34 ¶ ✠ And when they were come ouer, they
came into the land of e Gennezaret.
35 5 And when the men of that place knewe
him, they sent out into all that countrey rounde
about, and brought vnto him all that were sicke,
36 And besought him, that they might touch
the hemme of his garment onely: and as many as
touched it, were made whole.

a By workes, he meaneth that force and power, whereby woorkes are wrought, and not the woorkes, as is seene oft before.
✠ *Marke 6.17. luke 3.19.*
✠ *Leuit.18.16. and 20.21.*
∵ *Chap.21.26.*
b There were three Herodes: the first of them was Antipaters sonne, who is also called Ascalonita, in whose reigne Christ was borne, and he it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mothers name was [illegible] or Mar-[illegible], and this was [illegible] Tetrarch by [illegible] enlarging [illegible], when Archelaus was banished to Vienna in France. The third [illegible] Agrippa, [illegible] by Aristo-[illegible], and he it was [illegible] slewe Iames, [illegible]
1 Christ refresheth [illegible] multitude [illegible] loaues and two litle fishes, shewing thereby that they shall want nothing, which lay all things aside, and seeke the kingdome of heauen.
✠ *Marke 6.35. luke 9.12. iohn 6.5.*
* *Mar.6.45,46,47. iohn 6.16,17,18.*
3 We must saile euen through mighty tempests, and Christ will neuer forsake vs, so that we goe whither he hath commaunded vs.
c By the fourth watch is meant the time neere to day breaking: for in olde time they deuided the night into foure watches in which they [illegible].
d A spirit, as it is here taken, is that which a man imagineth to himselfe vainly in his mind, perswading himselfe that he seeth something, and seeth nothing.
4 By faith we tread vnder our feete euen the tempests themselues, but yet by the vertue of Christ, which helpeth that vertue, which he of his mercie hath giuen.
✠ *Marke 6.54.*
e This Gennezareth was a lake nigh to Capernaum, which is also called the sea of Galile, and Tiberias, so that the countrey it selfe grewe to be called by that name.
5 In that that Christ healeth the sicke, we are giuen to vnderstand, that we must seeke remedie for spirituall diseases at his handes: and that wee are bound not onely to runne our selues, but also to bring others to him.

CHAP. XV.

3 The commaundements and traditions of men. 12 Offence. 13 The plant which is rooted vp. 14 Blind leading the blind. 18 The heart. 22 The woman of Canane. 26 The childrens bread: whelps. 28 Faith. 32 4000. men fed. 36 Thankesgiuing.

THen 1 came to Iesus the Scribes and Pharises,
which were of Ierusalem, saying,
2 ✠ Why doe thy disciples transgresse the tra-
dition of the Elders? for they a wash not their
hands when they eate bread.
3 2 But he answered and said vnto them, Why
doe yee also transgresse the commaundement of
God by your tradition?
4 ∵ For God hath commaunded, saying, b Ho-
nour thy father and mother: ✠ and he that curseth
father or mother, let him die the death.
5 But ye say, c Whosoeuer shall say to father
or mother, By the gift that is *offered* by me, thou
maiest haue profite,
6 Though hee honour not his father, or his
mother, *shall be free*: thus haue ye made the com-
maundement of God of no d auctoritie by your
tradition.
7 3 O hypocrites, Esaias prophecied well of
you, saying,
8 ✠ This people draweth neere vnto me with
their mouth, and honoureth me with the lips, but
their heart is farre off from me.
9 But in vaine they worship me, teaching *for*
doctrines, mens precepts.
10 4 Then hee called the multitude vnto him,
and said to them, Heare and vnderstand.

1 None commonly are more bolde cotemners of God then they whom God appointed keepers of his law.
✠ *Marke 7.1.*
a Which they receiued of their auncesters from hand to hand, or their elders allowed, which were the gouernours of the Church.
2 Their wicked boldnesse in corrupting the commaundements of God, and that vpon pretence of godlinesse, and vsurping authoritie to make lawes, is here reprooued.
∵ *Exod.20.12. deu.5.16. ephes.6.2.*
b By honour is meant all kinde of duetie which children owe to their parents.
✠ *Exod.21.17. leu.20.9. pro.20.20.*
c The meaning is this: whatsoeuer I bestowe vpon the temple, is to thy profite, for it is as good as if I gaue it thee, for (as the Pharises of our time say) it shall bee meritorious for thee, for vnder this colour of religion, they raked all to themselues, as though that hee that had giuen any thing to the temple, had done the duetie of a childe. d You made it of no power and auctoritie as much as laye in you: for otherwise the commaundements of God stand fast in the Church of God, in despite of the world and Satan. 3 The same men are condemned for hypocrisie and superstition, because they made the kingdome of God to stand in outward things. ✠ *Esai 29.13.* 4 Christ teacheth vs that hypocrisie of false teachers which deceiue our soules, is not to be borne withall, no not in indifferent matters, and there is no reason why their ordinarie vocation should blind our eyes: otherwise, wee are like to perish with them.

11 ✠ That

11 ✣ That which goeth into the mouth, defi-
leth not the man, but that which commeth out of
the mouth, that defileth the man.
12 ¶ Then came his disciples, and sayde vnto
him, Perceiuest thou not, that the Pharises are of-
fended in hearing *this* saying?
13 But hee answered and sayd, ✣ Euery plant
which mine heauenly Father hath not planted,
shalbe rooted vp.
14 Let them alone, they be the ∵ blinde lea-
ders of the blinde: & if the blinde leade the blinde,
both shall fall into the ditche.
15 ¶ ✻ Then answered Peter, and said to him,
Declare vnto vs this parable.
16 Then sayd Iesus, Are ye yet without vnder-
standing?
17 Perceiue ye not yet, that whatsoeuer en-
treth into the mouth, goeth into the bellie, and is
cast out into the draught?
18 But those things which proceede out of the
mouth, come from the heart, and they defile the
man.
19 For out of the heart ✻ come euil thoughts,
murders, adulteries, fornications, thefts, false testi-
monies, slaunders.
20 These are the things, which defile the man:
but to eat wͭ vnwashen hands, defileth not the man.
21 * And Iesus went thence, and departed into
the e coastes of Tyrus and Sidon.
22 And beholde, a woman a f Cananite came
out of the same coasts, and cried, saying vnto him,
Haue mercie on me, O Lord, the sonne of Dauid:
my daughter is miserably vexed with a deuil.
23 5 But hee answered her not a worde. Then
came to him his disciples, and besought him, say-
ing, Sende her away, for she crieth after vs.
24 But he answered, and said, I am not sent, but
vnto the ✣ lost sheepe of the g house of Israel.
25 Yet she came, and worshipped him, saying,
Lord, helpe me.
26 And he answered, and said, It is not good to
take the childrens bread, and to cast it to whelps.
27 But she said, Trueth, Lord: yet in deede the
whelps eate of the crummes, which fall from their
masters table.
28 Then Iesus answered, and sayde vnto her, O
woman, great is thy faith: be it to thee, as thou
desirest. And her daughter was made whole at
that houre.
29 ¶ 6 So Iesus ✣ went away from thence, and
came neere vnto the sea of Galile, and went vp
into a mountaine and sate downe there.
30 And great multitudes came vnto him, ∵ ha-
uing with them, halt, blinde, dumme, h maimed,
and many other, and cast them downe at Iesus
feete, and he healed them.
31 In so much that the multitude wondered,
to see the dumme speake, the maimed whole, the
halt to goe, and the blinde to see: and they glori-
fied the God of Israel.
32 ✻ 7 Then Iesus called his disciples vnto him,
and said, I haue compassion on this multitude, be-
cause they haue i continued with mee already
three dayes, & haue nothing to eate: and I will not
let them depart fasting, least they faint in the way.
33 And his disciples sayde vnto him, Whence
should we get so much bread in the wildernes, as
should suffice so great a multitude!
34 And Iesus said vnto them, How many loaues
haue ye? And they said, Seuen, & a few litle fishes.

✣ *Marke 7.18.*
✣ *Iohn 15.2.*
∵ *Luke 6.39.*
✻ *Marke 7.17.*
✻ *Genes. 6.5. and 8.21. mar. 7.21.*
* *Mar. 7.24, 25.*
e *Coastes which were next to Tyre and Sidon, that is, in that quarter where Palestina bendeth towarde Phenice, and the sea of Syria.*
f *Of the stocke of the Cananites, which dwelled in Phenicia.*
5 In that that Christ doeth sometimes as it were stoppe his eares against the prayers of his saints, hee doeth it for his glory, and our profite.
✣ *Chap. 10. 6.*
g *Of the people of Israel, which people was diuided into tribes, but all these tribes came of one house.*
6 Christ ceaseth not to be beneficiall euen there where he is contemned, and in the middest of wolues he gathereth together and fostereth his flocke.
✣ *Marke 7.31.*
∵ *Esai. 35.5.*
h *Whose members were weakened with the palsie, or by nature, for afterward it is sayd, he healed them. Now Christ was wont to heale in this wise, that such members as were weake, be restored to health, and yet he could easely if he had would, haue giuen them handes and feete & other members which wanted them.*
✻ *Marke 8.1.*
7 By doing againe this miracle, Christ sheweth that hee will neuer be wanting to them that followe him, no not in the wildernesse.
i *Got not from my side.*

35 Then he commanded the multitude to k sit
downe on the ground,
36 And tooke the seuen loaues, and the fishes,
and gaue thankes, and brake *them*, and gaue to his
disciples, and the disciples to the multitude.
37 And they did all eate, and were sufficed:
and they tooke vp of the fragments that remai-
ned, seuen l baskets full.
38 And they that had eaten, were foure thou-
sand men, beside women, and litle children.
39 Then *Iesus* sent away the multitude, and
tooke ship, and came into the partes of Magdala.

CHAP. XVI.

4 The signe of Ionas. 6 The leauen of the Pharises, 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Christ foreshewth his death. 24 The forsaking of ones selfe, and the crosse. 25 To lose the life.

Then 1 ✣ came the Pharises and Sadduces, and
did a tempt *him*, desiring him to shew them a
signe from heauen.
2 But he answered, and said vnto them, When
it is euening, ye say, Faire weather: for yͤ skie is red.
3 ✣ And in the morning, *ye say*, To day *shall
be* a tempest: for the skie is red and lowring. O hy-
pocrites, ye can discerne the b face of the skie, and
can ye not *discerne* the signes of the times?
4 ∵ The wicked generation, and adulterous
seeketh a signe, but there shall no signe be giuen
it, but c that signe of the Prophet ✻ Ionas: so hee
left them, and departed.
5 ¶ 2 And when his disciples were come to
the other side, they had ✻ forgotten to take bread
with them.
6 Then Iesus said vnto them, Take heede and
beware of the leauen of the Pharises & Sadduces.
7 And they reasoned among themselues, say-
ing, *It is* because we haue brought no bread.
8 But Iesus d knowing it, sayd vnto them, O
ye of litle faith, why reason ye *thus* among your
selues, because ye haue brought no bread?
9 Doe ye not yet perceiue, neither remember
the e fiue loaues, when there were * fiue thousand
men, and how many baskets tooke ye vp?
10 Neither the seuen loaues when there were
✣ foure thousande *men*, and howe many baskets
tooke ye vp?
11 Why f perceiue ye not that I g said not vn-
to you concerning bread, that yee should beware
of the leauen of the Pharises and Sadduces?
12 Then vnderstood they that he had not sayd
that they should beware of the leauen of bread,
but of the doctrine of the Pharises, and Sadduces.
13 ¶ ✣ 3 Nowe when Iesus came into the
coastes of h Cæsarea Philippi, hee asked his disci-
ples, saying, Whome doe men say that I, the sonne
of man am?
14 And they said, Some *say*, i Iohn Baptist: and
some, Elias: and others, Ieremias, or one of the
Prophets.
15 He sayd vnto them, But whome say ye that
I am?
16 Then Simon Peter answered, & said, ∵ Thou
art that Christ, the Sonne of the liuing God.
17 4 And Iesus answered, and sayde to him,

k *Word for word, to lie downe backeward, as rowers doe when in rowing they drawe their oares to them.*
l *A kinde of vessell wrought with twigs.*
1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victorie, and triumpheth ouer them.
✣ *Chap. 12. 38. marke 8.11.*
a *To trie [illegible] he could [illegible] which they [illegible] but their [illegible] was naught [illegible] they thought [illegible] finde some thing [illegible] him by [illegible] whereupon they might haue [illegible] casion to reproue him: or else [illegible] and carnall [illegible] ued them so to [illegible] for by such [illegible] also is God said to be tempted, that is to say, prouoked to anger, as though men would striue with him.*
✣ *Luke 12.54.*
b *The outwarde shewe and countenance as it were of all things, is called in the Hebrewe tongue, a face.*
∵ *Chap. 12. 39.*
c *The article sheweth the notablenesse of the deede.*
✻ *Ionas 1.17.*
2 False teachers must be taken heede of.
✻ *Marke 8.14. luke 12.1.*
d *Not by others, but by vertue of his diuinitie.*
e *That fiue thousand men were filled with so many loaues?*
* *Chap. 14. 17. ioh. 6.9.*
✣ *Chap. 15. 34.*

f *A demaunde or question ioyned with admiration.* g *Saide, for Commaunded.*
✣ *Mar. 8.27. luke 9.18.* 3 There are diuers iudgements and opinions of Christ, notwithstãding he is knowen of his alone. h *There were two Cesareas, the one called Stratonis vpon the sea Mediterranie, which Herod built sumptuously in the honour of Octauius, Ios. lib. 15. the other was Cesarea Philippi, which Herod the great the Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foote of Lebanon, Ios. lib. 15.* i *As Herod thought.* ∵ *Ioh. 6.69.* 4 Faith is of grace, not of nature.

2 And saide vnto his seruaunts, This is that
Iohn Baptist, hee is risen againe from the dead,
and therefore great a woorkes are wrought by
him.
3 ✠ For Herod had taken Iohn, and bounde
him, and put him in prison for Herodias sake, his
brother Philips wife.
4 For Iohn saide vnto him, It is not ✠ lawfull
for thee to haue her.
5 And when hee woulde haue put him to
death, hee feared the multitude, because they
counted him as a ∵ Prophet.
6 But when Herods birth day was kept, the
daughter of Herodias daunced before them, and
pleased b Herod.
7 Wherefore he promised with an othe, that
he would giue her whatsoeuer she would aske.
8 And shee being before instructed of her
mother, saide, Giue me here Iohn Baptists head
in a platter.
9 And the King was sorie: neuerthelesse be-
cause of the othe, and them that sate with him at
the table, he commanded it to be giuen *her*,
10 And sent, and beheaded Iohn in the prison.
11 And his head was brought in a platter, and
giuen to the maide, and shee brought it vnto her
mother.
12 And his disciples came, and tooke vp the
body, and buried it, and went, and tolde Iesus.
13 ✠ And when Iesus heard it, hee departed
thence by shippe into a desert place apart. And
when the multitude had heard it, they followed
him on foote out of the cities.
14 2 And Iesus went foorth and sawe a great
multitude, and was mooued with compassion to-
ward them, and he healed their sicke.
15 ¶ And when euen was come, ✠ his disci-
ples came to him, saying, This is a desart place,
and the time is alreadie past: let the multitude
depart, that they may goe into the townes, and
bye them vitailes.
16 But Iesus saide to them, They haue no
neede to goe away: giue yee them to eate.
17 Then saide they vnto him, Wee haue here
but fiue loaues, and two fishes.
18 And he saide, Bring them hither to me.
19 And hee commaunded the multitude to sit
downe on the grasse, and tooke the fiue loaues
and the two fishes, and looked vp to heauen and
blessed, and brake, and gaue the loaues to his dis-
ciples, and the disciples to the multitude.
20 And they did all eate, and were sufficed,
and they tooke vp of the fragments that remai-
ned, twelue baskets full.
21 And they that had eaten, were about fiue
thousand men, beside women and litle children.
22 ¶ And straightway Iesus compelled his
disciples to enter into a shippe, and to goe ouer
before him, while he sent the multitude away.
23 And assoone as hee had sent the multitude
away, he went vp into a mountaine alone to pray:
and ✠ when the euening was come, hee was there
alone.
24 3 And the shippe was nowe in the middes
of the sea, and was tossed with waues: for it was a
contrary winde.
25 And in the c fourth watch of the night, Ie-
sus went vnto them, walking on the sea.
26 And when his disciples sawe him walking
on the sea, they were troubled, saying, It is a
d spirit, and cried out for feare.
27 But straight way Iesus spake vnto them, say-
ing, Be of good comfort, It is I: be not afraide.
28 4 Then Peter answered him, and saide, Ma-
ster, if it be thou, bid me come vnto thee on the
water.
29 And he saide, Come. And when Peter was
come downe out of the shippe, he walked on the
water, to goe to Iesus.
30 But when he sawe a mightie winde, he was
afraide: and as he began to sinke, he cried, saying,
Master, saue me.
31 So immediatly Iesus stretched foorth his
hande, and caught him, and saide to him, O thou
of litle faith, wherefore diddest thou doubt?
32 And assoone as they were come into the
ship, the winde ceased.
33 Then they that were in the ship, came and
worshipped him, saying, Of a trueth thou art the
Sonne of God.
34 ¶ ✠ And when they were come ouer, they
came into the land of e Gennezaret.
35 5 And when the men of that place knewe
him, they sent out into all that countrey rounde
about, and brought vnto him all that were sicke,
36 And besought him, that they might touch
the hemme of his garment onely: and as many as
touched it, were made whole.

a By workes, he meaneth that force and power, whereby woorkes are wrought, and not the woorkes, as is seene oft before.
✠ Marke 6.17. luke 3.19.
✠ Leuit.18.16. and 20.21.
∵ Chap.21.26.
b There were three Herodes: the first of them was Antipaters sonne, who is also called Ascalonites, in whose reigne Christ was borne, and he it was that caused the children to be slaine. The second was called Antipas Magnus his sonne, whose [illegible] was [illegible] or Mar[illegible] [illegible] was [illegible] by [illegible]
✠ Marke 6.32. [illegible]
2 [illegible]
✠ Marke 6.35. [illegible]
✠ Mar. 6.45,46,47. iohn 6.16,17,18.
3 We must saile euen through mighty tempests, and Christ will neuer forsake vs, so that we goe whither he hath commaunded vs.
c By the fourth watch is meant the time neere to day breaking: for in olde time they deuided the night into foure watches in which they [illegible].
d A spirit, as it is here taken, is that which a man imagineth to himselfe vainly in his mind, perswading himselfe that he seeth something, and seeth nothing.
4 By faith we tread vnder our feete euen the tempests themselues, but yet by the vertue of Christ, which helpeth that vertue, which he of his mercie hath giuen.
✠ Marke 6.54.
e This Gennezareth was a lake nigh to Capernaum, which is also called the sea of Galile, and Tiberias, so that the countrey it selfe grewe to be called by that name.
5 In that that Christ healeth the sicke, we are giuen to vnderstand, that we must seeke remedie for spirituall diseases at his handes: and that wee are bound not onely to runne our selues, but also to bring others to him.

CHAP. XV.

3 *The commaundements and traditions of men.* 12 *Offence.* 13 *The plant which is rooted vp.* 14 *Blind leading the blind.* 18 *The heart.* 22 *The woman of Canaan.* 26 *The childrens bread: whelps.* 28 *Faith.* 32 *4000. men fed.* 36 *Thankesgiuing.*

THen 1 came to Iesus the Scribes and Pharises,
which were of Ierusalem, saying,
2 ✠ Why doe thy disciples transgresse the tra-
dition of the Elders? for they a wash not their
hands when they eate bread.
3 2 But he answered and said vnto them, Why
doe yee also transgresse the commaundement of
God by your tradition?
4 ∵ For God hath commaunded, saying, b Ho-
nour thy father and mother: ✠ and he that curseth
father or mother, let him die the death.
5 But ye say, c Whosoeuer shall say to father
or mother, By the gift that is *offered* by me, thou
maiest haue profite,
6 Though hee honour not his father, or his
mother, *shall be free*: thus haue ye made the com-
maundement of God of no d authoritie by your
tradition.
7 3 O hypocrites, Esaias prophecied well of
you, saying,
8 ✠ This people draweth neere vnto me with
their mouth, and honoureth me with the lips, but
their heart is farre off from me.
9 But in vaine they worship me, teaching *for*
doctrines, mens precepts.
10 4 Then hee called the multitude vnto him,
and said to them, Heare and vnderstand.

1 None commonly are more bolde contemners of God then they whom God appointed keepers of his law.
✠ Marke 7.1.
a Which they receiued of their auncesters from hand to hand, or their elders allowed, which were the gouernours of the Church.
2 Their wicked boldnesse in corrupting the commaundements of God, and that vpon pretence of godlinesse, and vsurping authoritie to make lawes, is here reprooued.
∵ Exod.20.12. deu.5.16. ephes.6.2.
b By honour is meant all kinde of duetie which children owe to their parents.
✠ Exod.21.17. leu.20.9. pro.20.20.
c The meaning is this: whatsoeuer I bestowe vpon the temple, is to thy profite, for it is as good as if I gaue it thee, for (as the Pharises of our time say) it shall bee meritorious for thee, for vnder this colour of religion, they raked all to themselues, as though that hee that had giuen any thing to the temple, had done the duetie of a childe. d You made it of no power and authoritie as much as lyeth in you: for otherwise the commaundements of God stand fast in the Church of God, in despite of the world and Satan. 3 The same men are condemned for hypocrisie and superstition, because they made the kingdome of God to stand in outward things. ✠ Esai 29.13. 4 Christ teacheth that hypocrisie of false teachers which deceiue our soules, is not to be borne withall, no not in indifferent matters, and there is no reason why their ordinarie vocation should blind our eyes: otherwise wee are like to perish with them.

11 ✠ That which goeth into the mouth, defi-
leth not the man, but that which commeth out of
the mouth, that defileth the man.

✠ Marke 7.18.

12 ¶ Then came his disciples, and sayde vnto
him, Perceiuest thou not, that the Pharises are of-
fended in hearing *this* saying?

13 But hee answered and sayd, ✠ Euery plant
which mine heauenly Father hath not planted,
shalbe rooted vp.

✠ Iohn 15.2.

14 Let them alone, they be the ∴ blinde lea-
ders of the blinde: & if the blinde leade the blinde,
both shall fall into the ditche.

∴ Luke 6.39.

15 ¶ ※ Then answered Peter, and said to him,
Declare vnto vs this parable.

16 Then sayd Iesus, Are ye yet without vnder-
standing?

17 Perceiue ye not yet, that whatsoeuer en-
treth into the mouth, goeth into the bellie, and is
cast out into the draught?

18 But those things which proceede out of the
mouth, come from the heart, and they defile the
man.

19 For out of the heart ⁂ come euil thoughts,
murders, adulteries, fornications, thefts, false testi-
monies, slaunders.

20 These are the things, which defile the man:
but to eat w^t vnwashen hands, defileth not the man.

21 * And Iesus went thence, and departed into
the ^e coastes of Tyrus and Sidon.

22 And beholde, a woman a ^f Cananite came
out of the same coasts, and cried, saying vnto him,
Haue mercie on me, O Lord, the sonne of Dauid:
my daughter is miserably vexed with a deuil.

23 ⁵ But hee answered her not a worde. Then
came to him his disciples, and besought him, say-
ing, Sende her away, for she crieth after vs.

24 But he answered, and said, I am not sent, but
vnto the ✠ lost sheepe of the ^g house of Israel.

25 Yet she came, and worshipped him, saying,
Lord, helpe me.

26 And he answered, and said, It is not good to
take the childrens bread, and to cast it to whelps.

27 But she said, Truth, Lord: yet in deede the
whelps eate of the crummes, which fall from their
masters table.

28 Then Iesus answered, and sayde vnto her, O
woman, great is thy faith: be it to thee, as thou
desirest. And her daughter was made whole at
that houre.

29 ¶ ⁶ So Iesus ✠ went away from thence, and
came neere vnto the sea of Galile, and went vp
into a mountaine and sate downe there.

30 And great multitudes came vnto him, ∴ ha-
uing with them, halt, blinde, dumme, ^h maimed,
and many other, and cast them downe at Iesus
feete, and he healed them.

31 In so much that the multitude wondered,
to see the dumme speake, the maimed whole, the
halt to goe, and the blinde to see: and they glori-
fied the God of Israel.

32 ※ ⁷ Then Iesus called his disciples vnto him,
and said, I haue compassion on this multitude, be-
cause they haue ^i continued with mee already
three dayes, & haue nothing to eate: and I will not
let them depart fasting, least they faint in the way.

33 And his disciples sayde vnto him, Whence
should we get so much bread in the wildernes, as
should suffice so great a multitude?

34 And Iesus said vnto them, How many loaues
haue ye? And they said, Seuen, & a few litle fishes.

*※ Marke 7.17. ⁂ Genes.6.5. and 8.21. mat.7.21. * Mar.7.24,25. e Coastes which were next to Tyre and Sidon, that is, in that quarter where Palestina bordereth towarde Phenice, and the sea of Syria. f Of the stocke of the Cananites, which dwelled in Phenicia. 5 In that that Christ doeth sometimes as it were stoppe his eares against the prayers of his Saints, hee doeth it for his glory, and our profite. ✠ Chap.10.6. g Of the people of Israel, which people was diuided into tribes, but all those tribes came of one house. 6 Christ ceaseth not to be beneficiall, euen there where he is contemned, and in the middest of wolues he gathereth together and fostereth his flocke. ✠ Marke 7.31. ∴ Esa.35.5. h Whose members were weakened with the palsie, or by nature, for afterward it is sayd, he healed them. Now, Christ was wont to heale in this wise, that such members as were weake, be restored to health, and yet he could easily if he had would, haue giuen them handes and feete & other members which wanted them. ※ Mar.8.1. 7 By doing againe this miracle, Christ sheweth that hee will neuer be wanting to them that followe him, no not in the wildernesse. i Gone not from my side.*

35 Then he commanded the multitude to ^k sit
downe on the ground,

36 And tooke the seuen loaues, and the fishes,
and gaue thankes, and brake *them*, and gaue to his
disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed:
and they tooke vp of the fragments that remai-
ned, seuen ^l baskets full.

38 And they that had eaten, were foure thou-
sand men, beside women, and litle children.

39 Then *Iesus* sent away the multitude, and
tooke ship, and came into the partes of Magdala.

k Word for word, to lie downe backeward, as rowers doe when in rowing they drawe their oares to them.

l A kinde of vessell wrought with twigs.

CHAP. XVI.

4 The signe of Ionas. 6 The leauen of the Pharises, 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Christ foresheweth his death. 24 The forsaking of ones selfe, and the crosse. 25 To lose the life.

THen ¹ ✠ came the Pharises and Sadduces, and
did ^a tempt *him*, desiring him to shew them a
signe from heauen.

2 But he answered, and said vnto them, When
it is euening, ye say, Faire weather: for y^e skie is red.

3 ✠ And in the morning, *ye say*, To day *shall*
be a tempest: for the skie is red and lowring. O hy-
pocrites, ye can discerne the ^b face of the skie, and
can ye not *discerne* the signes of the times?

4 ∵ The wicked generation, and adulterous
seeketh a signe, but there shall no signe be giuen
it, but ^c that signe of the Prophet ※ Ionas: so hee
left them, and departed.

5 ¶ ² And when his disciples were come to
the other side, they had ⁂ forgotten to take bread
with them.

6 Then Iesus said vnto them, Take heede and
beware of the leauen of the Pharises & Sadduces.

7 And they reasoned among themselues, say-
ing, *It is* because we haue brought no bread.

8 But Iesus ^d knowing it, sayd vnto them, O
ye of litle faith, why reason ye *thus* among your
selues, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember
the ^e fiue loaues, when there were * fiue thousand
men, and how many baskets tooke ye vp?

10 Neither the seuen loaues when there were
✠ foure thousande *men*, and howe many baskets
tooke ye vp?

11 Why ^f perceiue ye not that I ^g said not vn-
to you concerning bread, that yee should beware
of the leauen of the Pharises and Sadduces?

12 Then vnderstood they that he had not sayd
that they should beware of the leauen of bread,
but of the doctrine of the Pharises, and Sadduces.

13 ¶ ✠ ³ Nowe when Iesus came into the
coastes of ^h Cæsarea Philippi, hee asked his disci-
ples, saying, Whome doe men say that I, the sonne
of man am?

14 And they said, Some *say*, ^i Iohn Baptist: and
some, Elias: and others, Ieremias, or one of the
Prophets.

15 He sayd vnto them, But whome say ye that
I am?

16 Then Simon Peter answered, & said, ∵ Thou
art that Christ, the Sonne of the liuing God.

17 ⁴ And Iesus answered, and sayde to him,

*1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victorie, and triumpheth ouer them. ✠ Chap.12.38. marke 8.11. a To trie whether he could doe that which ... ✠ Luke 12.54. b The outward shewe and countenance ... ∵ Chap.12.39. c The article sheweth the notablenes of the deede. ※ Ionas 1.17. 2 False teachers must be taken heede of. ⁂ Marke 8.14. luke 12.1. d Not by others, but by vertue of his diuinitie. e That fiue thousand men were filled with so many loaues? * Cha.14.17. ioh.6.9. ✠ Chap.15.34.*

f A demaunde or question ioyned with admiration. g Saide, for Commaunded. ✠ Mar.8.27. luke 9.18. 3 There are diuers iudgements and opinions of Christ, notwithstãding he is knowen of his alone. h There were two Cesareas, the one called Stratonis vpon the sea Mediterranie, which Herod built sumptuously in the honour of Octauius, Ios. lib.15. the other was Cesarea Philippi, which Herod the great the Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foote of Lebanon, Ios. lib.15. i As Herod thought. ∵ Ioh.6.69. 4 Faith is of grace, not of nature.

Blessed art thou, Simon, the sonne of Ionas: for
k flesh and blood hath not reueiled it vnto thee,
but my Father which is in heauen.
18 5 And I say also vnto thee, that thou art
✠ l Peter, and vpon this rocke I will builde my
Church: & the m gates of hel shal not ouercome it.
19 6 And I ✠ will giue vnto thee the n keyes of
the kingdome of heauen, and whatsoeuer thou
shalt o binde vpon earth, shalbe bound in heauen:
and whatsoeuer thou shalt loose on earth, shall be
loosed in heauen.
20 7 Then hee charged his disciples, that they
should tell no man that he was Iesus that Christ.
21 ¶ 8 From that time foorth Iesus beganne
to shewe vnto his disciples, that he must goe vnto
Hierusalem, and suffer many things of the p El-
ders, and of the hie Priestes, and Scribes, and be
slaine, and be raised againe the third day.
22 Then Peter q tooke him aside, and began
to rebuke him, saying, Master, pitie thy selfe: this
shall not be vnto thee.
23 9 Then he turned backe, and said vnto Pe-
ter, Get thee behinde me, r Satan: thou art an of-
fence vnto me, because thou s vnderstandest not
the things that are of God, but the things that
are of men.
24 10 Iesus then sayd to his disciples, ∵ If any
man will followe me, let him forsake himselfe, and
take vp his crosse, and follow me.
25 For ※ whosoeuer will saue his life, shall lose
it: and whosoeuer shall lose his life for my sake,
shall t finde it.
26 ✻ For what shall it profite a man though
he should winne the whole worlde, if hee lose his
owne soule? or what shall a man giue for recom-
pence of his soule?
27 For the Sonne of man shall come u in the
glory of his Father with his Angels, and * then
shall he giue to euery man according to his deedes.
28 ✠ Verely I say vnto you, there bee some
of them that stande here, which shall not taste of
death, till they haue seene the Sonne of man come
in his x kingdome.

k By this kinde of speach is meant mans naturall procreation vpon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the meaning: this was not reueiled to thee by any vnderstanding of man, but God shewed it thee from heauen.
5 That is true faith, which confesseth Christ, the vertue whereof is inuincible.
✠ Iohn 1.42.
l Christ spake in the Syrian tongue, and therefore vsed not this descanting betwixt Petros which signifieth Peter, and Petra, which signifieth a rocke, but in both places vsed this word Cepha: but ... that ... Greeke, by ... termination ... a dis... betweene ... who is a ... of the buil... and Christ the ... that is the ... and founda... as he game Peter, be... of the confes... his faith, ... in the Church as well as his, ... fathers ... for so faith ... That con... which thou ... made, shalbe the foundation of the beleeuers. m *The enemies of the Church are cōpared to a strong ..., and therefore by Gates, are meant cities which are made strong with counsaile and fortresses, and this is the meaning, whatsoeuer Satan can doe by counsell or strength. ... Paul, 2. Cor. 10.4. call them strong holds.* 6 The authoritie of the Church is from God. ✠ *Iohn 20.21.* n *A metaphore taken of stewards which cary the keyes: and here is set forth the power of the ministers of the word, as Esa. 22.22. and that power is common to all ministers, as Chap. 18.18. and therefore the ministerie of the Gospel may rightly be called the key of the kingdome of heauen.* o *They are bound whose sinnes are reteined, heauen is shut against them, because they receiue not Christ by faith: on the other side, howe happie are they, to whom heauen is open, which imbrace Christ, and are deliuered by him, and become felowe heires with him.* 7 Men must first learne, and then teach. 8 The minds of men are in time to be prepared & made ready against the stumbling blocke of persecution. p *It was a name of dignitie and not of age: and it is put for them, which were the Iudges, which the Hebrewes call Sanhedrim.* q *Tooke him by the hand and led him aside, as they vse to doe, which meane to talke familiarly with one.* 9 Against a preposterous zeale. r *The Hebrewes call him Satan, that is to say, an aduersarie, whome the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas, Iohn 6.70. or of lightnesse and pride resist the will of God.* s *By this worde wee are taught that Peter sinned, through a false persuasion of himselfe.* 10 No men doe worse prouide for themselues, then they that loue themselues more then God. ∵ *Chap. 10.38. mar. 8.34. luke 9.23. and 14.27.* ※ *Chapter 10.39. mar. 8.35.36. luke 9.24.25.26. and 17.33.* t *Shall gaine himselfe: And this is his meaning, they that denie Christ to saue themselues, doe not onely not gaine that which they looke for, but also lose the thing they would haue kept, that is, themselues, which losse is the greatest of all: but as for them that doubt not to die for Christ, it fareth farre otherwise with them.* ✻ *Iohn 12.25.* u *Like a King, as Chap. 6.29.* * *Psal. 62.12. rom. 2.6.* ✠ *Mar. 9.1. luke 9.27.* x *By his kingdome is vnderstoode the glory of his ascension, and what followeth thereof, Ephes. 4.10. or the preaching of the Gospel, Mar. 9.1.*

CHAP. XVII.

1 The transfiguration of Christ. 5 Christ ought to be heard. 11 Elias. 13 Iohn Baptist. 17 The vnbeliefe of the Apostles. 20 The power of faith. 21 Prayer and fasting. 22 Christ foretelleth his passion. 24 He payeth tribute.

AND ✠ 1 a after sixe dayes, Iesus tooke Peter,
and Iames, and Iohn his brother, and brought
them vp into an hie mountaine apart,
2 And was b transfigured before them: and his
face did shine as the Sunne, and his clothes were
as white as the light.
3 And beholde, there appeared vnto them
Moses, and Elias, talking with him.
4 Then answered Peter, and sayde to Iesus,
Master, it is good for vs to be here: if thou wilt,
let vs make here three tabernacles, one for thee,
and one for Moses, and one for Elias.
5 While he yet spake, behold, a bright cloude
shadowed them: and beholde, there *came* a voyce
out of the cloude, saying, ✠ This is c that my belo-
ued Sonne, in whom I am wel pleased: heare him.
6 And when the disciples heard that, they
d fell on their faces, and were sore afraide.
7 Then Iesus came and touched them, and
sayd, Arise, and be not afraide.
8 And when they lifted vp their eyes, they
sawe no man, saue Iesus onely.
9 ¶ And as they came downe from the moun-
taine, Iesus charged them, saying, Shewe the e visi-
on to no man, vntill the Sonne of man rise againe
from the dead.
10 ∵ And his disciples asked him, saying, Why
then say the Scribes that ※ Elias must first come?
11 And Iesus answered, and sayd vnto them,
Certainely Elias must first come, and restore all
things.
12 But I say vnto you that Elias is come alrea-
die, and they knew him not, but haue done vnto
him whatsoeuer they would: likewise shall also the
Sonne of man suffer of them.
13 Then the disciples perceiued that he spake
vnto them of Iohn Baptist.
14 ¶ ✻ 2 And when they were come to the
multitude, there came to him a certaine man, and
f fell downe at his feete,
15 And sayd, Master, haue pitie on my sonne:
for he is g lunatike, and is sore vexed: for oft times
he falleth into the fire, & oft times into the water.
16 And I brought him to thy disciples, and
they could not heale him.
17 Then Iesus answered, and sayd, O generati-
on faithlesse, and crooked, howe long now shall I
be with you! howe long nowe shall I suffer you!
bring him hither to me.
18 And Iesus rebuked the deuill, and he went
out of him: & the childe was healed at that houre.
19 3 Then came the disciples to Iesus apart, and
sayd, Why could not we cast him out?
20 And Iesus said vnto them, Because of your
vnbeliefe: for * verely I say vnto you, if yee haue
faith *as much* as is a graine of mustarde seede, yee
shall say vnto this mountaine, Remooue hence to
yonder place, and it shall remooue: and nothing
shalbe vnpossible vnto you.
21 4 Howbeit this kinde goeth not out, but
by h prayer and fasting.
22 ¶ 5 And they ✠ being in Galile, Iesus sayd
vnto them, The Sonne of man shall be deliuered
into the hands of men,
23 And they shall kill him, but the thirde day
shall he rise againe: and they were very sory.

✠ *Marke 9.1. luke 9.28.*
1 Christ is in such sort humble in the Gospel, that in the meane season he is Lord both of heauen and earth.
a *Luke reckoneth eight dayes, comming in that nomber the first and the last, and Matthewe speaketh but of them that were betwixt them.*
b *Changed into an other hue.*
✠ *Chap. 3.17. 2 pet. 1.17.*
c *The article or the word, That, seuereth Christ from other children. For he is Gods naturall sonne, we by adoption, therefore he is called the first begotten among the brethren, because that although he be of right the only sonne, yet is he chiefe among many, in that hee is the fountaine and head of the adoption.*
d *Fell downe flat on their faces and worshipped him, as Chap. 2.11.*
e *Which they saw, otherwise the word vsed in this place is properly spoken of that which is seen in a dreame.*
∵ *Marke 9.11.*
※ *Mala. 4.5. chap. 11.14.*
✻ *Mar. 9.14. luke 9.38.*
2 Men are vnworthy of Christs goodnesse, yet notwithstanding he regardeth them.
f *As men that make supplication vse to doe.*
g *They that at certaine times of the moone are troubled with the falling sicknesse or other kinde of disease: but in this place, we must take it, that besides the naturall disease, he had a diuelish phrensie.*
3 Incredulitie and distrust hinder and breake the course of Gods benefits.
* *Luke 17.6.*
4 The remedie against diffidence.
h *To giue vs to vnderstand the more feruent and diligent ... of earnest prayer, which ... without sobrietie.* 5 Our mindes must bee prepared more and more against the offence of the crosse. ✠ *Chapter 20.17. marke 9.31. luke 9.44. and 7.24.*

24 ¶ 6 And

24 ¶ [4] And when they were come to Capernaum, they that receiued polle money, came to Peter, and said, Doth [i] not your Master [k] pay [l] polle money?
25 Hee saide, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the Kings of the earth take tribute, or polle money? of their [m] children, or of strangers?
26 Peter saide vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.
27 Neuerthelesse, lest wee should offend them: goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

4 In that that Christ doeth willingly obey Cesars edicts, hee sheweth that ciuil policie is not taken away by the Gospel.
i He denieth not, but he asketh.
k Ought he not to pay?
l They that were from twentie yeeres of age to fiftie, payed halfe a sicle of the sanctuarie, Exod. 30.13. This was an Atticke didrachme which the Romanes exacted after they had subdued Iudea.
m By children we must not vnderstande subiects which paye tribute, but naturall children. n The worde here vsed, is stater, which is in value foure didrachmes, euery drachme is about fiue pence.

CHAP. XVIII.

1 *The greatest in the kingdome of God.* 5 *To receiue a litle childe.* 6 *To giue offence.* 7 *Offences.* 9 *The pulling out of the eye.* 10 *The Angels.* 12 *The lost sheepe.* 15 *The telling of one his fault.* 17 *Excommunication.* 21 *Wee must alwayes pardon the brother that repenteth.* 23 *The parable of the King that taketh an account of his seruants.*

The ✠ same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?
2 [1] And Iesus called a [a] litle childe vnto him, and set him in the mids of them,
3 And saide, Verely I say vnto you, except ye be ✠ [b] conuerted, and become as litle children, ye shall not enter into the kingdome of heauen.
4 Whosoeuer therefore shal humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.
5 And whosoeuer shall receiue one such little childe in my name, receiueth me.
6 ∵ [2] But whosoeuer shall offend one of these litle ones which beleeue in mee, it were better for him, that a milstone were hanged about his necke, and that hee were drowned in the depth of the sea.
7 [3] Woe *be* vnto the worlde because of offences: for it must needes be that [c] offences shal come, but woe *be* to that man by whome the offence commeth.
8 ⁑ Wherefore, if thy hand or thy foote cause thee to [d] offend, cut them off, and cast *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes, or two feete, to be cast into euerlasting fire.
9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire:
10 [4] See that yee despise not one of these little ones: for I say vnto you, that in heauen their Angels alwayes beholde the face of my Father which is in heauen.
11 For *the Sonne of man is come to saue that which was lost.
12 Howe thinke yee? ✠ If a man haue an hundreth sheepe, and one of them be gone astray, doth hee not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?
13 And if so be that he finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray:

✠ Mar. 9.34. luke 9.46.
1 Humblenes of minde is the right way to preeminence.
a A childe in yeeres.
✠ Chap. 19.14. 1 Cor. 14.20.
b A kinde of speach taken from the Hebrewes, and it is as much as, repent.
∵ Marke 9.42. luke 17.2.
2 We ought to haue great respect to our brethren be they neuer so base: and he that doeth otherwise, shalbe sharpely punished.
3 A good man cannot but goe through the mids of offences, yet he must cut off all occasion of offences.
c Lets and hinderances which stop the course of good workes. The Greeke worde importeth thus much, things which wee stumble at.
⁑ Chap. 5.29,30. mar. 9.45.
d Looke afore, chap. 5.29.
4 The weaker that a man is, the greater care we ought to haue of his saluation, as God teacheth vs by his owne example.
Psal. 34.8.
* Luke 19.10.
✠ Luke 15.4.

14 So is it not the will of your Father which is in heauen, that one of these litle ones should perish.
15 ¶ ✠ [5] Moreouer, if thy brother trespasse against [e] thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.
16 But if he heare thee not, take yet with thee one or two, that by the ✠ [f] mouth of two or three witnesses euery word may be [g] confirmed.
17 [6] And if hee [h] refuse to heare them, tell it vnto the [i] Church: and if hee refuse to heare the Church also, let him be vnto thee as an [k] heathen man, and a Publicane.
18 Verely I say vnto you, ∵ Whatsoeuer ye bind on earth, shall be bound in heauen: and ⁑ whatsoeuer ye loose on earth, shalbe loosed in heauen.
19 Againe, verely I say vnto you, that if two of you shall [l] agree in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my Father which is in heauen.
20 For where two or three are gathered together in my Name, there am I in the mids of them.
21 [7] Then came Peter to him, & saide, Master, howe oft shall my brother sinne against me, and I shall forgiue him? ✱ vnto seuen times?
22 Iesus said vnto him, I say not to thee, Vnto seuen times, but, Vnto seuentie times seuen times.
23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants.
24 And when he had begunne to reckon, one was brought vnto him, which ought him [m] tenne thousand talents.
25 And because hee had nothing to pay, his Lord commaunded him to be solde, and his wife, and *his* children, and all that hee had, and *the det* to be payed.
26 The seruant therefore fel downe, and [n] worshipped him, saying, Lorde, [o] refraine thine anger toward me, and I wil pay thee all.
27 Then that seruants Lorde had compassion, and loosed him, and forgaue him the dette.
28 But when the seruaunt was departed, hee found one of his fellow seruants, which ought him an hundred pence, and he layde hands on him, and thratled him, saying, Pay me that thou owest.
29 Then his fellow seruaunt fell downe at his feete, and besought him, saying, Refraine thine anger towards me, and I wil pay thee all.
30 Yet hee would not, but went and cast him into prison, till he should pay the dette.
31 And when his *other* fellowe seruaunts sawe what was done, they were very sorie, and came, and declared vnto their Lord all that was done.
32 Then his Lorde called him vnto him, and said to him, O euill seruant, I forgaue thee all that dette, because thou prayedst me.
33 Oughtest not thou also to haue had pitie on thy fellow seruant, euen as I had pitie on thee?
34 So his Lorde was wroth, and deliuered him to the tormentours, till hee should pay all that was due to him.
35 So likewise shall mine heauenly Father doe

✠ Leuit. 19.17. luke 17.3. iames 5.19.
5 Wee must labour for concord, not to reuenge iniuries.
e If his offence be such, that thou onely knowest thy brothers offence.
✠ Deut. 19.15. iohn 8.17. 2 cor. 13.1. heb. 10.28.
f That is, by the worde and witnes, the mouth is sometime taken for the worde or speach, Numb. 3.16. and also for a full witnes, to wit, when the matter speaketh of it selfe, as beneath, chap. 21.16.
g Sure and certaine.
6 Hee that contemneth the iudgement of the Church, contemneth God.
h Wee [illegible]
i He [illegible]
[illegible]
∵ 1 Corinth. 5.4. 2 Thess. 3.14.
⁑ Iohn 20.23.
l This worde is translated from the body to the minde, for it belongeth properly to song.
7 They shall finde God seuere and not to bee pleased, which doe not forgiue their brethren although they haue bene diuersly and grieuously iniuried by them. ✱ Luke 17.4. m Here is set downe a very great summe of threescore hundred thousande crownes, and a small summe of tenne crownes, that the difference may bee the greater, for there is no proportion betweene them. n This was a ciuill reuerence which was very vsuall in the East. o Yeelde not so much to thine anger against mee; so is God called in the Scripture, slowe to anger, that is to say, gentle, and one that refraineth the fuming of his minde, Psalme 86.5. patient and of great mercie.

vnto you, except ye forgiue from your hearts, eche
one to his brother their trespasses.

CHAP. XIX.

1 The sicke are healed. 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Christ. 17 God onely good. The commandements must be kept. 21 A perfect man. 23 A rich man. 26 Saluation commeth of God. 27 To leaue all and followe Christ.

AND ✠ it came to passe, that when Iesus had finished these sayings, he [a] departed from Galile,
and came into the coasts of Iudea beyond Iordan.
2 And great multitudes folowed him, and hee
healed them there.
3 ¶ [1] Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man
to [b] put away his wife vpon euery occasion?
4 And he answered and saide vnto them, Haue
ye not read, ✠ that he which made *them* at the beginning, made them male and female,
5 And saide, ∵ For this cause, shall a man leaue
father and mother, and [c] cleaue vnto his wife, and
they which were [d] two shalbe one flesh?
6 Wherefore they are no more twaine, but
one flesh. Let not man therefore put asunder that,
which God hath [e] coupled together.
7 [2] They saide to him, Why did then ✠ Moses
commaund to giue a bill of diuorcement, and to
put her away?
8 Hee saide vnto them, Moses, [f] because of the
hardnes of your heart, [g] suffered you to put away
your wiues: but from the beginning it was not so.
9 I say therefore vnto you, ✠ that whosoeuer
shall put away his wife, except *it bee* [h] for whoredome, and marry another, committeth adulterie:
and whosoeuer marrieth her which is diuorced,
doeth commit adulterie.
10 *Then* saide his disciples to him, If the [i] matter be so betweene man and wife, it is not good to
marry.
11 [3] But he said vnto them, All men cannot [k] receiue this thing, saue they to whom it is giuen.
12 For there are some [l] eunuches, which were
so borne of *their* mothers belly: and there be some
eunuches, which be gelded by men: and there bee
some eunuches, which haue [m] gelded themselues
for the kingdome of heauen. Hee that is able to receiue *this*, let him receiue it.
13 ¶ [4] ✠ Then were brought to him little children, that hee should put *his* handes on them, and
pray: and the disciples rebuked them.
14 But Iesus saide, Suffer the litle children, and
forbid them not to come to me: for of such is the
kingdome of heauen.
15 And when hee had put his handes on them,
he departed thence.
16 ¶ [5] ✠ And beholde, one came and said vnto
him, Good Master, what good thing shal I do, that
I may haue eternal life?
17 And he said vnto him, Why callest thou me
good? there is none good but one, euen God: but if
thou wilt enter into life, keepe the co̅mandements.
18 Hee said to him, Which? And Iesus sayde,
✠ These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not
beare false witnesse.
19 Honour thy father and mother: and thou
shalt loue thy neighbour as thy selfe.
20 The yong man saide vnto him, I haue obserued all these things from my youth: what lacke
I yet?
21 Iesus said vnto him, If [n] thou wilt be perfite,
goe, sell that thou hast, and giue it to the poore, and
thou shalt haue treasure in heauen, and come, and
follow me.
22 And when the young man heard that saying, he went away sorowfull: for he had great possessions.
23 [6] Then Iesus saide vnto his disciples, Verely
I say vnto you, that a rich man shal hardly enter into the kingdome of heauen.
24 And againe I say vnto you, It is [o] easier for
a [p] camel to goe through the eye of a needle, then
for a rich man to enter into the kingdome of God.
25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saued?
26 And Iesus behelde them, and sayde vnto
them, With men this is vnpossible, but with God
all things are possible.
27 ¶ ✠ Then answered Peter, and saide to him,
Beholde, we haue forsaken all, and followed thee:
what therefore shall we haue?
28 [7] And Iesus saide vnto them, Verely I say to
you, that when the Sonne of man shall sit in the
throne of his maiestie, ye which folowed me in the
[q] regeneration, ✠ shall sit also vpon twelue thrones
and iudge the twelue tribes of Israel.
29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or
children, or lands, for my Names sake, he shall receiue an hundreth folde more, and shall inherite
euerlasting life.
30 [8] ∵ But many that are first, shalbe last, and
the last *shalbe* first.

CHAP. XX.

1 Labourers hired into the vineyarde. 15 The euill eye. 17 Hee foretelleth his passion. 20 Zebedeus sonnes. 22 The cup. 28 Christ is our minister. 30 Two blinde men.

FOr the kingdome of heauen is like vnto a certaine [1] housholder, which went out at the
dawning of the day to hire labourers into his vineyarde.
2 And he [a] agreed with the labourers for a penie a day, and sent them into his vineyard.
3 And he went out about the third houre, and
sawe other standing idle in the market place,
4 And saide vnto them, Goe ye also into *my*
vineyard, and whatsoeuer is right, I will giue you:
and they went their way.
5 Againe he went out about the sixt & ninth
houre, and did likewise.
6 And hee went about the [b] eleuenth houre,
and found other standing idle, and said vnto them,
Why stand ye here all the day idle?
7 They saide vnto him, Because no man hath
hired vs. Hee saide to them, Goe ye also into *my*
vineyard, and whatsoeuer is right, that shall ye receiue.
8 ¶ And when euen was come, the master of
the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last,
till *thou come* to the first.
9 And they *which were hired* about the eleuenth
houre,

✠ Mar.10.1.
a Passed ouer the water out of Galile into the borders of Iudea.
1 The band of mariage ought not to be broken, vnlesse it be for fornication.
b To sende her a booke of diuorcement, afore cap.5.19.
✠ Gene.1.27.
∵ Gene.2.24. 1.cor. 6.16. ephes.5.31.
c The Greeke worde importeth to be glewed vnto, whereby is signified that streight knot, which is betweene man and wife, as [illegible] they were [illegible] together. [illegible]
[illegible] poli[illegible] are [illegible] to [illegible] some [illegible] follow[illegible] by and by [illegible] alloweth [illegible]
✠ [illegible]24.1.
f [illegible] occasioned [illegible] of the [illegible] of your hearts.
g By a politike lawe, not by the morall lawe: for this lawe is a perpetuall law of Gods iustice, the other boweth and bendeth as the carpenters Leuell.
✠ Chap.5.32. mar.10.11. luke 16.18. 1.cor.7.11.
h Therefore in these dayes the lawes that were made against adulterers, were not regarded; for they should haue needed no diuorcement, if mariage had bin cut asunder with punishment by death. *i If the matter stand so betweene man and wife, or in mariage.* 3 The gift of continencie is peculiar, and therefore no man can set a Lawe to himselfe of perpetuall continencie. *k Receiue and admit, as by translation wee say, that a streight and narrow place, is not able to receiue many things.* *l The word Eunuch is a generall worde, and hath diuers kindes vnder it, as gelded men and barren men.* *m Which absteine from mariage, & liue continently through the gift of God.* 4 Infants and litle children are conteined in the free couenant of God. ✠ *Mark.10.13. luke 18.15. chap.18.3.* 5 They neither know themselues nor the Law, that seeke to be saued by the Lawe. ✠ *Mar.10.17. luke 18.18.* ✠ *Exo.20.13. deut.5.16. rom.13.9.*

n The yong man did not answere truely in saying that he had kept all the commandements: and therfore he layeth out an example of true charitie before him, to shewe the disease that lay lurking in his mind.
6 Rich men haue neede of a singular gift of God, to escape out of the snares of Satan.
o Word for word, it is of lesse labour.
p Theophylact noteth that by this worde is meant a cable rope, but Caninius alleageth out of the Thalmudists, that it is a prouerbe, and the word, Camel, signifieth the beast it selfe.
✠ *Marke 10.28. luke 18.28.*
7 It is not lost, that is neglected for Gods sake.
q The regeneration is taken for that day, wherein the elect shall begin to liue a new life: that is to say, when they shall enioy the heauenly inheritance, both in body and soule.
✠ *Luke 22.29.*
8 To haue begunne well, and not to continue vnto the ende, doeth not onely not profite, but also hurteth very much. ∵ *Chap.20.16. mar.10.31. luke 13.30.*

1 God is bound to no man, and therefore he calleth whomsoeuer and whensoeuer he listeth. This onely euery man ought to take heede of, and hereupon bestowe his whole endeuour, that he goe forward and come to the marke without all stopping or staggering, and not curiously to examine other mens doings, or the iudgements of God.
a Word for word, fell in time: it is a kinde of speach taken from song.
b The last houre: for the day was twelue houres long, and the first houre began at the sunne rising.

houre, came and receiued euery man a penie.
10 Nowe when the first came, they supposed
that they should receiue more, but they likewise
receiued euery man a penie.
11 And when they had receiued it, they mur-
mured against the master of the house,
12 Saying, These last haue wrought but one
houre, and thou hast made them equall vnto vs,
which haue borne the burden & heate of the day.
13 And hee answered one of them, saying,
Friend, I doe thee no wrong: didst thou not agree
with me for a penie?
14 Take that which is thine owne, and go thy
way: I wil giue vnto this last, as much as to thee.
15 Is it not lawfull for me to doe as I wil with
mine owne? Is thine eye [c] euil, because I am good?
16 ✠ So the last shalbe first, and the first last:
for many are called, but fewe chosen.
17 ✠ [2] And Iesus went vp to Hierusalem, and
tooke the twelue disciples apart in the way, and
sayd vnto them,
18 [3] Beholde, we goe vp to Hierusalem, and
the Sonne of man shall be deliuered vnto the
chiefe Priestes, and vnto the Scribes, and they shall
condemne him to death,
19 [4] And ∵ shall deliuer him to the Gentiles, to
mocke, and to scourge, and to crucifie *him*, but
the thirde day he shall rise againe.
20 ※ [5] Then came to him the mother of Ze-
bedeus children with her sonnes, worshipping *him*,
and desiring a certaine thing of him.
21 And he said vnto her, What wouldest thou?
She said to him, Graunt that these my two sonnes
may sit, the one at thy right hand, and the other
at thy left hand in thy kingdome.
22 And Iesus answered and sayd, Ye know not
what ye aske. Are ye able to [d] drinke of the cup
that I shall drinke of, and to be baptized with the
[e] baptisme that I shalbe baptized with? They sayd
to him, We are able.
23 And he said vnto them, Ye shall drinke in
deede of my cup, and shall be baptized with the
baptisme, that I am baptized with, but to sit at my
right hand, and at my left hand, is [f] not mine to
giue: but *it shalbe giuen* to them for whome it is
prepared of my Father.
24 ✻ And when the *other* ten heard this, they
disdained at the two brethren.
25 Therefore Iesus called them vnto him, and
sayde, Ye knowe that the Lordes of the Gentiles
haue [g] domination ouer them, and they that are
great, exercise authoritie ouer them.
26 But it shall not be so among you: but who-
soeuer will be great among you, let him be your
seruant.
27 And whosoeuer will be chiefe among you,
let him be your seruant.
28 * Euen as the Sonne of man came not to
be serued, but to serue, and to giue his life for the
ransome of many.
29 ¶ [6] ✠ And as they departed from Iericho, a
great multitude followed him.
30 And beholde, two blinde men, sitting by
the way side, when they heard that Iesus passed
by, cryed, saying, O Lorde, the Sonne of Dauid,
haue mercie on vs.
31 And the multitude rebuked them, because
they should holde their peace: but they cried the
more, saying, O Lord, the Sonne of Dauid, haue
mercie on vs.

[c] *Naught, that is to say, doest thou enuie at my goodnes towards them? for the Hebrewes by an euill eye, meane enuie, because such dispositions appeare chiefely in the eyes, as aboue chap. 6. 23. It is set to answere the worde, single, and it is take there, for corrupt: for whereas he sayde there afore, ver. 22. If thine eye be single, he addeth in the 23. but if thine eye be wicked, or corrupt, the worde being the same in that place, as it is here.*
✠ *Chap. 19. 30. and 22. 14. mar. 10. 31. luke 13. 30.*
✠ *Mar. 10. 32. luke 18. 31.*
2 Christ goeth to ye crosse necessarily, but yet willingly.
3 They that least ought, are the greatest persecuters of Christ.
4 The ignominie of the crosse, is the sure way to the glory of euerlasting life.
∵ *Iohn 18. 32.*
※ *Marke 10. 35.*
5 The maner of the heauenly kingdome is quite contrary to the earthly kingdome.
[d] *This is spoken by a figure, taking the cup, for that which is conteined in the cup. And againe, the Hebrewes vnderstand by this word Cup, sometime the maner of punishment which is rendred to sinne, as Psal. 11. 6. or the ioy that is giuen to the faithfull, as Psal. 23. 5. and sometime a lot or condition, as Psal. 16. 5.*
[e] *This is applied to afflictions, as Dauid commonly vseth.*
[f] *The almightines of Christ his diuinitie is not shut out by this, but it sheweth the abasing of him selfe by taking mans nature vpon him.*
✻ *Marke 10. 41. luke 22. 25.*
[g] *Somewhat sharply and roughly.*
* *Philip. 2. 7.*
6 Christ by healing these blinde men with an onely touch, sheweth that he is the only light of the world.
✠ *Marke 10. 46. luke 18. 35.*

32 Then Iesus stoode still, and [h] called them,
and said, What wil ye that I should doe to you?
33 They sayd to him, Lord, that our eyes may
be opened.
34 And Iesus mooued with compassion, tou-
ched their eyes, & immediatly their eyes receiued
sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse into Hierusalem. 12 Hee casteth out the sellers. 13 The house of prayer. 19 The withered figtree. 25 Iohns baptisme. 28 Who doe the will of God. 30 Publicanes. Harlots. 33 Gods vineyard. The Iewes. 38 The sonne killed of the husbandmen. 42 The corner stone.

And ✠ [1] when they drewe neere to Hierusa-
lem, and were come to Bethphage, vnto the
mount of the Oliues, then sent Iesus two disciples,
2 Saying to them, Goe into the towne that
is ouer against you, and anon yee shall finde an
asse bound, and a colt with her: loose them, and
bring them vnto me.
3 And if any man say ought vnto you, say ye,
that the Lorde hath neede of them, and straight-
way [a] he will let them goe.
4 All this was done that it might be fulfilled,
which was spoken by the Prophet, saying,
5 ¶ ✠ Tell yee the [b] daughter of Sion, Be-
holde, thy King commeth vnto thee, meeke and
sitting vpon an asse, and a colte, the foale of an
asse vsed to the yoke.
6 So the disciples went, and did as Iesus had
commaunded them,
7 And brought the asse and the colt, and put
on them their [c] clothes, and set him [d] thereon.
8 And a great multitude spred their garments
in the way: and other cut downe branches from
the trees, and strawed them in the way.
9 Moreouer the people that went before, and
they also that followed, cried, saying, [e] Hosanna
to the Sonne of Dauid, [f] Blessed *be* hee that com-
meth in the Name of the Lorde, Hosanna *thou
which art* in the highest *heauens.*
10 ∵ And when he was come into Hierusalem,
[g] all the citie was mooued, saying, Who is this?
11 And the people sayd, This is Iesus that Pro-
phet of Nazareth in Galile.
12 ¶ And Iesus went into the Temple of God,
and cast out all them ※ that solde and bought in
the Temple, and ouerthrew the tables of the mo-
ney chãgers, & the seates of them that sold doues,
13 And said to them, It is written, ✻ My house
shall be called the house of prayer: but * ye haue
made it a denne of theeues.
14 Then the blinde, and the halt came to him
in the Temple, and he healed them.
15 [2] But when the chiefe Priestes and Scribes
sawe the marueiles that hee did, and the children
crying in the Temple, and saying, Hosanna to the
Sonne of Dauid, they disdained,
16 And said vnto him, Hearest thou what these
say? And Iesus sayd vnto them, Yea: read ye neuer,
✠ By the mouth of babes and sucklings thou hast
[h] made perfite the prayse?
17 ¶ [3] So hee left them, and went out of the
citie vnto Bethania, and lodged there.
18 [4] And ✠ in the morning, as he returned in-
to the citie, he was hungrie,

[h] *Him selfe, not by other mens meanes.*
✠ *Marke 11. 1. luke 19. 29.*
1 Christ by his humilitie triumphing ouer the pride of this world, ascendeth to true glory by ignominie of the crosse.
[a] *He that shall say any thing to you, shall let them go, to wit, the asse and the colte.*
✠ *[illegible] 9. 9. [illegible]*
[b] *The [illegible] An Hebr[illegible] of speech [illegible] in the [illegible] of Ierusalem.*
[c] *Their [illegible] garments.*
[d] *Vpon [illegible] asse [illegible]*
[e] *This [illegible] citie [illegible] in the [illegible] ing [illegible] her [illegible] cording [illegible] 23. 40. [illegible] made of [illegible] should [illegible] made to [illegible] I pray [illegible]*
[f] *Well be [illegible] that commeth [illegible] the name of the Lord, that is to say, whome the Lorde hath giuen vs for our King.*
∵ *Marke 11. 11. luke 19. 45. iohn 2. 13.*
[g] *That is, all the men of Hierusalem were mooued.*
※ *Deut. 14. 25.*
✻ *Esai. 56. 7.*
* *Iere. 7. 11. mar. 11. 17. luke 19. 46.*
2 Such as should be masters of godlines, are they that doe most enuie the glory of Christ: but in vaine.
✠ *Psalm. 8. 2.*
[h] *Thou hast made most perfite. We reade in Dauid, Thou hast established or grounded, and if the matter be considered well, it is all one that the Euangelist saith, for that is stable and sure, which is most perfite.*
3 Christ doeth so forsake the wicked, that yet he hath a consideration and regarde of his Church. 4 Hypocrites shall at length haue their maskes discouered, and their visards plucked from their faces. ✠ *Mark. 11. 12.*

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and said to it, Neuer fruite grow on thee henceforwards. And anon the figge tree withered.

20 And when his disciples saw it, they marueiled, saying, How soone is the fig tree withered!

21 [5] And Iesus answered and sayd vnto them, ✠ Verely I say vnto you, if ye haue faith, & [i] doubt not, ye shall not onely doe that, *which I haue done* to the figge tree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

22 ✠ And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ ∵ [6] And whē he was come into the Temple, the chiefe Priestes, and the Elders of the people came vnto him, as he was teaching, and sayde, By what [k] authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and said vnto them, I also wil aske of you [l] a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The [m] baptisme of Iohn, whence was it? from [n] heauen, or of men? Then they [o] reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we feare the multitude, ✠ for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We can not tell. And he said vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ [7] But what thinke yee? A *certaine* man had two sonnes, and came to the elder, and sayde, Sonne, goe and worke to day in my vineyarde.

29 But he answered, and said, I wil not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, Syr: yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus sayd vnto them, Verely I say vnto you, that the Publicanes and the harlots [p] goe before you into the kingdome of God.

32 For Iohn came vnto you in the [q] way of righteousnes, and yee beleeued him not: but the Publicanes, and the harlots beleeued him, and ye, though ye sawe it, were not mooued with repentance afteward, that ye might beleeue him.

33 ¶ [8] Heare another parable, There was a certaine housholder, ✠ which planted a vineyard, and hedged it round about, & made a winepresse therein, and [r] built a tower, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruite drewe neere, hee sent his seruants to the husbandmen to receiue the fruites thereof.

35 And ẏ husbandmen tooke his seruants and beat one, and killed another, and stoned another.

36 Againe hee sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they saide among themselues, * This is the heire: come, let vs kil him, & let vs [s] take his inheritance.

39 So they tooke him, and cast him out of the vineyarde, and slewe him.

40 When therefore the Lorde of the vineyarde shall come, what will he doe to those husbandmen?

41 They sayd vnto him, Hee will [t] cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus sayd vnto them, Read ye neuer in the Scriptures, ✠ The stone which the [u] builders refused, the same is [x] made the [y] head of the corner? [z] This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, The kingdome of God shalbe taken from you, and shalbe giuen to a nation, which shall bring foorth the [a] fruites thereof.

44 ✠ And whosoeuer shall fall on this stone, he shalbe broken: but on whomsoeuer it shal fall, it will [b] dash him in pieces.

45 And when the chiefe Priestes and Pharises had heard his parables, they perceiued that hee spake of them.

46 [8] And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

5 How great the force of faith is.
✠ *Chap. 17. 20.*
i *The Greeke word signifieth a sticking or wauering of minde, so that we cannot tell which way to take.*
✠ *Chap. 7. 7. iohn 15. 7. 1. iohn 5. 14.*
∵ *Mar. 11. 27, 28. luke 20. 1, 2.*
6 Against them which ouerslipping the doctrine, binde the calling and vocation to an ordinarie succession, going about by that false pretext, to stoppe Christes mouth.
k *Or, by what power.*
l *One worde, that is to say, I will aske you in one worde.*
m *Iohn his preaching is called by a figure, Baptisme, because he preached the baptisme of re[illegible]*
[illegible] *Chap. [illegible] 29. 3.*
n [illegible] *God and* [illegible]
o [illegible]
✠ *Chap. 14. 5.* [illegible] *6. 20.*
7 It is no newe [illegible] to see them [illegible] the worst of [illegible] men, which [illegible] to shew the [illegible] of godlines [illegible]
p [illegible] *make haste* [illegible] *kingdome of* [illegible] *you slacke:* [illegible] *at least wise* [illegible] *should haue* [illegible] *followed their example: Marke then that this worde, goe before, is improperly taken in this place, whereas no man followeth.*
q *Liuing vprightly, being of a good and honest conuersation: For the Hebrues vse this word, Way, for life and maners.*
8 Those men oftentimes are the cruellest enemies of the Church, to whose fidelitie it is committed: But the vocation of God, is neither tyed to time, place, nor person.
✠ *Esa. 5. 1. iere. 2. 21. mar. 12. 1. luke 20. 9.*
r *Made the place strong: For a tower is the strongest place of a wall.* * *Chap. 26. 3, 4. and 27. 1. iohn 11. 53.* s *Worde for word, let vs holde it fast.*

t *A kinde of prouerbe, shewing what ende the wicked are worthy of.*
✠ *Psal. 118. 22. act. 4. 11. rom. 9. 33.*
u *Master builders, which are chiefe builders of the house, that is, of the Church.*
x *Began to be.*
y *The chiefest stone in the corner is called the head of the corner: which beareth vp the couplings or ioynts of the whole building.*
z *That matter (in that the stone which was cast away, is made the head) is the Lords doing, which wee behold and greatly marueile at.*
a *They bring forth the fruites of the kingdome of God, which bring forth the fruites of the spirit, and not of the flesh, Gal. 5.*

✠ *Esa. 8. 14.* b *As chaffe vseth to be scattered with the winde, for he vseth a word which signifieth properly, to separate the chaffe from the corne with winnowing, and to scatter it abroade.* 8 The wicked can doe nothing, but what God will.

CHAP. XXII.

1 *The parable of the marriage.* 9 *The calling of the Gentiles.* 11 *The wedding garment, faith.* 16 *Of Cesars tribute.* 23 *They question with Christ touching the resurrection.* 32 *God is of the liuing.* 36 *The greatest commaundement.* 37 *To loue God.* 39 *To loue our neighbour.* 42 *Iesus reasoneth with the Pharises touching the Messias.*

Then ∵ [1] Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which married his sonne,

3 And sent foorth his seruants, to call them that were bidde to the wedding, but they woulde not come.

4 Againe he sent foorth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are [a] killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slewe them.

7 [2] But when the King heard it, he was wroth, and sent foorth his warriers, and destroyed those murtherers, and burnt vp their citie.

8 Then sayd hee to his seruants, Truely the [b] wedding is prepared: but they which were bidden, were not worthy.

9 [3] Goe ye therefore out into the hie wayes, and as many as ye finde, bid them to the mariage.

10 So those seruants went out into the hie wayes, and gathered together all that euer they found, both good and [c] bad: so the wedding was furnished with ghestes.

11 [4] Then the King came in, to see the ghestes,

∵ *Luke 14. 16. reuel. 19. 9.*
1 Not all the whole company of them that are called by the voyce of the Gospel, are the true Church before God: for the most part of them had rather followe the commodities of this life; and some doe most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whome the world despiseth.
a *The worde here vsed is commonly vsed in sacrifices, and is by translation vsed for other feastes also: For feastes and banquets were wont to be begunne with sacrifices.*
2 A dreadfull destruction of them that contemne Christ.

b [illegible] *feast.* 3 God doeth first call vs, when wee thinke nothing of it. c *The generall calling offereth the Gospell to all men: but their life is examined that enter in.* 4 In the small number which come at the calling, there are some alwayes which doe not consume their faith with newnesse of life.

and

and sawe there a man which had not on a wedding
garment.
12 And he said vnto him, Friend, howe camest
thou in hither, and hast not on a wedding gar-
ment? And he was [d] speachlesse.
13 Then said the King to the [e] seruants, Binde
him hand and foote: take him away, and cast him
into vtter darkenes: ✠ there shall be weeping and
gnashing of teeth.
14 ✠ For many are called, but fewe chosen.
15 ¶ ∴ Then went the Pharises and tooke coun-
sell how they might [f] tangle him in talke.
16 And they sent vnto him their disciples with
the [g] Herodians, saying, Master, we know that thou
art true, and teachest the way of God [h] truely, nei-
ther carest for any man: for thou considerest not
the [i] person of men.
17 [5] Tell vs therefore, how thinkest thou? Is it
lawfull to giue [k] tribute vnto Cesar, or not?
18 But Iesus perceiued their wickednes, and said,
Why tempt ye me, ye hypocrites?
19 Shewe mee the tribute money. And they
brought him a [l] peny.
20 And hee sayde vnto them, Whose is this
image and superscription?
21 They saide vnto him, Cesars. Then saide hee
vnto them, ✱ Giue therefore to Cesar, the thinges
which are Cesars, and giue vnto God, those things
which are Gods.
22 And when they heard it, they marueiled, and
left him, and went their way.
23 ¶ [6] ✱ The same day the Sadduces came to
him (which say that there is no resurrection) and
asked him,
24 Saying, Master, * Moses saide, If a man die,
hauing no [m] children, his brother shall marrie his
wife by the right of alliance, and raise vp seede vn-
to his brother.
25 Now there were with vs seuen brethren, and
the first married a wife, and deceased: and hauing
none yssue, left his wife vnto his brother.
26 Likewise also the second, and the third, vnto
the seuenth.
27 And last of all the woman died also.
28 Therefore in the resurrection, whose wife
shall she be of the seuen? for all had her.
29 Then Iesus answered, and saide vnto them,
Yee are deceiued, not knowing the Scriptures, nor
the power of God.
30 For in the resurrection they neither marrie
wiues, nor wiues are bestowed in marriage, but are
as the [n] Angels of God in heauen.
31 And concerning the resurrection of the
dead, haue ye not read what is spoken vnto you of
God, saying,
32 ✠ I am the God of Abraham, and the God
of Isaac, and the God of Iacob? God is not the
God of the dead, but of the liuing.
33 And when the multitude heard it, they were
astonied at his doctrine.
34 ¶ ✠ [7] But when the Pharises had heard, that
hee had put the Sadduces to silence, they assem-
bled together.
35 And [o] one of them, *which was* an expoun-
der of the Lawe, asked him a question, tempting
him, and saying,
36 Master, which is the great commaundement
in the Lawe?
37 Iesus said to him, ✠ Thou shalt loue the Lord
thy God with all thine heart, with all thy [p] soule,
and with all thy minde.
38 This is the first and the great commaunde-
ment.
39 And the second is like vnto this, ✠ Thou
shalt loue thy [q] neighbour as thy selfe.
40 On these two commaundements hangeth
the whole Lawe, and the Prophets.
41 ¶ [8] ∴ While the Pharises were gathered to-
gether, Iesus asked them,
42 Saying, What thinke ye of Christ? [r] whose
sonne is he? They said vnto him, Dauids.
43 He said vnto them, How then doeth Dauid
in spirit call him Lord, saying,
44 ✱ The Lorde saide to my Lorde, Sit at my
right hande, till I make thine enemies thy foote-
stoole?
45 If then Dauid call him Lorde, how is he his
sonne?
46 And none could answere him a worde, nei-
ther durst any from that day foorth aske him any
moe questions.

C H A P. XXIII.

1 Howe the Scribes teaching the people the Lawe of Moses behaue themselues. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The seruants. 13 To shut the kingdome of heauen. 14 To deuoure widowes houses. 15 A Proselyte. 16 To sweare by the Temple. 23 To tythe mynt. 25 To clense the outside of the cuppe. 27 Painted sepulchres. 33 Serpents, vipers. 37 The House.

Then spake Iesus to the multitude, and to his
disciples,
2 [1] Saying, The ✱ Scribes and the Pharises [a] sit
in Moses seate.
3 [b] All therefore whatsoeuer they bid you ob-
serue, that obserue and doe: but after their workes
doe not: for they say, and doe not.
4 * [2] For they binde heauie burdens, and grie-
uous to bee borne, and laye them on mens shoul-
ders, but they themselues will not moue them with
one of their fingers.
5 [3] All their workes they doe for to be seene
of men: for they make their [c] phylacteries broad,
and make long [d] the ✠ fringes of their gar-
ments,
6 ✠ And loue the chiefe place at feastes, and
to haue the chiefe seates in the [e] assemblies,
7 And greetings in the markets, and to be cal-
led of men, Rabbi, [f] Rabbi.

d Word for word, haltered, that is to say, hee helde his peace, as though he had had a bridle or an halter about his necke.
e To them that serued the ghestes.
✠ Chap. 8. 12. and 13. 42. and 25. 30.
✠ Chap. 20. 16.
∴ Marke 12. 13. luke 20. 20.
f Snare him in his wordes or talke. The Greeke worde is deriued of snares which hunters lay.
g They which with Herode made a new religion, patched together of the heathenish and of the Iewish religion.
h Truely and sincerely.
i Thou art not moued with any appearance and outward shewe.
5 The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre forth as the authoritie that God hath ouer vs may remaine safe vnto him, and his honour be not diminished.
k The worde that is vsed here, signifieth a valewing and rating of mens substance, according to the proportion whereof they payed tribute in those prouinces, which were subiect to tribute, and it is here taken for the tribute it selfe.
l Before, Chap. 17. 24. there is mention made of a didrachme, and here, of a peny, whereas a didrachme is more by the seuenth part then a peny: so that there seemeth to be a iarre in these two places; but they may easily be accorded thus: The peny was payed to the Romanes for tribute, according to the proportion they were rated at, the drachme was payed of euery one to the Temple, which also the Romanes tooke to themselues when they had subdued Iudea. ✱ *Marke 12. 17. luke 20. 25. rom. 13. 7.* 6 Christ voucheth the resurrection of the flesh against the Sadduces. ✱ *Marke 12. 18. luke 20. 27. actes 23. 8.* * *Deuteron. 25. 5.* *m Under which name are daughters also comprehended, but yet as touching the familie and name of a man, because hee that left daughters was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes understoode.* *n Hee saith not that they shalbe without bodies, for then they shoulde not bee men any more, but they shalbe as Angels, for they shall neither marrie nor bee married.* ✠ *Exodus 3. 6. marke 12. 27.* ✠ *Marke 12. 28.* 7 The Gospel doeth not abolish the precepts of the Lawe, but doeth rather confirme them.

o A Scribe, so saith Mar. 12. 28. now what a Scribe is, looke Chap. 2. 4.
✠ Deut. 6. 5.
p The Hebrew text readeth, Deut. 6. 5. with thine heart, soule, and strength: and in Mar. 12. 30. and Luke 10. 27. wee reade, with soule, heart, strength, and thought.
✠ Mar. 12. 31. rom. 13. 9. gala. 5. 14. iames 2. 8.
q An other man.
8 Christ proueth manifestly that hee is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and very God.
∴ Mar. 12. 35. luke 20. 41.
r Of whose [illegible] or [illegible] Hebrewes [illegible] sonne.
✱ [illegible]

1 We [illegible] heare [illegible] any [illegible] chers [illegible] purely [illegible] word of [illegible] so that [illegible] their [illegible]
✱ Nehe. [illegible]
a Because [illegible] appointed the [illegible] ars, therefore the Lord would haue his words to be heard euen from the mouth of hypocrites and hirelings:
b Prouided alwayes, that they deliuer Moses his doctrine which they professe, which thing the Metaphore of the seate sheweth, which they occupied as teachers of Moses his learning. * *Luke 11. 46. actes 15. 10.* 2 Hypocrites for the most part are most seuere exactors of those thinges, which they themselues chiefly neglect. 3 Hypocrites are ambitious. *c It was a threade, or riband of blewe silke in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God, and therefore was it called a phylacterie, as ye would say, a keeper, Numb. 15. 38. deuteronom. 6. 8. which order the Iewes afterwarde abused, as they doe nowe a dayes, which hang Saint Iohns Gospels about their neckes: a thing condemned many yeeres agoe in the Councill of Antioche.* *d Words for worde, Twisted tassels of thread which hanged at the nethermost hemmes of their garments.* ✠ *Numb. 15. 38. deuteronom. 12. 12. marke 12. 38.* ✠ *Luke 11. 43. and 20. 46.* *e When assemblies and councils are gathered together.* *f This worde Rab, signifieth one that is aboue his fellowes, and is as good as a number of them: and wee may see by the repeating of it, howe proude a title it was. Nowe they were called Rabbi, which by laying on of handes were uttered and declared to the worlde to be wise men.*

✣ *James 3.1.*
g Modestie is a singular ornament of Gods ministers.
g *Seeke not ambitiously after it: for our Lord doeth not forbid vs to giue the Magistrate and our Masters the honour that is due to them, Augustinus de sermone verbi Domini ex Matth. cap. 11.*
h *He seemeth to allude to a place of Esai, chap. 54. 13. and Jere. 31. 34.*
✣ *Malac. 1.6.*
i *He shooteth at a fashion which the Iewes vsed, for they called the Rabbins our fathers.*
k *It seemeth that the Scribes did very griedily hunt after such titles, whome verse 16. he calleth blinde guides.*
[illegible]

8 ✣ ✝ But be not ye g called, Rabbi : for h one
is your doctour, *to wit*, Christ, and all yee are bre-
thren.
9 And ✣ call no man your i father vpon the
earth : for there is but one, your father which is in
heauen.
10 Be not called k doctors : for one is your do-
ctor, *euen* Christ.
11 But hee that is greatest among you, let him
be your seruant.
12 ∵ For whosoeuer l will exalt himselfe, shall
be brought low: and whosoeuer will humble him-
selfe, shalbe exalted.
13 ¶ 5 Woe therefore *be* vnto you, Scribes and
Pharises, m hypocrites, because ye shut vp the king-
dome of heauen before men : for ye your selues go
not in, neither suffer ye them that would n enter,
to come in.
14 ✱ 6 Woe *be* vnto you, Scribes and Pharises,
hypocrites : for ye deuoure widowes houses, euen
o vnder a colour of long prayers: wherefore ye shal
receiue the greater damnation.
15 Woe *be* vnto you, Scribes and Pharises, hy-
pocrites : for ye compasse sea and p lande to make
one of your profession : and when hee is made, ye
make him two folde more the childe of hell, then
you your selues.
16 Woe *be* vnto you blinde guides, which say,
Whosoeuer sweareth by the Temple, it is no-
thing: but whosoeuer sweareth by the golde of the
Temple, he q offendeth.
17 Ye fooles and blinde, whether is greater, the
golde, or the Temple that r sanctifieth the golde?
18 And whosoeuer sweareth by the altar, it is
nothing : but whosoeuer sweareth by the offering
that is vpon it, offendeth.
19 Ye fooles and blinde, whether is greater, the
offering, or the altar which sanctifieth the offe-
ring?
20 Whosoeuer therefore sweareth by the altar,
sweareth by it, and by all things thereon.
21 ✱ And whosoeuer sweareth by the Temple,
sweareth by it, and by him that dwelleth therein.
22 * And he that sweareth by heauen, sweareth
by the s throne of God, and by him that sitteth
thereon.
23 ¶ 7 ✣ Woe *be* to you, Scribes and Pharises,
hypocrites: for ye tithe mynt, and annyse, & cum-
myn, and leaue the weightier matters of the law, *as*
iudgement, and mercy and t fidelitie. These ought
ye to haue done, and not to haue left the other.
24 Ye blinde guides, which straine out a gnat,
and swallow a camel.
25 ¶ 8 Woe *be* to you, ✣ Scribes and Pharises,
hypocrites : for yee make cleane the vtter side of
the cup, and of the platter: but within they are full
of briberie and excesse.
26 Thou blinde Pharise, cleanse first the inside
of the cuppe and platter, that the outside of them
may be cleane also.
27 Woe *be* to you, Scribes and Pharises, hypo-
crites : for yee are like vnto whited tombes, which
appeare beautifull outwarde, but are within full of
dead mens bones, and all filthines.

[illegible] ... are turn[ed] ... *Luke 12.40.* ... [illegible]
6 [It is] common [a]mongst hypocrites, to abuse the pretence of zeale to couetousnes and extortion.
o *Word for word, vnder a colour of long praying. And this word, Euen, noteth a double naughtines in them: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of godlines.*
p *The dry part: meane that part of the earth is called drie, which the Lord hath giuen vs to dwell vpon.*

q *Is a detter. Sinnes are called in the Syrian tongue, Debtes, and it is certaine that Christ spake in the Syrian tongue.* r *Causeth the golde to bee counted holy, which is dedicate to an holy vse.* ✱ 1.King. 8. 13 2.chron. 6.2. * *Chap. 5. 34.* s *If heauen be Gods throne, then is he no doubt aboue all this worlde.* 7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose. ✣ *Luke 11.42.* t *Faithfulnes in keeping of promises.* 8 Hypocrites are too much carefull of outwarde things, and the inward they vtterly contemne. ✣ *Luke 11.39.*

28 So are ye also: for outward ye appeare righ-
teous vnto men, but within ye are full of hypocri-
sie and iniquitie.
29 ¶ 9 Woe *be* vnto you, Scribes & Pharises, hy-
pocrites : for ye build the tombes of the Prophets,
and garnish the sepulchres of the righteous,
30 And say, If we had bene in the dayes of our
fathers, wee woulde not haue bene partners with
them in the blood of the Prophets.
31 So then yee be witnesses vnto your selues,
that yee are the children of them that murthered
the Prophets.
32 u Fulfill ye also the measure of your fathers.
33 O serpents, the generation of vipers, howe
should ye escape the damnation x of hell!
34 10 Wherefore beholde, I sende vnto you
Prophets, and wise men, and Scribes, and of them
yee shall kill and crucifie : and of them shall yee
scourge in your Synagogues, and persecute from
citie to citie,
35 11 That vpon you may come all the righte-
ous blood that was shed vpon the earth, ✣ from
the blood of Abel the righteous, vnto the blood of
Zacharias the sonne of y Barachias, ✣ whome yee
slewe betweene the Temple and the altar.
36 Verely I say vnto you, all these things shall
come vpon this generation.
37 12 ∵ Hierusalem, Hierusalem, which killest
the Prophets, and stonest them which are sent to
thee, how often would I haue z gathered thy chil-
dren together, as the henne gathereth her chickens
vnder her wings, and ye would not!
38 Beholde, your habitation shalbe left vnto
you desolate,
39 For I say vnto you, ye shall not see mee
henceforth til that ye say, Blessed *is* he that com-
meth in the Name of the Lord.

9 Hypocrites when they goe most about to couer their wickednes, then doe they by the iust iudgement of God, shame themselues.
u *A prouerbe vsed of the Iewes, which hath this meaning, Goe ye on also, and follow your ancesters, that at length your wickednes may come to the full.*
x *Looke Chap. 5. verse 22.*
10 Hypocrites be cruell.
11 The ende of them which persecute the Gospel, vnder the pretence of zeale.
✣ *Gene 4.8.*
y *Of Ioiada, who was also called Barach-Iah, that is, blessed of the Lord.*
✣ *2. Chro. 24. 22.*
12 Where the mercie of God was greatest, there was greatest wickednes and rebellion; and at length the most sharpe iudgements of God.
∵ *Luke 13.34.*
z *He speaketh of the outward ministerie, and as hee was promised for the sauing of this people, so was hee also carefull for it, euen from the time that the promise was made to Abraham.*

CHAP. XXIIII.

2 *The destruction of the Temple. 4 The signes of Christes comming. 12 Iniquitie. 23 False Christes. 29 The signes of the ende of the worlde. 31 The Angels. 32 The figtree. 37 The dayes of Noe. 42 We must watch. 45 The seruant.*

And ✱ Iesus went out, and departed from the
Temple, and his disciples came to him, to shew
him the building of the Temple.
2 1 And Iesus saide vnto them, See yee not all
these things? Verely I say vnto you, ✱ there shall
not be here left a stone vpon a stone, that shall not
be cast downe.
3 And as hee sate vpon the mount of Oliues,
his disciples came vnto him apart, saying, Tell vs
when these things shall be, and what signe *shalbe*
of thy comming, and of the ende of the world.
4 * And Iesus answered, and saide vnto them,
* Take heede that no man deceiue you.
5 For many shall come in my name, saying, I
am Christ, and shall deceiue many.
6 And yee shall heare of warres, and rumours
of warres : see that yee be not troubled : for all
these thinges must come to passe, but the a ende is
not yet.
7 For nation shal rise against nation, & realme
against realme, and there shalbe famine, and pesti-
lence, and earthquakes in b diuers places.
8 All these are but the beginning of c sorowes.
9 ✣ Then shall they deliuer you vp to bee af-

✱ *Mar. 13.1. luke 21.5,6.*
1 The destruction of the citie and especially of the Temple is foretolde.
✱ *Luke 19.44.*
2 The Church shall haue a continuall conflict with infinite miseries and offences, and that more is, with false prophets, vntill the day of victorie and triumph commeth.
* *Ephes. 5. 6. coloss. 2.18.*
a *That is, when those things are fulfilled, yet the ende shall not come.*

b *Euery where.* c *Worde for worde, of great torments, like vnto women in trauaile.* ✣ *Chap. 10. 17. luke 21.12. iohn 15. 20. and 16.2.*

✠ 2.Thess.2.13. 2.tim.2.5.
3 The Gospel shalbe spread abroade, rage the worlde and the deuill neuer so much: and they which doe constantly beleeue, shall be saued.
d Ioyfull tydings of the kingdome of heauen.
e Through all that part that is dwelt in.
4 The kingdome of Christ shall not be abolished when the citie of Hierusalem is vtterly destroyed, but shalbe stretched out euen to the ende of the worlde.
✠ *Marke 13.14. luke 21.20.*
f The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the foule and shamefull filthinesse of it: and he speaketh of the Idoles that were set vp in the Temple, or as other thinke, he meant the marring of the doctrine in the Church.
∵ *Dani 9.27.*
g This betokeneth the great feare that shall be.
※ *Actes, 1.12.*
h It was not lawfull to take a iourney on the Sabbath day, Ioseph booke 13.
i Those thinges which befell the people of the Iewes in the 34 yeeres, when as the whole land was wasted, and at length the citie of Hierusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last comming of our Lord.
k The whole nation should vtterly be destroyed: and this worde Flesh is by a figure taken for man, as the Hebrues vse to speake.
✠ *Marke.13.21. luke 17.23.*

flicted, and shall kill you, and ye shall be hated of
all nations for my Names sake.
10 And then shall many be offended, and shall
betray one another, and shall hate one another.
11 And many false prophets shall arise, & shall
deceiue many.
12 And because iniquitie shalbe increased, the
loue of many shalbe colde.
13 ✠ 3 But hee that endureth to the ende, hee
shalbe saued.
14 And this d Gospel of the kingdome shalbe
preached through the whole e world for a witnes
vnto all nations, and then shall the end come.
15 ¶ 4 When ye ✠ therefore shall see the f abomination of desolation spoken of by ∵ Daniel
the Prophet, set in the holy place (let him that readeth consider it.)
16 Then let them which be in Iudea, flee into
the mountaines.
17 Let him which is on the house top, not
come downe to fetch any thing out of his house.
18 And he that is in the fielde, let not him returne backe to fetch his g clothes.
19 And woe *shalbe* to them that are w childe,
and to them that giue sucke in those dayes.
20 But pray that your flight be not in the winter, neither on the ※ h Sabbath *day*.
21 For then shall be great tribulation, such as
was not from the beginning of the worlde to this
time, nor shalbe.
22 And except i those dayes should be shorteped, there should no k flesh be saued: but for the
elects sake those dayes shalbe shortened.
23 ✠ Then if any shall say vnto you, Loe, here
is Christ, or there, beleeue it not.
24 For there shall arise false Christes, and false
prophets, and l shall shewe great signes and wonders, so that if it were possible, they should deceiue
the very elect.
25 Beholde, I haue tolde you before.
26 Wherefore if they shall say vnto you, Beholde, he is in the desert, goe not forth: Beholde,
he is in the secret places, beleeue it not.
27 For as the lightning commeth out of the
East, and is seene into the West, so shall also the
comming of the Sonne of man be.
28 * 5 For wheresoeuer a dead m carkeis is, thither will the Egles be gathered together.
29 ✠ 6 And immediatly after ẏ tribulations of
those dayes, shall the sunne be darkened, and the
moone shall not giue her light, & the starres shall
fal frō heauen, & ẏ powers of heauē shalbe shakē.
30 And then shall appeare the n signe of the
Sonne of man in heauen: and then shall all the
o kinreds of the earth p mourne, ✠ and they shall
see the sonne of man q come in the cloudes of
heauen with power and great glorie.
31 ∵ And he shall send his Angels with a great
sound of a trumpet, and they shall gather together
his elect, from the r foure windes, *and* from the
one ende of the heauens vnto the other.
32 7 Now learne the parable of the figge tree:
when her bough is yet f tender, & it putteth foorth
leaues, ye knowe that sommer *is* neere.
33 So likewise ye, when ye see all these things,
know ẏ *the kingdome of God* is nere, *euē* at ẏ doores.
34 Verely I say vnto you, this t generation shall
not passe, till all these things be done.
35 ✠ 8 Heauen and earth shall passe away: but
my wordes shall not passe away.
36 9 But of ẏ day and houre knoweth no man,
no not the Angels of heauen, but my father only.
37 But as the dayes of Noe *were*, so likewise
shall the comming of the Sonne of may be.
38 ✠ For as in the dayes *before* the flood, they
did u eate and drinke, marrie, and giue in mariage,
vnto the day that Noe entred into the Arke,
39 And knewe nothing, till the flood came,
and tooke them all away, so shall also the comming of the Sonne of man be.
40 10 ∵ Then two shall be in the fieldes, the
one shalbe receiued, and the other shalbe refused.
41 x Two women shalbe grinding at ẏ mill: the
one shalbe receiued, and the other shalbe refused.
42 11 ※ Watch therefore: for yee knowe not
what houre your master will come.
43 ✠ Of this bee sure, that if the good man of
the house knewe at what watch the thiefe would
come, hee woulde surely watch, and not suffer his
house to be digged through.
44 Therfore be ye also ready: for in the houre
that ye thinke not, will the Sonne of man come.
45 * Who then is a faithfull seruaunt and wise,
whom his master hath made ruler ouer his household, to giue them meate in season?
46 Blessed *is* that seruant, whome his master
when he commeth, shall finde so doing.
47 Verely I say vnto you, hee shall make him
ruler ouer all his goods.
48 But if that euil seruant shal say in his heart,
My master doth deferre his comming,
49 And begin to smite his fellowes, & to eate,
and to drinke with the drunken,
50 That seruaunts master will come in a day,
when hee looketh not for him, and in an houre
that he is not ware of,
51 And will y cut him off, & giue him his portion with hypocrites: ✠ there shalbe weeping, and
gnashing of teeth.

l Shall openly lay foorth great signes for men to behold. *Luke 17.37. 5 The onely remedie against the furious rage of the world, is to be gathered and ioyned to Christ. *m Christ, who will come with speede, and his presence will be with a maiestie to whom all shall flocke euen as Egles.* ✠ *Mark.13.24. luk.21.25. esai.13 10. eze.32.7. ioel.2.31. and 3.15.* 6 Euerlasting damnation shalbe the ende of the securitie of the wicked, and euerlasting blisse, of the miseries of the godly. *n The exceeding glory and maiestie, which shall beare witnesse that Christ the Lorde of heauen and earth drawyth neere to iudge the world. o All nations, and he alludeth to the dispersion which we reade of, Gen.10. and 11. or to the deuiding of the people of Israel. p They shall be in such sorow, that they shall strike themselues: and it is transferred to the mourning.* ✠ *Reue.1.7. dan.7.13. q Sitting vpon the cloudes, as hee was taken vp into heauen.* ∵ *1.Cor.15.52. 1.thes.4.16. r From the foure quarters of the worlde.*

7 If God hath prescribed a certaine order to nature, much more hath he done so to his eternal iudgemēts, but the wicked vnderstand it not, or rather make a mocke at it: but the godly doe marke it, and waite for it.
f When his tendernes sheweth that the sap which is the life of the tree, is come from the roote into the barke.
t This age: this word Generation or Age, being vsed for the men of this age.
✠ *Mark.13.31.*
8 The Lorde doth nowe begin the iudgement, which he will make an ende of in the latter day.
9 It is sufficient for vs to know that God [illegible] pointed [illegible] day [illegible] ring [illegible] but [illegible] be, it [illegible] vs all, [illegible] fite, [illegible] be so [illegible] more [illegible] that [illegible] ken [illegible] in [illegible] the [illegible] [illegible] which is proper to bruite beasts [illegible] his meaning [illegible] in those dayes [illegible] shall by giuen to their bellies like

vnto bruite beasts: for otherwise it is no fault to eate and drinke. 10 Against them that perswade themselues that God will bee mercifull to all men, and doe by that meanes giue ouer themselues to sinne, that they may in the meane while liue in pleasure voyde of all care. ∵ *Luk.17.36. x The Greeke women and the Barbarians did grynde and bake Plut. booke Proble.* 11 An example of the horrible carelesnes of men in those things whereof they ought to be most carefull. ※ *Mar.13.35.* ✠ *Luk. 12.39. 1.thess 5.2. reue.16.15.* **Luk.12.42. y To wit, from the rest, or will cut him into two partes, which was a most cruell kinde of punishment: wherewith as Iustin martyr witnesseth, Esay the Prophet was executed by the Iewes: the like kinde of punishment we read of, 1.Sam.15.33 and Dan.3.29.* ✠ *Chap.13.42. and 25.30.*

CHAP. XXV.

1 The virgins looking for the Bridegrome. 13 Wee must watch. 14 The talents deliuered vnto the seruants. 24 The euill seruant. 30 After what sort the last iudgement shalbe. 41 The cursed.

THen 1 the kingdome of heauen shalbe likened
vnto tenne virgins, which tooke their lampes,
and a went foorth to meete the bridegrome.
2 And fiue of them were wise, & fiue foolish.

1 Wee must desire strength at Gods hand, which may serue vs as a torche while we walke through this darkenesse, to bring vs to our desired ende: otherwise if wee become slouthfull and negligent as wearie of our paines and trauell, we shalbe shut out of the doores. *a The pompe of brideales was wont for the most part to bee kept in the night season, and that by damsels.*

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Nowe while the bridegrome taried long, all b slumbred and slept.

b Their eyes being heauie with sleepe.

6 And at midnight there was a crie made, Behold, the bridegrome commeth: goe out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, *Not so*, least there will not be ynough for vs and you: but goe ye rather to them that sell, and bye for your selues.

10 And while they went to bye, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I knowe you not.

13 ✠Watch therfore: for ye know neither the day, nor the houre, when the sonne of man will come.

✠Chap.24.42. Mar.13.35.

14 ✠ 2 For *the kingdome of heauen is* as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

✠Luke 19.12, 13. 2 Christ witnesseth that there shal be a long time, betweene his departure to his father, and his comming againe to vs, but notwithstanding, that he will at that day take an account not onely of the rebellious and obstinate, how they haue bestowed that which they receiued of him, but also of his houshold seruants, which haue not through slothfulnesse employed those gifts which he bestowed vpon them.

15 And vnto one he gaue fiue talents, & to another two, and to another one, to euery man after his own c habilitie, & straightway went frõ home.

c According to the discretion and skill in dealing, which was giuen them.

16 Then he that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewise also, he that *receiued* two, hee also gained other two.

18 But he that receiued that one, went & digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: behold, I haue gained with them other fiue talents.

21 Then his master saide vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: d enter into thy masters ioy.

d Come & receiue the fruite of my goodnesse: nowe the Lords ioy is doubled, Iohn 15.11. that my ioy may remaine in you, and your ioy be full.

22 Also he ŷ had receiued two talents, came, and said, Master, thou deliueredst vnto me two talents: behold, I haue gained two other talẽts more.

23 His master saide vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then hee which had receiued the one talent, came, & said, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraide, and went, & hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, & said vnto him, Thou euill seruant, and slouthfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to ŷ e exchangers, & then at my comming should I haue receiued mine owne with vantage.

e Table mates which haue their shoppe balkes or tables set abroade, where they let out money to vsurie.

28 Take therefore the talent from him, and giue it vnto him which hath tenne talents.

29 ✠For vnto euery man that hath, it shall be giuen, and hee shall haue abundance, and from him that hath not, euen that he hath, shalbe taken away.

✠Chap.13.12. mark.4.25. luke.8.18.and 19.26.

30 Cast therefore that vnprofitable seruant into vtter ✠ darknesse: there shalbe weeping and gnashing of teeth.

✠Chap 8.12. and 22.13.

31 ¶ 3 And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glorie,

3 A liuely setting foorth of the euerlasting iudgement which is to come.

32 And before him shalbe gathered all nations, & he shall separate them one from another, as a shepheard separateth the sheepe from ŷ goates.

33 And hee shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the king say to them on his right hand, Come ye f blessed of my father: take the inheritance of the kingdome prepared for you from the foundation of the world.

f Blessed and happie, vpon whom my Father hath most aboundantly bestowed his benefites.

35 ∵ For I was an hungred, and yee gaue mee meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in vnto you.

∵ Esa 58.7. ezech.18.7. ✱ Ecclus.7.35.

36 *I was* naked, & ye clothed me: I was ✱ sicke, and ye visited me: I was in prison, and yee came vnto me.

37 Then shall the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when sawe wee thee a stranger, and tooke thee in vnto vs? or naked, and clothed thee?

39 Or when sawe wee thee sicke, or in prison, and came vnto thee?

40 And the King shall answere, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal he say vnto them on ŷ left hand, ✱Depart from me yee cursed, into euerlasting fire, which is prepared for the deuill and his angels.

✱ Psal.6.8. Chap.7.23. luke 13.27.

42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, & ye tooke me not in vnto you: *I was* naked, & ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lord, when sawe we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall hee answere them, and say, Verely I say vnto you, in as much as yee did it not to one of the least of these, ye did it not to me.

46 ✱ And these shall goe into euerlasting paine, and the righteous into life eternall.

✱ Daniel 12.2. iohn 5.29.

CHAP. XXVI.

3 The consultation of the Priestes against Christ. 6 His feete are anoynted. 15 Iudas selleth him. 26 The institution of the supper. 34 and 69 Peters denial. 38 Christ is heauie. 47 He is betrayed with a kisse. 56 Hee is lead to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spet at him.

AND ✠ 1 it came to passe, when Iesus had finished all these sayings, hee saide vnto his disciples,

✠ Marke 14.1. luke 22.1. 1 Christ witnesseth by his voluntarie going to death, that he will make full satisfaction for the sinnes of Adam, by his obedience.

2 2 Ye know that after two dayes is ŷ Passeouer, and the Sonne of man shalbe deliuered to be crucified.

2 God himselfe and not men, appointed the time that Christ shoulde be crucified in.

3 ✠ Then assembled together the chiefe Priests, and the Scribes, and the Elders of ŷ people into the hall of the high Priest called Caiaphas:

✠ Iohn 11.47.

4 And

4 And consulted together that they might
take Iesus by subtiltie, and kill him.
5 But they saide, Not on the [a] feast *day*, least
any vprore be among the people.
6 ¶ ✠ 3 And when Iesus was in Bethania, in
the house of Simon the leper,
7 [b] There came vnto him a woman, which
had a [c] boxe of very costly oyntment, and pow-
red it on his head, as he sate at the table.
8 And when his [d] disciples sawe it, they had
indignation, saying, What needed this [e] waste?
9 For this oyntment might haue bene solde
for much, and bene giuen to the poore.
10 4 And Iesus knowing it, saide vnto them,
Why trouble yee the woman? for shee hath
wrought a good worke vpon me.
11 ✠ 5 For yee haue the poore alwayes with
you, but me shall ye not haue alwayes.
12 For [f] in that she powred this oyntment on
my body, she did it to burie me.
13 Verely I say vnto you, Wheresoeuer this
Gospel shalbe preached throughout all the world,
there shall also this that she hath done, be spoken
of for a memoriall of her.
14 ¶ ∵ Then one of the twelue, called Iudas
Iscariot, went vnto the chiefe Priestes,
15 And saide, What will ye giue me, and I will
deliuer him vnto you? and they appointed vnto
him thirtie *pieces* of siluer.
16 And from that time, he sought opportunitie
to betray him.
17 ¶ ⁜ 6 Nowe [g] on the first *day* of the feast
of vnleauened bread the disciples came to Iesus,
saying vnto him, Where wilt thou that wee pre-
pare for thee to eate the Passeouer?
18 And he saide, Goe ye into the citie to such
a man, and say to him, The master saith, My time is
at hand: I will keepe the Passeouer at thine house
with my disciples.
19 And the disciples did as Iesus had giuen
them charge, and made readie the Passeouer.
20 ✠ So when the Euen was come, hee [h] sate
downe with the twelue.
21 And as they did eate, hee saide, * Verely I
say vnto you, that one of you shall betray me.
22 And they were exceeding sorowfull, and
began euery one of them to say vnto him, Is it I,
Master?
23 And hee answered and saide, ✠ Hee that
[i] dippeth his hand with me in the dish, he shall
betray me.
24 Surely the Sonne of man goeth his way,
as it is written of him: but woe *be* to that man, by
whom the Sonne of man is betrayed: it had beene
good for that man, if he had neuer bene borne.
25 Then Iudas [k] which betraied him, answe-
red, and saide, Is it I, master? He saide vnto him,
Thou hast said it.
26 ¶ 7 ✠ And as they did eate, Iesus tooke the
bread, and when he had [l] blessed, he brake it, and
gaue it to the disciples, and saide, Take, eate: [m] this
is my body.
27 Also he tooke the cuppe, and when he had
giuen thankes, he gaue it them, saying, Drinke ye
[n] all of it.
28 [o] For this is my blood of the [p] Newe Te-
stament, that is shedde for many, for the remission
of sinnes.
29 I say vnto you, that I will not drinke
henceforth of this fruite of the vine vntil that day,
when I shall drinke it new with you in my Fathers
kingdome.
30 And when they had sung [q] a Psalme, they
went out into the mount of Oliues.
31 ¶ 8 ✠ Then saide Iesus vnto them, All yee
shall be offended by me this night: for it is writ-
ten, I ∵ will smite the shepheard, and the sheepe of
the flocke shalbe scattered.
32 But ⁜ after I am risen againe, I will goe be-
fore you into Galile.
33 But Peter answered, and saide vnto him,
Though that all men should be offended by thee,
yet will I neuer be offended.
34 ✠ Iesus saide vnto him, Verely I say vnto
thee, that this night, before the cocke crowe, thou
shalt denie me thrise.
35 Peter saide vnto him, Though I should die
with thee, I will in no case denie thee. Likewise
also said all the disciples.
36 ¶ * 9 Then went Iesus with them into a
place which is called Gethsemane, & said vnto his
disciples, Sit ye here, while I goe, and pray yonder.
37 And hee tooke vnto him Peter, and the
two sonnes of Zebedeus, and began to waxe so-
rowfull, and [r] grieuously troubled.
38 10 Then saide Iesus vnto them, My soule is
very heauie, *euen* vnto the death: tarie ye here,
and watch with me.
39 So he went a litle further, and fell on his
face, and prayed, saying, O my Father, if it be pos-
sible, [s] let this [t] cup passe from me: neuerthelesse,
not as I will, but as thou wilt.
40 11 After, hee came vnto the disciples, and
founde them a sleepe, and saide to Peter, What?
coulde ye not watch with me one houre?

a By this worde Feast, is meant the whole feast of vnleauened bread: the first and eight day whereof were so holy, that they might do no maner of worke therein, though the whole companie of the Sanhedrin determined otherwise: And yet it came to passe through Gods prouidence, that Christ suffered at that time, to the ende that all the people of Israel might be witnesses of his euerlasting sacrifice.
✠ *Marke 14.3. iohn 11.2.*
3 By this sudden worke of a sinnefull woman, Christ giueth the ghestes to vnderstand of his death, and buriall which was nigh: the sauour whereof shall bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell.
b For these things were done before Christ came to Hierusalem: and yet some thinke that the Euangelists recite two histories.
c These boxes were of alabaster, which in olde time men made hollowe to put in oyntments: for some write, that alabaster keepeth oyntment without corruption, Plinie, booke 13, Chap.2.
d This is a figure called Synecdoche: for it is saide but of Iudas that he was mooued thereat, John 12.4. *e Vnprofitable spending.* 4 We ought not rashly to condemne that, which is not orderly done. ✠ *Deut.15.11.* 5 Christ who was once anoynted in his owne person, must alwayes be anoynted in the poore. *f In that shee powred this oyntment vpon my body, shee did it to burie me.* ∵ *Marke 14.10.* ⁜ *Marke 14.12. luke 22.7.* 6 Christ verely purposing to bring vs into our countrey out of hand, and so to abrogate the figure of the Law, fulfilleth the Lawe, neglecting the contrary tradition and custome of the Iewes, and therewithall sheweth that all things shall so come to passe by the ministerie of men, that the secrete counsell of God shall gouerne them. *g This was the fourteenth day of the first moneth: and the first day of vnleauened bread should haue beene the fifteenth, but because that dayes euening (which after the maner of the Romanes was referred to the day before) did belong by the Iewes maner to the day following, therefore it is called the first day of vnleauened bread.* ✠ *Luke 22.14.* *h Because the Lawe appointed them to be shod, and haue their staues in their hands, as though they were in haste, thereby it is to be gathered, that they sate not downe when they did eate the Passeouer, but stoode, for otherwise when they went to meate they put off their shoes: therefore he speaketh here in this place, not of the Passeouer, but of the Supper, which was celebrated after that the Passeouer was solemnely done.* * *Marke 14.18. iohn 13.21.* ✠ *Psal.41.9.* *i That is to say, whom I vouchsafed to come to my table, alluding to the place, Psal.41.10. which is not so to be vnderstood, as though at the selfe same instant that the Lord spake these wordes, Iudas had had his hand in the dish (for that had bene an vndoubted token) but it is meant of his tabling and eating with them.*

k Whose head was about nothing els but to betray him.
7 Christ minding forthwith to fulfill the promises of the olde couenant, instituteth a newe couenant with newe signes.
✠ *1.Cor.11.24.*
l Marke saith, Had giuen thankes: and therefore blessing is not a consecrating, with a coniuring kinde of murmuring and force of wordes: and yet the bread and the wine are changed, not in nature but in qualitie, for they become vndoubted tokens of the body and blood of Christ, not of their owne nature or force of words, but by Christ his institution, which must be recited and laide forth, that faith may [illegible] what to lay hold [illegible] both in the [illegible] in the elem[illegible] *m This is a [illegible]tiue speach [illegible] is called [illegible]mia: th[illegible] the [illegible]* [illegible] *Luke 22.20.* *p Or, couenant, [illegible] is to say, whereby the newe league and couenant is made, for in making of leagues, they vsed powring of wine, and sheading of blood.* *q When they had made an ende of their solemne singing, which some thinke was sixe Psalmes, beginning at the 112. to the 117.* 8 Christ [illegible]ing more carefull of his disciples, then of himselfe, forewarneth them of their [illegible] and putteth them in better comfort. ✠ *Marke 14.27. iohn 16.32.* and [illegible] ∵ *Zach.13.7.* ⁜ *Mar.14.28. and 16.7.* ✠ *Iohn 13.38. mar.14.30.* * *Luke 22.[illegible]* 9 Christ hauing regard to the weakenesse of his disciples, leauing all the rest in [illegible]tie, taketh with him but three to be witnesses of his anguish, and goeth of purpose [illegible] to the place appointed to betray him in. *r The word which he vseth, signifieth great sorowe, and maruelous and deadly griefe: which thing, as it betokeneth the trueth of mans nature, which shunneth death as a thing that entred in against nature, so it sheweth that though Christ were voide of sinne, yet hee suffered this horrible punishment, because hee felt the wrath of God kindled against vs for sinnes, which hee reuenged and punished in his person.* 10 Christ a true man, going about to suffer the punishment which was due vnto vs, for forsaking of God, is forsaken of his owne: hee hath a terrible conflict with the horrour and feare of the curse of God: out of which hee escaping as conquerour, causeth vs not to be any more afraide of death. *s Let it passe mee, and not touche mee.* *t That is, which is at hand, and is offred and prepared for mee: a kinde of speache which the Hebrewes vse, for the wrath of God, and the punishment hee sendeth: aboue, Chap.20.22.* 11 An example of the carelesnesse of man.

41 Watch,

41 Watch, and praye, that ye enter not into
tentation: the spirit in deede is ready, but the flesh
is weake.
42 Againe he went away the second time, and
prayed, saying, O my Father, if this cuppe cannot
passe away from me, but that I must drinke it, thy
will be done.
43 And he came, and found them a sleepe a-
gaine, for their eyes were heauie.
44 So he left them and went away againe, and
prayed the third time, saying the same wordes.
45 Then came he to his disciples, and said vn-
to them, Sleepe henceforth, and take your rest: be-
holde, the houre is at hand, and the Sonne of man
is giuen into the hands of sinners.
46 [12] Rise, let vs goe: beholde, he is at hand
that betrayeth me.
47 ✠ And while he yet spake, loe Iudas, one
of the twelue came, and with him a great multi-
tude with swordes and staues, [u] from the high
Priests and Elders of the people.
48 Now he that betrayed him, had giuen them
a token, saying, Whomsoeuer I shall kisse, that is
he, laye hold on him.
49 And forthwith he came to Iesus, and saide,
God saue thee, Master, and kissed him.
50 [13] Then Iesus saide vnto him, [x] Friende,
wherefore art thou come? Then came they, and
laide hands on Iesus, and tooke him.
51 And behold, one of them which were with
Iesus, stretched out *his* hand, and drewe his sword,
and strooke a seruaunt of the high Priest, and
smote off his eare.
52 [14] Then saide Iesus vnto him, Put vp thy
sworde into his place: ✠ for all that [y] take the
sworde, shall perish with the sword.
53 [15] Either thinkest thou, that I cannot nowe
pray to my Father, and he will giue me moe then
twelue legions of Angels?
54 [z] Howe then should the ∵ Scriptures be
fulfilled, *which say*, that it must be so?
55 The same houre saide Iesus to the multi-
tude, Ye be come out as *it were* against a thiefe,
with swordes and staues to take me: I sate dayly
teaching in the Temple among you, and yee
tooke me not.
56 But all this was done, that the Scriptures
of the Prophets might be fulfilled. ✻ Then all the
disciples forsooke him, and fled.
57 ¶ ✻ [16] And they tooke Iesus, and led him
to [a] Caiaphas the hie Priest, where the Scribes
and the Elders were assembled.
58 And Peter followed him a farre off vnto
the hie Priestes [b] hall, and went in, and sate with
the seruants to see the ende.
59 Nowe * the chiefe Priestes and the Elders,
and all the whole councill sought false witnesse
against Iesus, to put him to death.
60 But they found none, and though many
false witnesses came, yet found they none: but at
the last came two false witnesses,
61 And saide, This man saide, ✠ I can destroy
the Temple of God, and build it in three dayes.
62 Then the chiefe Priest arose, and saide to
him, Answerest thou nothing? [c] What is the mat-
ter that these men witnesse against thee?
63 But Iesus helde his peace. Then the chiefe
Priest answered, and saide to him, I charge thee
sweare vnto vs by the liuing God, to tell vs, If
thou be that Christ the Sonne of God, *or no.*
64 ✠ Iesus saide to him, Thou hast saide it: ne-
uerthelesse I say vnto you, [d] hereafter shall ye see
the Sonne of man, sitting [e] at the right hand of
the power *of God*, and come in the [f] cloudes of
the heauen.
65 Then the hie Priest [g] rent his clothes, say-
ing, He hath blasphemed, what haue wee any
more neede of witnesses? beholde: nowe ye haue
heard his blasphemie.
66 What thinke ye? They answered, and saide,
He is guiltie of death.
67 ✠ Then spet they in his face, and buffeted
him, and other smote him with roddes,
68 Saying, Prophecie to vs, O Christ, Who is
he that smote thee?
69 ¶ ∵ [17] Peter [h] sate without in the hall, and
a maide came to him, saying, Thou also wast with
Iesus of Galile:
70 But he denied before them all, saying, I
wote not what thou sayest.
71 And when hee went out into the porche,
another *maide* sawe him, and saide vnto them
that were there, This man was also with Iesus of
Nazareth.
72 And againe he denied with an othe, saying,
I know not the man.
73 So after a while, came vnto him they that
stood by, and saide vnto Peter, Surely thou art
also one of them: for euen thy speache bewray-
eth thee.
74 Then began he to [i] curse *himselfe*, and to
sweare, saying, I knowe not the man. And imme-
diatly the cocke crewe.
75 Then Peter remembred the wordes of Ie-
sus, which had saide vnto him, Before the cocke
crowe thou shalt denie me thrise. So he went out,
and wept bitterly.

CHAP. XXVII.

2 He is deliuered bound to Pilate. 5 Iudas hangeth himselfe. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate washeth his handes. 29 Christ is crowned with thorne. 34 He is crucified, 40 Reuiled. 50 He giueth vp the ghost. 57 He is buried. 62 The souldiers watch him.

1 WHen ✻ the morning was come, all the
chiefe Priestes, and the elders of the peo-
ple tooke counsell against Iesus, to put him to
death,
2 And led him away bounde, and deliuered
him vnto Pontius Pilate the gouernour.
3 ¶ [1] Then when Iudas which betrayed him,
sawe that he was condemned, hee repented him-
selfe, and brought againe the thirtie *pieces* of sil-
uer to the chiefe Priestes, and Elders,
4 Saying, I haue sinned, betraying the inno-
cent blood. But they saide, What is that to vs? see
thou to it.
5 And when hee had cast downe the siluer
pieces in the Temple, hee [a] departed, and went,
✻ and hanged himselfe.
6 And the chiefe Priestes tooke the siluer
pieces, and saide, It is not lawfull for vs to put
them into the [b] treasure, because it is the price
[c] of blood.
7 And they tooke counsell, and bought
with them a potters fielde, for the buriall of
[d] strangers.
8 Wherefore that fielde is called, * The field
of blood, vntill this day.
9 (Then was fulfilled that which was spoken
by

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12 Christ offereth himselfe willingly to be taken, that in so obeying willingly, he might make satisfaction for the wilfull fall of man.
✠ Marke 14.43. luke 22.47. iohn 18.3.
u Sent from the high Priests.
13 Christ is taken that we might be deliuered.
x Christ reprehendeth Iudas tauntingly, and rebuketh them sharpely, for he knewe well ynough for what cause he came.
14 Our vocation must be the rule of our zeale.
✠ Gene. 9.6. reuel. 13.10.
y They take the sword to whom the Lord hath not giuen it, that is to say, they which vse the sword, and are not [illegible]
15 [illegible] was taken because he was willing to be taken.
z By this question he answereth [illegible]
[illegible] Marke 14.53. [illegible]
16 Christ being [illegible] is condemned of the [illegible] Priest for [illegible] wickednesse whereof we were guiltie.
a From Annas to Caiaphas, before whom the multitude was assembled. Iohn 18.13.
b The word here vsed, signifieth properly an open large roome before an house, as we see in Kings palaces and noble mens houses: we call it a court, for it is open to the aire, and by a figure Synecdoche, is taken for the house it selfe.
* Marke 14.55.
✠ Iohn 2.19.
c Howe commeth it to passe that these men witnesse against thee?

✠ Chap. 16.27. rom. 14.10. 1. thessal. 4.16.
d This word distinguisheth his first comming from the latter.
e Sitting with God in like and equall honour at the right hand of his power, that is, in greatest power: for the right hand signifieth amõg the Hebrewes, that that is mightie and of great power.
f Cloudes of heauen. Looke afore, Chap. 24.30.
g This was an vsuall matter among the Iewes: for so were they bounde to doe, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmude in the booke of the Magistrates, in the title, of the foure kindes of death.
∵ Esai. 50.6.
✻ Marke 14.66. luke 22.55. iohn 18.29.
17 Peter by the wonderfull prouidence of God, appointed to be a witnes of all these things, is prepared to the example of singular constancie, by the experience of his owne incredulitie.
h That is, without the place where the Bishop sate, but not without the house, for afterwarde he went from thence into the porche.
i He swore and cursed himselfe.

✻ Marke 15.1. luke 22.66. iohn 18.28.
1 An example of the horrible iudgement of God, as well against them which sell Christ, as against them which buy Christ.
a Out of mens sightes.
✻ Actes 1.18.
b The treasure of the temple.
c Of life and death.
d Strangers and ghestes, whom the Iewes could not abide to be ioyned vnto, no not after they were dead.
* Actes 1.19.

e Seeing this prophecie is read in Zach.11.12. it cannot be denied but Ieremies name crept into the text, either through the printers fault, or by some others ignorance: it may be also that it came out of the margine, by reason of the abbreuiation of the letters, the one being Iou, the other Zou, which are not much vnlike: But in the Syrian text the Prophets name is not set downe at all.
✠ *Zacha.11.12.*
f The Euangelist doth not follow the Prophets words, but his meaning, which he sheweth to be fulfilled.
2 Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltines, and therewithall his owne innocencie.
✠ *Marke 15.2. luke 23.3. iohn 18.33.*
3 Christ is first quitted of the same Iudge, before he be condemned, that wee might see how the iust died for the vniust.
✠ *Marke 15.11. luke 23.18. iohn 18.40. actes 3.14.*
4 Christ being quit by the testimonie of the Iudge himselfe, is notwithstanding condemned by the same to quit vs before God.
g It was a maner in old time, when any man was murthered and in other slaughters, to wash their hands in water to declare them selues guiltlesse.
h Of the murder, an Hebrewe kinde of speache.
i If there be any offence committed in slaying him, let vs and our posteritie smart for it.
✠ *Marke 15.16. iohn 19.2.*
5 Christ suffereth that reproche which was due to our sinnes, notwithstanding in the meane time by the secret prouidence of God, hee is intituled King by them which did him that reproch.

by e Ieremias the Prophet, saying, ✠ f And they
tooke thirtie siluer *peeces*, the price of him that was
valued, whom *they* of the children of Israel valued.
10 And they gaue them for the potters fielde,
as the Lord appointed me.)
11 ¶ 2 ✠ And Iesus stood before the gouernour,
and the gouernour asked him, saying, Art thou
that King of the Iewes? Iesus said vnto him, Thou
sayest it.
12 And when hee was accused of the chiefe
Priestes, and Elders, he answered nothing.
13 Then saide Pilate vnto him, Hearest thou
not howe many things they lay against thee?
14 But hee answered him not to one worde, in
so much that the gouernour marueiled greatly.
15 3 Nowe at the feast, the gouernour was
wont to deliuer vnto the people a prisoner whom
they would.
16 And they had then a notable prisoner cal-
led Barabbas.
17 When they were then gathered together,
Pilate said vnto them, Whether will ye that I let loose
vnto you Barabbas, or Iesus which is called Christ?
18 (For he knewe well, that for enuie they had
deliuered him.
19 Also when hee was set downe vpon the
iudgement seate, his wife sent to him, saying, Haue
thou nothing to doe with that iust man: for I haue
suffered many things this day in a dreame by rea-
son of him.)
20 ✠ But the chiefe Priestes and the Elders
had perswaded the people that they shoulde aske
Barabbas, and should destroy Iesus.
21 Then the gouernour answered, and said vn-
to them, Whether of the twaine will ye that I let
loose vnto you? And they said, Barabbas.
22 Pilate said vnto them, What shall I do then
with Iesus, which is called Christ? They all saide to
him, Let him be crucified.
23 Then saide the gouernour, But what euill
hath he done? Then they cryed the more, saying,
Let him be crucified.
24 4 When Pilate saw that he auailed nothing,
but that more tumult was made, hee tooke water
and g washed his hands before the multitude, say-
ing, I am innocent of the h blood of this iust man:
looke you to it.
25 Then answered all the people, and saide,
i His bloud *be* on vs, and on our children.
26 Thus let he Barabbas loose vnto them, and
scourged Iesus, and deliuered him to be crucified.
27 ¶ ✠ Then the souldiers of the gouernour
tooke Iesus into the common hall, and gathered
about him the whole band,
28 5 And they stripped him, and k put about
him a l skarlet robe,
29 And platted a crowne of thornes, and put
it vpon his head, and a reede in his right hand, and
bowed their knees before him, and mocked him,
saying, God saue thee King of the Iewes,
30 And spitted vpon him, and tooke a reede,
and smote him on the head.
31 Thus when they had mocked him, they
tooke the robe from him, and put his owne ray-
ment on him, and led him away to crucifie him.
32 ✠ And as they came out, they found a man
of Cyrene, named Simon: him they m compelled
to beare his crosse.
33 ✠ 6 And when they came vnto the place
called Golgotha, (that is to say, the place of *dead
mens* skulles)
34 7 They gaue him vineger to drinke, ming-
led with gall: and when he had tasted thereof, hee
would not drinke.
35 ¶ 8 And when they had crucified him, they
parted his garments, and did cast lottes, that it might
bee fulfilled, which was spoken by the Prophet,
✠ They deuided my garments among them, and
vpon my vesture did cast lottes.
36 And they sate, and watched him there.
37 ¶ 9 They set vp also ouer his head his cause
written, THIS IS IESVS THE KING OF
THE IEVVES.
38 ¶ 10 And there were two theeues crucified with
him, one on the right hand, & another on the left.
39 11 And they that passed by, reuiled him, wag-
ging their heades,
40 And saying, ✠ Thou that destroyest the Tem-
ple, & buildest it in three dayes, saue thy selfe: if
thou be the Sonne of God, come downe fro the crosse.
41 Likewise also the hie Priests mocking him,
with the Scribes, and Elders, and Pharises, said,
42 Hee saued others, *but* hee cannot saue him
selfe: if he be the King of Israel, let him now come
downe from the crosse, and we will beleeue in him.
43 ✠ Hee trusted in God, let him deliuer him
nowe, if hee will haue him: for he saide, I am the
Sonne of God.
44 The selfe same thing also the n theeues which
were crucified with him, cast in his teeth.
45 12 Nowe from the sixt houre was there darke-
nesse ouer all the land, vnto the ninth houre.
46 And about the ninth houre Iesus cryed with
a loud voyce, saying, ✠ Eli, Eli, lamasabachthani? that
is, My God, my God, why hast thou o forsaken me?
47 And some of them that stoode there, when
they heard it, said, This man calleth p Elias.
48 And straightway one of them ran, & tooke
✠ a spondge, and filled it with vineger, and put it
on a reede, and gaue him to drinke.
49 Other said, Let be: let vs see, if Elias wil come
and saue him.
50 13 Then Iesus cryed againe with a loude
voyce, and yeelded vp the ghost.
51 14 And behold, ✠ the q vayle of the Temple
was rent in twaine, from the top to the bottome,
and the earth did quake, & the stones were cloue.
52 And the r graues did open themselues, and
many bodies of the Saintes, which slept, arose,
53 And came out of the graues after his resur-
rection, and went into the holy citie, and appea-
red vnto many.
54 When the Centurion, and they that were
with him watching Iesus saw the earthquake, and
the things that were done, they feared greatly,
saying, Truely this was the Sonne of God.
55 ¶ And many women were there, behol-
ding him a farre off, which had folowed Iesus from
Galile, ministring vnto him.
56 Among whom was Marie Magdalene, and

m They compelled Simon to beare his burdensome crosse, whereby it appeareth that Iesus was so sore handled before, that he fainted by the way, & was not able to beare his crosse through: for Iohn writeth that he did beare the crosse, to wit, at the beginning.
✠ *Marke 15.22. iohn 19.17.*
6 He is led out of the citie, that we may be brought into the heauenly kingdome.
7 Christ found no comfort any where, that in him wee might be filled with all comfort.
8 He is made a curse, that in him we may be blessed: he is spoyled of his garments that we might be enriched by his nakednes.
✠ *Psal.22.18. marke 15.24.*
9 He is pro[illegible] ced the true [illegible] as, euen of th[illegible] who he is [illegible]
10 Christ [illegible] them to iudg[illegible] worlde, wh[illegible] his iudge[illegible] hong betw[illegible] theeues.
11 To ma[illegible] tisfaction [illegible] Christ [illegible] & [illegible] not onel[illegible] mentes of [illegible] dy, but al[illegible] most horr[illegible] ments of [illegible]
✠ *Iohn 2.19.*
✠ *Psal.22.[illegible]*
n This is [illegible] the figure Synec[illegible] che, for there [illegible] but one of them that did reuile him.
12 Heauen it selfe is darkened for very horror, & Iesus crieth out from the depth of hel, & in the meane while he is mocked.
✠ *Psal.22.1.*
o To wit, in this miserie: [illegible] crying and [illegible] to his [illegible] which [illegible] ding was [illegible] sinne, but yet [illegible] the wrath of God, which is due to our sinnes.
p They allude to Elias name, not for want of vnderstanding the tongue, but of a prophane impudencie and sausines, and he repeated those wordes, to the ende that the better harping vpon the same, might be vnderstoode.

✠ *Psal.69.22.* 13 Christ after he had ouercome other enemies, at length proceedeth and setteth vpon death it selfe. 14 Christ when he is dead sheweth himselfe to be God almightie, euen his enemies confessing the same. ✠ 2.Chr.3.14. *q Which diuided the holiest of all. r That is to say, the stones claue in sunder, and the graues did open themselues to shew by this token, that death was ouercome: & the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.*

k They cast a cloke about him, and wrapped it about him, for it lacked sleeues. l Iohn and Marke make mention of a purple robe, which is also a very pleasant redde. But these prophane and malapert sawcie souldiers clad Iesus in this aray, to mocke him withall, who was in deede a true King. ✠ *Mar 15.21. luk.23.26.*

Marie

Marie the mother of Iames, & Ioses, and the mother of Zebedeus sonnes.

57 ¶ [15] ✠ And when the euen was come, there came a riche man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, & asked ÿ body of Iesus. Then Pilate commanded ÿ body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ [16] Nowe the next day that followed the Preparation *of the Sabbath*, the hie Priestes and Pharises assembled to Pilate,

63 And said, Syr, we remember that that deceiuer saide, while hee was yet aliue, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure vntill the thirde day, lest his disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last errour be worse then the first.

65 Then Pilate saide vnto them, Yee haue a [f] watch: goe, and make it sure as ye knowe.

66 And they went, and made the sepulchre sure with the watch, and sealed the stone.

15 Christ is buried, not priuily or by stealth, but by the Gouernours consent by a famous man, in a place not farre distant, in a newe sepulchre, so that it cannot be doubted of his death.
✠ *Marke 15.42. luke 23.50. iohn 19.38.*
16 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.
f The souldiers of the garison which [illegible] to [illegible] temple.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 9 The women see Christ. 18 He sendeth his Apostles to preach.

NOw ✠ in [1] the [a] end of the Sabbath, when the first *day* of the weeke [b] began to dawne, Marie Magdalene, and the other Marie came to see the sepulchre,

2 And beholde, there was a great earthquake: for the Angell of the Lorde descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his [c] countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, & said to the women, Feare [d] ye not: for I know that yee seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as hee saide: come, see the place where the Lord was laid,

7 And go quickly, & tel his disciples ÿ he is risen frō ÿ dead: & behold, he goeth before you into Galile: there ye shall see him: loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great ioye, and did runne to bring his disciples worde.

9 [2] And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Be not afraide. Goe, *and* tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ [3] Nowe when they were gone, beholde, some of the watch came into the citie, & shewed vnto the hie Priests all ÿ things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter [e] come before the gouernour to be heard, we will perswade him, and so vse the matter that you shall not neede to care.

15 So they tooke the money, and did as they were taught: and this saying is noysed among the Iewes vnto this day.

16 ¶ [4] Then ÿ eleuen disciples wēt into Galile, into a mountayne, where Iesus had appointed thē.

17 And when they sawe him, they worshipped him: but some douted.

18 And Iesus came, and spake vnto them, saying, ✠ All power is giuen vnto me, in heauen, and in earth.

19 ✠ [5] Go therefore, & teach all nations, baptizing them [f] in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I haue commanded you: and lo, ∵ I am with you [g] alway, vntill the ende of the worlde, Amen.

1 [illegible] which count from euening to euening. b When the morning of the first day after the Sabbath began to dawne: and that first day is the same, which we now call Sunday, or the Lords day. c The beames of his eyes, and by the figure Synecdoche, for the countenance.

d The words [illegible] is spoken with force to confirme the women, nowe that the souldiers were afraide.
2 Christ appeareth himselfe after his resurrection, and sending the women to his disciples, sheweth that he hath not forgotten them.
3 The more the sunne shineth, the more are the wicked blinded.
e For it was to be feared, that it would be brought to the Gouernours eares.
4 Christ appeareth also to his disciples, whome he maketh Apostles.
✠ *Hebr.1.2. chap.11.27. iohn 17.2.*
✠ *Mark.16.15.*
5 The summe of the Apostleship, is the publishing of the doctrine receiued of Christ throughout all the world, and the ministring of the Sacraments: the efficacie of which things, hangeth not of the ministers, but of the Lorde.
f Calling vpon the name of the Father, the Sonne, and the holy Ghost.
∵ *Iohn 14.16.*
g For euer: and this place is meant of the maner of the presence of his spirite, by meanes whereof he maketh vs partakers both of himselfe and of all his benefites, but is absent from vs in body.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 Iohn baptizeth. 6 His apparell and meate. 9 Iesus is baptized. 12 He is tempted. 14 He preacheth the Gospel. 21 and 39 He teacheth in the Synagogues. 23 He healeth one that had a deuill. 29 Peters mother in lawe. 32 Many diseased persons. 40 The Leper.

THe beginning of the Gospel of Iesus Christ, the Sonne of God:

2 [1] As it is written in the [a] Prophets, ✠ Behold, [b] I send my messenger [c] before thy face, which shal prepare thy way before thee.

3 ✠ The voyce of him that cryeth in the wildernesse, *is*, Prepare the way of the Lorde: make his paths straight.

4 [2] ∵ Iohn did baptize in the wildernesse, and preach the [d] baptisme of amendement of life, for remission of sinnes.

5 And al ÿ countrey of Iudea, & they of Hierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.

6 ✠ Nowe Iohn was clothed wt camels haire, and with a girdle of a skinne about his loynes: and he did eate ✠ Locusts and wilde hony,

7 ∵ [3] And preached, saying, A stronger then I commeth after me, whose shoes latchet I am not worthie to [e] stoupe downe, and vnloose.

8 Trueth it is, I haue [f] baptized you with water: but he wil baptize you with the holy Ghost.

9 ¶ ⁂ [4] And it came to passe in those dayes, that Iesus came from Nazareth, *a citie* of Galile, and was baptized of Iohn in Iordan.

10 [5] And assoone as [g] hee was come out of the water, *Iohn* saw the heauens clouen in twaine, and the holy Ghost descending vpō him like a doue.

1 Iohn goeth before Christ as it was forespoken by the Prophets.
a This is the figure Metonymia, whereby is meant the bookes of the Prophets, Malachie and Esay.
✠ *Mal.3.1.*
b The Prophet vseth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.
c A Metaphor taken from the vsage of Kings, which vse to haue vshers goe before them. ✠ *Isa.40.3. luk.3.4. ioh.1.15.* 2 The summe of Iohns doctrine, or rather Christs is remission of sinnes and amendment of life. ∵ *Mat.3.1.* *d The Iewes vsed many kindes of washings: but here is spoken of a peculiar kind of washing, which hath all the partes of true baptisme, amendement of life, and forgiuenesse of sinnes.*

✠ *Matth.3.4.*
✠ *Leuit.11.22.*
∵ *Matth.3.11. luk.3.16. ioh.1.26. actes 1.5. & 2.4. & 11.16. and 19.4.*
3 Iohn and all ministers cast their eyes vpon Christ the Lord.
e The Euangelist his meaning was to expresse the condition of the basest seruant.
f Hee sheweth that all the force of baptisme proceedeth from Christ, who baptiseth within.
⁂ *Mat.3.13. luk.3.21. iohn 1.33.*

4 Christ doth consecrate our baptisme in himselfe. 5 The vocation of Christ from heauen, as head of the Church. *g Iohn that went downe into the water with Christ.*

11 Then there was a voyce from heauen, *saying*, Thou art my beloued Sonne, in whom I am
h well pleased.
12 ✠ 6 And immediatly the Spirite i driueth
him into the wildernesse.
13 And hee was there in the wildernesse fourtie dayes, and was tempted of Satan: hee was also
with the wilde beastes, and the Angels ministred
vnto him.
14 ¶ ✠ 7 Nowe after that Iohn was committed
to prison, Iesus came into Galile, preaching the
Gospel of the kingdome of God,
15 And saying, The time is fulfilled, and the
kingdome of God is at hand: repent and beleeue
the Gospel.
16 ¶ ∵ 8 And as he walked by the sea of Galile,
he sawe Simon and Andrewe his brother, casting
a net into the sea, (for they were fishers.)
17 Then Iesus said vnto them, Folow me, and
I will make you to be fishers of men.
18 And straightway they forsooke their nets,
and folowed him.
19 9 And when hee had gone a litle further
thence, he sawe Iames *the sonne* of Zebedeus, and
Iohn his brother, as they were in the shippe, mending their nets.
20 And anon hee called them: and they left
their father Zebedeus in the shippe with his hired
seruants, and went their way after him.
21 ¶ So ✠ they entred into k Capernaum, and
straightway on the Sabbath day hee entred into
the Synagogue, and taught.
22 And they were astonied at his doctrine, ✠ for
he taught them as one that had authoritie, and not
as the Scribes.
23 ¶ 10 And there was in their Synagogue a
man l in whom was an vncleane spirite, and hee
cried out,
24 Saying, Ah, what haue we to doe with thee,
O m Iesus of Nazareth? Art thou come to destroy
vs? I knowe thee what thou art, *euen* that n holy
one of God.
25 And Iesus rebuked him, saying, Holde thy
peace, and come out of him.
26 And the vncleane spirit o tare him, & cryed
with a loude voyce, and came out of him.
27 And they were all amased, so that they demaunded p one of another, saying, What thing is
this? what newe doctrine is this? for he q commandeth euen the foule spirites with authoritie, and
they obey him.
28 And immediatly his fame spred abroade
throughout all the region r bordering on Galile.
29 ¶ ✠ 11 And assoone as they were come out
of the Synagogue, they entred into the house of
Simon and Andrew, with Iames and Iohn.
30 And Simons wiues mother lay sicke of a
feuer, and anon they told him of her.
31 And hee came and tooke her by the hand,
and lifted her vp, and the feuer forsooke her by
and by, and she ministred vnto them.
32 And when euen was come, at what time the
sunne setteth, they brought to him all that were
diseased, and them that were possessed with deuils.
33 And the whole citie was gathered together
at the doore.
34 And he healed many that were sicke of diuers diseases, and he cast out many deuils, and s suffred not the deuils to say that they knewe him.
35 And in the morning very early before day,

h Looke Mat. 3.17.
✠ Mat. 4.1. luk. 4.1. hebr. 2.18.
6 Christ being tempted ouercommeth.
i Here is no violent and forcible driuing out meant, but the diuine power cladeth Christ (who had liued vntill this time as a priuate man) with a newe person, & prepareth him to the combate that was at hande, and to his ministerie.
✠ Mat. 4.12. luk. 4.14. iohn 4.43.
7 After that Iohn is taken, Christ sheweth himselfe fullie.
∵ Mat. 4.18. luke 5.2.
8 The calling of Simon & Andrew.
9 The calling of Iames and Iohn.
✠ Mat. 4.13. luke 4.31.
k From the citie Nazareth.
✠ Mat. 7.28. luke 4.32.
10 He preacheth that doctrine, by which alone Satan is driue out of the world, which also he confirmeth by a miracle.
l Word for word, a man in an vncleane spirit, that is to say, possessed with an euill spirite.
m He was borne in Bethleem, but through the errour of the people, he was called a Nazarean, because hee was brought vp in Nazareth.
n He alludeth to that name that was written in the golden plate which the high Priest wore, Exod. 28.36.
o Looke beneath, chap. 9.20.
p As men amased.
q By his owne authoritie, or as a Lord.
r Not onely into Galile, but also into the countries bordering vpon it.
✠ Matth. 8.14. luke 4.38.
11 By healing of diuers diseases, he sheweth that he hath brought true life into the world.
s For it belongeth not to the deuils to preach the Gospel, Actes 16.18.

Iesus arose and went out into a solitarie place, and
there prayed.
36 And Simon, and they that were with him,
followed carefully after him.
37 And when they had found him, they saide
vnto him, All men seeke for thee.
38 Then he said vnto them, Let vs goe into the
t next townes, that I may preach there also: for I
came out for that purpose.
39 And hee preached in their Synagogues,
throughout all Galile, and cast the deuils out.
40 ¶ ✠ 12 And there came a leper to him, beseeching him, and kneeled downe vnto him, & said
to him, If thou wilt, thou canst make me cleane.
41 And Iesus had compassion, and put foorth
his hand, and touched him, and said to him, I will:
be thou cleane.
42 And assoone as he had spoken, immediatly ye
leprosie departed from him, & he was made cleane.
43 And after he had giuen him a streight commandement, he sent him away foorthwith,
44 13 And saide vnto him, See thou say nothing to any man, but get thee hence, and shewe
thy selfe to the u ✠ Priest, and offer for thy clensing those things, which Moses commaunded, for
a testimoniall vnto them.
45 But when hee was departed, ∵ he began to
tell many things, and to publish the matter: so that
Iesus could no more openly enter into the citie, but
was without in desert places: and they came to
him from euery quarter.

t Villages which were as cities.
✠ Matth. 8.2. luke 5.12.
12 By healing the leprous, he sheweth that he came for this cause, to wipe out ye sinnes of the world with his touching.
13 He witnesseth that hee was not mooued with ambition, but with the onely [illegible] his Fathers [illegible] and lo[illegible] poore [illegible]
[illegible]
✠ Leuit. [illegible]
∵ Luke [illegible]

CHAP. II.

1 and 4 One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthewe is called. 19 Fastings and afflictions are foretolde. 23 The disciples plucke the eares of corne. 26 The shewbread.

AFter ✠ 1 *a fewe* dayes, hee entred into Capernaum againe, and it was noysed that he was
in the a house.
2 And anon, many gathered together, in so
much that the b places about the doore coulde
not receiue any more: and hee preached the worde
vnto them.
3 And there came vnto him, that brought
one sicke of the palsie, borne of foure men.
4 And because they could not come neere vnto him for the multitude, they vncouered ye roofe
of the house where hee was: and when they had
broken it open, they c let downe the d bed, wherein the sicke of the palsie lay.
5 Nowe when Iesus sawe their faith, he saide
to the sicke of the palsie, Sonne, thy sinnes are
forgiuen thee.
6 And there were certaine of the Scribes sitting there, and e reasoning in their hearts,
7 Why doeth this man speake such blasphemies? ✠ who can forgiue sinnes, but God onely?
8 And immediatly when Iesus perceiued in
his spirite, that thus they reasoned with themselues,
he saide vnto them, Why reason ye these things in
your hearts?
9 Whether is it easier to say to the sicke of the
palsie, Thy sinnes are forgiuen thee? or to say, Arise, and take vp thy bed, and walke?
10 But that ye may knowe, that the Sonne of
man hath authoritie in earth to forgiue sinnes, (he
saide vnto the sicke of the palsie.)
11 I say vnto thee, Arise and take vp thy bed,
and get thee hence into thine owne house.
12 And by and by he arose, and tooke vp his
bed,

✠ Matth. [illegible] luke 5.18.
1 Christ [illegible] by healing [illegible] [illegible] sicke of the [illegible] that men [illegible] in him [illegible] faith onely, [illegible] strength [illegible] they haue [illegible]
a In the house where he [illegible] remained: for [illegible] chose Capernaum to dwell in, [illegible] Nazareth.
b Neither the house nor the entrie [illegible] able to hold them.
c They brake vp the vpper part of the house, which was plaine, & let downe the man that was sicke of the palsie into the lower part where Christ preached, for they could not otherwise come into his sight.
d The word signifieth the worst kinde of bed, whereupon men vse to lay downe themselues at noone tide, and such other times to refresh themselues, we call it a couche.
e In their mindes disputing vpon that matter, on both sides.
✠ Iob 14.4. Isai 43.25.

bed, and went foorth before them all, in so much
that they were all [f] amased, and glorified God,
saying, We neuer sawe such a thing.
13 ¶ [2] Then hee went foorth againe towarde
the sea, and all the people resorted vnto him, and
he taught them.
14 ✠ And as Iesus passed by, hee sawe [g] Leui
the sonne of Alpheus sit at the receit of custome,
and saide vnto him, Folowe me. And he arose and
followed him.
15 ¶ And it came to passe, as Iesus sate at ta-
ble in his house, many Publicanes and sinners sate
at table also with Iesus, and his disciples: for there
were many that followed him.
16 And when the Scribes and Pharises sawe
him eate with the Publicanes and sinners, they
saide vnto his disciples, Howe is it, that he eateth
and drinketh with Publicanes and sinners?
17 Nowe when Iesus heard it, hee saide vnto
them, The whole haue no neede of the Physicion,
but the sicke. ✠ I came not to call the righteous,
but the sinners to repentance.
18 ∴ [3] And the disciples of Iohn, and the Pha-
rises did fast, and came and saide vnto him, Why
doe the disciples of Iohn, and of the Pharises fast,
and thy disciples fast not?
19 And Iesus saide vnto them, Can the chil-
dren of the marriage chamber fast, whiles the
bridegrome is with them? as long as they haue the
bridegrome with them, they cannot fast.
20 But the dayes will come, when the bride-
grome shall be taken from them, and then shall
they fast in those dayes.
21 Also no man soweth a piece of newe cloth
in an olde garment: for els the newe piece that
filled it vp, taketh away *somewhat* from the olde,
and the breach is worse.
22 Likewise, no man putteth newe wine into
old vessels: for els the newe wine breaketh the ves-
sels, and the wine runneth out, and the vessels are
lost: but newe wine must be put into newe vessels.
23 ¶ ✠ [4] And it came to passe as hee went
through the corne on the [h] Sabbath day, that his
disciples, as they went on their way, beganne to
plucke the eares of corne.
24 And the Pharises saide vnto him, Beholde,
why doe they on the Sabbath day, that which is
not lawfull?
25 And he saide to them, Haue yee neuer read
what ✠ Dauid did when he had neede, and was an
hungred, *both* he, and they that were with him?
26 Howe hee went into the house of God, in
the dayes of [i] Abiathar the hie Priest, and did eate
the shewe bread, which were not lawfull to eate,
but for the ✠ Priests, and gaue also to them which
were with him?
27 And hee saide to them, The Sabbath was
made for man, and not man for the Sabbath.
28 Wherefore the Sonne of man is Lorde, e-
uen of the [k] Sabbath.

CHAP. III.

1 *The withered hand is healed.* 6 *The Pharises consult with the Herodians.* 10 *Many are healed by touching Christ.* 11 *At his sight the deuils fall downe before him.* 14 *The twelue Apostles.* 24 *The kingdome deuided against it selfe.* 29 *Blasphemie against the holy Ghost.* 33 *Christes parents.*

AND ✠ he entred againe into the Synagogue, &
there was a man which had a [a] withered hand.
2 And they watched him, whether he woulde
heale him on the Sabbath day, that they might
accuse him.
3 Then he saide vnto the man which had the
withered hand, Arise: *stand foorth* in the middes.
4 And he saide to them, Is it lawfull to doe a
good deede on the Sabbath day, or to doe euill? to
saue the [b] life, or to kill? But they held their peace.
5 Then hee looked rounde about on them
[c] angerly, mourning also for the [d] hardnesse of
their hearts, and saide to the man, Stretch foorth
thine hand. And he stretched it out: and his hand
was restored, as whole as the other.
6 ¶ [2] And the Pharises departed, and straight-
way gathered a councill with the [e] Herodians a-
gainst him, that they might destroy him.
7 But Iesus auoided with his disciples to the
sea: and a great multitude followed him from Ga-
lile, and from Iudea,
8 And from Ierusalem, and from Idumea, and
[f] beyonde Iordan: and they that dwelled about
Tyrus and Sidon, when they had heard what great
things he did, came vnto him in great number.
9 And he commaunded his disciples, that a li-
tle shippe should [g] waite for him, because of the
multitude, lest they should throng him.
10 For hee had healed many, in so much that
they preassed vpon him to touch him, as many as
had [h] plagues.
11 And when the [i] vncleane spirits sawe him,
they fell downe before him, & cryed, saying, Thou
art the Sonne of God.
12 And hee sharply rebuked them, to the ende
they should not vtter him.
13 ¶ ✠ Then hee went vp into a mountaine,
and called vnto him whom he woulde, and they
came vnto him.
14 [3] And hee [k] appointed twelue that they
should be with him, and that he might send them
to preache,
15 And that they might haue power to heale
sicknesses, and to cast out deuils.
16 And the first *was* Simon, and he named Si-
mon, Peter.
17 Then Iames *the sonne* of Zebedeus, and Iohn
Iames brother (and surnamed them Boanerges,
which is, the sonnes of thunder,)
18 And Andrew, and Philippe, and Bartlemewe,
and Matthewe, and Thomas, and Iames *the sonne*
of Alpheus, and [l] Thaddeus, and Simon the Ca-
nanite,
19 And Iudas Iscariot, who also betrayed him,
and they came [m] home.
20 And the multitude assembled againe, so
that they could not so much as eate bread.
21 [4] And when his [n] kinsfolkes heard of it,
they went out to lay holde on him: for they sayde
that he was beside himselfe.
22 ¶ ✠ And the Scribes which came downe fro
Hierusalem, saide, He hath Beelzebub, & through
the prince of the deuils he casteth out deuils.
23 But he called them vnto him, and said vnto
them in parables, How can Satan driue out Satan?
24 For if a kingdome bee deuided against it
selfe, that kingdome cannot stand.
25 Or if a house be deuided against it selfe, that
house cannot continue.
26 So if [o] Satan make insurrection against him-
selfe, and be deuided, he cannot endure, but is at
an ende.

f Word for worde, past themselues, or out of their wits.
2 The Gospel offendeth the proud, and saueth the humble.
✠ *Mat.9.9. luke 5.27.*
g Matthewes other name.
✠ *1.Tim.1.13.*
∴ *Mat.9.14. luke 5.33.*
3 The superstitious and hypocrites doe rashly put the summe of godlines in things indifferent, and are here for three causes reprehended. First, for that not considering what euery [illegible] is [illegible] they [illegible] make all [illegible] of lawes [illegible] such [illegible] without [illegible] discretion.
✠ *Mat.12.1. luke 6.1.*
[illegible] Secondarily, for that they make no [illegible] betweene the lawes which [illegible] made con[illegible] the same [illegible] and lawes [illegible] made of [illegible] which are [illegible]
h Word for worde, [illegible] sabbaths [illegible] the holy [illegible]
✠ *1.Sam.21.6.*
i [illegible] 21.1. He [illegible] Achimelech, and his sonne Abiathar but by conference of other places, it is plaine, that both of them had two names, Looke 1.Chro.24.6. 2.Sam 8.17 and 15.29.1.King.2. 26.2.King.25.18.
✠ *Exod.29.33. leuit.8.31. & 24.9.*
k Hath the Sabbath day in his power, & may rule it as him listeth.
✠ *Mat.12.9. luke 6.6.*
1 Thirdly, for that they preferred the ceremoniall lawe (which was but an appendant to the morall lawe) before the morall lawe. Whereas contrariwise, they shoulde haue learned out of this, the true vse of the ceremoniall lawe.
a That is, vnprofitable and dead.

b A figuratiue speach, by the figure Synecdoche. For this kinde of saying, To saue the life, is as much, as to saue the man.
c Men, when they haue wrong done vnto them, are angrie, but not without vice: but Christ is angrie without vice, neither is he sory so much for the iniurie that is done to his owne person, as for their wickednesse: and therefore he had pitie vpon them, and for that cause is he said to haue mourned.
d As though their heart had beene so closed vp, & growē together, that wholsome doctrine could preuaile no more with them.
2 The more the trueth is kept vnder, the more it commeth out.
e Looke Mat.22.16.
f Which Iosephus calleth stonie or rockie.
g Should alwayes be readie for him.
h Diseases wherewith God scourgeth men as it were with whippes.
i In them whom they had entred into: or by the figure called Metonymia, for thē which were vexed with the vncleane spirites.
✠ *Chap.6.7. mat. 10.1. luke 9.1.*
3 The twelue Apostles are set apart to be trained vp to the office of the Apostleship.
k Chose & appointed out twelue to be familiar and conuersant with him.
l Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iscariot.
m The disciples which Christ had taken to be of his traine and to liue with him, came home to his house, to be with him alwayes after.
4 None are worse enemies of ye Gospel, then they that least ought.
n Word for worde, that is, his [illegible] for they that were mad were brought to their kinsmen.
✠ *Mat.9.34. & 12.24. luke 11.15.*
o Satans kingdome [illegible]

27 No man can enter into a strong mans house,
and take away his goods, except he first binde that
strong man, and then spoyle his house.
28 ¶ ✠ 5 Verely I say vnto you, all sinnes shall
be forgiuen vnto the children of men, and blas-
phemies, wherewith they blaspheme:
29 But he that blasphemeth against the holy
Ghost, shall neuer haue forgiuenesse, but is culpa-
ble of eternall damnation.
30 p Because they sayde, Hee had an vncleane
spirit.
31 ¶ ✠ Then came his q brethren and mother,
and stoode without, and sent vnto him, and called
him.
32 And the people sate about him, and they
sayd vnto him, Beholde, thy mother, and thy bre-
thren seeke for thee without.
33 But he answered them, saying, Who is my
mother and my brethren?
34 6 And hee looked round about on them,
which sate in compasse about him, and sayde, Be-
holde my mother and my brethren.
35 For whosoeuer doeth the will of God, he is
my brother, and my sister, and my mother.

✠ Math. 18.31. luke 12.10. Luke 5.16.
5 They onely are without hope of saluation, which do maliciously oppugne Christ, whom they know.
p *These are the wordes of the Euangelist.*
✠ Math. 12.46. luke 8.19.
q *Under this name Brother, the Hebrewes understand all that are of the same stocke and kinred.*
6 The spirituall kindred is farre otherwise to be accounted of, then the carnall or fleshly.

CHAP. IIII.

4 The parable of the sower, 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that sowed, and then slept. 31 The graine of mustard seed. 38 Christ sleepeth in the shippe.

AND ∵ hee began againe to teache by the a sea
side, and there gathered vnto him a great
multitude, so that hee entred into a shippe, and
sate b in the sea, and all the people was by the sea
side on the land.
2 And he taught them many things in para-
bles, and said vnto them in his doctrine,
3 1 Hearken: Beholde, there went out a
sower to sowe.
4 And it came to passe as he sowed, that some
fell by the way side, and the foules of the heauen
came, and deuoured it vp.
5 And some fell on stonie grounde, where it
had not much earth, and by and by sprang vp, be-
cause it had not depth of earth.
6 But assoone as ẏ Sunne was vp, it was burnt
vp, and because it had not roote, it withered away.
7 And some fell among the thornes, and the
thornes grewe vp, and choked it, so that it gaue
no fruite.
8 Some againe fell in good ground, and did
yeelde fruite that sprong vp, and grewe, and it
brought foorth, some thirtie folde, some sixtie
folde, and some an hundreth folde.
9 Then he said vnto them, He that hath eares
to heare, let him heare.
10 And whē he was c alone, they that were d a-
bout him with the twelue, asked him of ẏ parable.
11 And he sayd vnto them, To you it is giuen
to knowe the mysterie of the kingdome of God:
but vnto them that are e without, all things bee
done in parables,
12 ✠ That they seeing, may see, and not dis-
cerne: and they hearing, may heare, and not vn-
derstand, least at any time they should turne, and
their sinnes should be forgiuen them.
13 Againe he said vnto them, Perceiue ye not
this parable? howe then should ye vnderstand all
other parables?
14 The sower soweth the worde.
15 And these are they that *receiue the seede*
by the wayes side, in whome the worde is sowen:
but when they haue heard it, Satan commeth im-
mediatly, and taketh away the worde that was
sowen in their hearts.
16 And likewise they that receiue the seede in
stony ground, are they, which whē they haue heard
the word, straightwayes receiue it with gladnesse.
17 Yet haue they no roote in themselues, and
endure but a time: *for* when trouble and perse-
cution ariseth for the worde, immediatly they
be offended.
18 Also they that receiue the seede among the
thornes, are such as heare the worde:
19 But the cares f of this world, and the ✠ de-
ceitfulnes of riches, and the lustes of other things
enter in, and choke the word, and it is vnfruitfull.
20 But they that haue receiued seede in good
ground, are they that heare the worde, and receiue
it, and bring foorth fruite: one *corne* thirtie, an-
other sixtie, and some an hundreth.
21 ¶ 2 Also he sayd vnto them, ✠ Commeth
the candle in, to be put vnder a bushell, or vnder
the bed, and not to be put on a candlesticke?
22 ∵ For there is nothing hid, that shall not be
opened: neither is there a secret, but that it shall
come to light.
23 If any man haue eares to heare, let him
heare.
24 3 And he sayd vnto them, Take heede what
ye heare. ✠ With what measure ye mete, it shall be
measured vnto you: and vnto you that heare, shall
more be giuen.
25 ✻ For vnto him that hath, shall it be giuen,
and from him that hath not, shall be taken away,
euen that he hath.
26 ¶ 4 Also he said, So is the kingdome of God,
as if a man should cast seede in the ground,
27 And g should sleepe, and rise vp night and
day, and the seede should spring and growe vp, he
h not knowing howe.
28 For the earth bringeth foorth fruite i of it
selfe, first the blade, then the eares, after that full
corne in the eares.
29 And assoone as the fruite sheweth it selfe,
anon hee putteth in the sickle, because the har-
uest is come.
30 ¶ * 5 He sayd moreouer, Whereunto shall
we liken the kingdome of God? or with what
comparison shall we compare it?
31 *It is* like a graine of mustarde seede, which
when it is sowen in the earth, is the least of all
seedes that be in the earth:
32 But after that it is sowen, it groweth vp, and
is greatest of all herbes, and beareth great bran-
ches, so that the foules of heauen may build vnder
the shadow of it.
33 And ✠ with many such parables he preached
the word vnto them, k as they were able to heare it.
34 And without parables spake hee nothing
vnto them: but he l expounded all things to his
disciples apart.
35 ¶ ✠ Nowe the same day when euen was
come, he sayd vnto them, Let vs passe ouer vnto
the other side.
36 And they left the multitude, and tooke him
as he was in the shippe, and there were also with
him other little shippes.
37 6 And there arose a great storme of winde,
and the waues dashed into the shippe, so that it
was nowe full.
38 And he was in the sterne asleepe on a pil-
low:

∵ Math. 13.1. luke 8.4.
a *Sea side of Tiberias.*
b *In a ship which was launched into the sea.*
1 The selfe same doctrine of the Gospel is sowen euery where, but it hath not like successe in deede through the fault of man, but yet by the iust iudgement of God.
c *Word for word, solitarie.*
d *They that followed him at the heeles.*
e *That is to say, to strangers, and such as are none of ours.*
✠ Esai. 6.9. math. 13.14. luke 8.10. iohn 12.40. actes 28.26. rom. 11.8.

f *Which pertaine to this life.*
✠ 1. Tim. 6.17.
2 Although the light of the Gospel be reiected of the world, yet it ought to be lighted, if it were for no other cause thē this, that the wickednes of the world might be made manifest.
✠ *Mat. 5.15. luke 8.16. and 11.33.*
∵ *Mat. 10.26. luke 8.17. and 12.2.*
3 The more liberally that we communicate such giftes as God hath giuen vs with our brethren, the more bountiful wil God be toward vs.
✠ *Matth. 7.2. luke 6.38.*
✻ [illegible]
4 [illegible]
5 *By a* [illegible] *power* [illegible] *neth is selfe.*
* *Matth.* [illegible] *luke 13.19.*
5 God farre otherwise then men vse, beginneth with the least, and endeth with the greatest.
✠ *Matth. 13.34.*
k *According to the capacitie of the hearers.*
l *Word for word, Loosed, as you would say, vntied them the hard riddels.*
✠ *Matth. 8.23. luke 8.22.*
6 They that saile with Christ, although he seeme to sleepe neuer so soundly when they are in danger, yet they are preserued of him in time conuenient, being awaked.

low: and they awoke him, and saide to him, Ma-
ster, carest thou not that we perish?
39 And hee rose vp, and rebuked the winde,
and saide vnto the sea, Peace, and be still. So the
winde ceased, and it was a great calme.
40 Then he sayd vnto them, m Why are ye so
fearefull? how is it that ye haue no faith?
41 And they feared exceedingly, and said one
to another, Who is this, that both the winde and
sea obey him?

m How commeth it to passe that you haue no faith?

CHAP. V.

1 One possessed is healed. 7 The deuill acknowledgeth Christ. 9 A Legion of deuils 13 entreth into swine. 22 Iairus daughter. 25 A woman is healed of a bloodie issue. 26 Physicians. 34 Faith. 39 Sleepe.

AND ✠ 1 they came ouer to the other side of
the sea into the countrey of the a Gadarens.
2 And when hee was come out of the shippe,
there met him incontinently out of the graues, a
man b which had an vncleane spirit:
3 Who had his abiding among the graues,
and no man could binde him, no not with chaines:
4 Because that when hee was often bounde
with fetters and chaines, hee plucked the chaines
asunder, and brake the fetters in pieces, neither
could any man tame him.
5 And alwayes both night and day hee cryed
in the mountaines, and in the graues, and strooke
himselfe with stones.
6 And when he saw Iesus afarre off, he ranne,
and worshipped him,
7 And cryed with a loude voyce, and sayde,
What haue I to doe with thee, Iesus the Sonne of
the most high God? I c will that thou sweare to
me by God, that thou torment me not.
8 (For he sayd vnto him, Come out of the
man, thou vncleane spirit.)
9 And he asked him, What is thy name? and
hee answered, saying, My name *is* Legion: for we
are many.
10 And hee d prayed him instantly, that hee
would not send them away out of the countrey.
11 Now there was there in the e mountaines a
great heard of swine, feeding,
12 And all ẏ deuils besought him, saying, Send
vs into the swine, that we may enter into them.
13 And incontinently Iesus gaue them leaue.
Then the vncleane spirites went out, and entred
into the swine, and the hearde ranne headlong
from the high banke into the f sea, (and there were
about two thousand swine) and they were choked
vp in the sea.
14 And the swineheards fled, and tolde it in the
citie, and in the countrey, and they came out to
see what it was that was done.
15 And they came to Iesus, and sawe him that
had bene possessed with the deuill, and had the le-
gion, sit both clothed, and in his right minde: and
they were afraide.
16 And they that saw it, tolde them, what was
done to him that was possessed with the deuil, and
concerning the swine.
17 Then they began to pray him, that hee
would depart from their coastes.
18 And when he was come into the shippe, he
that had bene possessed with the deuil, prayed him
that he might be with him.
19 Howbeit, Iesus would not suffer him, but
said vnto him, Goe thy way home to thy friendes,
and shewe them what great things the Lorde
hath done vnto thee, and how hee hath had com-
passion on thee.
20 So he departed, and began to publish in De-
capolis, what great things Iesus had done vnto
him: and all men did marueile.
21 ¶ And when Iesus was come ouer againe by
ship vnto the other side, a great multitude gathe-
red together to him, & he was neere vnto the sea.
22 ✠ And g beholde, there came one of the
rulers of the Synagogue, whose name was Iairus:
and when he sawe him, he fell downe at his feete,
23 And besought him instantly, saying, My li-
tle daughter lyeth at point of death: *I pray thee*
that thou wouldest come and lay thine hands on
her, that she may be healed, and liue.
24 Then he went with him, and a great multi-
tude followed him, and thronged him.
25 (2 And there was a certaine woman, which
was diseased with an issue of blood twelue yeeres,
26 And had suffred many things of many phy-
sicions, and had spent all that she had, and it auai-
led her nothing, but she became much worse.
27 When she had heard of Iesus, she came in
the preasse behinde, and touched his garment.
28 For she said, If I may but touch his clothes,
I shalbe whole.
29 And straightway the course of her blood
was dried vp, and she felt in her body, that she was
healed of that plague.
30 And immediatly when Iesus did knowe in
himselfe the vertue that went out of him, he tur-
ned him round about in the preasse, and said, Who
hath touched my clothes?
31 And his disciples said vnto him, Thou seest
the multitude throng thee, and sayest thou, Who
did touche me?
32 And he looked round about, to see her that
had done that.
33 And the woman feared and trembled: for
she knewe what was done in her, and shee came
and fell downe before him, and tolde him the
whole trueth.
34 And hee sayde to her, Daughter, thy faith
hath made thee whole: go in peace, and be whole
of thy plague.)
35 While hee yet spake, there came from the
same ruler of the Synagogues house *certaine* which
said, Thy daughter is dead: why disseasest thou the
Master any further?
36 3 Assoone as Iesus heard that word spoken,
he said vnto the ruler of the Synagogue, Be not a-
fraide: onely beleeue.
37 And he suffered no man to folow him saue
Peter and Iames, and Iohn the brother of Iames.
38 So hee came vnto the house of the ruler of
the Synagogue, and sawe the tumult, and them
that wept and wailed greatly.
39 And he went in, and said vnto them, Why
make ye this trouble, and weepe? the childe is not
dead, but sleepeth.
40 4 And they laughed him to scorne: but hee
put them all out, and tooke the father, and the
mother of the childe, and them h that were with
him, and entred in where the childe lay,
41 And tooke the childe by the hand, and sayd
vnto her, Talitha cumi, which is by interpretation,
Mayden, I say vnto thee, arise.
42 And straightway the mayden arose, and
walked: for she was of the age of twelue yeeres,
and they were astonied out of measure.

43 And

✠ Matth.8.28. luke 8.26.
1 Many haue the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they haue.
[illegible] Matt.8.30. [illegible] word for word, [illegible] vncleane spi-[illegible] they are [illegible]
[illegible] assure [illegible] that [illegible] not vexe [illegible]
[illegible] that [illegible] messager [illegible] whole coun- [illegible] the grea- [illegible] of it very [illegible] the moun- [illegible] Galaad [illegible] through it.
f Strabo in the sixteenth booke saith that in Gadaris there is a standing poole of very naughtie water, which if beastes taste of, they shead their haire, nailes, or houes and hornes.

✠ Matth.9.18. luke 8.41.
g The whole companie assembled not disorderly, but in euery Synagogue there were certaine men which gouerned the people.
2 Iesus being touched with true faith, although it be but weake, doeth heale vs by his vertue.
3 Fathers apprehend by faith the promises of life euen for their children.
4 Such as mocke and scorne Christ, are vnworthy to be witnesses of his goodnesse.
h The three disciples.

43 And hee charged them straitly that no man
should knowe of it, and commaunded to giue her
meate.

CHAP. VI.

1 Christ preaching in his countrey, his owne contemne him. 6 The vnbeliefe of the Nazarites. 7 The Apostles are sent. 13 They cast out deuils: they anoynt the sicke with oyle. 14 Herodes opinion of Christ. 18 The cause of Johns imprisonment. 22 Dauncing. 27 Iohn beheaded, 29 buried. 30 The Apostles returne from preaching. 34 Christ teacheth in the desart. 37 Hee feedeth the people with fiue loaues. 48 The Apostles are troubled on the sea. 56 The sicke that touch Christes garment, are healed.

AND ✠ [1] hee departed thence, and came into
his owne countrey, and his disciples folowed
him.
2 And when the Sabbath was come, he began
to teach in the Synagogue, and many that heard
him, were astonied, and saide, From whence hath
this man these thinges? and what wisdome is this
that is giuen vnto him, that euen such [a] great
workes are done by his handes?
3 Is not this that carpenter Maries sonne, the
brother of Iames and Ioses, & of Iuda and Simon?
and are not his [b] sisters here with vs? And they
were offended in him.
4 And Iesus said vnto them, A ✠ Prophet is not
without [c] honour, but in his owne countrey, and
among his owne kindred, and in his owne house.
5 And he [d] could there doe no great workes,
saue that hee layde his handes vpon a fewe sicke
folke, and healed *them*.
6 And hee marueiled at their vnbeliefe, ∵ and
went about by the townes on euery side, teaching.
7 ¶ ✻ [2] And hee called vnto him the twelue,
and began to send them foorth two and two, and
gaue them power ouer vncleane spirits,
8 [3] And commaunded them that they should
take nothing for *their* iourney, saue a staffe onely:
neither scrippe, neither bread, neither money in
their girdles:
9 But that they should bee shod with ✠ [e] sandals,
and that they should not put on [f] two coates.
10 And hee saide vnto them, Wheresoeuer yee
shall enter into an house, [g] there abide till yee depart thence.
11 * [4] And whosoeuer shall not receiue you,
nor heare you, when ye depart thence, ✠ shake off
the dust that is vnder your feete, for a witnes vnto
them. Verely I say vnto you, It shalbe easier for
Sodom, or Gomorrha at the day of iudgement,
then for that citie.
12 ¶ And they went out, and preached, that
men should amend their liues.
13 And they cast out many deuils: and they
✠ [h] anoynted many that were sicke, with oyle, and
healed *them*.
14 ¶ ∵ [5] Then King Herod heard *of him* (for
his name was made manifest) and saide, Iohn Baptist
is risen againe from the dead, and therefore
great [i] workes are wrought by him.
15 Other said, It is Elias, and some saide, It is a
Prophet, or as one of [k] those Prophets.

✠ *Matt.13.54. luke 4.16.*
1 The faithlesse world doeth no whit at all diminish the vertue of Christ, but wittingly and willingly depriueth it selfe, of the efficacie of it being offered vnto them.
a *The worde signifieth powers, or vertues, whereby are meant those wonderfull workes that Christ did, which shewed and set foorth the vertue & power of his Godhead to all the world, Mat.7.22.*
b *After the maner of the Hebrewes, who by brethren and sisters, vnderstande all their kinsfolkes.*
✠ *Matth.13.57. luke 4.24. iohn 4.44.*
c *Not onely that hath that honour which of right is due to him taken from him, but is also euill spoken of and misreported.*
d *That is, hee would not: for we must needes haue faith if we will receiue the workes of God.*
∵ *Matth.4.23. luke 13.22.*
✻ *Chap.3.14. matth.10.1. luke 9.1.*
2 The disciples are prepared to that generall Apostleship, by a peculiar sending foorth.
3 Faithfull Pastours ought not to haue their mindes set, no not on things that are necessarie for this life, if they may bee an hinderance vnto them, bee it neuer so litle.
✠ *Actes 12.8.*
e *The worde signifieth properly womens shooes.*
f *That is, they should take no change of garments with them, that they might bee lighter for this iourney, and make more speede.*
g *That is, change not your Innes in this short iourney.*
* *Matth.10.14. luke 9.5.*
4 The Lord is a most seuere reuenger of his seruants.
✠ *Actes 13.51. and 18.6.*
✠ *Iames 5.14.*
h *That oyle was a token and a signe of this marueilous vertue: and seeing that the gift of healing is ceased a good while since, the ceremonie which is yet reteined of some, is to no purpose.*
∵ *Matth.14.1. luke 9.7.*
5 The Gospell confirmeth the godly, and vexeth the wicked.
i *The worde signifieth Powers, whereby is meant the power of working miracles.*
k *Of the olde Prophets.*

16 ✠ So when Herod heard it, he said, It is Iohn
whom [l] I beheaded: he is risen from the dead.
17 For Herod himselfe had sent forth, and had
taken Iohn, and bound him in prison for Herodias
sake, which was his brother Philips wife, because he
had married her.
18 For Iohn said vnto Herod, ✠ It is not lawfull
for thee to haue thy brothers wife.
19 Therefore Herodias [m] laid wait against him,
and would haue killed him, but she could not:
20 For Herod feared Iohn, knowing that hee
was a iust man, and an holy, and reuerenced him,
and when he heard him, hee did many things, and
heard him [n] gladly.
21 But the time being conuenient, when Herod
on his birth day made a banket to his princes
and captaines, and chiefe estates of Galile:
22 And the daughter [o] of the same Herodias
came in, and daunced, and pleased Herod, and them
that sate at table together, the King saide vnto the
mayde, Aske of me what thou wilt, and I will giue
it thee.
23 And hee sware vnto her, Whatsoeuer thou
shalt aske of mee, I will giue it thee, *euen* vnto the
halfe of my kingdome.
24 ∵ So [p] she went forth, & said to her mother,
What shal I aske? And she said, Iohn Baptists head.
25 Then shee came in straightway with haste
vnto the king, and asked, saying, I would that thou
shouldest giue me euen now in a charger the head
of Iohn Baptist.
26 Then the King was very sory: *yet* for his
othes sake, and for their sakes which sate at table
with him, he would not refuse her.
27 And immediatly the King sent the [q] hangman,
and gaue charge that his head shoulde bee
brought in. So hee went and beheaded him in the
prison,
28 And brought his head in a charger, and
gaue it to the mayde, and the mayde gaue it to her
mother.
29 And when his disciples heard it, they came
and tooke vp his body, and put it in a tombe.
30 ¶ ✻ And the Apostles gathered themselues
together to Iesus, and tolde him all things, both
what they had done, and what they had taught.
31 [6] And he said vnto them, Come ye apart into
the wildernes, and rest a while: for there were
many commers and goers, that they had not leasure
to eate.
32 ✻ So they went by ship out of the way into
a desart place.
33 But the people sawe them when they departed,
and many knewe him, and ran a foote thither
out of all cities, and came thither before them, and
assembled vnto him.
34 * Then Iesus went out, and saw a great multitude,
and had compassion on them, because they
were like sheepe which had no shepheard: ✠ and he
began to teach them many things.
35 ✠ And when the day was nowe farre spent,
his disciples came vnto him, saying, This is a desart
place, and nowe the day is farre passed.
36 Let them depart, that they may go into the
countrey and townes about, and buy them bread:
for they haue nothing to eate.
37 But he answered, and said vnto them, Giue
ye them to eate. And they said vnto him, [r] Shal we
goe, and buy [s] two hundreth peny worth of bread,
and giue them to eate?

✠ *Luke 3.19.*
l *Commaunded to be beheaded.*
✠ *Leuit.18.16. and 20.21.*
m *Sought all meanes to doe him hurt.*
n *The tyrant was very well content to heare sentence pronounced against him, but the seede fell vpon stonie places.*
o *Which the same Herodias had not by Herod [illegible] but by [illegible] and [illegible]*
∵ *Math.* [illegible]
p [illegible]
q [illegible]
✻ [illegible]
6 Such as [illegible] Christ shall [illegible] nothing, no not in the wildernes, but shall haue aboundance. And howe wicked a thing is it, not to looke for this transitorie life at his hands, who giueth euerlasting life?
✻ *Matth.14.13. luke 9.10.*
* *Matth.9.36. and 14.14.*
✠ *Luke 9.11.*
✠ *Matth.14.15.*
r *This is a kinde of demaund and wondering, not without a priuie mocke, which men do commonly vse, when beginning to be in a feare, they denie to doe a thing.*
s *Which is about twentie crownes, which is fiue pound.*

38 ✠ Then

✠ Mat.14.17. luke 9.13. iohn 6.9.

38 ✠ Then hee saide vnto them, Howe many loaues haue yee? goe and looke. And when they knew it, they said, Fiue, and two fishes.

39 So he commaunded them to make them all sit downe by t companies vpon the greene grasse.

40 Then they sate downe by u rowes, by hundreds, and by fifties.

41 And hee tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes hee deuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets ful of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ 7 And straightway he caused his disciples to goe into the shippe, and to goe before vnto the other side vnto Bethsaida, while hee sent away the people.

46 Then assoone as hee had sent x them away, he departed into a mountaine to pray.

47 ✠ And when euen was come, the ship was in the mids of the sea, and he alone on the land.

48 And he sawe them troubled in rowing, (for the winde was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and woulde haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, & cried out.

50 For they all saw him, and were sore afraide: but anon he talked with them, & saide vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went vp vnto them into the ship, and the winde ceased, and they were y much more amased in themselues, and marueiled.

52 For they had not z considered *the matter* of the loaues, because their hearts were hardened.

53 ¶ ∵ And they came ouer, and went into the land of Gennesaret, and arriued.

54 8 So when they were come out of the ship, straightway they knew him,

55 And ran about throughout all that region rounde about, *and* began to cary hither & thither in couches all that were sicke, where they heard that he was.

56 And whithersoeuer he entred into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

t Word for word, by bankets, after the maner of the Hebrewes, who haue no distributiues, as Chapter 6.7. Nowe he calleth the rowes of the sitters, bankets.

u The worde signifieth, the beds in a garden, and it is word for word, by beddes and beds, meaning thereby that they sate downe in rowes one by another, as beds in a garden.

7 The faithfull seruants of God after their litle labour, are subiect to a great tempest, which Christ doeth so moderate, being present [illegible] although [illegible] body, [illegible] [illegible] such [illegible] by such [illegible] they [illegible] not for [illegible] of [illegible] this [illegible]

[illegible] 14.23.

[illegible] when [illegible] that it [illegible] that [illegible] were [illegible] they [illegible] and [illegible] his [illegible]ment.

z [illegible] they perceiued not, or had not well considered that miracle of the fiue loaues, insomuch that that vertue of Christ was no lesse strange to them, then if they had not bene present at that miracle which was done but a litle before. ∵ Mar.14.34. 8 Christ being reiected in his owne countrey, and ariuing vpon a sudden amongst them of whome hee was not looked for, is receiued to their great profite. *a Or the hemme of the garment.*

CHAP. VII.

2 The Apostles are founde fault with, for eating with vnwashen handes. 4 The Pharises traditions about washings. Hypocrites. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 14 The things that doe in deede defile a man. 25 The woman of Chanane. 32 The deafe dumme man is healed.

✠ Math.15.2.

1 THen ✠ 1 gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem.

2 And when they sawe some of his disciples a eate meate with b common hands, (that is to say, vnwashen) they complained.

3 (For the Pharises, and all the Iewes, except they wash their handes oft, eate not, c holding the tradition of the Elders.

4 And *when they come* from the d market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, *as* the washing of cups, and e pots, and of brasen vessels, and of beds.)

5 Then asked him the Pharises and Scribes, Why f walke not thy disciples according to the tradition of the Elders, but eate meat with vnwashen handes?

6 2 Then hee answered and saide vnto them, Surely ✠ Esay hath prophecied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 3 But they worship mee in vaine, teaching *for* doctrines the commandements of men.

8 4 For yee lay the commaundement of God apart, and obserue the tradition of men, *as* the washing of pots and of cups, and many other such like things ye doe.

9 5 And he said vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses said, ✠ Honour thy father and thy mother: and ∵ Whosoeuer shall speake euill of father or mother, let him g die the death.

11 But yee say, If a man say to father or mother, Corban, *that is*, By the gift that is *offered* by mee, thou mayest haue profite, *hee shall bee free.*

12 So ye suffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many such like things.

14 ✠ Then he called the whole multitude vnto him, and said vnto them, Hearken you al vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an house, *away* from the people, his disciples asked him concerning the parable.

18 And hee saide vnto them, What? are yee without vnderstanding also? Do ye not know that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the h purging of all meates?

20 Then he saide, That which commeth out of man, that defileth man.

21 ✠ For from within, *euen* out of the heart of men, proceede euil thoughtes, adulteries, fornications, murthers,

22 Theftes, i couetousnes, wickednes, deceite, vncleannes, a k wicked eye, backbiting, pride, foolishnesse.

23 All these euil things come from within, and defile a man.

1 None doe more resist the wisdome of God then they that should bee wisest, and that vpon a zeale of their owne traditions: for men doe not please themselues more in any thing then in superstition, that is to say, in a worship of God fondly deuised of themselues.

a Word for word, eate bread: a kinde of speache which the Hebrewes vse, taking bread for all kinde of foode.

b For the Pharises would not eate their meate with vnwashen hands, because they thought that their hands were defiled with common handling of things, Matth.15.11,12.

c Obseruing diligently.

d That is to say, from ciuill affaires and worldly, they goe not to meate, vnlesse they wash themselues first.

e By these wordes are vnderstood all kindes of vessels, which are appointed for our dayly vse.

f Why liue they not? a kinde of speach taken from the Hebrewes: for amongst them, the way is taken for trade of life.

2 Hypocrisie is alwayes ioyned with superstition.

✠ Isai.29.14.

3 The more earnest the superstitious are, the more they are mad, in promising themselues Gods fauour by their deserts.

4 The deuises of superstitious men doe not onely not fulfill the Lawe of God (as they blasphemously perswade themselues) but also doe vtterly take it away.

5 True religion, which is cleane contrary to superstition, consisteth in spiritual worship: and all enemies of true religion, although they seeme to haue taken deepe roote, shall be pluckt vp.

✠ Exod.20.12. deuter.5.16. ephes.6.2.

∵ Exod.21.17. leuit.20.9. prou.20.20.

g Without hope of pardon, he shalbe put to death.

✠ Math.15.10.

h For that that goeth into the draught, purgeth all meates.

✠ Gene.6.5. and 8.21. *i All kinde of craftinesse whereby men profite themselues by other mens losses.* *k Cankered malice.*

♣ Math.15.21.
k That which the proude doe reiect when it is offered vnto them, that same doe the modest and humble sinners as it were violently wring out.
l Into the vttermost coastes of Palestine, which were next to Tyrus and Sidon.
m By profession, prophane.
n Neighbour or neere to Damascus.
o Hee vseth this word Whelpes rather then the word Dogs, that he may seeme to speake more contumeliously.
p As if she said, It is as thou sayest Lorde, for it is enough for the whelpes, if they can but gather vp the crummes that are vnder the table: therfore I craue the crummes, and not the childrens bread.
7 As the Father created vs to this life in the beginning in his onely Sonne, so doeth he also in him alone renue vs vnto euerlasting life.
q It was a litle countrey, & so called of tenne cities, which the foure gouernments doe runne betweene and compasse, Plinie, booke 3.chap.8.
♣ Gene.1.31. Eccle.39.21.

24 ¶ ♣ 6 And from thence he rose, and went
into the l borders of Tyrus and Sidon, and entred
into an house, and woulde that no man should
haue knowen: but he could not be hid.
25 For a certaine woman, whose litle daugh-
ter had an vncleane spirit, heard of him, and came,
and fell at his feete,
26 (And the woman was a m Greeke, a n Sy-
rophenissian by nation) and she besought him that
he would cast out the deuill out of her daughter.
27 But Iesus sayde vnto her, Let the children
first be fedde: for it is not good to take the chil-
drens bread, and to cast it vnto o whelpes.
28 Then shee answered, and sayde vnto him,
p Trueth, Lord: yet in deede the whelpes eate vn-
der the table of the childrens crummes.
29 Then he said vnto her, For this saying goe
thy way: the deuill is gone out of thy daughter.
30 And when shee was come home to her
house, shee found the deuill departed, and her
daughter lying on the bed.
31 ¶ 7 And hee departed againe from the
coastes of Tyrus and Sidon, and came vnto the
sea of Galile, through the middes of the coastes of
q Decapolis.
32 And they brought vnto him one that was
deafe and stambered in his speache, and prayed
him to put his hand vpon him.
33 Then he tooke him aside from the multi-
tude, and put his fingers in his eares, and did spit,
and touched his tongue.
34 And looking vp to heauen, hee sighed, and
said vnto him, Ephphatha, that is, Be opened.
35 And straightway his eares were opened,
and the string of his tongue was loosed, and hee
spake plaine.
36 And he commanded them that they should
tell no man: but howe much soeuer hee forbad
them, the more a great deale they published it,
37 And were beyond measure astonied, say-
ing, ♣ Hee hath done all things well: hee maketh
both the deafe to heare, & the dumme to speake.

CHAP. VIII.

1 The miracle of the seuen loaues. 11 The Iewes seeke signes. 15 To beware of the leauen of the Pharises. 22 A blinde man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 Hee foretelleth his death. 33 Peter, Satan. 35 To saue and lose the life. 38 To be ashamed of Christ.

♣ Math.15.32.

a Word for word, they will fall in sunder, or be dissolued, for when men fall in a sound, their sinewes fall one from another.

IN ♣ those dayes, when there was a very great
multitude, and had nothing to eate, Iesus called
his disciples to him, and sayd vnto them,
2 I haue compassion on the multitude, be-
cause they haue nowe continued with mee three
dayes, and haue nothing to eate.
3 And if I sende them away fasting to their
owne houses, they woulde a faint by the way: for
some of them came from farre.
4 Then his disciples answered him, Whence
can a man satisfie these with bread here in the
wildernes?
5 And hee asked them, Howe many loaues
haue ye? And they said, Seuen.
6 Then he commaunded the multitude to sit
downe on the ground: and hee tooke the seuen
loaues, and gaue thankes, brake them, and gaue to
his disciples to set before them, and they did set
them before the people.
7 They had also a few small fishes: and when
he had giuen thankes, he commaunded them also
to be set before them.
8 So they did eate, and were sufficed, and they
tooke vp of the broken meate that was left, seuen
baskets full.
9 (And they that had eaten, were about foure
thousand) so he sent them away.
10 ¶ ♣ And anon he entred into a ship with his
disciples, and came into the parts of Dalmanutha.
11 ♣ 1 And the Pharises b came foorth, and
began to dispute with him, seeking of him a signe
from heauen, and tempting him.
12 Then he c sighed deepely in his spirit, and
sayde, Why doeth this generation seeke a signe?
Verely I say vnto you, d a signe shall not be giuen
vnto this generation.
13 ¶ So he left them, and went into the ship
againe, and departed to the other side.
14 ¶ ♣ And they had forgotten to take bread,
neither had they in the ship with them, but one
loafe.
15 2 And he charged them, saying, Take heede,
and beware of the leauen of the Pharises, and of
the leauen of Herod.
16 3 And they reasoned among them selues,
saying, *It is*, because we haue no bread.
17 And when Iesus knew it, he said vnto them,
Why reason you *thus*, because ye haue no bread?
perceiue ye not yet, neither vnderstande? haue ye
your hearts yet hardened?
18 Haue yee eyes, and see not? and haue yee
eares, and heare not? and doe ye not remember?
19 ♣ When I brake the fiue loaues among fiue
thousand, how many baskets full of broken meate
tooke ye vp? They sayd vnto him, Twelue.
20 And when *I brake* seuen among foure
thousande, howe many baskets of the leauings of
broken meate tooke ye vp? And they said, Seuen.
21 Then he said vnto them, e Howe *is it* that
ye vnderstand not?
22 4 And hee came to Bethsaida, and they
brought a blinde man vnto him, and desired him
to touch him.
23 Then he tooke the blinde by the hand, and
ledde him out of the towne, and spat in his eyes,
and put his handes vpon him, and asked him, if he
sawe ought.
24 And he looked vp, and said, I f see men: for
I see them walking like trees.
25 After that, he put his hands againe vpon his
eyes, and made him g looke againe. And hee was
restored to his sight, and sawe euery man a farre
off clearely.
26 5 And hee sent him home to his house, say-
ing, Neither goe into the towne, nor tell it to any
in the towne.
27 ¶ ♣ 6 And Iesus went out, and his disciples
into the townes of Cesarea Philippi. And by the
way hee asked his disciples, saying vnto them,
Whome doe men say that I am?
28 And they answered, *Some say* Iohn Baptist:
and some, Elias: and some, one of the Prophets.
29 And he sayd vnto them, But whome say ye
that I am? Then Peter answered, and sayde vnto
him, Thou art that Christ.
30 7 And he sharpely charged them, that con-
cerning him they should tell no man.

♣ Math.15.39.
♣ Math.16.1.
1 The stubburne enemies of the doctrine of the Gospel, giuing no credite to the miracles already done, require newe: but Christ being angry with them, doeth vtterly forsake them.
b A common kinde of speach, which the Hebrewes vse, whereby is meant that the Pharises went from their houses of purpose, to encounter with him.
c These sighes came euen from his heart roote, for the Lord was very much moued with their [illegible] so great [illegible]
d [illegible]
[illegible]
3 The[illegible] their [illegible] on earth [illegible] are [illegible] in heau[illegible] although [illegible] neuer to [illegible] so foorth [illegible] them.
♣ Iohn 6.[illegible]
e Hee commandeth [illegible] to passe, that [illegible] vnderstande [illegible] these things which are so plaine and euident?
4 A true image of our regeneration which Christ, separating vs from the world, worketh and accomplisheth by litle and litle in vs.
f Hee perceiued some mouing of forms, which hee could not discerne their bodies.

g Hee commanded [illegible], to trie in deede, whether hee could see well or no.
5 Christ will not haue [illegible] miracles to be [illegible] from his [illegible]. ♣ Math. 16.13. luke 9.18. 6 Many prayse Christ, which yet notwithstanding spoyle him of his prayse. 7 Christ hath appointed his times to the preaching of the Gospel, and therefore he deferreth it to a more commodious time, [illegible] should rather hinder then further the [illegible] of his [illegible]

31 8 Then he began to teache them, that the
Sonne of man must suffer many things, and should
be reproued of the Elders, and of the hie Priestes,
and of the Scribes, and be slaine, and within three
dayes rise againe.
32 9 And he spake that thing boldly. Then Pe-
ter tooke him aside, and began to rebuke him.
33 Then he turned backe, & looked on his dis-
ciples, and rebuked Peter, saying, Get thee behinde
me, Satan: for thou h vnderstandest not the things
that are of God, but the things that are of men.
34 ¶ 10 And hee called the people vnto him
with his disciples, and sayd vnto them, ✠ Whoso-
euer will followe me, let him forsake himselfe, and
take vp his crosse, and followe me.
35 For whosoeuer will ✠ saue his life, shall lose
it: but whosoeuer shall lose his life for my sake
and the Gospels, he shall saue it.
36 11 For what shal it profite a man, though he
should winne the whole world, if he lose his soule?
37 Or what exchange shall a man giue for his
soule?
38 ∵ For whosoeuer shall be ashamed of mee,
and of my wordes among this adulterous and sin-
full generation, of him shall the Sonne of man be
ashamed also, when he commeth in the glorie of
his Father with the holy Angels.

8 Christ suffered all y he suffered for vs, not vnwillingly, neither vnawares, but foreknowing it, and willingly.
9 None are more mad then they that are wise beside the word of God.
h Thou art not godly, but worldly wisedome.
10 The disciples of Christ must beare stoutly, what burden soeuer the Lord layeth vpon them, and subdue the affections of the flesh.
✠ Matt.10.38. and 16.24. luke 9.23. and 14.27.
✠ Mat.10.39. and 16.25. luke 9.24. and 17.33.
11 They are the great fooles of all, which pur... the carrying of this life, with ... of euerlasting ... [illegible]

CHAP. IX.

1 Christes transfiguration. 9 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

AND as he saide vnto them, Verely I say vnto
you, that there be some of them that stande
here, which shall not taste of death till they haue
seene the kingdome of God come with power.
2 ✠ 1 And sixe dayes after, Iesus taketh vnto
him Peter, and Iames, and Iohn, and carieth them
vp into an hie mountaine out of the way alone,
and his shape was changed before them.
3 And his raiment did b shine, and was very
white, as snowe, so white as no fuller can make vp-
on the earth.
4 And there appeared vnto them Elias with
Moses, and they were talking with Iesus.
5 Then Peter answered, and sayd to Iesus, Ma-
ster, it is good for vs to be here: let vs make also
three tabernacles, one for thee, and one for Mo-
ses, and one for Elias.
6 Yet hee knewe not what he sayde: for they
were c afraide.
7 And there was a cloude that shadowed
them, and a voyce came out of the cloude, saying,
✠ This is my beloued Sonne: heare him.
8 And suddenly they looked round about, and
sawe no more any man saue Iesus only with them.
9 2 ✠ And as they came downe from the
mountaine, he charged them, that they should tell
no man what they had seene, saue when the Sonne
of man were risen from the dead againe.
10 So they d kept that matter to themselues,
and e demaunded one of another, what the rising
from the dead againe should meane?
11 3 Also they asked him, saying, Why say the
Scribes, that ✠ Elias must first come?

[illegible]
b Did sparkle as it were.
c They were beside themselues for feare.
✠ Matth.3.17. and 17.5. 2.Peter 1.17.
2 The Lord hath appointed his times for y publishing of y Gospel.
✠ Math.17.9.
d Kept very hardly as it were.

e They questioned not together touching the generall resurrection which shalbe in the latter day, but they vnderstoode not, what he meant by that which hee spake of his owne peculiar resurrection. 3 The foolish opinion of the Rabbines is here refelled touching Elias comming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body. ✠ Mala.4.5.

12 And he answered, and said vnto them, Elias
verely shall first come, and restore all things: and
✠ as it is written of the Sonne of man, hee must
suffer many things, and be set at nought.
13 But I say vnto you, that Elias is come, (and
they haue done vnto him whatsoeuer they would)
as it is written of him.
14 ¶ ✠ 4 And when he came to his disciples, he
saw a great multitude about them, and the Scribes
disputing with them.
15 And straightway all the people, when they
behelde him, were amased, and ranne to him, and
saluted him.
16 Then he asked the Scribes, What dispute
you among your selues?
17 And one of the companie answered, and
said, Master, I haue brought my sonne vnto thee,
which hath a dumme spirit:
18 And wheresoeuer he taketh him, he f tea-
reth him, and he fometh, and gnasheth his teeth,
and pineth away: and I spake to thy disciples, that
they should cast him out, and they could not.
19 Then he answered him, & said, O faithlesse
generation, how long now shall I be w you! how
long now shall I suffer you! Bring him vnto me.
20 So they brought him vnto him: and assoone
as the spirit g sawe him, hee tare him, and hee fell
downe on the ground walowing and foming.
21 Then he asked his father, How long time is
it since he hath bin thus? And he said, Of a childe.
22 And oft times he casteth him into the fire, &
into the water to destroy him: but if thou canst do
any thing, helpe vs, & haue compassion vpon vs.
23 And Iesus said vnto him, If thou canst be-
leeue it, h all things are possible to him y beleeueth.
24 And straightway the father of the childe
crying with teires, sayd, Lorde, I beleeue: helpe
my vnbeliefe.
25 When Iesus saw that the people came run-
ning together, he rebuked the vncleane spirit, say-
ing vnto him, Thou dumme & deafe spirit, I charge
thee, come out of him, & enter no more into him.
26 5 Then the spirit cried, and rent him sore,
and came out, and he was as one dead, in so much
that many sayd, He is dead.
27 But Iesus tooke his hand, and lift him vp,
and he arose.
28 6 And when hee was come into the house,
his disciples asked him secretly, Why could not we
cast him out?
29 And he saide vnto them, This kinde can by
no other meanes come foorth, but by prayer and
fasting.
30 ¶ ∵ And they departed thence, and i went
together through Galile, and hee would not that
any should haue knowen it.
31 7 For he taught his disciples, and sayd vnto
them, The Sonne of man shalbe deliuered into the
handes of men, and they shall kill him, but after
that he is killed, he shall rise againe the third day.
32 But they vnderstoode not that saying, and
were afraide to aske him.
33 ✠ 8 After, he came to Capernaum: and when
he was in the k house, he asked them, What was it
that ye disputed among you by the way?
34 And they helde their peace: for by the way
they reasoned among themselues, who should bee
the chiefest.
35 And he sate downe, and called the twelue,
and said to them, If any man desire to be first, the
same

✠ Esai.53.4.
✠ Matth.17.14. luke 9.38.
4 Christ sheweth by a miracle euen to the vnworthy, that he is come to bridle the rage of Satan.
f Vexeth him inwardly, as the cable vseth to doe.
g So soone as Iesus had looked vpon the boye that was brought vnto him, the deuill began to rage after his maner.
h There is nothing but Christ can and will doe it, for them that beleeue in him.
5 The neerer that the vertue of Christ is, the more outragiously doeth Satan rage.
6 We haue neede of faith, and therefore of prayer and fasting, to cast Satan out of his olde possession.
∵ Matth.17.22. luke 9.22.
i He and his disciples together.
7 Christ forewarneth vs with great diligence, to the ende wee should not be oppressed with sudden calamities, but the slouthfulnes of man is wonderfull.
✠ Math.18.1. luke 9.46.
8 Onely humillitie doeth exalt.
k Where hee was wont to make his abode.

same shalbe last of all, and seruant vnto all.
36 And hee tooke a litle childe, and set him in
the middes of them, and tooke him in his armes,
and said vnto them,
37 Whosoeuer shall receiue one of such little
children in my Name, receiueth mee: and whoso-
euer receiueth me, receiueth not [l] me, but him that
sent me.
38 ¶ ✣ ⁎ Then Iohn answered him, saying, Ma-
ster, we sawe one casting out deuils by thy Name,
which followeth not vs, and we forbade him, be-
cause he followeth vs not.
39 ✣ But Iesus said, Forbid him not: for there is
no man that can doe a miracle by my Name, that
can lightly speake euil of me.
40 For whosoeuer is not against vs, is on our
part.
41 ∵ And whosoeuer shall giue you a cuppe of
water to drinke for my Names sake, because ye be-
long to Christ, verely I say vnto you, he shall not
lose his reward.
42 ⁎ [10] And whosoeuer shal offend one of these
litle ones, that beleeue in me, it were better for him
rather, that a milstone were hanged about his
necke, and that he were cast into the sea.
43 ⁎ Wherefore, if thine hand cause thee to of-
fend, cut it off: it is better for thee to enter into
life, maimed, then hauing two handes, to goe into
hell, into the fire that neuer shalbe quenched,
44 * Where their [m] worme dieth not, and the
fire neuer goeth out.
45 Likewise, if thy foote cause thee to offende,
cut it off: it is better for thee to goe halt into life,
then hauing two feete, to be cast into hell, into the
fire that neuer shalbe quenched,
46 Where their worme dieth not, and the fire
neuer goeth out.
47 And if thine eye cause thee to offend, plucke
it out: it is better for thee to goe into the king-
dome of God with one eye, then hauing two eyes,
to be cast into hell fire,
48 Where their worme dieth not, and the fire
neuer goeth out.
49 [11] For euery man shalbe [n] salted with fire:
and ✣ euery sacrifice shalbe salted with salt.
50 ✣ Salt is good: but if the salt bee vnsauerie,
wherewith shall it bee seasoned? haue salt in your
selues, and haue peace one with another.

l He doeth not only receiue me, but also him that sent me.
✣ *Luke 9.49.*
9 God, who is the author of an ordinarie vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinarie vocation is tried by the doctrine and the effects.
✣ *1.Cor.12.3.*
∵ *Matth.10.42.*
⁎ *Matth.18.6. luke 17.1.*
10 God is so seuere a reuenger of offences, that it is better to suffer any losse, then to be an occasion of offence vnto any.
⁎ *Matth.5.29. and 18.8.*
* *Esai.66.24.*
m Their worme which shalbe cast into that flame.
11 We must be seasoned and powdred by God, both that we may be acceptable sacrifices vnto him, and also, that we being knit together, may season one another.
n That is, shalbe consecrate to God, being seasoned with the incorruptible word.
✣ *Leuit.2.13.*
✣ *Matth.5.13. luke 14.34.*

CHAP. X.

9 The wife, onely for fornication, is to bee put away. 13 Little children are brought to Christ. 17 A riche man asketh Iesus, howe hee may possesse eternall life. 28 The Apostles forsooke all thinges for Christes sake. 33 Christ foresheweth his death. 35 Zebedeus his sonnes request. 46 Blinde Bartimeus healed.

AND ∵ he [a] arose from thence, and went into the
coastes of Iudea by the farre side of Iordan,
and the people resorted vnto him againe, and as he
was wont, he taught them againe.
2 Then the Pharises came and asked him, if it
were lawfull for a man to put away *his* wife, and
tempted him.
3 And he answered, and said vnto them, What
did ⁎ Moses command you?
4 And they said, Moses suffered to write a bill
of diuorcement, and to put her away.
5 [1] Then Iesus answered, and said vnto them,
For the hardnesse of your heart he wrote this [b] pre-
cept vnto you.

∵ *Matth.19.1.*
a That is to say, departed and went from thence: for in the Hebrew tongue, sitting and dwelling are all one, and so are rising and going forth.
⁎ *Deut.24.1.*
1 God did neuer allowe those diuorces, which the Lawe did tolerate.
b Looke Matth.19. For Moses gaue them no commandement to put away their wiues, but rather made a good prouiso for the wiues against the stubborne hardnesse of their husbands.

6 But at the beginning of the creation ✣ God
made them male and female:
7 ✣ For this cause shall man leaue his father
and mother, and cleaue vnto his wife.
8 And they twaine shall be one flesh: so that
they are no more twaine, but one flesh.
9 ∵ Therefore, what God hath coupled toge-
ther, let not man separate.
10 And in the house his disciples asked him a-
gaine of that matter.
11 And he saide vnto them, ⁎ Whosoeuer shall
put away his wife and marry another, committeth
adulterie [c] against her.
12 And if a woman put away her husband, and
be married to another, she committeth adulterie.
13 ¶ ⁎ [2] Then they brought little children to
him, that hee should touch them, and his disciples
rebuked those that brought them.
14 But when Iesus saw it, he was displeased, and
said to them, Suffer the litle children to come vn-
to me, and forbid them not: for of such is the king-
dome of God.
15 Verely I say vnto you, Whosoeuer shal not
receiue the kingdome of God [3] as a litle childe, he
shall not enter therein.
16 And he tooke them vp in his armes, and put
his handes vpon them, and blessed them.
17 ¶ [4] And when he was gone out on the way,
there came one *running, and kneeled to him, and
asked him, Good Master, what shall I doe, that I
may possesse eternall life?
18 Iesus saide to him, Why callest thou mee
good? there is none good but one, euen God.
19 Thou knowest the commandements, ✣ Thou
shalt not commit adulterie. Thou shalt not kill.
Thou shalt not steale. Thou shalt not beare false
witnesse. Thou shalt [d] hurt no *man*. Honour thy
father and mother.
20 Then he answered, and saide to him, Master,
all these things I haue obserued from my youth.
21 And Iesus looked vpon him, and loued him,
and said vnto him, One thing is lacking vnto thee.
Goe *and* sell all that thou hast, and giue to the
poore, and thou shalt haue treasure in heauen, and
come, follow me, and take vp the crosse.
22 But he was sad at that saying, and went away
sorowfull: for he had great possessions.
23 And Iesus looked round about, and said vn-
to his disciples, How hardly doe they that haue ri-
ches, enter into the kingdome of God!
24 And his disciples were afraide at his wordes.
But Iesus answered againe, and saide vnto them,
Children, howe hard is it for them that trust in ri-
ches, to enter into the kingdome of God!
25 It is easier for a camel to goe through the
eye of a needle, then for a riche man to enter into
the kingdome of God.
26 And they were much more astonied, saying
with themselues, Who then can be saued?
27 But Iesus looked vpon them, & said, With
men *it is* impossible, but not with God: for with
God all things are possible.
28 ¶ ✣ [5] Then Peter began to say vnto him,
Lo, we haue forsaken al, and haue folowed thee.
29 Iesus answered, and saide, Verely I say vnto
you, there is no man that hath forsaken house,
or brethren, or sisters, or father, or mother, or
wife, or children, or landes for my sake and the
Gospels,
30 But he shal receiue an [e] hundred folde, now

✣ *Gene.1.27. matth.19.4.*
✣ *Gene.2.24. 1.cor.6.16. ephes.5.31.*
∵ *1.Cor.7.10.*
⁎ *Matth.5.32. and 19.9. luke 16.18.*
c Whom he putteth away, for he is an adulterer by keeping company with another.
⁎ *Matth.19.13. luke 18.15.*
2 God of his goodnes comprehendeth in the couenant ... the fathers, ... children ... therefore ... seth them.
3 We ...
✣ *Matth.19.27. luke 18.28.*
5 To neglect all things in comparison of Christ, is a sure way into eternal life, so that we fall not away by the way.
e An hundred folde as much, if we looke to the true vse and commodities of this life, so that we measure them after the will of God, and not after the wealth is ... and our greedy desire.

at this present, houses, and brethren, and sisters, and
mothers, and children, and landes ᶠ with persecuti-
ons, and in the world to come, eternall life.

ᶠ *Euen in the midst of persecutions.*

✠ *Math.* 19. 30. *luke* 13. 30.

31 ✠ But many *that are* first, shall bee last, and
the last, first.

32 ¶ ✠ ⁶ And they were in the way going vp
to Hierusalem, and Iesus went before them and
they were troubled, and as they followed, they
were afraide, and Iesus tooke the twelue againe,
and began to tell them what things should come
vnto him,

✠ *Math.* 20. 17. *luke* 18. 31.

6 The disciples are againe prepared to patience not to be ouercome by the foretelling vnto them of his death, which was at hand, and therewithall of life which should most certainely follow.

33 *Saying*, Beholde, wee goe vp to Hierusalem,
and the Sonne of man shall be deliuered vnto the
hie Priestes, and to the Scribes, and they shall con-
demne him to death, and shall deliuer him to the
Gentiles.

34 And they shal mocke him, and scourge him,
and spit vpon him, and kill him: but the thirde day
he shall rise againe.

35 ¶ ✠ ⁷ Then Iames and Iohn the sonnes of Ze-
bedeus came vnto him, saying, Master, ᵍ we would
that thou shouldest doe for vs that we desire.

✠ *Math.* 20. 20.

7 We must first striue, before we triumph.

ᵍ *We pray thee.*

36 And hee saide vnto them, What would ye I
should doe for you?

37 And they saide to him, Graunt vnto vs, that
we may sit, one at thy right hand, and the other at
thy left hand in thy glory.

38 But Iesus said vnto them, Ye know not what
ye aske. Can ye drinke of the cup that I shal drinke
of, and bee baptized with the baptisme that I shall
be baptized with?

39 And they said vnto him, Wee can. But Iesus
said vnto them, Ye shall drinke in deede of the cup
that I shall drinke of, and bee baptized with the
baptisme wherewith I shalbe baptized:

40 But to sit at my right hand, and at my left,
is not mine to giue, but *it shalbe giuen* to them for
whom it is prepared.

41 And when the ten heard that, they began to
disdaine at Iames and Iohn.

42 ⁸ But Iesus called them vnto him, and saide
to them, ✠ Ye knowe that ʰ they which are princes
among the Gentiles, haue domination ouer them,
and they that bee great among them, exercise au-
thoritie ouer them.

8 [illegible] the Pastors are not called to rule, but to serue, according to the example of the Sonne of God himselfe, who went before them, forsomuch as he also was a Minister of his Fathers wil.

✠ *Luke* 22. 25.

ʰ *They to whome it is decreed and appointed.*

43 But it shall not be so among you: but who-
soeuer will be great among you, shall be your ser-
uant.

44 And whosoeuer will be chiefe of you, shall
be the seruant of all.

45 For euen the Sonne of man came not to be
serued, but to serue, and to giue his life for the ran-
some of many.

46 ¶ ✠ ⁹ Then they came to Iericho: and as hee
went out of Iericho with his disciples, and a great
multitude, Bartimeus the sonne of Timeus, a blinde
man, sate by the wayes side, begging.

✠ *Math.* 20. 29. *luke* 18. 35.

9 Christ onely, being called vpon by faith, healeth our blindnesse.

47 And when he heard that it was Iesus of Na-
zareth, he began to cry, and to say, Iesus the Sonne
of Dauid, haue mercy on me.

48 And many rebuked him, because hee should
holde his peace: but he cried much more, O Sonne
of Dauid, haue mercy on me.

49 Then Iesus stood stil, and commanded him
to be called: and they called the blinde, saying vn-
to him, Be of good comfort: arise, he calleth thee.

50 So hee threwe away his cloke, and rose, and
came to Iesus.

51 And Iesus answered, and said vnto him, What
wilt thou that I doe vnto thee? And the blinde
said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Goe thy way: thy
faith hath saued thee. And by and by, he receiued
his sight, and followed Iesus in the way.

CHAP. XI.

1 Christ entreth into Hierusalem riding on an asse. 13 The fruitlesse figge tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offences must bee pardoned. 27 The Priestes aske by what authoritie he wrought those things that he did. 30 Whence Iohns baptisme was.

AND ✠ ¹ when they came neere to Hierusalem,
to Bethphage and Bethania vnto the mount
of Oliues, he sent foorth two of his disciples,

✠ *Math.* 21. 1. *luke* 18. 29.

1 A liuely image of the spirituall kingdome of Christ on earth.

2 And saide vnto them, Goe your wayes into
that towne that is ouer against you, and assoone
as yee shall enter into it, ye shall finde a colte tied,
whereon neuer man sate: loose him, and bring
him.

3 And if any man say vnto you, Why doe ye
this? Say that the Lorde hath neede of him, and
straightway he will send him hither.

4 And they went their way, and found a colte
tyed by the doore without, in a place where two
wayes met, and they loosed him.

5 Then certaine of them, that stoode there,
said vnto them, What doe ye loosing the colte?

6 And they said vnto them, as Iesus had com-
maunded them: So they let them goe.

7 ¶ ✠ And they brought the colte to Iesus, and
cast their garments on him, and he sate vpon him.

✠ *Iohn* 12. 14.

8 And many spred their garments in the way:
other cut downe branches off the trees, and straw-
ed them in the way.

9 And they that went before, and they that
folowed, cried, saying, Hosanna: ᵃ blessed *be* he that
commeth in the Name of the Lord.

ᵃ *Well be it to him that commeth to vs from God, or that is sent of God.*

10 ᵇ Blessed *be* the kingdome that commeth
in the Name of the Lord of our father Dauid: Ho-
sanna, *O thou which art* in the highest *heauens*.

ᵇ *Happy and prosperous.*

11 ✠ So Iesus entred into Hierusalem, and into
the Temple: and when he had looked about on all
things, and now it was euening, he went forth vn-
to Bethania with the twelue.

✠ *Math.* 21. 10. *luke* 19. 45.

12 ✠ And on the morow when they were come
out from Bethania, he was hungry.

✠ *Math.* 21. 19.

13 ² And seeing a figge tree afarre off, that
had leaues, hee went *to see* if hee might finde any
thing thereon: but when he came vnto it, he found
nothing but leaues: for the time of figges was
not yet.

2 An example of that vengeance which hangeth ouer the heads of hypocrites.

14 Then Iesus answered, and saide to it, Neuer
man eate fruite of thee hereafter while the worlde
standeth: and his disciples heard it.

15 ¶ ³ And they came to Hierusalem, and Iesus
went into the Temple, and began to cast out them
that solde and bought in the Temple, and ouer-
threwe the tables of the money changers, and the
seates of them that sold doues.

3 Christ sheweth in deede, that he is the true King and high Priest, and therefore the reuenger of the diuine seruice of the Temple.

16 Neither would he suffer that any man should
cary a ᶜ vessel through the Temple.

ᶜ *That is, any prophane instrument, of which those fellowes had a number, that made the court of the Temple a market place.*

17 And hee taught, saying vnto them, Is it not
written, ✠ Mine house shalbe ᵈ called the house of
prayer vnto all nations? * but you haue made it a
denne of theeues.

✠ *Isai.* 56. 7.

ᵈ *Shall openly be so accompted and taken.*

* *Iere.* 7. 11.

18 And the Scribes and hie Priestes heard it,
and sought howe to destroye him: for they feared
him, because the whole multitude was astonied at
his doctrine.

19 But when euen was come, *Iesus* went out of
the citie.

20 ¶ ✠ ⁴ And

✠ Math.21.19.
4 The force of faith is exceeding great, and charitie is euer ioyned with it.

20 ¶ ✠ 4 And in the morning as they iourneyed together, they saw the figge tree dried vp from the rootes.

21 Then Peter remembred, and said vnto him, Master, beholde, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and saide vnto them, Haue e the faith of God.

e The faith of God is that assured faith and trust which we haue in him.

23 For verely I say vnto you, that whosoeuer shall say vnto this mountaine, Be thou taken away, and cast into the sea, and shall not wauer in his heart, but shall beleeue that those things which he saieth, shal come to passe, whatsoeuer he saieth, shall be *done* to him.

24 ✠ Therefore I say vnto you, Whatsoeuer yee desire when yee pray, beleeue that f yee shall haue it, and it shalbe *done* vnto you.

✠ Math.7.7. luke 11.9.
f Word for worde, that you receiue it, speaking in the time that nowe is, to shewe the certaintie of the thing and the performance in deede.

25 ∴ But when g ye shall stand, and pray, forgiue, if yee haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

∴ Math.6.14.
g When you shall appeare before the altar.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ ✠ 5 Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the hie Priests, & the Scribes, & the Elders,

✠ Math.21.23. luke 20.1.
5 The Gospel hath bene assaulted long time since, vnder the pretence of an ordinarie succession.

28 And said vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, and saide vnto them, I will also aske of you a certaine thing, & answere ye me, and I will tell you by what authoritie I do these things.

30 The baptisme of Iohn, was it from heauen, or of men? answere me.

31 And they thought with themselues, saying, If we shall say, From heauen, he will say, Why then did ye not beleeue him?

32 6 But if we say, Of men, we feare the people: for all men counted Iohn, that he was a Prophet in deede.

6 A reward of an euill conscience to be afraid of those, of whom they should and might haue bene feared.

33 Then they answered, and saide vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyarde. 10 Christ the stone refused of the Iewes. 13 Of tribute to be giuen to Cesar. 18 The Sadduces denying the resurrection. 28 The first commaundement. 31 To loue God and the neighbour is better then sacrifices. 36 Christ Dauids sonne. 38 To beware of the Scribes and Pharises. 42 The poore widdowe.

AND 1 hee began to speake vnto them in a parables, ✠ A *certaine* man planted a vineyard, and compassed it with an hedge, & digged a pit for the winepresse, and built a tower in it, & let it out to husbandmen, & went into a strange countrey.

1 The calling of God is not tied either to place, person, or time, without exception.
a This word, parable, which the Euangelists vse, doeth not onely signifie a comparing of things together, but also darke speaches and allegories.
✠ Esai.5.1. iere.2.21. math.21.33. luke 20.9.

2 b And at the time, hee sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruite of the vineyard.

b When the fruites of the ground vse to be gathered.

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe hee sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe hee sent another, and him they slew, & many other, beating some, & killing some.

6 Yet had hee one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But ÿ husbandmen said among themselues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they tooke him, & killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? ✠ The stone which the builders did refuse, is made the head of the corner.

✠ Psal.118.22. esai.28.16. math.21.42. actes 4.11. rom.9.33. 1.peter.2.8.

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they went c about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

c They were greedie and very desirous.

13 ¶ ✠ 2 And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in *his* talke.

✠ Math.22.15. luke 20.20.
2 The Gospel ioyneth the authoritie of the Magistrate with the seruice of God.

14 And when they came, they said vnto him, Master, we know that thou art true, and carest for no man: for thou d considerest not the person of men, but teachest the e way of God truely, Is it lawfull to giue tribute to Cesar, or not?

d Thou doest not so iudge by outward appearance [illegible]
e The way [illegible] God.

15 Should we giue it, or should we not giue it? but he knew their hypocrisie, and said vnto them, Why tempt ye me? Bring me a peny, ÿ I may see it.

16 So they brought it, and he said vnto them, Whose is this image and superscription? and they said vnto him, Cesars.

17 Then Iesus answered, and saide vnto them, ∴ Giue to Cesar the things that are Cesars, and to God, those that are Gods: & they marueiled at him.

∴ Rom.13.7.

18 ¶ 3 ✠ Then came the Sadduces vnto him, (which say, there is no resurrection) & they asked him, saying,

3 [illegible]
✠ Math.22.23. luke 20.27.

19 Master, ✠ Moses wrote vnto vs, If any mans brother die, and leaue *his* wife, and leaue no children, that his brother should take his wife, and rayse vp seede vnto his brother.

✠ Deut.25.5. math.22.24.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the seconde tooke her, and he died, neither did he yet leaue issue, & the third likewise:

22 So those seuen had her, and left no yssue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall shee bee of them? for seuen had her to wife.

24 Then Iesus answered, and saide vnto them, Are ye not therefore deceiued, because ye knowe not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wiues are maried, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Mosee, howe in the bush God spake vnto him, saying, I ✠ am the God of Abraham, and the God of Isaac, and the God of Iacob?

✠ Exod.3.6. math.22.32.

27 God is not ÿ God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 ¶ ✠ 4 Then came one of the Scribes that had heard them disputing together, *and* perceiuing that he had answered them well, hee asked him, Which is the first commandement of all?

✠ Math.22.35.
4 Sacrifices and outward worship, neuer pleased God, vnlesse such necessarie dueties as we owe to God and our neighbours went afore.

29 Iesus answered him, The first of all the commandements *is*, ✠ Heare, Israel, The Lord our God is the onely Lord.

✠ Deut.6.4.

30 Thou shalt therefore loue the Lorde thy God with all thine heart, and with all thy soule, and with all thy minde, and with all thy strength: this is the first commandement.
31 And the second *is* like, that is, ✠Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.
32 Then that Scribe said vnto him, Well, Master, thou hast saide the trueth, that there is one God, and that there is none but he,
33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue *his* neighbour as himselfe, is more then all the whole burnt offerings and sacrifices.
34 Then when Iesus saw that he answered discreetely, hee saide vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.
35 ¶ ✠ 5 And Iesus answered & said teaching in the Temple, Howe say the Scribes that Christ is the sonne of Dauid?
36 For Dauid himselfe said by f ÿ holy Ghost, ∵The Lord said to my Lorde, Sit at my right hand, till I make thine enemies thy footestoole.
37 Then Dauid himselfe calleth him Lorde: by what meanes is he then his sonne? and much people heard him gladly.
38 ✕ 6 Moreouer hee saide vnto them in g his doctrine, Beware of the Scribes which loue to goe in h long robes, & *loue* salutations in the markets,
39 And the chiefe seates in the Synagogues, and the first roumes at feastes,
40 Which ✠ deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.
41 7 * And as Iesus sate ouer against the treasurie, he beheld how the people cast i money into the treasurie, and many rich men cast in much.
42 And there came a certaine poore widowe, & she threw in two mites, which make a quadrin.
43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasurie.
44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, *euen* all her liuing.

✠ *Leuit.* 19.18. *matth.* 22.39. *rom.* 13.9. *galat.* 5.14. *iames* 2.8.
✠ *Matth.* 22.41. *luke* 20.41.
5 Christ proueth his Godhead euen out of Dauid himselfe, of whom hee came according to the flesh.
f Word for word, in the holy Ghost, and there is a great force in this kind of speache, whereby is meant, that it was not so much Dauid, as the holy Ghost that spake, who did in a maner possesse Dauid.
∵ *Psalm.* 110.1.
✕ *Marke* 23.6. *luke* 11.43. *and* 20.46.
6 The maners of ministers are not rashly to be folowed as an example.
g Whiles he taught them.
h The worde is a Stole, which is a kinde of womans garment, long euen to the heeles, [illegible]
[illegible]

i Money of any kinde of metall, as the Romanes vsed, who in the beginning did stampe or coyne brasse, and after vsed it for currant money.

CHAP. XIII.

1 Of the destruction of Ierusalem. 9 Persecutions for the Gospel. 10 The Gospel must bee preached to all nations. 26 Of Christs comming to iudgement. 33 We must watch & pray.

AND ✠ 1 as he went out of the Temple, one of his disciples saide vnto him, Master, see what maner stones, and what maner buildings *are here.*
2 ✠ Then Iesus answered and saide vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not bee throwen downe.
3 And as he sate on the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,
4 Tell vs, when shall these things bee? and what *shalbe* the signe when all these things shalbe fulfilled?
5 And Iesus answered them, & began to say, ∵Take heede lest any man deceiue you.
6 For many shall come in my Name, saying, I am *Christ*, and shall deceiue many.
7 Furthermore when ye shal heare of warres, & rumours of warres, be ye not troubled: for *such things* must needes be: but the end *shall* not *be* yet.
8 For nation shall rise against nation, & kingdome against kingdome, and there shalbe earthquakes in diuers quarters, and there shalbe famine and troubles: these *are* the beginnings of sorowes.
9 But take ye heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shalbe beaten, and brought before rulers and Kings for my sake, for a a testimoniall vnto them.
10 And the Gospel must first be published among all nations.
11 ✠But when they leade you, and deliuer you vp, b be not carefull before hand, neither c studie what yee shall say: but what is giuen you at the same time, that speake: for it is not yee that speake, but the holy Ghost.
12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.
13 And yee shalbe hated of all men d for my Names sake: but whosoeuer shall endure vnto the end, he shalbe saued.
14 ✠ Moreouer, when ye shall see the abomination of desolation (spoken of by ∵ Daniel the Prophet) e set where it ought not, (let him that readeth, consider it) then let them *that be* in Iudea, flee into the mountaines,
15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.
16 And let him that is in the fielde, not turne backe againe to take his garment.
17 Then wo *shalbe* to thē that are with childe, and to them that giue sucke in those dayes.
18 Pray therefore that your flight bee not in the winter.
19 For f those dayes shalbe such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shalbe.
20 And except that the Lorde had shortened those dayes, no flesh shoulde be saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.
21 Then ✕ if any man say to you, Loe, here is Christ, or, lo, *he is* there, beleeue it not.
22 For false Christes shall rise, and false prophets, and shall shewe signes and wonders, to deceiue if it were possible the very elect.
23 But take ye heede: beholde, I haue shewed you all things before.
24 ¶ Moreouer in those dayes, after that tribulation, ✲ the sunne shall waxe darke, and ÿ moone shall not giue her light,
25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.
26 And then shall they see the Sonne of man comming in ÿ cloudes, with great power & glory.
27 *And he shall then send his Angels, & shall gather together his elect from the foure windes, *and* from the vtmost part of the earth to the vtmost part of heauen.
28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth foorth leaues, ye knowe that sommer *is* neere.
29 So in like maner, when yee see these things come

✠ *Matth.* 24.1. *luke* 21.5.
1 The destruction of the Temple, citie, and whole nation is afore tolde, and the troubles of the Church: but yet there are annexed many comforts, & last of all, the ende of the world is described.
✠ *Luke* 19.43.
∵ *Ephes.* 5.6. *2 thes.* 2.3.

a The bearing of you preaching, shall be a most euident witnesse against them, so that they shall not be able to pretend ignorance.
✠ *Matth.* 10.19. *luke* 12.11. *and* 21.14.
b We are not forbidden to thinke before hand, but pensiue carefulnesse whereby men discourage thēselues, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance: that carefulnesse we are willed to beware of, Looke Matth. 6.27.
c By any kinde of artificious & cunning kinde of tale what to speake.
d For me.
✠ *Matth.* 24.15. *Luke* 21.20.
∵ *Dan.* 9.27.
e When the Heathen and prophane people shall not only enter into the Temple, and defile both it, & the citie, but also cleane destroy it.
f This is a kind of speach which the Hebrewes vse, and it hath a great force in it, for it giueth vs to vnderstand that in all that time out miserie shall so followe vpon an other, as if the time it selfe were very miserie it selfe: So the Prophet Amos 5.20. *saith that the day of the Lord shalbe darkenesse.*
✕ *Matth.* 24.23. *luke* 17.23. *and* 21.8.
✲ *Isa.* 13.10. *ezek.* 32.7. *ioel* 2.10. *and* 3.15.
* *Matth.* 24.31.

come to passe, knowe that *the kingdome of God* is
neere, *euen* at the doores.
30 Verely I say vnto you, that this generation
shall not passe, till all these things be done.
31 Heauen and earth shall passe away, but my
wordes shall not passe away.
32 [a] But of that day and houre knoweth no
man, no, not the Angels which are in heauen,
neither the Sonne himselfe, but the Father.

a The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take heede, that it come not vpon vs vnaware.
✠ *Mat.24.13.*

33 ✠ Take heede: watch, and pray: for yee
knowe not when the time is.
34 *For the Sonne of man is* as a man going into
a strange countrey, and leaueth his house, and gi-
ueth authoritie to his seruaunts, and to euery man
his worke, and commandeth the porter to watch.
35 Watch ye therefore, (for ye know not when
the master of the house will come, at euen, or at
midnight, at ẏ cocke crowing, or in the dawning,)
36 Least if he come suddenly, he should finde
you sleeping.
37 And those things that I say vnto you, I say
vnto all men, Watch.

CHAP. XIIII.

1 The Priestes conspiracie against Christ. 3 The woman powring oyle on Christes head. 12 The preparing of the Passeouer. 22 The institution of the Supper. 41 Christ deliuered into the handes of men. 43 Iudas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters denial.

✠ *Mat.26.2. luke 22.1.*
1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death vpon the solemne day of the Passeouer, that in all respects the trueth might agree to the figure.

AND ✠ [1] two dayes after followed *the feast of*
the Passeouer, and of vnleauened bread: and
the hie Priests, and Scribes sought how they might
take him by craft, and put him to death.
2 But they saide, Not in the feast *day*, least
there be any tumult among the people.
3 ∵ And when he was in Bethania in the house
of Simon the leper, as hee sate at table, there came
a woman hauing a boxe of oyntment of spikenard,
very costly, and shee brake the boxe, and powred
it on his head.

∵ *Mat.26.6. iohn 12.2.*
2 Rash iudgements are frustrate before God.
a Which is about fiue pounds English.
3 Christ suffered himselfe to be anointed once or twise for certaine considerations: but his will is to be dayly anointed in the poore.
4 This woman by the secret instinct of the Spirite, anointing Christ, setteth before mens eyes, his death and buriall which were at hand.
✠ *Mat.26.14. luke 22.4.*
5 Couetousnesse cloked with a zeale of charitie, is an occasion to betray and crucifie Christ.
✠ *Mat.26.17. luke 22 8.*

4 [2] Therefore some disdained among them-
selues, and saide, To what ende is this waste of
oyntment?
5 For it might haue bene solde for more then
[a] three hundreth pence, and bene giuen vnto the
poore, and they murmured against her.
6 But Iesus saide, Let her alone: why trouble
ye her? she hath wrought a good worke on me.
7 [3] For ye haue the poore with you alwaies,
and when ye will ye may doe them good, but me
ye shall not haue alwayes.
8 [4] She hath done that she coulde: she came
afore hand to anoynt my body to the burying.
9 Verely I say vnto you, wheresoeuer this
Gospel shall be preached throughout the whole
world, this also that she hath done, shall be spoken
of in remembrance of her.
10 ¶ ✠ [5] Then Iudas Iscariot, one of the
twelue, went away vnto the hie Priestes, to betray
him vnto them.
11 And when they heard it, they were glad,
and promised that they woulde giue him money:
therefore he sought howe he might conueniently
betraie him.
12 ¶ ✠ [6] Nowe the first day of vnleauened
bread, [b] when [c] they sacrificed the [d] Passeouer,
his disciples saide vnto him, Where wilt thou that
we goe and prepare, that thou mayest eate the
Passeouer?
13 Then hee sent foorth two of his disciples,
and saide vnto them, Goe ye into the citie, and
there shall a man meete you bearing a pitcher of
water: followe him.
14 And whithersoeuer he goeth in, say ye to
the good man of the house, The Master sayeth,
Where is the lodging where I shal eate the Passe-
ouer with my disciples?
15 And he will shewe you an [e] vpper chamber
which is large, trimmed and prepared: there make
it readie for vs.

e The Greeke word signifieth that part of the house that is highest from the ground, to what vse soeuer it be put, but because they vsed to suppe in that part of the house, they called it a supping chamber.
✠ *Psal.41.10. mat.26.20,23. luke 22.14. iohn 13.18,21.*
7 The figure of the lawe, which [illegible] by and by to be fulfilled, is [illegible]ted: and in place thereof are put [illegible] gures of the [illegible] conuenient [illegible] table vnto them, which shall continue to the worlds ende.
f That [illegible] eate meate [illegible] me.
✠ *[illegible]*
∵ *Mat.26.26. [illegible]*

16 So his disciples went foorth, and came to the
citie, and founde as he had saide vnto them, and
made readie the Passeouer.
17 ¶ And at euen he came with the twelue.
18 ✠ [7] And as they sate at table and did eate,
Iesus saide, Verely I say vnto you, that one of you
shall betray me, which eateth with me.
19 Then they began to be sorowfull and to say
to him one by one, Is it I? And another, Is it I?
20 And he answered and saide vnto them, *It*
is one of the twelue that [f] dippeth with me in the
platter.
21 Truely the Sonne of man goeth his way,
as it is written of him: ✠ but woe *bee* to that
man, by whom the Sonne of man is betrayed:
it had beene good for that man, if hee had neuer
beene borne.
22 ∵ And as they did eate, Iesus tooke the
bread, and when he had giuen thankes, he brake
it and gaue it to them, and saide, Take, eate, this
is my body.
23 Also he tooke the cuppe, and when he had
giuen thankes, gaue it to them: and they all
dranke of it.
24 And he saide vnto them, This is my blood
of that newe Testament, which is shed for many.
25 Verely I say vnto you, I will drinke no more
of the fruit of the vine vntill that day, that I drinke
it newe in the kingdome of God.
26 And when they had sung a Psalme, they
went out to the mount of Oliues.
27 ¶ ✠ [8] Then Iesus said vnto them, Al ye shall
be offended by me this night: for it is written, ✠ I
will smite the shepheard, and the sheepe shall be
scattered.
28 But after that I am risen, I will goe into
[*] Galile before you.
29 [9] And Peter saide vnto him, Although all
men should be offended at thee, yet would not I.
30 Then Iesus saide vnto him, Verely I say vn-
to thee, this day, *euen* in this night, before the
cocke crowe twise, thou shalt denie me thrise.
31 But he saide [g] more earnestly, If I shoulde
die with thee, I will not denie thee: likewise also
said they all.
32 ¶ ✠ [10] After, they came into a place named
Gethsemane: then he saide to his disciples, Sit yee
here, till I haue prayed.
33 And he tooke with him Peter, and Iames,
and Iohn, and he beganne to be troubled, and in
great heauinesse,
34 And saide vnto them, My soule is very hea-
uie, *euen* vnto the death: tarie here, and watch.
35 So he went forward a litle, and fell downe
on the ground, and prayed, that if it were possible,
that houre might passe from him.

36 And

✠ *Iohn [illegible]*
8 Christ [illegible]leth how he shall be [illegible] buryet [illegible] will neuer [illegible] them.
✠ *Zach.13.7.*
* *Chap.16.7.*
9 Here is set forth in an excellent person, a most sorowfull example of mans rashnesse and weaknesse.
g That doubling of wordes, setteth out more plainely Peters vehement affirmation.
✠ *Mat.26.36. luke 22.39.*
10 Christ suffering for vs in that flesh which he tooke vpon him for our sakes, the most horrible terrours of the curse of God, receiueth the cup at his Fathers hands, which he being [illegible] doeth straightway drinke of for the volunt[illegible]

6 Christ being made subiect to the Lawe for vs, doeth celebrate the Passeouer according to the Lawe: and therewithall by a miracle sheweth that notwithstanding he in the flesh shall straightway suffer, yet that he is God. *b That is, vpon which day, and at the euening of the same day, which was the beginning of the fifteenth, Looke Matth 26.17. c They vsed to sacrifice. d This is spoken thus, by the figure Metonymie, which is vsuall in Sacraments, and by the Passeouer is meant the Pascall lambe.*

36 And he saide, [h] Abba, Father, all things are
possible vnto thee: take away this cup from me:
neuertheles not that I wil, but ẏ thou wilt, *be done*.
37 [11] Then he came, and found them sleeping,
and saide to Peter, Simon, sleepest thou? couldest
not thou watch one houre?
38 ¶ Watch ye, and pray, that ye enter not in-
to tentation: the spirite in deede is ready, but the
flesh is weake.
39 And againe he went away, and prayed, and
spake the same wordes.
40 And he returned, and founde them a sleepe
againe: for their eyes were heauie: neither knewe
they what they should answere him.
41 And he came the third time, and saide vnto
them, Sleepe henceforth, and take your rest: it is
ynough: the houre is come: beholde, the Sonne
of man is deliuered into the hands of sinners.
42 Rise vp: let vs goe: loe, he that betraieth me,
is at hand.
43 ✠ [12] And immediatly while hee yet spake,
came Iudas that was one of the twelue, and with
him a great multitude with swordes and staues
from the hie Priests, and Scribes, and Elders.
44 And he that betraied him, had giuen them
a token, saying, Whomsoeuer I shall kisse, he it is:
take him and leade him away [i] safely.
45 And assoone as hee was come, hee went
straightway to him, and saide, Haile Master, and
kissed him.
46 Then they laide their handes on him, and
tooke him.
47 And [k] one of them that stoode by, drewe
out a sworde, and smote a seruant of the hie Priest,
and cut off his eare.
48 And Iesus answered and saide to them, Ye
be come out as against a thiefe with swordes, and
with staues, to take me.
49 I was daily with you teaching in the Tem-
ple, and yee tooke me not: but *this is done* that the
Scriptures should be fulfilled.
50 Then they [l] all forsooke him, and fled.
51 [13] And there followed him a certaine yong
man, clothed in [m] linnen vpon his bare *body*, and
the yong men caught him.
52 But he left his linnen cloth, and fled from
them naked.
53 ∵ So they led Iesus away to the hie Priest,
and to him came [n] together all the hie Priestes,
and the Elders, and the Scribes.
54 And Peter folowed him afarre off, euen
into the hall of the hie Priest, and sate with the
seruants, and warmed *himselfe* at the fire.
55 [14] And the ✻ hie Priestes, and all the Coun-
cill sought for witnesse against Iesus, to put him
to death, but found none.
56 For many bare false witnesse against him,
but their witnesse agreed not together.
57 Then there arose certaine, and bare false
witnesse against him, saying,
58 We heard him say, ✻ I will destroy this
Temple made with hands, and within three dayes
I will build another, made without hands.
59 But their witnesse yet agreed not together.
60 Then the hie Priest stoode vp amongst
them, and asked Iesus, saying, Answerest thou
nothing? what is the matter that these beare wit-
nesse against thee?
61 But hee helde his peace, and answered no-
thing. Againe the hie Priest asked him, and saide
vnto him, Art thou that Christ the sonne of the
[o] Blessed?
62 And Iesus saide, I am *he*, ✠ and ye shall see
the Sonne of man sitte at the right hande of the
power *of God*, and come in the cloudes of heauen.
63 Then the hie Priest rent his clothes, and
said, What haue we any more neede of witnesses?
64 Ye haue heard the blasphemie: what thinke
ye? And they all condemned him to be worthie
of death.
65 [15] And some beganne to spit at him, and to
couer his face, and to beate him with fistes, and to
say vnto him, Prophesie. And the sergeants smote
him with *their* roddes.
66 ✠ [16] And as Peter was beneath in the hall,
there came one of the maides of the hie Priest.
67 And when shee sawe Peter warming *him-
selfe*, shee looked on him, and saide, Thou wast al-
so with Iesus of Nazareth.
68 But he denied it, saying, I knowe him not,
neither wot I what thou sayest. Then he went out
into the porche, and the cocke crewe.
69 ∵ Then [p] a maid sawe him againe, & began
to say to them that stood by, This is *one* of them.
70 But hee denied it againe: and anon after,
they that stoode by, saide againe to Peter, Surely
thou art *one* of them: for thou art of Galile, and
thy speach is like.
71 And he began to curse, and sweare, *saying*,
I knowe not this man of whom ye speake.
72 ✻ Then the second time the cocke crewe,
and Peter remembred the worde that Iesus had
saide vnto him, Before the cocke crowe twise,
thou shalt denie me thrise, and waying that with
himselfe, he wept.

C H A P. XV.

1 Of the thinges that Christ suffered vnder Pilate. 11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to bee crucified. 17 Hee is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carieth Christes crosse. 27 Christ is crucified betweene two theeues. 29 He is railed at. 37 He giueth vp the ghost. 43 Ioseph burieth him.

AND ✻ [1] anon in the dawning, the hie Priestes
helde a Councill with the Elders, and the
Scribes, and the whole Councill, and bound Iesus,
and led him away, and [a] deliuered him to Pilate.
2 Then Pilate asked him, Art thou the King
of the Iewes? And hee answered, and saide vnto
him, Thou sayest it.
3 And the hie Priestes accused him of many
things.
4 ✻ Wherefore Pilate asked him againe, say-
ing, Answerest thou nothing? beholde howe many
things they witnesse against thee.
5 But Iesus answered no more at all, so that
Pilate marueiled.
6 Nowe at the feast, Pilate [b] did deliuer a
prisoner vnto them, whomsoeuer they woulde
desire.
7 Then there was one named Barabbas, which
was bounde with his fellowes, that had made in-
surrection, who in the insurrection had commit-
ted murther.
8 And the people cryed aloude, and began to

h This doubling of the worde, was vsed in those dayes, when their languages were so mixed together: for this worde, Abba, is a Syrian worde.
11 An horrible example of the sluggishnesse of men, euen in the disciples whom Christ had chosen.
✠ *Mat. 26. 47. luke 22. 47. iohn 18. 3.*
12 As men did willingly spoyle God their Creator of his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this ruine, is forsaken of his owne, and betraied by one of his familiars as a thiefe, that the punishment might be agreeable to the fault, and we who are very traitors, forsakers, and [illegible] might be deliuered [illegible].
i [illegible] be safe [illegible] out of your hands.
k That is Peter.
l All his disciples.
13 Vnder pretence of godlinesse, all things are lawfull to such as doe violence against Christ.
m [illegible] cast about him, when he [illegible] that stirre [illegible] night suddenly came forth: whereby we may vnderstand with how great licentiousnesse these villaines violently set vpon him.
✠ *Mat. 26. 57. luke 22. 54. iohn 18. 24.*
n The highest councill was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priestes, to enforce Pilate by that meanes to condemne him.
14 Christ, who was so innocent that he could not be oppressed, no not by false witnesse, is at the length, for confessing God to be his father, condemned of impietie before the hie Priest: that wee, who denied God and were in deede wicked, might be quit before God. ∵ *Mat. 26. 59.* ✻ *Iohn 2. 19.*
o Of God, who is most worthie of all prayse.
✠ *Mat. 24. 39.*
15 Christ suffering al kind of reproch for our sakes, getteth euerlasting glory to them that beleeue in him.
✠ *Mat. 26. 69. luke 22. 55. iohn 18. 15.*
16 An heauie example of the frailenesse of man, together with a most comfortable example of the mercie of God, who giueth the spirite of repentance and faith to his elect.
∵ *Mat. 26. 71. luke 22. 58.*
p If we compare the Euangelists diligently together, we shall perceiue that Peter was knowen of many through the maidens report: yea and in Luke, when the seconde deniall is spoken of, there is a man seruant mentioned, & not a maide.
✻ *Mat. 26. 75. iohn 13. 38.*
✻ *Mat. 27. 1. luke 22. 66. iohn 18. 19.*
1 Christ being bound before the iudgement seate of an earthly Iudge, in open assemblie is condemned as guiltie vnto the death of the crosse, not for his owne sinnes, (as appeareth by the Iudges owne wordes) but for all ours, that we most guiltie creatures being deliuered from the guiltinesse of our sinnes, might be quitted before the iudgement seate of God, euen in the open assemblie of the Angels.
a It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herode the great, and afterwardes by the Romaines, about fourtie yeeres before the destruction of the Temple, and therefore they deliuer Iesus to Pilate. ✻ *Matth. 27. 12. luke 23. 3. iohn 18. 33.*
b Vsed Pilate to deliuer.

desire

desire *that he woulde doe* as he had euer done vn-
to them.
9 Then Pilate answered them, and saide, Will
ye that I let loose vnto you the King of ẏ Iewes?
10 For he knewe that the hie Priests had deli-
uered him of enuie.
11 But the high Priestes had moued the peo-
ple *to desire* that he would rather deliuer Barabbas
vnto them.
12 And Pilate answered, and saide againe vnto
them, What will ye then ẏ I doe *with him*, whome
ye call the King of the Iewes?
13 And they cried againe, Crucifie him.
14 Then Pilate said vnto them, But what euill
hath hee done? And they cryed the more feruent-
ly, Crucifie him.
15 So Pilate willing to content the people,
loosed them Barabbas, & deliuered Iesus, when he
had scourged him, that he might be crucified.
16 Then the souldiers led him away into the
hall, which is the common hall, and called toge-
ther the whole band,
17 [2] And clad him with purple, and platted a
crowne of thornes, and put it about *his head*,
18 And beganne to salute him, *saying*, Haile,
King of the Iewes.
19 And they smote him on the heade with a
reede, and spat vpon him, and bowed the knees,
and did him reuerence.
20 And whē they had mocked him, they tooke
the purple off him, and put his owne clothes on
him, and led him out to crucifie him.
21 ✠ And they [3] compelled one that passed
by, *called* Simon of Cyrene (which came out of
the countrey, and was father of Alexander and
Rufus) to beare his crosse.
22 ✠ [4] And they brought him to a place na-
med Golgotha, which is by interpretation, the
place of *dead mens* skulles.
23 And they gaue him to drinke wine ming-
led with myrrhe: but he receiued it not.
24 ∵ [5] And when they had crucified him, they
parted his garments, casting lots for them, what
euery man should haue.
25 And it was the third houre, when they cru-
cified him.
26 And the title of his cause was written aboue,
THAT KING OF THE IEVVES.
27 They crucified also with him two theeues,
the one on ẏ right hand, & the other on his left.
28 Thus the Scripture was fulfilled, which sayth,
⁎ And he was counted among the wicked.
29 And they that went by, railed on him, wag-
ging their heads, and saying, ✱ Hey, thou that de-
stroyest the Temple, & buildest it in three dayes,
30 Saue thy selfe, and come downe from the
crosse.
31 Likewise also euen the hie Priests mocking,
said among themselues with the Scribes, He saued
other men, himselfe he cannot saue.
32 Let Christ the King of Israel nowe come
downe from the crosse, that wee may see, and be-
leeue. They also that were crucified with him re-
uiled him.
33 ¶ Nowe when the sixt houre was come,
[6] darkenes arose ouer [c] all the land vntil the ninth
houre.

2 Christ, going about to take away the sinnes of men, who went about to vsurpe the throne of God himselfe, is condemned as one that hunted after the kingdome, and mocked with a false shewe of a kingdome, that we on the other side, who shall indeede be eternall kings, might receiue the crowne of glorie at Gods owne hand.
✠ Matth.27.32. luke 23.26.
3 The rage of the wicked hath no measure, but in the meane season, euē the weakenesse of Christ, being in paine vnder the heauie burden of the crosse, doeth manifestly shewe, that a lambe is led to be sacrificed.
✠ Matth.27.33. luke 23.33. iohn 19.17.
4 Christ is led out of the walles of the earthly Ierusalem, into a foule place of dead mens carkases, as a man most vncleane, not touching himselfe, but touching our sinnes, which were laid vpon him, to the end that we being made cleane by his blood, might be brought into the heauenly Sanctuarie.
∵ Luke 23.34.
5 Christ hangeth naked vpon the crosse, and as the wickedest caytife that euer was, most vilie reproued: that wee being clothed with his righteousnesse, and blessed with his curses, & sanctified by his onely oblation, may be taken vp into heauen.
⁎ Esai 53.12.
✱ Iohn 2.19.
6 Howe angrie God was against our sinne, which he punished in our suretie his sonne, it appeareth by this horrible darknesse.
c By this worde land he meaneth Palestina: so that the strangenesse of the wonder, is so much the more set forth in that, that at the feast of the Passouer, and in the full moone, when the Sunne shined ouer all the rest of the worlde, and at midday, that corner of the worlde, wherein so wicked an act was committed, was ouercouered with most grosse darknesse.

34 And at the [7] ninth houre Iesus cryed with a
loude voyce, saying, ✠ Eloi, Eloi, lamma-sabach-
thani? which is by interpretation, My God, my
God, why hast thou forsaken me?
35 And some of them that stood by, when they
heard it, said, Behold, he calleth Elias.
36 And one ranne, and filled a ✠ spondge full
of vineger, and put it on a reede, and gaue him to
drinke, saying, Let him alone: let vs see if Elias wil
come, and take him downe.
37 And Iesus cryed with a loude voyce, and
gaue vp the ghost.
38 And the vaile of the Temple was rent in
twaine, from the toppe to the bottome.
39 Nowe when the Centurion, which stoode
ouer against him, sawe that he thus crying gaue
vp the ghost, hee saide, Truely this man was the
Sonne of God.
40 ¶ [8] There were also women, which beheld
afarre off, among whom was Marie Magdalene,
and Marie (the mother of Iames the lesse, and of
Ioses) and Salome,
41 Which also when hee was in Galile, ∵ fo-
lowed him, and ministred vnto him, and many
other women which came vp with him vnto Hie-
rusalem.
42 ⁎ And nowe when the night was come (be-
cause it was the day of the preparation that is be-
fore the Sabbath)
43 ✱ Ioseph of Arimathea, an [d] honourable
counsellour, which also looked for the kingdome
of God, came, and went in [e] boldly vnto Pilate,
and asked the body of Iesus.
44 And Pilate marueiled, if hee were alreadie
dead, and called vnto him the Centurion, and as-
ked of him whether he had bene any while dead.
45 And when he knewe *the trueth* of the Cen-
turion, he gaue the body to Ioseph:
46 Who bought a linnen cloth, & tooke him
downe, and wrapped him in the linnen cloth, and
laide him in a tombe that was hewen out of a
rocke, and rolled a stone vnto the doore of the se-
pulchre:
47 And Marie Magdalene, and Marie Ioses
mother, beheld where he should be layed.

7 Christ striuing mightily with Satan, with sinne and with death, all three armed with the horrible curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he riddeth himselfe, crying with a mightie voyce: and notwithstanding the wounde which he receiued of death, in that that he dyed, yet by smiting both things aboue, and things beneath, by renting of the vaile of the Temple, and by the testimonie wrung out of them which condemned him, he [illegible]
✠ Matth.27.46. [illegible]
∵ Luke 8.2.
⁎ Matth.27.57.
✱ Luke 23.50. iohn 19.38.
d A man of great authoritie, [illegible] into counsell by Pilate.
e If we consider what danger Ioseph cast himselfe into, we shall perceiue how bolde he was.

CHAP. XVI.

1 *Of Christes resurrection.* 9 *He appeareth to Marie Magdalene and others.* 15 *He sendeth his Apostles to preache.* 19 *His ascension.*

AND ⁎ when the Sabbath day was past, Marie
Magdalene, and Marie the *mother* of Iames,
and Salome, bought sweete oyntments, that they
might come and anoynt him.
2 Therefore early in the morning, the first
day of the weeke, they came vnto the sepulchre,
when the Sunne was nowe risen.
3 And they saide one to another, Who shall
rolle vs away the stone from the doore of the se-
pulchre?
4 And when they [a] looked, they sawe that the
stone was rolled away (for it was a very great one)
5 ✠ So they went into the [b] sepulchre, and
saw a yong man sitting at the right side, clothed in
a long white robe: and they were sore troubled.
6 But he saide vnto them, Be not so troubled:
yee seeke Iesus of Nazareth, which hath bene cru-
cified: he is risen, he is not here: behold the place
where they put him.

⁎ Luke 24.1. iohn 20.1.
a When they cast their eyes toward the sepulchre.
✠ Matth.28.5. iohn 20.12.
b Into the caue, wherein the sepulchre was cut out.

✠ Chap.14.28. matth.26.32.
1 Christ himselfe appeareth to Mary Magdalene to vpbraide the disciples incredulitie.
✠ Iohn 20.16. luke 8.2.
∵ Luke 24.13.
2 Christ appeareth to two other disciples, and at length to the eleuen.
⁑ Luke 24.36. iohn 20.19.
c The Euangelist considered not the order of the time, but the course of his historie, which he deuided into three partes: The first sheweth howe he appeared to the women, the second, to his Disciples, the third, to his [illegible] he saith, [illegible].

7 But goe your way, and tell his disciples, and
Peter, that he will go before you into Galile: there
shall ye see him, ✠ as he said vnto you.
8 And they went out quickly, and fled from
the sepulchre: for they trembled, and were ama-
led: neither saide they any thing to any man: for
they were afraide.
9 ¶ [1] And when Iesus was risen againe, early
the first day of the weeke, he appeared first to Ma-
rie Magdalene, ✠ out of whome hee had cast seuen
deuils:
10 And shee went and tolde them that had
bene with him, which mourned and wept.
11 And when they heard that he was aliue, and
had appeared to her, they beleeued it not.
12 ¶ ∵ [2] After that, he appeared vnto two of
them in an other forme, as they walked and went
into the countrey.
13 And they went, and told it to the remnant,
neither beleeued they them.
14 ¶ ⁑ [c] Finally, he appeared vnto the eleuen
as they sate together, and reproched them for
their vnbeliefe and hardnesse of heart, because
they beleeued not them which had seene him, be-
ing risen vp againe.
15 [3] And hee saide vnto them, ✠ Goe ye into
all the worlde, and preach the Gospel to [d] euery
creature.
16 Hee that shall beleeue and bee baptized,
shalbe saued: ✠ but he that will not beleeue, shal-
be damned.
17 And these tokens shall folowe them that
beleeue, ∵ In my Name they shall cast out deuils,
and ⁑ shall speake with [e] newe tongues,
18 ✠ And shall take away serpents, and if they
shall drinke any deadly thing, it shall not hurt
them: * they shall lay their handes on the sicke,
and they shall recouer.
19 ✠ [4] So after ẏ Lord had spoken vnto them,
he was receiued into heauen, and sate at the right
hand of God.
20 And they went foorth, and preached eue-
ry where. And the ✠ Lorde wrought with them,
and confirmed [f] the worde with signes that folo-
wed. Amen.

3 The Apostles are appointed, and their office is limitted vnto them, which is, to preach that, which they heard of him, and to minister the Sacraments, which Christ hath instituted, hauing besides power to doe miracles.
✠ Matth.28.19.
d Not to the Iewes onely, nor in Iudea onely, but to al men, and euery where: and so must all the Apostles doe.
✠ Iohn 12.48.
∵ Actes 16.18.
⁑ Act.2.4. & 10.46.
e Strange tongues, such as they knewe not before.

✠ Act.18.5. * Actes 28.8. ✠ Luke 24.51. 4 Christ hauing accomplished his office on earth, ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) hee will gouerne his Church, vnto the worldes end. ✠ Hebr.2.4. f To wit, the doctrine: therefore doctrine must goe before, and signes must followe after.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

1 Lukes Preface. 5 Zacharias and Elisabet. 15 What an one Iohn shoulde be. 20 Zacharias strooken dombe, for his incredulitie. 26 The Angel saluteth Marie, and foretelleth Christes natiuitie. 39 Marie visiteth Elisabet. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.

[illegible] ... taught not onely by Paul, but by others of the Apostles also.
c It is most mightie, and therefore Theophilus was a very honourable man, and in place of great dignitie,
d Luke began his Gospel a great deale farther off then the other did.
e Haue fuller

FOrasmuch as [1] many haue [a] taken
in hande to set foorth the storie of
those things, whereof wee are fully
persuaded,
2 [b] As they haue deliuered them
vnto vs, which from the beginning
saw them their selues, & were ministers of ẏ word,
3 It seemed good also to mee ([c] most noble
Theophilus) assoone as I had searched out per-
fectly all things [d] from the beginning, to write vn-
to thee thereof from point to point,
4 That thou mightest [e] acknowledge the
certaintie of those things, whereof thou hast bene
instructed.
5 IN [2] the [f] time of [g] Herod King of Iudea,
there was a certaine Priest named Zacharias,
of the ✠ [h] course of Abia: and his wife was of the
daughters of Aaron, and her name was Elisabet.
6 Both were [i] iust before God, and [k] walked
in all the [l] commaundements and ordinances of
the Lord, [m] without reproofe.
7 And they had no childe, because that Elisa-
bet was barren: and both were well striken
in age.
8 And it came to passe, as hee executed the
Priestes office before God, as his course came in
order,
9 ✠ According to the custome of the Priests
office, his lot was to burne incense, when he went
into the [n] Temple of the Lord.
10 And the whole multitude of the people
were without in prayer, ∵ while the incense was
burning.
11 Then appeared vnto him an Angel of the
Lorde standing at the right side of the altar of
incense.
12 And when Zacharias sawe him, he was trou-
bled, and feare fell vpon him.
13 But the Angel saide vnto him, Feare not,
Zacharias: for thy prayer is heard, and thy wife
Elisabet shall beare thee a sonne, and thou shalt
call his name Iohn.
14 And thou shalt haue ioy and gladnes, and
many shall reioyce at his birth.
15 For hee shalbe great in the [o] sight of the
Lord, and shall neither drinke wine, nor [p] strong
drinke: and hee shalbe filled with the holy Ghost,
euen from his mothers wombe.
16 ⁑ And many of the children of Israel shall
he [q] turne to their Lord God.
17 ✠ For he shall goe [r] before him [f] in the spi-
rite and power of Elias, to turne the [t] hearts of the
fathers to the children, and the disobedient to the
[u] wisedome of the iust men, to make ready a peo-
ple prepared for the Lord.
18 Then Zacharias saide vnto ẏ Angel, Where-

✠ Exod.30.7.
n The Temple was one, and the Court an other, for Zacharias went out of the Court or outwarde rowme, where all the people were, and therefore are said to be without, into the Temple.
∵ Leuit.16.17.
o So speake the Hebrewes, when it signified a rare kinde of excellencie: so is it said of Nemrod, Gene.10.9. He was a valiant hunter before God.
p Any drinke that may make drunken.
⁑ Malac.4.5.
q Shalbe a meane to bring many to repentance, and turne themselues to the Lord, from whom they fell.
✠ Matth.11.14.
r As they vse to goe before kings, and when you see them, you know the king is not farre off.
f This is spoken

[e Haue fuller] knowledge of those things, which before thou knewest but meanely. 2 Iohn who was an other Elias, and appointed to be herault of Christ, comming of the stocke of Aaron, and of two famous and blameles parents, hath shewed in his conception which was against the course of nature, a double miracle, to the end that men shoulde be more readily stirred vp to the hearing of his preaching, according to the forewarning of the Prophets. f Word for word, in the dayes: so speake the Hebrewes, giuing vs to vnderstand, howe short and fraile a thing the power of princes is. g Herod the great. ✠ 1.Chro.24.1. h For the posteritie of Aaron was deuided into courses. i The true marke of righteousnesse is, to be liked and allowed of in the iudgement of God. k Liued, so speake the Hebrewes, for our life is as a way, wherein we must walke, vntill we come to the marke. l In all the morall and ceremoniall lawe. m Whom no man could iustly reproue: nowe so it is, that the fruites of iustification are set foorth here, and not the cause, which is faith onely, and nothing els.

by the figure Metonymie, taking the spirit, for the gift of the spirit, as you would say, the cause, for that that commeth of the cause. t By the figure Synecdoche, hee sheweth that hee shall take away all kindes of enimities, which vse to breede great troubles and turmoiles among st men. u Wisedome and goodnesse are two of the chiefest causes which make men to reuerence, and honour their fathers.

by shall I knowe this? for I am an olde man, and
my wife is of a great age.
19 And the Angel answered, and saide vnto
him, I am Gabriel [x] that stand in the presence of
God, and am sent to speake vnto thee, & to shewe
thee these good tidings.
20 And behold, thou shalt be dumme, and not
be able to speake, vntill the day that these things
be done, because thou beleeuedst not my wordes,
which shalbe fulfilled in their season.
21 Now the people waited for Zacharias, and
marueiled that he taried so long in the Temple.
22 And when hee came out, he coulde not
speake vnto them: then they perceiued that hee
had seene a vision in the Temple: For hee made
signes vnto them, and remained dumme.
23 And it came to passe, when the dayes of
his office were fulfilled, that hee departed to his
owne house.
24 And after those dayes, his wife Elisabet con-
ceiued, and hid her selfe fiue moneths, saying,
25 Thus hath the Lord dealt with me, in the
dayes wherein he looked on *me*, to take from me
my rebuke among men.
26 ¶ [3] And in the sixth moneth, the Angel
Gabriel was sent from God vnto a citie of Galile,
named Nazareth,
27 ✠ To a virgin affianced to a man whose
name *was* Ioseph, of the [y] house of Dauid, and the
virgins name *was* Marie.
28 And the Angel went in vnto her, and saide,
Haile thou *that art* [z] freely beloued: the Lorde *is*
with thee: [a] blessed *art* thou among women.
29 And when she sawe *him*, she was [b] troubled
at his saying, and thought what maner of salutati-
on that should be.
30 Then the Angel saide vnto her, Feare not,
Marie: for thou hast [c] found fauour with God.
31 ✠ For lo, thou shalt cōceiue in thy wombe,
and beare a sonne, ✠ and shalt call his name Iesus.
32 He shall be great, and shall be [d] called the
Sonne of the most High, and the Lord God shall
giue vnto him the throne of his father Dauid.
33 ✠ And he shall reigne ouer the house of Ia-
cob for euer, and of his kingdome shall be none
ende.
34 Then saide Marie vnto the Angel, [e] Howe
shall this be, seeing [f] I knowe not man?
35 And the Angel answered, and said vnto her,
The holy Ghost [g] shall come vpon thee, and the
power of the most High shall ouershadowe thee:
therefore also that [h] holy thing which shall bee
borne of thee, shall be [i] called the Sonne of God.
36 And behold, thy [k] cousin Elisabet, she hath
also conceiued a sonne in her olde age: and this is
her [l] sixt moneth, which was called barren.
37 For with God shall nothing be vnpossible.
38 Then Marie saide, Behold the seruant of the
Lorde: be it vnto me according to thy worde. So
the Angel departed from her.

39 ¶ [4] And Marie arose in those dayes, & went
into the [m] hil *countrey* with hast to a [n] citie of Iuda,
40 And entred into the house of Zacharias, and
saluted Elisabet.
41 And it came to passe, as Elisabet heard the
salutation of Marie, the babe [o] sprang in her bel-
lie, and Elisabet was filled with the holy Ghost.
42 And she cried with a loud voyce, and saide,
Blessed art thou among women, because [p] the
fruit of thy wombe is blessed.
43 And whence *commeth* this to me, that the
mother of my Lord should come to me?
44 For loe, assoone as the voyce of thy saluta-
tion sounded in mine eares, the babe sprang in my
bellie for ioye.
45 And blessed *is* shee that beleeued: for those
things shall be perfourmed, which were tolde her
from the Lord.
46 [5] Then Marie saide, My soule magnifieth
the Lord,
47 And my spirite reioyceth in God my Sa-
uiour.
48 For he hath [q] looked on the [r] poore de-
gree of his seruant: for beholde, from henceforth
shall all ages call me blessed,
49 Because he that is mightie, hath done for
me great things, and holy *is* his Name.
50 And his mercie *is* from generation to gene-
ration on them [s] that feare him.
51 ✠ He hath shewed strength with his [t] arme:
✠ he hath [u] scattered the proud in the [x] imagina-
tion of their hearts.
52 ✠ He hath [y] put downe the mightie from
their seates, and exalted them of [z] low degree.
53 ✠ Hee hath filled the [a] hungrie with good
things, and sent away the rich emptie.
54 [b] ✠ He hath vpholden Israel his seruaunt to
be mindfull of *his* mercie.
55 (*As hee hath [c] spoken to our fathers, *to
wit*, to Abraham, and his seede) for euer.
56 ¶ And Marie abode with her about three
moneths: after, she returned to her owne house.
57 ¶ [6] Nowe Elisabets time was fulfilled, that
she should be deliuered, and she brought foorth a
sonne.
58 And her neighbours, and cousins heard tell
howe the Lorde had shewed his great mercie vpon
her, and they ✠ reioyced with her.
59 And it was so that on the eight day they
came to circumcise the babe, and called him Za-
charias after the name of his father.
60 But his mother answered, and saide, Not so,
but he shalbe called Iohn.
61 And they saide vnto her, There is none of
thy kindred, that is named with this name.
62 Then they made signes to his father, howe
he would haue him called.
63 So he asked for writing tables, and wrote,
saying, His name is Iohn, and they marueiled all.
64 And his mouth was opened immediatly, and
his tongue, || and he spake and praised God.
65 Then feare came on all them that dwelt
neere vnto them, and all [d] these wordes were
noised abroade throughout all the hill *countrey*
of Iudea.

x That appeare, for so the Hebrewes vse this worde (to stande) meaning that they are ready to doe his commandement.
3 The Angel setting the Lorde which should be borne, is sent to the virgin Mary, in whom the sonne of the most high promised to Dauid, is conceiued by the vertue of the holy Ghost.
✠ *Mat. 1. 18.*
y As much is to be saide of Marie, otherwise Christ had not bene of the stocke, nor the sonne of Dauid.
z It might bee rendred worde for word full of fauour and grace, and he sheweth straight after, laying out plainely vnto vs, what that fauour is in that he saieth, the Lorde is with thee.
a Of God.
b Mooued at the strangenesse of the matter.
c So speake the Hebrewes, saying that men haue foūd fauour, which are in fauour.
✠ *Esai. 7. 14.*
✠ *Chap. 2. 21. mat. 1. 21.*
d He shall be declared so to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.
✠ *Dan. 7. 14, 27. mich. 4. 7.*
e The greatnesse of the matter causeth the virgin to aske this question, not that shee distrusteth any whit at all, for shee asketh onely of the maner of the conceiuing, so that it is plaine, she beleeued all the rest.
f So speake the Hebrewes, signifying by this modest kinde of speach the companie of man and wife together, and this is the meaning of it: howe shall this be, for seeing I shall be Christ his mother, I am very sure, I shall not knowe any man: for the godly virgin had learned by the Prophets, that the Messias shoulde be borne of a virgin. *g That is, the holy Ghost shall cause thee to conceiue by his mightie power.* *h That pure thing and voide of all spotte of vncleannesse: for hee that was to take away sinne, must needes be voide of sinne.* *i Declared, and shewed to the worlde, to be the Sonne of God.* *k Though Elisabet were of the tribe of Leui, yet she might be Maries cousin: for whereas it was forbidden by the Law, for maidens to be maried to men of other tribes, this could not be, but that the Leuites might take them wiues out of any tribe: for the Leuites had no portion allotted them, when the lande was diuided among the people.* *l This is nowe the sixt moneth from the time when shee conceiued.*

4 Elisabet being great with childe of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other.
m Which is on the South side of Hierusalem.
n That is to say, Hebron, which was in times past called Cariatharbe: which was one of the Townes, that were giuen to the Leuites, in the tribe of Iuda, and is said to be in the mountaines of Iuda, Jos. 14. 15. & 21. 11.
o This was no ordinarie, nor vsuall kinde of mouing.
p Christ is blessed, in respect of his humanitie.
5 Christ the [illegible] deemer of [illegible] flicted [illegible]
[illegible]
r This is [illegible] ping vp of [illegible] more than [illegible] which the [illegible] vse [illegible] the arme [illegible] for strength.
✠ *Esai. 2 [illegible]*
u Euen as the winde dri[ue]th the chaffe.
x He hath scattered them, and the imagination of their heartes: or by and through the imagination of their owne heartes, so that their wicked counsels turned to their owne destruction.
✠ *1. Sam. 2. 6.*
y The mightie and rich men.
z Such as none account is made of, and are vile in mens eyes, which are in deede the poore in spirite, that is, such as challenge nothing to themselues in the sight of God. ✠ *Psalm. 34. 10.* *a Those that are brought in extreme pouertie.* *b He hath holpen vp Israel with his arme, being cleane cast downe.* ✠ *Esa. 30. 18. and 41. 8. and 54. 5. iere. 31. 3. 20.* * *Gene. 17. 19. and 22. 17. psalm. 132. 11.* *c Promised.* 6 Iohns natiuitie is set out with newe miracles. ✠ *Verse 14.* || was restored to it former state, *is read in some copies.* *d All the thaat was saide and done.*

66 And

66 And all they that heard them, e laid *them* vp
in their hearts, saying, What maner childe shall
this be! and the f hand of the Lord was with him.
67 7 Then his father Zacharias was filled with
the holy Ghost, and prophesied, saying,
68 Blessed *be* the Lorde God of Israel, because
he hath g visited ✠ and h redeemed his people,
69 ✠ And hath raised vp the i horne of saluati-
on vnto vs, in the house of his seruant Dauid,
70 ∵ As he spake by the mouth of his holy Pro-
phets, which were since the worlde began, *saying*,
71 *That he would send vs* deliuerance from our
enemies, and from the hands of all that hate vs,
72 That hee might shewe mercie towards our
fathers, and k remember his holy couenant,
73 ✕ *And* the othe which he sware to our fa-
ther Abraham.
74 *Which was*, that he would graunt vnto vs,
that wee being deliuered out of the handes of our
enemies, shoulde serue him without feare,
75 All the dayes of our life, in ✻ holinesse and
righteousnesse l before him.
76 And thou, m babe, shalt be called the Pro-
phet of the most High: for thou shalt goe before
the face of the Lord, to prepare his wayes,
77 *And* to n giue knowledge of saluation vn-
to his people, by the o remission of their sinnes,
78 Through ẏ tender mercie of our God, wher-
by * the p day spring from an hie hath visited vs,
79 To giue light to them that sit in darkenesse,
and in the shadow of death, and to guide our feete
into the way of q peace.
80 And the childe grewe, and waxed strong in
spirite, and was in the wildernesse, till the day came
that he should shewe himselfe vnto Israel.

e Thought vpon them diligently and carefully, and as it were, printed them in their heartes.
f That is, the present fauour of God, and a singular kinde of vertue appeared in him.
7 Iohn yet scarse borne, by the authoritie of the holy Ghost, is appointed to his office.
g That hee hath shewed himselfe mindefull of his people, in so much that he came downe from heauen himselfe, to visite vs in person, and to redeeme vs.
✠ *Chap.2.30. mat.1.21.*
h Hath payed the [illegible] *that is to* [illegible] *of our* [illegible]

[illegible] *on the grounde, euen then when the strength of Israel seemed* [illegible] ∵ *Iere.23.6. and 30.10.* *k Declare in deede that he was mind-* [illegible] *re.31 33. hebre.6.13,17.* ✻ *1.Pet.1.15.* *l To Gods good li-* [illegible] *though it bee at this present neuer so litle.* *m Open the way.* *o For-* [illegible] *nes, is the meanes whereby God saueth vs, Rom.4.7.* * *Zach.3 8 and 6.* [illegible] *p Or, bud, or branch, he alludeth vnto the places in Iere.23.5. Zach 3 8.* [illegible] *and he is called a bud from an high, that is, sent from God vnto vs, and not as* [illegible] *which budde out of the earth.* *q Into the way which leadeth vs to* [illegible]*se.*

CHAP. II.

1 Augustus Cesar taxeth all the worlde. 7 Christ is borne. 13 The Angels song. 21 Christ is circumcised. 22 Marie purified. 28 Simon taketh Christ in his armes. 29 His song. 36 Anna the Prophetesse. 40 The childe Christ. 46 Iesus disputeth with the doctours.

1 And 1 it came to passe in those dayes, that there
came a decree from Augustus Cesar, that all
the a world should be b taxed.
2 (This first taxing was made when Cyreni-
us was gouernour of Syria.)
3 Therefore went all to be taxed, euery man
to his owne Citie.
4 And Ioseph also went vp from Galile out
of a citie, called Nazareth, into Iudea, vnto the
c citie of ✠ Dauid, which is called Beth-leem (be-
cause he was of the house and linage of Dauid,)
5 To bee taxed with Marie that was giuen
him to wife, which was with childe.
6 ¶ And so it was, that while they were there,
the dayes were accomplished that shee should be
deliuered,
7 And she brought foorth her first begotten
sonne, and wrapped him in swadling clothes, and
laide him in a cratch, because there was no roome
for them in the ynne.

[illegible] the sonne [illegible] taking vpon him the forme of a seruant, and making him selfe of no reputation, is poorely borne in a stable: and by the meanes of Augustus the mightiest prince in the world, (thinking nothing lesse) hath his cradle prepared in Bethleem, as the Prophets forewarned.
a So farre as the Empire of the Romanes did stretch.
b That is, the inhabitants of euery citie should haue their names taken, and their goods rated at a certaine value, that the Emperour might vnderstand, howe riche euery countrey, citie, familie, and house was. *c Which Dauid was borne, and brought vp in.* ✠ *Iohn 7.42.*

8 ¶ 2 And there were in the same countrey
shepheards, d abiding in the fielde, and keeping
watch by night ouer their flocke.
9 And loe, the Angel of the Lorde e came vp-
on them, and the glorie of the Lorde shone about
them, and they were sore afraide.
10 Then the Angel saide vnto them, Be not a-
fraide: for behold, I bring you glad tidings of great
ioy, that shalbe to all the people,
11 *That is*, that vnto you is borne this day in
the citie of Dauid, a Sauiour, which is Christ the
Lord.
12 And this *shalbe* a signe to you, Ye shall
finde the babe swadled, and laid in a cratch.
13 And straightway there was with the Angel
f a multitude of heauenly souldiers, praising God,
and saying,
14 Glory *be* to God in the high *heauens*, and
peace in earth, and towards men g good will.
15 And it came to passe when the Angels were
gone away from them into heauen, that the shep-
heards saide one to another, Let vs goe then vn-
to Beth-leem, and see this thing that is come to
passe which the Lord hath shewed vnto vs.
16 So they came with haste, and found both
Marie and Ioseph, and the babe laide in the cratch.
17 And when they had seene it, they publi-
shed abroade the thing, that was told them of
that childe.
18 And all that heard it, wondred at the things
which were tolde them of the shepheards.
19 But Marie kept all those sayings, and pon-
dred *them* in her heart.
20 And the shepheardes returned glorifying
and praysing God, for all that they had heard and
seene as it was spoken vnto them.
21 ¶ ✠ 3 And when the eight dayes were ac-
complished, that they shoulde circumcise the
childe, his name was then called ✠ Iesus, which
was named of the Angel, before hee was concei-
ued in the wombe.
22 ∵ 4 And when the dayes of h her purificati-
on after the Lawe of Moses were accomplished,
they brought him to Hierusalem, to present him
to the Lord,
23 (As it is written in the Lawe of the Lorde,
✕ Euery man childe that *first* openeth the wombe,
shalbe called holy to the Lord)
24 And to giue an oblation, ✻ as it is comman-
ded in the Lawe of the Lorde, a paire of turtle
doues, or two yong pigeons.
25 5 And behold, there was a man in Hierusa-
lem, whose name was Simeon: this man *was* iust,
and feared God, and waited for the consolation
of Israel, and the i holy Ghost was vpon him.
26 And it was declared to him from God by
the holy Ghost, that he should not see death, be-
fore he had seene that Anointed of the Lord.
27 And he came by *the motion* of the spirit in-
to the Temple, and when the k parents brought
in the babe Iesus, to doe for him after the custome
of the Lawe,
28 Then he tooke him in his armes, and pray-
sed God, and said,
29 Lorde, nowe l lettest thou thy seruant de-
part in peace, according to thy m worde,
30 For n mine eyes haue seene thy o saluation,

2 The Angels themselues declare to poore shepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the crib.
d Lodging without doores, and open in the aire.
e Came suddenly vpon them, when they thought of no such matter.
f Whole armies of Angels, which compasse the Maiestie of God round about, as it were souldiers.
g Gods readie, good, infinite, and gracious fauour towards men.
✠ *Gene.17.12. leuit.12.3. iohn 7.22.*
3 Christ the head of the Church, made subiect to the Lawe, to deliuer vs from the curse of the Lawe, (as the Name of Iesus doth well declare) being circumcised, doeth ratifie and seale in his owne flesh, the circumcision of the fathers.
✠ *Chap.1.31. matth.1.21.*
∵ *Leuit 12.6.*
4 Christ, vpon whom al our sinnes were laide, being offered to God, according to the lawe, doeth purifie both Marie, and vs all, in himselfe.
h This is meant, for the fulfilling of the Lawe: for otherwise the Virgin was not defiled, nor vncleane, by the birth of this childe.
✕ *Exod.13.2. num.8.16.*
✻ *Leuit.12.6.*
5 Simeon doeth openly in the Temple foretell the decease, of the comming of Messias, of the casting out of the greatest part of Israel, and of the calling of the Gentiles.
i He was indued with the giftes of the holy Ghost, and this is spoken by the figure Metonymie.
k Ioseph and Marie: and so he speaketh as it was commonly taken. *l Lettest me depart out of this life, to bee ioyned to my fathers.* *m As thou promisedst me.* *n That is, for I haue seene with my very eyes: for hee sawe before in minde, as it is saide of Abraham, Hee sawe my day, and reioyced.* *o That wherein thy saluation is contained.*

p As a signe set vp in a hie place, for all men to looke vpon.

31 Which thou hast prepared p before the face
of all people,
32 A light to be reueiled to the Gentiles, and
the glory of thy people Israel.
33 And Ioseph and his mother marueiled at
those things, which were spoken touching him.
34 And Simeon blessed them, and sayde vnto
Mary his mother, Beholde, this *childe* is q appoin-
ted for the ✠ r fall and rising againe of many in Is-
rael, and for a f signe which shalbe spoken against,
35 (Yea and a sworde shall t pearce through
thy soule) that the thoughts of many hearts may
be opened.
36 6 And there was a Prophetesse, one Anna
the daughter of Phanuel, of the tribe of Aser,
which was of a great age, after she had liued with
an husband seuen yeeres from her virginitie:
37 And she *was* widowe about foure score and
foure yeeres, and went not out of the Temple, but
serued *God* with fastings & prayers night and day.
38 She then coming at the same instant vpon
them, confessed likewise the Lord, & spake of him
to all that looked for redemption in Hierusalem.
39 And when they had performed all things
according to the Law of the Lorde, they returned
into Galile to their owne citie Nazareth.
40 And the childe grewe, and waxed strong in
Spirit, u and was filled with wisedome, and the
grace of God was with him.
41 ¶ 7 Nowe his parents went to Hierusalem
euery yeere, ✠ at the feast of the Passeouer.
42 And when hee was twelue yeere olde, and
they were come vp to Hierusalem, after the cu-
stome of the feast,
43 And had finished the dayes *thereof*, as they
returned, the childe Iesus remained in Hierusalem,
and Ioseph knew not, nor his mother,
44 But they supposing, that he had bene in the
company, went a dayes iourney, and sought him
among *their* kinsfolke, and acquaintance.
45 And when they found him not, they turned
backe to Hierusalem, and sought him.
46 And it came to passe three dayes after, that
they found him in the Temple, sitting in the mids
of the doctours, both hearing them, and asking
them questions:
47 And all that heard him, were astonied at
his vnderstanding and answeres.
48 8 So when they sawe him, they were ama-
sed, and his mother said vnto him, Sonne, why hast
thou thus dealt with vs? beholde, thy father and I
haue sought thee with very heauie hearts.
49 Then said he vnto them, Howe is it that yee
sought me? knewe ye not that I must goe about
my Fathers busines?
50 But they vnderstood not the word that he
spake to them.
51 9 Then hee went downe with them, and
came to Nazareth, and was subiect to them: and
his mother kept all these sayings in her heart.
52 And Iesus increased in wisedome, and sta-
ture, and in fauour with God and men.

q Is appointed, and set of God for a marke.
✠ Esai.8.14.rom.9.33. 1.pet.2.8.
r Fall of the reprobate, which perish through their owne default: and for the rising of the elect, vnto whome God shall giue faith to beleeue.
f That is, a marke, which all men shall striue earnestly to hit.
t Shall wound and grieue most sharpely.
6 An other witnesse beside Simeon, against whome no exception may be brought, inuiting all men, to the receiuing of the Messias.
u As Christ grewe vp in age, so the vertue of his Godhead shewed it selfe more and more.
7 The Scribes and Pharises are stirred vp, to heare the wisdome of Christ in his time, by an extraordinarie deede.
✠ Deut.16.1.
8 All dueties which we owe to men, as they are not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.
9 Christ very man is made like vnto vs, in all things, except sinne.

CHAP. III.

4 *Iohn exhorteth to repentance.* 15 *His testimonie of Christ.* 20 *Herod putteth him in prison.* 21 *Christ is baptized.* 23 *His pedegree.*

1 Iohn commeth at the time foretolde of the Prophets, & layeth the foundation of the Gospel which is exhibited vnto vs, setting foorth the true obseruing of the Law, & free mercy in Christ, which commeth after him, vsing also baptisme the effectuall signe both of regeneration and also of forgiuenes of sinnes.

NOwe 1 in the fifteenth yeere of the reigne of
Tiberius Cæsar, Pontius Pilate being gouer-
nour of Iudea, and Herod being Tetrarch of Gali-
le, and his brother Philip Tetrarch of Iturea, and
of the countrey of Trachonitis, and Lysanias the
Tetrarch of Abilene,
2 (✠ When a Annas and Caiaphas were the
hie Priestes) the worde of God came vnto Iohn,
the sonne of Zacharias in the wildernes.
3 ✠ And hee came into all the coastes about
Iordan, preaching the baptisme of repentance for
the remission of sinnes,
4 As it is written in the booke of the sayings
of Esaias the Prophet, which saith, ∵ The voyce of
him that crieth in the wildernes *is*, Prepare ye the
way of the Lord: make his paths straight.
5 Euery valley shalbe filled, and euery moun-
taine and hill shall be brought lowe, and crooked
things shalbe made straight, and the rough wayes
shalbe made smoothe.
6 And all flesh shall see the saluation of God.
7 Then said he to the people that were come
out to be baptized of him, ✱ O generations of vi-
pers, who hath forewarned you to flee from the
wrath to come?
8 Bring foorth therefore fruites worthy a-
mendement of life, and beginne not to say with
your selues, We haue Abraham to *our* father: for
I say vnto you, that God is able of these stones to
raise vp children vnto Abraham.
9 Nowe also is the axe layed vnto the roote
of the trees: therefore euery tree which bringeth
not foorth good fruite, shalbe hewen downe, and
cast into the fire.
10 ¶ Then the people asked him, saying, What
shall we doe then?
11 And he answered, and said vnto them, ✱ He
that hath two coates, let him part with him that
hath none: and hee that hath meate, let him doe
likewise.
12 Then came there Publicanes also to bee
baptized, and sayde vnto him, Master, what shall
we doe?
13 And he saide vnto them, Require no more
then that which is b appointed vnto you.
14 The souldiers likewise demaunded of him,
saying, And what shall we doe? And he sayd vnto
them, Doe violence to no man, neither accuse any
falsely, and be content with your c wages.
15 2 As the people waited, and all men mused
in their heartes of Iohn, if he were not that Christ,
16 Iohn answered, and sayd to them all, ✠ In
deede I baptize you with water, but one stronger
then I, commeth, whose shoes latchet I am not
worthy to vnloose: hee will baptize you with the
holy Ghost, and with fire.
17 3 Whose fanne *is* in his hand, and he will
make cleane his floore, and will gather the wheate
into his garner, but the chaffe will hee burne vp
with fire that neuer shalbe quenched.
18 Thus then exhorting with many other
things, he preached vnto the people.
19 ✠ 4 But when Herod the Tetrarch was re-
buked of him, for Herodias his brother Philips
wife, and for all the euils which Herod had done,
20 He added yet this aboue all, that he shut vp
Iohn in prison.
21 ✠ 5 Nowe it came to passe, as all the people
were baptized, and that Iesus was baptized and
did pray, that the heauen was opened:
22 And the holy Ghost came downe in a bo-
dily shape like a doue vpon him, and there was a
voyce

✠ Act. 4.6.
a Iosephus calleth him Ananus.
✠ Matth.3.1. marke 1.4.
∵ Esai 40.3. iohn 1.23.
✱ Matth.3.7.
✱ Iames 2.15. 1.iohn 3.17.
b Exacting ... than that is ... the tribute.
c Wherewith ... them ... ey, and ... will ...
2 If we ... ly, and ... receiue the sacraments, we ... neither rest in the signes, neither ... him, that ministreth the signes, but lift vp our ... to Christ, who ... the authour of the sacraments, and the giuer of ... which is represented by the sacraments.
✠ Matth.3.11. marke 1.8. iohn 1.26. acts 1.5. and 11.16. and 19.4.
3 The Gospel is the fanne of the world.
✠ Matth.14.3. marke 6.17.
4 Iohns preaching is confirmed with his death.
✠ Matth.3.13. marke 1.9. iohn 1.32.
5 One baptisme is sanctified in the head of the Church, and Christ also is pronounced, by the voyce of the Father, to be our euerlasting King, Priest, and Prophet.

voyce from heauen, saying, Thou art my beloued
Sonne: in thee I am well pleased.
23 ¶ [6] And Iesus himselfe began to be about
thirtie yeere of age, being as men supposed the
sonne of Ioseph, *which was the sonne* of Eli,
24 *The sonne* of Matthat, *the sonne* of Leui, *the*
sonne of Melchi, *the sonne* of Ianna, *the sonne* of
Ioseph,
25 *The sonne* of Mattathias, *the sonne* of A-
mos, *the sonne* of Naum, *the sonne* of Esli, *the sonne*
of Nagge,
26 *The sonne* of Maath, *the sonne* of Mattathi-
as, *the sonne* of Semei, *the sonne* of Ioseph, *the*
sonne of Iuda,
27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the*
sonne of Zorobabel, *the sonne* of Salathiel, *the sonne*
of Neri,
28 *The sonne* of Melchi, *the sonne* of Addi, *the*
sonne of Cosam, *the sonne* of Elmodam, *the sonne*
of Er,
29 ¶ *The sonne* of Iose, *the sonne* of Eliezer, *the*
sonne of Iorim, *the sone* of Matthat, *the sone* of Leui,
30 *The sonne* of Simeon, *the sonne* of Iuda, *the*
sonne of Ioseph, *the sonne* of Ionan, *the sonne* of
Eliacim,
31 *The sonne* of Melea, *the sonne* of Mainan,
the sonne of Mattatha, *the sonne* of Nathan, *the*
sonne of Dauid,
32 *The sonne* of Iesse, *the sonne* of Obed, *the*
sonne of Booz, *the sonne* of Salmon, *the sonne* of
Naasson,
33 *The sonne* of Aminadab, *the sonne* of Aram,
the sonne of Esrom, *the sonne* of Phares, *the sonne*
of Iuda,
34 *The sonne* of Iacob, *the sonne* of Isaac, *the*
sonne of Abraham, *the sonne* of Thara, *the sonne* of
Nachor,
35 *The sonne* of Saruch, *the sonne* of Ragau, *the*
sonne of Phalec, *the sonne* of Eber, *the sonne* of Sala,
36 *The sonne* of Cainan, *the sonne* of Arphaxad,
the sonne of Sem, *the sonne* of Noe, *the sonne* of
Lamech,
37 *The sonne* of Mathusala, *the sonne* of Enoch,
the sonne of Iared, *the sonne* of Maleleel, *the sonne*
of Cainan,
38. *The sonne* of Enos, *the sonne* of Seth, *the*
sonne of Adam, *the sonne* of God.

6 The stocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that he onely it was, whome God promised to Abraham and Dauid, and appointed from euerlasting to his Church, which is gathered together of all sortes of men.

CHAP. IIII.

1 Of Christes temptation, and fasting. 16 Hee teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrey is contemned. 33 One possessed of the deuill is cured. 38 Peters mother in Lawe healed, 40 and diuers sicke persons are restored to health. 41 The deuils acknowledge Christ.

AND [1] Iesus full of the holy Ghost returned
from Iordan, and was led by that Spirit into
the wildernes,
2 ✠ And was *there* fourtie dayes tempted of
the deuil, & in those dayes he did eate nothing: but
when they were ended, he afterward was hungry.
3 [2] Then the deuil sayd vnto him, If thou be
the Sonne of God, commaunde this stone that it
be made bread.
4 But Iesus answered him, saying, It is writ-
ten, ☩ That man shall not liue by bread only, but
by euery worde of God.
5 Then the deuill tooke him vp into an high
mountaine, and shewed him all the kingdomes of
the world, in the twinkeling of an eye.
6 And the deuill sayde vnto him, All this
[a] power will I giue thee, and the glory of those
kingdomes: for that is [b] deliuered to mee, and to
whomsoeuer I will, I giue it.
7 If thou therefore wilt worship mee, they
shalbe all [c] thine.
8 But Iesus answered him, and sayde, Hence
from mee, Satan: for it is written, ✠ Thou shalt
worship the Lorde thy God, and him alone thou
shalt serue.
9 Then hee brought him to Hierusalem, and
set him on a pinacle of the Temple, and sayd vnto
him, If thou be the Sonne of God, cast thy selfe
downe from hence,
10 For it is written, ☩ That hee will giue his
Angels charge ouer thee to keepe thee:
11 And with *their* handes they shall lift thee
vp, least at any time thou shouldest dash thy foote
against a stone.
12 And Iesus answered, and said vnto him, It is
said, ∵ Thou shalt not tempt the Lord thy God.
13 And when the deuil had ended all the ten-
tation, he departed from him for a litle season.
14 ¶ And Iesus returned by the power of the
spirite into Galile: and there went a fame of him
throughout all the region round about.
15 For he taught in their Synagogues, and was
honoured of all men.
16 ✠ [3] And hee came to Nazareth where hee
had bene brought vp, and (as his custome was)
went into the Synagogue on the Sabbath day, and
stoode vp to reade.
17 And there was deliuered vnto him the
booke of the Prophet Esaias: and when hee had
[d] opened the booke, he found the place, where it
was written,
18 ✠ The Spirit of the Lorde *is* vpon mee, be-
cause he hath anoynted me, that I should preach
the Gospel to the poore: he hath sent mee, that I
should heale the broken hearted, that I should
preach deliuerance to the captiues, and recouering
of sight to the blinde, that I should set at libertie
them that are bruised:
19 And that I shoulde preache the acceptable
yeere of the Lord.
20 And hee closed the booke, and gaue it a-
gaine to the minister, and sate downe: and the eyes
of all that were in the Synagogue, were fastened
on him.
21 Then hee began to say vnto them, This day
is the Scripture fulfilled in your eares.
22 [4] And all [e] bare him witnes, and [f] wondered
at the [g] gracious wordes, which proceeded out of
his mouth, and said, Is not this Iosephs sonne?
23 Then he saide vnto them, Ye wil surely say
vnto mee this prouerbe, Physician, heale thy selfe:
whatsoeuer wee haue heard done in Capernaum,
doe it here likewise in thine owne countrey.
24 And he sayde, Verely I say vnto you, * No
Prophet is accepted in his owne countrey.
25 But I tell you of a trueth, many widowes
were in Israel in the dayes of ✠ Elias, when heauen
was shut three yeeres & sixe moneths, when great
famine was throughout all the [h] land:
26 But vnto none of them was Elias sent, saue
into Sarepta, *a citie of* Sidon, vnto a certaine
widowe.
27 Also many lepers were in Israel, in the time

1 Christ being caried away (as it were out of the world) into the desart, after the fast of fourtie dayes, and the ouercomming of Satan thrise, comming as it were suddenly from heauen, beginneth his office.
✠ Matth.4.1. marke 1.12.
2 Christ being stirred vp of Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, ouercommeth him thrise by the words of God.
☩ Deute.8.3. Matth.4.4.

a By this worde, power, are the kingdomes themselues meant, which haue the power: and so it is spoken by the figure Metonymie.
b That is sure so, for he is prince of the world, yet not absolutely, and as the soueraigne ouer it, but by sufferance, and way of intreatie, and therefore he sayth not true, that hee can giue it to whome he will.
c Out of an high place, which had a goodly champion countrey vnderneath it, he shewed him the situation of all countreys.
✠ *Deut.6.13. and 10.20.*
☩ *Psal.91.12.*
∵ *Deut.6.16.*
✠ *Matth.13.54. marke 6.1. iohn 4.43.*
3 Who Christ is, and wherefore he came, he sheweth out of the Prophet Esai.
d Their bookes in those dayes were rolled vp as scroles vpon a ruler: and so Christ vnrolled, or vnfolded it, which is here called opened.
✠ *Esai.61.1.*
4 Familiaritie causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.
e Approoued those things, which hee spake, with common consent and voyce: for this word, witnesse, signifieth in this place, and many other, to allowe and approoue a thing with open confession.
f Not onely the doctours, but also the common people were present at this conference of the Scriptures: and besides that their mother tongue was vsed, for els howe could the people haue wondered? Paul appointed the same order in the Church at Corinth, 1.Corinth.14.
g Wordes full of the mightie power of God, which appeared in all his doings as well, and allured men maruellously vnto him, Psal.45.2. grace is powred into thy lippes. * *Iohn 4.44.* ✠ *1.Kings 17.9. Iames 5.17.* *h Land of Israel, Looke Marke 15.33.*

+ 2.King.5.14. of + Eliseus the Prophet: yet none of them was
made cleane, sauing Naaman the Syrian.
28 5 Then all *that were* in the Synagogue, when
they heard it, were filled with wrath,
29 And rose vp, and thrust him out of the citie,
and ledde him vnto the edge of the hill, whereon
their citie was built, to cast him downe headlong.
30 But hee passed through the middes of them,
and went his way,
31 ¶ + And came downe into Capernaum a ci-
tie of Galile, and there taught them on the Sab-
bath dayes.
32 ∵ And they were astonied at his doctrine: for
his word was with authoritie.
33 ※ And in the Synagogue there was a man
which had a spirit of an vncleane deuil, which cried
with a loude voyce,
34 6 Saying, Oh, what haue wee to doe with
thee, thou Iesus of Nazareth? art thou come to de-
stroy vs? I knowe who thou art, *euen* the holy one
of God.
35 And Iesus rebuked him, saying, Holde thy
peace, and come out of him. Then the deuil throw-
ing him in the middes *of them*, came out of him,
and hurt him nothing at all.
36 So feare came on them all, and they spake
among themselues, saying, What thing is this: for
with authoritie and power hee commaundeth the
foule spirits, and they come out?
37 And the fame of him spred abroad through-
out all the places of the countrey round about.
38 ¶ ✠ 7 And hee rose vp, and came out of the
Synagogue, and entred into Simons house. And Si-
mons wiues mother was taken with a great feuer,
and they required him for her.
39 Then hee stoode ouer her, and rebuked the
feuer, and it left her, and immediatly she arose, and
ministred vnto them.
40 Nowe at the sunne setting, all they that had
sicke *folkes* of diuers diseases, brought them vnto
him, and he layd his hands on euery one of them,
and healed them.
41 * 8 And deuils also came out of many, crying,
and saying, Thou art that Christ that Sonne of
God: but he rebuked them, and suffered them not
to say that they knew him to be that Christ.
42 9 And when it was day, hee departed, and
went foorth into a desart place, and the people
sought him, and came to him, and kept him that he
should not depart from them.
43 But hee saide vnto them, Surely I must also
preach the kingdome of God to other cities: for
therefore am I sent.
44 And hee preached in the Synagogues of
Galile.

5 The more sharply the worlde is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

+ Math.4.13. marke 1.21.

∵ Math.7.29. marke 1.22.

※ Marke 1.23.

6 Christ astonisheth not only men, be they neuer so blockish, but euen the deuils also, whether they will or not.

✠ Math.8.14. marke 1.30.

7 In that, that Christ healeth the diseases of the body with his worde onely, he prooueth that he is God almightie, sent for mans saluation.

* Marke 1.35.

8 Satan, who is a continuall enemie to the trueth, ought not to be heard, no not then, when he speaketh the trueth.

9 No colour of zeale ought to hinder vs, in the race of our vocation.

CHAP. V.

1 *Christ teacheth out of the shippe. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desart. 18 One sicke of the palsie. 27 Leui the Publicane. 34 The fastings and afflictions of the Apostles after Christs ascension. 36.37.38 Faint hearted and weake disciples are likened to olde bottels and worne garments.*

THen 1 + it came to passe, as the people a preas-
sed vpon him to heare the worde of God, that
he stoode by the lake of Gennesaret,
2 And saw two shippes stand by the lakes side,
but the fishermen were gone out of them, and
were washing their nettes.
3 And he entred into one of the ships, which
was Simons, & required him that hee would thrust
off a little from the land: and hee sate downe, and
taught the people out of the ship.
4 ¶ Now when he had left speaking, he saide
vnto Simon, Lanche out into the deepe, and let
downe your nettes to make a draught.
5 Then Simon answered, and saide vnto him,
b Master, we haue trauailed sore all night, and haue
taken nothing: neuerthelesse at thy worde I will
let downe the net.
6 And when they had so done, they enclosed a
great multitude of fishes, so that their net brake.
7 And they beckened to their parteners, which
were in the other shippe, that they shoulde come
and helpe them, who came then, and filled both
the ships, that they did sinke.
8 Now when Simon Peter saw it, he fel downe
at Iesus knees, saying, Lord, go from me: for I am
a sinfull man.
9 For hee was vtterly astonied, and all that
were with him, for the draught of fishes which
they tooke.
10 And so was also Iames and Iohn the sonnes
of Zebedeus, which were companions with Simon.
Then Iesus saide vnto Simon, Feare not: from
henceforth thou shalt catch men.
11 And when they had brought the shippes to
land, they forsooke all, and followed him.
12 ¶ + 2 Nowe it came to passe, as he was in a
certaine citie, behold, *there was* a man full of lepro-
sie, and when he sawe Iesus, hee fell on his face, and
besought him, saying, Lord, if thou wilt, thou canst
make me cleane.
13 So he stretched forth his hand, and touched
him, saying, I will, be thou cleane. And immediatly
the leprosie departed from him.
14 And hee commaunded him that hee should
tell it no man: but Goe, *saith he*, and shew thy selfe
to the Priest, and offer for thy clensing, as + Moses
hath commaunded, for a witnes vnto them.
15 3 But so much more went there a fame a-
broad of him, and great multitudes came together
to heare, and to bee healed of him of their infir-
mities.
16 But he kept himselfe apart in the wildernes,
and prayed.
17 ¶ 4 And it came to passe, on a certaine day, as
he was teaching, that the Pharises and doctours of
the Lawe sate by, which were come out of euery
towne of Galile, and Iudea, and Hierusalem, and
the power of the Lord c was *in him* to heale them.
18 ∵ Then beholde, men brought a man lying
in a bedde, which was taken with a palsie, and they
sought meanes to bring him in, and to lay him be-
fore him.
19 And when they coulde not finde by what
way they might bring him in, because of the
preasse, they went vp on the house, and let him
downe through the tyling, bed and all, in the mids
before Iesus.
20 And when he sawe their faith, hee saide vnto
him, Man, thy sinnes are forgiuen thee.
21 Then the Scribes and the Pharises began to
reason, saying, Who is this that speaketh blasphe-
mies? who can forgiue sinnes, but God onely?
22 But when Iesus perceiued their reasonings, he
answered, and saide vnto them, What reason ye in
your heartes?
23 Whether is easier to say, Thy sinnes are for-
giuen thee, or to say, Rise and walke?

1 Christ aduertiseth the foure disciples, which he had taken vnto him, of the office of the Apostleship, which should hereafter be committed vnto them.

+ Math.4.18. mar. 1.16.

a *Did as it were lye vpon him, so desirous they were both to see him, and heare him, and therefore he taught them out of a shippe.*

b *The worde signifieth him that hath rule ouer any thing.*

+ *Math.8.2. marke 1.40.*

2 Christ heal[illegible] ling [illegible] his on[illegible] and sen[illegible] to the P[illegible] [illegible] he, sh[illegible] and by [illegible] preh[illegible] faith [illegible] are [illegible] cording [illegible] Lawe, by [illegible] nes of [illegible] selfe, are p[illegible] ced to be p[illegible] cleane.

+ *Leuit.14.[illegible]*

3 Christ had [illegible] ther to be [illegible] by his doctrin[illegible] then by mirac[illegible] and therefore he departeth from them that seeke him, as a physici[illegible] of the b[illegible] and not as the authour of saluation.

4 Christ in hea[illegible] ling him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

c *The mightie power of Christs Godhead, shewed it selfe in him at that time.*

∵ *Math.9.2. marke 2.3.*

24 But that ye may knowe that that Sonne of man hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly he rose vp before them, and tooke vp *his bed* whereon he lay, and departed to his owne house, praysing God.

26 And they were all amased, and praised God, and were filled with feare, saying, Doutlesse wee haue seene strange things to day.

27 ¶ ✠ 5 And after that, he went forth and saw a Publicane named Leui, sitting at the receite of custome, and said vnto him, Follow me.

✠ *Matth 9.9. marke 2.14.*
5 The Church is a company of sinners through the grace of Christ repentant, which banket with him, to the great offence of the proud and enuious worldlings.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate yee and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and saide vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 ✠ I came not to call the righteous, but sinners to repentance.

33 ¶ ∵ 6 Then they said vnto him, Why do the disciples of Iohn fast often, and pray, and the *disciples* of the Pharises also, but thine eate and drinke?

34 7 And he saide vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Againe hee spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece *taken* out of the newe, agreeth not with the olde.

37 Also no man powreth newe wine into olde vessels: for then the new wine will breake the vessels, and it wil runne out, and the vessels wil perish:

38 But newe wine must be powred into newe vessels: so both are preserued.

39 Also no man that drinketh old wine straightway desireth newe: for hee saith, The olde is more profitable.

CHAP. VI.

1 The disciples pull the eares of corne on the Sabbath. 6 Of him [illegible] withered hand. [illegible] The calling of the Apostles, [illegible] 27 [illegible] enemies. [illegible] word of God is to be heard.

AND ✠ 1 it came to passe on a second solemne Sabbath, that hee went through the corne fields, and his disciples [illegible] eares of corne, and did eate, [illegible] *their* handes.

2 And certaine of the Pharises said vnto them, [illegible] doe ye that which is not lawfull to do on the [Sabba]th dayes?

3 Then Iesus answered them, and said, ✠ Haue [ye] not read this, that Dauid did when hee himselfe was an hungred, and they which were with him,

4 Howe hee went into the house of God, and tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the ✠ Priestes onely?

5 And he saide vnto them, The Sonne of man is Lord also of the Sabbath day.

[illegible] in his treatise, where he confuteth Ebion, that [illegible] the eares of corne, was in the feast of vnleauened [bread] which were kept many dayes together, as the feast [illegible] their first day and the last were of like solemnitie, [illegible] last day the second Sabbath, though Theophylact under-[stand illegible] followed the first. ✠ *1.Sam.21.6.*

✠ *Exod.29.33. leuit.8.31. and 24.9.*

6 ¶ ✠ 2 It came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

✠ *Matth.12.10. marke 3.1.*
2 Charitie is the rule of all ceremonies.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath *day*, that they might finde an accusation *against* him.

8 But hee knewe their thoughts, and saide to the man which had the withered hande, Arise, and stande vp in the middes. And hee arose, and stoode vp.

9 Then saide Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euil? to saue life, or to b destroy?

b *Who so helpeth not his neighbour, when he can, he killeth him.*

10 And hee behelde them all in compasse, and said vnto the man, Stretch foorth thine hand. And he did so, & his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ 3 And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

3 In that, that Christ vseth earnest and long prayer, in choosing twelue of his owne company, to the office of the Apostleship, he sheweth howe religiously we ought to behaue our selues, in the choyse of Ecclesiasticall persons.

13 And when it was day, ∵ hee called his disciples, and of them hee chose twelue which also hee called Apostles.

∵ *Chap.9.1. matth. 10.1 marke 13.3. and 6.7.*

14 (Simon whome hee named also Peter, and Andrew his brother, Iames and Iohn, Philippe and Bartlemewe:

15 Matthewe and Thomas: Iames *the sonne* of Alpheus, and Simon called Zelous,

16 Iudas Iames *brother*, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the c sea coast of Tyrus and Sidon, which came to heare him, and to bee healed of their diseases:

c *From all the sea coast, which is called Syrophenicia.*

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touche him: for there went vertue out of him, and healed them all.

20 ¶ ✠ 4 And he lifted vp his eyes vpon his disciples, and said, Blessed *be* ye poore: for yours is the kingdome of God.

✠ *Matth.5.3.*
4 Christ teacheth against all Philosophers, and especially the Epicures, that the chiefest felicitie of man is laid vp in no place, here in earth, but in heauen: and that persecution for righteousnes sake, is the right way vnto it.

21 ✠ Blessed *are* ye that hunger nowe: for yee shalbe satisfied: * blessed *are* ye that weepe nowe: for ye shall laugh.

✠ *Esai.65.13.*
* *Esai 61.3.*

22 ✠ Blessed are yee when men hate you, and when d they separate you, and reuile *you*, and put out your name as euil, for the Sonne of mans sake.

✠ *Matth.5.11.*
d *Cast you out of their Synagogues, as Iohn expoundeth it.16.2. which is the sharpest punishment the Church hath, if so be the Elders iudge rightfully, and by the word of God.*

23 Reioyce ye in that day, and e be glad: for beholde, your reward *is* great in heauen: for after this maner their fathers did to the Prophets.

e *Leape (as cattell doe, which are prouender pricked,) for exceeding ioy.*

24 ✠ But woe *be* to you *that are* riche: for ye haue f receiued your consolation.

✠ *Amos 6.1.*
f *That is, you reape now of your riches, all the commodities and blessings you are ever like to haue, and therefore you haue not to looke for any other reward, Matth.6.2.*

25 ∵ Woe *be* to you that are full: for ye shall hunger. Wo *be* to you that now laugh: for ye shall waile and weepe.

∵ *Esai.65.13.*

26 Woe *be* to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ ✠ 5 But

27 ¶ ✠ [f] But I say vnto you which heare, Loue
your enemies: doe well to them which hate you.
28 Blesse them that curse you, and pray for
them which hurt you.
29 ✠ And vnto him that smiteth thee on ẏ *one*
cheeke, offer also the other: ∵ and him that taketh
away thy cloke, forbid not *to take thy* coate also.
30 Giue to euery man that asketh of thee: and
of him that taketh way the *things that be* thine,
aske them not againe.
31 ✠ And as ye would that men should doe to
you, so doe ye to them likewise.
32 ✠ For if yee loue them which loue you,
[g] what thanke shall ye haue? for euen the sinners
loue those that loue them.
33 And if yee doe good for them which doe
good for you, what thanke shall ye haue? for euen
the sinners doe the same.
34 * And if ye lend *to them* of whome ye hope
to receiue, what thanke shall yee haue? for euen
the sinners lend to sinners, to receiue the like.
35 Wherefore loue ye your enemies, and doe
good, and lend, [h] looking for nothing againe, and
your rewarde shalbe great, and ye shalbe the chil-
dren of ✠ the most High: for he is kinde vnto the
vnkinde, and to the euill.
36 Be yee therefore mercifull, as your Father
also is mercifull.
37 ¶ ✠ [6] Iudge not, and ye shal not be iudged:
condemne not, and yee shall not be condemned:
[i] forgiue, and ye shalbe forgiuen.
38 Giue, and it shalbe giuen vnto you: a good
measure, [k] pressed downe, shaken together and
running ouer shall men giue into your bosome:
for with what measure ye mete, with the same shall
men mete to you againe.
39 [7] And he spake a parable vnto them, ✠ Can
the blinde leade the blinde? shall they not both
fall into the ditche?
40 ✠ The disciple is not aboue his master: but
whosoeuer *will be* a perfect disciple, shall be as his
master.
41 ¶ * [8] And why seest thou a mote in thy bro-
thers eye, and considerest not the beame that is in
thine owne eye?
42 Either howe canst thou say to thy brother,
Brother, let me pull out the mote that is in thine
eye, when thou seest not the beame that is in
thine owne eye? Hypocrite, cast out the beame
out of thine owne eye first, and then shalt thou
see perfectly to pull out the mote that is in thy
brothers eye.
43 ¶ ✠ [9] For it is not a good tree that brin-
geth foorth euill fruite: neither an euill tree, that
bringeth foorth good fruite.
44 ✠ For euery tree is knowen by his owne
fruite: ∵ for neither of thornes gather men figges,
nor of bushes gather they grapes.
45 A good man out of the good treasure of his
heart bringeth foorth good, and an euill man out
of the euill treasure of his heart bringeth foorth
euill: for of the aboundance of the heart his
mouth speaketh.
46 ¶ ✠ But why call ye me Lord, Lord, & doe
not the things that I speake?

✠ *Math. 5.44.*
f Christian charitie which differeth much from the worldly, doeth not onely not reuenge iniuries, but comprehendeth euen our most grieuous enemies, and that for our Fathers sake, which is in heauen: so farre is it from seeking it owne profite in doing well.
✠ *Math. 5.39.*
∵ *1.Corinth. 6.7.*
✠ *Math. 7.12.*
✠ *Math. 5.46.*
g *What is there in all your workes, that is to be accounted of? for if you looke to haue commoditie by louing, seeke those commodities, which are commodities in deede: loue your enemies, and so you shall shewe to the worlde that you looke for those commodities, which come from God.*
* *Math. 5.42. deuter. 15.8.*
h *When you will lende, doe it onely to benefite and pleasure withall, and not for hope, to receiue the principall againe.*
✠ *Math. 5.45.*
✠ *Math. 7.1.*
6 Brotherly reprehensions must not proceed of curiositie, nor churlishnes, nor malice, but they must be iust, moderate and louing.
i *He speaketh not here of ciuill iudgements, and therefore by the worde, forgiue, is meant that good nature, which the Christians vse in suffring and pardoning wronges.*
∵ *Math. 7.2. marke 4.24.*
k *These are borrowed kindes of speaches, taken from them, which vse to measure dry things, as corne and such like, who vse a franke kinde of dealing therein, and thrust it downe and shake it together, and presse it and heape it.*
7 Vnskilfull reprehenders hurt both themselues and other: for such as the master is, such is the scoller. ✠ *Math. 15.14.* ✠ *Math. 10.24. iohn 13.16. and 15.20.* * *Math. 7.3.* 8 Hypocrites, which are very seuere reprehenders of other, are very quicke of sight to spie other mens faults, but very blind to see their owne. ✠ *Math. 7.17.* 9 He is a good man, not that is skilfull to reprehend other, but hee that prooueth his vprightnesse both in worde and deede. ✠ *Math. 12.33.* ∵ *Math. 7.16.* ✠ *Math. 7.21. roma. 2.13. iames 1.22.*

47 [10] ✠ Whosoeuer commeth to mee, and hea-
reth my wordes, and doeth the same, I will shewe
you to whome he is like:
48 He is like a man which built an house, and
digged deepe, and layde the fundation on a rocke:
and when the waters arose, the flood beat vpon
that house, and coulde not shake it: for it was
grounded vpon a rocke.
49 But hee that heareth and doeth not, is like
a man that built an house vpon the earth without
foundation, against which the flood did beate,
and it fell by and by: and the fall of that house
was great.

10 *All such doeth at length discerne true godlines from false and fained.*

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widowes sonne raised from death at Naim. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kinde of liuing. 37 The sinfull woman washeth Iesus feete.

When ✠ [1] hee had ended all his sayings in
the audience of the people, he entred into
Capernaum.
2 And a certaine Centurions seruant was sicke
and ready to die, which was deare vnto him.
3 And when he heard of Iesus, hee sent vnto
him the Elders of the Iewes, beseeching him that
he would come, and heale his seruant.
4 So they came to Iesus, and besought him
instantly, saying that hee was worthy that hee
should doe this for him:
5 For he loueth, *sayd they,* our nation, and he
hath built vs a Synagogue.
6 Then Iesus went with them: but when he
was now not farre from the house, the Centurion
sent friendes to him, saying vnto him, Lorde, trou-
ble not thy selfe: for I am not worthy that thou
shouldest enter vnder my roofe:
7 Wherefore I thought not my selfe worthy
to come vnto thee: but say the worde, and my ser-
uant shalbe whole.
8 For I likewise am a man set vnder authori-
tie, and haue vnder mee souldiers, and I say vnto
one, Goe, and he goeth: and to another, Come,
and he commeth: and to my seruant, Doe this,
and he doeth it.
9 When Iesus heard these things, he maruei-
led at him, and turned him, and said to the people,
that followed him, I say vnto you, I haue not
found so great faith, no not in Israel.
10 And when they that were sent, turned
backe to the house, they found the seruant that
was sicke, whole.
11 [2] And it came to passe the day after, that he
went into a citie called [a] Nain, and many of his
disciples went with him, and a great multitude.
12 Nowe when hee came neere to the gate of
the citie, behold, there was a dead man caried out,
who was the onely begotten sonne of his mother,
which was a widowe, and much people of the ci-
tie was with her.
13 And when the Lord sawe her, he had com-
passion on her, and sayd vnto her, Weepe not.
14 And hee went and touched the coffin (and
they that bere him, stoode still) and he sayd, Yong
man, I say vnto thee, Arise.
15 And he that was dead, sate vp, and began to
speake, and he deliuered him to his mother.
16 Then there came a feare on them all, and
they glorified God, saying, A great Prophet is ri-
sen among vs, and God hath visited his people.
17 And this rumour of him went foorth

✠ *Math. 8.5.*
1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for the [illegible]
2 Christ sheweth openly his power ouer death.
a *Nain is the name of a towne in Galile, which was situate on the other side of Kishon, which falleth into the sea of Galile.*

throughout all Iudea, and throughout all the re-
gion round about.

3 Iohn sendeth from the prison his vnbeleeuing disciples, to Christ himselfe, to be confirmed.

18 3 And the disciples of Iohn shewed him of
all these things.
19 So Iohn called vnto him two certaine men
of his disciples, and sent them to Iesus, saying, Art
thou he that should come, or shall we waite for
another?
20 And when the men were come vnto him,
they said, Iohn Baptist hath sent vs vnto thee, say-
ing, Art thou hee that should come, or shall we
waite for another?

b When Iohns disciples came to Christ.

21 And b at that time, he cured many of their
sicknesses, and plagues, and of euill spirites, and
vnto many blinde men he gaue sight freely.
22 And Iesus answered, and sayde vnto them,
Goe your wayes and shewe Iohn, what things ye
haue seene and heard: that the blinde see, the halt
goe, the lepers are cleansed, the deafe heare, the
dead are raised, *and* the poore receiue the Gospel.
23 And blessed is hee, that shall not be offen-
ded in me.

4 That which the Prophets shewed long before, Iohn sheweth at hand: and Christ himselfe doeth present it dayly vnto vs, in the Gospel, but for the most part in vaine, for that many seeke nothing els, but foolish toyes and vaine glory.

24 4 And when the messengers of Iohn were
departed, hee began to speake vnto the people, of
Iohn, What went ye out into the wildernes to see?
A reede shaken with the winde?
25 But what went ye out to see? A man clo-
thed in soft raiment? beholde, they which are
gorgeously apparelled, and liue delicately, are in
Kings courtes.
26 But what went ye foorth to see? A Pro-
phet? yea, I say to you, and greater then a Prophet.

* Malach.3.1.

27 This is he of whom it is written, * Beholde,
I sende my messenger before thy face, which shall
prepare thy way before thee.
28 For I say vnto you, there is no greater Pro-
phet then Iohn, among them that are begotten
of women: neuerthelesse, hee that is the least in
the kingdome of God, is greater then he.

c Saide that he was iust, good, faithfull, and mercyfull.

29 Then all the people that heard, and the
Publicanes c iustified God, being baptized with
the baptisme of Iohn.

d To their owne harme.

30 But the Pharises and the expounders of the
Law despised the counsell of God d against them-
selues, and *were* not baptized of him.

* Matth.11.16.
5 What way so euer God foloweth in offering vs the Gospel, the most part of men procure offences vnto themselues: yet notwithstanding some Church is gathered together.

31 * 5 And the Lord sayd, Whereunto shall I
liken the men of this generation? and what *thing*
are they like vnto?
32 They are like vnto litle children sitting in
the market place, and crying one to another, and
saying, We haue piped vnto you, and ye haue not
danced: we haue mourned to you, and ye haue
not wept.
33 For Iohn Baptist came, neither eating bread,
nor drinking wine: and ye say, He hath the deuill.
34 The Sonne of man is come, and eateth and
drinketh: and ye say, Beholde, a man *which is* a
glutton, and a drinker of wine, a friend of Publi-
canes and sinners:
35 But wisdome is iustified of all her children.

6 Proude men depriue themselues of the benefites of the presence of Christ, euen then when hee is at home with them in their houses, which the humble and base do enioy.
* Marke 15.42. Iohn 20.11.

36 ¶ 6 And one of the Pharises desired him
that hee would eate with him: and hee went into
the Pharises house, and sate downe at table.
37 And beholde, a woman in the citie, which
was a sinner, when she knewe that Iesus sate at
table in the Pharises house, shee brought a boxe
of ointment.
38 * And shee stoode at his feete behinde him
weeping, and began to wash his feete with teares,
and did wipe them with the haires of her head,
and kissed his feete, and anoynted them with the
oyntment.

7 Rashnesse is the fellowe of pride.
e The Pharise respecteth the Lawe, which holdeth them defiled, that touch the defiled.

39 7 Nowe when the Pharise which bade him,
saw it, he spake within himselfe, saying, If this man
were a Prophet, hee would surely haue knowen
who, and what maner of woman this is which tou-
cheth him: e for she is a sinner.

8 To loue Christ, is a sure and perpetuall witnes of remissiō of sinnes.

40 8 And Iesus answered, and sayde vnto him,
Simon, I haue somewhat to say vnto thee. And he
said, Master, say on.
41 There was a certaine lender which had two
detters: the one ought fiue hundreth pence, and
the other fiftie:
42 When they had nothing to pay, he forgaue
them both: Which of them therefore, tell *mee*,
will loue him most?
43 Simon answered, and said, I suppose that he,
to whom he forgaue most. And he said vnto him,
Thou hast truely iudged.
44 Then he turned to the woman, and said vn-
to Simon, Seest thou this woman? I entred into
thine house, and thou gauest me no water to my
feete: but she hath washed my feete with teares,
and wiped them with the haires of her head.
45 Thou gauest me no kisse: but she, since the
time I came in, hath not ceased to kisse my feete.
46 Mine head with oyle thou didest not anoint:
but she hath anoynted my feete with oyntment.
47 Wherefore I say vnto thee, many sinnes are
forgiuen her: f for she loued much. To whom a li-
tle is forgiuen, he doeth loue a litle.
48 And he sayd vnto her, Thy sinnes are for-
giuen thee.
49 And they that sate at table with him, be-
gan to say within themselues, Who is this that
euen forgiueth sinnes?
50 And he sayd to the woman, Thy faith hath
saued thee: g goe in peace.

f *That is, sayth Theophylact, she hath shewed her faith abundantly: and Basil in his sermon of Baptisme sayth, Hee that oweth much, hath much forgiuen him, that hee may loue much more: And therefore Christes saying is so plaine by the similitude, that it is a wonder to see the enemies of the trueth, drawe and racke this place so fondly, to establish their meritorious works: for the greater summe a man hath forgiuen him, the more hee loueth him that hath bene so gratious to him: And this woman sheweth by duties of loue, how great the benefite was she had receiued: and therefore the charitie that is here spoken of, is not to be taken for the cause, but as a signe: for Christ saith not as the Pharises did, that she was a sinner, but beareth her witnesse that the sinnes of her life past are forgiuen her.*
g *He confirmeth the benefite which he had bestowed with a blessing.*

CHAP. VIII.

2 Women that minister vnto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christes mother and brethren. 22 He rebuketh the windes. 26 Of Legion. 37 The Gadarenes reiect Christ. 41 Iairus daughter healed. 43 The woman deliuered from the yssue of blood. 52 Weeping for the dead.

AND it came to passe afterwarde, that hee him-
selfe went through euery citie and towne,
preaching and publishing the kingdome of God,
and the twelue *were* with him,
2 And certaine women, which were healed of
euill spirites, and infirmities, *as* * Mary which was *
called Magdalene, out of whom went seuen deuils,

* Marke 16.9.

3 And Ioanna the wife of Chuza Herods ste-
ward, and Susanna, and many other which mini-
stred vnto him of their substance.

* Matth.13.3. marke 4.1.
i The selfe same Gospel is sowen euery where, but not with like fruite and that through the onely fault of men themselues.

4 * i Nowe when much people were gathe-
red together, and were come vnto him out of all
cities, he spake by a parable.
5 A sower went out to sowe his seede, and as
he sowed, some fell by the wayes side, and it was
troden vnder feete, and the foules of heauen de-
uoured it vp.
6 And some fell on the stones, and when it
was sprong vp, it withered away, because it lacked
moystnesse.
7 And some fell among thornes, and the
thornes sprang vp with it, and choked it.
8 And some fell on good ground, and sprang
vp, and

vp, and bare fruite, an hundreth folde. And as hee
saide these things, he cried, Hee that hath eares to
heare, let him heare.
9 Then his disciples asked him, demaunding
what parable that was.
10 And he saide, Vnto you it is giuen to know
the a secrets of the kingdome of God, but to other
in parables, that when ✠ they see, they should not
see, and when they heare, they should not vnder-
stande.
11 ✠ The parable is this, The seede is the word
of God.
12 And they that are beside the way, are they
that heare: afterwarde commeth the deuill, and ta-
keth away the word out of their hearts, least they
should beleeue, and be saued.
13 But they that are on the stones, *are they*
which when they haue heard, receiue the word with
ioye: but they haue no rootes: which for a while
beleeue, but in the time of tentation goe away.
14 And that which fel among thornes, are they
which haue heard, and after b their departure are
choked with cares and with riches, and voluptuous
liuing, and c bring foorth no fruite.
15 But that *which fell* in good ground, are they
which with an d honest and good heart heare the
worde, e and keepe it, and bring foorth fruite with
patience.
16 ¶ ∵ 2 No man when hee hath lighted a can-
dle, couereth it vnder a vessel, neither putteth it vn-
der the bed, but setteth it on a candlesticke, that
they that enter in, may see the light.
17 ✖ For nothing is secret, that shall not be eui-
dent: neither any thing hidde, that shall not bee
knowen, and come to light.
18 3 Take f heede therefore how ye heare: for
✻ whosoeuer hath, to him shall be giuen: and who-
soeuer hath not, from him shalbe taken euen that
g which it seemeth that he hath.
19 ¶ * 4 Then came to him his mother and his
brethren, and could not come neere to him for the
preasse.
20 And it was tolde him *by certaine* which said,
Thy mother and thy brethren stande without, and
would see thee.
21 But hee answered, and saide vnto them, My
mother and my brethren are these which heare the
word of God, and doe it.
22 ¶ ✠ 5 And it came to passe on a certaine
day, that he went into a ship with his disciples, and
he said vnto them, Let vs goe ouer vnto the other
side of the lake. And they lanched forth.
23 And as they sayled, hee fell h asleepe, and
there came downe a storme of winde on the lake,
and i they were filled with water, and were in ieo-
pardie.
24 Then they went to him, and awoke him, say-
ing, Master, Master, we perish. And he arose, and re-
buked the winde, and the waues of water and they
ceased, and it was calme.
25 Then hee saide vnto them, Where is your
faith? and they feared, and wondered among them
selues, saying, Who is this that commaundeth both

a Those things are called secret, which may not be vttered: for the worde vsed here, is as much as wee say in our tongue, to holde a mans peace.
✠ *Esai.6.9. matth. 13.14. marke 4.12. iohn 12.40. acts.28. 26. rom.11.8.*
✠ *Matth.13.18. marke 4.15.*
b That is, so soone as they haue heard the worde, they goe about their busines.
c They bring not foorth perfect and full fruite to the ripening: or, they beginne, but they bring not to an ende.
d Which seeketh not onely to seeme such a one, but is so in deede: so that this word, Honest, respecteth the outward life, and the word, good, is referred to the good giftes of the minde.
e With much a doe, for the deuill and the flesh fight against the spirit of God, which is a true ghest.
∵ *Chap.11.33. matth.5.15. marke 4.21.*
2 That that euery man hath receiued in priuate, hee ought to bestowe to the vse and profite of all men.
✖ *Matth.10.26. marke 4.22. chap.12.2.*
3 Heauenly gifts are lost with nigardlines: and increase with liberalitie.
f That is, with what mindes you come to heare the worde, and howe you behaue your selues, when you haue heard it.
✻ *Matth.13.12. and 25.29. marke 4.25. chap.19.26.*
g Either to himselfe, or to other, or to both: for there are none so proude, as these fellowes, if it were possible to see that, [illegible] they cloke: neither are there that deceiue the simple more then they doe.
* *Matth.12.46. marke 3.32.* 4 There is no knot of flesh and blood, among men so nigh and straight, as the band which is betweene Christ, and them who imbrace him with a true faith.
✠ *Matth.8.23. marke 4.36.* 5 It is expedient for vs sometime to come into extreeme danger, as though Christ passed not for vs, that wee may haue a better triall, both of his power, and also of our weakenes.
h Iesus fell on sleepe, and it appeareth, that he was very fast on sleepe, because they called him twise before he awoke.
i Not the disciples, but the ship.

the windes and water, and they obey him!
26 ¶ ✠ So they sailed vnto the region of the
Gadarenes, which *is* ouer against Galile.
27 6 And as he went out to land, there met him
a certaine man out of the citie, which had deuils
long time, and he ware no garment, neither abode
in house, but in the graues.
28 And when hee sawe Iesus, hee cryed out and
fell downe before him, and with a loude voyce said,
What haue I to doe with thee, Iesus the Sonne
of God the most High? I beseeche thee torment
me not.
29 For hee commanded the foule spirit to come
out of the man: (for oft times he had caught him:
therefore hee was bound with chaines, and kept in
fetters: but he brake the bandes, k and was caried
of the deuil into wildernesses.)
30 Then Iesus asked him, saying, What is thy
name? and he saide, Legion, because many deuils
were entred into him.
31 And they besought him, that hee would not
commaund them to go out into the deepe.
32 And there was there by, an heard of many
swine, feeding on an hill: and the *deuils* besought
him, that he would suffer them to enter into them.
So he suffered them.
33 Then went the deuils out of the man, and
entred into the swine: and the heard was caried
with violence from a steepe downe place into the
lake, and was choked.
34 When the heardmen sawe what was done,
they fled: and when they were departed, they tolde
it in the citie and in the countrey.
35 Then they came out to see what was done,
and came to Iesus, and found the man, out of
whom the deuils were departed, sitting at the feete
of Iesus, clothed, and in his right minde: and they
were afraid.
36 They also which sawe it, tolde them by what
meanes he that was possessed with the deuill, was
healed.
37 Then the whole multitude of the coun-
trey about the Gadarenes, besought him that hee
would depart from them: for they were taken
with a great feare: and hee went into the ship, and
returned.
38 Then the man, out of whome the deuils
were departed, besought him that hee might bee
with him: but Iesus sent him away, saying,
39 Returne into thine owne house, and shewe
what great thinges God hath done to thee. So
hee went his way, and preached l throughout all
the citie, what great thinges Iesus had done vnto
him.
40 ¶ And it came to passe, when Iesus was come
againe, that the people m receiued him: for they all
waited for him.
41 ¶ ✠ 7 And beholde, there came a man na-
med Iairus, and he was the ruler of the Synagogue,
who fell downe at Iesus feete, and besought him
that he would come into his house.
42 For hee had but a daughter onely, about
twelue yeeres of age, and she lay a dying (and as he
went, the people thronged him.
43 And a woman hauing an yssue of blood,
twelue yeeres long, which had spent all her n sub-
stance vpon physicians, and could not bee healed
of any:
44 When shee came behinde *him*, shee touched
the hemme of his garment, and immediatly her
yssue

✠ *Matth.8.28. marke 5.1.*
6 Christ sheweth, by casting out a Legion of deuils by his word onely, that his heauenly vertue was appointed, to deliuer men frō the slauerie of the deuil: but foolish men will not for the most part, redeeme this so excellent grace freely offered vnto them, with the least losse of their pelting pelfe.
k By force and violence, as a horse when he is spurred.
l To wit, [illegible] of the Gadarenes [illegible] and though Mar[illegible] say [illegible] preached [illegible] Decapolis, they differ not, for Plinie recordeth lib.5.cap.18. that Gadara is a towne of Decapolis: [illegible] so that Decapolis was partly on this side Iordan, and partly on the other side.
m The multitude was glad he [illegible] come againe, and reioyced [illegible].
✠ *Matth.9.18. marke 5.22.*
7 Christ sheweth by a double miracle, that he is Lord both of life and death.
n All that she had to liue vpon.

yssue of blood stanched.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter saide and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that shee was not hidde, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and how shee was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath saued thee: goe in peace.)

49 While hee yet spake, there came one from the ruler of the Synagogues house, which saide to him, Thy daughter is dead: disease not the Master.

50 When Iesus heard it, hee answered him, saying, Feare not: beleeue onely, and shee shall bee saued.

51 And when hee went into the house, hee suffered no man to goe in with him, saue Peter, and Iames, and Iohn, and the father and mother of the mayde.

52 And all wept, and o sorowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Mayde, arise.

55 And her spirit came againe, and shee p rose straightway: and he comanded to giue her meate.

56 Then her parents were astonied: but hee commaunded them that they shoulde tell no man what was done.

o The word signifieth to beate and ... and is transferred to the mourning ... [illegible]

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the fiue loaues and two fishes. 20 The Apostles confession. 24 To lose the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out deuils in Christes Name. 52 The Samaritans will not receiue Christ. 55 Reuenge forbidden. 57. 59. 61 Of three that would followe Christ, but on diuers conditions.

THen ✠ 1 called he his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 ✠ And hee sent them foorth to preach the kingdome of God, and to cure the sicke.

3 And hee saide to them, ∵ Take nothing to your iourney, neither staues, nor scrippe, neither bread, nor siluer, neither haue two coates apiece.

4 And whatsoeuer house yee enter into, there a abide, and thence depart.

5 And how many so euer wil not receiue you, when yee goe out of that citie, ⁑ shake off the very dust from your feete for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ ✠ 2 Nowe Herod the Tetrarch heard of all that was done by him: and hee b douted, because that it was saide of some, that Iohn was risen

✠ Math. 10. 1. mar. 3. 13. and 6. 7. 1 The twelue Apostles are sent ... the one ... commaundement of Christ, and furnished with the power of the holy Ghost: both that none of the Israelites might pretende ignorance, and also that they might be better prepared to their generall ambassage.
✠ Math. 10. 7.
∵ Math. 10. 9. marke 6. 8.
a When you depart out of any citie, depart from thence, where you first tooke vp your lodging: so that in fewe wordes, the Lorde forbiddeth them to change their lodgings: for this publishing of the Gospel, was as it were a thorow passage, that none of Iudea might pretende ignorance, as though he had not heard that Christ was come. ⁑ *Chap. 10. 11. math. 10. 14. marke 6. 11. acts. 13. 51.* ✠ *Math. 14. 1. marke 6. 14.* 2 So soone as the world heareth tidings of the Gospel, it is deuided into diuers opinions, and the tyrants especially are afraide. *b He stucke as it were fast in the myre.*

againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophetes was risen againe.

9 Then Herod saide, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ ✠ 3 And when the Apostles returned, they tolde him what great thinges they had done. ✠ Then hee tooke them to him, and went aside into a c solitarie place, *neere* to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 ∵ And when the day began to weare away, the twelue came, and said vnto him, Sende the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desart place.

13 But hee saide vnto them, Giue ye them to eate. And they saide, Wee haue no moe but fiue loaues and two fishes, d except we should goe and buy meate for all this people.

14 For they were about fiue thousande men. Then hee saide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and e blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remayned to them, twelue baskets full of broken meate.

18 ¶ ⁑ 4 And it came to passe, as hee was f alone praying, his disciples were with him: and hee asked them, saying, Whome say the people that I am?

19 They answered, and saide, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he saide vnto them, But whome say ye that I am? Peter answered, and sayd, That Christ of God.

21 And he warned and commanded them, that they should tell that to no man,

22 5 Saying, ✠ The Sonne of man must suffer many thinges and be reproued of the Elders, and of the hie Priestes and Scribes, and be slaine, and the thirde day rise againe.

23 ¶ * And he said to them all, If any man wil come after me, let him denie himselfe, and take vp his crosse g dayly, and follow me.

24 ✠ For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 ✠ For what auantageth it a man, if he winne the whole worlde, and destroye himselfe, or lose himselfe?

26 ∵ For whosoeuer shall be ashamed of mee, and of my wordes, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and *in the glory* of the Father, and of the holy Angels.

27 ⁑ And I tell you of a suretie, there bee some standing here, which shall not taste of death, till they haue seene the kingdome of God.

28 ✠ 6 And

✠ Marke 6. 30. 3 They shall lacke nothing that followe Christ, no not in the wildernesse.
✠ Math. 14. 13. marke 6. 32.
c The word signifieth a desart: note this was not in the towne Bethsaida, but part of the fieldes belonging to the towne.
∵ *Math. 14. 15. mar. 6. 35. iohn 6. 5.*
d This is vnperfitly spoken, and therefore we must vnderstand some thing, as this, we cannot giue them to eate, vnlesse we goe and buy, &c.
e He gaue God thankes for these loaues and fishes, and withall prayed him to feede this so great a multitude with so small a quantitie, and to be short, that this whole banket might be to the glory of God.
⁑ *Math. 16. 13. marke 8. 27.*
4 Although the world be tossed vp and downe, betwixt diuers errours, yet wee ought not to contemne the trueth, but be so much the more desirous to know it, and be more constant to confesse it.
f Alone from the people.
5 Christ himselfe attained to the heauenly glory, by the crosse and inuincible patience.
✠ *Matth. 17. 22. marke 8. 31.*
* *Chap. 14. 27. math. 10. 38. and 16. 24. mar. 8. 34.*
g Euen as one day followeth another, so doeth one crosse follow another, and the crosse is by the figure Metonymie, taken for the miseries of this life: for to be hanged, was the sorest and cruelest punishment, that was amongst the Iewes.
✠ *Chap. 17. 33. math. 10. 39. and 16. 25. iohn 12. 25.*
✠ *Math. 16. 26. marke 8. 36.*
∵ *Chap. 12. 9. math. 10. 33. marke 8. 38. 2. tim. 2. 12.*
⁑ *Math. 16. 28. marke 9. 1.*

✠ Math.17.1. marke.9.2.
6 Lest the disciples of Christ should be offended at the debasing himselfe in his flesh,he teacheth them that it is voluntarie,shewing therewithall for a space the brightnesse of his glory.
h What death he should die in Hierusalem.

28 ✠ 6 And it came to passe about an eyght
dayes after those wordes, that he tooke Peter and
Iohn, and Iames, and went vp into a mountaine
to pray.
29 And as he prayed, the fashion of his coun-
tenance was changed, and his garment *was* white
and glistered.
30 And beholde, two men talked with him,
which were Moses and Elias:
31 Which appeared in glory, and tolde of his
h departing, which he shoulde accomplish at Hie-
rusalem.
32 But Peter & they that were with him,were
heauie with sleepe,and when they awoke,they saw
his glorie, and the two men standing with him.
33 And it came to passe,as they departed from
him,Peter said vnto Iesus, Master,it is good for vs
to be here: let vs therefore make three taberna-
cles, one for thee, and one for Moses,and one for
Elias,and wist not what he said.
34 Whiles he thus spake, there came a cloude
and ouershadowed them, and they feared when
they were entring into the cloude.
35 ✠ And there came a voyce out of the cloud,
saying, This is that my beloued Sonne, heare him.
36 And when the voyce was past, Iesus was
found alone: and they kept it close, and tolde no
man in i those daies any of those things which they
had seene.
37 ¶ 7 And it came to passe on the next day,
as they came downe from the mountaine, much
people met him.
38 ∵ And beholde, a man of the companie cri-
ed out,saying, Master, I beseech thee, beholde my
sonne: for he is all that I haue.
39 And loe, a spirit taketh him, and suddenly
he crieth,and he teareth him, that he fometh,and
hardly departeth from him,when hee hath k brui-
sed him.
40 Nowe I haue besought thy disciples to cast
him out,but they could not.
41 Then Iesus answered,& said, O generation
faithlesse, and crooked, howe long now shall I be
with you, and suffer you? bring thy sonne hither.
42 And whiles he was yet comming, the deuill
rent him, and tare him: and Iesus rebuked the vn-
cleane spirite, and healed the childe, and deliuered
him to his father.
43 ¶ 8 And they were all amased at the migh-
tie power of God: & while they all wondered at
al things, which Iesus did,he said vnto his disciples,
44 l Marke these wordes diligently: ✕ for it
shall come to passe, that the Sonne of man shalbe
deliuered into the handes of men.
45 But they vnderstood not that word: for it
was hid from them,*so* that they could not perceiue
it: and they feared to aske him of that worde.
46 ¶ ✱ 9 Then there arose a disputation among
them, which of them should be the greatest.
47 When Iesus sawe the thoughtes of their
heartes,he tooke a litle childe,& set him by him,
48 And saide vnto him, Whosoeuer receiueth
this litle childe in my Name, receiueth mee: and
whosoeuer shall receiue mee, receiueth him that
sent me: for he that is least among you all,he shall
be great.
49 ¶ ✱ 10 And Iohn answered and saide, Ma-
ster, we sawe one casting out deuils in thy Name,
and we forbad him, because he followeth *thee* not
with vs.

✠ 2.Peter 1.17.
i Vntill Christ was risen againe from the dead.
7 Christ is offended with nothing so much,as with incredulitie,although he beare with it for a time.
∵ Math.17.14. marke 9.17.
k As it fareth in the falling sicknesse.
8 We haue no cause to promise our selues rest and quietnesse in this worlde,seeing that they themselues which seemed to fawne vpon Christ,doe shortly after crucifie him.
l Giue diligent eare vnto them, and when you haue once heard them, see that you keepe them.
✕ Math.17.22. marke 9.31.
✱ Math.18.1. marke 9.33.
9 The ende of ambition is ignominie:but the ende of modest obedience is glory.
✱ Marke 9.38.
10 Extraordinarie things,are neither rashly to be allowed,nor condemned.

50 Then Iesus saide vnto him, Forbid *ye him*
not: for he that is not against vs, is with vs.
51 ¶ 11 And it came to passe, when the dayes
were accomplished, that he should be receiued vp,
hee m setled himselfe fully to goe to Hierusalem,
52 And sent messengers before him: and they
went and entred into a towne of the Samaritans,
to prepare him *lodging*.
53 But they woulde not receiue him, because
his behauiour was *as* though he would goe to Hie-
rusalem.
54 12 And when his disciples, Iames and Iohn
sawe it, they saide, Lorde, wilt thou that we com-
maund, that fire come downe from heauen, and
consume them, euen as ✠ Elias did?
55 But Iesus turned about, and rebuked them,
and said,Ye knowe not of what n spirit ye are.
56 For the Sonne of man is not come to de-
stroy mens liues, but to saue them. Then they went
to another towne.
57 ¶ 13 And it came to passe that as they went
in the way, ✠ a certaine man said vnto him, I will
followe thee,Lord, whithersoeuer thou goest.
58 And Iesus saide vnto him, The foxes haue
holes,and the birdes of the heauen nestes, but the
Sonne of man hath not whereon to lay his head.
59 14 But hee saide vnto another, Followe me.
And the same said, Lord,suffer me first to goe and
burie my father.
60 And Iesus said vnto him,Let the dead burie
o their dead: but go thou, and preache the king-
dome of God.
61 15 Then another saide, I will followe thee,
Lord: but let me first go bid them farewell,which
are at mine house.
62 And Iesus saide vnto him, No man that put-
teth his hand to the plough, and looketh backe,
is apt to the kingdome of God.

14 The calling of God ought to be preferred,without all com[illegible] dueties that we owe to men. o *Who notwithstanding [illegible] life of man, yet are strangers from the true life, which is [illegible]*
15 Such as folowe Christ,must at once renounce all worldly cares.

CHAP. X.

1 The seuentie disciples. 10 The vnthankfull cities charged with impietie. 17 The disciples returning home, are warned to bee humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.

AFter ∵ 1 these things, the Lorde appointed
other seuentie also, and sent them, two and
two before him into euery citie and place, whither
he himselfe should come.
2 And hee saide vnto them, ✕ The haruest *is*
great, but the labourers *are* fewe: pray therefore
the Lorde of the haruest to sende foorth labourers
into his haruest.
3 ✱ 2 Goe your wayes: beholde, I send you
foorth as lambes among wolues.
4 Beare no bagge, neither scrippe, nor shoes,
and * salute a no man by the way.
5 ✠ And into whatsoeuer house ye enter, first
say, Peace *be* to this house.
6 And if the sonne of peace be there, your
peace shall rest vpon him, if not, it shall turne to
you againe.

11 Christ goeth willingly to death.
m *Word for word, he hardened his face: that is, he resolued with himselfe to die,and therefore ventured vpon his iourney,and cast away all feare of death, and went on.*
12 We must take heede of the immoderatenesse of zeale,and fonde imitation, euen in good causes,that, whatsoeuer we do, we doe it to Gods glory,and the profite of our neighbour.
✠ 2 King.1.10, 12,13.
n *So speake the Hebrewes, [illegible]*
∵ Math. [illegible]
1 The [illegible] are sent as the [illegible] cond forewarners of the comming of Christ.
✕ Math.9.37.
✱ Math.10.16.
2 The faithfull ministers of the worde are in his worlde, as lambes among wolues: but if they be diligent to doe their duetie,he that sent them will also preserue them.
* 2.King.4.29.
a *This is, spoken after the maner of a figure,which men vse, when they put downe more in wordes, then is meant: vsuall among the Hebrewes, when they commaunde a thing to bee done speedily without delay, as 2.King.4.29. for otherwise courteous and gentle salutations, are pointes of Christian duetie: as for the calling it was but for a season.* ✠ *Math.10.12. marke 6.10.* b *So speake the Hebrewes: that is,he that fauoureth the doctrine of peace and imbraceth it.*

7 And in that house [c] tary still, eating and
drinking such things as by them *shall be set before*
you: ✠ for the labourer is worthy of his wages.
Goe not from house to house.
8 ✠ But into whatsoeuer citie ye shall enter,
if they receiue you, [d] eate such things as are set
before you,
9 And heale the sicke that are there, and say
vnto them, The kingdome of God is come neere
vnto you.
10 [3] But into whatsoeuer citie yee shall enter,
if they will not receiue you, goe your wayes out in-
to the streetes of the same, and say,
11 Euen the very ∵ dust, which cleaueth on
vs of your citie, we wipe off against you: notwith-
standing knowe this, that the kingdome of God
was come neere vnto you.
12 For I say to you, that it shall bee easier in
that day for them of Sodom, then for that citie.
13 * Woe *be* to thee, Chorazin: woe *be* to thee,
Beth-saida: for if the miracles had bene done in
Tyrus and Sidon, which haue bene done in you,
they had a great while agone repented, sitting in
sackecloth and ashes.
14 Therefore it shall be easier for Tyrus, and
Sidon, at the iudgement, then for you.
15 And thou, Capernaum, which art exalted
to heauen, shall be thrust downe to hell.
16 ¶ * He that heareth you, heareth me: and
he that despiseth you, despiseth me: and hee that
despiseth me, despiseth him that sent me.
17 ¶ [4] And the seuentie turned againe with
ioy, saying, Lord, euen the deuils are subdued to vs
[e] through thy Name.
18 And he saide vnto them, I sawe Satan, like
lightening, [f] fall downe from heauen.
19 Beholde, I giue vnto you power to treade
on Serpents, and Scorpions, & ouer all the power
of the enemie, and nothing shall [g] hurt you.
20 Neuerthelesse, in this reioyce not, that the
spirits are subdued vnto you: but rather reioyce,
because your names are written in heauen.
21 ¶ [5] That same houre reioyced Iesus in the
spirit, and said, I confesse vnto thee, Father, Lorde
of heauen & earth, that thou hast hid these things
from the [h] wise and vnderstanding, and hast re-
ueiled them to babes: euen so, Father, because it so
pleased thee. ‖
22 [6] All things are giuen me of my Father:
and no man knoweth who the Sonne is, but the
Father: neither who the Father is, saue the Sonne,
and he to whom the Sonne will reueile him.
23 ¶ [7] And he turned to his disciples, and said[c]
secretly, * Blessed *are* the eyes, which see that y[e]
see.
24 For I tell you that many Prophets and
Kings haue desired to see those things, which yee
see, and haue not seene *them*: and to heare those
things which ye heare, and haue not heard *them*.
25 ¶ ✠ Then beholde, [i] a certaine Lawyer
stoode vp, and tempted him, saying, Master, what
shall I doe, to inherite eternall life?
26 And he saide vnto him, What is written in
the Lawe? howe readest thou?
27 And hee answered, and saide, ✠ Thou shalt
loue thy Lord God with all thine heart, and with
all thy soule, and with all thy strength, and with
all thy thought, ✠ and thy neighbour as thy selfe.
28 Then he said vnto him, Thou hast answered
right: this doe, and thou shalt liue.
29 [9] But hee willing to [k] iustifie himselfe, said
vnto Iesus, Who is then my neighbour?
30 And Iesus answered, and saide, A certaine
man went downe from Hierusalem to Iericho, and
fell among theeues, and they robbed him of his
raiment, and wounded him, and departed, leauing
him halfe dead.
31 Nowe so it fell out, that there came downe
a certaine Priest that same way, and when he sawe
him, he passed by on the other side.
32 And likewise also a Leuite, when he was
come neere to the place, went and looked *on him*,
and passed by on the other side.
33 Then a certaine Samaritane, as he iourney-
ed, came neere vnto him, and when he sawe him,
he had compassion on him,
34 And went to him, & bound vp his wounds,
and powred in oyle and wine, and put him on his
owne beast, and brought him to an Inne, and
made prouision for him.
35 And on the morowe when he departed, hee
tooke out two pence, and gaue them to the hoste,
and said vnto him, Take care of him, and whatsoe-
uer thou spendest more, when I come againe, I
will recompense thee.
36 Which nowe of these three, thinkest thou,
was neighbour vnto him that fell among the
theeues?
37 And hee saide, Hee that shewed mercie on
him. Then said Iesus vnto him, Goe, and do thou
likewise.
38 ¶ [10] Nowe it came to passe, as they went,
that hee entred into a certaine towne, and a cer-
taine woman named Martha, receiued him into
her house.
39 And she had a sister called Marie, which al-
so sate at Iesus feete, and heard his preaching.
40 But Martha was combred about much ser-
uing, and came to him, and saide, Master, doest
thou not care that my sister hath left me to serue
alone? bid her therefore, that she helpe me.
41 And Iesus answered, and said vnto her, Mar-
tha, Martha, thou carest, and art troubled about
many things:
42 But one thing is needefull, Marie hath cho-
sen the good part, which shall not be taken away
from her.

CHAP. XI.

1 Hee teacheth his Apostles to pray. 14 The domme deuill driuen out. 27 A woman of the companie lifteth vp her voyce. 29 The Iewes require signes. 37 He being feasted of the Pharise, reproueth the outward shewe of holinesse.

AND so it was, that as he was praying in a cer-
taine place, when he ceased, one of his disci-
ples said vnto him, Lord, teache vs to pray, as Iohn
also taught his disciples.
2 ✠ And he saide vnto them, When yee pray,
say, [1] Our Father which art in heauen, halowed be
thy Name: Thy kingdome come: Let thy will bee
done, euen in earth, as *it is* in heauen:
3 Our dayly bread giue vs [a] for the day:
4 And forgiue vs our sinnes: for euen we for-
giue euery man that is indetted to vs: And leade
vs not into temptation: but deliuer vs from euill.
5 ¶ [2] Moreouer he said vnto them, Which of
you

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c Take vp your lodging in that house, which ye first enter into, that is, be not carefull for commodious lodging, as men doe which purpose to tary long in a place: for here is not instituted that solemne preaching of the Gospel, which was vsed afterwarde, when the Churches were setled: but these are sent abroade to all the coastes of Indea, to giue them to vnderstand, that the last Iubile is at hand.
✠ Deut.24.14. matth.10.10. 1.tim.5.18.
✠ Matth.10.11.
d Content your selues with that which is set before you.
3 God is a most [illegible] reuenger of the contempt of the ministerie of his Gospel. [illegible]
[illegible]
[illegible] the disciples [illegible] such miracles as they did, [illegible] vpon [illegible] Name.
f [illegible] placeth [illegible] and his [illegible] in the aire, [illegible] 6.12. and he is saide to be cast downe from thence by force, when his power is abolished by the voyce of the Gospel.
g Shall doe you wrong.
h The Church is contemptible, if we behold y[e] outward face of it, but the wisedome of God is not so marueilous, in any thing, as in it.
h Of this worlde.
‖ Then he turned to his disciples, and said, *Is read in some copies.* [illegible] seeketh the Father without the Sonne, wandereth out of the way. 7 The difference of the old Testament and the newe consisteth in the measure of reuelation. * Matth.13.16. ✠ Matt.22.35. mar.12.28. 8 Faith doeth not take away, but establisheth the doctrine of the Law. *i One of them, that professed himselfe to bee learned in the [illegible] and lawes of Moses.* ✠ Deut.6.5.

✠ Leuit.19.18.
9 All they are comprehended in the name of our neighbour, by the Lawe, whomsoeuer we may helpe.
k That is, to vouch his righteousnesse, or shewe, that he was iust, that is, voide of all faultes: and Iames 5. vseth the worde of iustification in this sense.
10 Christ careth not to be entertained delicatelie, but to be heard diligently, that is it, which he especially requireth.
✠ Matth.6.9.
1 A forme of true prayer.
a That is, as much as is needefull for vs this day, whereby we are not debarred to haue an honest care for the maintenance of our liues, but that carping care, which killeth a number of men, is cut off and restrained.
2 We must pray with faith.

you shall haue a friende, and shall goe to him at
midnight, and say vnto him, Friende, lende me
three loaues?
6 For a friende of mine is come out of the
way to me, and I haue nothing to set before him:
7 And he within shoulde answere, and say,
Trouble me not: the doore is nowe shut, and my
children are with me in bed: I cannot rise and
giue them to thee.
8 I say vnto you, Though he would not arise
and giue him, because he is his friend, yet doubtles
because of his [b] importunitie, he would rise, and
giue him as many as he needed.
9 ✠And I say vnto you, Aske, and it shall be
giuen you: seeke, and ye shall finde: knocke, and
it shall be opened vnto you.
10 ✠For euery one that asketh, receiueth: and
he that seeketh, findeth: and to him that knocketh,
it shall be opened.
11 ∵If a sonne shall aske bread of any of you
that is a father, will he giue him a stone? or if *he
aske* a fish, will he for a fish giue him a serpent?
12 Or if hee aske an egge, will he giue him a
scorpion?
13 If ye then which are euill, can giue good
giftes vnto your children, howe much more shall
your heauenly Father giue the holy Ghost to them,
that desire him?
14 ¶ ⌘ Then hee cast out a deuill which was
domme: and when the deuill was gone out, the
domme spake, and the people wondered.
15 [3] But some of them saide, ✠ He casteth out
deuils through Beelzebub the chiefe of the deuils.
16 And others tempted him, seeking of him a
signe from heauen.
17 [4] But he knew their thoughts, and said vnto
them, * Euery kingdome deuided against it selfe,
shall be desolate, and an house *deuided* against an
house, falleth.
18 So if Satan also be deuided against himselfe,
howe shall his kingdome stand, because yee say that
I cast out deuils [c] through Beelzebub?
19 If I through Beelzebub cast out deuils, by
whom doe your children cast them out? There-
fore shall they be your iudges.
20 But if I by the [d] finger of God cast out deuils,
doutles the kingdome of God is come vnto you.
21 When a strong man armed keepeth his
[e] palace, the things that hee possesseth, are in
peace.
22 But when a stronger then hee, commeth
vpon him, and ouercommeth him: hee taketh
from him all his armour wherein hee trusted, and
deuideth his spoiles.
23 [5] He that is not with me, is against me: and
he that gathereth not with me, scattereth.
24 ✠ [6] When the vncleane spirite is gone out
of a man, he walketh through drie places, seeking
rest: and when he findeth none, he saieth, I will re-
turne vnto mine house whence I came out.
25 And when he commeth, he findeth it swept
and garnished.
26 Then goeth hee, and taketh to him seuen
other spirites worse then himselfe: and they enter
in, and dwell there: ✠ so the last state of that man
is worse then the first.
27 ¶ [7] And it came to passe as hee saide these
things, a certaine woman of the companie lifted
vp her voyce, and saide vnto him, Blessed *is* the
wombe that bare thee, and the pappes which thou
hast sucked.
28 But he saide, Yea, rather blessed *are* they
that heare the word of God, and keepe it.
29 ¶ ✠ [8] And when the people were gathered
thicke together, he began to say, This is a wicked
generation: They seeke a signe, and there shall no
signe be giuen them, but the signe of ✠ Ionas the
Prophet.
30 For as Ionas was a signe to the Niniuites:
so shall also the Sonne of man be to this gene-
ration.
31 ∵ The Queene of the South shall rise in
iudgement, with the men of this generation, and
shall condemne them: for shee came from the vt-
most partes of the earth to heare the wisedome of
Solomon, and beholde, a greater then Solomon
is here.
32 The men of Niniue shall rise in iudgement
with this generation, and shall condemne it: for
they ⌘ repented at the preaching of Ionas: and be-
holde, a greater then Ionas *is* here.
33 ¶ ✠ [9] No man when he hath lighted a can-
dle, putteth it in a priuie place, neither vnder a
bushell: but on a candlesticke, that they which
come in, may see the light.
34 * The light of the body is the eye: there-
fore when thine eye is single, then is thy whole
bodie light: but if thine eye be euill, then thy bo-
dy is darke.
35 Take heede therefore, that the light which
is in thee, be not darkenesse.
36 If therefore thy whole body *shall be* light,
hauing no part darke, then shall all be light, euen
as when a candle doeth light thee with the bright-
nesse.
37 ¶ [10] And as hee spake, a certaine Pharise
besought him to dine with him: and he he went in,
and sate downe at table.
38 And when the Pharise sawe it, he marueiled
that he had not first washed before dinner.
39 ✠And the Lorde saide to him, In deede ye
Pharises make cleane the outside of the cuppe,
and of the platter: but the inward part is full of
rauening and wickednesse.
40 Ye fooles, did not he that made that which
is without, make that which is within also?
41 Therefore, giue almes [f] of those things
which you haue, and beholde, all things shall be
cleane to you.
42 [11] But wo *be* to you, Pharises: for ye [g] tithe
the mynt and the rewe, and [h] all maner herbs, and
passe ouer [i] iudgement and the loue of God: these
ought ye to haue done, and not to haue left the
other vndone.
43 ✠ [12] Wo *be* to you, Pharises: for ye loue the
vppermost seates in the Synagogues, and greetings
in the markets.
44 [13] Wo *be* to you, Scribes and Pharises, hy-
pocrites: ∵ for ye are as graues which appeare not,
and the men that walke ouer them, perceiue not.
45 ¶ [14] Then answered one of the Lawyers,
and saide vnto him, Master, thus saying thou put-
test vs to rebuke also.
46 And he saide, Wo *be* to you also, ye Law-
yers: ⌘ for ye lade men with burdens grieuous

b Word for word, impudencie: but that impudencie which is spoken of here, is not to be founde fault withall, but is very commendable before God, for he liketh well of such importunitie.
✠ *Mat.7.7. and 21.22. mar.11.24. iohn 14.13. and 16.23. iames 1.5.*
✠ *Matth.7.8.*
∵ *Matth.7.9.*
⌘ *Matth.9.32. and 12.22.*
3 An example of horrible blindnes, and such as cannot be healed, when as vpon an euill conscience, and pretended malice, the power of God is blasphemed.
✠ *Mat.9.34. and 12.24. mar.3.22.*
4 The true way to know the true Christ, from the false, is this, that the true Christ hath no accord or agreement with Satan: And it remaineth that after we know him, we acknowledge him.
* *Matth.12.25. mar.3.24.*
c By the name and power of Beelzebub.
d That is, by the power of God: so it is said, Exod.8.19.
e The word signifieth properly an open and voide roome before an house, and so by translation is taken for noble mens houses.
5 Against indifferent men, and such as loue to haue a meane, which seeke meanes to reconcile Christ and Satan together.
✠ *Matth.12.43.*
6 He that doeth not continue, is in worse case, then he that neuer begunne.
✠ *Hebr.6.4. 2.peter.2.20.*
7 Christ seeketh not praise in him selfe, but in our saluation.

✠ *Mat.12.38,39.*
8 They that are fond desirers of miracles, in steade of miracles shall receiue punishment.
✠ *Ionas 1.12.*
∵ *1.King.10.1. 2.chron.9.1.*
⌘ *Ionas 3.5.*
✠ *Chap.8.16. matth.5.15. marke 4.21.*
9 Our mindes are therefore lightened with the knowledge of God, that we should giue light vnto others, and therefore our greatest labour ought to be [illegible] pray [illegible]
* [illegible]
10 [illegible] God [illegible]
[illegible]
[illegible] be [illegible]
11 It [illegible] pertie [illegible] crites [illegible] stoutly [illegible] trifles [illegible] greater [illegible]
g You [illegible] Gods Lawe the tenth part is due to be paide.
h Of all kinde of herbes some, as Augustine expoundeth it in his Enchiridion to Laurence, cap. [illegible] where he [illegible] eth in like sort [illegible] that place of [illegible] 1.Tim.2.4. [illegible] haue all men to be saued, is to be expounded after the same maner.
i That is to say, that that is right and reason to doe for this worde *Iudgement, conteineth the commaundements of the seconde table, and the other worde, the loue of God, conteine the first.* ✠ *Chap.20.46. matth.23.6. marke 12.38,39.* 12 Hypocrisie and ambition are commonly ioyned together. 13 Hypocrites deceiue men, with an outward shewe. ∵ *Mat.23.27.* 14 Hypocrites are very seuere against other men, but thinke all things lawfull to themselues.
⌘ *Matth.23.4. actes 15.10.*

to be borne,and ye your selues touche not the bur-
dens with one of your fingers.
47 [15] Wo be to you : ✠ for ye builde the sepul-
chres of the Prophets , and your fathers killed
them.
48 Truely [k] ye beare witnesse, and allowe the
deedes of your fathers : for they killed them , and
ye build their sepulchres.
49 Therefore said the wisedome of God, I will
send them Prophets and Apostles , and of them
they shall slay,and [l] persecute away,
50 That the blood of all the Prophets , [m] shed
from the foundation of the world,may be required
of this generation,
51 From the blood of ✠ Abel vnto the blood
of ∵ Zacharias , which was slaine betweene the al-
tar and the Temple : verely I say vnto you,it shall
be required of this generation.
52 [16] Wo be to you, Lawyers: for ye haue [n] ta-
ken away the key of knowledge : ye entred not in
your selues, and them that came in,ye forbade.
53 [17] And as he saide these things vnto them,
the Scribes and Pharises began to vrge him sore,
and to [o] prouoke him to speake of many things,
54 Laying waite for him,and seeking to catche
some thing of his mouth , whereby they might ac-
cuse him.

15 Hypocrites ho-
nour those sainctes
when they are
dead,whom they
most cruelly per-
secute,when they
are aliue.
✠ Mat.23.29.
k When you per-
secute Gods ser-
uants,like mad men,
euen as your fathers
did,though you co-
lour it with a pre-
tence of godlinesse,
yet notwithstan-
ding,in that you
beautifie the sepul-
chres of the Pro-
phets,what doe you
els,but glory in your
fathers crueltie, and
set vp monuments
[illegible] in glory
[illegible] of it
[illegible] shall so
[illegible]
[illegible] they shall
[illegible]

[illegible] punished, for the sheading of that blood of the Prophets. ✠ Gen.
[illegible] 16 They haue of long time chiefly hindred the people,
[illegible] knowledge of God, which ought to be the doore keepers of
[illegible] haue hidden and taken away,so that it cannot be found any where.
[illegible] the world is reprehended,the worse it is,and yet must we not be-
[illegible] o They proposed many questions to him , to drawe something out of
[illegible] which they might traiterously carpe at.

CHAP. XII.

1 The leauen of the Pharises. 5 Who is to be feared. 8 To confesse Christ. 17 The Parable of the riche man whose land was very fertill. 22 Not to care for earthly things, 31 but to seeke the kingdome of God. 39 The thiefe in the night. 51 Debate for the Gospels sake.

IN ✠ [1] the meane time , there gathered together
an innumerable multitude of people , so that
they trode one another : and he began to say vnto
his disciples first , Take heede to your selues of the
leauen of the Pharises,which is hypocrisie.
2 ✠ For there is nothing couered , that shall
not be reueiled : neither hidde , that shall not be
knowen.
3 Wherefore whatsoeuer yee haue spoken in
darkenesse , it shall be heard in the light : and that
which ye haue spoken in the eare , in secret places,
shall be preached on the houses.
4 * [2] And I say vnto you,my friendes , be not
afraide of them that kill the body , and after that
are not able to doe any more.
5 But I will [b] forwarne you,whō ye shal feare:
feare him which after he hath killed , hath power
to cast into hell : yea, I say vnto you,him feare.
6 Are not fiue sparowes bought for two far-
things , *and* yet not one of them is forgotten be-
fore God?
7 ✠ Yea , and all the haires of your head are
nombred : feare not therefore : ye are more of va-
lue then many sparowes.
8 ✠ [3] Also I say vnto you , Whosoeuer shall

[illegible] of
[illegible] and
[illegible]
[illegible] helpe
of God, to set
foorth syncere do-
ctrine, openly and
without feare.
a Word for word,
seuen thousands of
people,a certaine
number for an vn-
certaine.
✠ Mat.10.26.
[illegible]
[illegible] 28.
[illegible] hypo-
[illegible] princes
[illegible] their
crueltie,yet there
is no cause why we
shoulde be afraide of them, the least iote that may be, seeing they can doe nothing,
but what pleaseth God, and God will not any thing that may be against the saluati-
on of his elect. b He warneth them of dangers that presently hang ouer their heads,
for those that come vpon the suddein, doe make the greater wound. ✠ 1.Sam.14.45.
acts 27.34. ✠ Chap.9 26.mat.10.32.mar.8.38. 2.tim.1.12. 3 Great is the reward
of a constant confession : and horrible is the punishment of the denying of Christ,
yea impossible to be called backe againe shall the punishment be , if vpon set pur-
pose, both with mouth and heart we blaspheme a knowen trueth.

confesse me before men , him shall the Sonne of
man confesse also before the Angels of God.
9 But he that shall denie me before men, shall
be denied before the Angels of God.
10 ✠ And whosoeuer shall speake a worde a-
gainst the Sonne of man , it shall be forgiuen him:
but vnto him,that shal blaspheme the holy Ghost,
it shall not be forgiuen.
11 ✠ [4] And when they shal bring you vnto the
Synagogues,and vnto the rulers and Princes, take
no thought howe, or what thing ye shall answere,
or what ye shall speake.
12 For the holy Ghost shall teache you in the
same houre,what ye ought to say.
13 [5] And one of the companie saide vnto him,
Master, bidde my brother deuide the inheritance
with me.
14 And he said vnto him,Man,who made me a
iudge,or a deuider ouer you?
15 Wherefore he said vnto them, Take heede,
and beware of [c] couetousnesse : for though a man
haue abundance , *yet* his life [d] standeth not in his
riches.
16 [6] And he put foorth a parable vnto them,
saying , The [e] grounde of a certaine riche man
brought foorth fruites plenteously.
17 Therefore he [f] thought with himselfe, say-
ing, What shall I doe , because I haue no *roume*,
where I may lay vp my fruites?
18 And he said, This wil I do,I wil pull downe
my barnes, and builde greater , and therein will I
gather all my fruites,and my goods.
19 And I will say to my soule, Soule,thou hast
much goods laide vp for many yeeres: liue at ease,
eate,drinke and [g] take thy pastime.
20 But God said vnto him, O foole, this night
will they fetch away thy soule frō thee:then whose
shall those things be which thou hast prouided?
21 So *is* he that gathereth riches [h] to himselfe,
and is not riche in God.
22 [7] And he spake vnto his disciples,Therefore
I say vnto you , ∵ Take no thought for your life,
what ye shall eate: neither for your body,what ye
shall put on.
23 The life is more then meate : and the body
more then the raiment.
24 Consider the rauens : for they neither sowe
nor reape : which neither haue storehouse nor
barne,and *yet* God feedeth them: how much more
are ye better then foules?
25 And which of you with taking thought,can
adde to his stature one cubite?
26 If ye then be not able to doe the least thing,
why take ye thought for the remnant?
27 Consider the lilies howe they growe : they
labour not , neither spin they: yet I say vnto you,
that Solomon himselfe in all his royaltie was not
clothed like one of these.
28 If then God so clothe the grasse which is to
day in the fielde , and to morowe is cast into the
ouen , howe much more *will he clothe* you , O ye
of litle faith?
29 Therefore aske not what yee shall eate, or
what ye shal drinke,neither [i] hang you in suspense.
30 For all such things the people of the world
seeke for : and your Father knoweth that ye haue
neede of these things.

✠ Matth.12.31.
marke 3.28.
1.iohn 5.15.
✠ Mat.10.19.
marke 13.11.
4 It is a great and
hard conflict to
confesse ẏ trueth,
yet hee that can
doe all things,
and is almightie,
will not be wan-
ting to the wea-
kest which striue
and contend in his
appointed time.
5 Christ would
not for three cau-
ses be a iudge to
deuide an inheri-
tance. First, for
that he would not
foster vp and che-
rish the fleshly o-
pinion that the
Iewes had of Mes-
sias : Secondly, for
that he would di-
stinguish the ciuill
gouernance,from
the Ecclesiasticall:
Thirdly, to teache
vs to beware of
them which abuse
the shewe of the
Gospel and also
the name of mini-
sters, to their owne
priuate commo-
dities.
c By couetousnes is
meant,that greedie
desire to get, com-
monly with other
mens hurt.
d God is the au-
thour and preser-
uer of mans life,
goods are not.
6 There are none
more madde,then
riche men which
hang vpon their
riches.
e Or rather coun-
trie, for here is set
foorth a man that
possesseth not a
piece of ground on-
ly, but an whole
countrey,as they do,
which ioyne house
to house,& fielde to
fielde, Esa.5.8.
f Made his recko-
ning within him-
selfe,which is the
propertie of coue-
tous churles that
spend their life in
those trifles.
g Be mery & make
good cheare.
h Caring for no man
but for himselfe, &
minding to trust in
himselfe.
7 An earnest thin-
king vpon the pro-
uidence of God,is
a present reme-
die against the
most foolish, and pining carefulnesse of men, for this life. ∵ Matth.6.25. 1.pet.5.7.
psalm.55.22. i A Metaphore taken of things that hang in the aire, for they that are
carefull for this worldly life , and hang vpon the armes of man, haue alwayes wauering
and doubtfull mindes swaying sometimes this way, and sometimes that way.

8 They shal lacke nothing,which are carefull for the kingdome of heauen.
9 It is a foolish thing,not to looke for small things,at his hands,which giueth vs freely the greatest things.
✠ *Matth.6.20.*
10 A godly bountifulnes is a ready way to get true riches.
k *This is the figure Metonymie, for by this worde, Almes, is meant that compassion, and friendlinesse of an heart,that tendreth the miserie and poore estate of a man,and sheweth foorth it selfe by some gift, and hath the name giuen it in the Greeke tongue, of mercie and compassion:and therefore he is saide to giue almes,who parteth with some thing to another, and giueth to the poore,shewing thereby, that he pitieth their poore estate.*
✠ *1.Peter.1.13.*
11 The life of the faithfull seruants of God,in this worlde is a certaine watchfull peregrination,hauing the light of the worde going before it.
∵ *Matth.24.43. reue.16.15. and 3.3.*
12 None haue more neede to watch,then they that haue some degree of honour, in the housholde of God.
l *That is,euery moneth such measure of corne as was appointed them.*
m *More then of him,to whom so much was not giuen,*
13 The Gospel is the onely cause of peace betweene the godly:and so is it the occasion of great trouble among the wicked
※ *Matth.10.34.*

31 [8] But rather seeke ye after the kingdome of
God, and all these things shalbe cast vpon you.
32 [9] Feare not, litle flocke : for it is your Fa-
thers pleasure, to giue you the kingdome.
33 ¶ ✠ [10] Sell that ye haue, and giue [k] almes:
make you bagges, which waxe not old, a treasure
that can neuer faile in heauen, where no theefe
commeth,neither mothe corrupteth.
34 For where your treasure is, there will your
hearts be also.
35 ¶ ✠ [11] Let your loynes be gird about and
your lights burning,
36 And yee your selues like vnto men that
waite for their master, when he will returne from
the wedding, that when he commeth and knoc-
keth,they may open vnto him immediatly.
37 Blessed *are* those seruants, whom the Lord
when he commeth shall finde waking: verely I
say vnto you, hee will girde himselfe about, and
make them to sit downe at table, and will come
forth,and serue them.
38 And if hee come in the seconde watch, or
come in the third watch, and shall finde them so,
blessed are those seruants.
39 ∵ Nowe vnderstand this, that if the good
man of the house had knowen at what houre the
theefe would haue come,he would haue watched,
and would not haue suffered his house to be dig-
ged through.
40 [12] Be ye also prepared therefore: for the
Sonne of man will come at an houre when yee
thinke not.
41 Then Peter saide vnto him, Master, tellest
thou this parable vnto vs,or euen to all?
42 And the Lorde saide, Who is a faithfull ste-
ward and wise, whom the master shall make ruler
ouer his housholde, to giue them their [l] portion
of meate in season?
43 Blessed *is* that seruant, whome his master
when he commeth, shall finde so doing.
44 Of a trueth I say vnto you,that he wil make
him ruler ouer all that he hath.
45 But if that seruant say in his heart, My ma-
ster doeth deferre his comming, and shal beginne
to smite the seruants, and maydens, and to eate,
and drinke, and to be drunken,
46 The master of that seruant will come in a
day when he thinketh not, and at an houre when
hee is not ware of, and will cut him off, and giue
him his portion with the vnbeleeuers.
47 ¶ And that seruant that knewe his masters
will, and prepared not himselfe, neither did accor-
ding to his will,shalbe beaten with many *stripes*.
48 But he that knewe it not,and yet did com-
mit things worthy of stripes, shall be beaten with
fewe *stripes*: for vnto whomsoeuer much is giuen,
of him shalbe much required, and to whome men
much commit, [m] the more of him will they aske.
49 ¶ [13] I am come to put fire on the earth,
and what is my desire,if it be already kindled?
50 Notwithstanding I must bee baptized with
a baptisme, & how am I grieued,till it be ended?
51 ※ Thinke ye that I am come to giue peace
on earth? I tell you, nay,but rather debate.
52 For from hencefoorth there shall be fiue
in one house deuided, three against two, and two
against three.
53 The father shalbe deuided against ẏ sonne,
and the sonne against the father: the mother a-
gainst the daughter, and the daughter against the
mother: the mother in lawe against her daughter
in lawe, and the daughter in lawe against her mo-
ther in lawe.
54 ¶ ✠ [14] Then saide hee to the people,When
ye see a cloude [n] rise out of the West, straightway
ye say,A shower commeth : and so it is.
55 And when *ye see* the South winde blowe,
ye say,that it wilbe hoate: & it commeth to passe.
56 Hypocrites, ye can discerne the face of the
earth, and of the skie : but why discerne yee not
this time?
57 [15] Yea, and why iudge ye not of your selues
what is right?
58 ¶ ✠ While thou goest with thine aduersa-
rie to the ruler, as thou art in the way, giue dili-
gence in the way, that thou mayest be deliuered
from him, least hee drawe thee to the iudge, and
the iudge deliuer thee to the [o] iayler, and the iay-
ler cast thee into prison.
59 I tell thee, thou shalt not depart thence, till
thou hast payed the vtmost mite.

gather the amercements, which they were condemned vnto, that had wrong[illegible] bled men: moreouer, the magistrates officers make them which are condem[illegible] that they owe, yea and oftentimes if they be obstinate, they doe not onely take [illegible] and charges of them, but also imprison them.

CHAP. XIII.

1 *Of the Galileans,* 4 *and those that were slaine vnder Siloam.* 6 *The figge tree that bare no fruite.* 11 *The woman vexed with the spirit of infirmitie,that is,with a disease brought on her by Satan, is healed.* 19 *The parable of the graine of mustard seede.* 21 *Of leauen.* 23 *Howe fewe shall bee saued.* 32 *Herod that foxe.*

THere [1] were certaine men present at the same
season, that shewed him of the Galileans,
whose blood [a] Pilate had mingled with their sa-
crifices.
2 And Iesus answered, and saide vnto them,
Suppose ye, that these Galileans were greater sin-
ners then al the *other* Galileans,because they haue
suffered such things?
3 I tell you, nay: but except ye amend your
liues,ye shall all likewise perish.
4 Or thinke you that those eighteene, vpon
whom the tower in [b] Siloam fell,and slewe them,
were sinners aboue all men ẏ dwel in Hierusalem?
5 I tell you, nay: but except ye amend your
liues,ye shall all likewise perish.
6 ¶ [2] Hee spake also this parable, A certaine
man had a figge tree planted in his vineyard : and
he came & sought fruite thereon,& found none.
7 Then said he to the dresser of his vineyard,
Beholde,this three yeeres haue I come and sought
fruite of this figge tree, and finde none: cut it
downe: why keepeth it also the ground [c] barren?
8 And he answered, and said vnto him, Lord,
let it alone this yeere also, till I digge round about
it,and doung it.
9 And if it beare fruite, *well*: if not, then after
thou shalt cut it downe.
10 ¶ [3] And he taught in one of the Synagogues
on the Sabbath day.
11 And behold, there was a woman which had
a [d] spirit of infirmitie eighteene yeeres, and was
bowed together, and coulde not lift vp *her selfe* in
any wise.
12 When Iesus sawe her, he called her to him,
and said to her, Woman, thou art [e] loosed from
thy disease.
13 And he laide his handes on her, and imme-

✠ *Matth.16.2.*
14 Men which are very quicke of sight in earthly things,are blinde in those things, which pertaine to the heauenly life,and that through their owne malice.
n *Which appeareth, and gathereth it selfe together in that part of the ayre.*
15 Men that are blinded with the loue of themselues, and therefore are detestable and stubborne,shall beare the reward of their folly.
✠ *Matth.5.25.*
o *To him that had to [illegible]*
1 W[illegible] [illegible] others [illegible] be [illegible] thereby [illegible] tance.
a *Pontius [illegible] was gouernour [illegible] Iudea, [illegible] yeeres, and [illegible] the fourth [illegible] his gouernment [illegible] which might be about the fifteenth yeere of Tyberius reigne, Christ shed the [illegible] our redemption [illegible] his death.*
b *To wit,in the place,or riuer [illegible] Siloam was a [illegible] riuer, from whence the conduites of the citie came, whereof Iohn 9.7. and [illegible] 8.6.and therefore it was a tower or castle built vpon the conduit side, which fell downe [illegible] and killed some.*
2 Great and long suffering is the patience of God, but yet so that at length he executeth iudgement.
c *Maketh the ground barren in that part,which otherwise were good for vines.*
3 Christ came to deliuer vs from

the bands of Satan. d *Troubled with a disease which Satan had brought.* e *For Satan had the woman bounde, as if she had bene in chaines, in so much that for eighteene yeeres space, she could not holde vp her head.*

diatly

diatly she was made straight againe, and glorified
God.
14 4 And the [f] ruler of the Synagogue answe-
red with indignation, because that Iesus healed on
the Sabbath *day*, and said vnto the people, There
are sixe dayes in which men ought to worke: in
them therefore come and bee healed, and not on
the Sabbath day.
15 Then answered him the Lord, and said, Hy-
pocrite, doth not eche one of you on the Sabbath
day loose his oxe or his asse from the stall, & leade
him away to the water?
16 And ought not this daughter of Abraham,
whom Satan had bound, loe, eighteene yeeres, be
loosed from this bond on the Sabbath day?
17 And when he said these things, all his aduer-
saries were ashamed: but all the people reioyced
at all the excellent things, that were done by him.
18 ¶ ✣ Then saide he, What is the kingdome
of God like? or whereto shall I compare it?
19 5 It is like a graine of mustard seede, which
a man tooke & sowed in his garden, and it grewe,
and waxed a great tree, and the foules of the hea-
uen made nestes in the branches thereof.
20 ¶ ✣ And againe he said, Whereunto shall
I liken the kingdome of God?
21 It is like leauen, which a woman tooke, and
hid in three peckes of floure, till all was leauened.
22 ¶ ∵ 6 And hee went through all cities and
townes, teaching, and iourneying towards Hie-
rusalem.
23 Then saide one vnto him, Lorde, *are there*
fewe that shalbe saued? And he saide vnto them,
24 ⁂ Striue to enter in at the straite gate: for
many, I say vnto you, will seeke to enter in, and
shall not be able.
25 When the good man of the house is risen
vp, and hath shut to the doore, and yee begin to
stand without, and to knocke at the doore, saying,
Lord, Lord, open to vs, and he shall answere and
say vnto you, I know you not whence ye are,
26 7 Then shall ye begin to say, We haue ea-
ten and drunke in thy presence, and thou hast
taught in our streetes.
27 ✱ But he shall say, I tell you, I knowe you
not whence ye are: depart from me, all ye wor-
kers of iniquitie.
28 8 There shall be weeping and gnashing of
teeth, when ye shall see Abraham and Isaac, and
Iacob, and all the Prophets in the kingdome of
God, and your selues thrust out at doores.
29 Then shall come *many* from the [g] East, and
from the West, and from the North, and from
the South, and shall sit at Table in the kingdome
of God.
30 * And beholde, there are last, which shalbe
first, and there are first, which shalbe last.
31 9 The same day there came certaine Pha-
rises, and said vnto him, Depart, and goe hence: for
Herod will kill thee.
32 Then saide he vnto them, Goe ye and tell
that [h] foxe, Beholde, I cast out deuils, and will
heale still [i] to day, and to morowe, and the third
day I shalbe [k] perfected.
33 10 Neuerthelesse I must walke to day, and
to morowe, and the day following: for it cannot
be that a Prophet should perish out of Hierusalem.
34 ✣ O Hierusalem, Hierusalem, which killest
the Prophets, and stonest them that are sent to
thee, howe often would I haue gathered thy chil-
dren together, as the henne *gathereth* her [l] brood
vnder *her* wings, and ye would not!
35 Beholde, your house is left vnto you deso-
late: and verely I tell you, ye shall not see me vn-
till *the time* come that yee shall say, Blessed *is* hee
that commeth in the Name of the Lord.

e A liuely image of hypocrisie, and rewarde thereof.
f Out of the Rulers of the Synagogue, for it appeareth by Mar.5.22. and Actes 13.15. that there were many rulers of the Synagogue.
✣ Math 13.31. marke 4.31.
5 God beginneth his kingdome with small beginnings, that the vnlooked for proceeding of it may better set foorth his power.
✣ Math.13.33.
∵ Math.9.35. marke 6.6.
6 Against them which had rather [illegible] with many, [illegible] goe right [illegible] a fewe, and [illegible] meanes [illegible] their own [illegible]
[illegible] off [illegible] and [illegible] of the [illegible] [illegible] the [illegible] of the [illegible] and these [illegible] of the
[illegible] 19.30. [illegible]
[illegible] must goe [illegible] in the [illegible] our calling, [illegible] the middest of terrours, whether they be true or fayned.
h That deceitfull & trecherous man.
i That is, a small time, and Theophyl. saieth, it is a prouerbe: or else, by To day, we may [illegible] and the time that nowe is, and by To morrowe, the time to come, meaning thereby, all the time of his ministerie and office.
k To wit, when the sacrifice for sinnes [illegible] ended.
10 There are no where more cruell enemies of ẏ godly, then they which are within the Sanctuarie and Church it selfe: but God seeth it, & will in his time haue an accompt of it. ✣ Mat.23.37.
l Word for word, the nest: nowe the broode of chickens is the nest.

CHAP. XIIII.

2 The dropsie healed on the Sabbath. 8 The chiefe places at bankets. 12 The poore must be called to our feastes. 16 Of those that were bid to the great supper. 23 Some compelled to come in. 28 One about to builde a towre.

And 1 it came to passe that when he was en-
tred into the house of [a] one of the chiefe
Pharises on the Sabbath *day*, to eate bread, they
watched him.
2 And beholde, there was a certaine man be-
fore him, which had the dropsie.
3 Then Iesus answering, spake vnto the Law-
yers and Pharises, saying, Is it lawfull to heale on
the Sabbath *day*?
4 And they held their peace. Then hee tooke
him, and healed him, and let him goe,
5 And answered them, saying, Which of you
shall haue an asse, or an oxe fallen into a pit, & wil
not straightway pull him out on the Sabbath day?
6 And they could not answere him againe to
those things.
7 ¶ 2 He spake also a parable to the ghestes,
when hee marked howe they chose out the chiefe
roomes, and said vnto them,
8 When thou shalt be bidden of any man to
a wedding, set not thy selfe downe in the chiefest
place, lest a more honourable man then thou, be
bidden of him,
9 And hee that bade both him & thee, come,
and say to thee, Giue this man roome, and thou
then begin with shame to take the lowest roome.
10 ✣ But when thou art bidden, goe and sit
downe in the lowest roome, that when hee that
bade thee, commeth, he may say vnto thee, Friende,
sit vp hier: then shalt thou haue worship in the
presence of them that sit at table with thee.
11 ✣ For whosoeuer exalteth himselfe, shall be
brought lowe, and he that humbleth himselfe, shal
be exalted.
12 ¶ 3 Then said hee also to him that had bid-
den him, ∵ When thou makest a dinner or a sup-
per, call not thy friends, nor thy brethren, neither
thy kinsemen, nor the rich neighbours, lest they al-
so bid thee againe, & a recompence be made thee.
13 But when thou makest a feast, call ẏ poore,
the maimed, the lame, *and* the blind,
14 And thou shalt bee blessed, because they
cannot recompense thee: for thou shalt be recom-
pensed at the resurrection of the iust.
15 ¶ Nowe when one of them that sate at ta-
ble heard these things, hee said vnto him, Blessed *is*
he that eateth bread in the kingdome of God.
16 Then saide hee to him, ⁂ A certaine man
made a great supper, and bade many,
17 And sent his seruant at supper time to say
to them that were bidden, Come: for all things
are nowe readie.
18 4 But they all with [b] one *mind* beganne to
make excuse: The first [illegible] vnto him, I haue
bought a farme, and I [illegible] needes goe out and
see it: I pray thee, haue me excused.
19 And another said, I haue bought fiue yoke
of oxen, and I goe to proue them: I pray thee,
haue me excused.

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.
a Either one of the Elders, whome they called the Sāhedrin, or one of the chiefe of the Synagogue: for all the Pharises were not chefe men of the Synagogue, Iohn 7.48. for this worde Pharise was the name of a sect, though it appeare by the whole historie that the Pharises were in great credite.
2 The reward of pride is ignominie: and the reward of true modestie is glorie.
✣ Pro.25.6.
✣ Chap.18.14. matth.23.12.
3 Against them which lauish out their goods either ambitiously, or for hope of recompence, where as Christian charitie respecteth onely the glory of God, and the profite of our neighbour.
∵ Prou.3.27. tob 4.7.
⁂ Matth.22.1. reuel.19.9.
4 The most part euen of them to whom God hath reueiled himselfe are so mad, that such helpes as they haue receiued of God, they willingly turne into lets and hinderances.
b As of set purpose, and a thing agreed vpon before: for though they alledge severall causes, yet all of them agree in this, that they haue their excuses, that they may not come to supper.

20 And another said, I haue maried a wife, and
therefore I cannot come.
21 So that seruant returned, and shewed his
master these things. Then was the good man of
the house angrie, and saide to his seruant, Goe out
quickely into the [c] streetes and lanes of the citie,
and bring in hither the poore, and the maimed, and
the halt, and the blind.
22 And the seruant said, Lord, it is done as thou
hast commaunded, and yet there is roome.
23 Then the master saide to the seruaunt, Goe
out into the hie wayes, and hedges, and com-
pell them to come in, that mine house may be
filled.
24 For I say vnto you, that none of those men
which were bidden, shall taste of my supper.
25 [5] Nowe there went great multitudes with
him, and he turned and said vnto them,
26 ✠ If any man come to me, and [d] hate not
his father, and mother, and wife, and children, and
brethren, and sisters: yea, and his owne life also, he
cannot be my disciple.
27 ✠ [6] And whosoeuer beareth not his
crosse, and commeth after me, cannot be my
disciple.
28 For which of you minding to builde a
towre, [e] sitteth not downe before, and coun-
teth the cost, whether he haue sufficient to per-
forme it,
29 Lest that after he hath laide the foundati-
on, and is not able to performe it, all that beholde
it, begin to mocke him,
30 Saying, This man began to builde, and was
not able to make an end?
31 Or what King going to make warre against
another King, sitteth not downe first, and taketh
counsell, whether he be able with tenne thousand,
to meete him that commeth against him with
twentie thousand?
32 Or els while he is yet a great way off, he sen-
deth an ambassage, and desireth peace.
33 So likewise, whosoeuer he be of you, that
forsaketh not all that he hath, he cannot be my
disciple.
34 ∵ [7] Salt is good: but if salt haue lost his sa-
uour, wherewith shall it be salted?
35 It is neither meete for the land, nor yet for
the dunghill, but men cast it out. Hee that hath
eares to heare, let him heare.

[c] *Wide and broad quarters.*

[5] Euen those affections, which are of themselues worthy of prayse and commendation, must be ruled and ordered, that godlinesse may haue the vpper hand and preeminence.
✠ *Matth.10.37.*
[d] *If the matter stand betweene God & him, as Theophyl. saith: and therefore these wordes are not spoken simplie, but by comparison.*
✠ *Chap.9.29. matth.16.24. mar.8.34.*
[6] The true folowers of Christ must at once build and fight, & therefore be readie and prepared to suffer all kinde of miseries.
[e] *At home, and casteth all his costs, before he beginne the worke.*
∵ *Mat.5.13. mar.9.50.*
[7] The disciples of Christ must be wise, both for themselues, and for other: otherwise they become the foolishest of al.

CHAP. XV.

4 *The parable of the lost sheepe,* 8 *Of the groate,* 11 *And of the prodigall sonne.*

THen || resorted vnto [1] him [a] all the Publicanes
and sinners, to heare him.
2 Therefore the Pharises and Scribes murmu-
red, saying, He receiueth sinners, and eateth with
them.
3 Then spake hee this parable to them, say-
ing,
4 ✕ What man of you hauing an hundreth
sheepe, if he lose one of them, doeth not leaue
ninetie and nine in the wildernesse, and goe after
that which is lost, vntill he finde it?
5 And when he hath found it, he layeth it on
his shoulders with ioye.
6 And when he commeth home, he calleth
together his friends and neighbours, saying vnto
them, Reioyce with me: for I haue founde my
sheepe which was lost.

|| *Or, drewe neere.*
[1] We must not despaire of them, which haue gone out of the way, but according to the example of Christ, wee must take great paines about them.
[a] *Some Publicanes and sinners came to Christ from all quarters.*
✕ *Mat.18.12.*

7 I say vnto you, that likewise ioy shall be in
heauen for one sinner that conuerteth, *more* then
for ninetie and nine iust men, which neede none
amendement of life.
8 Either what womã hauing ten groates, if she
lose one groate, doeth not light a candle, & sweepe
the house, and seeke diligently till she finde it?
9 And when she hath found it, she calleth her
friends, and neighbours, saying, Reioyce with me:
for I haue found the groate which I had lost.
10 Likewise I say vnto you, there is ioy in the
presence of the Angels of God, for one sinner that
conuerteth.
11 ¶ [2] He saide moreouer, A certaine man had
two sonnes.
12 And the yonger of them saide to his fa-
ther, Father, giue me the portion of the goods
that falleth to me. So hee deuided vnto them *his*
substance.
13 So not many dayes after, when the yonger
sonne had gathered all together, hee tooke his
iourney into a farre countrey, and there he wasted
his goods with riotous liuing.
14 Nowe when he had spent all, there arose a
great dearth throughout that land, and hee began
to be in necessitie.
15 Then hee went and claue to a citizen of
that countrey, and hee sent him to his farme, to
feede swine.
16 And hee woulde faine haue filled his bellie
with the huskes, that the swine ate: but no man
gaue *them* him.
17 [3] Then he came to himselfe, and said, Howe
many hired seruaunts at my fathers haue bread
ynough, and I die for hunger?
18 I will rise and goe to my father, and say vnto
him, Father, I haue sinned against [b] heauen, and
before thee,
19 And am no more worthy to bee called thy
sonne: make me as one of thy hired seruants.
20 So hee arose and came to his father, and
when hee was yet a great way off, his father sawe
him, and had compassion, and ranne and fell on
his necke, and kissed him.
21 [4] And the sonne saide vnto him, Father, I
haue sinned against heauen, and before thee, and
am no more worthie to be called thy sonne.
22 Then the father saide to his seruants, Bring
foorth the best robe, and put it on him, and put a
ring on his hand, and shooes on his feete,
23 And bring the fat calfe, and kill him, and let
vs eate, and be merie:
24 For this my sonne was dead, and is aliue a-
gaine: and he was lost, but he is found. And they
began to be merie.
25 [5] Nowe the elder brother was in the fielde,
and when he came and drewe neere to the house,
he heard melodie, and dauncing,
26 And called one of his seruants, and asked
what those things meant.
27 And hee saide vnto him, Thy brother is
come, and thy father hath killed the fatte calfe,
because he hath receiued him safe and sound.
28 Then he was angry, and would not goe in:
therefore came his father out and entreated him.
29 But he answered and said to his father, Loe,
these many yeeres haue I done [illegible], nei-
ther brake I at any time thy [illegible], and
yet thou neuer gauest me [illegible] might
make merie with my friends.

[2] Men by their voluntarie falling from God, hauing spoiled themselues of the benefites which they receiued of him, cast themselues headlong into infinite calamities: but God of his singular goodnesse, offering himself [illegible] ly to them, [illegible] he called [illegible] tance, [illegible] greatnes [illegible] miserie [illegible] they [illegible] doeth [illegible] gently [illegible] them [illegible] riches [illegible] farre [illegible] and [illegible] with [illegible] bliss[illegible]
[3] [illegible] of repe[illegible] the [illegible] ging of [illegible] of God [illegible] reth [illegible] well.
[b] *Agai[illegible] because he [illegible] dwell in heau[illegible]*
[4] In true [illegible] tance there [illegible] feeling of [illegible] sinnes, ioy [illegible] and sorowe [illegible] shame, frõ whe[illegible] springeth a confession, after which foloweth forgiuenesse.
[5] Such as truely feare God, desire to haue all men to be their felowes.

30 But when this thy sonne was come, which
hath deuoured thy goodes with harlots, thou hast
for his sake killed the fat calfe.
31 And he said vnto him, Sonne, thou art euer
with me, and all that I haue, is thine. It was meete
that we should make merie, and be glad: for this
thy brother was dead, and is aliue againe: and hee
was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serue two masters. 16 The Law and the Prophets. 19 Of Diues and Lazarus.

AND he saide also vnto his disciples, [1] There
was a certaine riche man, which had a steward,
and he was accused vnto him, that he wasted
his goods.
2 And hee called him, and saide vnto him,
Howe *is it* that I heare this of thee? Giue an accounts
of thy stewardship: for thou mayest be no
longer steward.
3 Then the stewarde saide within himselfe,
What shall I doe? for my master taketh away
from me the stewardship. I cannot digge, *and* to
begge I am ashamed.
4 I knowe what I will doe, that when I am
put out of the stewardship, they may receiue me
into their houses.
5 Then called he vnto him euery one of his
masters debters, and said vnto the first, How much
owest thou vnto my master?
6 And he said, An hundreth measures of oyle.
And he saide to him, Take thy writing, and sitte
downe quickely, and write fiftie.
7 Then said he to another, How much owest
thou? And hee saide, An hundreth measures of
wheate. Then he saide to him, Take thy writing,
and write foure score.
8 And the Lorde commended [a] the vniust
steward, because he had done wisely. Wherefore
the [b] children of this worlde are in their generation
wiser then the children of light.
9 And I say vnto you, Make you friends with
the riches [c] of iniquitie, ÿ when ye shall want, they
may receiue you into euerlasting [d] habitations.
10 [2] He that is faithfull in the least, he is also
faithfull in much: and he that is vniust in the least,
is vniust also in much.
11 If then ye haue not bene faithfull in the wicked
riches, who wil trust you in the [e] true *treasure*?
12 And if ye haue not beene faithfull in [f] another
mans *goods*, who shall giue you that which is
yours?
13 ✠ [3] No seruant can serue two masters: for
either he shall hate the one, and loue the other: or
els he shall leane to the one, and despise the other.
Ye cannot serue God and riches.
14 All these things heard the Pharises also
which were couetous, and they scoffed at him.
15 [4] Then hee saide vnto them, Ye are they,
which iustifie your selues before men: but God
knoweth your heartes: for that which is highly
esteemed among men, is abomination in the sight
of God.
16 ✠ [5] The Lawe and the Prophets *endured*
vntill Iohn: and since that time the kingdome of
God is preached, and euery man preasseth into it.
17 ✠ Nowe it is more easie that heauen and
earth should passe away, then that one title of the
Lawe should fall.
18 ¶ ∵ Whosoeuer putteth away his wife, and
marieth another, committeth adulterie: and whosoeuer
marieth her [g] that is put away from her
husband, committeth adulterie.
19 ¶ [6] There was a certaine riche man, which
was clothed in [h] purple and fine linnen, and fared
well and delicately euery day.
20 Also there was a certaine begger named Lazarus,
which was laide at his gate full of sores,
21 And desired to bee refreshed with the
crommes that fell from the riche mans table: yea,
and the dogges came and licked his sores.
22 And it was so that the begger died, and
was caried by the Angels into Abrahams bosome.
The rich man also died, and was buried.
23 And being in hell in torments, [i] he lift vp
his eyes, and sawe Abraham a farre off, and Lazarus
in his bosome.
24 Then he cryed, and saide, Father Abraham
haue mercie on me, and sende Lazarus that hee
may dippe the tip of his finger in water, and coole
my tongue: for I am tormented in this flame.
25 But Abraham saide, Sonne, remember that
thou in thy life time receiuedst thy pleasures, and
likewise Lazarus paines: nowe therefore is he comforted,
and thou art tormented.
26 Besides all this, betweene you and vs there
is a great gulfe set, so that they which would goe
from hence to you, can not: neither can they come
from thence to vs.
27 [7] Then he said, I pray thee therefore, father,
that thou wouldest send him to my fathers house,
28 (For I haue fiue brethren) that he may testifie
vnto them, least they also come into this place
of torment.
29 Abraham said vnto him, They haue Moses
and the Prophets: let them heare them.
30 And he saide, Nay, father Abraham: but if
one came vnto them from the dead, they will amend
their liues.
31 Then he saide vnto him, If they heare not
Moses and the Prophets, neither will they be perswaded,
though one rise from the dead againe.

CHAP. XVII.

1 Offences. 3 Wee must forgiue him that trespasseth against vs. 10 Wee are vnprofitable seruants. 11 Of the tenne lepers. 20 Of the comming of the kingdome of heauen. 23 False Christes. 30 After what maner Christes comming shall be.

THEN saide he to his disciples, ✠ [1] It can not be
auoided, but that offences will come, but woe
be to him by whom they come.
2 It is better for him that a great milstone
were hanged about his necke, and that he were
cast into the sea, then that he should offend one of
these litle ones.
3 ¶ [2] Take heede to your selues: if thy brother
trespasse against thee, rebuke him: and if he
repent, forgiue him.
4 ✠ And though he sinne against thee seuen
times

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1 Seeing that men oftentimes purchase friendship to themselues, by other mens costes, it is shame for vs, if with a free and liberall bestowing of ÿ goods which the Lord hath giuen vs to that purpose, we doe not please him, not [illegible] the good [illegible] our neighbour [illegible] that [illegible] of [illegible] to [illegible] the [illegible] ... c This is not spoken of goods that are euill gotten, for God [illegible] our bountifulnesse to the poore, procede and come from a good fountaine: but hee calleth those riches of iniquitie, which men vse naughtily. d To wit, the poore Christians: for they are the inheritours of these Tabernacles. Theophyl. 2 We ought to take heede, that for abusing our earthly function and duetie, wee be not depriued of heauenly giftes: for howe can they vse spirituall giftes aright, who abuse worldly things? e That is, heauenly and true riches: which are contrary to worldly and flitting substance. f In worldly goods, which are called other mens, because they are committed to our credite. ✠ Matth. 6.24. 3 No man can loue God and riches together. 4 Our sinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whose sinnes they are.

✠ Matth. 11.12. 5 The Pharises despised the excellencie of the newe Couenant, in respect of the olde, being ignorant of the perfect righteousnesse of the Lawe, and howe false expounders they were of the Lawe, Christ declareth by the seuenth commandement. ✠ Matth. 5.18. ∵ Matth. 5.32 and 19.9. 1. cor. 7.11. g They that gather by this place, that a man cannot be maried againe after that he hath put away his wife for adulterie, while she liueth, reason fondly: for Christ speaketh of those diuorces, which the Iewes vsed, of which sort we can not take the diuorcement for adulterie, for adulterers were put to death by the Lawe. 6 The ende of the pouertie and miserie of the godly, shalbe euerlasting ioye: as the ende of the riotousnes and cruell pride of the rich shall be euerlasting miserie, without all hope of mercie. h Very gorgeously and sumptuously, for purple garments were costly, and this fine linnen which was a kinde of linnen that came out of Achaia, was as deare as golde. i Heauenly and spirituall things are expressed and set foorth vnder colours and resemblances fit for our senses. 7 Seeing that we haue a most sure rule to liue by, laied foorth vnto vs in the worde of God, rashly and vainely doe men seeke for other reuelations.

✠ Matth. 18.7. mar. 9.42. 1 The Church is of necessitie subiect to offences, but the Lord will not suffer them vnpunished, if any of the least be offended. 2. Our reprehensions must be iust, and proceede of loue and charitie. ✠ Matth. 18.21.

times in a day, and seuen times in a day turne a-
gaine to thee, saying, It repenteth mee, thou shalt
forgiue him.
5 ¶ And the Apostles saide vnto the Lorde,
Increase our faith.
6 And the Lord said, ✠ If ye had faith, as much
as is a a graine of mustard seede, and should say vn-
to this mulberie tree, Plucke thy selfe vp by the
rootes, and plant thy selfe in the sea, it should euen
obey you.
7 ¶ 4 Who is it also of you, that hauing a ser-
uant plowing or feeding cattell, woulde say vnto
him by and by, when hee were come from the
fielde, Goe, and sit downe at table?
8 And would not rather say to him, Dresse
wherewith I may suppe, and girde thy selfe, and
serue mee, till I haue eaten and drunken, and af-
terward eate thou, and drinke thou?
9 Doeth he thanke that seruant, because hee
did that which was commaunded vnto him? I
trowe not.
10 5 So likewise yee, when yee haue done all
those things, which are commaunded you, say, We
are vnprofitable seruants: wee haue done that
which was our duetie to doe.
11 ¶ 6 And so it was when hee went to Hieru-
salem, that he passed through the middes of Sama-
ria, and Galile.
12 And as hee entred into a certaine towne,
there met him tenne men that were lepers, which
stoode a farre off.
13 And they lift vp their voyces and sayde, Ie-
sus, Master, haue mercie on vs.
14 And when he saw them, he said vnto them,
✠ Goe, shewe your selues vnto the Priestes. And it
came to passe, that as they went, they were clensed.
15 Then one of them, when hee sawe that hee
was healed, turned backe, and with a loude voyce
praysed God,
16 And fell downe on his face at his feete, and
gaue him thankes: and he was a Samaritan.
17 And Iesus answered, and said, Are there not
tenne clensed? but where are the nine?
18 There is none found that returned to giue
God prayse, saue this stranger.
19 And he sayd vnto him, Arise, goe thy way,
thy faith hath saued thee.
20 ¶ 7 And when hee was demaunded of the
Pharises, when the kingdome of God shoulde
come, he answered them, and said, The kingdome
of God commeth not with b obseruation.
21 Neither shal men say, Loe here, or lo there:
for behold, the kingdome of God is c within you.
22 8 And he sayd vnto the disciples, The dayes
will come, when ye shall desire to see d one of the
dayes of the Sonne of man, and ye shall not see it.
23 ✠ 9 Then they shall say to you, Behold here,
or beholde there: but goe not thither, neither fol-
lowe them.
24 For as the lightening that lighteneth out
of the one part vnder heauen, shineth vnto the
other part vnder heauen, so shall the Sonne of
man be in his day.
25 But first must he suffer many things, and be
reprooued of this generation.

3 God will neuer vtterly lacking to the godly, (al-though he be not so perfitly with them, as they would) euen in those difficulties, which cannot be ouercome by mans reason.
✠ Matth.17.20.
a If ye had but so much faith, but the quantitie of the graine of mustard seede.
4 Seeing that God may challenge vn-to himselfe of right, both vs and all that is ours, he can be detter vn-to vs for nothing, although we la-bour manfully euen vnto death.
5 The most perfit keeping of the Lawe, which wee can performe, de-serueth no reward.
6 Christ doeth well euen vnto such, as wil be vn-thankfull, but the benefites of God profite them onely to saluation, which are thankefull.
✠ Leuit.14.2.
7 The kingdome of God is not mar-ked of many, al-though it be most present before their eyes: because they foolishly per-swade themselues, that it is ioyned with outwarde pompe.
b With any out-warde pompe and shewe of maiestie, to be knowen by: for there were otherwise many plaine and euident tokens whereby men might haue vnderstoode that Christ was the Messias, whose kingdome was so long looked for: but he speaketh in this place of those signes which the Pharises dreamed of, which looked for an earth-ly kingdome of Messias.
c You looke about for Messias, as though he were ab-sent, but hee is a-mongst you, in the middes of you.

26 ✠ 10 And as it was in the dayes of Noe, so
shall it be in the dayes of the Sonne of man.
27 They ate, they dranke, they married wiues,
and gaue in marriage vnto the day that Noe went
into the Arke: and the flood came, and destroyed
them all.
28 ✠ Likewise also, as it was in the dayes of
Lot: they ate, they dranke, they bought, they
solde, they planted, they built.
29 But in the day that Lot went out of Sodom,
it rained fire and brimstone from heauen, and de-
stroyed them all.
30 After these ensamples shall it be in the day
when the Sonne of man is reueiled.
31 11 At that day hee that is vpon the house,
and his stuffe in ye house, let him not come downe
to take it out: and he that is in the fielde likewise,
let him not turne backe to that he left behinde.
32 ✠ Remember Lots wife.
33 ✠ Whosoeuer will seeke to saue his soule,
shall loose it: and whosoeuer shall loose it, shall
e get it life.
34 ✠ I tell you, in that night there shall be two
in one bed: the one shalbe receiued, and the other
shalbe left.
35 Two women shalbe grinding together, the
one shalbe taken, and the other shalbe left.
36 Two shalbe in the fielde: one shalbe recei-
ued, and another shalbe left.
37 12 And they answered, and sayde to him,
Where, Lord? And he sayd vnto them, ✠ Where-
soeuer the body is, thither shall also the egles be
gathered together.

CHAP. XVIII.

1 The Parable of the vnrighteous Iudge and the widow. 10 Of the Pharise and the Publicane. 15 Children are of the king-dome of heauen. 22 To sell all and giue to the poore. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blinde man receiueth sight.

AND 1 he spake also a parable vnto them, to this
ende, that they ✠ ought alwayes to pray, and
not to a waxe faint,
2 b Saying, There was a iudge in a certaine ci-
tie, which feared not God, neither reuerenced man.
3 And there was a widowe in that citie, which
came vnto him, saying, Doe mee iustice against
mine aduersarie.
4 And hee would not of long time: but af-
terward he said with himselfe, Though I feare not
God, nor reuerence man,
5 Yet because this widowe troubleth mee, I
will doe her right, lest at the last shee come and
c make me wearie.
6 And the Lord sayd, Heare what the vnrigh-
teous iudge sayth.
7 Now shall not God auenge his elect, which
cry day and night vnto him, yea, though d he suffer
long for them?
8 I tell you he will auenge them quickly: but
when the Sonne of man commeth, shall he finde
faith on the earth?
9 ¶ 2 He spake also this parable vnto certaine
which trusted in themselues that they were iust,
and despised other,
10 Two men went vp into the Temple to pray:

✠ Gene.7.5. matth. 24.38. 1.pet.3.20.
10 The worlde shalbe taken vn-awares with the suddaine iudge-ment of God, and therefore the faith-ful ought to watch continually.
✠ Gene.19.24.
11 We must take good hede, that neither distrust, not the intisements of this world, nor any respect of friendship hinder vs the least that may be.
✠ Gene.19.26.
✠ Chap.9.24. matth.10.39. mar.8. 35. iohn 12.25.
e That is, shall saue it, ...
a Table to ... and ... as they ...
b Hee doeth not compare things that are equall together, but the lesse with the greater: if a man get his right at a most vnrighteous iudges handes, much more shall the prayers of the godly preuaile before God.
c Word for word, beate me downe ...

d We oftentimes neglect those things when they be present, which we afterwards desire when they are gone, but in vaine. d The time will come that you shall seeke for the Sonne of man, with great feruent of heart, and shall not finde him. ✠ Mat.24.23. mar.13.21. 9 Christ forewarneth vs, that false Christes shall come, and that his glory shall suddenly be spred farre and wide through the world, after that the ignominie of the crosse is put out and extinguished.

and it is a metaphore taken of wrestlers, who ... close her: so doe they that are importunate ... weary as it were with blowes. d Though ... doth ... 2 ... the ... confidence of our owne righteousnesse, but the ... of other: ... contrary to both these.

the one a Pharise, and the other a Publican.
11 3 The Pharise stoode and prayed thus with
himselfe, O God, I thanke thee that I am not as
other men, extortioners, vniust, adulterers, or euen
as this Publican.
12 I fast twise in the weeke: I giue tithe of all
that euer I possesse.
13 But the Publican standing e a farre off,
woulde not lift vp so much as his eyes to heauen,
but smote his brest, saying, O God, be mercifull to
me a sinner.
14 I tell you, this man departed to his house
iustified rather then the other: ✠ for euery man
that exalteth himselfe, shall be brought lowe, and
he that humbleth himselfe, shalbe exalted.
15 ¶ ✠ f They brought vnto him also babes
that he should touche them. 4 And when his disci-
ples sawe it, they rebuked them.
16 5 But Iesus g called them vnto him, and said,
Suffer the babes to come vnto mee, and forbid
them not: for of such is the kingdome of God.
17 6 Verely I say vnto you, whosoeuer recei-
ueth not the kingdome of God as a babe, he shall
not enter therein.
18 ✠ Then a certaine ruler asked him, saying,
Good Master, what ought I to doe, to inherite
eternall life?
19 And Iesus said vnto him, Why callest thou
me good? none is good, saue one, *euen* God.
20 Thou knowest the commandements, ✠ Thou
shalt not commit adulterie: Thou shalt not kill:
Thou shalt not steale: Thou shalt not beare false
witnes: Honour thy father and thy mother.
21 7 And he sayd, All these haue I kept from
my youth.
22 Nowe when Iesus heard that, he sayde vn-
to him, Yet thou lackest one thing. Sell all that
euer thou hast, and distribute vnto the poore, and
thou shalt haue treasure in heauen, and come fol-
lowe me.
23 But when he heard those things, he was ve-
ry heauie: for he was marueilous riche.
24 8 And when Iesus sawe him very sorowfull,
he said, With what difficultie shall they that haue
riches, enter into the kingdome of God!
25 Surely it is easier for a camel to go through
a needles eye, then for a riche man to enter into
the kingdome of God.
26 Then said they that heard it, And who then
can be saued?
27 And he said, The things which are vnpossi-
ble with men, are possible with God.
28 ¶ ✠ Then Peter said, Loe, we haue left all,
and haue followed thee.
29 9 And he said vnto them, Verely I say vnto
you, there is no man that hath left house, or pa-
rents, or brethren, or wife, or children for the king-
dome of Gods sake,
30 Which shall not receiue much more in this
world, and in the world to come life euerlasting.
31 ¶ ✠ 10 Then Iesus tooke vnto him ẏ twelue,
and said vnto them, Beholde, we goe vp to Hieru-
salem, and all things shalbe fulfilled to the Sonne
of man, that are written by the Prophets.
32 For he shall be deliuered vnto the Gentiles,
and shalbe mocked, and shalbe spitefully entrea-
ted, and shalbe spitted on.
33 And when they haue scourged him, they
will put him to death: but the thirde day he shall
rise againe.

3 Although wee confesse, that whatsoeuer we haue, we haue it of God, yet are we despised of God, as proude and arrogant, if we put neuer so litle trust in our owne workes before God.
e *Farre from the Pharise in a lower place.*
✠ *Chap.14.11. matth.23.12.*
✠ *Matth.19.13. marke 10.13.*
f *The childrē were tender and yong, in that they were brought, which appeareth more euidently in that that they were infants: which is to be marked against them that are enemies to the baptizing of children.*
… To iudge or … of Christ af… the reason of … is the … infinite … children al… faithfull … rehended … conc… God.
… *that caried … whom … drowe*
… in… an or… Chri…
… 19.16. … 17. … 10.13.
… enticement … carieth … many from … right way.
… be both rich … ly, is a sin… gift of God.
✠ *Matth.19.27. marke 10.28.*
9 They become the richest of all, which refuse not to be poore for Christes sake.
✠ *Matth.20.17. marke 10.32.*
10 As sure and certaine as persecution is, so sure is the glory which remaineth for the conquerours.

34 But they vnderstood h none of these things,
and this saying was hid from them, neither per-
ceiued they the things, which were spoken.
35 ¶ ✠ 11 And it came to passe, that as he was
come neere vnto Iericho, a certaine blinde man
sate by the way side, begging.
36 And when he heard the people passe by, hee
asked what it meant.
37 And they saide vnto him, that Iesus of Na-
zareth passed by.
38 Then hee cried, saying, Iesus the Sonne of
Dauid, haue mercie on me.
39 12 And they which went before, rebuked
him that hee should holde his peace, but he cried
much more, O Sōne of Dauid, haue mercie on me.
40 And Iesus stood still, and commanded him
to be brought vnto him. And when he was come
neere, he asked him,
41 Saying, What wilt thou ẏ I doe vnto thee?
And he said, Lord, that I may receiue my sight.
42 And Iesus said vnto him, Receiue thy sight:
thy faith hath saued thee.
43 Then immediatly he receiued his sight, and
followed him, praysing God: and all the people,
when they sawe *this*, gaue praise to God.

CHAP. XIX.

2 *Zacheus the Publican.* 13 *Tenne pieces of money deliuered to seruants to occupie withall.* 29 *Iesus entreth into Hierusalem.* 41 *Hee forstelleth the destruction of the citie with teares.* 45 *He casteth the sellers out of the Temple.*

NOwe 1 when Iesus entred and passed through
Iericho,
2 Beholde, there was a man named Zaccheus,
which *was* the a chiefe receiuer of the tribute, and
he was riche.
3 And he sought to see Iesus, who hee should
be, and coulde not for the preasse, because he was
of a lowe stature.
4 Wherefore he ranne before, and climed vp
into a wilde figge tree, that he might see him: for
he should come that *way*.
5 And when Iesus came to the place, he loo-
ked vp, and saw him, and said vnto him, Zaccheus,
come downe at once: for to day I must abide at
thine house.
6 Then he came downe hastily, and receiued
him ioyfully.
7 2 And when all they sawe it, they murmu-
red, saying, that hee was gone in to lodge with a
sinfull man.
8 3 And Zaccheus stood forth, & said vnto the
Lord, Beholde, Lord, the halfe of my goods I giue
to the poore: and if I haue taken from any man
by b forged cauillation, I restore him foure folde.
9 Then Iesus said to him, This day is saluation
come vnto this house, forasmuch as hee is also be-
come the c sonne of Abraham.
10 ✠ For the Sonne of man is come to seeke,
and to saue that which was lost.
11 4 And whiles they heard these thinges, hee
continued and spake a parable, because hee was
neere to Hierusalem, & because also they thought
that the kingdom of God should shortly appeare.
12 He saide therefore, ✠ A certaine noble man
went into a farre countrey, to receiue for himselfe
a kingdome, and *so* to come againe.

h *Hereby we see howe ignorant the disciples were.*
✠ *Matth.20.29. marke 10.46.*
11 Christ sheweth by a visible miracle, that he is the light of the world.
12 The more stops and lets that Satan layeth in our way euen by them which professe Christes Name, so much the more ought we to goe forwarde.
1 Christ preuenteth them with his grace especially, which seemed to be furthest from it.
a *The ouerseer and head of the Publicanes, which were there together: for the Publicanes were deuided into companies, as we may gather by many places of Cicero his orations.*
2 The world forsaketh the grace of God, and yet is vnwilling that it should bee bestowed vpō other.
3 The example of true repentance, is knowen by the effect.
b *By falsly accusing any man: and this agreeth most fitly to the master of the customers person: for commonly they haue this trade among them, when they robbe and spoile the common weale, they haue nothing in their mouthes, but the profite of the common weale, and vnder that colour they playe the theeues, in so much that if men reproue and goe about to redresse their robbe-*
rie, and spoyling, they cry out, the common weale is hindered. c *Beloued of God,*
one that walketh in the steps of Abrahams faith: and we gather that saluation came
to that house, because they receiued the blessing as Abraham had, for all of the housholde were circumcised. ✠ *Matth.18.11.* 4 Wee must patiently waite for the
iudgement of God, which shalbe reuealed in his time. ✠ *Matth.25.14.*

13 ¶ And he called his ten seruants, and deliue-
red them ten pieces of money, and said vnto them,
Occupie till I come.
14 Now his citizens hated him, and sent an am-
bassage after him, saying, Wee will not haue this
man to reigne ouer vs.
15 And it came to passe, when hee was come a-
gaine, and had receiued his kingdome, that he com-
manded the seruants to be called to him, to whom
he gaue his money, that he might know what eue-
ry man had gained.
16 Then came the first, saying, Lorde, d thy
piece hath encreased ten pieces.
17 And he saide vnto him, Well, good seruant:
because thou hast bene faithful in a very litle thing,
take thou authoritie ouer ten cities.
18 And the seconde came, saying, Lorde, thy
piece hath encreased fiue pieces.
19 And to the same he saide, Be thou also *ruler*
ouer fiue cities.
20 e So the other came, and said, Lord, beholde
thy piece, which I haue laide vp in a napkin:
21 For I feared thee, because thou art a straight
man: thou takest vp that thou layedst not downe,
and reapest that thou diddest not sowe.
22 Then hee sayde vnto him, Of thine owne
mouth will I iudge thee, O euill seruaunt. Thou
knewest that I am a strait man, taking vp that I
layd not downe, and reaping that I did not sowe.
23 Wherefore then gauest not thou my mo-
ney into the f banke, that at my comming I might
haue required it with vantage?
24 And hee saide to them that stoode by, Take
from him that piece, and giue it him that hath ten
pieces.
25 (And they said vnto him, Lorde, he hath ten
pieces.)
26 ✠ For I say vnto you, that vnto al them that
haue, it shalbe giuen: and from him that hath not,
euen that he hath, shalbe taken from him.
27 Moreouer, those mine enemies, which would
not that I should reigne ouer them, bring hither,
and slay them before me.
28 ¶ And when hee had thus spoken, f he went
foorth before, ascending vp to Hierusalem.
29 ✠ 7 And it came to passe, when he was come
neere to Bethphage, and Bethania, besides the
mount which is called *the mount* of Oliues, he sent
two of his disciples,
30 Saying, Goe ye to the towne which is before
you, wherein, assoone as ye are come, ye shall finde
a colt tied, whereon neuer man sate: loose him, and
bring him *hither*.
31 And if any man aske you, why ye loose *him*,
thus shall ye say vnto him, Because the Lorde hath
neede of him.
32 So they that were sent, went their way, and
found it as he had said vnto them.
33 And as they were loosing the colte, the
owners thereof saide vnto them, Why loose ye the
colte?
34 And they saide, The Lorde hath neede of
him.
35 ¶ ✠ So they brought him to Iesus, and they
cast their garments on the colte, and set Iesus
thereon.
36 And as hee went, they spred their clothes in
the way.
37 And when hee was nowe come neere to the
going downe of the mount of Oliues, the whole
multitude of the disciples began to reioyce, and to
praise God with a loude voyce, for all the great
workes that they had seene,
38 Saying, Blessed *be* the King that commeth
in the Name of the Lord: peace in heauen, and glo-
ry in the highest *places*.
39 8 Then some of the Pharises of the compa-
nie said vnto him, Master, rebuke thy disciples.
40 But he answered, and saide vnto them, I tell
you, that if these should hold their peace, the stones
would cry.
41 ¶ ✠ 9 And when he was come neere, he be-
helde the Citie, and wept for it,
42 g Saying, O h if thou haddest euen knowen
i at the least in this k thy day those thinges, which
belong vnto thy l peace! but nowe are they hidde
from thine eyes.
43 For the dayes shall come vpon thee, that
thine enemies shall cast a trench about thee, and
compasse thee round, and keepe thee in on euery
side,
44 And shall make thee euen with the ground,
and thy children which are in thee, and they shall
not leaue in thee a stone vpō a stone, because thou
knewest not m that season of thy visitation.
45 ¶ ✠ 10 Hee went also into the Temple, and
began to cast out them that sold therein, and them
that bought,
46 Saying vnto them, It is written, ∵ Mine house
is the house of prayer, ✕ but ye haue made it a denne
of theeues.
47 And hee taught dayly in the Temple. And
the hie Priestes and the Scribes, and the chiefe of
the people sought to destroy him.
48 But they coulde not finde what they might
doe to him: for all the people hanged vpon him
when they heard him.

thou hadst had any regarde to thy selfe. k *The fit and commodious day of this Citie.* l *That is, those things wherein thy happines st*[illegible] *this very instant wherein God visited thee.* ✠ *Math. 21.13.* [illegible] *after his entrie into Hierusalem by a visible signe, that it is his of*[illegible] *his Father to purge the Temple.* ∵ *Marke 11.17 Isai. 56.7.* ✕ *Iere. 7.*[illegible]

CHAP. XX.

4 *From whence Iohns baptisme was.* 9 *The wickednes of the Priests is noted by the parable of the vineyarde and the husbandmen.* 21 *To giue tribute to Cesar.* 27 *He conuinceth the Sadduces denying the resurrection.* 41 *Howe Christ is the sonne of Dauid.*

AND ✠ 1 it came to passe, that on one of those
dayes, as he taught the people in the Temple,
and preached the Gospel, the hie Priestes and the
Scribes came vpon him with the Elders,
2 And spake vnto him, saying, Tell vs by what
authoritie thou doest these things, or who is he that
hath giuen thee this authoritie?
3 And he answered, and said vnto them, I also
will aske you one thing: tell me therefore.
4 The baptisme of Iohn, was it from heauen, or
of men?
5 And they reasoned within themselues, saying,
If we shall say, From heauen, he wil say, Why then
beleeued ye him not?
6 But if wee shall say, Of men, all the people
wil stone vs: for they be perswaded that Iohn was
a Prophet.
7 Therefore they answered, that they coulde
not tell whence it was.
8 Then Iesus said vnto them, Neither tell I you,
by what authoritie I doe these things.
9 ¶ ✠ 2 Then began he to speake to the people
this parable, A certaine man planted a vineyarde,
and

There are three sorts of men in the Church: the first fall from Christ whom they [illegible] the others, which according to their vocation, bestowe the giftes which they haue receiued of God, to his glory with great paines & diligence: the thirde liue idlely, and do no good. As for the first, the Lord when he commeth will iustly punish them in his time: the other he wil blesse, according to the paines which they haue taken: and as for the slothfull and idle persons he wil punish them as the first.

d *This was a piece of money which the Grecians vsed, and was in value about an hundred pence, which is about ten crownes.*

e Against them which spend their life idlely in deliberating & otherwise in contemplation.

f *To the bankers and changers.*

✠ *Chap. 8.18. matt. 13.12. and 25.29. marke 4.25.*

f *The disciples staggered & stayed at the matter, but Christ goeth on boldly though death were before his eyes.*

✠ *Math. 21.1. marke 11.1.*

7 Christ sheweth in his owne person, that his kingdome is not of this world.

✠ *Math. 21.7. iohn 12.14.*

8 When they linger which ought to be the chiefest preachers and setters foorth of the kingdome of God, hee will raise vp other extraordinarily, in despite of them.

✠ *Chap. 21.6. matth. 24.1. marke 13.1.*

9 Christ is not simply delited with the destruction, no not of the wicked.

g *Christ breaketh off his speache, which sheweth partly how he was moued with compassion for the destruction of the citie, that was like to ensue: and partly to vpbrayde them for their trecherie and stubburnes against him, such as hath not highly bene heard of.*

h *At least thou, O Hi*[illegible] *to* [illegible] *message* [illegible]

i *If* [illegible]

✠ *Math. 21.23. marke 11.27.*

1 The Pharises being [illegible] with the trueth of Christes doctrine, moue a question about his [illegible] calling, and [illegible] ouercome by the witnes of their owne conscience.

✠ *Math. 21.33. marke 12.1. isai. 5.1. iere. 2.21.*

2 It is no newe thing to haue the chiefest enemies of Christ and his [illegible] which [illegible] the [illegible] holy places: but at length they shall not escape vnpunished.

and let it foorth to husbandmen: and went into a strange countrey, for a great time.

10 And at the time conuenient he sent a seruant to the husbandmen, that they shoulde giue him of the fruite of the vineyarde: but the husbandmen did beate him, and sent him away emptie.

11 Againe he sent yet another seruant: and they did beate him, and foule entreated him, and sent him away emptie.

12 Moreouer hee sent the thirde, and him they wounded, and cast out.

13 Then said the Lord of the vineyarde, What shall I doe? I will sende my beloued sonne: it may bee that they will doe reuerence, when they see him.

14 But when the husbandmen sawe him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may bee ours.

15 So they cast him out of the vineyarde, and killed him. What shall the Lorde of the vineyarde therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he behelde them, & said, What meaneth this then that is written, ✢ The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grinde him to pouder.

19 Then the hie Priestes, and the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ✢ 3 And they [a] watched *him*, and sent foorth [b] spies, which should faine themselues iust men, [c] to take him in his talke, and to deliuer him vnto the power and [d] authoritie of the gouernour.

21 And they asked him, saying, Master, wee know that thou sayest, and teachest right, neither doest thou accept [e] mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their [f] craftines, and saide vnto them, Why tempt ye me?

24 Shewe me a penie. Whose image and superscription hath it? They answered, and saide, Cesars.

25 Then he saide vnto them, ∵ Giue then vnto Cesar the thinges which are Cesars, and to God those which are Gods.

26 And they coulde not reproue his saying before the people: but they marueiled at his answere, and helde their peace.

27 ✻ 4 Then came to him certaine of the Sadduces (which denie that there is any resurrection) and they asked him,

28 Saying, Master, ✻ Moses wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother should take *his* wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, & the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childelesse.

31 Then the thirde tooke her: and so likewise the seuen died, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and saide vnto them, The [g] children of this world marry wiues, and are married.

35 But they which shalbe counted worthy to enioye that worlde, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equal vnto the Angels, and are the sonnes of God, since they are the [h] children of the resurrection.

37 And that the dead shall rise againe, euen ✢ Moses shewed it besides the bush, when he saide, The Lord *is* the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For hee is not the God of the dead, but of them which liue: for all [i] liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ ✢ 5 Then saide hee vnto them, Howe say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, ∵ The Lord said vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

44 Seeing Dauid called him Lorde, how is hee then his sonne?

45 ¶ Then in the audience of all the people hee said vnto his disciples,

46 ✻ 6 Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the hiest seates in the assemblies, and the chiefe roomes at feastes:

47 Which deuoure widowes [k] houses, and in shew make long prayers: These shall receiue greater damnation.

Margin notes:

✢ Psal.118.22. isa.28.16. act 4.11. rom.9.33. 1.pet.2.8.

3 ... [a] ... [b] ... [c] ... [d] ... they had ... hired. ... might ... holde in ... & thereby ... false accusation against ... put him to death.

[e] Thou art not moued by fauour of any man: and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are in deede alike.

[f] Craftines is a certaine diligence and wittines to doe euil, gotten by much vse and great practise in matters.

∵ Rom.13.7.

✻ Matth.22.23. marke 12.18.

4 The resurrection of the flesh is auouched against the Sadduces.

✻ Deut.25.5.

[g] They are called here in this place, the children of this world, which liue in this world: and not they, that wholy are giuen to the world, as before cap.16.8. which are contrary to the children of light.

[h] That is, men partakers of the resurrection: for as we say truely that they shall liue in deede, which shall enioy euerlasting blisse, so doe they rise in deede, which rise to life, though if this word, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.

✢ Exod.3.6.

[i] That is, before him: a notable saying, the godly doe not die though they die here on earth.

✢ Matth.22.44. marke 12.35.

5 Christ is so the sonne of Dauid according to the flesh, that he is also his Lord (because he is the euerlasting Sonne of God) according to the spirit.

∵ Psal.110.1.

✻ Chap.11.43. matth.23.6. marke 12.38. 6 Wee must auoyde the example of the ambitious and couetous pastours. [k] This is spoken by the figure Metonymie, houses, for the goods and substance.

CHAP. XXI.

1 *The widowes liberalitie about her riches.* 5 *Of the time of the destruction of the Temple,* 19 *and Hierusalem.* 25 *The signes going before the last iudgement.*

AND ✻ 1 as he behelde, hee sawe the rich men, which cast their giftes into the treasurie.

2 And hee sawe also a certaine poore widowe which cast in thither two mites:

3 And hee saide, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast in to the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

5 ✻ 2 Now as some spake of the Temple, howe it was garnished with goodly stones, & with [a] consecrate things, he said,

6 Are these the things that ye looke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these thinges be? and what signe shall there *be* when these things shall come to passe?

8 ✢ And hee saide, Take heede, that ye be not deceiued: for many will come [b] in my Name, saying, I am *Christ*, and the time draweth neere: follow ye not them therefore.

Margin notes:

✻ Marke 12.41.

1 The poore may exceede in bountie and liberalitie euen the richest, according to Gods iudgement.

✻ Chap.19.43. matth.24.1. marke 13.1.

2 The destruction of the Temple is foretolde, that that true spiritual building may be built vp, whose head builders must and ought to be circumspect.

[a] These were things that were hanged vpon walles and pillars.

✢ Ephes.5.6. 2.thes.2.3.

[b] Vsing my Name.

9 ¶ And when yee heare of warres and sediti-
ons, be not afraid: for these things must first come,
but the ende followeth not by and by.
10 Then said he vnto them, Nation shall rise
against nation, and kingdome against kingdome,
11 ✠ And great earthquakes shall be in diuers
places, and hunger, and pestilence, and fearefull
things, & great signes shall there be from heauen.
12 But before all these, they shal lay their hands
on you, and persecute *you*, deliuering you vp to
the assemblies, and into prisons, and bring you be-
fore Kings and rulers for my Names sake.
13 And this shall turne to you, for [c] a testi-
moniall.
14 ✠ Lay it vp therefore in your heartes, that
ye cast not before hand, what ye shall answere.
15 For I will giue you a mouth and wisdome,
where against all your aduersaries shal not be able
to speake, nor resist.
16 Yea, ye shalbe betrayed also of your parents,
and of your brethren, and kinsmen, and friendes,
and *some* of you shall they put to death.
17 And yee shall be hated of all men for my
Names sake.
18 ∵ Yet there shall not one haire of your
heads perish.
19 By your patience [d] possesse your soules.
20 ¶ ✱ 4 And when ye see Hierusalem besie-
ged with souldiers, then vnderstand that the deso-
lation thereof is neere.
21 Then let them which are in Iudea, flee to
the mountaines: and let them which are in the
middes thereof, depart out: and let not them that
are in the countrey, enter therein.
22 For these be the dayes of vengeance, to ful-
fill all things that are written.
23 But woe *be* to them that be with childe,
and to them that giue sucke in those dayes: for
there shalbe great distresse in this land, and [e] wrath
ouer this people.
24 And they shall fall on the [f] edge of the
sword, and shalbe led captiue into all nations, and
Hierusalem shalbe troden vnder foote of the Gen-
tiles, vntill the time of the Gentiles be fulfilled.
25 ✱ [g] Then there shalbe signes in the sunne,
and in the moone, and in the starres, and vpon the
earth trouble among the nations with perplexi-
tie: the sea and the waters shall roare.
26 5 And mens hearts shal faile them for feare,
and for looking after those things which shall
come on the worlde: for the powers of heauen
shalbe shaken.
27 And then shall they see the Sonne of man
come in a cloude, with power and great glory.
28 And when these things beginne to come to
passe, then looke vp, and lift vp your heads: * for
your redemption draweth neere.
29 6 And he spake to them a parable, Behold,
the figge tree, and all trees,
30 When they nowe shoote foorth, ye seeing
them, knowe of your owne selues, that sommer is
then neere.
31 So likewise yee, when yee see these things
come to passe, knowe yee that the kingdome of
God is neere.
32 Verely I say vnto you, This age shall not
passe, till all *these* things be done:
33 Heauen and earth shall passe away, but my
wordes shall not passe away.
34 ✠ Take heede to your selues, lest at any time
your hearts be oppressed with surfeting and drun-
kennesse, and cares of this life, and least that day
come on you at vnwares.
35 For as a snare shall it come [h] on all them
that dwell on the face of the whole earth.
36 Watche therefore, and pray continually,
that ye may be counted worthy to escape all these
things that shall come to passe, and that ye may
[i] stand before the Sonne of man.
37 ¶ Nowe in the day time hee taught in the
Temple, and at night hee went out, and abode in
the mount that is called *the mount* of Oliues.
38 And all the people came in the morning to
him, to heare him in the Temple.

CHAP. XXII.

3 Iudas selleth Christ. 7 The Apostles prepare the Passeouer. 24 They striue who shall be chiefest. 31 Satan desireth them. 35 Christ sheweth that they wanted nothing. 42 Hee prayeth in the mount. 44 He sweateth blood. 50 Malchus eare cut off and healed. 57. 58. 60 Peter denieth Christ thrise. 63 Christ is mocked and strooken. 69 He confesseth himselfe to be the Sonne of God.

NOw ✠ the [1] feast of vnleauened bread drewe
neere, which is called the Passeouer.
2 And the hie Priests and Scribes sought how
they might kill him: for they feared the people.
3 ✠ 2 Then entred Satan into Iudas, who was
called Iscariot, and was of the nomber of the
twelue.
4 And he went his way, and communed with
the hie Priestes and [a] captaines, how he might be-
tray him to them.
5 So they were glad, and agreed to giue him
money.
6 And he consented, and sought opportuni-
tie to betray him vnto them, when the people
were [b] away.
7 ¶ ∵ 3 Then came the day of vnleauened
bread, when the Passeouer [c] must be sacrificed.
8 And he sent Peter and Iohn, saying, Go and
prepare vs the [d] Passeouer, that we may eate it.
9 And they saide to him, Where wilt thou,
that we prepare *it*?
10 Then he said vnto them, Beholde, when ye
be entred into the citie, there shall a man meete
you, bearing a pitcher of water: folowe him into
the house that he entreth in,
11 And say vnto the good man of the house,
The Master saith vnto thee, Where is the lodging
where I shall eate my Passeouer with my disciples?
12 Then he shall shewe you a great hie cham-
ber trimmed: there make it ready.
13 So they went, and found as he had said vn-
to them, and made ready the Passeouer.
14 ✱ 4 And when the [e] houre was come, hee
sate downe, and the twelue Apostles with him.
15 Then he sayde vnto them, I haue earnestly
desired to eate this Passeouer with you, before
I [f] suffer.
16 For I say vnto you, Henceforth I will not
eate of it any more, vntill it be fulfilled in the
kingdome of God.
17 And hee tooke the cup, and gaue thankes,
and sayd, Take this, and deuide it among you,
18 For I say vnto you, I will not drinke of
the fruite of the vine, vntill the kingdome of God
be come.

Sacrament. ✱ *Mat.26.20. mar.14.17.* 4 Christ hauing ended the Passeouer according to the order of the Lawe, forewarneth them that this shall be his last banquet with them, after the maner and necessitie of this life. *e The* [illegible] *twylight, at which time the supper was to be kept. f I am put to death.*

3 The true Temple of God is built euen in the middest of incredible tumults, and shape miseries, through inuincible patience, so that the ende thereof cannot be but most happie.
✠ *Matt.24.7. marke 13.8.*
c This shalbe the end of your troubles & afflictions, they shalbe witnesses both before God and man, aswell of the trecherous and cruell dealing of your enemies, as also of your constancie. A noble saying, that the afflictions of the godly and holy men pertaine to the witnes of the trueth.
✠ *Chap.12.12. matth.10.19. marke 13.11.*
∵ *Matth.10.30.*
d Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and couragious, and beare out these things manfully.
✱ *Daniel 9.27. matth.24.15. marke 13.14.*
4 The finall destruction of the whole citie is foretolde.
e By wrath those things are meant, which God sendeth when he is displeased.
f Word for word, mouth, for the Hebrewes call the edge of a sworde, the mouth, because the edge biteth.
✱ *Isa.13.10. Ezek.32.7. matt.24.29. marke 13.24.*
g When the times are expired, appointed for the saluation of the Gentiles, and punishment of the Iewes: And so he passeth from the destruction of Hierusalem, to the historie of the latter iudgement.
5 After diuers tempests, the Lord wil at the length plainely appeare to deliuer his Church.
* *Rom.8.23.*
6 We must be sober & watchfull both day and night for the Lordes comming, that we be not taken at vnwares.
✠ *Rom.13.13.*

h On all men wheresoeuer they be.
i You may so appeare, that you will abide the countenance and sentence of the Iudge without feare.
✠ *Matth.26.2. marke 14.1.*
1 Christ is taken vp on the day of the Passeouer [illegible]

19 ✣ 5 And he tooke bread, and when hee had
giuen thankes, hee brake it, and gaue to them, say-
ing, This is my body, which is giuen for you: doe
this in the remembrance of me.
20 Likewise also after supper *he tooke* the cup,
saying, This g cup *is* h that newe Testament in my
blood, which is shed for you.
21 ✣ 6 Yet beholde, the i hand of him that be-
trayeth me, is with me at the table.
22 7 And truely the Sonne of man goeth as it
is appointed: but woe *be* to that man, by whom he
is betrayed.
23 Then they began to enquire among them-
selues which of them it should be, ŷ should do that.
24 ¶ ∵ 8 And there arose also a strife among
them, which of them should seeme to be ŷ greatest.
25 But he sayd vnto them, The Kings of the
Gentiles reigne ouer them, and they that beare
rule ouer them, are called k bountifull.
26 But ye *shall* not *be* so: but let the greatest
among you be as the least: and the chiefest as he
that serueth.
27 For who is greater, he that sitteth at table,
or he that serueth? Is not he that sitteth at table?
And I am among you as he that serueth.
28 9 And yee are they which haue continued
with me in my tentations.
29 Therefore I appoint vnto you a kingdome,
as my Father hath appointed vnto me,
30 ✠ That ye may eate, and drinke at my table
in my kingdome, and sit on seates, and iudge the
twelue tribes of Israel.
31 ¶ 10 And the Lorde sayde, Simon, Simon,
beholde, ✠ Satan hath desired you, l to winowe
you as wheate.
32 11 But I haue prayed for thee, that thy faith
faile not: therefore when thou art conuerted,
strengthen thy brethren.
33 * 12 And he said vnto him, Lord, I am ready
to goe with thee into prison, and to death.
34 But he said, I tell thee, Peter, the cocke shall
not crowe this day, before thou hast thrise denied
that thou knewest me.
35 ¶ And he sayde vnto them, ✣ When I sent
you without bagge, and scrip, and shooes, lacked
ye any thing? And they sayd, Nothing.
36 m Then he said to them, But nowe he that
hath a bagge, let him take it, and likewise a scrip:
and he that hath none, let him sell his coate, and
buy a sworde.
37 For I say vnto you, That yet the same which
is written, must be perfourmed in me, ✣ Euen with
the wicked was he nombred: for doubtlesse those
things which *are written* of me, haue an ende.
38 And they sayd, Lord, beholde, here are two
swordes. And he sayd vnto them, It is ynough.
39 ¶ ∵ And he came out, and went (as he was
wont) to the mount of Oliues: and his disciples
also followed him.
40 ✣ 13 And when hee came to the place, hee
sayd to them, Pray, lest ye enter into tentation.
41 14 And he was drawen aside from them a-
bout a stones cast, & kneeled downe, and prayed,
42 Saying, Father, if thou wilt, take away this
cuppe from mee: neuerthelesse, not my will, but
thine be done.
43 And there appeared an Angell vnto him
from heauen, comforting him.
44 But being in an n agonie, hee prayed more
earnestly: and his sweate was like o drops of blood,
trickling downe to the ground.
45 15 And he rose vp from prayer, and came to
his disciples, & found them sleeping for heauinesse.
46 And he said vnto them, Why sleepe ye? rise
and pray, least ye enter into tentation.
47 ¶ ✣ 16 And while he yet spake, beholde, a
company, and he that was called Iudas one of the
twelue, went before them, and came neere vnto
Iesus to kisse him.
48 And Iesus saide vnto him, Iudas, betrayest
thou the Sonne of man with a kisse?
49 17 Now when they which were about him,
saw what would follow, they sayd vnto him, Lord,
shall we smite with sworde?
50 And one of them smote a seruant of the hie
Priest, and strooke off his eare.
51 Then Iesus answered, and said, Suffer *them*
thus farre: and he touched his eare, & healed him.
52 18 Then Iesus said vnto the hie Priests, and
captaines of the Temple, and the Elders which
were come to him, Be yee come out as vnto a
theefe with swordes and staues?
53 When I was dayly with you in the Tem-
ple, yee stretched not foorth the handes against
mee: but this is your very houre, and the p power
of darkenesse.
54 ¶ ∵ Then tooke they him, and led him, and
brought him to the hie Priestes house. 19 And Pe-
ter followed afarre off.
55 ✠ And when they had kindled a fire in the
middes of the hall, and were set downe together,
Peter also sate downe among them.
56 And a certaine mayde behelde him as hee
sate by the fire, and hauing well looked on him,
said, This man was also with him.
57 But he denied him, saying, Woman, I know
him not.
58 And after a little while, another man sawe
him, and sayd, Thou art also of them. But Peter
sayd, Man, I am not.
59 And about the space of an houre after, a
certaine other affirmed, saying, Verely euen this
man was with him: for he is also a Galilean.
60 And Peter saide, Man, I knowe not what
thou sayest. And immediatly while hee yet spake,
the cocke crewe.
61 Then the Lorde turned backe, and looked
vpon Peter: and Peter remembred the worde of
the Lord, how he had said vnto him, ✠ Before the
cocke crowe, thou shalt denie me thrise.
62 And Peter went out, and wept bitterly.
63 ¶ 20 * And the men that helde Iesus, moc-
ked him, and strooke him.

✣ *Matth.26.26. marke 14.22. 1.cor.11.24.*
5 Christ establisheth his newe Couenant, and his communicating with vs with new signes.
g *Here is a double Metonymie: for first the vessell is take for that which is conteined in the vessel, as the cuppe, for the wine, which is within the cup. Then the wine is called the Couenant or Testament, whereas in deede it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, though it be* [illegible] *all one with* [illegible] *that it re-* [illegible]
[illegible] the excusseth not the fault of the instruments.
∵ *Matth.20.25. marke 10.42.*
8 The Pastours are not called to rule but to serue.
k *Haue great titles, for so it was the custome to honour Princes with some great titles.*
9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome. ✠ *Matt.19.28.* 10 We must alwayes thinke vpon the waite that Satan layeth for vs. ✠ *1.Pet.5.8.* l *To tosse you and scatter you, and also to cast you out.* 11 It is through the prayers of Christ, that the elect doe neuer vtterly fall away from the faith: and that for this cause, that they should stirre vp one another. * *Matt.26.34. marke 14.29. iohn 13.38.* 12 Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter. ✣ *Matth.10.9.* m *All this talke is by way of an allegorie, as if he said, O my friendes and fellowe souldiers, you haue liued hitherto as it were in peace: but nowe there is a most sharpe battell at hand to be fought, and therefore you must lay all other things aside, and thinke vpon furnishing your selues in armour. And what this armour is, he shewed by his owne example, when he prayed afterwarde in the garden, and reproued Peter for striking with the sworde.* ✣ *Esai.53.12.* ∵ *Matth.26.36. marke 14.32. iohn 18.1.*

✣ *Matt.26.41. marke 14.38.*
13 Christ hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death, which had ioyned with them, the curse of God.
14 Prayers are a sure succour against the most perillous assaults of our enemies.
n *This agonie sheweth that Christ stroue much, and was in great distresse: for Christ stroue not onely with the feares of death, as other men vse to doe, for so many Martyrs might seeme more constant then Christ, but with the fearefull iudgement of his angrie Father, which is the fearefullest thing in the world: and the matter was, for that he tooke the burden of all our sinnes vpon himselfe.*
o *These doe not onely shewe that Christ was true man, but other things also which the godly haue to consider of, wherein the secret of the redemption of all mankinde is conteined in the Sonne of God his debasing himselfe to the state of a seruant: such things as no man can sufficiently declare.*
15 Men are vtterly sluggish, euen in their greatest dangers, vntill Christ stirre them vp.
✣ *Matth.26.47. marke 14.43. iohn 18.3.*
16 Christ is willingly betrayed and taken, that by his obedience he might deliuer vs, which were giltie for the betraying of Gods glory.
17 That zeale which carieth vs out of the bounds of our vocation, pleaseth not Christ.
18 Euen the very feare of them which toke Christ prooueth partly their euill conscience, and partly also that all these things were done by Gods prouidence. p *The power that was giuen to darkenesse, to oppresse the light for a season.* ∵ *Matt 26.58* 19 Wee haue to beholde in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect. ✠ *Mat.26.58,69. mar.14.66. iohn 18.15.* ✠ *Mat.26.34. ioh.13.38.*
20 Christ bare the shame that was due to our sinnes. * *Mat.26.67. mar.14.65.*

64 And when they had blindfolded him, they
smote him on the face,and asked him,saying, Pro-
phecie who it is that smote thee.
65 And many other things blasphemously spake
they against him.
66 ✠ [1] And assoone as it was day, the Elders
of the people, and the hie Priestes and the Scribes
came together,and led him into their council,
67 Saying,Art thou that Christ? tell vs. And he
said vnto them,If I tell you,ye will not beleeue it.
68 And if also I aske you, you will not answere
me,nor let me goe.
69 Hereafter shall the Sonne of man sit at the
right hand of the power of God.
70 Then said they all, Art thou then the Sonne
of God? And he said to them,Ye say,that I am.
71 Then said they, What neede we any further
witnes? for we our selues haue heard it of his owne
mouth.

✠ *Math.27.1. marke 15.1. iohn 18.28.*

21 Christ is wrongfully condemned of blasphemie before the hie Priests iudgement seate, that we might be quit before God from the blasphemie which we deserued.

CHAP. XXIII.

1 Hee is accused before Pilate. 7 Hee is sent to Herode. 11 Hee is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewaile him. 33 Hee is crucified. 39 One of the theeues reuileth him: 43 The other is saued by faith. 45 Hee dieth. 53 He is buried.

THen [1] the whole multitude of them arose,and
led him vnto Pilate.
2 And they began to accuse him,saying, Wee
haue found this man [a] peruerting the nation, ✝ and
forbidding to pay tribute to Cesar,saying, That he
is Christ a King.
3 ∵ And Pilate asked him, saying, Art thou
the King of the Iewes? And he answered him,and
said,Thou sayest it.
4 Then saide Pilate to the hie Priestes, and to
the people,I finde no fault in this man.
5 But they were the more fierce, saying, Hee
mooueth the people,teaching throughout al Iudea,
beginning at Galile,euen to this place.
6 [2] Now when Pilate heard of Galile,he asked
whether the man were a Galilean.
7 And when hee knewe that hee was of [b] He-
rods iurisdiction,hee sent him to Herod, which was
also at Hierusalem in those dayes.
8 And when Herode sawe Iesus, hee was ex-
ceedingly glad: for he was desirous to see him of a
long season,because hee had heard many thinges of
him, and trusted to haue seene some signe done by
him.
9 Then questioned he with him of many things:
but he answered him nothing.
10 The hie Priests also and Scribes stood forth,
and accused him vehemently.
11 And Herod with his [c] men of warre, despised
him, and mocked him, and arayed him in white,
and sent him againe to Pilate.
12 [3] And the same day Pilate and Herod were
made friendes together: for before they were ene-
mies one to another.
13 ¶ [4] Then Pilate called together the hie
Priests and the [d] rulers,and the people,
14 ⁂ And saide vnto them, Yee haue brought
this man vnto me,as one that peruerted the people:
and beholde,I haue examined him before you,and
haue founde no fault in this man, of those things
whereof ye accuse him:
15 No, nor yet Herod: for I sent you to him,

1 Christ,who is now ready to suffer for the sedition,which we raised in this world, is first of all pronounced guiltles, that it might appeare that he suffered not for his own sinnes (which were none)but for ours.

a Corrupting the people,and leading them into errours.

✝ *Math.22,21. marke 12. 17.*

∵ *Math.27.11. marke 15.2. iohn 18.33.*

2 Christ is a laughing stocke to Princes,but to their great smart.

b This was Herod Antipas the Tetrarch,in the time of whose gouernance, which was almost the space of 22.yeeres,Iohn the Baptist preached and was put to death,and Iesus Christ also died and rose againe,and the Apostles began to preach,and diuers things were done at Hierusalem almost seuen yeeres after Christs death. This Herod was sent into banishment to Lions,about the second yeere of Caius Cesar.

c Accompanied with his Nobles and souldiers which followed him from Galile,

3 The hatred of godlinesse ioyneth the wicked together. 4 Christ is quit the seconde time, euen of him of whome hee is condemned, that it might appeare, howe hee being iust, redeemed vs which were vniust. *d Those whome the Iewes called the Sanhedrin.*

⁂ *Math.27,23, marke 15.24. iohn 18.34.*

and loe, nothing worthy of death is done of him.
16 [5] I will therefore chastise him, and let him
loose.
17 (For of necessitie he must haue let one loose
vnto them at the feast.)
18 Then all the multitude cried at once,saying,
Away with him,and deliuer vnto vs Barabbas:
19 Which for a certaine insurrection made in
the citie,and murther, was cast in prison.
20 Then Pilate spake againe to them,willing to
let Iesus loose.
21 But they cried,saying,Crucifie,crucifie him.
22 [6] And he saide vnto them the thirde time,
But what euill hath hee done? I finde no cause of
death in him: I will therefore chastise him, and let
him loose.
23 But they were instant with loud voyces,and
required that he might be crucified: and the voyces
of them and of the hie Priestes preuailed.
24 So Pilate gaue sentence, that it should be as
they required.
25 And hee let loose vnto them him that for
insurrection and murther was cast into prison,
whom they desired, and deliuered Iesus to do with
him what they would.
26 ¶ ✠ [7] And as they led him away,they caught
one Simon of Cyrene, comming out of the fielde,
and on him they layde the crosse, to beare it after
Iesus.
27 [8] And there followed him a great multitude
of people,and of women, which women bewailed
and lamented him.
28 But Iesus turned backe vnto them, & saide,
Daughters of Hierusalem, weepe not for mee, but
weepe for your selues,and for your children.
29 For behold, the dayes wil come,when men
shall say, Blessed *are* the barren, and the wombes
that neuer bare, and the pappes which neuer gaue
sucke.
30 Then shall they begin to say to the moun-
taines, ✝ Fall on vs: and to the hilles,Couer vs.
31 ∵ For if they doe these thinges to a [e] greene
tree,what shall be done to the drie?
32 ⁂ And there were two others, which were
euil doers,led with him to be slaine.
33 [9] And when they were come to the place,
which is called Caluarie, there they crucified him,
and the euil doers: one at the right hande, and the
other at the left.
34 [10] Then said Iesus,Father, forgiue them: for
they know not what they do. And they parted his
raiment,and cast lottes.
35 And the people stood,and behelde: and the
rulers mocked him with them, saying, Hee saued
others: let him saue himselfe, if hee be that Christ,
the [f] Chosen of God.
36 The souldiers also mocked him, and came
and offered him vineger,
37 And said, If thou be the King of the Iewes,
saue thy selfe.
38 [11] And a superscription was also written
ouer him,in Greeke letters,and in Latin,and in He-
brew, THIS IS THAT KING OF THE
IEWES.
39 ¶ [g] And [12] one of the euil doers, which were
hanged, railed on him, saying, If thou bee that
Christ,saue thy selfe and vs.
40 But the other answered, and rebuked him,
saying, Fearest thou not God,seeing thou art in the
same condemnation?

5 The wisedome of the flesh, of two euils chuseth the lesse,but God curseth such counsels.

6 Christ is quit the third time,before he was condemned once, that it might appeare, howe that our sinnes were condemned in him.

✠ *Math.27.32. marke 15.21.*

7 An example of the outragiousnes and disorder of souldiers.

8 The triumph of the wicked,hath a most horrible end.

✝ *Isai 2.19. hose.10.8. reuel. 6.16.*

∵ *1.Pet.4.17.*

e As if he [illegible] they [illegible] [illegible]

f [illegible]

11 [illegible] preach[illegible] kingdom [illegible]

g Therefore either we must take that spoken by Synecdoche which Matthewe saith, or that both of them mocked Christ. But one of them at the length ouercome with the great [illegible] of God, [illegible] forth into that [illegible] confession worthy [illegible] memorie.

12 Christ in the midst of the humbling of himselfe vpon the crosse, sheweth in deede that he hath both power of life to saue the beleeuers, and of death to reuenge the rebellious.

h More then he ought.
i God made the visible Paradise in the East part of the world: but that which we beholde with the eyes of our minde is the place of euerlasting ioy and saluation, through the goodnes and mercie of God, a most pleasant rest of the soules of the godly, and most quiet and ioyfull dwelling.
13 Christ being euen at the point of death, sheweth himselfe to be God almightie, euen to the blinde.
14 Christ entreth stoutly into the very darkenes of death, for to ouercome death euen ... his most ...

41 We are in deede righteously *here*: for we receiue thinges worthy of that wee haue done: but this man hath done nothing [h] amisse.

42 And he said vnto Iesus, Lord, remember me, when thou commest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in [i] Paradise.

44 ¶ [13] And it was about the sixt houre: and there was a darkenes ouer all the lande, vntill the ninth houre.

45 [14] And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cried with a loude voyce, and saide, ✠ Father, into thine handes I commende my spirit. And when he thus had saide, hee gaue vp the ghost.

47 ¶ [15] Nowe when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding the things, which were done, smote their breastes, and returned.

49 [16] And all his acquaintance stood a farre off, and the women that followed him from Galile, beholding these things.

50 ¶ ✠ [17] And beholde, there was a man named Ioseph, which was a counseller, a good man and a iust.

51 Hee did not consent to the counsell and deede of them, *which was* of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and layde it in a tombe hewen out of a rocke, wherein was neuer man yet layde.

54 And that day was the preparation, and the Sabbath [k] drew on.

55 [18] And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was layd.

56 And they returned and prepared odours, and oyntments, and rested the Sabbath *day* according to the commandement.

... *ning, for the light of the former day drew toward the going downe, ... of preparation for the feast which was to bee kept the day following.*
... set vpon by the deuill and all his instruments, and being euen in ... weake women in his forewarde, minding straightwayes to tri... terrible enemies, without any great endeuour.

CHAP. XXIIII.

1 *The women come to the sepulchre.* 9 *They report that which they heard of the Angels, vnto the Apostles.* 13 *Christ doeth accompany two going to Emmaus.* 27 *Hee expoundeth the Scriptures vnto them.* 39 *He offreth himselfe to his Apostles to be handled.* 49 *He promiseth the holy Ghost.* 51 *Hee is caried vp into heauen.*

∵ Marke 16.1. Iohn 20.1.
1 Poore silly women went beside their expectation ... to be ... witnesses of the resurrection, that there might be no suspicion either of deceite or violence.
a Very early, as Marke saith, or as Iohn saith, while it was yet darke, that is, when it was first towarde the dawning of the day.

NOw the ∵ [1] first *day* of the weeke [a] early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certaine *women* with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, beholde, two men suddenly stoode by them in shining vestures.

5 And as they were afraide, and bowed downe their faces to the earth, they saide to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember ✠ how he spake vnto you, when he was yet in Galile,

7 Saying, that the sonne of man must bee deliuered into the handes of sinfull men, and be crucified, and the thirde day rise againe.

8 And they remembred his wordes,

9 [2] And returned from the sepulchre, and told all these thinges vnto the eleuen, and to all the remnant.

10 Nowe it was Mary Magdalene, and Ioanna, and Mary the *mother* of Iames, and other women with them, which tolde these thinges vnto the Apostles.

11 But their wordes seemed vnto them, as a fained thing, neither beleeued they them.

12 ✠ [3] Then arose Peter, and ranne vnto the sepulchre, and [b] looked in, and saw the linen clothes layde by themselues, and departed wondering in himselfe at that which was come to passe.

13 ¶ ∵ [4] And beholde, two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe neere, and went with them.

16 [c] But their eyes were holden, that they could not know him.

17 And hee saide vnto them, What maner of communications are these that ye haue one to another as ye walke and are sad?

18 And [d] the one (named Cleopas) answered, and saide vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And he saide vnto them, What things? And they saide vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and in worde before God, and all people,

20 [5] And howe the hie Priestes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But wee trusted that it had bene hee that should haue deliuered Israel, & as touching al these things, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre.

23 And when they founde not his body, they came, saying, that they had also seene a vision of Angels, which said, that he was aliue.

24 Therfore certaine of them which were with vs, went to the sepulchre, and founde it euen so as the woman had said, but him they saw not.

25 Then hee saide vnto them, O fooles and slow of heart to beleeue all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were *written* of him.

28 And they drew neere vnto the towne, which they went to, but hee made as though hee would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tarie with them.

30 And it came to passe, as hee sate at table with them, hee tooke the bread, and blessed, and brake

✠ Chap. 9.22. matth. 17.22. marke 9.31.
2 The cowardly and dastardly minde of the disciples is vpbrayded by the stout courage of wome(so wrought by Gods great mercie) to shewe that the kingdome of God consisteth in an extraordinarie power.
✠ Iohn 20.6.
3 Christ vseth the incredulitie of his disciples, to the fuller setting forth of the trueth of his resurrection, least they should seeme to haue beleeued that too lightly, which they preached alterward to all the world.
b *As it were holding downe his head and bowing his necke, looked diligently in.*
∵ Marke 16.12.
4 The resurrection is proued by two other witnesses, which sawe it, and that it was no forged thing framed of purpose in their owne braines, all the circumstances doe declare.
c *Were holden backe and stayed, God so appointing it, no doubt: and therefore his body was not inuisible, but their eyes were dimmed.*
d *Some of the olde fathers thinke that the other disciple was thus our Euangelist, but Epiphanius writing against the Saturnilians, saith it was Nathanael, but all these are vncertainties.*
5 It appeareth by the conferring of the forewarnings of the Prophets, that all those things are true and certaine, which the Euangelists haue put downe in writing of Christ.

brake it, and gaue it to them.
31 Then their eyes were opened, and they
knewe him: and he was c no more seene of them.
32 And they saide betweene themselues, Did
not our heartes burne within vs, while he talked
with vs by the way, and when he opened to vs the
Scriptures?
33 And they rose vp the same houre, and re-
turned to Hierusalem, and found the Eleuen ga-
thered together, and them that were with them,
34 Which said, The Lord is risen in deede, and
hath appeared to Simon.
35 Then they tolde what things *were* done in
the way, and howe hee was knowen of them in
f breaking of bread.
36 ¶ ✣ 6 And as they spake these things, Iesus
himselfe stoode in the middes of them, and saide
vnto them, Peace *be* to you.
37 But they were abashed and afraide, suppo-
sing that they had seene a spirit.
38 The hee saide vnto them, Why are ye trou-
bled? and wherefore doe g doutes arise in your
hearts?
39 Beholde mine handes and my feete: for it
is I my selfe: handle me, and see: for a spirit hath
not flesh and bones, as ye see me haue.
40 And when he had thus spoken, he shewed
them *his* hands and feete.
41 And while they yet beleeued not for ioy,
and wondred, he saide vnto them, Haue yee here
any meate?

e Suddenly taken ... and therefore ... not ima-... he was ... in such a bo-die as could not be seene, but beleeue in deede that hee changed his place.
f When he brake bread, which that people vsed, as the Iewes vse yet at this day at the beginning of their meales, and say a prayer.
✣ Mark.16.14. iohn 20.19.
6 The Lord himselfe sheweth by certaine and necessarie signes, that he was risen againe, and that in the same body which he tooke vpon him.
g Diuers and doubtfull thoughts which fall oft into mens heads, when any strange thing falleth out, whereof there is no great likelyhoode.

42 And they gaue him a piece of a broyled
fish, and of an honie combe,
43 And hee tooke it, and did eate before
them.
44 7 And hee saide vnto them, These are the
wordes, which I spake vnto you while I was yet
with you, that all must be fulfilled which are writ-
ten of me in the Lawe of Moses, and in the Pro-
phets, and in the Psalmes.
45 Then opened he their vnderstanding, that
they might vnderstand the Scriptures,
46 And said vnto them, Thus is it written, and
thus it behoued Christ to suffer, and to rise againe
from the dead the third day,
47 And that repentance, and remission of
sinnes should be preached in his Name among all
nations, h beginning at Hierusalem.
48 Nowe ye are witnesses of these things.
49 And beholde, I doe sende the ✣ promes of
my Father vpon you: but tary yee in the citie of
Hierusalem, i vntill yee bee endued with power
from an hie.
50 8 Afterward hee lead them out into Betha-
nia, and lift vp his hands, and blessed them.
51 And it came to passe, that as hee blessed
them, ✣ hee departed from them, and was caried
vp into heauen.
52 And they worshipped him, and returned to
Hierusalem with great ioy,
53 And were continually in the Temple, pray-
sing, and lauding God, Amen.

7 The preaching of the Gospel, which was promised to the Prophets and performed in his time, is committed vnto the Apostles: the summe whereof is, Repentance and remission of sinnes.
h The Apostles who are the preachers of the Gospel beginning at Hierusalem.
✣ Iohn 15.26. actes 1.4.
i Vntill the holy Ghost come downe from heauen vpon you.
8 Christ ... de... and de... ... ...

THE HOLY GOSPEL OF
IESVS CHRIST ACCORDING
TO IOHN.

CHAP. I.

1 That worde begotten of God before all worldes, 2 and which was euer with the Father, 14 is made man. 6.7 For what ende Iohn was sent from God: 16 His preaching of Christes office: 19 20 The recorde that hee bare giuen out vnto the Priestes. 40 The calling of Andrewe, 42 of Peter, 43 Philippe, 45 and Nathanael.

IN 1 the a beginning b was c that
Word, and that Word was d with
God, and that e Word was God.
2 This same was in the begin-
ning with God.
3 ✣ 2 All f things were made by
it, and g without it h was made nothing that was
made.
4 i In it k was life, and that life was l the
light of men.
5 3 And that light shineth in the darkenesse,
and the darkenesse m comprehended it not.
6 ¶ ✣ 4 There was a man sent from God,
whose name *was* Iohn.
7 *This* same came for a witnesse, to beare wit-
nesse of that light, that all men n through him
might beleeue.
8 Hee was not o that light, but *was sent* to
beare witnesse of that light.
9 5 This was p that true light, which lighteth
euery man that commeth into the world.
10 q He was in the world, and the worlde was
∵ made by him: and the worlde knewe him not.
11 He came r vnto his owne, and his owne re-
ceiued him not.
12 6 But as many as receiued him, to them he
gaue f prerogatiue to be the sonnes of God, *euen*
to them that beleeue in his Name.
13 Which are borne not of blood, nor of the
t will of the flesh, nor of ẏ wil of man, but of God.

1 The Sonne of God is of one, and the selfe same eternitie or euerlastingnesse, and of one and the selfe same essence or nature, with the Father.
a From the beginning, as the Euangelist saith, 1. epistle 1.1. as though hee said, that the word beganne not then to haue his being, when God beganne to make all that was made: for the word was euen then when all things that were made, beganne to be made, and therefore he was before the beginning of all things. b Had his being. c This word, That, pointeth out vnto vs a peculiar and choise thing about all other, and putteth a difference betweene this Worde, which is the Sonne of God, and the Lawes of God, which otherwise are also called the worde of God. d This word With, pointeth out the distinction of persons to vs. e This worde (Word) is the first in order in the sentence, and is that which the learned call (Subiectum) and this worde (God) is the latter in order, and the same which the learned call (predicatum) ✣ Col. 1.16. 2 The sonne of God declareth that same his euerlasting Godhead, both by the creating of all things, and also by the preseruing of them, and especially by the excellent giftes of reason and vnderstanding, wherewith he hath beautified man aboue all other creatures. *f Paul expoundeth this place, Coloss. 1.15, and 16. verses. g That is, as the Father did worke, so did the Sonne worke with him: for he was fellow worker with him. h Of all those things which were made, nothing was made without him. i That is, by him: and it is spoken after the maner of the Hebrewes, meaning thereby that by his force and working power, all life commeth to the world. k To wit, euen then, when all things are made by him, for els hee would haue said, Life is in him, and not life was. l That force of reason and vnderstanding, which is kindled in our mindes to acknowledge him the authour of so great a benefite.*

3 The light ... 4 There is as it ... their more full manifestation of the Sonne of God, to the consideration whereof men are ... stirred vp ... by Iohns ... who is as it were the herault of Christ. *m Through Iohn. o That light, which is here spoken of, to wit, Christ, who onely can lighten our darkenesse.* 5 When as the Sonne of God sawe, that men did not acknowledge him by his workes, although they were endued with vnderstanding (which he had giuen to them all,) he exhibited himselfe vnto his people to be seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receiue him. *p Who onely and properly deserueth to bee called the light, for hee shineth of himselfe and borroweth light of none. q That person of the Word, was made manifest euen at that time when the world was made. ∵ Heb. 11.3. r The Word shewed himselfe againe, when he came in the flesh.* 6 The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doeth regenerate them by his owne vertue and power, and receiueth them into that honour which is common to all the children of God, that is to bee the sonnes of God. *f Hee vouchsafed to giue them this prerogatiue to take them to bee his children. t Of that grosse and corrupt nature of man, which is throughout the Scriptures set as enemie to the Spirite.*

14 ✠ 7 And that Word was made [n] flesh, and
[x] dwelt among vs, (and wee ✠ sawe the [y] glorie
thereof, [z] as the glory of the onely begotten
Sonne of the Father) [a] full of grace and trueth.
15 ¶ 8 Iohn bare witnesse of him, and cryed,
saying, This was he of whom I said, He that com-
meth [b] after me, was [c] before me: for he was bet-
ter then I.
16 ∵ 9 And of his fulnesse haue al we receiued,
and [d] grace for grace.
17 For the Law was giuen by Moses, but grace,
and trueth came by Iesus Christ.
18 10 ✠ No man hath seene God at any time:
that onely begotten Sonne, which is in the [e] bo-
some of the Father, he hath [f] declared him.
19 ¶ 11 Then this is the record of Iohn, when
the Iewes sent Priestes and Leuites from Hierusa-
lem to aske him, Who art thou?
20 And hee [g] confessed and [h] denied not, and
said plainely, I ✠ am not that Christ.
21 And they asked him, What then? Art thou
Elias? And hee saide, [i] I am not. Art thou [k] that
Prophet? And he answered, No.
22 Then saide they vnto him, Who art thou,
that we may giue answere to them that sent vs?
What sayest thou of thy selfe?
23 He said, I * am the voyce of him that cry-
eth in the wildernesse, Make straight the way of
the Lord, as said the Prophet Esaias.
24 12 Nowe they which were sent, were of the
Pharises.
25 And they asked him, and saide vnto him,
[l] Why baptizest thou then, if thou bee not that
Christ, neither Elias, nor that Prophet?
26 Iohn answered them, saying, I baptize with
water: but there is one [m] among you, whome yee
knowe not.
27 ✠ Hee it is that commeth after me, which
was before me, whose shoe latchet I am not wor-
thie to vnloose.
28 These things were done in Bethabara be-
yond Iordan, where Iohn did baptize.
29 ¶ 13 The next day Iohn seeth Iesus com-
ming vnto him, and saith, Beholde [n] that Lambe
of God, which [o] taketh away the [p] sinne of the
worlde.
30 This is he of whome I saide, After me com-
meth a man, which was before mee: for hee was
better then I.
31 And [q] I knewe him not: but because hee
should be declared to Israel, therefore am I come,
baptizing with water.
32 14 So Iohn bare recorde, saying, I behelde
✠ that Spirit come downe from heauen, like a
doue, and it abode vpon him,
33 And I knewe him not: but he that sent me
to baptize with water, hee saide vnto mee, Vpon
whome thou shalt see that Spirit come downe, and
tary still on him, that is he which baptizeth with
the holy Ghost.
34 And I sawe, and bare recorde that this is
[r] that Sonne of God.
35 ¶ 15 The next day, Iohn stoode againe, and
two of his disciples.
36 16 And hee behelde Iesus walking by, and
saide, Beholde that Lambe of God.
37 17 And the two disciples heard him speake,
and followed Iesus.
38 Then Iesus turned about, and sawe them
followe, and saide vnto them, What seeke
ye? And they saide vnto him, Rabbi (which is
to say by interpretation, Master) [s] where dwel-
lest thou?
39 Hee saide vnto them, Come, and see. They
came and sawe where hee dwelt, and abode
with him that day: for it was about the [t] tenth
houre.
40 Andrewe, Simon Peters brother, was one
of the two which had heard it of Iohn, and that
followed him.
41 The same founde his brother Simon first,
and said vnto him, Wee haue founde that Messias,
which is by interpretation, that [u] Christ.
42 And hee brought him to Iesus. And Iesus
behelde him, and saide, Thou art Simon the sonne
of Iona: thou shalt be called Cephas, which is by
interpretation, a stone.
43 ¶ The day following, Iesus woulde goe in-
to Galile, and founde Philip, and saide vnto him,
Followe me.
44 Nowe Philip was of Bethsaida, the citie
of Andrewe and Peter.
45 18 Philippe founde Nathanael, and saide
vnto him, Wee haue founde him of whome
∵ Moses did write in the Lawe, and the ✠ Pro-
phets, Iesus that sonne of Ioseph, that was of
Nazareth.

✠ *Math.1.18.* 7 That Sonne, who is God from euerlasting, tooke vpon him mans nature, that one and the selfe same might he both God and man, which manifestly appeared to many witnesses, that sawe him, amongst whom he was conuersant, and vnto whom by sure and vndoubted arguments hee shewed both his natures. *n That is, man: so that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to say, a true body, & a true soule.* *x For a season, and* [illegible]

[illegible] *Christ his maiestie, which was as it were layed open before* [illegible] *God appeared in flesh.* *z This worde (as) doeth not* [illegible] *but the trueth of the matter, for his meaning is this, that* [illegible] *beseemed and was meete for the true and onely begotten Sonne* [illegible] *ing ouer all the worlde.* *a He was not onely a partaker of* [illegible] *full of the very substance of grace and trueth.* 8 Iohn is [illegible] the excellencie of Christ. *b That is, He before whom I am* [illegible] *the way: so that these wordes are referred to the time of his cal-* [illegible] *age, for Iohn was sixe moneths older then hee.* *c This sentence* [illegible] *of the reason as wee call it, as who woulde say, a setting of that first* [illegible] *last, and that last which shoulde be first: for in plaine speache this is* [illegible] *eth after me, is better then I am, for hee was before me. The like kinde* [illegible] *reason we finde in Luke 7.47. many sinnes are forgiuen her, because shee* [illegible] *which is thus much to say, shee loued much, because many sinnes are forgi-* [illegible] *Coloss.1.19.and 2.9.* 9 Christ is the most plentifull fountaine of all [illegible] then hee powred out his giftes most bountifully, when as he exhi- [illegible] shewed himselfe to the world. *d That is grace vpon grace, as a man* [illegible] *say, graces heaped one vpon another.* 10 The true knowledge of God proceedeth onely from Iesus Christ. ✠ *1.Tim.6.16.1.iohn 4.12.* *e Who is neerest to his father, not onely in respect of his loue towardes him, but by the bond of nature, and for that vnion or onenesse that is betweene them, whereby the Father and the Sonne are one.* *f Reueiled him and shewed him vnto vs, whereas before hee was hid vnder the shadowes of the Lawe, so that the quicknesse of the sight of our mindes was not able to perceiue him: for whosoeuer seeth him, seeth the Father also.* 11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is nowe present. *g Hee did acknowledge him, and spake of him plaine-* [illegible] *and openly.* *h This rehearsing of one and the selfe same thing, though in diuers* [illegible] *is vsed much of the Hebrewes, and it hath great force, for they vse to speake* [illegible] *thing twise, to set it out more certainely and plainely.* ✠ *Actes 13.25.* *i The* [illegible] *thought that Elias shoulde come againe before the dayes of Messias, and they* [illegible] *the grounde of that their opinion out of Mal.4.5. which place is to be vnderstoode of Iohn, Mat.11.14. And yet Iohn denieth that hee is Elias, answering them in deede according as they meant.* *k They inquire of some great Prophet, & not of Christ, for Iohn denied before that he is Christ, for they thought that some great Prophet shoulde be sent like vnto Moses, wresting to that purpose that place of Deu.18.15. which is to be vnderstood of all the companie of the Prophets and ministers, which haue bene and shall be to the ende, and especially of Christ who is the heade of all Prophets.* * *Isa.40.3 mat. 3.3.luke 3.4.* 12 Christ is the authour of baptisme, and not Iohn: and therefore the force thereof consisteth not in Iohn, who is the minister, but wholy in Christ the Lord. *l Hereby we may prooue that the Iewes knew there should be some change in religion vnder Messias.* *m Whome all the world seeth, and is among you.*

✠ *Matth.3.11. marke 1.7. luke 3.16. actes 1.5. and 11.16. and 19.4.* 13 The body and trueth of all the sacrifices of the Lawe, to make satisfaction for the sinne of the world, is in Christ. *n This word (that) which is added, hath great force in it, not onely to set foorth the worthinesse of Christ, and so to separate him from the Lambe which was a figure of him, and from all other sacrifices of the Lawe, but also to bring into our mindes the Prophecies of Esay and others.* *o This worde of the present time, signifieth a continuall act, for the Lambe hath this vertue proper vnto him, and for euer, to take away the sinnes of the worlde.* *p That is, that roote of sinnes, to wit, our corruption, and so consequently the fruites of sinne, which are commonly called in the plurall number, sinnes.* *q I neuer knewe him by face before.* 14 Christ is proued to be the Sonne of God, by the comming downe of the holy Ghost, by the fathers voyce, and by Iohns testimonie. ✠ *Matth.3.16. marke 1.10. luke 3.22.* *r This worde (That) pointeth out vnto vs some excellent thing, and maketh a difference betweene Christ and other, whome Moses and the Prophets commonly call the sonnes of God, or the sonnes of the most high.*

15 Iohn gathered disciples not to himselfe, but to Christ. 16 Christ is set before vs to followe, not as a vaine shadowe, but as our Mediatour. 17 In this first gathering of the disciples, wee haue shewed vnto vs, that the beginning of saluationis from God, who calleth vs vnto his Sonne by the ministerie of his seruantes: whome (so preuenting vs) wee must also heare, and followe him home, that being instructed by him, wee may also instruct others. *s Where is thy lodging?* *t The night grewe on.* *u That is, annointed, and King after the maner of the Iewish people.* 18 The good indeuours euen of the vnlearned God doeth so allowe, that hee maketh them masters to the learned. ∵ *Gene.49.10. deute.18.18.* ✠ *Isai.4.2. and 40.10. and 45.8. Iere.23.5. and 33.14. ezech.34.23. and 37.24.dan.9.24.*

46 [19] Then Nathanael saide vnto him, Can
there any good thing come out of Nazareth? Phi-
lip said to him, Come, and see.
47 [20] Iesus sawe Nathanael comming to him,
and saide of him, Beholde in deede an Israelite, in
whom is no guile.
48 [21] Nathanael saide vnto him, Whence
knewest thou me? Iesus answered, and saide vnto
him, Before that Philip called thee, when thou
wast vnder the figge tree, I sawe thee.
49 Nathanael answered, and saide vnto him,
Rabbi, thou art that Sonne of God: thou art that
King of Israel.
50 Iesus answered, and saide vnto him, Be-
cause I saide vnto thee, I sawe thee vnder the fig-
tree, beleeuest thou? thou shalt see greater things
then these.
51 And he said vnto him, Verely, verely I say
vnto you, hereafter shall ye see heauen open, and
the Angels of God ✠ [x] ascending, and descending
vpon that Sonne of man.

CHAP. II.

*1 Christ turneth water into wine, 11 which was the begin-
ning of his miracles. 12 Hee goeth downe to Capernaum,
13 from thence hee goeth vp to Hierusalem, 15 and
casteth the marchandise out of the Temple. 19 Hee fore-
telleth that the Temple, that is, his body shall be destroyed of
the Iewes. 23 Many beleeue in him, seeing the miracles
which he did.*

AND [1] the [a] third day, was there a mariage in
Cana *a towne* of Galile, and the mother of
Iesus was there.
2 And Iesus was called also, and his disciples
vnto the mariage.
3 [2] Nowe when the wine failed, the mother
of Iesus saide vnto him, They haue no wine.
4 Iesus saide vnto her, Woman, what haue I
to doe with thee? mine [b] houre is not yet come.
5 His mother said vnto the seruants, Whatso-
euer he sayeth vnto you, doe it.
6 And there were set there, sixe [c] waterpots
of stone, after the maner of the purifying of the
Iewes, conteining two or three [d] firkins a piece.
7 And Iesus saide vnto them, Fill the water-
pottes with water. Then they filled them vp to
the brimme.
8 Then he saide vnto them, Drawe out nowe
and beare vnto the gouernour of the feast. So they
bare it.
9 Nowe when the gouernour of the feast had
tasted the water that was made wine, (for he knew
not whence it was: but the seruants, which drewe
the water, knewe) the gouernour of the feast cal-
led the bridegrome,
10 And saide vnto him, All men at the begin-
ning set foorth good wine, and when men haue
[e] well drunke, then that which is worse: *but* thou
hast kept backe the good wine vntill nowe.
11 This beginning of miracles did Iesus in
Cana *a towne* of Galile, and shewed foorth his glo-
rie: and his disciples beleeued on him.
12 After that, he went downe into Capernaum,
he and his mother, and his [f] brethren, and his disci-
ples: but they continued not many dayes there.
13 [3] For the Iewes Passeouer was at hand.
Therefore Iesus went vp to Hierusalem.
14 [4] And he found in the Temple those that
sold oxen, and sheepe, and doues, and changers of
money, sitting *there*.
15 Then hee made a scourge of small cordes,
and draue them all out of the Temple with the
sheepe and oxen, and powred out the changers
money, and ouerthrewe the tables,
16 And said vnto them that solde doues, Take
these things hence: make not my fathers house, an
house of marchandise.
17 And his disciples remembred, that it was
written, ✠ The [g] zeale of thine house hath eaten
me vp.
18 [5] Then answered the Iewes, and saide vnto
him, What [h] signe shewest thou vnto vs, that
thou doest these things?
19 Iesus answered, and saide vnto them, ✠ De-
stroy this Temple, and in three dayes I will raise
it vp againe.
20 Then said the Iewes, Fourtie and sixe yeeres
was this Temple a building, and wilt thou reare it
vp in three dayes?
21 But he spake of the [i] temple of his body.
22 Assoone therefore as he was risen from the
dead, his disciples remembred that he thus said vn-
to them: and they beleeued the Scripture, and the
word which Iesus had said.
23 Nowe when hee was at Hierusalem at the
Passeouer in the feast, many beleeued in his
Name, when they sawe his miracles which he did.
24 [6] But Iesus did not commit himselfe vnto
them, because he knewe them all,
25 [7] And had no neede that any should testifie
of man: for he knewe what was in man.

i That is, of his body. 6 It is not good crediting them [illegible]
miracles. 8 Christ is the searcher of heartes, and the[illegible]

CHAP. III.

*1 Christ teacheth Nicodemus the very principles of Christian [illegible]
generation. 14 The serpent in the wildernesse. 2[illegible]
baptizeth, 27 and teacheth his, that he is not Christ.*

THere [1] was nowe a man of the Pharises, nam[ed]
Nicodemus, a [a] ruler of the Iewes.
2 This *man* came to Iesus by night, and said
vnto him, Rabbi, we knowe ẏ thou art a [b] teach[er]
come from God: for no man could doe these mira-
cles that thou doest, [c] except God were with him.
3 [2] Iesus answered, and said vnto him, Verely,
verely I say vnto thee, Except a man be borne a-
gaine, he cannot [d] see the [e] kingdome of God.
4 Nicodemus saide vnto him, Howe [f] can a
man be borne which is olde? can he enter into his
mothers wombe againe, and be borne?
5 Iesus answered, Verely, verely I say vnto
thee, except that a man be borne of water and of
the Spirite, he cannot enter into the kingdome of
God.
6 That which is borne of the flesh, is [g] flesh:
and that that is borne of the Spirit, is spirit.
7 Marueile not that I saide to thee, Ye must
be borne againe.
8 The winde bloweth where it [h] listeth, and

Margin notes:

19 [We must esp]ecially take heede [of] false presumpti[on], which shut vp [the way] vs the en[trance] to Christ. [20 A] simple vpright[nes] discerneth the true Israelites frō the false.
21 The ende of miracles is to set before vs Christ the Almightie, and also the onely author of our saluation, that wee may apprehend him by faith.
✠ Gen. 28.12.
x By these wordes, the power of God is signified which should appeare in his ministery by the angels seruing him, as the head of the Church.

1 Christ declaring openly in an assemblie by a notable miracle, that hee hath power ouer the nature of things, to feede mans body, leadeth the mindes of all men, to his spirituall and sauing vertue and power.
a After the talke which he had with Nathanael, or after that hee departed from Iohn, or after that he came into Galile.
2 Christ is carefull ynough of our saluation, & therefore hath no neede of others to put him in minde of it.
b Mine appointed time.
c These were vessels appointed for water, wherein they washed themselues.
d Euery firkin conteined an hundred pound, at twelue vnces the pound: Whereby wee gather that Christ holpe them with a thousand and eight hundred poundes of wine.
e Word for word, are drunken: Nowe this speach, to be drunken, is not alwayes taken in euill part in the Hebrewe tongue, but signifieth sometime: such store, and plentifull vse of wine, as doeth not passe measure, as Gen. 43. 34. f That is, his Cousins. 3 Christ being made subiect to the Lawe for vs, satisfieth the Lawe of the Passeouer. 4 Christ being ordeined to purge the Church, doeth with great zeale beginne his office both of Priest and Prophet.

✠ Psal. 69. 9.
g Zeale in this place is taken for a wrathfull indignation and displeasure of the minde, conceiued of some mans ill or euill dealing towards them whom we loue well.
5 Against them which so binde God to an ordinarie calling which they themselues most shamefully abuse, that they will not admit an extraordinarie, which God confirmeth from heauen (and they although in vaine would haue it extinguished) vnlesse it be sealed with outward and bodily miracles.
h With [illegible]
[illegible]
[illegible] God [illegible]
c [illegible] part of the [illegible] appeareth. And if Nicodemus had knowen Christ aright, he would [illegible] God [illegible] him [illegible]
[illegible] The beginning of Christianitie consisteth in this, that we knowe our selues not onely to be [illegible] in part, but to be wholy dead in sinne: so that our nature had neede to be created anewe, as touching the qualities thereof: which can be done by no other vertue, but by the diuine and heauenly, whereby we were first created. d [That is, goe in] or enter, as he expoundeth himselfe afterward, verse 5. e The Church, for Christ sheweth in this place, howe we come to be citizens, and to haue our dwelling in the citie of God. f Howe can [illegible] that am olde, be borne againe? for he supposeth, as if Christ [illegible] wordes belonged to none but to him. g That is, fleshly, to wit, wholy corrupt and vnder the wrath of God: and therefore this worde (Flesh) signifieth the corrupt nature of man: contrary to which is the (Spirit) that is the man ingrafted into Christ through the grace of the holy Ghost, which nature is euerlasting and immortall, though the flesh also still remaineth. h With free and wandering blasts as it listeth.

thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 3 Nicodemus answered, and saide vnto him, Howe can these things be?

10 Iesus answered, and saide vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, wee speake that we know, and testifie that we haue seene: but ye receiue not our i witnesse.

12 If when I tel you earthly things, ye beleeue not, howe should ye beleeue, if I shall tell you of heauenly things?

13 For no k man l ascendeth vp to heauen, but he that hath descended from heauen, m that Sonne of man which n is in heauen.

14 ✠ And as Moses lift vp the serpent in the wildernesse, so must that Sonne of man be lift vp,

15 That whosoeuer beleeueth in him, shoulde not perish, but haue eternall life.

16 ✠ 5 For God so loued the worlde, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth o in him, should not perish, but haue euerlasting life.

17 ∵ 6 For God sent not his Sonne into the world, that he should p condemne the world, but that the q world through him might be saued.

18 He that beleeueth in him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the Name of that onely begotten Sonne of God.

19 ✱ 7 And this is the r condemnation, that that light came into the worlde, and men loued darkenesse rather then that light, because their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, least his deedes should be reproued.

21 But he that s doeth trueth, commeth to the light, that his deedes might be made manifest, that they are wrought t according to God.

22 ¶ After these things, came Iesus and his disciples into the lande of Iudea, and there taried with them, and ✱ baptized.

23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 8 Then there arose a question betweene Iohns disciples and the Iewes, about purifying.

26 And they came vnto Iohn, and saide vnto him, Rabbi, he that was with thee beyond Iorden, to whom * thou barest witnesse, beholde, he baptizeth, and all men come to him.

27 Iohn answered, and saide, A man u can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that ✠ I saide, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from an hie, is aboue all: he that is of the earth, is of the x earth, and y speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hath z seene and heard, that he testifieth: but a no man receiueth his testimonie.

33 He that hath receiued his testimonie, hath sealed that ✠ God is true.

34 For he whom God hath sent, speaketh the wordes of God: for God giueth *him* not the Spirit by measure.

35 The Father loueth the Sonne, and hath ∵ b giuen all things into his hand.

36 ✱ Hee that beleeueth in the Sonne, hath euerlasting life, and he that obeyeth not the Sonne, shall not c see life, but the wrath of God abideth on him.

CHAP. IIII.

6 Iesus being wearie, asketh drinke of the woman of Samaria. 21 He teacheth the true worship. 26 He confesseth that he is the Messias. 32 His meate. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers sonne.

NOwe 1 when the Lord knew, how the Pharises had heard, that Iesus made ✱ and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not: but his disciples)

3 He left Iudea, and departed againe into Galile.

4 And he must needes goe through Samaria.

5 2 Then came he to a citie of Samaria called Sychar, neere vnto the possession that * Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate a thus on the well: it was about the b sixt houre.

7 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to buy meate.

9 Then said the woman of Samaria vnto him, Howe is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes c meddle not with the Samaritans.

10 Iesus answered and saide vnto her, If thou knewest d that gift of God, and who it is that sayeth to thee, Giue me drinke, thou wouldest haue asked of him, and he would haue giuen thee e water of life.

11 The woman saide vnto him, Sir, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and hee himselfe dranke

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3 The secrete mysterie of our regeneration which cannot be comprehended by mans capacitie, is perceiued by faith, and that in Christ only, because that he is both God on earth, and man in heauen, that is to say, in such sort man, that he is God also, & therefore almightie: and in such sort God, that he is man also, and therefore his power is manifest vnto vs.

i You handle doubtfull things and such as you haue no certaine authour for, [illegible]

[illegible] Christ, to giue vs to vnderstand that he is but one person, wherein [illegible] natures are vnited, and this kinde of speach men call, the communicating of proprieties. ✠ Num. 21. 9 chap. 12. 32. ✠ 1. Iohn 4. 9. 5 Nothing els but the free loue of the Father, is the beginning of our saluation, and Christ is he in whom our righteousnesse & saluation is resident: and faith is the instrument or meane whereby we apprehend it, and life euerlasting is that which is set before vs to apprehend. o It is not all one to beleeue in a thing, and to beleeue of a thing, for we may not beleeue (in any thing) saue onely in God, but we may beleeue (of any thing) what soeuer, this sayeth Nazianzene in his oration of the Spirit. ∵ Chap. 9. 39. and 12. 47. 6 Not Christ, but the [illegible] of Christ doeth condemne. p That is, to be the cause of the condemning of the world, for in deede sinnes are the cause of death, but Christ shall iudge the quicke and the dead. q Not onely the people of the Iewes, but whosoeuer shall beleeue in him. ✱ Chap. 1. 9. 7 Onely wickednesse is the cause, why men refuse the light that is offered them. r That is, the cause of condemnation, which sticketh fast in them, vnlesse through [illegible] bee deliuered from it. s That is, he that leadeth an honest life, and voide of all craft and deceit. t That is, with God, God as it were going before. * Chap. 1. 19. 8 Satan inflameth the disciples of Iohn with a [illegible] of their master, to hinder the course of the Gospel: but Iohn being [illegible] of his office, doeth not onely breake off their endeuours, but also taketh occasion thereby to giue testimonie of Christ, howe that in him onely the Father hath [illegible] life euerlasting. * Chap. 1. 34.

u It is not meete for you to goe about to better my state: thus is euery man's lot and portion, that they cannot better themselues one iote. ✠ Chap. 1. 20.

x Is nothing else but man, a peece of worke made of the slime of the earth. y Sauoureth of nothing, but corruption, ignorance, dulnesse, &c. z What he knoweth fully and perfectly. a That is, very few. ✠ Rom. 3. 4.

∵ Matth. 11. 27. b Committed them to his power and will. ✱ Abac. 2. 4. 1. Iohn 5. 10. c Shall not enioy.

1 This measure is to be kept in doing of our duetie, that neither by feare we be terrified from going forward, neither by rashnesse procure or plucke dangers vpon our heads. ✱ Chap. 3. 22. 2 Christ leauing the proud Pharises, communicateth the treasures of euerlasting life with a poore sinfull woman and stranger, refelling the grosse errours of the Samaritans, and defending the true seruice of God, which was deliuered to the Iewes, but yet so, that he calleth both of them backe to himselfe, as one whom onely all the fathers, and also all the ceremonies of the Lawe, did regarde, and had a respect vnto. * Gene. 33. 19. and 48. 22. iosh. 24. 32. a Euen as he was wearie, or, because he was wearie. b It was almost noone. c There is no familiaritie nor friendship, betweene the Iewes, and the Samaritanes. d By this word (That) we are giuen to vnderstand, that Christ speaketh of some excellent gift, that is to say, euen of himselfe, whom his Father offered to this woman. e This euerlasting water, that is to say, the exceeding loue of God, is called liuing, or of life, to make a difference betweene it, and the water that should be drawen out of a well: and these metaphors are very much vsed of the Prophets, Iere. 2. 13. Ioel 3. 18. Zach. 13. 1.

thereof,

[illegible] the religion [illegible] for the most part, vpon two pillars, [illegible] very weake, that is to say, vp- [illegible] the examples [illegible] of the fathers, per- [illegible] and a foo- [illegible] opinion of out- [illegible] things: a- gainst which er- rours we haue to set the worde and nature of God.

f The name of this mountaine is Gari- zim, whereupon Sanabaletta the Cuthite built a temple by Alex- ander of Macedo- nia his leaue, after the victorie of Issi- cu: and made there Manasses his sonne in lawe, high Priest, Ioseph booke 11.

✠ Deut. 12.6.

✠ 2.King. 17.29.

g This word (Spi- rit) is to be taken here, as it is set a- gainst that com- mandement, which is called carnall, Hebr. 7.16. as the commandement is considered in it selfe: and so he spea- keth of (Trueth) not as we set it a- gainst a lye, but as we take it in respect of the outwarde ceremonies of the Lawe, which did onely shadow that which Christ per- formed in deede.

✠ 2. Cor. 3.17.

h By the worde (Spirit) he mea- neth the nature of the Godhead, and not the third per- son in the Tri- nitie.

4 We may haue care of our bo- dies, but yet so, that we preferre willingly and freely the occa- sion which is of- fered vnto en- large the king- dome of God, before all neces- sities of this life whatsoeuer.

5 When the spi- rituall come in ripe, we must not linger, for the children of this world would con- demne vs.

✠ Math. 9.37. luke 10.2.

6 The doctrine of the Prophets was as it were a sow- ing time: and the doctrine of the Gospel, as the haruest, and there is an excellent agreement be- tweene them both, and the ministers of them both.

[illegible]
[illegible] of this water, [illegible]
14 But whosoeuer drinketh of the water that
I shall giue him, shall neuer be more a thirst: but
the water that I shall giue him, shall be in him a
well of water, springing vp into euerlasting life.
15 The woman said vnto him, Syr, giue me of
that water, that I may not thirst, neither come hi-
ther to drawe.
16 Iesus said vnto her, Go, call thine husband,
and come hither.
17 The woman answered, and saide, I haue no
husband. Iesus said vnto her, Thou hast well saide,
I haue no husband.
18 For thou hast had fiue husbands, and hee
whome thou nowe hast, is not thine husband: that
saidest thou truely.
19 The woman saide vnto him, Sir, I see that
thou art a Prophet.
20 3 Our fathers worshipped in this f moun-
taine, and yee say, that in ✠ Ierusalem is the place
where men ought to worship.
21 Iesus saide vnto her, Woman, beleeue me,
the houre commeth, when yee shall neither in this
mountaine, nor at Hierusalem worship the Father.
22 Ye worship that which ye ✠ knowe not:
we worship that which wee knowe: for saluation is
of the Iewes.
23 But the houre commeth, and nowe is,
when the true worshippers shall worship the Fa-
ther in g spirit, and trueth: for the Father requi-
reth euen such to worship him.
24 ✠ God is a h Spirite, and they that worship
him, must worship him in spirit and trueth.
25 The woman saide vnto him, I knowe well
that Messias shall come which is called Christ:
when he is come, he will tell vs all things.
26 Iesus saide vnto her, I am he, that speake vn-
to thee.
27 ¶ And vpon that, came his disciples, and
marueiled that hee talked with a woman: yet no
man said vnto him, What askest thou? or why tal-
kest thou with her?
28 The woman then left her waterpot, and
went her way into the citie, and saide to the men,
29 Come, see a man which hath tolde me all
things that euer I did: is not he that Christ?
30 Then they went out of the citie, and came
vnto him.
31 ¶ In the meane while, the disciples prayed
him, saying, Master, eate.
32 4 But he said vnto them, I haue meate to
eate that ye know not of.
33 Then said the disciples betweene themselues,
Hath any man brought him meate?
34 Iesus saide vnto them, My meate is that I
may doe the will of him that sent mee, and finish
his worke.
35 5 Say not yee, There are yet foure mo-
neths, and then commeth haruest? Beholde, I
say vnto you, Lift vp your eyes, and looke on
the regions: ✠ for they are white alreadie vnto
haruest.
36 6 And he that reapeth, receiueth rewarde,
and gathereth fruite vnto life eternall, that both
he that soweth and he that reapeth might reioyce
together.
37 For herein is the i saying true, that one so-
weth, and an other reapeth.
38 I sent you to reape that, whereon ye be-
stowed no labour: other men laboured, and yee
are entred into their labours.
39 7 Nowe many of the Samaritans of that ci-
tie beleeued in him, for the saying of the woman
which testified, Hee hath tolde me all things that
euer I did.
40 Then when the Samaritans were come vn-
to him, they besought him, that hee would tarie
with them: and he abode there two dayes.
41 And many moe beleeued because of his
owne worde.
42 And they said vnto the woman, Nowe we
beleeue, not because of thy saying: for wee haue
heard him our selues, and knowe that this is in
deede that Christ the Sauiour of the world.
43 ¶ 8 So two dayes after he departed thence,
and went into k Galile.
44 For Iesus himselfe had ✠ testified, that a
Prophet hath none honour in his owne countrey.
45 Then when he was come into Galile, the
Galileans receiued him, which had seene all the
things that he did at Hierusalem at the feast: for
they went also vnto the feast.
46 9 And Iesus came againe into ✠ Cana a
towne of Galile, where hee had made of water
wine. And there was a certaine l ruler, whose
sonne was sicke at Capernaum.
47 When hee heard that Iesus was come
of Iudea into Galile, hee went vnto him, and be-
sought him that he would goe downe, and heale
his sonne: for he was euen ready to die.
48 Then sayd Iesus vnto him, Except ye see
signes and wonders, ye will not beleeue.
49 The ruler sayd vnto him, Syr, goe downe
before my sonne dye.
50 Iesus sayd vnto him, Go thy way, thy sonne
liueth: and the man beleeued the worde that Ie-
sus had spoken vnto him, and went his way.
51 And as he was nowe going downe, his ser-
uants met him, saying, Thy sonne liueth.
52 Then enquired he of them the houre when
he began to amend. And they sayd vnto him, Ye-
sterday the seuenth houre the feuer left him.
53 Then the father knew, that it was the same
houre in the which Iesus had said vnto him, Thy
sonne liueth. And he beleeued, & all his houshold.
54 This second miracle did Iesus againe, after
he was come out of Iudea into Galile.

CHAP. V.

1 One lying at the poole, 5 is healed of Christ on the Sabbathe 10 The Iewes that rashly finde fault with that his deede, 17 hee conuinceth with the authoritie of his Father. 19. 20 He prooueth his diuine power by many reasons, 45 and with Mo- ses testimonie.

AFter ✠ that, there was a feast of the Iewes, and
Iesus went vp to Hierusalem.
2 1 And there is at Hierusalem by the place
of the sheepe, a ✠ poole called in Ebrewe Bethes-
da, hauing fiue porches:
3 In the which lay a great multitude of sicke
folke, of blinde, halte, and withered, waiting for the
mouing of the water.
4 For an Angel went downe at a certaine sea-
son into the poole, and troubled the water: who-
soeuer then first, after the stirring of the water,
stepped in, was made whole of whatsoeuer disease
he had.
5 And a certaine man was there, which had
[illegible]

i That prouerbe.

7 The Samaritanes doe most ioyfully embrace that, which the Iewes most fu- riously reiected.

8 The despisers of Christ depriue themselues of his benefites: yet Christ prepareth a place for him- selfe.

k Into the townes and villages of Ga- lile, for he would not make abode in his countrey of Nazareth, because they despised him, and where (as the other Euangelists write) the efficacie of his benefites was hindered through their marueilous [illegible].

✠ Math. 13.57. marke 6.4. luke 4.24.

✠ Leuit. 23.2. deut. 16.1.

1 There is [illegible] [illegible] poole, [illegible] Christ [illegible] [illegible]

[illegible]

bene diseased eight and thirtie yeeres.
6 When Iesus sawe him lie, and knew that he
nowe long time had bene diseased, he saide vnto
him, Wilt thou be made whole?
7 The sicke man answered him, Sir, I haue no
man, when the water is troubled, to put me into
the poole: but while I am comming, another step-
peth downe before me.
8 Iesus said vnto him, Rise: take vp thy bed,
and walke.
9 And immediatly the man was made whole,
and tooke vp his bed, and walked: and the same
day was the Sabbath.
10 [2] The Iewes therefore said to him that was
made whole, It is the Sabbath *day*: ✠ it is not
lawfull for thee to cary thy bed.
11 He answered them, He that made me whole,
he said vnto me, Take vp thy bed, and walke.
12 Then asked they him, What man is that
which said vnto thee, Take vp thy bed, and walke?
13 And he that was healed, knewe not who it
was: for Iesus had conueied himselfe away from the
multitude that was in that place.
14 And after that, Iesus founde him in the
Temple, and said vnto him, Behold, thou art made
whole: sinne no more, lest a worse thing come
vnto thee.
15 ¶ The man departed and tolde the Iewes
that it was Iesus, which had made him whole.
16 And therefore the Iewes did persecute Ie-
sus, and sought to slay him, because he had done
these things on the Sabbath *day*.
17 [3] But Iesus answered them, My Father wor-
keth hitherto, and I worke.
18 ✠ Therefore the Iewes sought the more to
kill him: not onely because hee had broken the
Sabbath: but saide also that God was [c] his Father,
and made himselfe equall with God.
19 Then answered Iesus, and saide vnto them,
Verely, verely I say vnto you, The Sonne can doe
nothing [d] of himselfe, saue that he [e] seeth the Fa-
ther doe: for whatsoeuer things he doth, the same
things doeth the Sonne [f] in like maner.
20 For the Father loueth the Sonne, & shew-
eth him all things, whatsoeuer he himselfe doeth,
and he will shewe him greater workes then these,
that ye should marueile.
21 [4] For likewise as the Father rayseth vp the
dead, and quickeneth them, so the Sonne quicke-
neth whom he will.
22 For the Father [g] iudgeth [h] no man, but
hath committed all iudgement vnto the Sonne,
23 Because that all men shoulde honour the
Sonne, as they honour the Father: he that honou-
reth not the Sonne, the same honoureth not the
Father, which hath sent him.
24 [5] Verely, verely I say vnto you, he that hea-
reth my worde, and beleeueth him that sent me,
hath euerlasting life, and shall not come into con-
demnation, but hath passed from death vnto life.
25 [6] Verely, verely I say vnto you, the houre
shall come, and now is, when the dead shall heare
the voyce of the Sonne of God: and they that
heare it, shall liue.
26 For as the Father hath life in himselfe, so
likewise hath hee giuen to the Sonne to haue life
in himselfe,
27 And hath giuen him [i] power also to exe-
cute iudgement, in that he is the [k] Sonne of man.
28 [7] Marueile not at this: for the houre shall
come, in the which all that are in the graues, shall
heare his voyce.
29 [8] And they shall come [l] foorth, ✠ that haue
done good, vnto ye [m] resurrection of life: but they
that haue done euil, vnto the resurrection of con-
demnation.
30 [9] I can [n] doe nothing of mine owne selfe:
[o] as I heare, I iudge: and my iudgement is iust, be-
cause I seeke not mine owne will, but the will of
the Father who hath sent me.
31 If I ✠ should beare witnesse of my selfe, my
witnesse were not [p] true.
32 ✠ There is another that beareth witnesse of
me, and I knowe that the witnesse, which he bea-
reth of me, is true.
33 ✠ [10] Ye sent vnto Iohn, and he bare wit-
nesse vnto the trueth.
34 But I receiue not the record of man: neuer-
thelesse these things I say, that ye might be saued.
35 He was a burning, & a shining candle: and
ye would for [q] a season haue reioyced in his light.
36 But I haue greater witnesse then the wit-
nesse of Iohn: for the workes which the Father
hath giuen me to finish, the same workes that I do,
beare witnesse of me, that the Father sent me.
37 And the ✠ Father himselfe, which hath sent
me, beareth witnesse of me. Yee haue not heard
his voyce at any time, ✠ neither haue ye seene his
shape,
38 And his word haue you not abiding in you:
for whom he hath sent, him ye beleeued not.
39 ✠ Searche the Scriptures: for in them yee
thinke to haue eternall life, and they are they
which testifie of me.
40 But ye will not come to me, that ye might
haue life.
41 I receiue not the prayse of men.
42 But I know you, that ye haue not the [r] loue
of God in you.
43 I am come in my Fathers Name, and ye re-
ceiue mee not: if another shall come in his owne
name, him will ye receiue.
44 Howe can yee beleeue, which receiue ✠ ho-
nour one of another, and seeke not the honour
that commeth of God alone?
45 [s] Doe not thinke that I will accuse you to
my Father: there is one that accuseth you, *euen*
Moses, in whom ye trust.
46 For had ye beleeued Moses, ye would haue
beleeued me: ✠ for he wrote of me.
47 But if ye beleeue not his writings, how shal
ye beleeue my wordes?

[2] True religion is not more cruelly assaulted by any meanes, then by the pretence of religion it selfe.
✠ Iere. 17.22.
[3] The worke of God was neuer the breach of the Sabbath: but the workes of Christ are the workes of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne.
✠ Chap. 7.19.
c That is, his onely and no mans els, [illegible]
[illegible]
[4] The Father maketh no man partaker of euerlasting life, but in Christ, in whom onely also he is truely worshipped. *g This worde (iudgeth) is taken by the figure Synecdoche, for all gouernement. h These wordes are not so to be taken, as though they simply denied that God gouerneth the worlde, but as the Iewes imagined it,* [illegible] [5] The Father is not worshipped but by his Sonne, [illegible] apprehended by faith, which is the onely way that leadeth to eternall life. [6] Wee are all dead in sinne, and cannot be quickened by any other meanes, then by the worde of Christ apprehended by faith.

i *That is, [illegible] to rule and gouerne all things, [illegible] power of life and death.*
k *That is, he shall not onely iudge the world as he is God, but also as he is man, he receiued this of his Father to be iudge of the worlde.*
[7] Al shall appeare before the iudgement seate of Christ at length to be iudged.
[8] Faith and infidelitie, shalbe iudged by their fruits.
l *Of their graues.*
✠ Math. 25.41.
m *To that resurrection which hath life euerlasting following it: against which is set the resurrection of condemnation, that is, which condemnation followeth.*
[9] The Father is the authour and approuer of all things which Christ doeth.
n *Looke verse 22.*
o *As my Father directeth me, who dwelleth in me.*
✠ Chap. 8.14.
p *Faithfull, that is, worthie to be credited, looke chap. 8.14.*
✠ Math. 3.17.
✠ Chap. 1.27.
[10] Christ is declared to be the onely Sauiour be Iohns voyce, and infinite miracles, and by the testimonies of all the Prophets. But the world notwithstanding being addicted to false prophets, and desirous to seeme religious, seeth none of all these things.
q *A litle while.*
✠ Math. 3.17. and 17.5.
✠ Deut. 4.12.
✠ Act. 17.11.
r *Loue towards God.*
✠ Chap. [illegible]
s *This [illegible] doth not put away that which is here said, but correcteth it, as if Christ saide, the Iewes shall haue no sorer an accuser, then Moyses.* ✠ Gene. 3.15. and 22.18. and 49.10. deut. 18.15.

CHAP. VI.

5 Fiue thousande are fedde with fiue loaues and two fishes. 15 Christ goeth apart from the people. 17 As his disciples were rowing, 19 he commeth to them walking on the water. 26 He reasoneth of the true, 27 and euerlasting 35 bread of life. 41. 52 The Iewes murmure, 60 and many of the disciples 66 depart from him. 69 The Apostles confesse him to be the Sonne of God.

After

[illegible]
them that were diseased.
3 Then Iesus went vp into a mountaine, and
there he sate with his disciples.
4 Nowe the Passeouer, a feast of the Iewes,
was neere.
5 ✠ [1] Then Iesus lift vp his eyes, and seeing
that a great multitude came vnto him, he said vn-
to Philip, Whence shall we buy bread, that these
might eate?
6 (And this he saide to prooue him: for he
himselfe knewe what he would doe.)
7 Philip answered him, Two hundreth peni-
worth of bread is not sufficient for them, that eue-
ry one of them may take a litle.
8 Then saide vnto him one of his disciples,
Andrewe, Simon Peters brother,
9 There is a little boy here, which hath fiue
barlie loaues, and two fishes: but what are they a-
mong so many?
10 And Iesus saide, Make the people sit downe.
(Nowe there was much grasse in that place.)
Then the men sate downe in nomber, about fiue
thousand.
11 And Iesus tooke the bread, & gaue thankes,
and gaue to the disciples, and the disciples, to them
that were set downe: and likewise of the fishes as
much as they would.
12 And when they were satisfied, he said vnto
his disciples, Gather vp the broken meate which
remaineth, that nothing be lost.
13 Then they gathered it together, and filled
twelue baskets with the broken meate of the fiue
barly loaues, which remained vnto them that had
eaten.
14 Then the men, when they had seene the mi-
racle that Iesus did, saide, This is of a trueth that
Prophet that should come into the world.
15 [2] When Iesus therefore perceiued that they
would come, and take him to make him a King,
he departed againe into a mountaine himselfe
alone.
16 ¶ [3] When euen was nowe come, his disci-
ples went downe vnto the sea,
17 ∵ And entred into a ship, and went ouer the
sea, [b] towardes Capernaum: and now it was darke,
and Iesus was not come to them.
18 And the Sea arose with a great winde that
blewe.
19 And when they had rowed about fiue and
twentie, or thirtie furlongs, they sawe Iesus wal-
king on the sea, and drawing neere vnto the ship:
so they were afraide.
20 But he said vnto them, It is I: be not afraid.
21 Then [c] willingly they receiued him into the
ship, and the ship was by and by at the land, whi-
ther they went.
22 ¶ The day following, the people which
stoode on the other side of the sea, sawe that there
was none other ship there, saue that one, wherein-
to his disciples were entred, and that Iesus went
not with his disciples in the ship, but that his dis-
ciples were gone alone,
23 And that there came other ships from Ti-
berias neere vnto the place where they ate the
bread, after the Lord had giuen thankes.
24 Nowe when the people sawe that Iesus was
[illegible] his disciples, they also tooke
[illegible] Capernaum, seeking for
Iesus.
25 And when they had founde him on the
other side of the sea, they saide vnto him, Rabbi,
when camest thou hither?
26 [4] Iesus answered them, and saide, Verely, ve-
rely I say vnto you, ye seeke me not because ye saw
the miracles, but because ye ate of the loaues, and
were filled.
27 [d] Labour not for the meate which perisheth,
but for the meate that endureth vnto euerlasting
life, which the Sonne of man shall giue vnto you:
for him hath ✠ God the Father [e] sealed.
28 Then saide they vnto him, What shall we
doe, that we might worke the [f] workes of God?
29 [5] Iesus answered, and saide vnto them,
✠ [8] This is the worke of God, that yee beleeue
in him, whom he hath sent.
30 [6] They said therefore vnto him, What signe
shewest thou then, that we may see it, and beleeue
thee? what doest thou worke?
31 Our fathers did eate Manna in the desart, as
it is ∵ written, He gaue them bread from heauen
to eate.
32 [7] Then Iesus said vnto them, Verely, verely
I say vnto you, Moses gaue you not [h] that bread
from heauen, but my Father giueth you that [illegible]
bread from heauen.
33 For the bread of God is he which commeth
downe from heauen, and giueth life vnto the
world.
34 Then they said vnto him, Lorde, euermore
giue vs this bread.
35 And Iesus saide vnto them, I am that bread
[i] of life: he that commeth to me, shall not hunger,
and he that beleeueth in me, shall neuer thirst.
36 But I saide vnto you, that ye also haue seene
me, and beleeue not.
37 [8] All that the Father giueth me, shall come
to me: and him that commeth to me, I cast not
away.
38 For I came downe from heauen, not to doe
mine [k] owne will, but his will which hath sent me.
39 And this is the Fathers will which hath sent
me, that of all which he hath giuen me, I should
lose nothing, but shoulde raise it vp againe at the
last day.
40 And this is the will of him that sent me,
that euery man which [l] seeth the Sonne, and be-
leeueth in him, should haue euerlasting life: and I
will raise him vp at the last day.
41 [9] The Iewes then murmured at him be-
cause he saide, I am that bread, which is come
downe from heauen.
42 And they said, ∵ Is not this Iesus that sonne
of Ioseph, whose father and mother wee knowe?
howe then saith he, I came downe from heauen?

[illegible] Leuit.23.7. [illegible] 16.1. ✠ Mat.14.16. marke 6.37. luke 9.13.
1 They that followe Christ doe sometime hunger, but they are neuer destitute of helpe.

2 Christ is not onely not delited, but also greatly offended with a preposterous worship.
3 The godly are often in perill and danger, but Christ commeth to them in time, euen in the middest of the tempests, and bringeth them to the hauen.
∵ Matth.14.25. marke 6.47.
b In Mar.6.45. they are willed to goe before to Bethsaida, for Bethsaida was in the way to Capernaum.
c They were afraid at the first, but when they knewe his voyce they became newe men, & tooke him willingly into the ship, whom they shunned and fled from before.

4 They that seeke the kingdome of heauen lacke nothing: notwithstanding the Gospel is not the foode of the bellie, but of the minde.
d Bestowe your labour and paine.
✠ Chap.1.32. mat.3.17. & 17.5.
e That is, whom God the Father hath distinguished from all other men by placing his owne vertue in him, as though he had sealed him with his seale, that he might be a liuely patterne and representer of him: and that more is, installed him to this office, to reconcile vs men to God and bring vs to euerlasting [illegible]
[illegible]
h He denieth that Manna was that true heauenly bread, and sayeth that himselfe is that true bread, because he feedeth vnto the true and euerlasting life. And as for that, that Paul 1.Cor.10. calleth Manna spirituall foode, it maketh nothing against this place, for he ioyneth the thing signified with the signe: but in this whole disputation, Christ dealeth with the Iewes after their owne opinion and conceit of the matter, and they had no further consideration of the Manna, but so that it fedde the bellie. i Which haue life, and giue life. 8 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily euerlasting life: Therefore faith in Christ Iesus is a sure witnesse of our election, and therefore of our glorification, which is to come. k [illegible] aboue Chap.5.verse 32. l Seeing and beleeuing are ioyned together: for there is another kinde of seeing which is generall, which the deuils haue, for they [illegible] kith of that kinde of seeing, which is proper to the elect. 9 Flesh [illegible] spirituall things, and therefore the beginning of our saluation commeth [illegible] who changeth our nature, so that wee being inspired of him, [illegible] snatched and fixed by Christ. ∵ Matth.13.55.

43 Iesus

✠ Isa.54.13. Iere.31.33.
m In the booke of the Prophets, for the olde Testament was deuided by them into three seuerall partes, into the Lawe, the Prophets, and the Holy writ.
n To wit, they shalbe children of the Church, for so the Prophet Esai expoundeth it, chap.54.13. that is to say, ordained to life. Act.13.48. and therefore the knowledge of the heauenly trueth, is the gift and worke of God, and standeth not in any power of man.
✠ Matth.11.17.
o If the Sonne onely hath seene the Father, then it is he [illegible]

43 Iesus then answered, and said vnto them,
Murmure not among your selues.
44 No man can come to me, except the Father,
which hath sent me, drawe him: and I will raise
him vp at the last day.
45 It is written in the ✠ m Prophetes, And
they shalbe all n taught of God. Euery man there-
fore that hath heard, and hath learned of the Fa-
ther, commeth vnto me:
46 ✠ Not that any man hath seene the Father,
o saue hee which is of God, he hath seene the
Father.
47 Verely, verely I say vnto you, he that be-
leeueth in me, hath euerlasting life.
48 [10] I am that bread of life.
49 ∵ Your fathers did eate Manna in the wil-
dernesse, and are dead.
50 p This is that bread, which commeth downe
from heauen, that hee which eateth of it, shoulde
not die.
51 [11] I am that q liuing bread, which came
downe from heauen: if any man r eate of this
bread, he shall liue for euer: and the bread that
I will giue, is my flesh, which I will giue for the
life of the world.
52 [12] Then the Iewes stroue among them-
selues, saying, Howe can this man giue vs *his* flesh
to eate?
53 Then Iesus saide vnto them, Verely, verely
I say vnto you, Except ye eate the flesh of the
Sonne of man, and drinke his blood, ye haue
no life in you.
54 Whosoeuer ✠ eateth my flesh, and drin-
keth my blood, hath eternall life, and I will raise
him vp at the last day.
55 For my flesh is meate in deede, & my blood
is drinke in deede.
56 He that eateth my flesh, and drinketh my
blood, dwelleth in me, and I in him.
57 As s that liuing father hath sent me, so liue I
by the u Father, and he that eateth me, euen he
shall liue by me.
58 This is that bread which came downe
from heauen: not as your fathers haue eaten
Manna, and are dead. Hee that eateth of this
bread, shall liue for euer.
59 These things spake he in the Synagogue, as
he taught in Capernaum.
60 [13] Many therefore of his disciples (when
they heard this) saide, This is an hard saying: who
can beare it?
61 But Iesus knowing in himselfe, that his dis-
ciples murmured at this, saide vnto them, Doeth
this offend you?
62 *What* then if ye should see that Sonne of
man ascend vp ✠ where he was before?
63 [14] It is the x spirite that quickeneth: the
flesh profiteth nothing: the wordes that I speake

[illegible] yea [illegible] drinke [illegible] of [illegible] life [illegible] world [illegible] Christ in [illegible] our [illegible] flesh can not [illegible] difference betweene fleshly eating, which is done by the helpe of the teeth, and spirituall eating which consisteth in faith: and therefore it condemneth that which it vnderstandeth not: yet notwithstanding the trueth must be preached and taught.
s *If Christ be present, life is present, but when Christ is absent, then is death present.* ✠ 1.Cor.11.27. t *In that that Christ is man, he receiueth that power, which quickeneth and giueth life to them that are his, of his Father: and he addeth this word (That) to make a difference betweene him and all other fathers.* u *Christ his meaning is, that though he be man, yet his flesh can giue light, not of the owne nature, but because that flesh of his liueth by the Father, that is to to say, doeth sucke and drawe out of the Father, that power which it hath to giue life.* 13 The reason of man can not comprehend the vniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe. ✠ *Chap.3.13.* 14 The flesh of Christ, doeth therefore quicken vs, because that he that is man, is God: which mysterie is onely comprehended by faith, which is the gift of God, proper onely to the elect. x *Spirite, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, both to liue in it selfe, and to giue life to vs.*

vnto [illegible]
64 But [illegible]
for Iesus [illegible]
were [illegible]
65 And he [illegible] vnto you,
that no [illegible] except it be gi-
uen vnto him of my Father.
66 [15] From that time, many of his disciples
went backe, and walked no more with him.
67 Then saide Iesus to the twelue, Will yee
also goe away?
68 Then Simon Peter answered him, Master,
to whom shall wee goe? thou hast the wordes of
eternall life:
69 And wee beleeue and knowe that thou art
that Christ that Sonne of the liuing God.
70 [16] Iesus answered them, Haue not I ✠ cho-
sen you twelue, and one of you is a deuill?
71 Nowe he spake it of Iudas Iscariot the *sonne*
of Simon: for hee it was that should betray him,
though he was one of the twelue.

15 Such is the malice of men, that they take occasion of their owne destruction, euen of the very doctrine of saluatiō (vnlesse it be a fewe, which beleeue through the singular gift of God.)
16 The number of the professours of Christ is very small, and among them also there be some hypocrites, and worse then all other.
✠ Mat.26.16.

CHAP. VII.

2 *Christ, after his cousins were gone vp to the feast of Tabernacles,* 10 *goeth thither priuily.* 12 *The peoples sundrie opinions of him.* 14 *He teacheth in the Temple.* 32 *The Priests commaund to take him.* 41 *Strife among the multitude about him,* 47 *and betweene the Pharises and the officers that were sent to take him,* 50 *and Nicodemus.*

After these things, Iesus walked in Galile, and
woulde not walke in Iudea: for the Iewes
sought to kill him.
2 Nowe the Iewes ✠ a feast of the Taberna-
cles was at hand.
3 [1] His brethren therefore saide vnto him,
Depart hence, and goe into Iudea, that thy disci-
ples may see thy workes that thou doest.
4 For there is no man that doeth any thing
secretly, and he himselfe seeketh to be famous.
If thou doest these things, shewe thy selfe to the
world.
5 For as yet his b brethren beleeued not in
him.
6 [2] Then Iesus saide vnto them, My time is
not yet come: but your time is alway ready.
7 The worlde cannot hate you: but me it ha-
teth, because I testifie of it, that the workes there-
of are euill.
8 Go ye vp vnto this feast: I will not go vp yet
vnto this feast: ∵ for my time is not yet fulfilled.
9 ¶ These things he said vnto them, and abode
still in Galile.
10 [3] But assoone as his brethren were gone vp,
then went he also vp vnto the feast, not openly,
but *as it were* priuily.
11 Then the Iewes sought him at the feast,
and said, Where is he?
12 And much murmuring was there of him a-
mong the people. Some saide, He is a good man:
other saide, Nay: but he deceiueth the people.
13 Howbeit no man spake c openly of him
for feare of the Iewes.
14 [4] Nowe when d halfe the feast was done,
Iesus went vp into the Temple and taught.
15 And the Iewes marueiled, saying, Howe
knoweth this man the Scriptures, seeing that hee
neuer learned?

✠ Leuit.23.34.
a *This feast was so called, because of the boothes and tentes which they pight of diuers kindes of boughs, & sate vnder them, seuen dayes together, all which time the feast lasted.*
1 The grace of God commeth not by inheritance, but it is a gift that commeth other waies whereby it commeth to passe, that oftentimes the children of God suffer more affliction by their owne kinsfolkes, then by strangers.
b *His kinsfolkes, for so vse the Hebrewes to speake.*
2 We must not folowe the foolish desires of our friendes.
∵ *Chap.8.20.*
3 An example of horrible confusion in ẏ very bosome of the Church. The Pastors oppresse the people with terrour and feare: the people seeke Christ, when he appeareth not: when he offereth himselfe, they neglect him. Some also that knowe him, condemne him rashly: a very fewe thinke well of him, and that in secrete. c *Or, boldly and freely: For the chiefe of the Iewes sought nothing so much, as to burie his fame and name.* 4 Christ striueth with goodnesse against the wickednesse of the worlde: in the meane season the most part of men take occasion of offence euen by that same, whereby they ought to haue bene stirred vp to embrace Christ. d *About the fourth day of the feast.*

[illegible]
I speake of my selfe.
18 [e] Hee that speaketh of himselfe, seeketh his
owne glory: but hee that seeketh his glory that
sent him, the same is true, and no vnrighteousnes
is in him.
19 ✠ [7] Did not Moses giue you a Law, and yet
none of you keepeth the Lawe? ✠ Why goe ye a-
bout to kill me?
20 The people answered, and said, Thou hast a
deuill: who goeth about to kill thee?
21 [8] Iesus answered, and said to them, I haue
done one worke, and ye all maruaile.
22 ∵ Moses therefore gaue vnto you circumci-
sion, (not because it is of Moses, but of the ✱ fa-
thers) & ye on the Sabbath *day* circumcise a man.
23 If a man on the Sabbath receiue circumci-
sion, that the [f] Lawe of Moses should not be bro-
ken, be ye angry with me, because I haue made a
man euery whit whole on the Sabbath *day*?
24 ✱ [9] Iudge not [g] according to the appea-
rance, but iudge righteous iudgement.
25 ¶ [10] Then saide some of them of Hierusa-
lem, Is not this he, whome they goe about to kill?
26 And beholde, he speaketh openly, and they
say nothing to him: doe the rulers know in deede
that this is in deede that Christ?
27 [11] Howbeit we know this man whence hee
is: but when that Christ commeth, no man shall
knowe whence he is.
28 ¶ [12] Then cried Iesus in the Temple as hee
taught saying, Ye both knowe mee, and knowe
whence I am: yet am I not come of my selfe, but
he that sent me, is true, whome ye knowe not.
29 But I knowe him: for I am of him, and he
hath sent me.
30 [13] Then they sought to take him, but no
man layde handes on him, because his houre was
not yet come.
31 Now many of the people beleeued in him,
and said, When that Christ commeth, will he doe
moe miracles then this man hath done?
32 [14] The Pharises heard that the people mur-
mured these things of him, and the Pharises, and
high Priestes sent officers to take him.
33 Then saide Iesus vnto them, Yet am I a lit-
tle while with you, and then goe I vnto him that
sent mee.
34 * Ye shall seeke me, and shall not finde *me*,
and where I am, can ye not come.
35 Then sayde the Iewes amongs themselues,
Whither wil he goe, that we shall not finde him?
Will he goe vnto them that are [h] dispersed among
the Grecians, and teache the Grecians?
36 What saying is this that hee saide, Ye shall
seeke mee, and shall not finde *mee*? and where I
am, cannot ye come?

[illegible] *godlines is* [illegible]
e Looke about chap. 5. verse 22. And hee speaketh after the opinion of the Iewes, as if he said, My doctrine is not mine, that is, it is not his whom you take to be a man like other are, and therefore set light by him, but it is his that sent me.
6 The true doctrine of saluation differeth from the false in this, that the same setteth foorth the glory of God, and this by puffing vp of men, darkeneth the glory of God.
✠ Exod.24.3.
7 None doe more confidently boast themselues to be the defenders of the Lawe of God, then they that doe most impudently breake it.
✠ Chap.5.12.
8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder, but to further and practise Gods workes: amongst which the loue of our neighbour is the chiefest.
∵ Leuit.12.3.
✱ Gene.17.10.
f That is to say, if the Lawe of circumcision which Moses gaue, bee of so great accompt amongst you, that you doubt not to circumcise vpon the Sabbath, doe you rightly reproue me for healing a man throughly?
✱ Deut.1.16.
9 We must iudge according to the trueth of things, least the persons of men doe turne vs and carie vs away.

g By the shew that I make: for I seeme to be but an abiect and rascall of Galile, and a carpenters sonne, whome no man maketh accompt of: but marke the matter it selfe well, and iudge the tree by the fruite. 10 Many doe marueile that the endeuours of the enemies of God haue no successe: yet in the meane season they doe not acknowledge the vertue and power of God. 11 Men are very wise to procure stoppes and stayes to themselues. 12 The trueth of Christ doeth not hang vpon the iudgement of man. 13 The wicked cannot doe what they list, but what God hath appointed. 14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at the length they in vaine seeke for those blessings absent, which they despised when they were present. * Chap.13.33. *h Word for worde (to the dispersion of the Gentiles or Grecians) and vnder the name of the Grecians hee vnderstandeth the Iewes which were dispersed amongst the Gentiles, 1.Pet.1.1.*

37 [15] Nowe in the [i] last and great day of the
feast, Iesus stoode and cried, saying, If any man
thirst, let him come vnto me, and drinke.
38 Hee that beleeueth in mee, ✠ as sayth the
[k] Scripture, out of his bellie shall flowe riuers of
water of life.
39 (∵ This spake he of the Spirite which they
that beleeued in him, should receiue: for the [l] holy
Ghost was not yet *giuen*, because that Iesus was
not yet [m] glorified.)
40 [16] So many of the people, when they heard
this saying, said, ✱ Of a trueth this is that Prophet.
41 Other sayde, This is that Christ: and some
said, But shall that Christ come out of Galile?
42 ✱ Saith not the Scripture that that Christ
shall come of the seede of Dauid, and out of the
towne of Beth-leem, where Dauid was?
43 So was there dissension among the people
for him.
44 And some of them would haue taken him,
but no man layde handes on him.
45 [17] Then came the officers to the hie Priests
and Pharises, and they sayd vnto them, Why haue
ye not brought him?
46 The officers answered, Neuer man spake
like this man.
47 Then answered them the Pharises, Are yee
also deceiued?
48 [18] Doeth any of the rulers, or of the Phari-
ses beleeue in him?
49 But this people, which know not the Lawe,
are cursed.
50 Nicodemus said vnto them, (* he that came
to Iesus by night, and was one of them.)
51 Doth our Lawe iudge a man before it heare
him, ✠ and knowe [n] what he hath done?
52 They answered, and said vnto him, Art thou
also of Galile? Searche and looke: for out of Ga-
lile ariseth no Prophet.
53 [19] And euery mã went vnto his owne house.

15 There are two principles of our saluation: the one is, to be throughly touched with a true feeling of our extreme pouertie: the other, to seeke in Christ onely (whom we catche holde on by faith) the aboundance of all good things.
i The last day of the feast of Tabernacles, that is, the eight day, was as high a day, as the first.
✠ Leuit.23.36.
✠ Deut.18.15.
k This is not read word for worde in any place, but it seemeth to be taken out of many places where mention is made of the giftes of the holy Ghost. [illegible]

glorie of the onely begotten. 16 There is contention euen in the Church about the chiefe point of religion: neither hath Christ any more cruell [illegible] those that occupie the seate of trueth: yet can not they doe what [illegible]. ✱ Deut.18.15. ✱ Micha.5.2. matth.2.5. 17 God from heauen [illegible] are his sonnes enemies. 18 False pastours are so fond and foolish [illegible] esteeme the Church of God according to the multitude and [illegible]. * Chapter 3.2. ✠ Deut.17.8. and 19.15. *n What he hath committed.* *cursed.* 19 There is no counsell against the Lorde.

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her sinnes forgiuen her. 12 Christ the light of the world. 19 The Pharises aske where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuill the father of lying. 56 Abraham sawe Christes day.

AND Iesus went vnto the mount of Oliues,
2 And early in the morning came againe
into the Temple, and all the people came vnto
him, and he sate downe, and taught them.
3 [1] Then the Scribes, & the Pharises brought
vnto him a woman, taken in adulterie, and set her
in the middes,
4 And said vnto him, Master, we foũd this wo-
man committing adulterie, euen in the very acte.
5 ✠ Now Moses in our Law commanded, that
such should be stoned: what sayest thou therefore?
6 And this they sayd to tempt him, that they
might haue, whereof to accuse him. But Iesus stou-
ped downe, & with his finger wrote on the groũd.
7 [2] And while they continued asking him,
hee lift himselfe vp, and sayde vnto them, ∵ Let
him that is among you without sinne, cast the
first stone at her.

1 Whiles the wicked go about to make a snare for good men, they make a snare for themselues.
✠ Leuit.20.10.
2 Against hypocrites which are very seuere iudges against other men, and flatter themselues in their owne sinnes.
∵ Deut.17.7.

3 Christ would not take vpon him the ciuill Magistrates office: hee contented himselfe to bring sinners to faith and repentance.
4 The worlde which is blinde in it selfe, can not come to haue any light but in Christ onely.
✠ Chap.1.5.and 9.5.
5 Christ is without all exception, the best witnes of the trueth, for he was sent by his Father for that purpose, and was by him approoued to the world by infinite miracles.
a Thou bearest witnes of thy selfe, which thing by all [illegible] opinions is [illegible] a [illegible] to commende [illegible] is very dis[illegible] [illegible] [illegible] and [illegible] Father, [illegible] with [illegible] I [illegible] early [illegible], I con[illegible] no man: [illegible] if I lust to [illegible], I might lawfully doe it, for I am not alone, but my Father is with me.
∵ Deut.17.6.and 19.15 mat.18.16.2.cor.13.1.heb.10.28.
d The Godhead is plainely distinguished from the manhode, else there were not two witnesses: for the partie accused is not taken for a witnes.

8 And [illegible], and wrote
on the ground.
9 And when they heard it, being accused by
their owne conscience, they went out one by one,
beginning at ẏ eldest euen to the last: so Iesus was
left alone, and the woman standing [illegible] mids.
10 ⁖ When Iesus had lift vp him selfe againe,
and sawe no man, but the woman, hee sayde vnto
her, Woman, where are those thine accusers? hath
no man condemned thee?
11 She said, No man, Lord. And Iesus said, Nei-
ther doe I condemne thee: goe and sinne no more.
12 4 Then spake Iesus againe vnto them, say-
ing, I ✠ am that light of the worlde: he that fol-
loweth mee, shall not walke in darkenes, but shall
haue that light of life.
13 5 The Pharises therefore saide vnto him,
a Thou bearest recorde of thy selfe: thy recorde
is not true.
14 ✠ Iesus answered, and sayde vnto them,
b Though I beare recorde of my selfe, *yet* my re-
corde is true: for I know whence I came, and whi-
ther I goe: but ye cannot tell whence I come, and
whither I goe.
15 Ye iudge after the flesh: I c iudge no man.
16 And if I also iudge, my iudgement is true:
for I am not alone, but I, and the Father, that
sent mee.
17 And it is also written in your Lawe, ∵ that
the testimonie of two men is true.
18 d I am one that beare witnes of my selfe,
and the Father that sent me, beareth witnes of me.
19 6 Then sayd they vnto him, Where is that
Father of thine? Iesus answered, Ye neither know
me, nor that Father of mine. If ye had knowen me,
ye should haue knowen that Father of mine also.
20 These wordes spake Iesus in the e treasurie,
as he taught in the Temple, and no man layde
hands on him: 7 for his houre was not yet come.
21 8 Then sayd Iesus againe vnto them, I goe
my way, and ye shal seeke me, and shal die in your
sinnes. Whither I goe, can ye not come.
22 Then said the Iewes, Will he kill himselfe,
because he saith, Whither I goe, can ye not come?
23 And he sayde vnto them, Ye are from be-
neath, I am from aboue: ye are of this world, I am
not of this worlde.
24 I said therefore vnto you, That ye shall die
in your sinnes: for except ye beleeue, that I am he,
ye shall die in your sinnes.
25 9 Then sayd they vnto him, Who art thou?
And Iesus sayd vnto them, Euen f the same thing
that I sayd vnto you from the beginning.
26 10 I haue many things to say, & to iudge of
you: but he that sent me, is true, & the things that
I haue heard of him, those speake I to the word.
27 11 They vnderstoode not that he spake to
them of the Father.
28 Then said Iesus vnto them, When ye haue
lift vp the Sonne of man, then shall ye know that
I am he, and that I doe nothing of my selfe, but as

29 [illegible]
hath [illegible]
things [illegible]
30 [illegible] many beleeued
in him.
31 12 Then said Iesus to the Iewes which be-
leeued in him, If ye continue in my worde, ye are
verely my disciples,
32 And shall knowe the trueth, and the trueth
shall g make you free.
33 h They answered him, We be i Abrahams
seede, and were neuer bonde to any man: why
sayest thou then, Ye shalbe made free?
34 Iesus answered them, Verely, verely I say
vnto you, that whosoeuer committeth sinne, is
the ✠ seruant of sinne.
35 And the seruant abideth not in the house
for euer: but the Sonne abideth for euer.
36 If that Sonne therefore shal make you free,
ye shall be free in deede.
37 13 I know that ye are Abrahams seede, but
ye seeke to kill mee, because my worde hath no
place in you.
38 I speake that which I haue seene with my
Father: and ye doe that which ye haue seene with
your father.
39 They answered, and sayde vnto him, Abra-
ham is our father. Iesus sayd vnto them, If ye were
Abrahams children, yee would doe the workes of
Abraham.
40 But nowe ye goe about to kill mee, a man
that haue tolde you the trueth, which I haue
heard of God: this did not Abraham.
41 Ye do the workes of your father. Then sayd
they to him, We are not borne of fornication: we
haue one Father, which is God.
42 Therefore Iesus saide vnto them, If God
were your Father, then would ye loue mee: for I
proceeded foorth, and came from God, neither
came I of my selfe, but he sent me.
43 Why doe ye not vnderstande my k talke?
because ye cannot heare my worde.
44 ✠ Ye are of your father the deuill, and the
lustes of your father ye will doe: hee hath bene a
murtherer from the l beginning, and m abode not
in the n trueth, because there is no trueth in him.
When he speaketh a lie, then speaketh hee of his
o owne: for he is a liar, and the p father thereof.
45 And because I tell you the trueth, yee be-
leeue me not.
46 14 Which of you can rebuke mee of sinne?
and if I say the trueth, why do ye not beleeue me?
47 ∵ He that is of God, heareth Gods wordes:
yee therefore heare them not, because ye are not
of God.
48 15 Then answered the Iewes, and said vnto
him, Say we not well that thou art a Samaritane,
and hast a deuil?
49 Iesus answered, I haue not a deuil, but I ho-
nour my Father, and ye haue dishonoured me.
50 And I seeke not mine owne praise: but there
is one q that seeketh it, and iudgeth.
51 16 Verely, verely I say vnto you, If a man
keepe my worde, he shall neuer r see death.

12 The true disciples of Christ continue in his doctrine, that profiting more & more in the knowledge of the trueth, they may be deliuered from the most grieuous burden of sinne, into the true libertie of righteousnesse and life.
g From the slauerie of sinne.
h Some of the multitude, not they that beleeued: for this is not the speache of men that consent vnto him, but of men that are against him.
i Borne and begotten of Abraham.
✠ Rom.6.20. 2.pet.2.19.
13 Our wicked maners declare, that we are plainely borne of a deuilish nature: But we are changed, and made of the housholde of God, according to the couenant which hee made with Abraham by Christ onely, apprehended and laide holde on by faith: which faith is knowen by a godly and honest life.
k Or, language, as though he sayd, you do no more vnderstand what I say, then if I spake in a strange and vnknowen language to you.
✠ 1.Iohn 3.8.
l From the beginning of the world: for as soone as man was made, the deuill cast him headlong into death.
m That is, continued not constantly, or remained not.
n That is, in stedfastnesse and vprightnesse, that is, kept not his creation.
o Euen of his owne head, & of his owne braine or disposition.
p The authour thereof.

6 No man can know God, but in Christ onely. e This was some place appointed for the gathering of the offerings. 7 We liue and die at the pleasure of God and not of men: Therefore this one thing remaineth that wee goe forwarde constantly in our vocation. 8 Because that men doe naturally abhorre heauenly things, no man can be a fitte disciple of Christ, vnlesse the Spirite of God frame him: in the meane season notwithstanding, the world must of necessitie perish, because it refused the life that is offered vnto it. 9 He shall at length know who Christ is, which will diligently heare, what he sayth. f That is, I am Christ, and the sauiour, for so I tolde you from the beginning that I was. 10 God is the reuenger of Christs doctrine despised. 11 Euen the contempt of Christ maketh for his glory: which thing his enemies shall feele at length to their great smart.

14 Christ did throughly execute the office, that his Father inioyned him. ∵ 1.Iohn 4.6. 15 The enemies of Christ make their brauerie for a while, but the Father will appeare at his time to reuenge the reproch that is done vnto him in the person of his sonne. q That is that will reuenge both your despising of me, and of him. 16 The onely doctrine of the Gospell apprehended by faith, is a sure remedie against death. r That is, he shall not feele it: for euen in the midst of death, the faithfull see life.

52 17 Then

52 [17] Then said the Iewes to him, Now knowe
we that thou hast a deuill. Abraham is dead, and
the Prophets: and thou sayest, If a man keepe my
worde, he shall neuer taste of death.
53 Art thou greater then our father Abraham,
which is dead? and the Prophets are dead: whom
makest thou thy selfe?
54 [18] Iesus answered, If I honour my selfe,
mine honour is [f] nothing worth: it is my Father
that honoureth mee, whome ye say, that he is your
God.
55 [19] Yet yee haue not knowen him: but I
knowe him, and if I should say I knowe him not, I
should be a liar like vnto you: but I know him, and
keepe his worde.
56 [20] Your father Abraham [t] reioyced to see my
[u] day, and he [x] sawe it, and was glad.
57 Then said the Iewes vnto him, Thou art not
yet fiftie yeere olde, and hast thou seene Abraham?
58 Iesus said vnto them, Verely, verely I say vn-
to you, before Abraham was, I [y] am.
59 [21] Then tooke they vp stones, to cast at him,
but Iesus hidde himselfe, and went out of the Tem-
ple: And hee passed through the middes of them,
and so went his way.

[illegible] 17 There is no-[illegible] farther off [illegible] all ambition [illegible] Christ, but his [illegible] hath set [illegible] aboue al l[illegible]

f This is spoken by [illegible] of a graunt: [illegible] he had said, be [illegible], let this report [illegible] I giue of my [illegible] be of no force: [illegible] there is another [illegible] glorifieth me, [illegible], that honou-[illegible] my Name.

19 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.

20 The vertue of Christ shewed it selfe through all former ages in the fathers, for they sawe in the promises, that hee should come, and did very ioyfully laye holde of him with a liuely faith. *t Was very desirous.* *u A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing.* *x With the eyes of faith, Hebr. 11. 13.* *y Christ as hee was God, was before Abraham: and hee was the Lambe slaine from the beginning of the worlde.*

21 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

CHAP. IX.

1 Christ giueth sight on the Sabbath day, to him that was borne blinde: 13 Whome, after hee had long reasoned against the Pharises, 22. 35 and was cast out of the Synagogue, 36. Christ endueth with the knowledge of the euerlasting light.

AND [1] as Iesus passed by, hee sawe a man which
was blinde from his birth.
2 And his disciples asked him, saying, Master,
who did sinne, this man, or his parents, that he was
borne blinde?
3 Iesus answered, [a] Neither hath this man sin-
ned, nor his parents, but that the workes of God
should be shewed on him.
4 [2] I must worke the workes of him that sent
me, while it is [b] day: the night commeth when no
man can worke.
5 As long as I am in the worlde, ✠ I am the
light of the world.
6 [3] Assoone as he had thus spoken, hee spat on
the ground, and made claye of the spettle, and an-
oynted the eyes of the blinde with the clay,
7 And saide vnto him, Goe wash in the poole
of Siloam (which is by interpretation, Sent.) Hee
went his way therefore, and washed, and came a-
gaine seeing.
8 [4] Nowe the neighbours and they that had
seene him before, when hee was blinde, saide, Is not
this he that sate and begged?
9 Some saide, This is he: and other said, Hee is
like him: but he himselfe said, I am he.
10 Therefore they saide vnto him, Howe were
thine eyes [c] opened?
11 He answered, and saide, The man that is cal-
led Iesus, made clay, and anoynted mine eyes, and
said vnto me, Go to the poole of Siloam and wash.
So I went and washed, and receiued sight.
12 Then they said vnto him, Where is hee? Hee
said, I cannot tell.
13 ¶ They brought to the Pharises him that
was once blinde.
14 And it was the Sabbath *day*, when Iesus
made the clay, and opened his eyes.
15 Then againe the Pharises also asked him,
howe hee had receiued sight. And hee saide vnto
them, He layd clay vpon mine eyes, and I washed,
and doe see.
16 [5] Then saide some of the Pharises, This man
is not of God, because he keepeth not the Sabbath
day. Others said, Howe can a man that is a sinner,
doe such miracles? and there was a dissention a-
mong them.
17 Then spake they vnto the blinde againe,
What sayest thou of him, because he hath opened
thine eyes? And he said, He is a Prophet.
18 Then the Iewes did not beleeue him (that
hee had bene blinde, and receiued his sight) vntill
they had called the parents of him that had recei-
ued sight.
19 And they asked them, saying, Is this your
sonne, whome ye say was borne blinde? How doth
he now see then?
20 His parents answered them, and saide, We
know that this is our sonne, and that he was borne
blinde:
21 But by what meanes he now seeth, we know
not: or who hath opened his eyes, can we not tell:
he is olde ynough: aske him: hee shall answere for
himselfe.
22 These wordes spake his parents, because
they feared the Iewes: for the Iewes had ordeined
already, that if any man did confesse that hee was
Christ, he should be *excommunicate* out of the Sy-
nagogue.
23 Therefore sayde his parents, Hee is olde
ynough: aske him.
24 Then againe called they the man that had
bene blinde, and saide vnto him, [d] Giue glory vnto
God: we know that this man is a [e] sinner.
25 Then he answered, and saide, Whether he be
a sinner or no, I can not tell: one thing I knowe,
that I was blinde, and now I see.
26 Then said they to him againe, What did he
to thee? how opened he thine eyes?
27 Hee answered them, I haue tolde you al-
ready, and yee haue not heard it: wherefore
woulde yee heare it againe? will yee also be his dis-
ciples?
28 [6] Then reuiled they him, and saide, Be thou
his disciple: we be Moses disciples.
29 We knowe that God spake with Moses: but
this man we know not from whence he is.
30 The man answered, and sayde vnto them,
Doutlesse, this is a maruelous thing, that ye knowe
not whence hee is, and yet hee hath opened mine
eyes.
31 Now we knowe that God heareth not sin-
ners: but if any man bee a worshipper of God, and
doeth his will, him heareth he.
32 Since the world began, was it not heard, that
any man opened the eyes of one that was borne
blinde.

1 Sinne is the beginning euen of all bodily diseases, and yet doth it not followe, that God alway respecteth their sinnes, whom he most sharpely punisheth.

a Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sinnes onely: whereupon he answereth that there was an other cause of this mans blindenes, and that was, that God his workes might be seene.

3 The workes of Christ, are as it were a light, which lighten the darkenesse of the world.

b By (day) is meant, the light that is, the lightsome doctrine of the heauenly truth: and by night is meant the darkenes which commeth by the obscuritie of the same doctrine. ✠ *Chap. 1. 9. and 8. 12. and 12. 35.*

3 Christ healing the man borne blinde, by taking the signe of clay, and afterwarde the signe of the fountaine of Siloam (which signifieth Sent) sheweth that as hee at the beginning made man, so doeth hee againe restore both his body and soule: and yet so, that hee himselfe commeth first of his owne accorde to heale vs. 4 A true image of all men, who as they are of nature blinde, doe neither themselues receiue the light that is offered vnto them, nor suffer it in other, and yet make a great adoe amongst themselues.

c This is an Hebrewe kinde of speach, for they call a mans eyes shut, when they cannot receiue any light: And therefore they are saide to haue their eyes opened, which of blinde men are made to see.

5 Religion is not assaulted by any meanes more, then by pretence of Religion: but the more it is pressed downe, the more it riseth vp.

d A [illegible] der, [illegible] were [illegible] knowe [illegible] fault [illegible] if they [illegible] Confessi[illegible] before God [illegible] knoweth the w[illegible] matter, and therefore set then reuerence his maiestie, and to him they be bounde rather to confesse the whole matter openly, then to lie before him, Iosh. 7. 19. 1. Sam. 6. 5.

e He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an arte of sinning.

6 Proude wickednes must needs at length breake foorth, which in vaine lieth hid vnder a zeale of godlines.

33 If this man were not of God, he could haue done nothing.

34 They answered, and saide vnto him, f Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 7 Iesus heard that they had cast him out: and when he had found him, hee saide vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and sayd, Who is he, Lord, that I might beleeue in him?

37 And Iesus saide vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he said, Lorde, I beleeue, and worshipped him.

39 8 And Iesus saide, I am come vnto g iudgement into this worlde, that they h which see not, might see: and that they ✠ which see, might bee made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are wee blinde also?

41 Iesus saide vnto them, If ye were blinde, ye should not haue sinne: but nowe ye say, Wee see: therefore your sinne remaineth.

f Thou art naught euen from thy cradle, and as we vse to say, there is nothing in thee but sinne.

7 Most happie is their state, which are cast furthest out of the Church of the wicked (which proudly boast themselues of the name of the Church) that Christ may come neerer to them.

8 Christ doeth lighten all them by the preaching of the Gospel, which acknowledge their owne darknes, but such as seeme to themselues to see cleare-ly ynough, those he altogether blindeth, of which [illegible] are they oftentimes, which haue the hiest place in the Church. *g With great [illegible], to doe what is righteous and iust: as if hee saide, these men take [illegible] the people of God after their owne lust, as though they sawe all [illegible] but they: but I will rule farre otherwise then these men doe: for whom [illegible] for blinde [illegible] them will I lighten, and such as take themselues to be wisest, [illegible] most grosse darkenesse of ignorance. h In these wordes (of [illegible] and not seeing) there is a secret taunting and checke to the Pharises: for they [illegible] blinde but themselues.* ✠ *Chap. 3. 17. and 12. 47.*

CHAP. X.

1 Christ proueth that the Pharises are the euill shepheards, 8 and by many reasons, that himselfe 11. 14 is the good shepheard: 19 And thereof dissension ariseth, 31 They take vp stones, 39 and goe about to take him, but he escapeth.

1 Verely, verely I say vnto you, Hee that entreth not in by the doore into the sheepefold, but climeth vp another way, hee is a theefe and a robber.

2 But hee that goeth in by the doore, is the shepheard of the sheepe.

3 To him the a porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when hee hath sent foorth his owne sheepe, hee goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not followe a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This b parable spake Iesus vnto them: but they vnderstood not what things they were which he spake vnto them.

7 Then saide Iesus vnto them againe, Verely, verely I say vnto you, I am that doore of the sheepe.

8 2 All, that c euer came before me, are theeues and robbers: but the sheepe did not heare them.

9 3 I am that doore: by mee if any man enter in, he shall be saued, and shall d go in, and goe out, and finde pasture.

[illegible] also [illegible] Christ [illegible] therefore he speaketh after the maner of those dayes.

b This worde (parable) which the Euangelist vseth here, signifieth a darke kinde of speach, when words are taken from their naturall meaning, to signifie another thing to vs.

a It maketh no matter, how many, neither howe olde the false teachers haue bene. *c These large termes must bee applied to the matter hee speaketh of. And therefore when hee calleth himselfe the doore, hee calleth all them theeues and robbers which take vpon them this name of Doore, which none of the Prophetes can, for they shewed the sheepe that Christ was the doore.* 3 Onely Christ is the true Pastor, and that onely is the true Church, which acknowledgeth him to be properly their onely Pastor: To him are opposite theeues which feede not the sheepe, but kill them: and hirelings also, which forsake the flocke in time of danger, because they feede it onely for their owne profite and gaines. *d That is, shall liue safely: So vse the Iewes to speake, as Deuter. 28. 6. and yet there is a peculiar alluding to the shepheards office.*

10 The theefe commeth not, but for to steale, and to kill, and to destroye: I am come that they might haue life, and haue it in abundance.

11 ✠ I am that good shepheard: that good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and he leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am that good shepheard, and know mine, and am knowen of mine.

15 As the Father e knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 4 Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and ✠ there shalbe f one sheepefolde, and one shepheard.

17 5 Therefore doeth my Father loue mee, because ∵ g I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I laye it downe of my selfe: I haue power to laye it downe, and haue power to take it againe: this ⁑ comandement haue I receiued of my Father.

19 ¶ 6 Then there was a dissension againe among the Iewes for these sayings.

20 And many of them sayde, He hath a deuill, and is madde: why heare ye him?

21 Other said, These are not the wordes of him that hath a deuil: can the deuil open the eyes of the blinde?

22 And it was at Hierusalem the *feast of the* b Dedication, and it was winter.

23 7 And Iesus walked in the Temple, in Solomons porche.

24 Then came the Iewes round about him, and said vnto him, How long doest thou make vs dout? If thou be that Christ, tell vs plainely.

25 8 Iesus answered them, I tolde you, and yee beleeue not: the workes that I doe in my Fathers Name, they beare witnes of me.

26 9 But ye beleeue not: i for yee are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I knowe them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue *them* mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ✠ 10 Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my k Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke wee stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Lawe, * I said, Ye are gods?

35 If hee called them gods, vnto whome the

✠ *Isai. 40. 11. ezek. 34. 23.* *e Loueth me, allowethme.* 4 The calling of the Gentiles. ✠ *Ezech. 37. 22.* *f The certaine marke of the Catholike Church throughout all the world, which hath one head, that is Christ, the onely keeper, and onely shepheard of it.* 5 Christ is by the decree of the Father, the only true shepheard of the true Church, for he willingly gaue his life for his sheepe, and by his owne power rose againe to life. ∵ *Isai. 53. 7.* *g Hee speaketh in the time that now is, because Christes whole life, was as it were a perpetuall death.* ⁑ *Actes 2. 24.* 6 The Gospel discouereth hypocrisie, & therefore the world must needes rage when it commeth forth. *b The feast of the Dedication was instituted by Iudas Maccabeus and his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garrison, 1. Mac. 4. 59.* 7 The vnbeleeuers and proude men, accuse the Gospel of darknes, which darknes in deede, is within themselues. 8 The doctrine of the Gospel is proued from heauen by two witnesses: both by the puritie of the doctrine, and by miracles. 9 It is no maruell that there doe but a few beleeue, seeing that all men are by nature vntamed beastes: yet notwithstanding God hath his, which hee turneth into sheepe, and committeth them vnto his Sonne, and preserueth them against the crueltie of all wilde beastes. *i Hee giueth a reason why they beleeue not, to wit, because they are none of his sheepe.* ✠ *Chapter 8. 59.* 10 Christ prooueth his dignitie by diuine workes. *k Through my Fathers authoritie and power.* * *Psalme 82. 6.*

l Voyde and of none effect.

worde of God was *giuen*, and the Scripture can-
not be [l] broken,
36 Say ye of him, whome the Father hath san-
ctified, and sent into the worlde, Thou blasphe-
mest, because I sayd, I am the Sonne of God?
37 If I doe not the workes of my Father, be-
leeue me not.
38 But if I doe, then though yee beleeue not
mee, *yet* beleeue the workes, that ye may knowe
and beleeue, that the Father *is* in me, and I in him.
39 [11] Againe they went about to take him:
but he escaped out of their handes,
40 And went againe beyonde Iordan, into the
place where Iohn first baptized, and their abode.
41 And many resorted vnto him, and sayde,
Iohn did no miracle: but all thinges that Iohn
spake of this man, were true.
42 And many beleeued in him there.

11 Christ fleeth danger, not of mistrust, nor for feare of death, nor that he would be idle, but to gather a Church in an other place.

CHAP. XI.

1 Christ, to shewe that hee is 25 the life and the resurrection, 14 commeth to Lazarus being dead, 17. 34 and buried, 43 and raiseth him vp. 47 As the Priestes were consulting together, 49 Caiaphas so prophecieth that one must die for the people. 56. 57 They commaunde to seeke Christ out, and to take him.

1 Christ in restoring the stinking carcase of his friend to life, sheweth an example both of his mighty power, and also of his singular good wil toward men: which is also an image of the resurrection to come.

a Where his sisters dwelt.

✠ Chap.12.3 mat. 26.7.

b That is to say, sent for the purpose to kill him.

2 In that, that God seemeth sometimes to linger in helping of vs, hee doth it both for his glory, and for our saluation, as the falling out of the matter in the ende, plainely proueth.

3 This only is the sure and right way to life, to followe God boldly without feare, who calleth vs and shineth before vs in ẏ darknes of this world.

✠ Chap.7.30. and 8.59 and 10.31.

c All things are fitly wrought and brought to passe in their season.

d The Iewes vsed a milder kinde of speech, and called death a sleepe, whereupon in other languages the place of buriall where the dead are layde waiting for the resurrection, is called a sleeping place.

4 God who is the maker of nature, doeth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.

AND [1] a certaine man was sicke, *named* Laza-
rus of Bethania, the [a] towne of Marie, and her
sister Martha.
2 (And it was that ✠ Mary which anointed
the Lord with oyntment, and wiped his feete with
her haire, whose brother Lazarus was sicke.)
3 Therefore *his* sisters sent vnto him, saying,
Lord, beholde, he whome thou louest, is sicke.
4 When Iesus heard it, he sayde, This sicknes
is not vnto [b] death, but for the glory of God, that
the Sonne of God might be glorified thereby.
5 ¶ Nowe Iesus loued Martha and her sister,
and Lazarus.
6 [2] And after he had heard that hee was sicke,
yet abode hee two dayes still in the same place
where he was.
7 Then after that, sayd he to his disciples, Let
vs goe into Iudea againe.
8 [3] The disciples sayd vnto him, Master, the
Iewes lately sought to ✠ stone thee, and doest thou
goe thither againe?
9 Iesus answered, Are there not [c] twelue houres
in the day? If a man walke in the day, hee stum-
bleth not, because he seeth the light of this world.
10 But if a man walke in the night, hee stum-
bleth, because there is no light in him.
11 These things spake he, and after, he said vn-
to them, Our friend Lazarus [d] sleepeth: but I goe
to wake him vp.
12 Then sayd his disciples, Lord, if he sleepe, he
shalbe safe.
13 Howbeit, Iesus spake of his death: but they
thought that he had spoken of the naturall sleepe.
14 Then sayd Iesus vnto them plainely, Laza-
rus is dead.
15 And I am glad for your sakes, that I was not
there, that ye may beleeue: but let vs go vnto him.
16 Then sayde Thomas (which is called Didy-
mus) vnto his felow disciples, Let vs also goe, that
we may die with him.
17 ¶ Then came Iesus, and found that he had
lien in the graue foure dayes already.
18 (Nowe Bethania was neere vnto Hierusa-
lem, about fifteene furlongs off.)
19 [4] And many of ẏ Iewes were come to Mar-
tha and Marie to comfort them for their brother.
20 Then Martha, when shee heard that Iesus
was comming, went to meete him; but Mary sate
still in the house.
21 Then said Martha vnto Iesus, Lord, if thou
hadst bene here, my brother had not bene dead.
22 But now I know also, that whatsoeuer thou
askest of God, God will giue it thee.
23 Iesus sayde vnto her, Thy brother shall [e] rise
againe.
24 Martha said vnto him, I know that he shall
rise againe ✠ in the resurrection at the last day.
25 Iesus sayde vnto her, I am the resurrection
and the life: ✠ he that beleeueth in me, though he
were dead, *yet* shall he liue.
26 And whosoeuer liueth, and beleeueth in
me, shall neuer die: Beleeuest thou this?
27 She sayd vnto him, Yea, Lord, I beleeue that
thou art that Christ that Sonne of God, which
should come into the world.
28 ¶ And when she had so sayd, she went her
way, and called Mary her sister secretly, saying,
The Master is come, and calleth for thee.
29 And when she heard it, shee arose quickly,
and came vnto him.
30 For Iesus was not yet come into the towne,
but was in the place where Martha met him.
31 The Iewes then which were with her in the
house, and comforted her, when they sawe Marie,
that she rose vp hastily, & went out, folowed her,
saying, She goeth vnto the graue, to weepe there.
32 Then when Mary was come where Iesus
was, and sawe him, she fell downe at his feete, say-
ing vnto him, Lord, if thou haddest bene here, my
brother had not bene dead.
33 [5] When Iesus therefore saw her weepe, and
the Iewes *also* weepe which came with her, hee
[f] groned in the spirit, & was troubled in himselfe,
34 And sayd, Where haue ye layde him? They
sayd vnto him, Lord, come and see.
35 *And* Iesus wept.
36 Then sayd the Iewes, Beholde, how he lo-
ued him.
37 And some of them sayd, ✠ Could not hee,
which opened the eyes of the blinde, haue made
also, that this man should not haue died?
38 Iesus therefore againe groned in himselfe,
and came to the graue. And it was a caue, and a
stone was layde vpon it.
39 Iesus sayde, Take ye away the stone. Mar-
tha the sister of him that was dead, said vnto him,
Lorde, he stinketh already: for he hath bene *dead*
foure dayes.
40 Iesus sayd vnto her, Sayd I not vnto thee,
that if thou diddest beleeue, thou shouldest see the
glory of God?
41 Then they tooke away the stone *from the
place* where the dead was layde. And Iesus lift vp
his eyes, and sayde, Father, I thanke thee, because
thou hast heard me.
42 I knowe that thou hearest me alwayes, but
because of the people that stand by, I sayd it, that
they may beleeue, that thou hast sent me.
43 As hee had spoken these things, hee cried
with a loude voyce, Lazarus, come foorth.
44 Then he that was dead, came forth, bound
hand and foote with bandes, and his face was
bound with a napkin. Iesus said vnto them, Loose
him, and let him goe.
45 ¶ Then many of the Iewes, which came to

e That is, shall recouer life againe.

✠ Chap. 5.29. luke 14.14.

✠ Chap. 6.35.

Mary, and had seene the things, which Iesus did,
beleeued in him.
46 [6] But some of them went their way to the
Pharises, & told them what things Iesus had done.
47 Then gathered the hie Priests, & the Phari-
ses a [g] councill, and said, What shall we doe? For
this man doeth many miracles.
48 If we let him thus alone, all men will be-
leeue in him, and the Romanes will come and
[h] take away both our place, and the nation.
49 [7] Then one of them *named* Caiaphas, which
was the hie Priest that same yeere, said vnto them,
Ye perceiue nothing at all,
50 ✠ Nor yet doe you consider that it is expe-
dient for vs, that one man die for the people, and
that the whole nation perish not.
51 [8] This spake hee not of himselfe: but being
hie Priest that same yere, he prophecied that Iesus
should die for that nation:
52 And not for that nation onely, but that he
shoulde gather together in one the children of
God, which [i] were scattered.
53 Then from that day foorth they consulted
together, to put him to death.
54 [9] Iesus therefore walked no more openly
among the Iewes, but went thence vnto a coun-
trey neere to the wildernes, into a citie called E-
phraim, and there continued with his disciples.
55 ¶ And the Iewes Passeouer was at hand,
and many went out of the countrey vp to Hieru-
salem before the Passeouer, to purifie themselues.
56 Then sought they for Iesus, and spake a-
mong themselues, as they stoode in the Temple,
What thinke ye, that he commeth not to the feast?
57 Nowe both the hie Priestes and the Phari-
ses had giuen a commaundement, that if any man
knew where he were, he should shewe it, that they
might take him.

6 The last point of hard and yron-like stubburnes is this, to proclaime open warre against God, and yet ceaseth not to make a pretence both of godlines, and of the profite of the common wealth.
g *The Iewes called the councill Sanhedrin: and the words that Iohn vseth, is Synedri.*
h *That is, take away from vs by force: For at that time, though the high Priests authoritie was greatly lessened and decayed, yet there was some kinde of gouernment left among the Iewes,* ...
... the tongues, euen of the wicked, that euen in cursing, they ... *were not gathered together in one countrey, as the Iewes were, but ... all quarters, from the East to the West.* 9 We may giue place ... the wicked, when it is expedient so to doe, but yet in such sort, that ... Gods vocation.

CHAP. XII.

1 As Christ is at supper with Lazarus, 3 Marie anoynteth his feete. 5 Iudas findeth fault with her. 7 Christ defendeth her. 10 The Priestes would put Lazarus to death. 12 As Christ commeth to Hierusalem, 18 the people meete him. 20 The Grecians desire to see him. 42 The chiefe Rulers that beleeue in him, but for feare doe not confesse him, 44 hee exhorteth to faith.

✠ Matth.26.7. marke 14.3.

THen ✠ Iesus, sixe dayes before the Passeouer,
came to Bethania, where Lazarus ws, who
died, whom he had raised from the dead.
2 There they made him a supper, and Martha
serued: but Lazarus was one of them that sate at
the table with him.
3 Then tooke Mary a pound of oyntment of
Spikenarde very costly, and anoynted Iesus feete,
and wiped his feete with her haire, and the house
was filled with the sauour of the oyntment.
4 Then said one of his disciples, *euen* Iudas Is-
cariot Simons *sonne*, which should betray him:
5 [1] Why was not this oyntment sold for three
hundreth pence, and giuen to the poore?
6 Now he sayd this, not that he cared for the
poore, but because he was a theefe, and ∵ had the
bagge, and bare that which was giuen.
7 [2] Then sayd Iesus, Let her alone: against the
day of my burying she kept it.
8 For the poore alwayes yee haue with you,
but me ye shall not haue alwayes.

1 An horrible example in Iudas of a minde blinded with couetousnes, and yet pretending godlinesse.
∵ Chap.13.29.
2 This extraordinarie anoynting which was for a signe, is so allowed of God, that hee witnesseth how he will not be worshipped with outward pompe, or costly seruice, but with almes.

9 [3] Then much people of the Iewes knewe
that hee was there: and they came, not for Iesus
sake onely, but that they might see Lazarus also,
whome he had raysed from the dead.
10 The hie Priestes therefore consulted, that
they might put Lazarus to death also,
11 Because that for his sake many of the Iewes
went away, and beleeued in Iesus.
12 ¶ ✠ On the morowe a great multitude that
were come to the feast, when they heard that Ie-
sus should come to Hierusalem,
13 Tooke branches of palme trees, and went
foorth to meete him, and cried, Hosanna, Blessed *is*
the King of Israel that commeth in the Name of
the Lorde.
14 And Iesus found a yong asse, and sate there-
on, as it is written,
15 ✠ Feare not, daughter of Sion: beholde, thy
King commeth sitting on an asses colte.
16 But his disciples vnderstoode not these
thinges at the first: but when Iesus was glorified,
then remembred they, that these thinges were
written of him, and that they had done these
things vnto him.
17 The people therefore that was with him,
bare witnesse that hee called Lazarus out of the
graue, and raised him from the dead.
18 Therefore mette him the people also, be-
cause they heard that he had done this miracle.
19 [4] And the Pharises said among themselues,
Perceiue ye howe ye preuaile nothing? Beholde,
the world goeth after him.
20 ¶ Nowe there were certaine Greekes a-
mong them that [a] came vp to worship at the feast.
21 And they came to Philippe, which was of
Bethsaida in Galile, and desired him, saying, Syr,
we would see that Iesus.
22 Philippe came and tolde Andrewe: and a-
gaine Andrewe and Philippe tolde Iesus.
23 And Iesus answered them, saying, The
houre is come, that the Sonne of man must be
glorified.
24 [5] Verely, verely I say vnto you, Except the
wheate corne fall into the grounde and [b] die, it
bideth alone: but if it die, it bringeth foorth much
fruite.
25 ∵ He that loueth his life, shal lose it, and he
that hateth his life in this world, shall keepe it vn-
to life eternall.
26 ✠ If any man serue me, let him followe me:
for where I am, there shall also my seruant be: and
if any man serue me, him will my Father honour.
27 [6] Now is my soule troubled: and what shall
I say? Father, saue me from this [c] houre: but there-
fore came I vnto this houre.
28 Father, [d] glorifie thy Name. Then came
there a voyce from heauen, *saying*, I haue both
glorified it, and will glorifie it againe.
29 Then sayde the people that stoode by, and
heard, that it was a thunder: other said, An Angel
spake to him.
30 [7] Iesus answered, and said, This voyce came
not because of me, but for your sakes.
31 Now is the iudgement of this world: nowe
shall the prince of this world be cast out.

3 When the light of the Gospell sheweth it selfe, some are founde to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whome they will straightway fall from: and very fewe doe so reuerently receiue him as they ought. Notwithstanding Christ beginneth his spirituall kingdome in the midst of his enemies.
✠ Matth.21.8. marke 11.8. luke 19.35.
✠ Zech.9.9.
4 Euen they which goe about to oppresse Christ, are made instruments of his glory.
a *After the solemne custome: the Grecians were first so called by the name of the countrey of Greece, where they dwelt: but afterward, all that were not of the Iewes religion but worshipped false gods, and were also called Heathens, were called by this name.*
5 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, but in deede is the cause of a farre greater haruest: & such as is the condition of the head, so shall it be of the members.
b *A wheate corne dyeth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade.*
∵ *Math.10.39. and 16.25. marke 8.35. luke 9.24. and 17.33.*
✠ *Chap.17.34.*
6 Whilest Christ went about to suffer all the punishment which is due to our sinnes, and whilest his diuinitie did not yet shewe his might and power solatte, as this satisfaction might be throughly wrought, nowe when he is striken with the great feare of the curse of God, he cryeth out and prayeth, and desireth to be released: yet notwithstanding hee preferreth the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen. c *To wit, of death that is nowe at hande.* d *So then the Fathers glory is Christ his glorie.* 7 Christ foretelleth to the deafe, the maner of his death, the ouercomming of the deuill and the world, and in concluding his triumph.

32 ✠ And

32 ✣ And I, if I were e lift vp from the earth, will draw f all men vnto me.

33 Now this said he, signifying what death hee should die.

34 The people answered him, Wee haue heard out of the ✣ Law, that that Christ bideth for euer: and how sayest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 8 Then Iesus saide vnto them, Yet a little while is ∵ the light with you: walke while ye haue that light, lest the darkenes come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While yee haue that light, beleeue in that light, that yee may be the g children of the light. These things spake Iesus, and departed, and hidde himselfe from them.

37 ¶ 9 And though hee had done so many miracles before them, *yet* beleeued they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he saide, ✻ Lorde, who beleeued our report? and to whom is the h arme of the Lord reueiled?

39 Therefore could they not beleeue, because that Esaias saith againe,

40 ✻ Hee hath blinded their eyes, and hardned their heart, that they should not see with *their* eyes, nor vnderstande with *their* heart, and should bee conuerted, and I should heale them.

41 These things saide Esaias when hee sawe his glory, and spake of him.

42 10 Neuertheles, euen among the chiefe rulers, many beleeued in him: but because of the Pharises they did not confesse him, least they should be *cast* out of the Synagogue.

43 * For they loued the praise of men, more then the praise of God.

44 11 And Iesus cryed, and said, He that beleeueth in me, beleeueth i not in mee, but in him that sent me.

45 And hee that seeth mee, seeth him that sent me.

46 I ✣ am come a light into the worlde, that whosoeuer beleeueth in mee, shoulde not abide in darkenes.

47 ✣ And if any man heare my wordes, and beleeue not I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth mee, and receiueth not my wordes, hath one that iudgeth him: ∵ the worde that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which sent mee, hee gaue mee a commaundement what I shoulde say, and what I shoulde speake.

50 And I knowe that his commaundement is life euerlasting: the thinges therefore that I speake, I speake *them* so as the Father sayde vnto mee.

✣ Chap. 3. 14.
e Christ [illegible] a worde, which hath a double meaning, [illegible] either to lift vp, or to [illegible] out of the way: for his meaning was to put them in minde of his death, but the Iewes seeme to take it another way.
f Chrys. & and Theophyl. referre this word, All, to all nations: that is, not to the Iewes onely.
✣ Psal. 89. 36 and 110. 4. and 117. 2. Esai 40. 8. ezech. 37. 25.
8 Vnmeasurable is the mercie of God, but an horrible iudgement foloweth, if it be contemned.
∵ Chap. 1. 9.
g That is, partakers of light.
9 Faith is not of nature, but of grace.
✻ Isai. 53. 1. rom. 10. 16.
The arme of the Lord, is the Gospel, which is the power of God to saluation to all that beleeue: And therefore the arme of the Lord is not reueiled to them, whose hearts the Lord hath not opened.
✻ Isai. 6. 9. matth. 13. 14. mar. 4. 12. luke 8. 10. acts. 28. 26. rom. 11. 8.
10 Such as beleeue, are not only fewe in nomber, if they be compared with the vnbeleeuers, but also the most of those fewe (yea and that especially the chiefest) doe feare men more then God.
* Chap. 5. 44.
11 The summe of the Gospel, and therefore of saluation, which Christ witnessed in the middest of Hierusalem by his crying out, is this: to rest vpon Christ, through faith, as the onely Sauiour appointed and giuen vs of the Father.
i This word, Not, doeth not take any whit of this from Christ which is here spoken of, but is in way of correction rather, as if he said, Hee that beleeueth in me, doeth not so much beleeue in mee, as in him that sent mee. So is it in Marke 9. 37.
✣ Chap. 3. 19. and 9. 39. ✣ Chap. 3. 17. ∵ Mar. 16. 16.

CHAP. XIII.

4 Christ rising from supper, 15 to commende humilitie to his Apostles, washeth their feete. 21 Hee noteth the traitour Iudas 26 with an euident token. 34 Hee commendeth charitie. 37. 39 He foretelleth Peter of his deniall.

Nowe ✣ 1 before the feast of the Passeouer, when Iesus knewe that his houre was come, that hee should depart out of this worlde vnto the Father, forasmuch as hee loued his a owne which were in the world, vnto the ende he loued them.

2 And when supper was done (and that the deuill had nowe put in the heart of Iudas Iscariot, Simons *sonne*, to betray him)

3 Iesus knowing that the Father had giuen all things into his b hands, and that he was come forth from God, and went to God,

4 He c riseth from supper, and layeth aside *his vpper* garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a basen, and began to wash the disciples feete, and to wipe them with the towel, wherewith he was girded.

6 Then came he to Simon Peter, who sayd to him, Lord, doest thou wash my feete?

7 Iesus answered and saide vnto him, What I doe, thou knowest not now: but thou shalt knowe it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue d no part with me.

9 Simon Peter saide vnto him, Lorde, not my feete onely, but also the handes and the head.

10 Iesus said to him, He that is washed, needeth not, saue to wash *his* feete, but is cleane euery whit: and ye are ✣ cleane, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after hee had washed their feete, and had taken his garments, and was set downe againe, he saide vnto them, Knowe ye what I haue done to you?

13 Ye call mee Master, and Lorde, and ye say well: for *so* am I.

14 If I then your Lorde, and Master, haue washed your feete, yee also ought to wash one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, ∵ The seruant is not greater then his master, neither the ‖ ambassadour greater then he that sent him.

17 If ye knowe these things, blessed are ye, if ye doe them.

18 ¶ 2 I speake not of you all: I knowe whome I haue chosen: but *it is* that the Scripture might be fulfilled, ✻ He that eateth bread with mee, hath lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleeue that I am he.

20 ✻ Verely, verely I say vnto you, If I send any, he that receiueth him, receiueth mee, and hee that receiueth me, receiueth him that sent me.

21 When Iesus had saide these things, hee was troubled in the Spirit, and e testified, and saide, Verely, verely I say vnto you, that one of you shal betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Nowe there was one of his disciples, which f leaned on Iesus bosome, whom Iesus loued.

✣ Matth. 26. 2. mark. 14. 1. luke 22. 1.
1 Christ no lesse certaine of the victorie, then of the combate which was at hand, vsing the signe of washing the feete, doth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable acte, being like very shortly to depart from them: and partly witnesseth vnto them, that it is hee only which washeth away the filth of his people, and that by litle and litle, in their time and season.
a Them of his houshold [illegible]
b [illegible]
c [illegible]
2 The betraying of Christ [illegible] casuall [illegible] that happened [illegible] chaunce, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.
✻ Psalm 41. 9.
✻ Matth. 10. 40. luke 10. 16.
e Hee affirmed it openly and sealed it.
* Matth. 26. 21. marke 14. 18. luke 22. 21.
f Iohn his leaning was such, that sitting downe in his bedde, his head was towards Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde time men vsed not to sit at the table, but to lie downe on the one side.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then, as hee leaned on Iesus breast, saide vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shal giue a soppe, when I haue dipt it: and he wet a sop, and gaue it to Iudas Iscariot, Simons *sonne*.

27 And after the soppe, Satan entred into him. Then saide Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had saide vnto him, Buy those things that wee haue neede of against the feast: or that he should giue some thing to the poore.

30 Assoone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ 3 When hee was gone out, Iesus sayde, g Nowe is the Sonne of man glorified, and God is glorified in him.

32 If God bee glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 4 Litle children, yet a litle whise am I with you: ye shal seeke me, but as I said vnto the ✠ Iewes, Whither I goe, can ye not come: also to you say I nowe,

34 ✠ A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men knowe that yee are my disciples, if ye haue loue one to another.

36 5 Simon Peter said vnto him, Lorde, whither goest thou? Iesus answered him, Whither I goe, thou canst not followe mee nowe: but thou shalt follow me afterward.

37 Peter saide vnto him, Lorde, why can I not followe thee nowe? ✠ I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

3 We haue to consider the glorifying of Christ in his ignominie.
g *This verse and the next folowing, are a most plaine* [illegible]
[illegible]
✠ [illegible]

CHAP. XIIII.

1 Hee comforteth his disciples, 2. 7 declaring his diuinitie and the fruite of his death, 16 promising the comforter, 17 euen the holy Spirit, 26 whose office he setteth out. 27 Hee promiseth his peace.

Let 1 not your heart be troubled: ye beleeue in God, beleeue also in me.

2 In my Fathers house are many dwelling places: if it were not so, a I woulde haue tolde you: I goe to b prepare a place for you.

3 2 And if I goe to prepare a place for you, I will c come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 3 And whither I goe, ye know, and the way ye know.

5 Thomas said vnto him, Lord, we know not whither thou goest: how can we then know the way?

6 Iesus saide vnto him, I am d that Way, and that Trueth, and that Life. No man commeth vnto the Father, but by me.

7 e If yee had knowen mee, ye should haue knowen my Father also: and from henceforth yee know him, and haue seene him.

8 Philippe saide vnto him, Lorde, shewe vs *thy* Father, and it suffiseth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe? he that hath seene me, hath seene my Father: howe then sayest thou, Shew vs *thy* Father?

10 4 Beleeuest thou not, that I am in the Father, and the Father is in mee? The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeue me, that I *am* in the Father, and the Father *is* in me: at the least, beleeue me for the very workes sake.

12 5 Verely, verely I say vnto you, hee that beleeueth in me, the workes that I doe, hee shall doe also, and f greater then these shal he doe: for I goe vnto my Father.

13 ✠ And whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I wil doe it.

15 6 If ye loue me, keepe my commandements,

16 And I will pray the Father, and he shall giue you another Comforter, that hee may abide with you for euer,

17 *Euen* the g Spirite of trueth, whome the h worlde can not receiue, because it seeth him not, neither knoweth him: but ye knowe him: for hee dwelleth with you, and shalbe in you.

18 I will not leaue you fatherlesse: *but* I will come to you.

19 Yet a litle while, and the world shall see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shal ye knowe that I am i in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth mee: and hee that loueth mee, shall be loued of my Father: and I will loue him, and wil k shew mine owne selfe to him.

22 7 Iudas saide vnto him (not Iscariot) Lorde, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and saide vnto him, If any man loue me, he will keepe my worde, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 Hee that loueth mee not, keepeth not my wordes, and the word which ye heare, is not mine, but the Fathers which sent me.

25 8 These thinges haue I spoken vnto you, being present with you.

26 ✠ But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teache you all things, and bring all things to your remembrance, which I haue tolde you.

1 He beleeueth [illegible] that beleeueth in Christ, and there is no other way to confirme our mindes in greatest distresses.
a *That is, if it were not so as I tell you, to wit, vnlesse there were place ynough not onely for me but for you also, in my Fathers house, I woulde not thus deceiue you with a vaine hope, but I woulde haue toldt you so, plainely.*
b *All this speach is by way of an allegorie, whereby the Lorde comforteth his owne, declaring to them his departure into heauen, which is, not to reigne there alone, but to goe before and prepare a place for them.* 2 Christ went not away from vs, to the ende to forsake vs, but rather that hee might at length take vs vp with him into heauen.
c *These wordes are to be referred to the whole Church, and therefore the Angels saide to the disciples when they were astonished, What stand you gasing vp into heauen? This Iesus shall so come as you sawe him goe vp, Actes 1.11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall bee all in all, and is therefore called the day of redemption.* 3 Christ onely is the way to true and euerlasting life, for he it is in whome the Father hath reueiled himselfe.

d *This saying sheweth* [illegible] *both the* [illegible] *the will and office of Christ.*
e *It is plaine by this place, that to know God, and to see God is all one: Nowe whereas he said before, that no man sawe God at any time, that is to be vnderstood thus, without Christ: or were it not through Christ, no mā could euer see, nor sawe God at any time: for as Chrysostome saith, the Sonne is a very short and easie setting forth of the fathers nature to vs.*
4 The maiestie of God sheweth it selfe most euidently, both in Christes doctrine and deedes.
5 The approuing of the vertue of Christ is not included within his owne person, but it is spread thorow the body of his whole Church.
f *That is, not I only doe them, but I can also giue other men power to doe greater.*
✠ *Chap. 16. 23. matth. 7. 7. mar. 11. 24. iames 1. 5.*
6 Hee loueth Christ aright, which obeyeth his commaundements: and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doeth he comfort his with the present vertue of the holy Ghost, whome the world despiseth, because it knoweth him not.
g *The holy Ghost is called the Spirit of trueth, of the effect which he worketh, because he inspireth the trueth into vs, whereas otherwise he hath trueth in himselfe.*
h *Worldly men.*
i *The Sonne is in the Father after such sort, that he is of one selfe same substance with the Father, but hee is in his disciples in a certaine respect as an ayder and helper of them.*
k *I will shew my selfe to him, and be knowen of him, as if he saw me with his eyes: but this shewing of himselfe is not boldly, but spiritually, yet so plaine as none can bee more.*
7 We must not aske why the Gospel is reueiled to some rather then to other, but we must rather take heede, that wee embrace Christ who is offered vnto vs, and that we truely loue him, that is to say, that we giue our selues wholy to his obedience.
8 It is the office of the holy Ghost to imprint in the mindes of the elect in their times and seasons, that which Christ once spake. ✠ *Chap. 15. 26.*

27 9 Peace I leaue with you: my peace I giue
vnto you not as the world giueth, giue I vnto you.
Let not your heart be troubled, nor feare.
28 10 Yee haue heard howe I said vnto you, I
goe away, and will come vnto you. If ye loued me,
ye would verely reioyce, because I said, I goe vnto
the Father: for the Father is l greater then I.
29 And nowe haue I spoken vnto you, before
it come, that when it is come to passe, ye might be-
leeue.
30 11 Hereafter will I not speake many things
vnto you: for the prince of this world commeth,
and hath m nought in me.
31 But *it is* that the world may knowe that I
loue *my* Father: and as the Father hath comman-
ded me, so I doe. Arise, let vs goe hence.

9 All [illegible] commeth [illegible] vs by Christ alone.
10 So farre is it, that we should be sory for the departing of Christ from vs according to the flesh, that wee should rather reioyce for it, seeing that al the blessing of the members dependeth vpon the glorifying of the head.
l This is spoken in that, that he is Mediator, for so the Father is greater then he, in as much as the person to whome request is made, is greater then hee that maketh the request.
11 Christ goeth to death not vnwillingly, but willingly, not as yeelding to the deuill, but obeying his Fathers decree. m *As who would say, Satan will by and by set vpon me with all the might he can, but he hath no power ouer me, neither shall he finde any such thing in me as he thinketh he shall.*

CHAP. XV.

1 By the paralle of the vine, 2 and the branches, 5. 6 he declareth howe the disciples may beare fruite. 12. 17 Hee commendeth mutuall loue. 18 Hee exhorteth them to beare afflictions patiently, 20 by his owne example.

I 1 Am that true vine, and my Father is that hus-
band man.
2 ✠ Euery branch that beareth not fruite in
me, he taketh away: and euery one that beareth
fruite, he purgeth it, that it may bring forth more
fruite.
3 ✠ Nowe are yee cleane through the worde,
which I haue spoken vnto you.
4 Abide in me, and I in you: as the branche
cannot beare fruite of it selfe, except it abide in
the vine, no more can ye, except ye abide in me.
5 I am that vine: ye *are* the branches: he that
abideth in me, & I in him, the same bringeth forth
much fruite: for without me can ye doe nothing.
6 ∵ If a man abide not in me, hee is cast forth
as a branch, and withereth: and men gather them,
and cast *them* into the fire, and they burne.
7 ✠ 2 If ye abide in me, and my wordes abide
in you, aske what ye will, & it shalbe done to you.
8 a Herein is my Father glorified, that yee
beare much fruite, and be made my disciples.
9 3 As the father hath loued mee, so haue I
loued you: b continue in that my loue.
10 If ye shall keepe my commandements, yee
shall abide in my loue, as I haue kept my Fathers
commandements, and abide in his loue.
11 These things haue I spoken vnto you, that
my ioy might remaine in you, and that your ioy
might be full.
12 ✠ This is my commandement, that ye loue
one another, as I haue loued you.
13 Greater loue then this hath no man, when
any man bestoweth his life for his friendes.
14 Ye are my friendes, if ye doe whatsoeuer I
command you.
15 4 Henceforth call I you not seruants: for the
seruant knoweth not what his master doeth: but
I haue called you friends: for all things that I haue
heard of my Father, haue I made knowen to you.
16 5 Ye c haue not chosen me, but I haue cho-
sen you, and ordeined you, ✠ that ye goe & bring
foorth fruite, and that your fruite remaine, that
whatsoeuer yee shall aske of the Father in my
Name, he may giue it you.
17 These things commaunde I you, that yee
loue one another.
18 6 If the worlde hate you, ye knowe that it
hated me before you.
19 If ye were of the worlde, the world woulde
loue his owne: but because ye are not of ẏ world,
but I haue chosen you out of the world, therefore
the world hateth you.
20 Remember the word that I saide vnto you,
✠ The seruant is not greater then his master. ∵ If
they haue persecuted me, they will persecute you
also: if they haue kept my worde, they will also
keepe yours.
21 7 But ✠ all these things will they doe vnto
you for my Names sake, because they haue not
knowen him that sent me.
22 d If I had not come and spoken vnto them,
they should not haue had sinne: but now haue they
no cloke for their sinne.
23 He that hateth me, hateth my Father also.
24 If I had not done workes among them
which none other man did, they had not had sinne:
but nowe haue they both seene, and haue hated
both me, and my Father.
25 But *it is* that the worde might be fulfilled,
that is written in their e Lawe, ✠ They hated me
without a cause.
26 8 But when that Comforter shall come,
*whome I will sende vnto you from the Father,
euen the Spirit of trueth, which proceedeth of the
Father, he shall testifie of me.
27 And ye shall witnesse also, because ye haue
bene with me from the beginning.

1 We are of nature drie and fit for nothing, but the fire: Therefore that we may liue and be fruitfull, we must first be graffed into Christ, as it were into a vine, by the Fathers hand: and then be dayly dressed with continuall meditation of the word and the crosse: otherwise it shall not auaile any man at all to haue bene graffed, vnlesse he cleaue fast vnto the vine, and so drawe iuyce out of it.
✠ Matth. 15.13.
✠ Chap. 13.10.
∵ Coloss. 1.23.
✠ 1. Iohn. 3.22.
2 He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruite: And the Father will denie such an one, nothing.
a As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring foorth much fruite.
3 The loue of the Father towardes the Sonne, and of the sonne towards vs, and ours towardes God and our neighbour, are ioyned together with an vnseparable knot: and there is nothing more sweete and pleasant then it is. Nowe this loue sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibiteth vnto vs. b *That is, in that loue, wherewith I loue you: which loue is on both partes.* ✠ *Chap* 13.34. 1. *thes.* 4.9. 1. *iohn.* 3.11. *and* 4.21. 4 The doctrine of the Gospel (as it is vttered by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation and is committed vnto the Apostles.

5 Christ is the authour and preseruer of the ministerie of the Gospel, euen to the worldes ende, but the ministers haue aboue all things neede of prayer & brotherly loue.
c This place teacheth vs plainely, that our saluation commeth from the onely fauour and gracious goodnesse of the euerlasting God toward vs, and of nothing that we doe or can deserue.
✠ *Matth.* 28.19.
6 It ought not onely not to feare, but rather confirme the faithfull Ministers of Christ, when they shalbe hated of the world as their Master was.
✠ *Chap.* [illegible]
[illegible]
7 The [illegible]

d [illegible] *iudgement seate, that they are religious, and voide of sinne: but* [illegible] *and they cleane refuse me, they can haue no cloke for their wickednes* [illegible] *by this word, Lawe, are meant the fiue bookes of Moses, but in this place,* [illegible] *Scripture: for the place alleaged is in the Psalmes.* ✠ *Psalm.* 35.19. 8 [illegible] the rage of the wicked, we shall stand surely by the inwarde testimon[illegible] ly Ghost: But the holy Ghost speaketh no otherwise, then he spake by [illegible] of the Apostles. **Chap.* 14 26. *luke* 24.49.

CHAP. XVI.

1 He foretelleth the disciples of persecution. 7 Hee promiseth the Comforter, and declareth his office. 21 He compareth the the afflictions of his, to a woman that trauayleth with childe.

THese 1 things haue I saide vnto you, that yee
should not be offended.
2 They shall excommunicate you: yea, the
time shall come, that whosoeuer killeth you, will
thinke that he doeth God seruice.
3 And these things wil they doe vnto you, be-
cause they haue not knowen ẏ Father, nor me.
4 ✠ But these things haue I tolde you, that
when the houre shall come, yee might remember,
that I tolde you them. And these things said I not
vnto you from ẏ beginning, because I was ẇ you.
5 But now I goe my way to him that sent me,
and none of you asketh me, Whither goest thou?
6 But because I haue saide these things vnto
you, your hearts are full of sorowe.
7 2 Yet I tell you the trueth, It is expedient
for you that I goe away: for if I goe not away,
that Comforter will not come vnto you: but if I
depart, I will send him vnto you.

1 The [illegible] of the Gospel [illegible] looke for all maner of reproches, not onely of them which are open enemies, but euen of them also which seeme to [illegible] of the same housholde, and the very pillars of the Church.
✠ *Chap.* 15.21.
2 The absence of Christ, according to the flesh, is profitable to the Church, that we may wholy depend vpon his spirituall power.

8 3 And

8 5 And when he is come, hee will a reproue
the b worlde of sinne, and of righteousnesse, and of
iudgement.
9 Of sinne, because they beleeued not in me:
10 Of c righteousnesse, because I goe to my
Father, and ye shall see me no more.
11 Of d iudgement, e because the prince of
this world is iudged.
12 4 I haue yet many things to say vnto you,
but ye cannot beare them nowe.
13 Howbeit, when hee is come which is the
Spirit of trueth, hee will leade you into all trueth:
for he shall not speake of himselfe, but whatsoe-
uer he shall heare, shall he speake, and he will shew
you the things to come.
14 5 He shall glorifie me: for he shall receiue of
mine, and shall shewe it vnto you.
15 All things that the Father hath, are mine:
therefore saide I, that hee shall take of mine, and
shewe it vnto you.
16 6 A f litle *while*, and ye shall not see me: and
againe a litle *while*, and ye shall see me: g for I goe
to the Father.
17 Then said *some* of his disciples among them
selues, What is this that hee saieth vnto vs, A litle
while, and ye shall not see me, and againe, a litle
while, and ye shall see me, and, For I goe to the
Father.
18 They saide therefore, What is this that he
saith, A litle *while*? we knowe not what he sayeth.
19 Now Iesus knewe that they would aske him,
and said vnto them, Doe yee enquire among your
selues, of that I said, A litle *while*, & ye shal not see
me: and againe, a litle *while*, and yee shall see me?
20 Verely, verely I say vnto you, that ye shall
weepe and lament, and the worlde shall reioyce:
and ye shall sorowe, but your sorowe shalbe tur-
ned to ioye.
21 A woman when shee traueileth, hath so-
rowe, because her houre is come: but assoone as
she is deliuered of the childe, she remembreth no
more the anguish, for ioy that a man is borne into
the world.
22 And yee nowe therefore are in sorowe: but
I will see you againe, & your hearts shall reioyce,
and your ioy shall no man take from you.
23 And in that day shall ye aske mee nothing.
✠ Verely, verely, I say vnto you, whatsoeuer yee
shall aske the Father in my Name, he will giue it
you.
24 Hitherto haue yee asked nothing in my
Name: aske, and yee shall receiue, that your ioye
may be full.
25 7 These things haue I spoken vnto you in
parables: but the time will come, when I shall no
more speake to you in parables: but I shall shewe
you plainely of the Father.
26 8 At that day shall yee aske in my Name,
and I say not vnto you, that I wil pray vnto the Fa-
ther for you:
27 For the Father himselfe loueth you, because
ye haue loued me, ✠ and haue beleeued that I
came out from God.
28 I am come out from the Father, and came
into the worlde: againe I leaue the worlde, and
goe to the Father.
29 9 His disciples saide vnto him, Loe, nowe
speakest thou plainely, and thou speakest no pa-
rable.
30 Nowe knowe wee that thou knowest all
things, and needest not that any man should aske
thee. By this we beleeue, that thou art come out
from God.
31 Iesus answered them, Doe you beleeue
nowe?
32 ✠ 10 Beholde, the houre commeth, and is al-
ready come, that yee shalbe scattered euery man
into his owne, and shall leaue me alone: but I am
not alone: for the Father is with me.
33 11 These thinges haue I spoken vnto you,
that b in me ye might haue peace: in the world ye
shall haue affliction, but bee of good comfort: I
haue ouercome the world.

CHAP. XVII.

1 Christ prayeth that his glorie together with his Fathers may be made manifest. 9 He prayeth for his Apostles, 20 and for all beleeuers.

THese 1 things spake Iesus, and lift vp his eyes
to heauen, and saide, 2 Father, that houre is
come: glorifie thy Sonne, that thy Sonne also may
glorifie thee,
2 ∵ As thou hast giuen him power *ouer* a all
flesh, that he shoulde giue eternall life to all them
that thou hast giuen him.
3 And this is life eternall, that they knowe
thee *to be* the b onely very God, and whom thou
hast sent, Iesus Christ.
4 I haue glorified thee on the earth: I haue fi-
nished the worke which thou gauest me to doe.
5 And now glorifie mee, thou Father, with
thine owne selfe, with the glorie which I had with
thee before the world was.
6 3 I haue declared thy Name vnto the men
which thou gauest me out of the worlde: c thine
they were, and thou d gauest them me, and they
haue kept thy worde.
7 ✠ Now they knowe that all things what-
soeuer thou hast giuen me, are of thee.
8 For I haue giuen vnto them the wordes
which thou gauest me, and they haue receiued
them, and haue knowen surely that I came out
from thee, and haue beleeued ŷ thou hast sent me.
9 I pray for them: I pray not for the worlde,
but for them which thou hast giuen me: for they
are thine.

3 The Spirit of God worketh so mightily by the preaching of the worde, that hee constraineth the world, will it, nill it, to confesse it owne vnrighteousnesse & Christs righteousnesse and almightinesse. *a He will so reproue the worlde, that the worldlings shalbe able to pretend no excuse. b He respecteth the time that followed his ascension, when as all gainesayers were manifestly reproued, through the powring out of the holy Ghost vpon the Church: So that the very enemies of Christ were reproued of sinne, in* [illegible] *arme you with that heauenly power, whereby you may destroy euery high thing which is lifted vp against the knowledge of God, 2. Cor. 10. 12.*

✠ *Chap. 17. 8.* 9 Faith and foolish securitie differ very much. ✠ *Matth. 26. 31. marke 14. 27.* 10 Neither the wickednesse of the worlde, neither the weakenesse of his owne, can diminish any thing of the vertue of Christ. 11 The suertie and stay of the Church dependeth onely vpon the victorie of Christ. *b That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet state of minde, which is cleane contrary to disquietnesse and heauinesse.*

1 Iesus Christ the euerlasting high Priest, being readie straightwayes to offer vp himselfe, doeth by solemne prayers consecrate himselfe to God the Father, as a sacrifice, and vs together with himselfe: Therefore this prayer was from the beginning, is, and shalbe to the ende of the world, the foundation & grounde of the Church of God. 2 He first declareth, that as he came into the worlde to the end that the Father might shewe in him, being apprehended by faith, his glorie in sauing his elect, so he applied himselfe to that onely: and therefore desireth of the Father, that he woulde blesse the worke which hee had finished. ∵ *Matth. 28. 18. a Ouer all men. b Hee calleth the Father the onely very God, to set him against all false gods, and not to shut out himselfe and the holy Ghost, for straightwayes hee ioyneth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed maner, setteth foorth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attaine vnto, inuisible, Rom. 16. 27. 1. tim. 1. 17.* 3 First of all hee prayeth for those his disciples, by whome hee woulde haue the rest to bee gathered together, and commendeth them vnto the Father, (hauing once reiected the whole companie of the reprobate) because he receiued them of him, into his custodie, and for that they embracing his doctrine, shall haue so many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely. *c He sheweth hereby that euerlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our saluation. d Hee sheweth howe that euerlasting and hidden purpose of God is declared in Christ, by whome we are iustified and sanctified, if we lay hold on him by faith, that at length we may come to the glorie of the election.* ✠ *Chap. 16. 27.*

4 The doctrine of the Apostles, proceeded from the holy Ghost, and is most perfite. 5 The holy Ghost bringeth no new doctrine, but teacheth that which was vttered by Christes owne mouth, and imprinteth it in our mindes. 6 The grace of the holy Ghost is a most liuely glasse, wherein Christ is truely beholden with the most sharpe sighted eyes of faith, and not with the bleared eyes of the flesh: Whereby we feele a continuall ioy euen in the midst of sorowes. *f When a litle time is once past. g For I passe to eternall glory, so that I shalbe much more present with you then I was before: for then you shall feele in deede what I am, and what I am able to do.* ✠ *Chap. 14. 13. mat. 7. 7. & 21. 22. mar. 11. 24. luk. 11. 9. iam. 1. 5.* 7 The holy Ghost which was powred vpon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secretes of our saluation, and also by them the Church, and will also instruct it to the end of the world. 8 The summe of the worship of God, is the inuocation of the Father in the Name of the Sonne the Mediatour, who is alreadie heard for vs, for whome he both abased himselfe, and is now also glorified.

10 And all mine are thine, and thine are mine,
and I am glorified in them.
11 And nowe am I no more in the world, but
these are in the worlde, and I come to thee. Holy
Father, keepe them in thy Name, *euen* them
whom thou hast giuen me, that they may be [e]one,
as we *are*.
12 While I was with them in the worlde, I
kept them in thy Name: those that thou gauest
me, haue I kept, and none of them is lost, but the
childe of perdition, that the ✣ Scripture might be
fulfilled.
13 And nowe come I to thee, and these things
speake I in the worlde, that they might haue my
ioy fulfilled in themselues.
14 I haue giuen them thy worde, & the world
hath hated them, because they are not of the
world, as I am not of the world.
15 [4] I pray not that thou shouldest take them
out of the worlde, but that thou keepe them from
euill.
16 They are not of the worlde, as I am not of
the world.
17 [f] Sanctifie them with thy trueth: thy word
is trueth.
18 [5] As thou diddest send me into the world, so
haue I sent them into the world.
19 And for their sakes sanctifie I my selfe,
that they also may bee sanctified through the
[g] trueth.
20 [6] I pray not for these alone, but for them
also which shall beleeue in me, through their
worde,
21 That they all may be one, as thou, O Fa-
ther, *art* in me, and I in thee: *euen* that they may
be also one in vs, that the world may beleeue that
thou hast sent me.
22 And the glory that thou gauest me, I haue
giuen them, that they may be one, as we are one,
23 I in them, and thou in me, that they may be
made perfect in one, and that the world may know
that thou hast sent me, & hast loued them, as thou
hast loued me.
24 ✣ Father, I will that they which thou hast
giuen me, be with me euen where I am, that they
may beholde that my glory, which thou hast gi-
uen me: for thou louedst me before the foundati-
on of the world.
25 O righteous Father, the worlde also hath
not knowen thee, but I haue knowen thee, and
these haue knowen, that thou hast sent me.
26 [7] And I haue declared vnto them thy Name,
and will declare it, that the loue wherewith thou
hast loued me, may be in them, and I in them.

[e] He prayeth that his people may [...] agree and be ioyned together [...] that as the Godhead is one, so they may be of one mind and one consent together.
✣ *Psal. 109. 7.*
[4] Hee sheweth what maner of deliuerance he meaneth, not that they should be in no danger, but that they being preserued from all, might prooue by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to other.
[f] That is, make them holy: and that is said to be holy, which is dedicated and made proper to God onely.
[5] Hee addeth moreouer, that the Apostles haue a vocation common with him, & therefore that they must be holden vp by the selfe same vertue to giue vp themselues wholy to God, whereby he being first, did consecrate himselfe to the Father.
[g] The true and substantiall sanctification of Christ, is set against the outward purifyinge.
[6] Secondarily he offreth to God the Father all his, that is, howe many so euer shall beleeue in him by the doctrine of the Apostles: that as hee cleaueth vnto the Father, receiuing from him all fulnesse, so they being ioyned with him, may receiue life from him, and at length being together beloued in him, may also with him enioy euerlasting glory ✣ *Chap. 12. 26.*
[7] Hee communicateth with his by litle and litle, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

CHAP. XVIII.

1 By Christes power, whom Iudas betrayeth, 6 the souldiers are cast downe to the ground. 13 Christ is lead to Annas, and from him to Caiaphas. 22. 23 His answere to the officer that smote him with a rod. 28 Being deliuered to Pilate, 36 he declareth his kingdome.

WHen [1] Iesus had spoken these thinges, he
went foorth with his disciples ouer the
brooke ∵ Cedron, where was a garden, into the
which he entred, and his disciples.
2 And Iudas which betraied him, knewe al-
so the place: for Iesus oft times resorted thither
with his disciples.
3 ✣ [2] Iudas then, after hee had receiued a
band of men and officers of the high Priestes, and
of the Pharises, came thither with lanternes and
torches, and weapons.
4 [3] Then Iesus, knowing al things that should
come vnto him, went foorth and saide vnto them,
Whom seeke ye?
5 They answered him, Iesus of Nazareth. Ie-
sus saide vnto them, I am he. Nowe Iudas also
which betraied him, stood with them.
6 Assoone then as he had saide vnto them, I
am he, they went away backwardes, and fell to the
ground.
7 Then he asked them againe, Whom seeke
ye? And they said, Iesus of Nazareth.
8 [4] Iesus answered, I saide vnto you, that I am
he: therefore if ye seeke me, let these go their way.
9 *This was* that the worde might be fulfilled
which he spake, ✣ Of them which thou gauest me,
haue I lost none.
10 [5] Then Simon Peter hauing a sword, drewe
it, and smote the hie Priests seruant, and cut off his
right eare. Nowe the seruants name was Malchus.
11 Then saide Iesus vnto Peter, Put vp thy
sworde into the sheath: shall I not drinke of the
cuppe which *my* Father hath giuen me?
12 Then the band and the captaine, and the
officers of the Iewes tooke Iesus, and bound him,
13 [6] And led him away to ∵ Annas first (for
he was father in lawe to Caiaphas, which was the
hie-Priest that same yeere)
14 ✣ And Caiaphas was he, that gaue counsell
to the Iewes, that it was expedient that one man
should die for the people.
15 ¶ [7] ✣ Now Simon Peter folowed Iesus, and
another disciple, and that disciple was knowen of
the hie Priest: therefore he went in with Iesus into
the hall of the hie Priest:
16 But Peter stood at the doore without. Then
went out the other disciple which was knowen vn-
to the hie Priest, and spake to her that kept the
doore, and brought in Peter.
17 Then saide the maide that kept the doore,
vnto Peter, Art not thou also one of this mans di-
sciples? He said, I am not.
18 And the seruants and officers stoode there,
which had made a fire of coles: for it was colde,
and they warmed themselues. And Peter also stood
among them, and warmed himselfe.
19 ¶ ([8] The hie Priest then asked Iesus of his
disciples, and of his doctrine.
20 Iesus answered him, I spake openly to the
world: I euer taught in the Synagogue and in the
Temple, whither the Iewes resort continually, and
in secret haue I said nothing.
21 Why askest thou me? aske them which
heard me what I saide vnto them: beholde, they
knowe what I said.
22 When he had spoken these things, one of
the officers which stoode by, smote Iesus with his
rod, saying, Answerest thou the hie Priest so?
23 Iesus answered him, If I haue euill spoken,
beare witnes of the euill: but if I haue well spoken,
why smitest thou me?
24 ¶ ✣ Nowe Annas had sent him bound vnto
Caiaphas the hie Priest)
25 ✣ [9] And Simon Peter stoode and warmed
himselfe, and they said vnto him, Art not thou also
of his disciples? He denied it, and said, I am not.

[1] Christ goeth of his owne accord into a garden, which his betraier knew, to be taken: that by his obedience he might take away the sinne that entred into the world by one mans rebellion, and that in a garden. ∵ *Mat. 26. 36. mar. 14. 32. luk. 22. 39.*
✣ *Math. 26. 47. marke 14. 43. luke. 22. 47.*
[2] Christ who was innocent, was taken as a wicked person, that wee which are wicked might be let goe as innocent.
[3] Christes person (but not his vertue) was bound of the aduersaries, when and howe he would.
[4] Christ doeth not neglect the office of a good pastour, no not in his greatest danger.
✣ *Chap. 17. 12.*
[5] We ought to conteine the [...] we beare to God within the [...] of our [...]
[8] Christ [...] his cause [...] derly, not that he would withdrawe himselfe from death, but to shewe that he was condemned as an innocent.
✣ *Mat. 26. 57. luke 22. 54.*
✣ *Mat. 26. 69. mar. 14. 69. luke 22. 55.*
[9] After that men haue once fallen, they cannot onely not lift vp themselues by their owne strength, but also they fall more and more into worse, vntill they be raised vp againe, by a newe vertue of God.

26 One of the seruaunts of the hie Priest, his
cousin whose eare Peter smote off, saide, Did not
I see thee in the garden with him?
27 Peter then denied againe, and immediatly
the cocke crewe.
28 ¶ ✠ [10] Then led they Iesus from [a] Caia-
phas into the common hall. Now it was morning,
and they themselues went not into the common
hall, least they should be ✠ defiled, but that they
might eate the Passeouer.
29 Pilate then went out vnto them, and saide,
What accusation bring ye against this man?
30 They answered, and saide vnto him, If hee
were not an euill doer, we would not haue deliue-
red him vnto thee.
31 Then saide Pilate vnto them, Take ye him,
and iudge him after your owne Lawe. Then the
Iewes saide vnto him, [b] It is not lawfull for vs to
put any man to death.
32 *It was* that the worde of Iesus ∵ might be
fulfilled which he spake, [c] signifying what death
he should die.
33 ✠ So Pilate entred into the common hall
againe, and called Iesus, and saide vnto him, Art
thou the king of the Iewes?
34 Iesus answered him, Sayest thou that of thy
selfe, or did other tell it thee of me?
35 Pilate answered, Am I a Iewe? Thine owne
nation, and the hie Priestes haue deliuered thee
vnto me. What hast thou done?
36 [11] Iesus answered, My kingdome is not of
this world: if my kingdome were of this world, my
seruants would surely fight, that I should not be de-
liuered to the Iewes: but nowe is my kingdome
not from hence.
37 Pilate then said vnto him, Art thou a King
then? Iesus answered, Thou sayest that I am a
King: for this cause am I borne, and for this cause
came I into the worlde, that I should beare witnes
vnto the trueth: euery one that is of the trueth
heareth my voyce.
38 [12] Pilate said vnto him, [d] What is trueth?
And when he had said that, he went out againe
vnto the Iewes, and saide vnto them, I finde in
him no cause at all.
39 ✠ But you haue a custome, that I should
deliuer you one loose at the Passeouer: will ye
then that I loose vnto you the King of the Iewes?
40 * Then [e] cryed they all againe, saying, Not
him, but Barabbas: nowe this Barabbas was a
murtherer.

✠ Mat.27.2. mar.15.1. luke 23.1.

10 The Sonne of God is brought before the iudge-ment seate of an earthly and pro-phane man, in whom there is found much lesse wickednesse, then in the princes of the people of God: A liuely image of the wrath of God against sinne, and therewithall of his great mercie, and last of all, of his most seuere iudgement against the stubburne con-temners of his grace when it is offered vnto ...

d ... of asking a question. ✠ Math.27.15. mar.15.6. luke 23.17. * Actes 3.14.
e Worde for worde, made a great and foule voyce.

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thorne, 4 was desirous to let him loose: 8 but being ouercome with the outrage of the Iewes, 16 Hee deliuereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Hauing tasted vineger, he dyeth: 34 and being dead, his side is pearced with a speare. 40 Hee is buried.

THen ✠ Pilate tooke Iesus and [1] scourged him.
2 And the souldiers platted a crowne of
thornes, and put it on his head, and they put on him
a purple garment,
3 And saide, Haile, King of the Iewes. And
they smote him with *their* roddes.
4 [2] Then Pilate went foorth againe, and saide
vnto them, Behold, I bring him foorth to you, that
ye may knowe, that I finde no fault in him at all.
5 Then came Iesus foorth wearing a crowne
of thornes, and a purple garment. And Pilate saide
vnto them, Beholde the man.
6 Then when the hie Priests and officers sawe
him, they cryed, saying, [a] Crucifie, crucifie *him*.
Pilate saide vnto them, Take ye him and crucifie
him: for I finde no fault in him.
7 The Iewes answered him, We haue a lawe,
and by our lawe he ought to die, because he made
himselfe the Sonne of God.
8 ¶ [3] When Pilate then heard that worde, he
was the more afraide,
9 And went againe into the common hall, and
saide vnto Iesus, Whence art thou? But Iesus gaue
him none answere.
10 Then saide Pilate vnto him, Speakest thou
not vnto me? Knowest thou not that I haue power
to crucifie thee, and haue power to loose thee?
11 Iesus answered, Thou couldest haue no
power at all against me, except it were giuen thee
from aboue: therefore he that deliuered me vnto
thee, hath the greater sinne.
12 From thence foorth Pilate sought to loose
him, but the Iewes cryed, saying, If thou deliuer
him, thou art not Cesars friende: *for* whosoeuer
maketh himselfe a King, speaketh against Cesar.
13 ¶ [4] When Pilate heard this word, he brought
Iesus foorth, and sate downe in the iudgement seate
in a place called the Pauement, and in Hebrewe,
[b] Gabbatha.
14 And it was the Preparation of the Passeo-
uer, and about the sixt houre: and he said vnto the
Iewes, Beholde your King.
15 But they cryed, Away with him, away with
him, crucifie him. Pilate saide vnto them, Shall I
crucifie your King? The high Priestes answered,
We haue no King but Cesar.
16 [5] Then deliuered he him vnto them, to be
crucified. ✠ And they tooke Iesus, and led him
away.
17 And he bare his owne crosse, and came into
a place named *of dead mens* Skulles, which is cal-
led in Hebrewe, Golgotha:
18 Where they crucified him, and two other
with him, on either side one, and Iesus in the
middes.
19 ¶ [6] And Pilate wrote also a title, and put it
on the crosse, and it was written, IESVS OF
NAZARETH THE KING OF THE
IEVVES.
20 This title then read many of Iewes: for
the place where Iesus was crucified, was neere to
the citie: and it was written in Hebrewe, Greeke
and Latine.
21 Then saide the hie Priestes of the Iewes to
Pilate, Write not, The King of the Iewes, but
that he said, I am King of the Iewes.
22 Pilate answered, What I haue written, I
haue written.
23 ¶ [7] Then the ✠ souldiers, when they had
crucified Iesus, tooke his garments (and made
foure partes, to euery souldier a part) and *his* coate:
and the coate was without seame wouen from the
toppe throughout.
24 Therefore they saide one to another, Let
vs not deuide it, but cast lots for it, whose it shall
be. *This was* that the Scripture might be fulfilled,
which sayeth, ∵ They parted my garments among
them, and on my coate did cast lots. So the souldi-
ers did these things in deede.
25 ¶ [8] Then stoode by the crosse of Iesus his
mother,

✠ Matth.27.27. mar.15.16.

1 The wisedome of the flesh, chuseth of two euils the least, but God cur-seth that same wisdome.

2 Christ is againe quitted by ÿ same mouth wherewith he is afterward condemned.

a They will haue him crucified, who by an olde custome of theirs, they should haue stoned & han-ged vp as conuict of blasphemie: but they desire to haue him crucified after the maner of the Romanes.

3 Pilates consci-ence fighteth for Christ, but straight-way it yeeldeth, because it is not vpholden with the singular vertue of God.

4 Pilate condem-neth himselfe first, with the same mouth, wherewith he afterward con-demneth Christ.

b Gabbatha signi-fieth an high place, as iudgement seates are.

5 Christ fasteneth Satan, sinne and death to ÿ crosse.

✠ *Mat.*27.31. *mar* 15.25. *luke* 23.26.

6 Christ sitting vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth con-demned him for vsurping a king-dome.

7 Christ signifieth by the diuision of his garments a-mongst the bloudie buchers, (his coate except, that had no seame) that it shall come to passe, that he will shortly diuide his benefites, and en-rich his very ene-mies throughout the world: but so notwithstanding that the treasure of his Church shall remaine whole.

✠ *Mat.*27.35. *mar.*15.24. ∵ *Psal.*22.18.

8 Christ is a per-fect example of all righteousnes, not onely in the kee-ping of the first, but also of the second table.

mother, and his mothers sister, Marie *the wife of*
Cleopas, and Marie Magdalene.
26 And when Iesus sawe his mother, and the
disciple standing by, whom he loued, he said vnto
his mother, Woman, beholde thy sonne.
27 Then saide hee to the disciple, Beholde thy
mother: and from that houre, the disciple tooke
her home vnto him.
28 ¶ [9] After, when Iesus knew that all things
were performed, that the ✠Scripture might be ful-
filled, he said, I thirst.
29 And there was set a [c] vessell full of vine-
ger: and they filled a sponge with vineger: and
put it about an Hyssope *stalke*, and put it to his
mouth.
30 Nowe when Iesus had receiued of the vi-
neger, he saide, It is finished, and bowed his head,
and gaue vp the ghost.
31 [10] The Iewes then (because it was the Pre-
paration, that the bodies shoulde not remaine vp-
on the crosse on the Sabbath *day*: for that Sab-
bath was an hie day) besought Pilate that their
legges might be broken, and that they might bee
taken downe.
32 Then came the souldiers and brake the
legges of the first, and of the other which was
crucified with *Iesus*.
33 But when they came to Iesus, and saw that
he was dead alreadie, they brake not his legges.
34 [11] But one of the souldiers with a speare
[d] pearced his side, and foorthwith came there out
blood and water.
35 And he that sawe it, bare recorde, and his
record is true: and he knoweth that he saith true,
that ye might beleeue it.
36 For these things were done, that the Scrip-
ture should be fulfilled, ✠Not a bone of him shal-
be broken.
37 And againe an other Scripture saith, ∴They
shall see him whom they haue thrust through.
38 ⌘ [12] And after these things, Ioseph of Ari-
mathea (who was a disciple of Iesus, but secretly
for feare of the Iewes) besought Pilate that hee
might take downe the bodie of Iesus. And Pilate
gaue him licence. He came then and tooke Iesus
body.
39 And there came ✲also Nicodemus (which
first came to Iesus by night) & brought of myrrhe
and aloes mingled together about an hundreth
pound.
40 Then tooke they the body of Iesus, and
wrapped it in linnen clothes with the odours, as
the maner of the Iewes is to burie.
41 And in that place where Iesus was crucifi-
ed, was a garden, and in the garden a newe sepul-
chre, wherein was [e] neuer man yet laid.
42 There then laide they Iesus, because of the
Iewes Preparation *day*, for the sepulchre was
neere.

9 Christ when he hath taken the vineger, yeeldeth vp the Ghost drinking vp in deede that most bitter and sharpe cuppe of his Fathers wrath in our name.
✠ *Psalm.69.22.*
c *Galatinus witnesseth out of the booke called Sanhedrim, that the Iewes were wont to giue them that were executed, vineger mixed with frankincense to drinke, to make their braines somewhat troubled: so charitably the Iewes prouided for the poore mens consciences, which were executed.*
10 The body of Christ which was dead for a season (because it so pleased him) is wounded, but the least bone of it is not broken: and such is the state of his mysticall body.
11 Christ being dead vpon the crosse, witnesseth by a double signe, that he onely is the true satisfaction, and the true washing for the beleeuers.
d *This wound was a most manifest witnesse of the death of Christ: for the water that issued out by this wound, gaue vs plainly to vnderstand, that the weapon pearced the very thinne that compasseth the heart, which is the vessell that conteineth that water, and that being once wounded, that creature which is so pierced and striken, can not chuse but die.* ✠ *Exod.12.46. num.9.12.* ∴ *Zach.12.10.* ⌘ *Matth.27.57. marke 15.42. luke 23.50.* 12 Christ is openly buried, and in a famous place, Pilate writing and suffering it, and that by men which did fauour Christ, in such wise, that yet before that day, they neuer openly folowed him: so that by his buriall, no man can iustly doubt either of his death, or resurrection. ✲ *Chap.3.2.* e *That no man might cauill at this resurrection, as though some other that had beene buried there, had risen. Theophyl.*

CHAP. XX.

1 *Marie bringeth worde that Christ is risen:* 3 *Peter and Iohn*
4 *runne to see it.* 15 *Iesus appeareth to Marie* 19 *and to the*
disciples that were together in the house. 25 *Thomas, before*
faithlesse, 29 *nowe beleeueth.*

Nowe ✠ [1] the first *day* of the weeke came Ma-
rie Magdalene, early when it was yet darke,
vnto the sepulchre, and sawe the stone taken a-
way from the tombe.
2 Then she ranne, and came to Simon Peter,
and to the other disciple whome Iesus loued, and
saide vnto them, They haue taken away the Lorde
out of the sepulchre, and wee knowe not where
they haue laid him.
3 Peter therefore went forth, and the other
disciple, and they came vnto the sepulchre.
4 So they ranne both together, but the other
disciple did outrunne Peter, and came first to the
sepulchre.
5 And hee stouped downe, and sawe the lin-
nen clothes lying: yet went he not in.
6 Then came Simon Peter following him,
and went into the sepulchre, and sawe the linnen
clothes lye,
7 And the kerchiefe that was vpon his head,
not lying with the linnen clothes, but wrapped
together in a place by it selfe.
8 Then went in also the other disciple, which
came first to the sepulchre, and he sawe it, and be-
leeued.
9 For as yet they knewe not the Scripture,
That he must rise againe from the dead.
10 And the disciples went away againe v[illegible]
their owne home.
11 ¶ ✠ But Marie stoode [a] without at the [illegible]
pulchre weeping: and as she wept, she bowed [illegible]
selfe into the sepulchre,
12 [2] And sawe two Angels in [b] white, sitting,
the one at the head, and the other at the feete,
where the body of Iesus had laien.
13 And they said vnto her, Woman, why wee-
pest thou? Shee saide vnto them, They haue taken
away [c] my Lord, and I know not where they haue
laide him.
14 [3] When shee had thus saide, she turned her
selfe backe, and sawe Iesus standing, and knewe
not that it was Iesus.
15 Iesus saith vnto her, Woman, why weepest
thou? whom seekest thou? Shee supposing that he
had bene the gardener, saide vnto him, Sir, if thou
hast borne him hence, tell mee where thou hast
laid him, and I will take him away.
16 Iesus saith vnto her, Marie. She turned her
selfe, and said vnto him, Rabboni, which is to say,
Master.
17 [4] Iesus saith vnto her, Touch me not: for I
am not yet ascended to my Father: but goe to my
[d] brethren, and say vnto them, I ascend vnto [e] my
Father, and to your Father, and to my God, and
your God.
18 Marie Magdalene came and told the disci-
ples that she had seene the Lorde, and that he had
spoken these things vnto her.
19 ¶ ∴ [5] The same day then at night, which
was the first *day* of the weeke, and when the
[f] doores were shut where the disciples were as-
sembled for feare of the Iewes, came Iesus and
stoode in the middes, and saide to them, Peace *be*
vnto you.
20 And when he had so saide, he shewed vnto
them *his* handes, and his side. Then were the di-
sciples glad when they had seene the Lord.

✠ *Marke 16.2. luke 24.1.*
1 Marie Magdalene, Peter and Iohn, are the first witnesses of the resurrection and such as cannot iustly be suspected, for that they themselues could scarcely be perswaded of it, so farre is it off, that they should inuent it of set purpose.
✠ *Matth.28.1. marke 16.5.*
a *That is, without the caue, which the sepulchre was cut out of.*
2 Two Angels are made witnesses of the Lords resurrection.
b *In white clothing.*
c *Marie [illegible] the com[illegible] ple [illegible]*
[illegible]
Marie [illegible] disciple[illegible]
e *Hi[illegible] his Fath[illegible] he is [illegible] [illegible] your [illegible] cause [illegible] ther by [illegible] through the [illegible] tion of the [illegible] of G[illegible] [illegible] taking vs [illegible] free grace to [illegible] his sonnes, Epiphanius.*
∴ *Marke 16.14. luke 24.36. 1.cor.15.5.*
5 Christ in that that he presented himselfe before his disciples suddenly through his diuine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the directour of the ministerie of the Gospel. f *Either the doores opened to him of their owne accorde, or the very walles themselues were a passage to him.*

✠ Matth.28.18.
6 The publishing of the forgiuenesse of sinnes by faith in Christ, and the setting foorth and denouncing the wrath of God in retayning the sinnes of the vnbeleeuers, is the summe of the preaching of the Gospel.
7 Christ draweth out of the vnbeliefe of Thomas, a certaine and sure testimonie of his resurrection.

21 ✠ Then saide Iesus to them againe, Peace
be vnto you: as my Father sent me, so sende I
you.
22 And when hee had saide that, he breathed
on them, and saide vnto them, Receiue the holy
Ghost.
23 6 Whosoeuers sinnes ye remit, they are re-
mitted vnto them: *and* whosoeuers sinnes ye re-
teine, they are reteined.
24 ¶ 7 But Thomas one of the twelue, called
Didymus, was not with them when Iesus came.
25 The other disciples therefore saide vnto
him, We haue seene the Lord: but hee saide vnto
them, Except I see in his handes the print of the
nailes, and put my finger into the print of the
nailes, and put mine hand into his side, I will not
beleeue it.
26 ¶ And eight dayes after, againe his disci-
ples were within, and Thomas with them. *Then*
came Iesus, when the doores were shut, and stood
in the middes, and said, Peace *be* vnto you.
27 After saide hee to Thomas, Put thy finger
here, and see mine hands, & put forth thine hand,
and put it into my side, and bee not faithlesse, but
faithfull.
28 Then Thomas answered, & said vnto him,
Thou art my Lord, and my God.
29 8 Iesus said vnto him, Thomas, because thou
hast seene me, thou beleeuest: blessed *are* they
that haue not seene, and haue beleeued.
30 ¶ ✠ 9 And many other signes also did Iesus
in the presence of his disciples, which are not writ-
ten in this booke.
31 But these things are written, that ye might
beleeue, that Iesus is that Christ that Sonne of
God, and that in beleeuiug yee might haue life
through his Name.

CHAP. XXI.

1 Jesus appeareth to his disciples as they were a fishing. 6. 7 whom they knowe by a miraculous draught of fishes. 15 Hee committeth the charge of the sheepe to Peter, 18 and foretelleth him of the maner of his death.

AFter these things, 1 Iesus shewed himselfe a-
gaine to his disciples at the sea of Tiberias:
and thus shewed he *himselfe*:
2 There were together Simon Peter, & Tho-
mas, which is called Didymus, and Nathanael of
Cana in Galile, and the *sonnes* of Zebedeus, and
two other of his disciples.
3 Simon Peter said vnto them, I goe a fishing.
They said vnto him, Wee also will goe with thee.
They went their way & entred into a ship straight-
way, and that night caught they nothing.
4 But when the morning was nowe come,
Iesus stoode on the shore: neuerthelesse the disci-
ples knewe not that it was Iesus.
5 Iesus then said vnto them, Syrs, haue ye a-
ny meate? They answered him, No.
6 Then he saide vnto them, Cast out the net
on the right side of the ship, and ye shall finde. So
they cast out, & they were not able at all to draw
it, for the multitude of fishes.
7 Therefore saide the disciple whom Iesus lo-
ued, vnto Peter, It is the Lord. When Simon Pe-
ter heard that it was the Lorde, hee girded his
a coate to him (for he was naked) and cast him-
selfe into the sea.
8 But the other disciples came by shippe (for
they were not farre from lande, but about two
hundreth cubites) and they drewe the net with
fishes.

a It was a linnen garment, which could not let his swimming.

9 Assoone then as they were come to lande,
they sawe hoate coales, and fish laide thereon,
and bread.
10 Iesus saide vnto them, Bring of the fishes,
which ye haue nowe caught.
11 Simon Peter stepped foorth and drewe the
net to land, full of great fishes, an hundreth, fiftie
and three: and albeit there were so many, yet was
not the net broken.
12 Iesus saide vnto them, Come, *and* dine.
And none of the disciples durst aske him, Who
art thou? seeing they knewe that hee was the
Lord.
13 Iesus then came and tooke bread and gaue
them, and fish likewise.
14 This is nowe the third time that Iesus shew-
ed himselfe to his disciples, after that he was risen
againe from the dead.
15 ¶ 2 So when they had dined, Iesus said to
Simon Peter, Simon *the sonne* of Iona, louest thou
me more then these? He said vnto him, Yea Lord,
thou knowest that I loue thee. Hee said vnto him,
Feede my lambes.
16 He said to him againe the second time, Si-
mon *the sonne* of Iona, louest thou me? He saide
vnto him, Yea Lorde, thou knowest that I loue
thee. He said vnto him, Feede my sheepe.
17 He said vnto him the b third time, Simon
the sonne of Iona, louest thou me? Peter was sorie
because he said to him the third time, Louest thou
me? and said vnto him, Lorde, thou knowest all
things: thou knowest that I loue thee. Iesus saide
vnto him, Feede my sheepe.
18 3 Verely, verely I say vnto thee, When thou
wast yong, thou c girdedst thy selfe, and walkedst
whither thou wouldest: but when thou shalt be
olde, thou shalt stretch foorth thine hands, and
another shall d gird thee, and lead thee whither
thou wouldest e not.
19 And this spake hee signifying by f what
death he shoulde glorifie God. And when he had
said this, he said to him, Folowe me.
20 4 Then Peter turned about, and sawe the
disciple whome IESVS loued, folowing, which
had also ✠ leaned on his breast at supper, and
had saide, Lorde, which is hee that betrayeth
thee?
21 When Peter therefore sawe him, he saide to
Iesus, Lorde, what shall this man *doe*?
22 Iesus saide vnto him, If I will that he tarie
till I come, what is it to thee? followe thou me.
23 Then went this worde abroade among the
brethren, that this disciple shoulde not die.
Yet Iesus saide not to him, Hee shall not die: but
if I will that hee tarie till I come, what is it to
thee?
24 5 This is that disciple, which testifieth of
these things, and wrote these things, and we know
that his testimonie is true.
25 ✠ Nowe there are also many other things
which Iesus did, the which if they shoulde bee
written euery one, I suppose the worlde coulde
not conteine the bookes that shoulde be written.
Amen.

2 Peter by his triple confession is restored into his former degree from whence he fell by his triple deniall: and therewithall is aduertised, that he is in deede a pastour, which sheweth his loue to Christ, in feeding his sheepe.
b It was meete that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgiuenesse of his so grieuous a sinne, nor of his restoring to the office of the Apostleship.
3 The violent death of Peter is foretolde.
c They that tooke farre iourneyes, specially in the East countrey and in those places where the people vsed long garments, had neede to be girded and trussed vp.
d He meant that kinde of girding which is vsed toward captiues, when they are bound fast with cordes and chaines, as who would say, Now thou girdest thy selfe as thou thinkest best, to goe whither thou listest, but the time will be, when thou shalt not gird thee with a girdle, but an other shall binde thee with chaines, and carie thee whither thou wouldest not.
e Not that Peter suffered ought for the truth of God against his will, for we reade that he came with ioy and gladnesse when he returned from the Councill where he was whipped, but because this will commeth not from the flesh, but from that gift of the Spirit which is giuen vs from aboue, therefore he shewed there should be a certaine striuing and conflict or repugnancie, which also is in vs, in all our sufferances as touching the flesh. *f That is, that Peter should die by a violent death.* 4 Wee must take heede, that whiles wee cast our eyes vpon other, we neglect not that which is inioyned vs. ✠ Chap.13.23. 5 The historie of Christ is true and warily written: not for the curiositie of men, but for the saluation of the godly. ✠ Chap.20.30.

THE

THE ACTES OF THE HOLY APOSTLES WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 *Luke tieth this historie to his Gospel.* 9 *Christ being taken into heauen,* 10 *the Apostles* 11 *being warned by the Angels,* 12 *returne,* 14 *and giue themselues to prayer.* 15 *By Peters motion,* 18 *into Iudas the traitours place, Matthias is chosen.*

I Haue made the [1] former treatise, O Theophilus, of all that IESVS began to [a] doe and teach,
2 Vntill the day that he was taken vp, after that hee through the holy Ghost, had giuen commaundements vnto the Apostles, whom hee had chosen:
3 [2] To whom also he presented himselfe aliue after that he had suffered, by many [b] infallible tokens, being seene of them by the *space* of fourtie dayes, and speaking of those things which *appertaine* to the kingdome of God.
4 ✠ And when he had [c] gathered *them* together, he commaunded them that they should not depart from Hierusalem, but to waite for the promise of the Father, ✠ which *said he*, ye haue heard of me.
5 ∵ For Iohn in deede baptized with water, but ye shall be baptized [d] with the holy Ghost within these fewe dayes.
6 [3] When they therefore were come together, they asked of him, saying, Lorde, wilt thou at this time [e] restore the kingdome to Israel?
7 And he said vnto them, It is not for you to knowe the times, or the [f] seasons, which the Father hath put in his owne power,
8 ✠ But yee shall receiue power of the holy Ghost, when he shall come on you: and ye shalbe witnesses vnto me both in Hierusalem and in all Iudea, and in Samaria, and vnto the vttermost part of the earth.
9 ✠ [4] And when he had spoken these things, while they behelde, he was taken vp: for a cloude tooke him vp out of their sight.
10 And while they looked stedfastly towarde heauen, as he went, beholde, two men stoode by them in white apparell,
11 Which also saide, Ye men of Galile, why stand ye gasing into heauen? This Iesus which is taken vp [g] from you into heauen, shall so come, as ye haue seene him goe into heauen.
12 ¶ Then returned they vnto Hierusalem from the mount that is called *the mount* of Oliues, which is neere to Hierusalem, being from it a Sabbath [h] *dayes* iourney.
13 [5] And when they were [i] come in, they went
vp into an vpper chamber, where abode both Peter and Iames, and Iohn, and Andrewe, Philip, and Thomas, Bartlemewe, and Matthewe, Iames *the sonne* of Alpheus, and Simon Zelotes, and Iudas Iames *brother*.
14 These all [k] continued with [l] one accorde in [m] prayer and supplication with the [n] women, and Marie the mother of Iesus, and with his [o] brethren.
15 ¶ [6] And in those dayes Peter stoode vp in the middes of the disciples, and saide (nowe the nomber of [p] names that were in one place were about an hundreth and twentie.)
16 [7] Ye men *and* brethren, this scripture must needes haue beene fulfilled, which the ✠ holy Ghost by the mouth of Dauid spake before of Iudas, which was ✠ guide to them that tooke Iesus.
17 For he was nombred with vs, and had obteined felowship in this ministration.
18 He therefore hath [q] purchased a fielde with the reward of iniquitie: and when ∵ he had [r] throwen downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.
19 And it is knowen vnto all the inhabitants of Hierusalem, in so much, that that field is called in their owne language, Aceldama, That is, the fielde of blood.
20 For it is written in the booke of Psalmes, ✠ Let his habitation be voide, and let no man dwell therein: ✠ also, Let another take his [s] charge.
21 [8] Wherefore of these men which haue companied with vs, all the time that the Lorde Iesus was [t] conuersant among vs,
22 Beginning from the baptisme of Iohn vnto the day that he was taken vp [u] from vs, must one of them be made a witnesse with vs of his resurrection.
23 [9] And they [x] presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.
24 And they prayed, saying, Thou Lord, which knowest the heartes all men, shewe whether of these two thou hast chosen,
25 That he may take the [y] roume of this ministration and Apostleship, from which Iudas hath [z] gone astray, to goe to his owne place.
26 Then they gaue foorth their lottes: and the lotte fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

1 A passing ouer from the historie of the Gospel, that is, from the historie of the sayings and doings of Christ, vnto the actes of the Apostles.
a *The actes of Iesus are the miracles and doings which shewed his Godhead, and his most perfite holines and examples of his doctrine.*
2 Christ did not straightwayes ascend into heauen after his resurrection, because he would throughly proue his resurrection, and with his presence confirme his Apostles in the doctrine, which they had heard.
b *He calleth these infallible tokens, which are otherwise termed necessarie: nowe in that, that Christ spake, and walked, and ate, and was felt of many, these are sure signes and tokens that hee truely rose againe.*
✠ *Luke 24.49.*
c *They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.*
✠ *Iohn 14.25.*
∵ *Matth.3.11. marke 1.8. luke 3.16 chap.2. 2.and 11.16. and 19.4.*
d *Either of the Father, or of me: so that either the Father or Christ, is set here against Iohn, as the holy Ghost is against the water, as things answerable the one to the other.* 3 We must fight before we triumph: and we ought not curiously to search after those things, which God hath not reueiled. e *To the olde and auncient state.* f *That is, the fitte occasions that serue to doing of matters which the Lorde hath appointed to bring things to passe in.* ✠ *Chap. 2.2.* ✠ *Luke 24.51.* 4 After that Christ had promised the full vertue of the holy Ghost, wherewith he woulde gouerne his Church, although hee shoulde be absent in body, he tooke vp his body from vs into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witnesse. g *That is, out of your sight.* h *About two mile.* 5 Ecclesiasticall assemblies to heare the worde, and to make common prayer, were first instituted and kept in priuate houses by the Apostles. i *They went into the house, which the Church had chosen at that time to be a receite for the whole assemblie.*

k *The Greke worde signifieth an inuincible constancie, and steadinesse.*
l *It is to good purpose that this concorde is mentioned: for those prayers are most acceptable to God, which are made with agreeing mindes and willes.*
m *The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present dangers ... were ...*
... *him, were ... by God.*
✠ *Psal.41.9.*
✠ *Iohn 13.17.*
q *Luke considered not Iudas his ...*

purpose, but that that followed of it, and so we vse to say, that a man hath procured himselfe harme, not that his will and purpose was so, but in respect of that which followed. ∵ *Mat.27.5.* r *The Greeke wordes signifieth thus much, that Iudas fell downe flat and was rent in sunder in the middes, with a marueilous huge noyse.* ✠ *Psalme 69.26.* ✠ *Psalm.109.7.* s *His office and ministerie: Dauid wrote these wordes against Doeg the Kings heardman: And these wordes, Shepheard, Sheepe, and Flocke, are put ouer to the Church office and ministerie, so that the Church and the offices thereof are called by these names.* 8 The Apostles deliberate vpon nothing, but first they consult and take aduisement by Gods worde: and againe they doe nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it. t *Word for word, went in and out, which kinde of speach betokeneth as much in the Hebrewe tongue, as the executing of a publique and painefull office, when they speake of such as are in any publique office. Deut.31.2. 1.Chron.27.1.* u *From our companie.* 9 Apostles must be chosen immediatly from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were, GODS owne voyce. x *Openly, and by the voyces of all the whole companie.* y *That he may be fellowe and partaker of this ministerie.* z *Departed from, as fallen from. And it is a Metaphore taken from the way: for callings are signified by the name of wayes ... the Hebrewes.*

CHAP.

CHAP. II.

1 *The Apostles* 4 *filled with the holy Ghost* 8 *speake with diuers tongues.* 12 *They are thought to be drunke,* 15 *but Peter disprooueth that :* 34 *He teacheth that Christ is the Messias:* 37 *And seeing the hearers astonied,* 38 *he exhorteth them to repentance.*

AND 1 when the day of Pentecost was a come,
they were b all with one accord in one place.
2 And suddenly there came a sounde from
heauen, as of a russhing *and* mightie winde, and it
filled all the house where they sate.
3 And there appeared vnto them clouen
tongues, like fire, and it sate vpon eche of them.
4 And they were all filled with the holy
Ghost, and began to speake with c other tongues,
as the d Spirit gaue them vtterance.
5 And there were dwelling at Hierusalem
Iewes, men that feared God, of euery nation vnder heauen.
6 Nowe when this was noised, the multitude
came together and were astonied, because that e-
uery man heard them speake his owne language.
7 And they wondered all, and marueiled, say-
ing among themselues, Beholde, are not all these
which speake, of Galile?
8 e Howe then heare we euery man our owne
language, wherein we were borne?
9 Parthians, and Medes, and Elamites, and the
inhabitants of Mesopotamia, and of Iudea, and of
Cappadocia, of Pontus, and Asia.
10 And of Phrygia, and Pamphylia, of Egypt,
and of the partes of Libya, which is beside Cyrene,
and strangers of Rome, and f Iewes, and Proselytes,
11 Creetes, and Arabians: wee heard them
speake in our owne tongues the wonderfull *workes*
of God.
12 2 They were all then amased, and doubted,
saying one to another, What may this be?
13 And others g mocked, and saide, They are
full of newe wine.
14 ¶ But Peter standing with the Eleuen, h lift
vp his voice, and said vnto them, Ye men of Iudea,
and ye all that inhabite Hierusalem, be this knowen
vnto you, and hearken vnto my wordes.
15 For these are not drunken, as ye suppose,
since it is but the i third houre of the day.
16 But this is that, which was spoken by the
k Prophet ✠ Ioel,
17 3 And it shalbe in the last dayes, saith God,
I wil powre out of my Spirite vpon l all m flesh, and
your sonnes, and your daughters shall prophecie,
and your yong men shall see visions, and your olde
men shall dreame dreames.
18 And on my seruants, and on mine hand-
maides I will powre out of my Spirite in those
dayes, and they shall prophecie.
19 And I will shew wonders in heauen aboue,
and tokens in the earth beneath, blood, and fire,
and the vapours of smoke.
20 The Sunne shall be turned into darkenesse,
and the moone into blood, before that great and
notable day of the Lord come.
21 4 And it shalbe, that whosoeuer shall n call
on the Name of the Lord, shall be saued.
22 5 Yee men of Israel, heare these wordes,
IESVS of Nazareth, a man o approoued of God
among you with great workes, and wonders, and
signes, which God did by him in the middes of
you, as ye your selues also knowe:
23 Him, *I say*, being deliuered by the deter-
minate counsell, and p foreknowledge of God,
after you had taken, with wicked q handes you
haue crucified and r slaine.
24 6 Whom God hath raised vp, and loosed the
s sorrowes of death, because it was vnpossible that
he should be holden of it.
25 For Dauid sayeth concerning him, ✠ I be-
helde the Lord alwayes before me: for he is at my
right hand, that I should not be shaken.
26 Therefore did mine heart reioyce, and my
tongue was glad, and moreouer also my flesh shall
rest in hope,
27 Because thou wilt not t leaue my soule in
graue, neither wilt suffer thine Holy one to see
corruption.
28 Thou hast u shewed me the wayes of life, and
shalt make me full of ioy with thy countenance.
29 Men *and* brethren, I may boldly speake
vnto you of the Patriarke Dauid, ✠ that he is
both dead and buried, and his sepulchre remai-
neth with vs vnto this day.
30 Therefore, seeing hee was a Prophet, and
knewe that God had ∵ x sworne with an othe to
him, that of the fruite of his loynes he would raise
vp Christ concerning the flesh, to set him vpon
his throne,
31 He knowing this before, spake of the re-
surrection of Christ, that ✠ his soule shoulde not
be left in graue, neither his flesh shoulde see cor-
ruption.
32 7 This Iesus hath God raised vp, whereof we
all are witnesses.
33 Since then that he by the y right hand of
God hath bene exalted, and hath receiued of his
Father the promise of the holy Ghost, he hath
shed foorth this which ye nowe see and heare.
34 For Dauid is not ascended into heauen, but
he sayth, ✠ The Lord said to my Lord, Sit at my
right hand,
35 Vntill I make thine enemies thy foote-
stoole.
36 Therefore, let all the house of Israel know
for a suretie, that God hath z made him both
Lorde, and Christ, this Iesus, *I say*, whom ye
haue crucified.

1 The Apostles being gathered together on a most solemne feast day in one place, that it might euidently appeare to all the world, that they had all one office, one Spirite, one faith, are by a double signe from heauen authorised, and anointed with all the most excellent giftes of the holy Ghost, and especially with an extraordinarie and necessarie gift of tongues.

[illegible] for word, [illegible] that [illegible] *he calleth them newe tongues.* d *Hereby wee vnderstand, that the Apostles* [illegible] *not nowe one tongue, and then another by haphazard and at all aduenture, or as fantasticall men vse to doe, but with good consideration of their hearers: and to be short, that that they spake nothing but as the holy Ghost gouerned their tongues.* e *Not that they spake with one voyce, and many languages were heard, but that the Apostles spake with strange tongues: for els the miracle had rather bene in the hearers, whereas nowe it is in the speakers, Nazian. in his oration of Whitsunday.* f *By Iewes, he meaneth them that were both Iewes by birth, and Iewes by profession of religion though they were borne in other places: and they were Proselytes, which were Gentiles borne, and embraced the Iewish religion.* 2 Gods worde pearceth some so, that it driueth them to seeke out the trueth, and it doeth so choke other, that it forceth them to be witnesses of their owne impudencie. g *The worde which he vseth here, signifieth such a kinde of mocking which is reprochefull and contumelious: And by this reprochefull mocking we see, that there is no miracle so great and excellent, which the wickednesse of man dareth not speake euill off.* h *Peter his boldnesse is to bee marked, wherein the grace of the holy Ghost is to be seene, euen straight after the beginning.* i *After the sunne rising, which may bee about seuen or eight of the clocke with vs.* k *There is nothing that can dissolue questions and doubts, but testimonie taken out of the Prophets: for mens reasons may be ouerturned, but Gods voyce cannot be ouerturned.* ✠ *Ioel. 2. 28. Esai 44. 3.* 3 Peter setting the trueth of God against the false accusations of men, sheweth in himselfe and in his fellowes, that that is fulfilled which Ioel spake before concerning the full giuing of the holy Ghost in the latter dayes: which grace also is offered to the whole Church, to their certaine and vndoubted destruction, which doe contemne it. l *All without exception, both vpon the Iewes and Gentiles.* m *That is, men.*

4 The chiefest vse of all the giftes of the holy Ghost, is to bring men to saluation by faith.
n *This worde, Call on, signifieth in holy Scriptures, an earnest praying and crauing for helpe at Gods hand.*
5 Christ being innocent, was by Gods prouidence crucified of wicked men.
o *Who is by those workes which God wrought by him, so manifestly approued and allowed of, that no man can gainesay him.*
p *Gods euerlasting knowledge going before, which can neither be separated from his determinate counsell, as the Epicures say, neither yet be the cause of euill: for God in his euerlasting & vnchangeable counsell, appointed the wicked acte of Iudas to an excellent ende: and God doeth that well, which the instruments doe ill.*
q *Gods counsell doeth not excuse the Iewes, whose hands were wicked.*
r *The fact is said to be theirs, by whose counsell and egging forward it is done.*
6 Christ (as Dauid foretolde) did not onely rise againe, but also was in the graue voide of all corruption.
s *The death that was full of sorowe both of body and minde: therefore when death appeared conquerour and victorer ouer those sorowes, Christ is rightly said to haue ouercome those sorowes of death, when as being dead, he ouercame death, to liue for euer with his Father.*
✠ *Psal. 16. 9.*
t *Thou wilt not suffer me to remaine in graue.*

u *Thou hast opened me the way to the true life.* ✠ *1. King. 2. 10. chap. 13. 36.* ∵ *Psal. 132. 11.* x *Had sworne solemnely.* ✠ *Psal. 16. 10. chapter 13. 35.* 7 Peter witnesseth that Iesus Christ is the appointed euerlasting King, which he prooueth manifestly by the giftes of the holy Ghost and the testimonie of Dauid. y *Might and power of God.* ✠ *Psalme 110. 1.* z *Christ is saide to be made, because hee was aduanced to that dignitie: and therefore it is not spoken of his nature, but of his state and high dignitie.*

37 Nowe

[illegible] repentance and [illegible] of sinnes [illegible] Christ, are two [illegible] of the [illegible] and there[illegible] of our saluation: and they are [illegible] by the [illegible] apprehended by faith, and are ratified in [illegible] by Baptisme, [illegible] with is ioyned the vertue of the holy Ghost.
a The word that is [illegible] here, giueth vs to vnderstand, that it is a free gift.
9 Hee is truely ioyned to the Church, which separateth himselfe from the wicked.
10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith.
11 The markes of the true Church are the doctrine of the Apostles, the duties of charitie, the pure & simple administration of the Sacraments,

37 Now when they heard it, they were pricked
in their hearts, and saide vnto Peter and the other
Apostles, Men *and* brethren, what shall we doe?
38 [8] Then Peter said vnto them, Amend your
liues, and bee baptized euery one of you in the
Name of Iesus Christ for the remission of sinnes:
and ye shall receiue the gift of the holy Ghost.
39 For the [a] promise *is made* vnto you, and to
your children, and to all that are a farre off, *euen*
as many as the Lord our God shall call.
40 [9] And with many other words he besought
and exhorted *them*, saying, Saue your selues from
this froward generation.
41 [10] Then they that gladly receiued his word,
were baptized: and the same day there were added
to the Church about three thousand soules.
42 [11] And they continued in the Apostles do-
ctrine, and [b] fellowship, and [c] breaking of bread,
and prayers.
43 ¶ [12] And feare came vpon euery soule: and
many wonders & signes were done by ỹ Apostles.
44 [13] And all that beleeued, were in one place,
and had all things common.
45 And they solde their possessions and goods,
and parted them to all mẽ, as euery one had neede.
46 [14] And they continued dayly with one ac-
corde in the Temple, and breaking bread at home,
did eate their meate together with gladnesse and
singlenesse of heart,
47 Praysing God, and had fauour with all the
people: and the Lorde added to the Church from
day to day, such as should be saued.

and true inuocation vsed of all the faithful. *b Communicating of goods, and all other duties of charitie, as is shewed afterward. c The Iewes vsed thinne loaues, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderstood that liuing together, and the banquets which they vsed to keepe. And when they kept their loue feastes, they vsed to celebrate the Lords Supper, which euen in these dayes began to be corrupted, and Paul amendeth it, 1. Cor. 11.* 12 So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the Church may be planted, and haue some refreshing. 13 Charitie maketh all things common concerning the vse, according as necessitie requireth. 14 The faithful came together at the beginning with great fruite, not only to the hearing of the worde, but also to meate.

CHAP. III.

1 Peter goeth into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to see the miracle, 12 he expoundeth the mysterie of our saluation through Christ, 14 accusing their ingratitude, 19 and requiring their repentance.

1 Christ, in healing a man that was borne lame, and well knowen to all men, both in place and time very famous, by the handes of his Apostles, doeth partly confirme them which beleeued, and partly also calleth other to beleeue.
a Both with heart and eyes.

NOwe [1] Peter and Iohn went vp together into
the Temple, at the ninth houre of prayer.
2 And a certaine mã which was a creeple from
his mothers wombe, was caried, whom they layde
dayly at the gate of the Temple called Beautifull,
to aske almes of them that entred into ỹ Temple.
3 Who seeing Peter & Iohn, that they would
enter into the Temple, desired to receiue an almes.
4 And Peter earnestly beholding him with
Iohn, sayd, Looke on vs.
5 And hee [a] gaue heede vnto them, trusting
to receiue some thing of them.
6 Then said Peter, Siluer & gold haue I none,
but such as I haue, that giue I thee: In the Name
of Iesus Christ of Nazareth, rise vp and walke.
7 And hee tooke him by the right hand, and
lift *him* vp, and immediately his feete and ankle
bones receiued strength.
8 And he leaped vp, stoode, and walked, and
entred with them into the Temple, walking and
leaping, and praysing God.
9 And all the people sawe him walke, and
praysing God.
10 And they knewe him, that it was he which
sate for the almes at the Beautifull gate of the
Temple: and they were amased, and sore astonied
at that, which was come vnto him.
11 ¶ And as the creeple which was healed,
[b] helde Peter & Iohn, all the people ranne amased
vnto them in the porch which is called Salomons.
12 [2] So when Peter saw it, he answered vnto the
people, Ye mẽ of Israel, why marueile ye at this? or
why looke ye so stedfastly on vs, as though by our
owne power or godlines, we had made this mã go?
13 The GOD of Abraham, & Isaac, & Iacob,
the ✠ GOD of our fathers hath glorified his Sonne
Iesus, whom ye betrayed, & denied in the presence
of Pilate, when he had iudged him to be deliuered.
14 But yee denied the Holy one and the Iust,
and desired a murtherer to be giuen you,
15 And killed the Lorde [c] of life, whome God
hath raised frõ the dead, whereof we are witnesses.
16 And his Name hath made this man sound,
whom ye see, & know, through faith in his Name:
[d] and the faith which is by him, hath giuen to him
this perfite health of his whole body in the pre-
sence of you all.
17 [3] And now brethren, I know that through
ignorance ye did it, as *did* also your gouernours.
18 But those thinges which God before had
shewed [e] by the mouth of all his Prophets, that
Christ should suffer, he hath thus fulfilled.
19 Amend your liues therefore, and turne, [illegible]
your sinnes may be put away, when the time [illegible]
freshing shall come from the presence of the [illegible]
20 And he shall sende Iesus Christ, which [illegible]
fore was preached vnto you,
21 [f] Whome the heauen must containe [illegible]
the time that all things be restored, which [illegible]
had spoken by the mouth of all his holy Proph[illegible]
since the world began.
22 ✠ For Moses said vnto the Fathers, The L[illegible]
your God shall raise vp vnto you [g] a Prophet, [illegible]
of your brethren, like vnto me: ye shall heare h[illegible]
in all things, whatsoeuer he shall say vnto you.
23 For it shalbe that euery person which sha[illegible]
not heare that Prophet, shall be destroyed out o[illegible]
the people.
24 Also all the Prophets [h] from Samuel, and
thencefoorth as many as haue spoken, haue like-
wise foretolde of these dayes.
25 [4] Ye are the [i] children of the Prophets, and
of the couenant, which God hath made vnto our
fathers, saying to Abraham, ✠ Euen in thy seede
shall all the kindreds of the earth be blessed.
26 First vnto you hath God [k] raised vp his
Sonne Iesus, and him hee hath sent to blesse you,
in turning euery one of you from your iniquities.

b Rather because he healed them, who had healed him: or because he feared that if hee went from them, he should be lame againe.
2 Miracles are appointed to conuince the vnbeleeuers, and therefore they doe wickedly abuse them, who standing amased, gather at the miracles themselues, or as the instruments and meanes which it pleaseth God to vse, take an occasion to establish idolatrie and superstition, by that, which God hath prouided for the knowledge of his true worship, that is, Christ [illegible]
✠ [illegible]
[illegible] be [illegible] vp [illegible] be found [illegible] vnbeleeuers [illegible]

ly perish. *e Though there were many Prophets, yet he speaketh but of one mouth, to shewe vnto vs the consent and agreement of the Prophets. f Or, be taken vp into heauen. ✠ Deut. 18. 15. chap. 7. 37. g This promise was of an excellent and singular Prophet. h At what time the kingdome of Israel was established.* 3 The Iewes that beleeue are the first begotten in the kingdome of God. *i For whom the Prophets were specially appointed.* ✠ *Gen. 12. 3. gala. 3. 8. k Giuen to the world, or raised from the dead, and aduanced to his kingdome.*

CHAP. IIII.

1 Peter and Iohn 3 are taken and brought before the council, 7 and 19 They speake boldly in Christes cause. 24 The disciples pray vnto God. 32 Many sell their possessions: 36 Of whome Barnabas is one.

AND [1] as they spake vnto the people, the
Priestes and the [a] Captaine of the Temple,

1 None are commonly more deadly or bolder enemies of the Church, then such as professe themselues to be head builders: but the more they rage, the more constantly the faithfull seruants of God doe continue. *a The Iewes had certaine garrisons for the garde and safetie of the Temple and holy things, Matth. 27. 65. These garrisons had a Captaine, such as [illegible] Ananias the hie Priests sonne was in the time of the warre that was in [illegible] a very [illegible] and proude yong man, Ioseph. lib. 2. of the taking of [illegible]*

and

and the Sadduces came vpon them,
2 Taking it grieuously that they taught the
people, and preached in Iesus Name the resur-
rection from the dead.
3 And they layde handes on them, and put
them in holde, vntill the next day: for it was now
euentide.
4 Howbeit, many of them which heard the
word, beleeued, and the b number of the men was
about fiue thousand.
5 ¶ And it came to passe on the morow, that
their c rulers, and Elders, and Scribes, were gathe-
red together at Hierusalem,
6 And Annas the chiefe Priest, and Caiaphas,
and Iohn, and Alexander, and as many as were of
the d kindred of the hie Priestes.
7 2 And whē they had set them before them,
they asked, By what power, or in what e Name
haue ye done this?
8 Then Peter ful of the holy Ghost, said vnto
them, Ye rulers of the people, and Elders of Israel,
9 3 For as much as we this day are examined
of the good deede *done* to the impotent man, *to
wit*, by what meanes he is made whole,
10 4 Be it knowen vnto you all, and to all the
people of Israel, that by the Name of IESVS
CHRIST of Nazareth, whom ye haue crucified,
whom God raised againe from the dead, *euen* by
him doth this man stand here before you, whole.
11 ✠ This is the stone cast aside of you buil-
ders which is become the head of the corner.
12 Neither is there saluation in any other: for
among men there is f giuen none other g Name
h vnder heauen, whereby we must be saued.
13 5 Nowe when they sawe the boldnes of Pe-
ter and Iohn, and vnderstoode that they were vn-
learned men and without i knowledge, they mar-
ueiled, & knew them, that they had bin with Iesus:
14 And beholding also the man which was
healed standing with them, they had nothing to
say against it.
15 Then they commaunded them to goe a-
side out of the Council, and k conferred among
themselues,
16 6 Saying, What shall we doe to these men?
for surely a manifest signe is done by them, *and it
is* openly knowen to all them that dwell in Hie-
rusalem: and we cannot denie it.
17 But that it be noysed no farther among the
people, let vs threaten and charge them, that they
speake henceforth to no man in this Name.
18 So they called them, and commaunded
them, that in no wise they should speake or teache
in the Name of Iesus.
19 7 But Peter and Iohn answered vnto them,
and said, Whether it be right in the sight of God,
to obey you rather then God, iudge ye.
20 For we cannot but speake the things which
we haue seene and heard.
21 8 So they threatened them, and let them
goe, and found nothing how to punish them, be-
cause of the people: for all men praysed God for
that which was done.
22 For the man was aboue fourtie yeeres olde,
on whome this miracle of healing was shewed.
23 9 Then assoone as they were let goe, they
came to their felowes, and shewed all that the hie
Priestes and Elders had sayd vnto them.
24 10 And when they heard it, they lift vp their
voyces to God with one accord, and said, O Lord,
thou art the God which hast made the heauē, and
the earth, the sea, and all things that are in them,
25 Which by the mouth of thy seruant Dauid
hast saide, ✠ Why did the Gentiles rage, and the
people imagine vaine things?
26 The Kings of the earth assembled, and the
rulers came together against the Lord, and against
his Christ.
27 For doutlesse, against thine holy Sonne Ie-
sus, whome thou haddest anoynted, both Herod
and Pontius Pilate, with the Gentiles and the
l people of Israel gathered themselues together,
28 To m doe whatsoeuer n thine hand, and thy
counsell had determined before to be done.
29 And nowe, O Lorde, beholde their threat-
nings, and graunt vnto thy seruants with all bold-
nesse to speake thy worde,
30 So that thou stretch forth thine hand, that
healing, and signes, and wonders may be done by
the Name of thine holy Sonne Iesus.
31 11 And when they had prayed, the place
was shaken where they were assembled together,
and they were all filled with the holy Ghost, and
they spake the worde of God boldely.
32 12 And the multitude of them that belee-
ued, were of o one heart, and of one soule: neither
any of them sayd, that any thing of that which he
possessed, was his owne, but they had all thinges
✠ common.
33 And with great power gaue the Apostles
witnes of the resurrection of the Lord Iesus: and
great grace was vpon them all.
34 13 Neither was there any among them, that
lacked: for as many as were possessours of landes
or houses, solde them, and brought the price of
the things that were solde,
35 And layde it downe at the Apostles feete,
and it was distributed vnto euery man, according
as he had neede.
36 Also Ioses which was called of the Apo-
stles, Barnabas (that is by interpretation the sonne
of consolation) being a Leuite, *and* of the coun-
trey of Cyprus,
37 Where as he had land, solde it, and brought
the money, & layd it downe at the Apostles feete.

CHAP. V.

1 Ananias, for his deceite in keeping backe part of the price, 5 falleth downe dead, 10 and likewise Sapphira his wife. 12 Through diuers the Apostles miracles 14 the faith is increased. 18 The Apostles that were imprisoned, 19 are deliuered by an Angel, 26 and being before the Synode of the Priests, 36 Through Gamaliels counsell they are kept aliue, 40 and beaten. 41 They glorifie God.

BVt 1 a certaine man named Ananias, with Sap-
phira his wife, solde a possession,
2 And a kept away *part* of the price, his wife
also being of counsell, and brought a certaine
part, and layde it downe at the Apostles feete.
3 Then sayde Peter, Ananias, why hath Satan

b filled

b While they thought to diminish the number, they increased them. *c These were they that made the Sanhedrim, which were all of the tribe of Iuda, vntill Herod vsed that crueltie against Dauids stock.* *d Of whome the high Priestes were wont to be chosen and made, the execution of the yeerely office being nowe changed.* 2 Against such as bragge of a succession of persons, without a succession of doctrine, and by that meanes beate downe the true ministers of the word, so farre foorth as they are able. *e By what autho-* [illegible] *h Any where: and this setteth foorth vnto vs the largenesse of Christes kingdome.* 5 The good libertie and boldnes of the seruants of God doth yet thus much good, that such as lay hid vnder a vizarde of zeale, do at length betray themselues to be in deede wicked men. *i The word vsed here is, Idiot, which being spoken in comparison had to a Magistrate, betokeneth a priuate man: but when we speake of sciences and studies, it signifieth one that is vnlearned: and in accompt of honour and estimation, it importeth one of base degree, and no estimation. k Layd their heads together.* 6 He that flattereth himselfe in ignorance, commeth at length to doe open wickednes, and that against his owne conscience. 7 We must so obey men to whome we are subiect, that especially and before all things we obey God. 8 So farre off are the wicked from doing what they list, that contrariwise God vseth euen that to the setting foorth of his glory, which he giueth them leaue to doe.

9 The Apostles communicate their troubles with the Congregation. 10 We ought neither to be afraid of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs: but we haue to set against their force and malice, an earnest thinking vpon the power and good wil of God (both which we doe manifestly beholde in Christ) and so flee to the ayde & succour of our Father. ✠ Psalme 2.1. *l Although the people of Israel was but one people, yet the plurall number is here vsed, not so much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as though many nations had assembled themselues together, as Iudg. 5 14. m The wicked execute Gods counsel, though they thinke nothing of it, but they are not therefore without fault. n Thou haddest determined of thine absolute authoritie and power.* 11 God witnesseth to his Church by a visible signe, that it is he that will establish it, by shaking the powers both of heauen and earth. 12 An example of the true Church, wherein there is consent as well in doctrine as in charitie one towards another: And the Pastours deliuer true doctrine both syncerely, and constantly. *o They agreed both in counsell, will, and all purposes. ✠ Chapter 2.44.* 13 True charitie helpeth the necessitie of the poore with his owne losse: but so, that all things be done well and orderly.

1 Luke sheweth by cōtrary examples, how great a sinne hypocrisie is, especially in them which vnder a false pretence and cloke of zeale would seeme to shine and be chiefe in the Church. *a Craftily tooke away.*

a Fully possessed.
c For when they had appointed that summe or possession for the Church, they stucke not as it is to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he saith afterward that they tempted God.
d Hereby is declared an aduised and purposed deceite, and the fault of the man in admitting the deuils suggestions.
e Looke how oft men do things with an euil conscience, so oft they pronounce sentence against themselues, and as much as in them lieth, prouoke God to anger, as of set purpose minding to trie whether he be iust and almightie or no.
f Are at hand.
2 The Lord by his marueilous vertue brideleth some, that they may not hurt the Church: other some he keepeth in his awe & feare: and other some he allureth vnto him.
g Highly praised them.
3 The more that the Church increaseth, the more increaseth the rage of Satan, and therefore they proceede from threatnings, to prisoning.
h The word which is vsed here, is Heresie, which signifieth a choyse, and so is taken for a right forme of learning, or fashion, or studie and course of life, which the Latines call a sect: at the first this word was indifferently vsed, but at length, it came to be taken onely in euill part, whereupon came the name of Heretike, which is taken for one that goeth away from sound and wholesome doctrine after such sort, that he setteth light by the iudgement of God and the Church, and continueth in his opinion, and breaketh the peace of the Church.

b filled thine heart, that thou shouldest c lye vnto the holy Ghost, and keepe away *part* of the price of this possession?

4 Whiles it remained, appertained it not vnto thee? and after it was solde, was it not in thine owne power? how is it that thou hast d conceiued this thing in thine heart? thou hast not lyed vnto men, but vnto God.

5 Now when Ananias heard these wordes, hee fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried *him* out, and buried *him*.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter saide vnto her, Tell mee, solde ye the lande for so much? And shee saide, Yea, for so much.

9 Then Peter sayde vnto her, Why haue yee agreed together, to e tempt the Spirit of the Lord? beholde, the feete of them which haue buried thine husband, *are* at the f doore, and shall carie thee out.

10 Then she fell downe straightway at his feete, and yeelded vp the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 2 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accorde in Salomons porch.

13 And of the other durst no man ioyne himselfe to them: neuerthelesse the people g magnified them.

14 Also the number of them that beleeued in the Lorde, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the streetes, and layde them on beds and couches, that at the least way the shadowe of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities rounde about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ 3 Then the chiefe Priest rose vp, and all they that were with him (which was the h sect of the Sadduces) and were full of indignation,

18 And layde handes on the Apostles, and put them in the common prison.

19 4 But the Angel of the Lord, by night opened the prison doores, and brought them foorth, and said,

20 5 Go your way, & stand in the Temple, and speake to the people all the i wordes of this life.

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, & found them not in the prison, they returned and told it,

23 Saying, Certainely we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened, we found no man within.

24 Then when the *chiefe* Priest, and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, wherunto this would growe.

25 7 Then came one and shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teach the people.

26 8 Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 9 Saying, Did not wee straightly commaund you, that ye should not teach in this Name? and behold, ye haue filled Hierusalē with your doctrine, and ye would k bring this mans blood vpon vs.

29 10 Then Peter and the Apostles answered, and said, We ought rather to obey God then men.

30 11 The ✠ God of our fathers hath raised vp Iesus, whom ye slewe, and hanged on a tree.

31 Him hath God lift vp with his right hande, *to be* a Prince and a Sauiour, to giue repentance to Israel, and forgiuenes of sinnes.

32 12 And wee are his witnesses concerning these things which we say: yea, & the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they l brast for anger, and consulted to slay them.

34 13 Then stoode there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Lawe, honoured of all the people, and commaunded to put the Apostles foorth a litle space,

35 And saide vnto them, Men of Israel, take heede to your selues, what ye intende to doe touching these men.

36 14 For before these times, rose vp Theudas m boasting himselfe, to whome resorted a number of men, about a foure hundreth, who was slaine, and they all which obeyed him, were scattered, and brought to nought.

37 After this man, arose vp Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And nowe I say vnto you, n Refraine your selues from these men, and let them alone: for if this counsel, or this worke be of o men, it wil come to nought:

39 But if it be of God, ye can not destroy it, lest ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they shoulde not speake in the Name of Iesus, and let them goe.

41 15 So they departed from the Councill, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the p Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

7 The more openly that Christs vertue sheweth it selfe, the more increaseth the madnes of his enemies which conspire against him.
8 Tyrants which feare not God, are constrained to feare his seruants.
9 It is the propertie of tyrants to set out their owne commaundements as right and reason, be they neuer so wicked.
k Make ... of ...
13 Christ ... defendours of his cause, euen in the very route of his enemies, so oft as hee thinketh it needefull.
14 In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocation.
n To be of ...

... the Church. 4 Angels are made seruants of the seruants of God. 5 God doeth therefore deliuer his, that they may more stoutly prouoke his enemies. i Wordes, whereby the way vnto life is shewed. 6 God mocketh his enemies attempts from aboue.

... 10 He diswadeth his fellowes from murdering the Apostles, ... thinketh it good to referre the matter to the Romane Magistrate, for the Iewes ... but nothing worse, then to haue the tyrannie of the Romanes confirmed. o If it be ... 15 The Apostles accustomed to suffer and beare wordes, are at length inured to beare stripes, and yet so, that by that meanes they become stronger. p Both publikely and priuately.

CHAP. VI.

1 The Apostles 3 appoint the office of Deaconship 5 to seuen chosen men: 8 Of whom Steuen, full of faith, is one: 12 He is taken, 13 and accused as a transgressour of Moses Lawe.

AND [1] in those dayes, as the nomber of the disciples grewe, there arose a murmuring of the a Grecians towardes the Hebrewes, because their widowes were neglected in the b dayly ministring.

2 [2] Then the twelue called the multitude of the disciples together, and saide, It is not c meete that we should leaue the worde of God to serue the d tables.

3 [3] Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this busines.

4 And wee will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and ✠ Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,

6 [4] Which they set before the Apostles: and they prayed, and e layed their handes on them.

7 [5] And the worde of God increased, and the nomber of the disciples was multiplied in Hierusalem greatly, and a great company of the Priestes were obedient to the f faith.

8 ¶ [6] Now Steuen full of faith and g power, did great wonders and miracles among the people.

9 [7] Then there arose certaine of the h Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 [8] But they were not able to resist the wisedome, and the Spirit by the which he spake.

11 Then they suborned men, which saide, Wee haue heard him speake blasphemous wordes against Moses, and God.

12 [9] Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 [10] And set foorth false witnesses, which said, This man ceasseth not to speake blasphemous wordes against this holy place, and the Lawe.

14 For wee haue heard him say, that this Iesus of Nazareth shall destroy this place, & shal change the ordinances, which Moses gaue vs.

15 And as all that sate in the Councill, looked stedfastly on him, they i sawe his face as *it had bene* the face of an Angel.

1 When Satan hath assailed the Church without, and that to small purpose and in vaine, he assaileth it within, with ciuil dissension and strife betwixt themselues: But the Apostles take occasion thereby to set order in the Church.
a Of their partes which of Grecians became religious Iewes.
b In the bestowing of almes according to their necessitie.
2 The office of preaching the worde, and dispensing the goods of the Church, are ... from ... [illegible] ... with ... on of hands, ... were consecrated to the Lord, such as were lawfully elected.

e This ceremonie of laying on of handes, came from the Iewes, who vsed this order both in publike affaires, and offering of sacrifices, and also in priuate prayers and blessings, as appeareth, Genes. 28. and the Church obserued this ceremonie, 1. Timoth. 5. 22. actes 8. 17. but here is no mention made either of creame, or shauing, or rasing, or crossing, &c. 5 An happy ende of temptation. *f This is the figure Metonymia, meaning by faith, the doctrine of the Gospell, which engendreth faith.*
6 God exerciseth his Church first with euill wordes and slaunders, then with imprisonments, afterwarde with scourgings, and by these meanes prepareth it in such sort, that at length hee causeth it to encounter with Satan and the worlde, euen to bloodshead and death, and that with good successe. *g Excellent and singuler giftes.* 7 Schooles and Vniuersities were of olde time addicted to false pastours, and were the instruments of Satan to blowe abroade and defende false doctrines. *h Of the company and Colledge as it were.* 8 False teachers, because they will not bee ouercome, flee from disputations to manifest and open slaundring and false accusations. 9 The first bloody persecution of the Church of Christ beganne and sprang from a Council of Priestes by the suggestion of the Vniuersitie doctours. 10 An example of cauillers or false accusers, which gather false conclusions of things that are well vttered and spoken. *i Hereby it appeared that Steuen had an excellent and goodly countenance, hauing a quiet and setled minde, a good conscience, and sure persuasion that his cause was iust. For seeing hee was to speake before the people, God beautified his countenance, to the ende that with the very beholding of him, the Iewes mindes might be pearced and amased.*

CHAP. VII.

1 Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heauenly Paterne. 54 The Iewes gnashing their teeth, 59 stone him.

THen [1] saide the chiefe Priest, Are these things so?

2 [2] And he said, Ye men, brethren and Fathers, hearken. ✠ That God of a glory appeared vnto our father Abraham, while hee was in b Mesopotamia, before he dwelt in Charran,

3 And saide vnto him, Come out of thy countrey, and from thy kindred, and come into the land, which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwel,

5 And hee gaue him none inheritance in it, no, not the c bredth of a foote: yet hee d promised that hee would giue it to him for a possession, and to his seed after him, when as yet he had no childe.

6 But God spake thus, that his ✠ seede should bee a soiourner in a strange lande: and that they should keepe it in bondage, and entreate it euill e foure hundreth yeeres.

7 But the nation to whome they shall bee in bondage, wil I iudge, saith God: and after that, they shall come foorth and serue me in this place.

8 ∵ He gaue him also the couenant of circumcision: and so *Abraham* begate ✠ Isaac, and circumcised him the eight day: and Isaac *begate* ✱ Iacob, and Iacob the twelue * Patriarkes.

9 [3] And the Patriarkes moued with enuie, sold ✠ Ioseph into Egypt: but God was f with him,

10 And deliuered him out of all his afflictions, and ✠ gaue him g fauour and wisdome in the sight of Pharao king of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole house.

11 ¶ Then came there a famine ouer al the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

12 But when ∵ Iacob heard that there was corne in Egypt, he sent out our fathers first.

13 ✱ And at the second time, Ioseph was knowen of his brethren, and Iosephs kindred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to be brought, and all his kindred, euen threescore and fifteene soules.

15 So ✱ Iacob went downe into Egypt, and he *died, and our fathers,

16 And were h remooued into Sychem, and were put in the sepulchre, that Abraham had bought ✠ for money of the sonnes of Emor, *sonne* of Sychem.

17 But when the time of the promes drewe neere, which God had sworne to Abraham, the people ✠ grewe and multiplied in Egypt,

1 Steuen is admitted to pleade his cause, but to this end and purpose, that vnder a cloke and colour of Lawe, he might be condemned.
2 Steuen witnesseth vnto the Iewes, that he acknowledgeth the true fathers, and the onely true God: and sheweth moreouer that they are more auncient then the Temple, with all that seruice appointed by the Lawe, and therefore they ought to lay an other foundation of true religion, that is to say, the free couenant, that God made with the fathers.
✠ Gene. 12. 4.
a That mightie God full of glory and maiestie.
b When he saith afterward, vers. 4. that Abraham came out of Chaldea, it is euident that Mesopotamia conteined Chaldea, which was next vnto it, and bordering vpon it, and so writeth Plinius, Booke 6. chap. 27.
c Not so much ground as to set his foote vpon.
d The promise of the possession was certaine, and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche.
✠ Gene. 15. 13.
e There are reckoned foure hundreth yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundreth and thirtie yeeres which are spoken of by Paul, Galat. 3. 17. from the time that Abraham and his father departed together out of Vr of the Chaldeans. ∵ Genes. 17. 9. ✱ Gene. 21. 3. ✱ Gene. 25. 24. * Gen. 29. 33. and 30. 5. and 35. 23. 3 Steuen reckoneth vp diligently the horrible mischiefes of some of the Fathers to teach the Iewes that they ought not rashly to rest in the authoritie or examples of the Fathers. ✠ Genes. 37. 28. *f By this kinde of speach, is meant the peculiar fauour that God sheweth men: for hee seemeth to be away from them, whome hee helpeth not, and on the other side, hee is with them whome hee deliuereth out of whatsoeuer great troubles.* ✠ Genes. 41. 37. *g Gaue him fauour in Pharaos sight for his wisedome.* ∵ Genes. 42. 1. ✱ Genes. 45. 4. ✱ Genes. 46. 5. * Gene. 49. 33. *h The Patriarkes the sonnes of Iacob, though there bee mention made of no mo then Ioseph. Iosh. 24. 32.* ✠ Genes. 13. 16. ✠ Exodus 1. 7.

18 Till another King arose, which knewe not
Ioseph.
19 The same i dealt subtilly with our kindred,
and euill entreated our fathers, and made them to
cast out their yong children, that they should not
remaine aliue.
20 ✠ The same time was Moses borne, and was
k acceptable vnto God, which was nourished vp
in his fathers house three moneths.
21 And when he was cast out, Pharaos daugh-
ter tooke him vp, and nourished him for her
owne sonne.
22 And Moses was learned in all the wisdome
of the Egyptians, and was mightie in wordes and
in deedes.
23 Nowe when he was full fourtie yeere olde,
it came into his heart to visite his brethren, the
children of Israel.
24 ✠ And whē he saw one *of them* suffer wrong,
he defended him, & auenged his quarell that had
the harme done to him, and smote the Egyptian.
25 For hee supposed his brethren would haue
vnderstand, that God by his hande should giue
them deliuerance: but they vnderstoode it not.
26 ∵ And the next day, he shewed himselfe vn-
to them as they stroue, and would haue set them
at one againe, saying, Syrs, ye are brethren: why
doe ye wrong one to another?
27 But he that did his neighbour wrong, thrust
him away, saying, Who made thee a prince, and a
iudge ouer vs?
28 Wilt thou kill mee, as thou diddest the E-
gyptian yesterday?
29 Then fled Moses at that saying, and was a
stranger in the land of Madian, where hee begate
two sonnes.
30 And when fourtie yeeres were expired, there
appeared to him in the ⁘ wildernes of moūt Sina,
an l Angel of the Lord in a flame of fire, in a bush.
31 And when Moses sawe it, hee wondred at
the sight: and as he drewe neere to consider it, the
voyce of the Lord came vnto him, *saying*,
32 I am the God of thy fathers, the God of A-
braham, and the God of Isaac, and the God of Ia-
cob. Then Moses trembled, & durst not behold it.
33 Then the Lord said to him, Put off thy shoes
from thy feete: for the place where thou stan-
dest, Is holy ground.
34 I haue seene, I haue seene the affliction of
my people, which is in Egypt, & I haue heard their
groning, and am come downe to deliuer them:
and nowe come, and I will sende thee into Egypt.
35 This Moses whome they forsooke, saying,
Who made thee a prince and a iudge? the same
God sent for a prince, & a deliuerer by the m hand
of the Angel, which appeared to him in the bush.
36 Hee ⁘ brought them out, doing wonders,
and miracles in the land of Egypt, and in the red
sea, and in the wildernes * fourtie yeeres.
37 4 This is that Moses, which sayd vnto the
children of Israel, ✠ A Prophet shall the Lorde
your God raise vp vnto you, *euen* of your brethren,
like vnto me: him shall ye heare.
38 ✠ This is he that was in the Congregation,
in the wildernes with the Angel, which spake to
him in mount Sina, and with our fathers, who re-
ceiued the liuely oracles to giue vnto vs.
39 To whom our fathers would not obey, but
refused, and in their hearts turned backe againe
into Egypt:

i He deuised a sub-till inuention against our stocke, in that he commanded all the males to bee cast out.
✠ Exod 2.2.
k That childe was borne through Gods mercifull goodnesse and fauour, to be of a goodly and faire countenance.
✠ Exod.2.11.
∵ Exod.2.13.
⁘ Exod.3.2.
l Now he calleth the Sonne of God an Angel, for he is the Angel of great counsell, and therefore straightwayes after he sheweth him, saying to Moses, I am that God of thy Fathers, &c.
m By the power.
⁘ Exod.7.8.9.10.11.14. chapters
* Exod.16.1.
4 He acknowledgeth Moses for the lawgiuer, but so, that he prooueth by his owne witnes, that the Lawe had respect to a more perfect thing, that is to say, to the prophetical office which tended to Christ, the head of all Prophets.
✠ *Deut.*18.15. chap.3.22.
✠ Exod.19.2.

40 Saying vnto Aaron, ✠ Make vs gods that
may goe before vs: for we knowe not what is be-
come of this Moses that brought vs out of the
land of Egypt.
41 And they made a n calfe in those dayes, and
offered sacrifice vnto the idole, and reioyced in the
workes of their owne hands.
42 Then God turned himselfe away, and o gaue
them vp to serue the p host of heauen, as it is writ-
ten in the booke of the Prophets, ✠ O house of Is-
rael, haue ye offered to me slaine beasts and sacrifi-
ces by the space of fourtie yeeres in the wildernes?
43 And ye q tooke vp the tabernacle of Mo-
loch, and the starre of your god Remphan, figures,
which ye made to worship them: therefore I will
carie you away beyond Babylon.
44 5 Our fathers had the tabernacle of r wit-
nes, in the wildernes, as hee had appointed, spea-
king vnto ∵ Moses, that he should make it accor-
ding to the fashion that he had seene.
45 ⁘ Which *tabernacle* also our fathers s recei-
ued, and brought in with Iesus into the t posses-
sion of the Gentiles, which God draue out u be-
fore our fathers, vnto the dayes of Dauid:
46 ⁘ Who found fauour before God, and de-
sired that hee might finde a tabernacle for the
God of Iacob.
47 * 6 But Solomon built him an house.
48 Howbeit the most High ✠ dwelleth not in
temples made with handes, as saith the Prophet,
49 ✠ Heauen *is* my throne, and earth *is* my
footestoole: what house will ye build for me, sayth
the Lord? or what place is it that I should rest in?
50 Hath not mine hand made all these things?
51 ∵ 7 Ye stiffenecked and of x vncircumcised
hearts and eares, ye haue alwayes resisted the ho-
ly Ghost: as your fathers *did*, so doe you.
52 Which of the Prophets haue not your fa-
thers persecuted? & they haue slaine them, which
shewed before of the comming of that Iust, of
whome ye are nowe the betrayers and murtherers,
53 ⁘ Which haue receiued the Lawe by the
y ordinance of Angels, and haue not kept it.
54 8 But when they heard these things, their
hearts brast for anger, and they gnashed at him
with *their* teeth.
55 9 But he being full of the holy Ghost, loo-
ked stedfastly into heauen, and sawe the glory of
God, & Iesus z standing at the right hand of God,
56 And said, Beholde, I see the heauens open,
and the Sonne of man standing at the right hand
of God.
57 10 Then they gaue a shoute with a loude
voyce, and stopped their eares, and a ranne vpon
him violently all at once,
58 And cast him out of the citie, and stoned
him: and the b witnesses layd downe their clothes
at a yong mans feete, named Saul.
59 And they stoned Steuen, who called on

✠ Exod.32.1.
n This was the superstition of the Egyptians idolatrie: for they worshipped Apis a strange and marueilous calfe, and made goodly images of Kine. Herod. lib.2.
o Being destitute and voyde of his Spirit, he gaue them vp to Satan, and wicked lustes, to worship starres.
p By the hoste of heauen here, hee meaneth not the Angels, but the moone and sunne, and other starres, Deut.17.3.
✠ *Amos* 5.25.
q You tooke it vpon your shoulders and caried it.
5 Moses in deede erected a taber[na]cle, but tho[...] call the[...] to th[...]
✠ *Chap[...]*
✠ *Esai.*66.1.
∵ *Ier.*9.26 ez[...]44.
7 Steuen mooued with the zeale of God, at length iudgeth his owne iudges.
x They are of vncircumcised hearts, which lie drowned still in the sinnes of nature, and sticke fast in them: for otherwise all the Iewes were circumcised as touching the flesh, and therefore there were two kindes of Circumcision, Rom.2.28. ⁘ Exod.19.16. gala.3.19. *y By the ministerie of Angels.* 8 The more Satan is pressed, the more hee brasteth out into an open rage. 9 The neerer that the Martyrs approch to death, the neerer they beholding Christ doe rise vp euen into heauen. *z Ready to confirme him in the confession of the trueth, and to receiue him to him.* 10 The zeale of hypocrites and superstitious people, breaketh out at length into most open madnes. *a This was done in a rage and furie, for at that time the Iewes could put no man to death by lawe, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ios.lib.20. that Ananus a Sadduce slewe Iames the brother of the Lord, and for so doing, was accused before Albinus the President of the countrey. b It was appointed by the Law, that the witnesses should cast the first stones, Deut.17.7.*

CHAP. VI.

1 The Apostles 3 appoint the office of Deaconship 5 to seuen chosen men: 8 Of whom Steuen, full of faith, is one: 12 He is taken, 13 and accused as a transgressour of Moses Lawe.

AND [1] in those dayes, as the nomber of the disciples grewe, there arose a murmuring of the [a] Grecians towardes the Hebrewes, because their widowes were neglected in the [b] dayly ministring.

2 [2] Then the twelue called the multitude of the disciples together, and saide, It is not [c] meete that we should leaue the worde of God to serue the [d] tables.

3 [3] Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this busines.

4 And wee will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and ✠ Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,

6 [4] Which they set before the Apostles: and they prayed, and [e] layed their handes on them.

7 [5] And the worde of God increased, and the nomber of the disciples was multiplied in Hierusalem greatly, and a great company of the Priestes were obedient to the [f] faith.

8 ¶ [6] Now Steuen full of faith and [g] power, did great wonders and miracles among the people.

9 [7] Then there arose certaine of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 [8] But they were not able to resist the wisedome, and the Spirit by the which he spake.

11 Then they suborned men, which saide, Wee haue heard him speake blasphemous words against Moses, and God.

12 [9] Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Counciil,

13 [10] And set foorth false witnesses, which said, This man ceasseth not to speake blasphemous wordes against this holy place, and the Lawe.

14 For wee haue heard him say, that this Iesus of Nazareth shall destroy this place, & shal change the ordinances, which Moses gaue vs.

15 And as all that sate in the Councill, looked stedfastly on him, they [i] sawe his face as *it had bene* the face of an Angel.

1 When Satan hath assailed the Church without, and that to small purpose and in vaine, he assaileth it within, with ciuil dissension and strife betwixt themselues: But the Apostles take occasion thereby to set order in the Church.

a Of their partes which of Grecians became religious Iewes.

b In the bestowing of almes according to their necessitie.

2 The office of preaching the worde, and dispen[sing] the goods of [the Church are] ... from ...

... with ... of hands, ... were consecrated to the Lord, such as were lawfully elected.

e This ceremonie of laying on of handes, came from the Iewes, who vsed this order both in publike affaires, and offering of sacrifices, and also in priuate prayers and blessings, as appeareth, Genes. 28. and the Church obserued this ceremonie, 1. Timoth. 5. 22. actes 8. 17. but here is no mention made either of creame, or shauing, or railing, or crossing, &c. 5 An happy ende of temptation. *f This is the figure Metonymia, meaning by faith, the doctrine of the Gospell, which engendreth faith.*

6 God exerciseth his Church first with euill wordes and slaunders, then with imprisonments, afterwarde with scourgings, and by these meanes prepareth it in such sort, that at length hee causeth it to encounter with Satan and the worlde, Euen to bloodshead and death, and that with good successe. *g Excellent and singular giftes.* 7 Schooles and Vniuersities were of olde time addicted to false pastours, and were the instruments of Satan to blowe abroade and defende false doctrines. *h Of the company and Colledge as it were.* 8 False teachers, because they will not bee ouercome, flee from disputations to manifest and open slaundring and false accusations. 9 The first bloody persecution of the Church of Christ beganne and sprang from a Council of Priestes by the suggestion of the Vniuersitie doctours. 10 An example of cauillers or false accusers, which gather false conclusions of things that are well vttered and spoken. *i Hereby it appeared that Steuen had an excellent and goodly countenance, hauing a quiet and setled minde, a good conscience, and sure persuasion that his cause was iust: For seeing hee was to speake before the people, God beautified his countenance, to the ende that with the very beholding of him, the Iewes mindes might be pearced and astonied.*

CHAP. VII.

1 Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heauenly Paterne. 54 The Iewes gnashing their teeth, 59 stone him.

THen [1] saide the chiefe Priest, Are these thinges so?

2 [2] And he said, Ye men, brethren and Fathers, hearken. ✠ That God of [a] glory appeared vnto our father Abraham, while hee was in [b] Mesopotamia, before he dwelt in Charran,

3 And saide vnto him, Come out of thy countrey, and from thy kindred, and come into the land, which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwel,

5 And hee gaue him none inheritance in it, no, not the [c] bredth of a foote: yet hee [d] promised that hee would giue it to him for a possession, and to his seed after him, when as yet he had no childe.

6 But God spake thus, that his ✠ seede should bee a soiourner in a strange lande: and that they should keepe it in bondage, and entreate it euill [e] foure hundreth yeeres.

7 But the nation to whome they shall bee in bondage, wil I iudge, saith God: and after that, they shall come foorth and serue me in this place.

8 ∵ He gaue him also the couenant of circumcision: and so *Abraham* begate ✠ Isaac, and circumcised him the eight day: and Isaac *begate* ✠ Iacob, and Iacob the twelue * Patriarkes.

9 [3] And the Patriarkes moued with enuie, sold ✠ Ioseph into Egypt: but God was [f] with him,

10 And deliuered him out of all his afflictions, and ✠ gaue him [g] fauour and wisdome in the sight of Pharao king of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole house.

11 ¶ Then came there a famine ouer al the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

12 But when ∵ Iacob heard that there was corne in Egypt, he sent out our fathers first.

13 ✠ And at the second time, Ioseph was knowen of his brethren, and Iosephs kindred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to be brought, and all his kindred, euen threescore and fifteene soules.

15 So ✠ Iacob went downe into Egypt, and he * died, and our fathers,

16 And were [h] remooued into Sychem, and were put in the sepulchre, that Abraham had bought ✠ for money of the sonnes of Emor, *sonne* of Sychem.

17 But when the time of the promes drewe neere, which God had sworne to Abraham, the people ✠ grewe and multiplied in Egypt,

1 Steuen is admitted to pleade his cause, but to this end and purpose, that vnder a cloke and colour of Lawe, he might be condemned

2 Steuen witnesseth vnto the Iewes, that he acknowledgeth the true fathers, and the onely true God: and sheweth moreouer that they are more auncient then the Temple, with all that seruice appointed by the Lawe, and therefore they ought to lay an other foundation of true religion, that is to say, the free couenant that God made with the fathers.

✠ Gene. 12. 4.

a That mightie God full of glory and maiestie.

b When he saith afterward, vers. 4. that Abraham came out of Chaldea, it is euident that Mesopotamia conteined Chaldea, which was neere vnto it, and bordering vpon it, and so writeth Plinie, Booke 6. chap. 27.

c Not so much ground as to set his foote vpon.

d The promise of the possession was certaine, and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche,

✠ Gene. 15. 13.

e There are reckoned foure hundreth yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundreth and thirtie yeeres which are spoken of by Paul, Galat. 3. 17 from the time that Abraham and his father departed together out of Vr of the Chaldeans. ∵ Genes. 17. 9. ✠ Gene. 21. 3. ✠ Gene. 25. 24. * Gen. 29. 33. and 30. 5. and 35. 23. 3 Steuen reckoneth vp diligently the horrible mischiefes of some of the Fathers to teach the Iewes that they ought not rashly to rest in the authoritie or examples of the Fathers. ✠ Genes. 37. 28. *f By this kinde of speach, is meant the peculiar fauour that God sheweth men: for hee seemeth to be away from them, whome hee helpeth not, and on the other side, hee is with them whome hee deliuereth out of whatsoeuer great trouble.* ✠ Genes. 41. 37. *g Gaue him fauour in Pharaos sight for his wisedome.* ∵ Genes. 42. 1. ✠ Genes. 45. 4. ✠ Genes. 46. 5. * Gene. 49. 33. *h The Patriarkes the sonnes of Iacob, though there bee mention made of no more than Ioseph, Iosh. 24. 32.* ✠ Genes. 13. 16. ✠ Exodus 1. 7.

18 Till another King arose, which knewe not
Ioseph.
19 The same i dealt subtilly with our kindred,
and euill entreated our fathers, and made them to
cast out their yong children, that they should not
remaine aliue.
20 ✣ The same time was Moses borne, and was
k acceptable vnto God, which was nourished vp
in his fathers house three moneths.
21 And when he was cast out, Pharaos daugh-
ter tooke him vp, and nourished him for her
owne sonne.
22 And Moses was learned in all the wisdome
of the Egyptians, and was mightie in wordes and
in deedes.
23 Nowe when he was full fourtie yeere olde,
it came into his heart to visite his brethren, the
children of Israel.
24 ✣ And whē he saw one *of them* suffer wrong,
he defended him, & auenged his quarell that had
the harme done to him, and smote the Egyptian.
25 For hee supposed his brethren would haue
vnderstand, that God by his hande should giue
them deliuerance: but they vnderstoode it not.
26 ∵ And the next day, he shewed himselfe vn-
to them as they stroue, and would haue set them
at one againe, saying, Syrs, ye are brethren: why
doe ye wrong one to another?
27 But he that did his neighbour wrong, thrust
him away, saying, Who made thee a prince, and a
iudge ouer vs?
28 Wilt thou kill mee, as thou diddest the E-
gyptian yesterday?
29 Then fled Moses at that saying, and was a
stranger in the land of Madian, where hee begate
two sonnes.
30 And when fourtie yeeres were expired, there
appeared to him in the ⁑ wildernes of mōut Sina,
an l Angel of the Lord in a flame of fire, in a bush.
31 And when Moses sawe it, hee wondred at
the sight: and as he drewe neere to consider it, the
voyce of the Lord came vnto him, *saying*,
32 I am the God of thy fathers, the God of A-
braham, and the God of Isaac, and the God of Ia-
cob. Then Moses trembled, & durst not behold it.
33 Then the Lord said to him, Put off thy shoes
from thy feete: for the place where thou stan-
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34 I haue seene, I haue seene the affliction of
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✣ Exod. 32.1.
n This was the superstition of the Egyptians idolatrie: for they worshipped Apis a strange and marueilous calfe, and made goodly images of King Herod. lib. 2.
o Being destitute and voyde of his Spirit, he gaue them vp to Satan, and wicked lustes, to worship starres.
p By the hoste of heauen here, hee meaneth not the Angels, but the moone and sunne, and other starres, Deut. 17.3.
✣ Amos 5.25.
q You tooke it vpon your shoulders and carried it.
5 Moses in deede erected a tabernacle, but that [illegible]
✣ Ier. 9.26 [illegible]
7 Steuen mooued with the zeale of God, at length iudgeth his owne iudges.
x They are of vncircumcised hearts, which lie drownde still in the sinnes of nature, and sticke fast in them: for otherwise all the Iewes were circumcised as touching the flesh, and therefore there were two kindes of Circumcision, Rom. 2.28. ⁑ Exod. 19.16. gala. 3.19. *y By the ministerie of Angels.* 8 The more Satan is pressed, the more hee brasteth out into an open rage. 9 The neerer that the Martyrs approch to death, the neerer they beholding Christ doe rise vp euen into heauen. *z Ready to confirme him in the confession of the trueth, and to receiue him to him.* 10 The zeale of hypocrites and superstitious people breaketh out at length into most open madnes. *a This was done in a rage and furie, for at that time the Iewes could put no man to death by lawe, as they confesse before Pilate, saying that it was not lawfull for them to put any man to death, and therefore it is reported by Ioseph. lib. 20. that Ananus a Sadducee slewe Iames the brother of the Lord, and for so doing, was accused before Albinus the President of the countrey. b It was appointed by the Law, that the witnesses should cast the first stones, Deut. 17.7.*

11 Faith and charitie neuer forsake the true seruants of God, euen to the last breath.

God, and said, Lord Iesus, receiue my spirit.
60 11 And he kneeled downe, and cried with a
loude voyce, Lorde, c lay not this sinne to their
charge. And when he had thus spoken, he d slept.

c The word which he vseth here, noteth out such a kinde of imputing or laying to ones charge, as remaineth firme & stedy for euer, neuer to be remitted. d Looke 1.Thes.4.13.

CHAP. VIII.

2 The godly make lamentation for Steuen. 3 Saul maketh hauocke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus 18 his couetousnesse reproued. 26 Philip 27 commeth to the Ethiopian Eunuche, 38 and baptizeth him.

1 Christ vseth the rage of his enemies to the spreading foorth and enlarging of his kingdome.
2 The godly mourne for Steuen after his death, and burie him, shewing therein an example of singular faith and charitie: but no man prayeth to him.
a [illegible] all the [illegible] of charitie [illegible]
[illegible] which [illegible] place [illegible] out [illegible] call [illegible] by [illegible] af- [illegible] was ta- [illegible] euill part.
5 He had so allured the Samaritans with his witchcrafts, that as blind & mad bare brains they were wholly addicted to him.
6 The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it vp againe forthwith.

AND 1 Saul consented to his death, and at that
time, there was a great persecution against
the Church which was at Hierusalem, and they
were all scattered abroad thorowe the regions of
Iudea and of Samaria, except the Apostles.
2 2 Then *certaine* men fearing God, a caried
Steuen amongs them, *to be buried*, and made great
lamentation for him.
3 3 But Saul made hauocke of the Church,
and entred into euery house, and drewe out both
men and women, and put them into prison.
4 Therefore they that were scattered abroad,
went to and fro preaching the worde.
5 ¶ 4 Then came Philip into the citie of Samaria,
and preached Christ vnto them.
6 And the people gaue heed vnto those things
which Philippe spake, with one accorde, hearing
and seeing the miracles which he did.
7 For vncleane spirits crying wͭ a loude voyce,
came out of many that were possessed *of them:* and
many taken wͭ palsies, & that halted, were healed.
8 And there was great ioy in that citie.
9 5 And there was before in the citie a certaine
man called Simon, which vsed b witchcraft,
and c bewitched the people of Samaria, saying
that he himselfe was some great man.
10 To whome they gaue heede from the least
to the greatest, saying, This man is that great
power of God.
11 And they gaue heed vnto him, because that
of long time he had bewitched them wͭ sorceries.
12 But assoone as they beleeued Philip, which
preached the things that concerned the kingdome
of God, and the Name of Iesus Christ, they
were baptized both men and women.
13 6 Then Simon himselfe beleeued also and
was baptized, and continued with Philippe, and
wondred, when he sawe the signes and great miracles
which were done.
14 ¶ 7 Nowe when the Apostles, which were
at Hierusalem, heard say, that Samaria had receiued
the worde of God, they sent vnto them Peter
and Iohn.
15 Which whẽ they were come downe, prayed
for them, that they might receiue the d holy Ghost.
16 (For as yet hee was fallen downe on none
of them, but they were baptized onely in the
Name of the Lord Iesus.)
17 Then layd they their hands on them, and
they receiued the holy Ghost.
18 8 And when Simon sawe, that through laying
on of the Apostles hands the holy Ghost was
giuen, he offered them money,
19 Saying, Giue me also this power, that on
whomsoeuer I lay the handes, he may receiue the
holy Ghost.
20 9 Then sayde Peter vnto him, Thy money
perish with thee, because thou thinkest that the
gift of God may be obteined with money.
21 Thou hast neither part nor fellowship in
this e businesse: for thine heart is not f right in the
sight of God.
22 10 Repent therefore of this thy wickednes,
and pray God, that if it be possible, the thought of
thine heart may be forgiuen thee.
23 For I see that thou art in the g gall of bitternes,
and in the h bonde of iniquitie.
24 Then answered Simon, and sayd, Pray ye to
the Lord for me, that none of these things which
ye haue spoken, come vpon me.
25 ¶ So they, when they had testified & preached
the worde of the Lord, returned to Hierusalem,
and preached the Gospel in many townes of
the Samaritans.
26 11 Then the Angel of the Lorde spake vnto
Philip, saying, Arise, and goe toward the South
vnto the way that goeth downe from Hierusalem
vnto Gaza, which is waste.
27 And hee arose and went on: and beholde,
a certaine Eunuche of Ethiopia, Candaces the
Queene of the Ethiopians i chiefe Gouernour,
who had the rule of all her treasure, and came to
Hierusalem to worship:
28 And as he returned sitting in his charet, he
read Esaias the Prophet.
29 Then the Spirit sayd vnto Philip, Goe neere
and ioyne thy selfe to yonder charet.
30 And Philip ranne thither, and heard him
reade the Prophet Esaias, and said, But vnderstandest
thou what thou readest?
31 And he sayde, How can I, except I had k a
guide? And he desired Philip, that he would come
vp and sit with him.
32 12 Nowe the place of the Scripture which
he read, was this, ✠ He was led as a sheepe to the
slaughter: and like a lambe domme before his
shearer, so opened he not his mouth.
33 In his l humilitie his iudgement hath bene
exalted: but who shall declare his m generation?
for his life is taken from the earth.
34 Then the Eunuche answered Philippe, and
sayd, I pray thee of whome speaketh the Prophet
this? of himselfe, or of some other man?
35 Then Philip opened his mouth, and began
at the same Scripture, & preached vnto him Iesus.
36 And as they went on their way, they came
vnto a certaine water, and the Eunuche said, See,
here *is* water: what doeth let me to be baptized?
37 13 And Philippe sayd vnto him, If thou beleeuest
with all thine heart, thou mayest. Then he
answered, and saide, n I beleeue that that Iesus
Christ is that Sonne of God.
38 Then he commanded the charet to stand
stil: & they went downe both into the water, both
Philip and the Eunuche, and he baptized him.
39 And assoone as they were come vp out of
the water, the Spirit of the Lorde caught away
Philip, that the Eunuche sawe him no more: so he
went on his way reioycing.

9 They are the successors of Simon Magus, and not of Simon Peter, which either buy or sell holy things.
e In this doctrine which I preache.
f Is not vpright in deede, and without dissembling.
10 Wee must hope well euen of the vilest sinners, so long and so farre footh as we may.
g He calleth the inward malice of the heart, and that venimous and deuilish wickednesse wherewith this Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though hee were wholy ouerwhelmed with gall, and buried in it.
h Intangled in the bonds of iniquitie.
11 Christ who calleth freely whome he listeth, doeth nowe vse Philippe who thought on no such matter, to instruct and baptize the Eunuche at vnwares, and by this meanes extendeth the limits of his kingdome euen into Ethiopia.
i A man of great wealth and authoritie with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.
k To shewe me the way how to vnderstand it.
12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidence of God.
✠ *Esai.53.7.*
l The Hebrew text readeth it thus, Out of a narrow straite, and out of iudgement was he taken: where by the narrowe straight, hee meaneth the graue and the very bands of death, and by iudgement, the punishmẽts which was layd vpon him, and that miserable state which Christ tooke vpon him for our sakes, in bearing his Fathers wrath. m Howe long his age shall last: for Christ hauing once risen from the dead, dieth no more, Rom.6.9.

7 Peter, not chiefe, but as an ambassadour sent from the whole company of the Apostles, and Iohn his companion, according to the authoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had bene layde afore by Philip. *d Those excellent giftes, which are necessarie, especially for them that were to be appointed rulers and gouernours of the Church.* 8 Ambition and couetousnesse doe at length plucke the hypocrites out of their dennes.

13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is euident that wee are not then first ingraffed into Christ, when wee are baptized, but being already ingraffed, are then confirmed. *n The summe of the confession which is necessarie for baptisme.*

40 But

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities, till hee came to Cesarea.

CHAP. IX.

1 Saul going towards Damascus, 4 is stroken downe to the ground of the Lord: 10 Ananias is sent 18 to baptize him. 23 The laying awaite of the Iewes 25 hee escapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead 40 is restored to life.

AND [1] ✠ Saul yet [a] breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way (either men or women) he might bring them bound vnto Hierusalem.

3 Now as hee iourneyed, it came to passe that as hee was come neere to Damascus, ✠ suddenly there shined rounde about him a light from heauen.

4 And hee fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he saide, Who art thou, Lord? And the Lord said, I am Iesus whome thou persecutest: it is [c] hard for thee to kicke against pricks.

6 He then both trembling and astonied, saide, Lorde, what wilt thou that I doe? And the Lorde said vnto him, Arise and goe into the citie, and it shall be tolde thee what thou shalt doe.

7 The men also which iourneyed with him, [d] stoode amased, hearing *the* [e] voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, *but* sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him saide the Lorde in a vision, Ananias. And he saide, Beholde, I am *here* Lorde.

11 Then the Lord said vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Iudas after one called Saul of [f] Tarsus: for beholde, he prayeth,

12 (And he saw in a vision a man named Ananias comming in *to him*, and putting his handes on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euil he hath done to thy Saincts at Hierusalem.

14 Moreouer here he hath authoritie of the hie Priestes, to binde all that call on thy Name.

15 Then the Lord said vnto him, Goe thy way: for hee is a [g] chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will [h] shewe him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into [i] that house, and put his handes on him, and said, Brother Saul, the Lorde hath sent mee (*euen* Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and bee filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had bene scales, and suddenly hee receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 [2] And straightway he preached Christ in the Synagogues, that he was that Sonne of God,

21 So that all that heard him, were amased, and saide, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, & came hither for that intent, that hee should bring them bound vnto the hie Priests?

22 [3] But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming, that this was that Christ.

23 [4] And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him,

24 But their laying awaite was knowen of Saul: now they ✠ watched the gates day and night, that they might kill him.

25 [5] Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 [6] And when Saul was come to Hierusalem, he assayed to ioyne himselfe with the disciples: but they were all afraide of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and howe hee had spoken boldly at Damascus in the Name of Iesus.

28 [7] And he was conuersant [l] with them at Hierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the [m] Grecians: but they went about to slay him.

30 [8] But when the brethren knewe it, they brought him to Cesarea, and sent him foorth to Tarsus.

31 [9] Then had the Churches rest through all Iudea, and Galile, and Samaria, and were [n] edified, and walked in the feare of the Lorde, and were multiplied by the comfort of the holy Ghost.

32 [10] And it came to passe, as Peter walked throughout all *quarters*, he came also to the saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie.

34 Then sayde Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

35 And all that dwelt at [o] Lydda and Saron, sawe him, and turned to the Lord.

36 [11] There was also at Ioppa a certaine *woman*, a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good works and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they layed her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, & the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

1 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his hands and is ouercome: and with a singular example of the goodnes of God, in stead of punishment which he iustly deserued for his crueltie, is not onely receiued to fauour, but is also euen by the mouth of God appointed an Apostle, and is confirmed by the ministerie and witnes of Ananias.

✠ *Rom.9.3. galat.1.13.*

a This is a token that Sauls stomacke boyled and cast out great threatnings to murder the disciples.

b Any trade of life which a man taketh himselfe vnto, the Iewes call away.

✠ *Chap.22.6. 1.cor.15.8.*

c This is a prouerbe, which is spoken of them that through their owne stubbornes hurt themselues.

d Stood still and could not goe one step forward, but abode amased as if they had bene very stones.

e They heard Pauls voyce: for afterward it is said in flat termes, that they heard not his voyce that spake: as beneath chap. 22.9. But other goe about to set these places at one which seeme to be at a iarre, after this sort, to wit, that they heard a sound of a voyce, but no perfite voyce.

f Tarsus was a citie of Cilicia neere vnto Anchiala, which two cities Sardanapalus is said to haue built in one day.

g To beare my name in.

h I will shew him plainely.

i Into Iudas his house.

2 Paul beginneth straightwayes to execute the office which was enioyned him, neuer consulting with flesh and blood.

3 Paul striueth not with his owne authoritie alone, but with the testimonies of the Prophets.

k By conferring places of the Scripture together, as cunning craftsmen doe, when they make vp any thing they vse to gather all parts together, to make them agree fitly one with another.

4 Paul who was before a [...]

m Looke [...]

8 The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

9 The ende of persecutions is the building of the Church, so that we will patiently waite for the Lorde.

n This is a borowed kinde of speache, which signifieth established and increased. 10 Peters Apostleship is confirmed, by healing of the man that was sicke of the palsie. *o Lydda was a citie of Palestine, and Saron a champion countrey, and a place of good pasturage, betweene Cesarea of Palestine and the mountaine Tabor, and the lake of Genezareth which extendeth it selfe in great length beyond Ioppa.* 11 Peter declareth euidently by raysing vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

39 Then Peter arose and came with them: and
when he was come, they brought him into the vp-
per chamber, where all the widowes stoode by him
weeping, and shewing the coates and garments,
which Dorcas made, while she was with them.
40 But Peter put them all foorth, and kneeled
downe, and prayed, and turned him to the body,
and saide, Tabitha, arise. And she opened her eyes,
and when she sawe Peter, sate vp.
41 Then hee gaue her the hand and lift her vp,
and called the Saintes and widowes, and restored
her aliue.
42 And it was knowen throughout all Ioppa,
and many beleeued in the Lord.
43 And it came to passe that hee taried many
dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commaundement, 5 sendeth for Peter: 11 Who also by a vision, 15, 20 is taught not to despise the Gentiles: 34 Hee preacheth the Gospell to Cornelius and his houshold: 45 Who hauing receiued the holy Ghost, 47 are baptized.

FVrthermore [1] there was a certaine man in Ce-
sarea called Cornelius, a captaine of the bande
called the Italian *band*,
2 A [a] deuoute man, and one that feared God
with [b] all his houshold, which gaue much almes
to the people, and prayed God continually.
3 He saw in a vision euidently (about the ninth
houre of the day) an Angell of God comming in
to him, and saying vnto him, Cornelius.
4 But when he looked on him, hee was afraid,
and said, [c] What is it, Lord? and he said vnto him,
Thy prayers and thine almes are [d] come vp into
[e] remembrance before God.
5 Nowe therefore send men to Ioppa, and call
for Simon, whose surname is Peter.
6 He lodgeth with one Simon a Tanner, whose
house is by the sea side: he shal tell thee what thou
oughtest to doe.
7 And when the Angel which spake vnto Cor-
nelius, was departed, hee called two of his seruants,
and a souldier that feared God, one of them that
waited on him,
8 And tolde them all things, and sent them to
Ioppa.
9 On the morowe as they went on their iour-
ney, and drewe neere vnto the citie, Peter went vp
vpon the house to pray, about the sixt houre.
10 Then waxed he an hungred, and would haue
eaten: but while they made *some thing* ready, hee
fell into a [f] trance.
11 And he sawe heauen opened, and a certaine
vessell come downe vnto him, as *it had bene* a great
sheete, knit at the [g] foure corners, and was let
downe to the earth.
12 Wherein were [h] all maner of [i] foure footed
beastes of the earth, and wilde beastes and [k] cree-
ping things, and foules of the heauen.
13 And there came a voyce to him, Arise, Pe-
ter: kill, and eate.
14 [2] But Peter saide, Not so, Lorde: for I haue
neuer eaten any thing that is polluted, or vn-
cleane.
15 And the voyce *spake* vnto him againe the
second time, The thinges that God hath purified,
[l] pollute thou not.
16 This was so done thrise: and the vessell was
drawen vp againe into heauen.
17 ¶ Nowe while Peter douted in himselfe
what this vision which hee had seene, meant, be-
holde, the men which were sent from Cornelius,
had inquired for Simons house, and stoode at the
gate,
18 And called, and asked, whether Simon, which
was surnamed Peter, were lodged there.
19 And while Peter thought on the vision, the
Spirite sayde vnto him, Beholde, three men seeke
thee.
20 Arise therefore, and get thee downe, and
goe with them, and doute nothing: for I haue sent
them.
21 ¶ Then Peter went downe to the men, which
were sent vnto him from Cornelius, and saide, Be-
holde, I am he whome ye seeke: what is the cause
wherefore ye are come?
22 And they said, Cornelius the captaine, a iust
man, and one that feareth God, and of good report
among all the nation of the Iewes, was warned
from heauen by an holy Angel, to send for thee in-
to his house, and to heare thy wordes.
23 Then called hee them in, and lodged them,
and the next day, Peter went foorth with them,
and certaine brethren from Ioppa accompanied
him.
24 ¶ And the day after, they entred into Ce-
sarea. Nowe Cornelius waited for them, and
had called together his kinsemen, and speciall
friendes.
25 [3] And it came to passe as Peter came in, that
Cornelius met him, and fell downe at his feete, and
worshipped him.
26 But Peter tooke him vp, saying, Stande vp:
for euen I my selfe am a man.
27 And as he talked with him, he came in, and
found many that were come together.
28 And he saide vnto them, Ye knowe that it is
an vnlawfull thing for a man that is a Iew, to com-
pany, or come vnto one of another nation: but
God hath shewed mee, that I shoulde not call any
man polluted, or vncleane.
29 Therefore came I vnto you without saying
nay, when I was sent for. I aske therefore, for what
intent haue ye sent for me?
30 Then Cornelius saide, Foure dayes agoe, a-
bout [m] this houre, I fasted, and at the ninth houre
I prayed in mine house, and beholde, a man stoode
before me in bright clothing,
31 [4] And said, Cornelius, thy prayer is heard, and
thine almes are had in remembrance in the sight of
God.
32 [5] Send therefore to Ioppa, and call for Si-
mon, whose surname is Peter (hee is lodged in the
house of Simon a Tanner by the sea side) who when
he commeth, shall speake vnto thee.
33 Then sent I for thee immediatly, and thou
hast well done to come. Nowe therefore are we all
here present before God, to heare all thinges that
are commanded thee of God.
34 [6] Then Peter opened *his* mouth, and said, Of
a trueth I perceiue, that [n] ✠ God is no accepter of
persons.

35 But

1 Peter confe[illegible] the first [illegible] of the Gen[illegible] God by [illegible] two [illegible]

[illegible] *to pray* [illegible] *is said of* [illegible] *sacri*[illegible] *that the* [illegible] *and sauour of them goeth vp into Gods nostrels, so do our prayers, as a sweete smelling sacrifice which the Lord taketh great pleasure in.*

e That is, in so much that they will not suffer God as it were to forget thee: for so doeth the Scripture vse oftentimes to prattle with vs as nurses doe with litle children, when they frame their tongues to speake. *f For though Peter stand not amased as one that is tongue tied, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise then it was wont to be, but shortly returned to the olde bent.* *g So that it seemed to bee a fouresquare sheete.* *h Here is this worde (All) which is generall, plainely put for an indefinite and vncertaine, that is to say, for some of all sortes, not for all of euery sort.* *i That is, such as were meete for mens vse.* *k What is meant by these creeping things, Looke Leuit. 11.* 2 Peter profiteth dayly in the knowledge of the benefite of Christ, yea, after that he had receiued the holy Ghost.

l Doe not thou holde them as vncleane.

3 Religious adoration or worship agreeth onely to God: but ciuill worship is giuen to the Ministers of the word, although not without danger.

m He meaneth not the selfe same houre, but the like, that is, about nine of the clocke the other day, as it was then nine when he spake to Peter.

4 Cornelius faith sheweth foorth it selfe by prayer and charitie.

5 As faith commeth by hearing, so is it nourished and groweth vp by the same.

6 Distinction of nations is taken away by the comming of Christ: And it is euidently seene by faith and righteousnes, who is agreeable to him or whome he accepteth.

n That God iudgeth not after the outward appearance.

✠ *Deut. 10.17. 2.chron. 19.7. iob. 34.19. rom. 2.11. gal. 2.6. ephes. 6.9. colos. 3.25. 1.pet. 1.17.*

p By the feare of God, the Hebrues vnderstand the whole seruice of God whereby we perceiue that Cornelius was not voide of faith, no more then they were which liued before Christes time: and therefore they deale foolishly, which builde preparatiue workes and free will, vpon this place.

p God gaue the Israelites to vnderstand, that whosoeuer liueth godly, is acceptable to God, of what nature soeuer he be, for he preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is, of the Iewes, but of all.

7 The summe of the Gospel (which shall be made manifest at the latter day, when Christ himselfe shall sit as Iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile vs to God, did rise againe the third day, that whosoeuer beleeueth in him should be saued through the remission of sinnes.

35 But in euery nation hee that ° feareth him,
and worketh righteousnesse, is accepted with him.
36 Ye p know the worde which God hath sent
to the children of Israel, preaching peace by Iesus
Christ, which is Lord of all:
37 7 Euen the worde which came through all
Iudea, ✠ beginning in Galile, after the baptisme
which Iohn preached.
38 To wit, how God q anointed Iesus of Nazareth
with the holy Ghost, and with power: who
went about doing good, and healing all that were
oppressed of the deuill: for God was with him.
39 And we are witnesses of all things which he
did both in the land of the Iewes, and in Hierusalem,
whom they slewe, hanging him on a tree.
40 Him God raysed vp the third day, and caused
that he was shewed openly:
41 Not to all the people, but vnto the witnesses
r chosen before of God, euen to vs which did
eate and drinke with him, after he arose from the
dead.
42 And hee commanded vs to preach vnto the
people, and to testifie, that it is he that is ordained
of God a iudge of quicke and dead.
43 To him also giue all the ✠ Prophets witnes,
that through his Name al that beleeue in him, shal
receiue remission of sinnes.
44 8 While Peter yet spake these wordes, the
holy Ghost fel on al them which heard the word.
45 So they of the circumcision which beleeued,
were astonied, as many as came with Peter,
because that on the Gentiles also was powred out
the gift of the holy Ghost.
46 For they heard them speake with tongues,
and magnifie God. Then answered Peter,
47 9 Can any man forbidde water, that these
shoulde not be baptized, which haue receiued the
holy Ghost, as well as we?
48 So hee commanded them to be baptized in
the Name of the Lorde. Then prayed they him to
tary certaine dayes.

✠ Luke 4.14. q The stile is taken from an olde custome of the Iewes, who vsed to anoint their Kings and Priests, whereupon it grewe to call them anointed vpon whome God bestoweth giftes and vertues. r This chusing of the Apostles is properly giuen to God: for though God be president in the lawfull election of Ministers, yet there is in this place a secret opposition and setting of Gods chusing, and mens voyces the one against the other, for the Apostles are immediatly appointed of God, and the Church Ministers by meanes. ✠ Jer.31.34. mica.7.18. chap.15.9. 8 The Spirit of God sealeth that in the heart of the hearers, which the Minister of the worde speaketh by the commandement of God, as it appeareth by the effects. 9 Baptisme doeth not sanctifie or make them holy which receiue it, but sealeth vp and confirmeth their sanctification.

CHAP. XI.

2 Peter being accused for going to the Gentiles, 5 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians: 28. And there Agabus foretelleth a famine to come.

1 Peter being without cause reprehended of the vnskilfull and ignorant, doeth not obiect that he ought not to be iudged of any, but openly giueth an accompt of his doing.

NOwe 1 the Apostles and the brethren that
were in Iudea, heard, that the Gentiles had
also receiued the worde of God.
2 And when Peter was come vp to Hierusalem,
they of the circumcision contended against
him,
3 Saying, Thou wentest in to men vncircumcised,
and hast eaten with them.
4 Then Peter beganne, and expounded the
thing in order to them, saying,
5 I was in the citie of Ioppa, praying, and in a
trance I sawe this vision, A certaine vessell comming
downe as it had bene a great sheete, let
downe from heauen by the foure corners, and it
came to me.
6 Towarde the which when I had fastened
mine eyes, I considered, and sawe foure footed
beastes of the earth, and wilde beastes, and creeping
things, and foules of the heauen.
7 Also I heard a voyce, saying vnto me, Arise,
Peter: slay and eate.
8 And I said, God forbid, Lord: for nothing
polluted or vncleane hath at any time entred into
my mouth.
9 But the voyce answered me the second time
from heauen, The things that God hath purified,
pollute thou not.
10 And this was done three times, and all were
taken vp againe into heauen.
11 Then behold, immediatly there were three
men already come vnto the house where I was,
sent from Cesarea vnto me.
12 And the Spirit saide vnto me, that I should
go with them, without doubting: moreouer these
sixe brethren came with me, and we entred into
the mans house.
13 And hee shewed vs, howe hee had seene an
Angel in his house, which stoode and saide to him,
Send men to Ioppa, and call for Simon, whose surname
is Peter.
14 Hee shall speake wordes vnto thee, whereby
both thou and all thine house shalbe saued.
15 And as I began to speake, the holy Ghost
fell on them, ✠ euen as vpon vs at the beginning.
16 Then I remembred the word of the Lorde,
howe he saide, ✠ Iohn baptized with water, but
ye shalbe baptized with the holy Ghost.
17 For as much then as God gaue them a like
gift, as he did vnto vs, when we beleeued in the
Lorde Iesus Christ, who was I, that I coulde let
God?
18 2 When they heard these things, they helde
their peace, and glorified God, saying, Then hath
God also to the Gentiles graunted repentance vnto
life.
19 ¶ 3 And they which were ✠ scattered abroade
because of the affliction that arose about
Steuen, went throughout till they came vnto Phenice
and Cyprus, and a Antiochia, preaching the
worde to no man, but vnto the Iewes onely.
20 4 Nowe some of them were men of Cyprus
and of Cyrene, which when they were come into
Antiochia, spake vnto the Grecians, and preached
the Lord Iesus.
21 And the hand of the Lord was with them,
so that a great number beleeued and turned vnto
the Lord.
22 5 Then tydings of those things came vnto
the eares of the Church, which was in Hierusalem,
and they sent foorth Barnabas, that he should goe
vnto Antiochia.
23 Who when hee was come and had seene
the grace of God, was glad, and exhorted all, that
with purpose of heart they would continue in the
Lord.
24 For he was a good man, and full of the holy
Ghost, and faith, and much people ioyned them
selues vnto the Lord.
25 ¶ 6 Then departed Barnabas to Tarsus to
seeke Saul:
26 And when he had founde him, he brought
him vnto Antiochia: and it came to passe that a
whole yeere they were conuersant with ye Church,
and taught much people, in so much that the disciples
were first called Christians in Antiochia.

... was in Syria ... Seleucia.

4 The Church of Antioche, the newe Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles doe not rashly condemne an extraordinarie vocation, but yet they iudge it by the effectes.

6 There was no contention amongst the Apostles eyther of vsurping, or of holding places and degrees.

7 God doeth so wrappe vp his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.
8 All congregations or Churches make one bodie.

27 7 In those dayes also came Prophets from
Hierusalem vnto Antiochia.
28 And there stoode vp one of them named
Agabus, and signified by the Spirit, that there
should be great famine throughout all the world,
which also came to passe vnder Claudius Cesar.
29 8 Then the disciples, euery man according
to his habilitie, purposed to sende b succour vnto
the brethren which dwelt in Iudea.
30 Which thing they also did, and sent it to
the Elders by the hand of Barnabas and Saul.

b That is, that thereof the Deacons might succour the poore: for it behoued to haue all these things done orderly and decently, and therefore it is saide, that they sent these things to the Elders, that is, to the gouernours of the Church.

CHAP. XII.

2 Herod killeth Iames with the sworde: 4 And imprisoneth Peter, 8 whom the Angel deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 he is eaten with wormes, and so dyeth.

1 God giueth his Church a truce, but for a litle time.
a This name Herod was common to all them that came of the stocke of Herod Ascalo- [illegible]

NOwe 1 about that time, a Herod the King
stretched forth *his* hands to vexe certaine of
the Church,
2 And he b killed Iames the brother of Iohn
with the sword.
3 2 And when hee sawe that it pleased the
Iewes, hee proceeded further, to take Peter also
(then were the dayes of vnleauened bread.)
4 3 And when he had caught him, he put him
in prison, and deliuered him to foure quaternions
of souldiers to be kept, intending after the Passe-
ouer to bring him foorth to the people.
5 4 So Peter was kept in prison, but earnest
prayer was made of ye Church vnto God for him.
6 And when Herod woulde haue brought
him out vnto the people, the same night slept Pe-
ter betweene two souldiers, bound wt two chaines,
and the keepers before the doore, kept the prison.
7 ✠ And behold the Angel of the Lord came
vpon them, and a light shined in the c house, and
he smote Peter on the side, and raysed him vp,
saying, Arise quickly. And his chaines fell off from
his handes.
8 And the Angel saide vnto him, Girde thy
selfe, and binde on thy sandales. And so hee did.
Then he saide vnto him, Cast thy garment about
thee, and folowe me.
9 So *Peter* came out and followed him, and
knewe not that it was true, which was done by the
Angel, but thought he had seene a vision.
10 Now when they were past the first and the
second watch, they came vnto the yron gate that
leadeth vnto the citie, which opened to them by it
owne accord, & they went out, and passed through
one streete, and by and by the Angel departed from
him.
11 ¶ And when Peter was come to himselfe,
he said, Nowe I know for a trueth, that the Lord
hath sent his Angel, and hath deliuered me out of
the hand of Herod, and from all the waiting for
of the people of the Iewes.
12 5 And as he considered *the thing*, hee came
to the house of Marie, the mother of Iohn, whose
surname was Marke, where many were gathered
together, and prayed.
13 6 And when Peter knocked at the entrie
doore, a maide d came foorth to hearken, named
Rhode,
14 But when she knew Peters voyce, she ope-
ned not the entrie *doore* for gladnesse, but ranne
in, and tolde howe Peter stood before the entrie.

[illegible] will [illegible] of [illegible] counsell [illegible] angels of [illegible] the prison, vnloose chaines, put Satan to flight, and preserue the Church.
✠ Chap. 5.19.
c In the prison.
5 Holy meetings in the night as well of men as women (when they cannot be suffered in the day time) are allowable by the example of ye Apostles.
6 We obteine more of God, then we dare well hope for.
d Out of the place where they were assembled, but not out of the house.

15 But they said vnto her, Thou art mad. Yet
she affirmed it constantly, that it was so. Then said
they, It is his Angel.
16 But Peter continued knocking, and when
they had opened it, and sawe him, they were asto-
nied.
17 7 And hee beckened vnto them with the
hand, to hold their peace, and told them how the
Lord had brought him out of the prison. And hee
saide, Goe shewe these things vnto Iames and to
the brethren: and he departed and went into an
other place.
18 ¶ 8 Nowe assoone as it was day, there was
no small trouble among the souldiers, what was be-
come of Peter.
19 And when Herod had sought for him, and
found him not, hee examined the keepers, and
commaunded them to be led to bee punished. And
hee went downe from Iudea to Cesarea, and *there*
abode.
20 9 Then Herod was angrie with them of
Tyrus and Sidon, but they came all with one ac-
cord vnto him, and perswaded Blastus the Kings
Chamberlaine, and they desired peace, because
their countrey was nourished by the Kings *land*.
21 And vpon a day appointed, Herod arayed
himselfe in royall apparell, and sate on the iudge-
ment seate, and made an oration vnto them.
22 10 And the people gaue a shoute, *saying*,
The voyce of God, and not of man.
23 11 But immediatly the Angel of the Lorde
smote him, because he e gaue not glorie vnto God,
so that he was eaten of wormes, and gaue vp the
ghost.
24 12 And the f worde of God grewe and mul-
tiplied.
25 So Barnabas and Saul returned from Hie-
rusalem, when they had fulfilled their office, and
tooke wt them Iohn, whose surname was Marke.

7 We may some times giue place to the rage of the wicked, but yet so, that our diligence which ought to be vsed in Gods busines, be not a whit slackened.
8 Euill counsell falleth out in the end to the hurt of the deuisers of it.
9 A miserable and shamefull example of the end of the enemies of the Church.
10 The flatterie of the people, maketh fooles faine.
11 God resisteth the proude.
e Iosephus recordeth, that this king did not represse those flatterers tongues, and therefore at his death he complained and cryed out of their vanitie.
12 Tyrants build vp the Church by plucking it downe.
f They that heard the worde of God.

CHAP. XIII.

2 The holy Ghost commaundeth that Paul and Barnabas be separated vnto him. 6 At Paphus 8 Elymas the sorcerer 11 is strooken blind: 14 From whence being come to Antiochia, 17 they preache the Gospel, 45 the Iewes vehemently withstanding them.

THere 1 were also in the Church that was at
Antiochia, certaine Prophets and teachers, as
Barnabas, and Simeon called Niger, and Lucius
of Cyrene, and Manahen (which had bin brought
vp with a Herod the Tetrarche) and Saul.
2 Nowe as they b ministred to the Lord, and
fasted, the holy Ghost saide, Separate me Barnabas
and Saul, for the worke whereunto I haue c cal-
led them.
3 2 Then fasted they and prayed, and layde
their hands on them, and let them goe.
4 3 And they, after they were sent foorth of
the holy Ghost, came downe vnto d Seleucia, and
from thence they sayled to Cyprus.
5 And when they were at Salamis, they prea-
ched the worde of God in the Synagogues of the
Iewes: and they had also Iohn to *their* minister.
6 So when they had gone throughout the
yle vnto Paphus, they found a certaine sorcerer, a

1 Paul with Barnabas is againe the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinarie commandement of the holy Ghost.
a The same was Antipas, which put Iohn Baptist to death.
b Whiles they were busie doing their office, that is, as Chrysostome expoundeth it, while they were preaching.
c The Lord is said to call (where of this worde (calling) commeth which is vsuall in the Church) when hee causeth that to be, which was not, whether you referre it to the matter it selfe, or to any qualitie or thing about the matter: and it groweth of this, because when things beginne to bee, then they haue some name: as God his mightie power is also declared thereby, who spake the word, and things were made.
2 Fast, and solemne prayers were vsed before the laying on of handes. 3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ. *d Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successours.*

false

false prophet, being a Iewe, named Bariesus,
7 Which was with ÿ Deputie Sergius Paulus,
a prudent man. He called vnto him Barnabas and
Saul, and desired to heare the word of God.
8 4 But Elymas, the sorcerer (for so is his name
by interpretation) withstoode them, and sought
to turne away the Deputie from the faith.
9 Then Saul (which also *is called* Paul) being
full of the holy Ghost, set his eyes on him,
10 5 And saide, O full of all subtiltie and all
e mischiefe, the childe of the deuill, *and* enemie
of all righteousnesse, wilt thou not cease to peruert
the straight wayes of the Lord?
11 Nowe therefore beholde, the f hand of the
Lorde *is* vpon thee, and thou shalt be blinde, and
not see the sunne for a season. And immediatly
there fell on him a mist and a darknes, and he went
about, seeking some to leade him by the hand.
12 Then the Deputie when he sawe what was
done, beleeued, and was astonied at the doctrine
of the Lord.
13 6 Nowe when Paul and they that were with
him were departed by shippe from Paphus, they
came to Perga *a citie* of Pamphylia: then Iohn
departed from them, and returned to Hierusalem.
14 But when they departed from Perga, they
came to Antiochia *a citie* of g Pisidia, & went into
the Synagogue on the Sabbath day, & sate downe.
15 7 And after the lecture of the Law and Pro-
phets, the rulers of the Synagogue sent vnto them,
saying, Ye men and brethren, if ye h haue any word
of exhortation for the people, say on.
16 8 Then Paul stoode vp and beckened with
the hand, and saide, Men of Israel, and ye that
feare God, hearken.
17 The God of this people of Israel chose our
fathers, and i exalted the people when they dwelt
in the land of ✣ Egypt, and with an ✣ k high arme
brought them out thereof.
18 And about the time ∵ of fourtie yeeres, suf-
fered he their maners in the wildernesse.
19 And he destroyed seuen nations in the land
of Chanaan, & ✕ deuided their lād to them by lot.
20 Then afterward he gaue vnto them ✱ Iud-
ges about l foure hundreth and fiftie yeeres, vnto
the time of Samuel the Prophet.
21 So after that, they desired a * King, and God
gaue vnto them ✣ Saul, the sonne of Cis, a man of
ÿ tribe of Beniamin, *by the space of* m fourtie yeres.
22 And after he had taken him away, he raised
vp ✣ Dauid to be their King, of whom he witnes-
sed, saying, I haue found Dauid *the sonne* of Iesse, a
man after mine owne heart, which will doe all
things that I will.
23 9 Of this mans seede hath God ∵ according
to *his* promise raised vp to Israel, ÿ Sauiour Iesus:
24 When ✕ Iohn had first preached n before
his comming the baptisme of repentance to all
the people of Israel.
25 And when Iohn had fulfilled *his* course, he
saide, ✣ Whom ye thinke that I am, I am not he:
but beholde, there commeth one after me, whose
shooe of *his* feete I am not worthy to loose.
26 10 Ye men and brethren, children of the
generation of Abraham, and whosoeuer among
you feareth God, to you is the worde of this salua-
tion sent.
27 11 For the inhabitants of Hierusalem, and
their rulers, because they knewe him not, nor yet
the wordes of the Prophets, which are read euery
Sabbath *day*, they haue fulfilled them in condem-
ning him.
28 And though they found no cause of death
in him, ✣ *yet* desired they Pilate to kill him.
29 And when they had fulfilled all things that
were written of him, they tooke him downe from
the tree, and put him in a sepulchre.
30 12 But God ∵ raised him vp from the dead.
31 And hee was seene many dayes of them,
which came vp with him from Galile to Hierusa-
lem, which are his witnesses vnto the people.
32 And we declare vnto you, that touching the
promise made vnto the fathers,
33 God hath fulfilled it vnto vs their children,
in that he o raised vp Iesus, 13 euen as it is written
in the second Psalme, ✕ Thou art my Sonne: this
day haue I begotten thee.
34 Nowe as concerning that he raised him vp
from the dead, no more to returne to corruption,
he hath said thus, ✱ I will giue you the holy things
of Dauid, p which are faithfull.
35 14 Wherefore hee sayeth also in another
place, * Thou wilt not suffer thine Holy one to
see corruption.
36 Howbeit, Dauid after hee had serued his
time by the counsell of God, he ✣ slept, and was
laid with his fathers, and sawe corruption.
37 But he whom God raised vp, sawe no cor-
ruption.
38 15 Be it knowen vnto you therefore, men
and brethren, that through this man is preached
vnto you the forgiuenesse of sinnes.
39 And from q all things, from which ye could
not be iustified by the Law of Moses, by him euery
one that beleeueth, is iustified.
40 16 Beware therefore lest that come vpon
you, which is spoken of in the Prophets,
41 ✣ Behold, ye despisers, and wonder, and va-
nish away: for I worke a worke in your dayes, a
worke which ye shall not beleeue, if a man would
declare it you.
42 ¶ 17 And when they were come out of the
Synagogue of the Iewes, the Gentiles besought,
that they would preach these wordes to them the
next Sabbath *day*.
43 Nowe when the congregation was dissol-
ued, many of the Iewes and r Proselytes that fea-
red God, followed Paul & Barnabas, which spake
vnto them, and exhorted them to continue in the
grace of God.

4 The deuill maketh the conquest of Christ more glorious, in that that he setteth himselfe against him.
5 The sorcerer which was stricken of Paul with a corporall punishment (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel.
e He noteth out such a fault, as who so hath it, runneth headlong and with great desire to all kinde of wickednesse with the least motion in the world.
f His power which he sheweth in striking and beating downe his enemies.
6 An example in one and the selfe same companie both of singular constancie, and also of great weakenesse.
g This putteth a difference betwixt it, and Antiochia which was in Syria.
7 In the Synagogue of ÿ Iewes (according to the patterne whereof Christian congregations were instituted) first the Scriptures were read, then such as were learned, were licensed by the rulers of the Synagogue to speake & expound.
h Word for worde, If there be any worde in you, and this is a kinde of speach taken from the Hebrewes, whereby is meant, that the giftes of Gods grace are in vs, as it were in treasure houses, and that they are not ours, but Gods: In like sort saith Dauid, Thou hast put a newe song in my mouth, Psalm 40.1. 8 God bestowed many peculiar benefites vpon his chosen Israel, but this especially, that he promised them the euerlasting redeemer. *i Aduaunced and brought to honour.* ✣ *Exod.* 1.9. ✣ *Exod.* 13.14. *k Openly and with maine force, breaking in pieces the enemies of his people.* ∵ *Exod.* 16.1. ✕ *Iosua* 14.1. ✱ *Iudges* 3.9. *l There were from the birth of Isaac vnto the destruction of the Canaanites vnder the gouernance of Iosua foure hundreth and seuen and fourtie yeeres, and therefore he addeth in this place this worde, About, for there want three yeeres, but the Apostle vseth the whole greater number.* * 1.*Sam.*8.5. ✣ 1.*Sam.*9.15. *and* 10.1. *m In this space of fourtie yeeres, must the time of Samuel be reckoned with the dayes of Saul, for the kingdome did as it were swallowe vp his gouernement.* ✣ 1.*Samuel* 16.13. 9 He prooueth by the witnes of Iohn, that Iesus is that Sauiour which shoulde come of Dauid. ∵ *Psalm* 89.21. *esai* 11.1. ✕ *Malac.*3.1. *matth.*3.1. *marke* 1.2. *luke* 3.2. *n Iohn as an Herauld, did not shewe Christ comming a farre off as the other Prophets did, but hard at hand and entred on his iourney.*

✣ *Matth.*3.11. *marke* 1.7. *iohn* 1.20.
10 Christ was promised and sent properly to the Iewes.
11 All things came to passe to Christ, which the Prophets foretolde of Messias: so that hereby also it appeareth that he is the true and onely Sauiour: and yet notwithstanding they are not to be excused which did not onely not receiue him, but also persecute him most cruelly although he was innocent.
✣ *Mat.*27.22. *mar.*15.13. *luke* 23.23. *iohn* 19.6.
12 We must [illegible] the glorie of [illegible] resurrection [illegible] gainst the [illegible] of the [illegible] graue [illegible] [illegible]
p The [illegible] call these [illegible] things, which the Hebrewes call gracious bounties: and they are called Dauids bounties in the passiue signification, because God bestowed them vpon Dauid: Moreouer they are termed faithfull, after the maner of speach which the Hebrewes vse, who terme those things faithfull, which are steadie and sure, such as neuer alter nor change. 14 The Lord was so in graue, that he felt no corruption. * *Psal.* 16.11. *chap.* 2.31. ✣ 1.*King.*2.10. *chap.* 2.29. 15 Christ was sent to giue them free remission of sinnes, which were condemned by the Lawe. *q Where as the ceremonies of the Lawe could not absolue you from your sinnes, this man doth absolue you, if you lay holde on him by faith.* 16 The benefites of God turne to the vtter vndoing of them that contemne them. ✣ *Habak.*1.5. 17 The Gentiles goe before the Iewes into the kingdome of heauen. *r Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.*

44 And the next Sabbath *day* came almost the whole citie together, to heare the word of God.

45 [18]But when the Iewes saw the people, they were full of enuie, and spake against those things, which were spoken of Paul, contrarying *them*, and railing on *them*.

46 [19]Then Paul and Barnabas spake boldly, and saide, It was necessarie that the worde of God should first haue bene spoken vnto you: but seeing ye put it from you, and [f] iudge your selues vnworthie of euerlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commaunded vs, *saying*, ✢ I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lorde: and as many as were [t] ordeined vnto eternall life, beleeued.

49 Thus the worde of the Lord was published throughout the whole countrey.

50 [20] But the Iewes stirred *certaine* [u] deuoute and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coastes.

51 [21] But they ✢ shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

18 The fauour of one selfe same Gospel is vnto the reprobate and vnbeleeuers, death, and to the elect and such as beleeue, life.

19 The Gospel is published to the Gentiles by the expresse commandement of God.

f By this your doing you doe as it were pronounce sentence against your selues, and iudge your selues.

✢ *Isai.49.6.*

t Therefore either all were not appointed to euerlasting life, or els all should haue beleeued, but because that is not so, it followeth that some [illegible] *were ordeined: and therefore God* [illegible] *but* [illegible] *neither faith* [illegible] *appointment, but his ordeining the cause of faith.*

20 Such is the craft [illegible] of the enemies of the Gospel, that they abuse the simplicitie of some [illegible] altogether euill men, to execute their crueltie.

u Such as embra- [illegible]

21 The wickednesse of the world cannot let God to gather [illegible] together, and to foster and cherish it, when it is gathered together.

[illegible] *6.11. luke 9.5. chap.18.6.*

CHAP. XIIII.

1 Paul and Barnabas 5 are persecuted from Iconium: 6 At Lystra Paul 10 healeth a creeple: 11 They are about to doe sacrifice vnto them, 15 but they forbid it: 19 Paul, by the perswasion of certaine Iewes, is stoned: 23 From thence passing through diuers Churches, 26 They returne to Antiochia.

AND [1] it came to passe in [a] Iconium, that they went both together into the Synagogue of the Iewes, & so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 And the [b] vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 [2] So therefore they abode there a long time, and spake boldly in the Lorde, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

4 But the multitude of the citie was deuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and [c] fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ [3] Nowe there sate a certaine man at Lystra, impotent in his feete, which was a creeple frō his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with a loude voyce, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speach of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter: and Paul, Mercurius, because hee was the chiefe speaker.

13 Then Iupiters priest, which was before their citie, brought bulles with garlands vnto the [d] gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 [4] And saying, O men, why doe ye these things? We are euen men subiect to the [e] like passions that ye be, and preach vnto you, that yee shoulde turne from these [f] vaine things vnto the liuing God, ✢ which made heauen and earth, and the sea, and all things that in them are:

16 [5] Who in times past ✢ [g] suffered al the Gentiles to walke in their owne wayes.

17 Neuerthelesse, he left not himselfe without witnesse, in that he did good *and* gaue vs raine from heauen, and fruitful seasons, filling our hearts with foode, and gladnesse.

18 And speaking these things, scarce appeased they the multitude, that they had not sacrificed vnto them.

19 [6] Then there came certaine Iewes from Antiochia and Iconium, which when they had persuaded the people, ∵ stoned Paul, and drewe him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stoode rounde about him, he arose vp, and came into the citie, and the next day hee departed with Barnabas to Derbe.

21 [7] And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 [8] Confirming the disciples hearts, and exhorting them to continue in the faith, *affirming* that we must through many afflictions enter into the kingdome of God.

23 [9] And when they had ordeined them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lorde in whom they beleeued.

24 [10] Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to [h] Attalia,

26 And thence sailed to [i] Antiochia, ✠ from whence they had bene cōmended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and howe he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

1 [illegible]

a [illegible]

b [illegible]

2 [illegible]

c [illegible] *It is lawfull sometimes to flee daungers, in time conuenient.*

[illegible] ought not to leaue our places & giue place to threatnings, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroade.

3 It is an olde subtiltie of the deuill, either to cause the faithfull seruants of God to be banished at once, or to be worshipped for idoles: and that chiefly taking occasion by miracles wrought by them.

d Of the house where Paul and Barnabas were.

4 That is also called Idolatrie, which giueth to creatures, be they neuer so holy and excellent, that which is proper to the onely one God, that is, Inuocation, or calling vpon.

e Men, as ye are, and partakers of the selfe same nature of man as you.

f He calleth idols, vaine things, after the maner of the Hebrewes.

✢ *Gene.1.1. psal.146.5. reuel.14.7.*

5 Custome, be it neuer so old, doeth not excuse the Idolaters.

✢ *Psal 81.13. rom.1.24.*

g Suffered them to liue as they listed, prescribing and appointing them no kinde of religion.

6 The deuil when he is brought to the last cast, at length rageth openly, but in vaine, euen then when he seemeth to haue the vpper hand.

∵ *2.Cor.11.25.*

7 We must goe forward in our vocation through a thousand deaths.

8 It is the office of the ministers, not onely to teach, but also to confirme them that are taught, and prepare them to the crosse.

9 The Apostles committed the Churches which they had planted, to proper and peculiar Pastours, which they made not rashly, but with prayers and fastings going before: neither did they thrust them vpon Churches through briberie or lordly superioritie, but chose and placed them by the voyce of the congregation.

10 Paul and Barnabas hauing made an ende of their peregrination, and being returned to Antiochia, do render an accompt of their iourney to the Congregation or Church.

h Attalia was a sea citie of Pamphylia, neere to Lycia.

i Antiochia of Syria.

✠ *Chap.13.3.*

CHAP. XV.

1 Certaine goe about to bring in circumcision at Antiochia: 6 About which matter the Apostles consult, 19 and what must be done 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

Then

THen [1] came downe [a] certaine from Iudea,
and taught the brethren, *saying*, Except ye be
circumcised after the maner of Moses, yee cannot
be saued.
2 [2] And when there was great dissension, and
disputation by Paul and Barnabas against them,
they ordeyned that Paul and Barnabas, and cer-
taine other of them, should goe vp to Hierusalem
vnto the Apostles and Elders about this question.
3 Thus [b] being brought forth by the Church,
they passed through Phenice and Samaria, decla-
ring ẏ conuersion of the Gentiles, & they brought
great ioy vnto all the brethren.
4 And when they were come to Hierusalem,
they were receiued of the Church, and of the A-
postles and Elders, and they declared what things
God had done by them.
5 But *said they*, certaine of the sect of the Pha-
rises, which did beleeue, rose vp, saying, that it was
needefull to circumcise them, and to commaunde
them to keepe the lawe of Moses.
6 [3] Then the Apostles and Elders came toge-
ther to looke to this matter.
7 And when there had bene great disputati-
on, Peter rose vp, and said vnto them, ✠ [4] Ye men
and brethren, ye know that a [c] good while ago, a-
mong vs God chose out *me*, that the Gentiles by
my mouth should heare the worde of the Gospel,
and beleeue.
8 And God which knoweth the heartes, bare
them witnesse, in giuing vnto them ẏ holy Ghost
euen as *he did* vnto vs.
9 And he put no [d] difference betweene vs and
them, after that ✠ [e] by faith he had purified their
heartes.
10 [5] Nowe therefore, why [f] tempt ye God, to
∵ lay a yoke on the disciples neckes, which nei-
ther our fathers, nor we were able to beare?
11 But wee beleeue, through the grace of the
Lord Iesus Christ to be saued, euen as they *doe*.
12 [6] Then all the multitude kept silence, and
heard Barnabas and Paul, which tolde what signes
and wonders God had done among the Gentiles
by them.
13 And when they helde their peace, [g] Iames
answered, saying, Men *and* brethren, hearken vn-
to me.
14 [7] Simeon hath declared, howe God first did
visite the Gentiles, to take *of them* a people vnto
his Name.
15 And to this agree the woordes of the Pro-
phets, as it is written,
16 ※ After this I will returne, and will builde
againe the tabernacle of Dauid, which is fallen
downe, and the ruines thereof will I build againe,
and I will set it vp,
17 That the residue of men might seeke after
the Lorde, and all the Gentiles vpon whom my
Name is called, saith the Lorde which doeth all
these things.
18 From the beginning of the worlde, God
[h] knoweth all his workes.

19 [8] Wherefore my sentence is, that we trou-
ble not them of the Gentiles ẏ are turned to God,
20 But that we send vnto them, that they ab-
steine themselues from [i] filthinesse of idoles, and
fornication, and that that is strangled, and from
blood.
21 For Moses of olde time hath in euery citie
them that preache him, seeing he is read in the Sy-
nagogues euery Sabbath *day*.
22 [9] Then it seemed good to the Apostles and
Elders with the whole Church, to sende chosen
men of their owne companie to Antiochia with
Paul and Barnabas: *to wit*, Iudas whose surname
was Barsabas and Silas, which were chiefe men a-
mong the brethren,
23 And wrote letters by them after this ma-
ner, THE APOSTLES, and the Elders, and
the brethren, vnto the brethren which are of the
Gentiles in Antiochia, and in Syria, and in Cilicia,
send greeting.
24 [10] Forasmuch as we haue heard, that cer-
taine which [k] went out from vs, haue troubled
you with wordes, and [l] cumbred your mindes, say-
ing, Ye must be circumcised and keepe the Lawe:
to whome we gaue no such commaundement,
25 It seemed therefore good to vs, when wee
were come together with one accord, to send cho-
sen men vnto you, with our beloued Barnabas and
Paul,
26 Men that haue [m] giuen vp their liues for the
Name of our Lord Iesus Christ.
27 Wee haue therefore sent Iudas and Silas,
which shall also tell you ẏ same things by mouth.
28 [11] For it seemed good to the [n] holy Ghost,
and [o] to vs, to lay no more burden vpon you, then
these [p] necessary things,
29 [12] *That is*, that yee absteine from things of-
fered to idoles, and blood, and that that is strang-
led, and from fornication: from which if ye keepe
your selues, ye shall doe well. Fare ye well.
30 [13] Nowe when they were departed, they
came to Antiochia, and after that they had assem-
bled the multitude, they deliuered the Epistle.
31 And when they had read it, they reioyced
for the consolation.
32 And Iudas and Silas being Prophets, ex-
horted the brethren with many wordes, & streng-
thened them.
33 And after they had taried there a space, they
were let goe in [q] peace of the brethren vnto the
Apostles.
34 Notwithstanding Silas thought good to a-
bide there still.
35 Paul also and Barnabas continued in An-
tiochia, teaching and preaching with many other,
the worde of the Lord.
36 ¶ [14] But after certaine dayes, Paul said vn-
to Barnabas, Let vs returne, & visite our brethren
in euery citie, where we haue preached the worde
of the Lord, *and see* how they doe.

1 The Church is at length troubled with dissension within it selfe, and the trouble riseth of the proude and stubborne wittes of certaine euill men: The first strife was concerning the office of Christ, whether we be saued by his only righteousnesse apprehended by faith, or we haue neede also to obserue the Lawe.
a *Epiphanius is of opinion that this was Cerinthus.*
2 Meetings of Congregations were instituted to suppresse heresies, whereunto certaine were sent by common consent in the name of all.
b *Courteously and louingly brought on their way by the Church, that is, by certaine appointed by the Church.*
3 The matter is first handled, both partes being heard, in the assembly of the Apostles and auncients, and after is communicated with the people.
✠ *Chap. 10. 20. and 11. 13.*
4 God himselfe in calling of the Gentiles which are vncircumcised, did teache that our saluation doeth consist in faith without the worship appointed by the Lawe.
c *Word for word, of olde time, that is, euen from the first time that we were commaunded to preach the Gospel, and straightwayes after that the holy Ghost came downe vpon vs.*
d *He put no difference betweene vs and them, as touching the benefite of his free fauour.*
✠ *Chap. 10. 43.*
1 *Cor.* 1. 2.
e *Christ pronounceth them Blessed, which are pure of heart; and here wee are plainely taught, that men are made such by faith.* 5 Peter, passing from the Ceremonies, to the Lawe it selfe in generall, sheweth that none coulde be saued, if saluation were to bee sought for by the Lawe, and not by grace onely in Iesus Christ: because that no man coulde euer fulfill the Lawe, neither Patriarch, nor Apostle. f *Why tempt ye God, as though hee coulde not saue by faith?* ∵ *Matth.* 23. 4. 6 A true paterne of a lawfull Councill, where Gods trueth onely reigneth. g *The sonne of Alpheus, who is also called the Lordes brother.* 7 Iames confirmeth the calling of the Gentiles, out of the worde of God, therein agreeing to Peter. ※ *Amos* 9. 11. h *And therefore nothing commeth to passe by fortune, but by Gods appointment.*

8 In matters indifferent, we may so farre beare with the weaknesse of our brethren, as they may haue time to be instructed.
i *From sacrifices, or from feastes which were kept in Idoles temples.*
9 In a lawfull Synode, neither they which are appointed and chosen Iudges, appoint and determine any thing tyrannously or vpon a Lordlines, neither doeth the common multitude let them selues tumultuously against them which sit as iudges by the worde of God: as the like order also is holden in publishing and ratifying the things which haue bene so determined & appointed [illegible]
10 The [illegible] of Hi[illegible] cludeth [illegible] trouble [illegible] science [illegible] teache [illegible] false [illegible] other [illegible] in Ch[illegible] appo[illegible] faith [illegible]
[illegible]
m Haue [illegible] hazarded their liues.
11 That is a lawfull Councill, which the holy Ghost ruleth.
n First they make mention of the holy Ghost, that it may not seeme to be any mans worke.
o *Not that men haue any authoritie of themselues, but to shewe the faithfulnesse that they vsed in their ministerie and labour.* p *This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with lesse occasion of quarell.* 12 Charitie is requisite euen in things indifferent. 13 It is requisite for all people to knowe certainely what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, shoulde depende vpon the pleasure of a fewe. q *This is an Hebrewe kinde of speache, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them with good leaue.* 14 Congregations or Churches doe easily degenerate, vnlesse they bee diligently seene vnto, and therefore went these Apostles to ouersee such as they had planted, and for this cause also, Synodes were instituted and appointed.

37 [15] And Barnabas counselled to take with
them Iohn, called Marke.
38 But Paul thought it not meete to take him
vnto their companie, which departed from them
from Pamphylia, and went not with them to the
worke.
39 [16] Then were they so [r] stirred, that they de-
parted asunder one from the other, so that Barna-
bas tooke Marke, and sailed vnto Cyprus.
40 And Paul chose Silas and departed, being
commended of the brethren vnto the grace of
God.
41 And hee went through Syria and Cilicia,
stablishing the Churches.

15 A lamentable example of discord betweene excellent men and very great friends, yet not for prophane or their priuate affaires, neither yet for doctrine. 16 God vseth the faultes of his seruants to the profite and building of his Church: yet we haue to take heede, euen in the best matters, that we passe not measure in our heate. r They were in great heate: But herein we haue to consider the force of Gods counsell: for by this meanes it came to passe, that the doctrine of the Gospell was exercised in many places.

CHAP. XVI.

1 Paul hauing circumcised Timotheus, 12 being at Philippi, 14 instructeth Lydia in the faith. 16 The spirit of Diuination 18 is by him cast out: 20 and for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31 32 The Iailer receiueth the faith.

Then [1] came he to Derbe and to Lystra: and
beholde, a certaine disciple was there named
✠ Timotheus, a womans sonne, which was a [a] Ie-
wesse and beleeued, but his father was a Grecian,
2 Of whome the brethren which were at Ly-
stra and Iconium, [b] reported well.
3 [2] Therefore Paul would that hee should goe
forth with him, and tooke and circumcised him,
because of ÿ Iewes, which were in those quarters:
for they knewe all, that his father was a Grecian.
4 [3] And as they went through the cities, they
deliuered them the [c] to keepe decrees, ordeined of
the Apostles & Elders, which were at Hierusalem.
5 And so were the Churches stablished in the
faith, and encreased in number daily.
6 ¶ [4] Nowe when they had gone through-
out Phrygia, and the region of Galatia, they were
[d] forbidden of the holy Ghost to preache the
worde in Asia.
7 Then came they to Mysia and sought to go
into Bithynia: but the Spirit suffered them not.
8 Therefore they passed through Mysia, and
came downe to Troas,
9 [5] Where a vision appeared to Paul in the
night. There stoode a man of Macedonia, and
prayed him, saying, Come into Macedonia, and
helpe vs.
10 [6] And after he had seene the vision, immedi-
atly we prepared to goe into Macedonia, being
assured that the Lord had called vs to preache the
Gospel vnto them.
11 Then went we forth from Troas, and with
a straight course came to Samothracia, and the
next day to Neapolis,
12 ¶ And from thence to Philippi, which is
the chiefe citie in ÿ partes of Macedonia, & whose
inhabitants came from Rome to dwell there, and
we were in that citie abiding certaine dayes.
13 [7] And on the Sabbath day, we went out of
the citie, besides a Riuer, where they were wont to
[e] pray: and wee sate downe, and spake vnto the
women, which were come together.
14 [8] And a certaine woman named Lydia, a
seller of purple, of the citie of the Thyatirians,
which worshipped God, heard *vs*: whose heart
the Lorde opened, that shee attended vnto the
things, which Paul spake.
15 [9] And when shee was baptized, and her
houshold, she besought vs, saying, If ye haue iud-
ged me to be faithfull to ÿ Lord, come into mine
house, and abide *there*: and she constrained vs.
16 [10] And it came to passe that as we went to
prayer, a certaine maide hauing a spirit of [f] diuina-
tion, mette vs, which gate her masters much van-
tage with diuining.
17 Shee followed Paul and vs, and cryed, say-
ing, These men are the seruants of the most high
God, which shewe vnto you the way of saluation.
18 And this did shee [g] many dayes: but Paul
being grieued, turned about, and said to the spirit,
I commaund thee in the Name of Iesus Christ,
that thou come out of her, And he came out the
same houre.
19 [11] Nowe when her masters sawe that the
hope of their gaine was gone, they caught Paul
and Silas, and drewe them into the market place
vnto the Magistrates,
20 [12] And brought them to the gouernours,
saying, These men which are Iewes, trouble our
citie,
21 [13] And preache ordinances, which are not
lawfull for vs to receiue, neither to obserue, seeing
we are Romanes.
22 [14] The people also rose vp together against
them, and the gouernours rent their clothes, and
commaunded *them* to be beaten with roddes.
23 And when they had beaten them sore, they
cast *them* into prison, commaunding the Iayler to
keepe them surely.
24 Who hauing receiued such commaunde-
ment, cast them into the inner prison, and made
their feete [h] fast in the stockes.
25 [15] Nowe at midnight Paul and Silas prayed,
and sung Psalmes vnto God: and the Prisoners
heard them.
26 And suddenly there was a great earthquake,
so that the foundation of the prison was shaken:
and by and by all the doores opened, and euery
mans bands were loosed.
27 [16] Then the keeper of the prison waked out
of his sleepe, and when he sawe the prison doores
open, he drewe out his sword and would haue kil-
led himselfe, supposing the prisoners had bin fled.
28 [17] But Paul cryed with a loude voyce, say-
ing, Doe thy selfe no harme: for we are all here.
29 Then hee called for a light, and leaped in,
and came trembling, and fell downe before Paul
and Silas,
30 And brought them out, and said, Syrs, what
must I doe to be saued?
31 And they saide, Beleeue in the Lorde Iesus
Christ, and thou shalt be saued, & thine houshold.
32 And they preached vnto him the worde of
the Lord, and to all that were in the house.
33 [18] Afterwarde hee tooke them the same
houre of the night, and washed *their* stripes, and
was baptized with all that belonged vnto him,
straightway.
34 And when hee had brought them into his
house, he set meate before them, and reioyced that
he with all his houshold beleeued in God.
35 [19] And when it was day, the gouernours sent
the sergeants, saying, Let those men goe.

1 Paul himselfe doth not receiue Timothie into the ministerie without sufficient testimonie, and allowance of the brethren. [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

God appointeth certaine and determinate times to open and set foorth his trueth, that both the election, and the calling may proceede of grace. *d He sheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey, and not to enquire.*

5 They are the Ministers of the Gospel, by whome hee helpeth such as were like to perish. 6 The Saints did not easely beleeue euery vision. 7 God beginneth his kingdome in Macedonia by the conuersion of a woman, and so sheweth that there is no acception of person in the Gospel. *e Where they were wont to assemble themselues.* 8 The Lorde onely openeth the heart to heare the worde which is preached.

9 An example of a godly huswife. 10 Satan transformeth himselfe into an Angel of light, and coueteth to enter by vndermining, but Paul openly letteth him, and casteth him out. *f This is a proper note of Apollo, which was wont to giue answeres to them that asked him. g Paul made no haste to this miracle, for he did all things as he was lead by the Spirit.* 11 Couetousnesse of lucre and gaines is an occasion of persecuting the trueth. In the meane season, God sparing Timothie, calleth Paul and Silas as the stronger, to battaile. 12 Couetousnesse pretendeth a desire of common peace and godlinesse. 13 It is an argument of the deuil, to vrge the authoritie of ancesters without any distinction. 14 An example of euill Magistrates, to obey the furie and rage of the people. *h Because hee would be more sure of them, he set them fast in the stockes.* 15 The prayers of the godly do shake both heauen and earth. 16 The mercifull Lorde, so oft as he listeth, draweth men to life euen through the middest of death, and whereas iustly they deserued great punishment, he sheweth them great mercie. 17 In meanes, which are especially extraordinarie, we ought not to moue our foote forwarde, vnlesse that God goe before vs. 18 God with one selfe same hand woundeth and healeth, when it pleaseth him. 19 Shame and confusion is in processe of time, the rewarde of wicked and vniust Magistrates.

36 Then the keeper of the prison tolde these
wordes vnto Paul, *saying*, The gouernours haue
sent to loose you: nowe therefore get you hence,
and goe in peace.
37 [20] Then saide Paul vnto them, After that
they haue beaten vs openly vncondemned, which
are Romanes, they haue cast vs into prison, and
nowe would they put vs out priuily? nay verely: but
let them come and bring vs out.
38 [21] And the sergeants tolde these wordes
vnto the gouernours, who feared when they heard
that they were Romanes.
39 Then came they and prayed them, and
brought them out, and desired them to depart out
of the citie.
40 [22] And they went out of the prison, and en-
tred into *the house of* Lydia: and when they had
seene the brethren, they comforted them, and de-
parted.

20 We must not render iniurie for iniurie, and yet notwithstanding it is lawfull for vs to vse such helpes as God giueth vs, to bridle the outragiousnesse of the wicked, that they hurt not other in like sort.
21 The wicked are not mooued with the feare of God, but with the feare of men: and by that meanes also God prouideth for his, when it is needefull. 22 We may eschewe dangers, so that we neuer neglect our duetie.

CHAP. XVII.

1 *Paul at Thessalonica* 3 *preaching Christ,* 6. 7 *is intertained of Iason:* 10 *Hee is sent to Berea:* 15 *from thence comming to Athens,* 19 *in Mars streete* 23 *he preacheth the liuing God to them vnknowen,* 34 *and so many are conuerted vnto Christ.*

NOwe [1] as they passed through Amphipolis,
and Apollonia, they came to Thessalonica,
where was a Synagoue of the Iewes.
2 And Paul, as his maner was, went in vnto
them, and three Sabbath *dayes* disputed with them
by the Scriptures,
3 [2] Opening, and alleadging that Christ must
haue suffered, and risen againe from the dead: and
this is Iesus Christ, whom, *said he*, I preach to you.
4 And some of them beleeued, and ioyned in
companie with Paul and Silas: also of the Grecians
that feared God a great multitude, and of the chiefe
women not a fewe.
5 [3] But the Iewes which beleeued not, moo-
ued with enuie, tooke vnto them certaine [a] vaga-
bonds *and* wicked felowes, and when they had as-
sembled the multitude, they made a tumult in the
citie, and made assault against the house of Iason,
and sought to bring them out to the people.
6 But when they founde them not, they drewe
Iason and certaine brethren vnto the heads of the
citie, crying, These are they which haue subuerted
the state of the [b] world, and here they are,
7 Whom Iason hath receiued, and these all
doe against the decrees of Cesar, saying that there
is another King one Iesus.
8 Then they troubled the people, and the
heads of the citie, when they heard these things.
9 Notwithstanding when they had receiued
sufficient [c] assurance of Iason and of the other,
they let them goe.
10 [4] And the brethren immediatly sent away
Paul and Silas by night vnto Berea, which when
they were come thither, entred into ŷ Synagogue
of the Iewes.
11 [5] These were also more [d] noble men then
they which were at Thessalonica, which receiued
the worde with all readinesse, and searched the
Scriptures dayly, whether those things were so.
12 Therefore many of them beleeued, and of
honest women, which were Grecians, and men
not a fewe.
13 ¶ [6] But when the Iewes of Thessalonica
knewe, that the worde of God was also preached
of Paul at Berea, they came thither also, and moo-
ued the people.
14 [7] But by and by the brethren sent away
Paul to goe as *it were* to the sea: but Silas and Ti-
motheus abode there still.
15 [8] And they that did conduct Paul, [e] brought
him vnto Athens: and when they had receiued a
commaundement vnto Silas and Timotheus that
they should come to him at once, they departed.
16 ¶ [9] Nowe while Paul waited for them at
Athens, his spirite was [f] stirred in him, when hee
sawe the citie subiect to [g] idolatrie.
17 Therefore he disputed in the Synagogue
with the Iewes, and with them that were religi-
ous, and in the market dayly with [h] whomsoeuer
he met.
18 [10] Then certaine Philosophers of the Epi-
cures, and of the Stoickes, disputed with him, and
some saide, What will this [i] babler say? Others
said, He seemeth to be a setter foorth of strange
gods (because hee preached vnto them Iesus, and
the resurrection.)
19 And they tooke him, and brought him in-
to [k] Mars streete, saying, May we not knowe, what
this newe doctrine, whereof thou speakest, is?
20 For thou bringest certaine strange things
vnto our eares: we would knowe therefore, what
these things meane.
21 [11] For all the Athenians, and strangers
which dwelt there, gaue themselues to nothing
els, but either to tell, or to heare some newes.
22 [12] Then Paul stoode in the middes of Mars
streete, and saide, Ye men of Athens, I perceiue
that in all things ye are too [l] superstitious.
23 For as I passed by, and behelde your [m] de-
uotions, I founde an altar wherein was written,
VNTO THE [n] VNKNOVVEN GOD.
Whom ye then ignorantly worship, him shewe I
vnto you.
24 [13] God that made the worlde, and all
things that are therein, seeing that he is Lorde of
heauen and earth, ✝ dwelleth not in temples made
with hands,
25 ✝ Neither is worshipped with mens handes,
as though he needed any thing, seeing he giueth
to all life and breath and all things,
26 [14] And hath made of [o] one blood all man-
kinde, to dwell on all the face of the earth, and
hath asigned the seasons which were ordeined
before, and the boundes of their habitation,

1 The casting out of Silas and Paul, was the sauing of many other.
2 Christ is therefore the Mediatour, because he was crucified and rose againe: much lesse is he to be reiected because the crosse is ignominious.
3 Although the zeale of the vnfaithfull seeme neuer so goodly, yet at length it is found to haue neither trueth nor equitie: But yet the wicked cannot doe what they list, for euen among themselues God stirreth vp some, whose helpe he vseth to the deliuerance of his.
a Certaine companions which doe nothing but walke the streetes, wicked men, to be hired for euery mans money, to do any mischiefe, such as wee commonly call the rascals and very sinkes and dunghill knaues of all townes and cities.
b Into what countrey and place so euer they come, they cause sedition and tumult.
c When Iason had put them in good assurance that they should appeare.
4 That is in deede the wisedome of the spirit, which alwayes setteth the glorie of God before it selfe as a marke whereunto it directeth it selfe and neuer swarueth from it. 5 The Lord setteth out in one moment, and in one people, diuers examples of his vnsearchable wisedome, to cause them to feare him. *d Hee compareth the Iewes with the Iewes.*

6 Satan hath his, who are zealous for him, and that euen such, as least of all ought.
7 There is neither counsell nor furie, nor madnesse against the Lord.
8 The sheepe of Christ doe also watch for their pastours health and safetie, but yet in the Lord.
e It is not for naught that the Iewes of Berea were so commended, for they brought Paul safe from Macedonia to Athens, & there is in distance betwixt those two, all Thessalia, and Boeotia, and Attica.
9 In comparing the wisedome of God with mans wisedome, men scoffe and [illegible] at that which [illegible] vnderstand [illegible] And God [illegible] curiositie of [illegible] to gather [illegible] his elect.
f He could [illegible] forbeare.
g Slauishly [illegible] to Idolatrie [illegible] nias writeth [illegible] there were [illegible] doles in [illegible] then in all [illegible] yea they [illegible] dedicated [illegible] Shame [illegible] and Lust [illegible] they would [illegible] desire.
h Whosoeuer [illegible] Paul [illegible] that would [illegible] him to talke [illegible] him, he reasoned with him, [illegible] throughly [illegible] burne with [illegible] zeale of God.
10 Two [illegible] especially of [illegible] Philosophers [illegible] set themselues against Christ [illegible] Epicures, which make a mocke and scoffe at all religion: and the Stoickes, which determine vpon matters of religion according to their owne braines.
i Worde for worde, seede gatherer: a borowed kinde of speach taken of birdes which spoile corne, and is applied to them which without all arte blunder out such knowledge as they haue gotten by hearing this man and that man. *k This was a place called as you would say, Mars hill, where the iudges sate which were called Areopagitæ, vpon waightie affaires, which in olde time arraigned Socrates, and afterwarde condemned him of impietie.* 11 The wisedome of man is vanitie. 12 The Idolaters themselues minister most strong and forcible arguments against their owne superstition. *l To stand in too peeuish and seruile a feare of your gods.* *m Whatsoeuer men worship for religions sake, that wee call deuotion.* *n Pausanias in his Attica, maketh mention of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mention of an altar that had no name intituled.* 13 It is a most foolish and vaine thing to compare the Creator, with the creature, to limite him within a place which can be comprehended in no place, and to thinke to allure him with giftes, of whom all men haue receiued all things whatsoeuer they haue: And these are the fountaines of all Idolatrie. ✝ *Chap. 7. 48.* ✝ *Psal. 50. 8.*
14 God is wonderfull in all his workes, but especially in the worke of man: not that we should stand amased at his workes, but that wee shoulde lift vp our eyes to the workeman. *o Of one stocke and one beginning.*

27 That they should seeke the Lorde, if so be they might haue p groped after him, and founde *him*, though doubtlesse he be not farre from euery one of vs.

28 For in him we liue, and mooue, and haue our being, as also certaine of your owne Poets haue said, for we are also his generation.

29 ✠Forasmuch then, as we are the generation of God, wee ought not to thinke that the Godhead is like vnto gold, or siluer, or stone q grauen by arte and the inuention of man.

30 [15] And the time of this ignorance God regarded not: but nowe hee admonisheth all men euery where to repent,

31 Because he hath appointed a day in ye which he will iudge the world in righteousnesse, by that man whom he hath appointed, *whereof* he hath giuen an r assurance to all men, in that he hath raised him from the dead.

32 [16] Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

p For as blindmen we could not seeke out God but onely by groping wise, before the true light came and lightned the world.
✠ *Esa.40.19.*
q Which stuffe, as golde, siluer, stones, are customably graven as a mans wit can deuise, for men will not worshippe that grosse stuffe as it is, vnlesse by some arte it haue gotten some shape vpon it.
15 The oldnesse of the errour doeth not excuse them that erre, but it commendeth and setteth foorth the patience of God: who notwithstanding will be a iust iudge to such as contemne him.
r By declaring [illegible] to be iudge of [illegible] world through [illegible] resurrection from the dead. 16 Men, to shewe foorth their vanitie, are diuer[illegible] and mooued with one selfe same Gospel, which notwithstanding ceasseth [illegible] effectuall in the elect.

CHAP. XVIII.

1 As Paul at Corinth 6 taught the Gentiles, 9 The Lorde comforteth him. 12 He is accused before Gallio, 16 but in vaine: 18 From thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacie.

AFter [1] these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iewe named ✠ Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and wrought (for their craft was to make tentes.)

4 [2] And he disputed in the Synagogue euery Sabbath *day*, and b exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul, c forced in spirite, testified to the Iewes that Iesus was the Christ.

6 [3] And when they resisted and blasphemed, he ∵ shooke his raiment, and said vnto them, Your d blood *be* vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, & entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And ✠ Crispus the chiefe ruler of the Synagogue, beleeued in the Lord with all his houshold: and many of the Corinthians hearing it, beleeued and were baptized.

9 [4] Then saide the Lorde to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay *handes* on thee to hurt thee: for I haue much people in this citie.

11 So he e continued there a yeere & six moneths, and taught the word of God among them.

12 ¶ [5] Nowe when Gallio was deputie of f Achaia, the Iewes arose with one accorde against Paul, and brought him to the iudgement seate,

13 Saying, This fellow persuadeth men to worship God otherwise then the Lawe appointeth.

14 And as Paul was about to open his mouth, Gallio saide vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to g reason maintaine you.

15 But if it be a question of h wordes and i names, and of your Lawe, looke ye to it your selues: for I will be no iudge of those things.

16 And hee draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18 [6] But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that k he had shorne his head in l Cenchrea: for he had a ✠ vowe.

19 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 [7] Who desired him to tarie a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne againe vnto you, ✠ m if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to Cesarea, he went vp *to Hierusalem*: and when he had saluted the Church, he went downe vnto Antiochia.

23 Nowe when he had taried *there* a while, he departed, and went thorowe the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 [8] And a certaine Iewe named ∵ Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and n mightie in the Scriptures.

25 The same was instructed in the way of the Lorde, and he spake feruently in the Spirite, and taught diligently the things of the Lord, & knewe but the baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue. Whom when ✠ Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the o way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, he holpe them much which had beleeued through p grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

1 [illegible] were minis[illegible] [illegible] their [illegible] that [illegible] willingly [illegible] rather then [illegible] of the [illegible] should be [illegible] in the [illegible] that [illegible].
✠ [illegible] 16.3.
a [illegible] recor[illegible] Rome ba[illegible] the Iewes, [illegible] they were [illegible] at disquiet, [illegible] by Christes [illegible].
2 The trueth ought alwayes to be freely vttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profite that the people take thereby, shall require.
b Exhorted so that he perswaded, and so the worde signifieth. *c Was very much grieued in minde: whereby is signified the great earnestnesse of his mind, which was greatly mooued for Paul was so zealous, that hee claine forgate himselfe, and with a wonderfull courage gaue himselfe to preach Christ.* 3 Although wee haue assaied all meanes possible, and yet in vaine, wee must not leaue off from our worke, but forsake the rebellious, and goe to them that be more obedient. ∵ *Chap.13.51. matthewe 10.14.* *d This is a kinde of speach taken from the Hebrewes, whereby he meaneth, that the Iewes are cause of their owne destruction: and as for him, that [illegible] without fault in forsaking them and going to other nations.* ✠ *1.Corinth.1.14.*

4 God doeth a[illegible] vouche and maintaine the con[illegible] cie of his seruants.
e Word for worde, sate, whereupon [illegible] they in former time tooke the name of their Bishops seate but Paul sate, that is, continued teaching the worde of God: and this kinde of seate belongeth nothing to them, which neuer sawe their seates with a minde to teache in them.
5 The wicked are neuer wearie of well doing, but the Lorde mocketh their endeuours marueilously.
f That is, of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection, by the Achaians, which in those dayes were Princes of Grecia, as Pausanias recordeth.
g As much as in right I could.
h As if a man haue not spoken well, as the cast of your religiō standeth.
i For this prophane man thinketh that the controuersie of religion, is but a braule about wordes, and for no matter of substāce.
6 Paul is made all to all, to winne all to Christ.
k That is, Paul.
l Cenchrea was an hauen of the Corinthians.
✠ *Nomb.16.18. chap.21.24.*
7 The Apostles were caried about not by the will of man, but by the leading of the holy Ghost.
✠ *1.Cor.4.19. iames 4.15.*
m So wee should promise nothing without this clause, for we knowe not what the day folowing will bring foorth.
8 Apollos, a godly and learned man, refuseth not to profit in the schole of a base and abiect handicraftes man, and also of a woman: and so becōmeth an excellent minister of the Church. ∵ *1.Cor.1.12.* *n Very well instructed in the knowledge of the Scriptures.* ✠ *Rom.16.3.* *o The way that leadeth to God.* *p Through Gods gratious fauour, or by those excellent giftes which God had bestowed vpon him.*

CHAP. XIX.

1 Certaine disciples at Ephesus, 3 hauing onely receiued Iohns baptisme, 2 and knew not the visible gifts of the holy Ghost, wherewith God had beautified his Sonnes kingdome, 5 are baptized in the Name of Iesus. 13 The Iewish exorcists 16 are beaten of the deuill. 19 Coniuring bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

AND [1] it came to passe, while Apollos was at
Corinthus, that Paul when he passed thorowe
the vpper coasts, came to Ephesus, and found cer-
taine disciples,
2 And sayd vnto them, Haue ye receiued the
a holy Ghost since yee beleeued? And they saide
vnto him, Wee haue not so much as heard whe-
ther there be an holy Ghost.
3 [2] And he said vnto them, Vnto b what were
ye then baptized? And they sayde, Vnto c Iohns
baptisme.
4 Then sayde Paul, ✠ Iohn verely baptized
with the baptisme of repentance, saying vnto the
people, that they should beleeue in him, which
should come after him, that is, in Christ Iesus.
5 And when they heard it, they were bapti-
zed in the Name of the Lord Iesus.
6 So Paul layde his hands vpon them, and
the holy Ghost came on them, and they spake the
tongues, and prophecied.
7 And all the men were about twelue.
8 ¶ Moreouer hee went into the Synagogue,
and spake boldly for the space of three moneths,
disputing and exhorting to the things that *apper-
taine* to the kingdome of God.
9 [3] But when certaine were hardened, and
disobeyed, speaking euill of the d way *of God* be-
fore the multitude, hee departed from them, and
separated the disciples, and disputed dayly in the
schole of one e Tyrannus.
10 And this was done by the space of two
yeeres, so that all they which dwelt in Asia, heard
the word of ÿ Lord Iesus, both Iewes & Grecians.
11 And God wrought no small miracles by
the hands of Paul,
12 So that from his body were brought vnto
the sicke, kerchefs, or handkerchefs, and the disea-
ses departed from them, and the euill spirits went
out of them.
13 [4] Then certaine of the vagabond Iewes, f ex-
orcistes, tooke in hand to name ouer them which
had euil spirits, the Name of the Lord Iesus, saying,
We adiure you by Iesus, whom Paul preacheth.
14 (And there were certaine sonnes of Sceua
a Iewe, the Priest, *about* seuen which did this)
15 And the euil spirit answered, and said, Iesus
I acknowledge, and Paul I know: but who are ye?
16 And the man in whome the euil spirit was,
ranne on them, and ouercame them, and g preuai-
led against them, so that they fledde out of that
house, naked, and wounded.
17 And this was knowen to all the Iewes and
Grecians also, which dwelt at Ephesus, and feare
came on them all, and the Name of the Lorde Ie-
sus was magnified,
18 [5] And many that beleeued, came and h con-
fessed, and shewed their workes.
19 Many also of them which vsed curious
artes, brought their bookes, and burned them be-
fore all men: and they counted the price of them,
and found it i fiftie thousand *pieces* of siluer.
20 So the worde of God grewe mightily, and
preuailed.

1 Paul being nothing offended at the rudenesse of the Ephesians, planteth Church amongst them.
a Those excellent gifts of the holy Ghost, which were in those dayes in the Church.
2 Iohn did onely begin to instruct ÿ disciples whome Christ should make perfite.
b *In what doctrine then, are you taught and instructed?*
c *To be baptized into Iohns baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme.*
✠ Chap. 1.5. & 2.2. and 11.16. matt. 3.11. mar. 1.8. luke 3.16. iohn 1.26.
3 For a man to separate himselfe and others from infidels which are vtterly desperate, is not to deuide the Church, but rather to vnite it and make it one.
d *By this worde Way, the Hebrewes vnderstande any kinde of life, and here it is taken for Christianitie.*
e This was a mans proper name.
4 Satan is constrained to giue witnes against himselfe.
f *So were they called which cast out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and layd their handes on them that were possessed with deuils, were also so called.*
g *He preuailed against them, though they stroue neuer so much.*
5 Coniuring and sorcerie is condemned by open testimonie, and by the authoritie of the Apostle.
h *Confessed their errours, & detested them openly, being terrified with the feare of the iudgement of God: and what is this to eare shrift?*

i *They that make the least value of it, recken it to be about eight hundreth pounds English.*

21 ¶ [6] Nowe when these things were accom-
plished, Paul purposed by the k Spirite to passe
through Macedonia and Achaia, and to goe to
Hierusalem, saying, After I haue bene there, I must
also see Rome.
22 So sent hee into Macedonia two of them
that ministred vnto him, Timotheus, and Erastus,
but he remained in Asia for a season.
23 [7] And the same time there arose no small
trouble about that way.
24 For a certaine man named Demetrius a sil-
uersmith, which made siluer l temples of Diana,
brought great gaines vnto the craftesmen,
25 Whom he called together, with the worke-
men of like things, and sayd, Syrs, ye know that by
this craft we haue our goods:
26 Moreouer ye see and heare, that not alone
at Ephesus, but almost throughout all Asia this
Paul hath perswaded, and turned away much peo-
ple, saying, That they be not gods which are made
with handes.
27 So that not onely this thing is dangerous
vnto vs, that this our m portion shall be reproued,
but also that the temple of the great goddesse Dia-
na should be nothing esteemed, and that it would
come to passe that her magnificence, which all A-
sia & the world worshippeth, should be destroyed.
28 Now when they heard it, they were full of
wrath, and cried out, saying, Great *is* Diana of the
Ephesians.
29 And the whole citie was full of confusion,
and they rushed into the common place with one
assent, and caught ✠ Gaius, and ✠ Aristarchus,
men of Macedonia, and Pauls companions of his
iourney.
30 And when Paul would haue entred in vn-
to the people, the disciples suffered him not.
31 [8] Certaine also of the chiefe of Asia which
were his friendes, sent vnto him, desiring him that
hee would not present him selfe in the Common
place.
32 Some therefore cried one thing, and some
another: for the assemblie was out of order, and
the more part knewe not wherefore they were
come together.
33 And *some* of the company drew foorth A-
lexander, the Iewes thrusting him forwards. Alex-
ander then beckened with the hand, and woulde
haue excused the matter to the people.
34 [9] But when they knew that he was a Iewe,
there arose a shoute almost for the space of two
houres, of all men crying, Great *is* Diana of the
Ephesians.
35 [10] Then the towne clearke when hee had
stayed the people, sayde, Ye men of Ephesus, what
man is it that knoweth not howe that the citie of
the Ephesians is a worshipper of the great god-
desse Diana, and of *the image*, which n came downe
from Iupiter?
36 Seeing then that no man can speake against
these things, ye ought to be appeased, and to doe
nothing rashly.
37 For yee haue brought hither these men,
which haue neither committed sacrilege, neither
doe blaspheme your goddesse.
38 Wherefore, if Demetrius and the craftes
men which are with him, haue a o matter against
any man, the p lawe is open, and there are q De-
puties: let them accuse one another.
39 But if ye inquire any thing concerning other
matters,

6 Paul is neuer wearie.
k *By the motion of Gods Spirit: therefore we may not say that Paul was hand ouer head in death, but as the Spirit of God led him.*
7 Gaine cloked with a shew of religion, is the very cause wherefore idolatrie is so stiffly and stubburnely defended.
l *These were certaine counterfeit temples with Dianas picture in them, which they bought that worshipped her.*
m *As if he said, If Paul goe on thus as he hath begun ... confis... Diana... this our... come to...*
✠ Rom. ... 1. cor. 1.14. ... Col. ...
8 There ... be in ... and ... the ...
9 ... so ... are ... tent... owne ... ... the ... defen... haue.
10 An ... a politike ... who redeemeth peace & quietnes with lies which Paul would neuer haue done.
n *The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them.*
o *Haue ought to accuse any man of.*
p *For there are certaine dayes appointed for ciuill causes and matters of iudgement, and the Deputies sit.*
q *By the Deputies are meant also the Deputies Substitutes, that is, such as did sit for them.*

matters, it may be determined in a [a] lawfull assembly.
40 For wee are euen in ieopardie to be accused
of this dayes sedition, for as much as there is no
cause, whereby we may giue a reason of this con-
course of people.
41 And when he had thus spoken, hee let the
assembly depart.

a He speaketh of a lawfull assembly, not onely to except against the disordered hurly burly of the people, but also against all meeting and comming together which was not by order: for there were certaine dayes appointed to call the people together in.

CHAP. XX.

1 Paul appointeth to goe to Macedonia: 7 In Troas preaching vntill midnight, 9 Eutychus fell downe dead out of a windowe, 10 he raiseth him to life: 15 At Miletum, 17 hauing called the Elders of Ephesus together, 23 hee declareth what things shall come vpon himselfe, 28 and others.

NOwe [1] after the tumult was appeased, Paul
called the disciples vnto him, and embraced
them, and departed to goe into Macedonia.
2 And when hee had gone through those
parts, and had exhorted them with [a] many words,
he came into Grecia.
3 [2] And hauing taried *there* three moneths,
because the Iewes layde waite for him, as hee was
about to saile into Syria, hee purposed to returne
through Macedonia.
4 And there accompanied him into Asia, So-
pater of Berea, and of them of Thessalonica, A-
ristarchus, and Secundus, and Gaius of Derbe, and
Timotheus, and of them of Asia, Tychicus, and
Trophimus.
5 These went before, and taried vs at Troas.
6 And we sailed forth from Philippi, after the
dayes of vnleauened bread, & came vnto them to
Troas in fiue dayes, where we abode seuen dayes.
7 [3] And the [b] first day of the weeke, the disci-
ples being come together to breake bread, Paul
preached vnto them, ready to depart on the mo-
row, and continued the preaching vnto midnight.
8 [4] And there were many lightes in an vpper
chamber, where they were gathered together.
9 And there sate in a windowe a certaine
yong man, named Eutychus, fallen into a dead
sleepe: and as Paul was long preaching, hee ouer-
come with sleepe, fell downe from the thirde loft,
and was taken vp dead.
10 But Paul went downe, and layde himselfe
vpon him, and embraced him, saying, Trouble not
your selues: for his life is in him.
11 Then when *Paul* was come vp againe, and
had broken bread, and eaten, hauing spoken a
long while till the dawning of the day, hee so
departed.
12 And they brought the boye aliue, and they
were not a litle comforted.
13 ¶ Then we went before to shippe, and sai-
led vnto *the citie* Assos, that wee might receiue
Paul there: for so had hee appointed, and would
himselfe goe afoote.
14 Now when he was come vnto vs to Assos,
and we had receiued him, we came to Mitylenes.
15 And we sailed thence, and came the next
day ouer against Chios, and the next day we arri-
ued at Samos, and taried at Trogyllium: the next
day we came to Miletum.
16 [5] For Paul had determined to saile by E-
phesus, because he would not spend the time in
Asia: for he hasted to be, if he could possible, at
Hierusalem, at the day of Pentecost.
17 ¶ Wherefore from [c] Miletum, hee sent to
Ephesus, and called the Elders of the Church.
18 [6] Who when they were come to him, hee
sayd vnto them, Ye know from the first day that I
came into Asia, after what maner I haue bene
with you at all seasons,
19 Seruing the Lorde with all modestie, and
with many teares, and tentations, which came vn-
to me by the layings awaite of the Iewes,
20 And how I kept [d] backe nothing that was
profitable, but haue shewed you, and taught you
openly and throughout euery house,
21 Witnessing both to the Iewes, and to the
Grecians the repentance towarde God, and fayth
toward our Lord Iesus Christ.
22 [7] And nowe beholde, I goe [e] bound in the
Spirit vnto Hierusalem, and know not what things
shall come vnto me there,
23 Saue that ŷ holy Ghost witnesseth in euery
citie, saying, that bondes and afflictions abide me.
24 But I passe not at all, neither is my life deare
vnto my selfe, so that I may fulfill my course with
ioye, and the ministration which I haue receiued
of the Lorde Iesus, to testifie the Gospell of the
grace of God.
25 And now behold, I know that henceforth
ye all, through whome I haue gone preaching the
kingdome of God, shall see my face no more.
26 Wherefore I take you to recorde this day,
that I am [f] pure from the blood of all men.
27 [8] For I haue kept nothing backe, but haue
shewed you all the counsell of God.
28 Take heede therefore vnto your selues, and
to all the flocke, whereof the holy Ghost hath
made you Ouerseers, to [g] feede the Church of
God, which [h] hee hath purchased with [i] that his
owne blood.
29 [9] For I knowe this, that after my departing
shall grieuous wolues enter in among you, not
sparing the flocke.
30 Moreouer of your owne selues shall men a-
rise speaking peruerse things, to [k] drawe disciples
after them.
31 Therefore watche, and remember, that by
the space of three yeeres I ceased not to warne eue-
ry one, both night and day with teares.
32 [10] And nowe brethren, I commend you to
God, and to the worde of his grace, which is able
to build further, and to giue you an [l] inheritance,
among all them, which are sanctified.
33 [11] I haue coueted no mans siluer, nor golde,
nor apparell.
34 Yea, ye knowe, that these hands haue mini-
stred vnto my ✠ necessities, and to them that were
with me.
35 I haue shewed you all things, howe that so
labouring, ye ought to [m] support the weake, and
to remember the wordes of the Lord Iesus, howe
that he sayde, It is a blessed thing to giue, rather
then to receiue.
36 And when he had thus spoken, hee kneeled
downe, and prayed with them all.
37 [12] Then they wept all abundantly, and fell
on Pauls necke, and kissed him,
38 Being chiefly sorie for the words which he
spake, That they should see his face no more. And
they accompanied him vnto the shippe.

1 Paul departeth from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.
a For after so great trouble, there was neede of a long exhortation.
2 A froward zeale is the guider and instructour to mur[illegible] and we are [illegible] by [illegible] of [illegible] present [illegible] of [illegible] in [illegible] time can [illegible] con[illegible] neither [illegible] the [illegible]
b [illegible] word, [illegible] of the [illegible] that is, [illegible] day: [illegible] place, [illegible]
[illegible] in[illegible] with a [illegible], gi[illegible] a singu[illegible] to cō[illegible] the Gospel.
5 Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein he giueth an accompt of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to perseuere and goe forward with continuance in their office.
c According as the situation of these places is set foorth, that distance betweene Ephesus and Miletum, was about 400 furlongs, which maketh almost fiftie dutch miles.
6 A liuely image of a true Pastour.
d I refrained not to speake, neither dissembled in any respect whatsoeuer, either for feare or lucres sake.
7 Hee testifieth, that he goeth to his bonds, by the commaundement of God.
e He calleth that motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit, whome hee followed with all his heart.
f If you doe perish, yet there shall be no fault in me, Looke chap. 18. 6.
8 The doctrine of the Apostles is most perfite and absolute.
g To keepe it, to feede it, and gouerne it.
h A notable sentence for Christes Godhead: which sheweth plainely in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the deriuatiue, and not in the primatiue: which in olde time the godly fathers termed, a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.
i This word, That, sheweth the excellencie of this blood.
9 A prophecie of pastors that should straightway degenerat into wolues, against such as boast and bragge onely of a succession of persons.
k This is great miserie, to want the presence of such a shepheard, but greater to haue wolues enter in.
10 The power of God, and his free promises reueiled in his word, are the props and vpholders of the ministery of ŷ Gospel.
l As children, and therfore of free loue and good will.
11 Pastours must before all things beware of couetousnes. ✠ 1. Cor. 4. 12. 1. thes. 2. 9. 2. thes. 3. 8. m As it were by reaching out the hand to them, which otherwise are about to slippe and fall away, and so to stay them. 12 The Gospell doeth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP.

CHAP. XXI.

1 Paul goeth toward Hierusalem: 8 at Cesarea hee talketh with Philip the Euangelist: 10 Agabus foretelleth him of his bonds. 17 After he came to Hierusalem, 26 and into the Temple, 27 The Iewes layd handes on him: 32 Lysias the captaine taketh him from them.

AND [1] as we lanched foorth,and were departed
from them,we came with a straight course vn-
to Coos, and the day following vnto the Rhodes,
and from thence vnto Patara.
2 And we found a shippe that went ouer vnto
Phenice,and went aboard, and set foorth.
3 And when we had discouered Cyprus,we left
it on the left hand,and sailed toward Syria,and arri-
ued at Tyrus: for there ÿ ship vnladed the burden.
4 And when we had found disciples, we taried
there seuen dayes.And they told Paul through the
[a] Spirit,that he should not goe vp to Hierusalem.
5 But when the dayes were ended,wee depar-
ted and went our way,and they al accompanied vs
with *their* wiues and children,euen out of the citie:
and we kneeling downe on the shore,prayed.
6 Then when we had embraced one another,
we tooke shippe,and they returned home.
7 And when wee had ended the course from
Tyrus,we arriued at Ptolemais,and saluted the bre-
thren,and abode with them one day.
8 And the next day, Paul and wee that were
with him, departed, and came vnto Cesarea: and
we entred into the house of ✠ Philippe the Euan-
gelist, which was one of the [b] seuen *Deacons*, and
abode with him.
9 Now he had foure daughters virgins, which
did [c] prophecie.
10 And as wee taried there many dayes, there
came a certaine Prophet from Iudea, named A-
gabus.
11 And when hee was come vnto vs, he tooke
Pauls girdle, and bound his owne handes & feete,
and saide, Thus saith the holy Ghost,So shall the
Iewes at Hierusalem binde the man that oweth
this girdle, and shall deliuer him into the hands of
the Gentiles.
12 And when wee had heard these things,both
we and other of the same place besought him that
he would not goe vp to Hierusalem.
13 Then Paul answered,and saide,What doe ye
weeping and breaking mine heart? For I am rea-
die not to be bound only, but also to die at Hieru-
salem for the Name of the Lord Iesus.
14 [2] So when he would not be perswaded,wee
ceased,saying,The will of the Lord be done.
15 And after those dayes we trussed vp our far-
dels,and went vp to Hierusalem.
16 There went with vs also *certaine* of the dis-
ciples of Cesarea, and brought with them one
Mnason of Cyprus,an olde disciple, with whom we
should lodge.
17 And when we were come to Hierusalem,the
brethren receiued vs gladly.
18 And the next day Paul went in with vs vnto
Iames: and all the Elders were there assembled.
19 [3] And when he had embraced them,he told
by order all things,that God had wrought among
the Gentiles by his ministration.
20 [4] So when they heard it,they glorified God,
and said vnto him, Thou seest, brother,how many
thousand Iewes there are which beleeue, and they
are all zealous of the Lawe:
21 Nowe they are informed of thee, that thou
teachest all the Iewes, which are among the

1 Not only men simply,but euen our friendes,and such as are endued with the Spirit of God,doe sometimes go about to hinder the course of our vocation: but it is our part to goe forwarde without all stopping or staggering, after that we are sure of our calling from God.

a They foretolde through the Spirit what dangers hanged ouer Pauls head,and this they did as Prophets: but of a fleshly affection they prayed him from going to Hierusalem.

✠ Chap.6.5.

b He speaketh of the seuen Deacons which he mentioned, before,chap.6.

c They had a peculiar gift of foretelling things to come.

2 The wil of God brideleth all affections in them which earnestly seeke the glory of God.

3 God is to be praised,who is the Authour of all good sayings and deedes.

4 In things indifferent (of which sort were not the traditions of the Pharises,but the ceremonies of the Lawe,vntill such time as christian libertie was more fully reueiled to the Iewes) charitie willeth vs to conforme or applie our selues willingly so farre as we may,to our brethren which doe not stubburnly and maliciously resist the trueth,but are not throughly instructed,especially if the question be of a whole multitude.

Gentiles, to forsake Moses, and sayest that they
ought not to circumcise their sonnes, neither to
liue *after* the customes.
22 What is then *to be done?* the multitude must
needs come together:for they shal heare that thou
art come.
23 Doe therefore this that we say to thee. Wee
haue foure men,which haue made a vowe,
24 Them take, and [d] purifie thy selfe with
them, and [e] contribute with them, that they may
✠ shaue their heads: and all shall knowe,that those
things, whereof they haue bene informed concer-
ning thee, are nothing, but that thou thy selfe also
walkest and keepest the Lawe.
25 For as touching the Gentiles,which beleeue,
we haue written,and determined that they obserue
no such thing,but that they keepe themselues from
things offered to idoles,and from blood,and from
that that is strangled,and from fornication.
26 Then Paul tooke the men,and the next day
was purified with them, and entred into the Tem-
ple,[f] declaring the accomplishment of the dayes of
the purification, vntill that an offering should bee
offered for euery one of them.
27 [5] And when the seuen dayes were almost en-
ded,the Iewes which were of Asia (when they saw
him in the Temple) mooued all the people, and
layde hands on him,
28 Crying,Men of Israel,helpe: this is the man
that teacheth all men euery where against the peo-
ple,and the Lawe,and this place: moreouer,he hath
brought Grecians into the Temple, and hath pol-
luted this holy place.
29 For they had seene before Trophimus an E-
phesian with him in the citie,whome they supposed
that Paul had brought into the Temple.
30 Then all the citie was moued, and the peo-
ple ranne together: and they tooke Paul and drew
him out of the Temple,and foorthwith the doores
were shut.
31 [6] But as they went about to kil him, tydings
came vnto the chiefe captaine of the band, that all
Hierusalem was on an vproare.
32 Who immediatly tooke souldiers and Cen-
turions,and ran downe vnto them: and when they
saw the chiefe Captaine and the souldiers,they left
beating of Paul.
33 Then the chiefe Captaine came neere and
tooke him,and commanded him to be bound with
two chaines,and demaunded who he was,and what
he had done.
34 And one cried this,another that,among the
people.So when he could not know the certaintie
for the tumult, he commanded him to be led into
the castell.
35 And when hee came vnto the grieces, it was
so that hee was borne of the souldiers,for the vio-
lence of the people.
36 For the multitude of the people followed af-
ter,crying,Away with him.
37 And as Paul should haue bene led into the
castell, hee saide vnto the chiefe Captaine, May I
speake vnto thee? Who saide, Canst thou *speake*
Greeke?
38 Art not thou the [g] Egyptian who before
these dayes raised a sedition,and ledde out into the
wildernesse foure thousande men that were mur-
therers?
39 Then Paul saide, Doubtlesse, I am a man
which am a Iewe, and citizen of Tarsus, a famous

d That is,consecrate thy selfe: for he speaketh not here of the vncleane, but of such as were subiect to the vowe of the Nazarites.

e That it may be knowen,that thou wast not onely present at the vowe, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites of... were appointed... they might... some... them...

✠ Chap...

f The...

g Touching this Egyptian which assembled thirtie thousand men, reade Ioseph.booke 2.chap.12.

 citie

citie of Cilicia, and I beseeche thee, suffer mee to
speake vnto the people.
40 And when hee had giuen him licence, Paul
stoode on the grieces, and beckened with the hand
vnto the people: and when there was made great
silence, hee spake vnto them in the Hebrewe
tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 22 and the Iewes heare him a while: 23 But so soone as they cried out, 24 he is commanded to be scourged and examined, 27 and so declareth that he is a citizen of Rome.

YE men, brethren and Fathers, heare my de-
fence now towards you.
2 (And when they heard that hee spake in the
Hebrewe tongue to them, they kept the more si-
lence, and he said)
3 [1] I am verely a man, *which am* a Iewe, borne
in Tarsus in Cilicia, but brought vp in this citie at
the [a] feete of Gamaliel, and instructed according to
the perfect maner of the Lawe of the Fathers, and
was zealous toward God, as ye all are this day.
4 And I persecuted this way vnto the death,
binding and deliuering into prison both men and
women.
5 As also the chiefe Priest doeth beare me wit-
nes, and al the company of the Elders: of whom al-
so I receiued letters vnto the brethren, and went to
Damascus to bring them which were there, bound
vnto Hierusalem, that they might be punished.
6 ¶ And so it was, as I iourneyed and was
come neere vnto Damascus about noone, that sud-
denly there shone from heauen a great light round
about me.
7 So I fell vnto the earth, and heard a voyce,
saying vnto mee, Saul, Saul, why persecutest thou
mee?
8 Then I answered, Who art thou, Lord? And
he said to me, I am Iesus of Nazareth, whom thou
persecutest.
9 Moreouer they that were with mee, sawe in
deede a light and were afraide: but they heard not
the voyce of him that spake vnto me.
10 Then I said, What shall I doe, Lorde? And
the Lord said vnto me, Arise, and goe into Damas-
cus: and there it shall be tolde thee of all thinges,
which are appointed for thee to doe.
11 So when I could not see for the glory of that
light, I was led by the hand of them that were with
me, and came into Damascus.
12 And one Ananias a godly man, as perteining
to the Lawe, hauing good report of all the Iewes
which dwelt there,
13 Came vnto me, and stood, and said vnto me,
Brother Saul, receiue thy sight: and that same houre
I looked vpon him.
14 And hee saide, The God of our fathers hath
appointed thee, that thou shouldest know his will,
and shouldest see that Iust one, & shouldest heare
the voyce of his mouth.
15 For thou shalt be his witnes vnto all men, of
the things which thou hast seene and heard.
16 Nowe therefore why tariest thou? Arise, and
be baptized, and wash away thy sinnes, in calling
on the Name of the Lord.
17 ¶ And it came to passe, that when I was
come againe to Hierusalem, and prayed in the
Temple, I was in a traunce,
18 And sawe him saying vnto mee, Make haste,
and get thee quickly out of Hierusalem: for they
will not receiue thy witnes concerning me.
19 Then I saide, Lord, they knowe that I priso-
ned, and beat in euery Synagogue them that belee-
ued in thee.
20 And when the blood of thy martyr Steuen
was shed, I also stoode by, and consented vnto his
death, & kept the clothes of them that [b] slew him.
21 Then he said vnto me, Depart: for I wil send
thee farre hence vnto the Gentiles.
22 ¶ [2] And they heard him vnto this worde, *but*
then they lift vp their voyces, and saide, Away with
such a fellowe from the earth: for it is not meete
that he should liue.
23 And as they [c] cried and cast off their clothes,
and threw dust into the ayre,
24 [3] The chiefe captaine commaunded him to
be led into the castle, and bade that he should bee
scourged, and examined, that hee might knowe
wherefore they cried so on him.
25 [4] And as they bound him with thongs, Paul
said vnto the Centurion that stood by, Is it lawfull
for you to scourge one that is a Romane, and not
condemned?
26 Now when the Centurion heard it, he went,
and tolde the chiefe captaine, saying, Take heede
what thou doest: for this man is a Romane.
27 Then the chiefe captaine came, and said to
him, Tel me, art thou a Romane? And he said, Yea.
28 And the chiefe captaine answered, With a
great summe obtained I this freedome. Then Paul
said, But I was so borne.
29 Then straightway they departed from him,
which should haue examined him: and the chiefe
captaine also was afraid, after he knew that he was
a [d] Romane, and that he had bound him.
30 On the next day, because hee woulde haue
knowen the certaintie wherefore he was accused of
the Iewes, he loosed him from *his* bonds, and com-
maunded the hie Priestes and all their Councill to
come *together*: and hee brought Paul, and set him
before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commaundeth them to smite him: 7 Dissension among his accusers. 11 God encourageth him. 14 The Iewes laying waite for Paul 20 is declared vnto the chiefe captaine: 27 Hee sendeth him to Felix the Gouernour.

ANd [1] Paul behelde earnestly the Councill, and
said, Men *and* brethren, I haue in all good con-
science serued God vntill this day.
2 [2] Then the hie Priest Ananias commanded
them that stood by, to smite him on the mouth.
3 [3] Then saide Paul to him, God [a] will smite
thee, thou [b] whited wall: for thou sittest to iudge
mee according to the Lawe, and [c] transgressing the
Lawe, commaundest thou me to be smitten?
4 And they that stoode by, said, Reuilest thou
Gods hie Priest?
5 [4] Then said Paul, I knew not, brethren, that
he was the hie Priest: for it is written, ✠ Thou shalt
not speake euill of the ruler of thy people.
6 [5] But when Paul perceiued that the one
part were of the Sadduces, and the other of the

1 Paul making a short declaration of his former life, proueth both his vocation, and doctrine to be of God.

a That is, his dayly [illegible] the reason [illegible]

b This is properly spoken: for Steuen was murdered of a sort of cutthrotes, not by order of iustice, but by open force: for at that time the Jewes could not put any man to death by Lawe.

2 Stout and stubburne pride will neither it selfe embrace the trueth, neither suffer other to receiue it.

c The description of a seditious hurly burly, and of an harebrained and mad multitude.

3 The wisedome of the flesh doeth not consider what is iust, but what is profitable, & there-withall measure the profite, according as it appeareth presently.

4 There is no cause why we may not vse those lawfull meanes which God giueth vs, to repell, or put away an iniurie.

d Not by nation, but by the Lawe of the citie.

1 Paul, against the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life.

2 Hypocrites are constrained at length, to betray themselues by their intemperancie.

3 It is lawfull for vs to complaine of iniuries, & to summon the wicked to the iudgement seate of God, so that we do it without hatred, and with a quiet and peaceable minde. *a It appeareth plainely by the Greeke phrase that Paul did not curse the hie Priest, but only pronounce the punishment of God against him.* *b This is a vehement and sharpe speach, but yet not reprochfully. For the godly may speake roundly, and yet be voyde of the bitter affection of a sharpe and angry minde.* *c For the Lawe commaundeth the Judge to heare the person that is accused patiently, and to pronounce the sentence aduisedly.* 4 Wee must willingly and from the heart giue honour to Magistrates, although they be tyrants. ✠ *Exod.22.27.* 5 Wee may lawfully sometimes set the wicked together by the eares, that they may leaue off to assaile vs, so that it be without hinderance of the trueth.

Pharises, hee cried in the Council, Men and bre-
thren, ✝ I am a Pharise, the sonne of a Pharise: I am
accused of the hope and resurrection of the dead.
7 [6] And when hee had sayde this, there was a
dissension betweene the Pharises and the Saddu-
ces, so that the multitude was deuided.
8 [7] ✝ For the Sadduces say that there is no re-
surrection, neither [d] Angel, nor spirit: but the Pha-
rises confesse both.
9 [8] Then there was a great crye: and the
[e] Scribes of the Pharises part rose vp, and stroue,
saying, Wee finde none euill in this man: but if a
spirit or an Angel hath spoken to him, let vs not
fight against God.
10 [9] And when there was a great dissension,
the chiefe captaine, fearing lest Paul should haue
bene pulled in pieces of them, commaunded the
souldiers to go downe, and take him from among
them, and to bring him into the castel.
11 Nowe the night folowing, the Lord stoode
by him, and saide, Be of good courage Paul: for as
thou hast testified of mee in Hierusalem, so must
thou beare witnesse also at Rome.
12 [10] And when the day was come, certaine of
the Iewes made an assemblie, and bounde them-
selues [f] with a curse, saying, that they woulde nei-
ther eate nor drinke, till they had killed Paul.
13 And they were more then fourtie, which
had made this conspiracie.
14 And they came to the chiefe Priestes and
Elders, and said, We haue bound our selues with a
solemne curse, that wee will eate nothing, vntill
we haue slaine Paul.
15 Nowe therefore, ye and the [g] Council sig-
nifie to the chiefe captaine, that hee bring him
foorth vnto you to morow: as though you would
know some thing more perfectly of him, and we,
or euer he come neere, will be ready to kill him.
16 But when Pauls sisters sonne heard of their
laying awaite, he went, and entred into the castel,
and tolde Paul.
17 [11] And Paul called one of the Centurions
vnto him, and said, Take this yong man hence vn-
to the chiefe captaine: for he hath a certaine thing
to shewe him.
18 So he tooke him, and brought him to the
chiefe captaine, and sayd, Paul the prisoner called
mee vnto him, and prayed mee to bring this yong
man vnto thee, which hath some thing to say vn-
to thee.
19 Then the chiefe captaine tooke him by the
hand, and went apart with him alone, and asked
him, What hast thou to shewe me?
20 And he sayde, The Iewes haue conspired to
desire thee, that thou wouldest bring foorth Paul
to morow into the Council, as though they would
inquire somewhat of him more perfectly:
21 But let them not perswade thee: for there
lie in waite for him of them, more then fourtie
men, which haue bound themselues with a curse,
that they will neither eate nor drinke, till they
haue killed him: and nowe are they ready, and
waite for thy promes.
22 [12] The chiefe captaine then let the yong
man depart, after hee had charged him to vtter it
to no man, that he had ‖ shewed him these things.
23 And he called vnto him two certaine Cen-
turions, saying, Make ready two hundred soul-
diers, that they may go to Cæsarea, and horsemen
three score and ten, and two hundred with dartes,
at the thirde houre of the night.
24 And let them make ready an horse, that
Paul being set on, may be brought safe vnto Felix
the Gouernour.
25 And he wrote an epistle in this maner:
26 [13] Claudius Lysias vnto the most noble
Gouernour Felix sendeth greeting.
27 As this man was taken of the Iewes, and
shoulde haue bene killed of them, I came vpon
them with the garison, and rescued him, perceiuing
that he was a Romane.
28 And when I would haue knowen the cause,
wherefore they accused him, I brought him forth
into their Council.
29 There I perceiued that hee was accused of
questions of their Lawe, but had no crime wor-
thy of death, or of bondes.
30 And when it was shewed me, how that the
Iewes laide waite for the man, I sent him straight-
way to thee, and commaunded his accusers to
speake before thee the things that they had a-
gainst him. Farewell.
31 Then the souldiers as it was commaunded
them, tooke Paul, and brought him by night to
Antipatris.
32 And the next day, they left the horsemen
to goe with him, and returned vnto the Castel.
33 Now when they came to Cæsarea, they de-
liuered the epistle to the Gouernour, and presen-
ted Paul also vnto him.
34 So when the Gouernour had read it, hee
asked of what prouince he was: and when he vn-
derstoode that he was of Cilicia,
35 I will heare thee, said he, when thine accu-
sers also are come, and commaunded him to be
kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul. 10 Hee answereth for himselfe. 24 Hee preacheth Christ to the gouernour and his wife. 27 Felix hopeth, but in vaine, to receiue a bribe, 28 who going from his office, leaueth Paul in prison.

NOw [1] after fiue dayes, Ananias the hie Priest
came downe with the Elders, and *with* Ter-
tullus a certaine oratour, which appeared before
the Gouernour against Paul.
2 And when he was called foorth, Tertullus
began to accuse *him*, saying, Seeing that wee haue
obteined great quietnesse [a] through thee, and that
many [b] worthy things are done vnto this nation
through thy prouidence,
3 We acknowledge it wholy, and in all pla-
ces most noble Felix, with all thankes.
4 But that I be not tedious vnto thee, I pray
thee, that thou wouldest heare vs of thy courtesie
a fewe wordes.
5 Certainely we haue found this man a [c] pe-
stilent fellowe, and a moouer of sedition among
all the Iewes throughout the world, and a [d] chiefe
maintainer of the sect of the [e] Nazarites:
6 And hath gone about to pollute the Tem-
ple: therefore wee tooke him, and woulde haue
iudged him according to our Lawe:
7 But the chiefe captaine Lysias came vpon
vs, and with great violence tooke him out of our
handes,
8 Commanding his accusers to come to thee:
of whom thou mayest (if thou wilt inquire) knowe
all these things whereof we accuse him.

✝ Chap. 24. 21. philip. 3. 5.
6 The concorde of the wicked is weake, although they conspire together to oppresse the trueth.
7 It is an olde heresie of the Sadduces, to denie the substăce of Angels and soules, and therewithal the resurrection of the dead.
✝ *Matth. 22. 23.*
d *Natures that want bodies.*
8 The Lord when it pleaseth him, findeth defendours of his cause, euen amongst his enemies.
e *The Scribes office was a publike office, and the name of the Pharises, was the name of a sect.*
9 God will not forsake his to the ende.
10 Such as are caried away with a foolish zeale, thinke that they may lie and murther, and doe whatsoeuer mischiefe they list.
f *They cursing and banning themselues, promised.*
g *Ye and the Senate requiring the same to be done, lest that the Tribune should thinke that it was demaunded of him at some priuate mans sute.*
11 The wisdome of the Spirit must be ioyned with simplicitie.
12 There is no counsell against the Lord and his seruants.
‖ *Greeke, that thou hast shewed these things to me.*
13 Lysias is suddenly made by the Lord, Pauls patrone.
1 [illegible]
a *Felix* [illegible] *crueltie* [illegible] *taufiers, and* [illegible] *sephus recor*[illegible] *that he did many worthy things, as that he tooke Eleazar the captaine of certaine cutthroates, and put that deceiuing wretch the Egyptian to flight, which caused great troubles in Iudea.*
b *He vseth a word which the Stoicks defined to be a perfit dutie and behauiour.*
c *Word for word, a plague.*
d *As you would say, a ringleader or ensigne bearer.*
e *So they called the Christians, scoffingly, of the towne nerer where they thought that Christ was borne, whereupon it came that Iulian the Apostate called him Galilean.*

9 And

f Confirmed Tertullus his saying.
2 Tertullus by the deuils rhethorike beginning with flatterie, maketh an ende with lies: but Paul vsing heauenly eloquence, and but a simple beginning, casteth off from himselfe the crime of sedition, wherewith he was burdened, with a simple deniall.
g Paul pleaded his cause two yeeres before Felix departed out of the prouince, Chap. 27. but he had gouerned Trachonite, and Batanea, and Galaunite, before that Claudius made him Gouernour of Iudea: Iosephus in the historie of the Iewes [illegible] lib. 2. cap. 11.
h They cannot lay [illegible] before thee, [illegible] by good [illegible]
[illegible]

9 And the Iewes likewise f affirmed, saying that it was so.
10 ¶ 2 Then Paul, after that the gouernour had beckened vnto him that hee should speake, answered, I do the more gladly answere for my selfe, for as much as I knowe that thou hast bene of g many yeeres a iudge vnto this nation,
11 Seeing that thou mayest knowe, that there are but twelue dayes since I came vp to worship in Hierusalem.
12 And they neither found mee in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.
13 Neither can they h proue the things, whereof they now accuse me.
14 3 But this I confesse vnto thee, that after the way (which they call i heresie) so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,
15 And haue hope towardes God, that the resurrection of the dead, which they themselues looke for also, shalbe both of iust and vniust.
16 And herein I endeuour my selfe to haue alway a cleare conscience towarde God and toward men.
17 4 Now after many yeres, I came & brought almes to my nation and offerings.
18 At k what time, certaine Iewes of l Asia found mee purified in the Temple, neither with multitude, nor with tumult.
19 Who ought to haue bene present before thee, and accuse me, if they had ought against me.
20 Or let these themselues say, if they haue found any vniust thing in mee, while I stoode in the m Council,
21 Except it be for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.
22 5 Nowe when Felix heard these things, hee deferred them, and said, When I shall more n perfectly know the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decise your matter.
23 6 Then hee commaunded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.
24 ¶ And after certaine dayes, came Felix with his wife o Drusilla, which was a Iewesse, and he called foorth Paul, and heard him of the faith in Christ.
25 And as he disputed of righteousnes & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I will call for thee.
26 Hee hoped also that money shoulde haue bene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.
27 7 When two yeeres were expired, Porcius Festus came into Felix roome: and Felix willing to p get fauour of the Iewes, left Paul bound.

[illegible] appea[illegible] these of [illegible] were Paul his [illegible], and those [illegible] stirred vp the people against him.
m Whither the Tribune brought mee.
5 The iudge suspendeth his sentence because the matter is doutfull.
n Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntill he had better vnderstāding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to deferre it till he heare Lysias, and therefore he gaue Paul somewhat more libertie.
6 God is a most faithfull keeper of his seruants, and the force of the trueth is wonderfull, euen amongst men which are otherwise prophane.
o This Drusilla was Agrippa his sister, of whom Luke speaketh afterwarde, a very harlot and licentious woman, and being the wife of Azizus King of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.
7 In a naughtie minde, that is guiltie to it selfe, although sometime there be some shewe of equitie, yet by and by it will be extinguished; but in the meane season we haue neede of patience, and that continuall.
p For whereas he had behaued himselfe very wickedly in the prouince, had it not bene for fauour of his brother Pallas, he should haue died for it: so that we may gather hereby why he would haue pleasured the Iewes.

CHAP. XXV.

1 Festus succeeding Felix, 6 commaundeth Paul to be brought foorth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to King Agrippa, 23 and bringeth him before him, 27 that he may vnderstand his cause.

WHen 1 Festus was then come into the prouince, after three dayes hee went vp from Cæsarea vnto Hierusalem.
2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,
3 And desired fauour against him, that hee would send for him to Hierusalem: and they layde waite to kill him by the way.
4 But Festus answered, that Paul should bee kept at Cæsarea, and that he himselfe would shortly depart thither.
5 Let them therefore, sayd he, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuse him.
6 ¶ 2 Now when he had taried among them no more then ten dayes, hee went downe to Cæsarea, and the next day sate in the iudgement seate, and commaunded Paul to be brought.
7 And when he was come, the Iewes which were come frō Hierusalem, stoode about him and layd many and grieuous complaints against Paul, whereof a they could make no plaine proofe,
8 Forasmuch as he answered, that he had neither offended any thing against the lawe of the Iewes, neither against ẏ temple, nor against Cæsar.
9 3 Yet Festus willing to get fauour of the Iewes, answered Paul and sayd, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?
10 Then said Paul, I stand at Cæsars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.
11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale vnto Cæsar.
12 Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cæsar? vnto Cæsar shalt thou goe.
13 ¶ 4 And after certaine dayes, King b Agrippa and Bernice came downe to Cæsarea to salute Festus.
14 And when they had remained there many dayes, Festus declared Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix,
15 Of whom when I came to Hierusalem, the high Priestes and Elders of the Iewes informed me, and desired to haue iudgement against him.
16 To whome I answered, that it is not the maner of the Romanes for fauour to c deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.
17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commaunded the man to be brought foorth.
18 Against whom when the accusers stood vp,

1 Satans ministers are subtil and diligent in seeking all occasions: but God who watcheth for his, hindreth all their counsels easely.
2 We may repel an iniurie iustly, but not with iniurie.
a They could not proue them certainly and with vndoubted reasons.
3 God doeth not onely turne away the counsel of the wicked, but also turneth it vpon their owne heads.
4 Festus, thinking no such thing, euē before Kings, bringing to light the wickednes of the Iewes, and Pauls innocencie, doeth marueilously confirme the Church of God.
b This Agrippa, was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.
c The Romanes vse not to deliuer any man to be punished before, &c.

they brought no crime of such thinges as I supposed:

19 [5] But had certaine questions against him of their owne [d] superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him whether he would go to Hierusalem, and there be iudged of these things.

21 But because hee appealed to be reserued to the examination of Augustus, I commaunded him to be kept, till I might send him to Cesar.

22 [6] Then Agrippa said vnto Festus, I would also heare the man my selfe. To morow, said he, thou shalt heare him.

23 And on the morow when Agrippa was come and Bernice with great [e] pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Festus commaundement Paul was brought foorth.

24 And Festus saide, King Agrippa, and all men which are present with vs, yee see this man, about whome all the multitude of the Iewes haue called vpon me, both at Hierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuerthelesse, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my [f] Lorde: wherefore I haue brought him foorth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to sende a prisoner, and not to shewe the causes which are *layde* against him.

5 The prophane and wicked take an occasion to condemne the true doctrine, by reason of priuate controuersies and contentions of men betwixt themselues: but the trueth neuertheles abideth in the meane season safe and sure.
d This prophane man calleth the Iewish religion, superstition, and that before King Agrippa, but no marueile: for the rulers of prouinces by reason of the maiestie of the empire of Rome, vsed to preferre themselues before Kings.
6 That is fulfilled in Paul, which the Lord before had tolde to Ananias of him, Chap. 9.15.
e Gorgeously like a Prince.
f To Augustus. Good Princes refused this name at the first, so wit to be called Lords, but afterwards they admitted it, as wee reade of Traianus.

CHAP. XXVI.

2 Paul in the presence of Agrippa, 4 declareth his life from his childehood, 16 and his calling, 22 with such efficacie of words, 28 that almost he perswadeth him to Christianitie. 30 But hee and his company depart doing nothing in Pauls matter.

Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched foorth the hand, and answered for himselfe.

2 [1] I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes.

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee, to heare me patiently.

4 [2] As touching my life from *my* childhoode, and what it was from the beginning among mine owne nation at Hierusalem, know all the Iewes.

5 Which [a] knewe mee heretofore, euen from my [b] elders (if they woulde testifie) that after the [c] most straite sect of our religion I liued a Pharise.

6 [3] And nowe I stande and am accused for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing *God* day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 [4] Why should it bee thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 ✠ Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the hie Priests, and when they were put to death, I gaue *my* [d] sentence.

11 And I punished them throughout al the Synagogues, and [e] compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to ✠ Damascus with authoritie, and commission from the hie Priestes,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine rounde about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrewe tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I saide, Who art thou, Lord? And hee said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 [5] To open their eyes, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.

19 [6] Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 ✠ But shewed first vnto them of Damascus, and at Hierusalem, and throughout all the coastes of Iudea, and *then* to the Gentiles, that they should repent and turne to God, and doe workes worthy amendement of life.

21 For this cause the Iewes caught mee in the ✠ Temple, and went about to kill me.

22 [7] Neuerthelesse, I obteined helpe of God, and continue vnto this day, witnessing both to [f] small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 *To wit*, that Christ should [g] suffer, and that hee should be the [h] first that should rise from the dead, and should shew [i] light vnto this people, and to the Gentiles.

24 [8] And as he thus answered for himselfe, Festus said with a loude voyce, Paul, thou art besides thy selfe: much learning doeth make thee madde.

25 But he said, I am not madde, O noble Festus, but I speake the wordes of trueth and sobernes.

26 For the King knoweth of these things, before whome also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a [k] corner.

27 [9] O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa saide vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul saide, [l] I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 [10] And when he had thus spoken, the King rose

1 To haue a skilfull iudge is a great and singular gift of God.
2 Paul deuideth the historie of his life into two times: for the first he calleth his aduersaries witnesses: for the latter, the fathers and Prophets.
a What I was, and where, and how I liued.
b That my parents were Pharises.
c The sect of the Pharises was the most exquisite amongst all the sectes of the Iewes, for it was better then all the rest.
3 There are three chiefe and principall witnesses of true doctrine, God, the true Fathers, and the consent of the Church.
4 He proueth the resurrection of the dead, first by the power of God, then by the resurrection of Christ, whereof he is a sufficient witnes.

✠ Chap. 8.3.
d I consented to, and allowed of their doing: for he was not a iudge.
e By extreme punishment.
✠ Chap. 9.2.
5 The ende of the Gospel is to saue them which are brought to the knowledge of Christ, & are iustified and sanctified in him, being layd hold on by faith.
6 Paul alledgeth God to be author of the office of his Apostleship ... his grace ... [illegible]
... [illegible]
8 The ... God is ... to fooles, y... withstanding ... must boldly auouch the trueth.
k Secretly and priuily.
9 Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, forgetteth not the office of his Apostleship.
l I would to God that not onely almost, but throughly and altogether, both thou and all that heare me this day, might bee made as I am, my bonds onely except.
10 Paul is solemnely quit, and yet not dismissed.

rose vp, and the gouernour, and Bernice, and they
that sate with them.
31 And when they were gone apart, they tal-
ked betweene themselues, saying, This man doeth
nothing worthy of death, nor of bonds.
32 Then saide Agrippa vnto Festus, This man
might haue bene loosed, if hee had not appealed
vnto Cesar.

CHAP. XXVII.

1 Paul 7. 9 foretelleth the perill of the voyage, 11. but hee is not beleeued. 14 They are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 33 Yet all safe and sound 44 escape to land.

1 Paul with many other prisoners, and through the midst of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set foorth and commended vnto the world with many singular testimonies.
Cor. 11.25.

NOw [1] when it was concluded, that we should
saile into Italie, they deliuered both Paul, and
certaine other prisoners vnto a Centurion named
Iulius, of the band of Augustus.
2 And ✠ we entred into a shippe of Adramyt-
tium purposing to saile by the coastes of Asia, and
launched foorth, and had Aristarchus of Macedo-
nia, a Thessalonian, with vs.
3 And the next day wee arriued at Sidon: and
Iulius courteously entreated Paul, and gaue him
libertie to goe vnto his friends, that they might re-
fresh him.
4 And from thence wee launched, and sayled
hard by Cyprus, because the windes were contrary.
5 Then sayled wee ouer the sea by Cilicia, and
Pamphylia, and came to Myra, *a citie* in Lycia.
6 And there the Centurion found a shippe of
Alexandria, sayling into Italie, and put vs therein.
7 And when we had sailed slowly many dayes,
and scarce were come against Gnidum, because the
winde suffered vs not, wee sailed hard by Candie,
neere to [a] Salmone,
8 And with much adoe sailed beyond it, and
came vnto a certaine place called the Faire hauens,
neere vnto the which was the citie Lasea.
9 [2] So when much time was spent, and sayling
was nowe ieopardous, because also the [b] Fast was
now passed, Paul exhorted *them*,
10 And sayde vnto them, Syrs, I see that this
voyage will be with hurt and much damage, not of
the lading and shippe onely, but also of our liues.
11 [3] Neuerthelesse the Centurion beleeued ra-
ther the gouernour and the master of the shippe,
then those things which were spoken of Paul.
12 And because the hauen was not commodi-
ous to winter in, many tooke counsell to depart
thence, if by any meanes they might attaine to
Phenice, *there* to winter, which is an hauen of Can-
die, and lyeth toward the Southwest and by West,
and Northwest and by West.
13 And when the Southerne winde blew soft-
ly, they supposing to atteine their purpose, loosed
neerer, and sailed by Candie.
14 But anon after, there arose by [c] it a stormie
winde called [d] Euroclydon.
15 And when the shippe was caught, and could
not resist the winde, we let her goe, and were caried
away.
16 And we ran vnder a litle Yle named Clauda,
and had much a doe to get the boat.
17 Which they tooke vp and vsed all helpe, vn-
dergirding the ship, fearing least they should haue
fallen into Syrtes, and they strake saile, and so were
caried.
18 [4] The next day when wee were tossed with
an exceeding tempest, they lightened the shippe.
19 And the thirde day wee cast out with our
owne hands the tackling of the shippe.
20 And when neither sunne nor starres in ma-
ny dayes appeared, and no small tempest lay vpon
vs, all hope that we should be saued, was then taken
away.
21 [5] But after long abstinence, Paul stood forth
in the mids of them, and said, Syrs, ye should haue
hearkened to mee, and not haue loosed from Can-
die: so should ye haue gained this hurt and losse.
22 But nowe I exhort you to be of good cou-
rage: for there shall be no losse of any mans life a-
mong you, saue of the shippe onely.
23 For there stood by me this night the Angel
of God, whose I am, and whome I serue,
24 Saying, Feare not, Paul: for thou must bee
brought before Cesar: and loe, God hath giuen vn-
to thee freely all that saile with thee.
25 [6] Wherefore, sirs, bee of good courage: for
I beleeue God, that it shall bee so as it hath bene
tolde me.
26 Howbeit, wee must bee cast into a certaine
Iland.
27 [7] And when the fourteenth night was come,
as we were caried to and fro in the [e] Adriatical *sea*
about midnight, the shipmen deemed that some
countrey [f] approched vnto them,
28 And sounded, & found it twentie fathoms:
and when they had gone a litle further, they soun-
ded againe, and found fifteene fathoms.
29 Then fearing least they should haue fallen
into some rough places, they cast foure ancres out
of the sterne, and wished that the day were come.
30 [8] Nowe, as the mariners were about to flee
out of the shippe, and had let downe the boat into
the sea vnder a colour as though they would haue
cast ankers out of the foreship,
31 [9] Paul saide vnto the Centurion and the
souldiers, Except these abide in the shippe, ye can-
not be safe.
32 Then the souldiers cut off the ropes of the
boat, and let it fall away.
33 [10] And when it began to bee day, Paul ex-
horted them all to take meate, saying, This is the
fourteenth day that yee haue taried, and continued
fasting, receiuing nothing:
34 Wherefore I exhort you to take meate: for
this is for your safegarde: for there shall not an
[g] haire fall from the head of any of you.
35 And when hee had thus spoken, hee tooke
bread and gaue thanks to God, in presence of them
all, and brake it, and began to eate.
36 Then were they all of good courage, and
they also tooke meate.
37 Now we were in the shippe in all two hun-
dreth threescore and sixteene soules.
38 And whe͂ they had eaten ynough, they ligh-
tened the ship, & cast out the wheat into the sea.
39 [11] And when it was day, they knew not the
countrey, but they spied a certaine [h] creeke with a
banke, into the which they were minded (if it were
possible) to thrust in the shippe.
40 So when they had taken vp the ankers, they
committed *the ship* vnto the sea, and loosed the
rudder bonds, and hoysed vp the maine saile to the
winde, and drew to the shore.
41 And when they fell into a place, where
[i] two seas mette, they thrust in the shippe: and the
forepart stucke fast, and could not be mooued, but
the hinderpart was broken with the violence of
the waues.

42 [12] Then

2 ... which ... we ... and is ... mani- ... sailing. ... cast them ... willingly ... an infinite ... of dangers, when they chuse to follow their owne wisdome, rather then God speaking by the mouth of his seruants.
a By Candie.
b ...
3 ...
c By Candie, from whose shore our ship was driuen by that meanes.
d Northeast wind.
4 The ende proueth that none prouide worse for themselues, then they which commit themselues to be gouerned onely by their owne wisdome.
5 God spareth the wicked for a time, for his elect and chosens sake.
6 The promise is made effectuall through faith.
7 We attaine and come to the promised and sure saluation through the midst of tempests and death it selfe.
e For Ptolome writeth, that the Adriaticall sea beateth vpon the East shore of Sicilia.
f That they drew neere to some countrey.
8 There is none so foule an acte, whereunto distrust and an euill conscience do not enforce men.
9 Although the perfourming of Gods promises doeth not simply depend vpon second causes, yet they make themselues vnworthy of Gods bountifulnes, which doe not embrace those meanes which God offereth them, either vpon rashnes or distrust.
10 When the world trembleth, the faithfull alone be not only quiet, but confirme others by their example.
g This is a prouerbe which the Hebrues vse, whereby is meant, that they shalbe safe, and not one of them perish.
11 Then are tempests most of all to be feared and looked for, when the Port or Hauen is neerest.
h A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.
i So is Isthmus called because the sea toucheth it on both sides.

42 [12] Then the souldiers counsell was to kill the prisoners, least any of them, when hee had swomme out, should flee away.

43 [13] But the Centurion willing to saue Paul, stayed them from *this* counsell, and commaunded that they that coulde swimme, should cast them selues first into the sea, and goe out to land:

44 [14] And the other, some on boardes, and some on certaine *pieces* of the ship: and so it came to passe that they came all safe to land.

12 There is no where more vnfaithfulnesse and vnthankefulnesse then in vnbeleeuers.
13 God findeth euen amongst his enemies them whose helpe he vseth to preserre his.
14 The goodnesse of God ouercommeth mans malice.

CHAP. XXVIII.

2 The Barbarians courtesie towardes Paul and his companie. 3 A viper on Paules hand: 6 He shaketh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iewes 20 the cause of his comming: 22 He preacheth Jesus 30 two yeeres.

AND when they were come safe, then they knewe that the Yle was called [a] Melita.

2 And the Barbarians shewed vs no litle kindnesse: for they kindled a fire, and receiued vs euery one, because of the present showre, and because of the colde.

3 [1] And when Paul had gathered a nomber of stickes, and laid them on the fire, there came a viper out of the heate, and leapt on his hand.

4 [2] Nowe when the Barbarians saw the worme hang on his hande, they saide among themselues, This man surely is a murtherer, whom, though he hath escaped the sea, yet [b] Vengeance hath not suffered to liue.

5 But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit they wayted when he should haue [c] swolne, or fallen downe dead suddenly: [3] but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a God.

7 [4] In the same quarters, the chiefe man of the Yle (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie flixe: to whom Paul entred in, and when he prayed, he laide *his* hands on him, and healed him.

9 [5] When this then was done, other also in the Yle, which had diseases, came to him, and were healed,

10 [6] Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 ¶ [7] Nowe after three moneths we departed in a shippe of Alexandria, which had wintred in the Yle, whose [d] badge was Castor and Pollux.

12 And when we arriued at Syracuse, we taried *there* three dayes.

13 And from thence wee fet a compasse, and came to Rhegium: and after one day, the South wind blewe, and wee came the seconde day to Puteoli:

14 [8] Where wee found brethren, and were desired to tary with them seuen dayes, and so wee went toward Rome.

15 ¶ [9] And from thence, when the brethren heard of vs, they came to meete vs at the [e] Market of Appius, and at the Three tauernes, whome when Paul sawe, hee thanked God, and waxed bolde.

16 So when wee came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by [f] him selfe with a souldier that kept him.

17 [10] And the third day after, Paul called the chiefe of the Iewes together: and when they were come, hee saide vnto them, Men *and* brethren, though I haue committed nothing against the people, or Lawes of the fathers, *yet* was I deliuered prisoner from Hierusalem into the handes of the Romanes.

18 Who when they had examined me, would haue let me goe, because there was no cause of death in me.

19 [11] But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see *you*, and to speake with *you*: for that hope of Israels sake, I am bound with this chaine.

21 Then they saide vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 [12] And when they had appointed him a day, there came many vnto him into *his* lodging, to whome hee expounded [g] testifying the kingdome of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

24 [13] And some were perswaded with ỳ things which were spoken, and some beleeued not.

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one word, *to wit*, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 [14] Saying, ✠ Goe vnto this people, and say, By hearing ye shall heare, and shal not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they [h] winked, least they shoulde see with *their* eyes, and heare with *their* eares, and vnderstand with *their* heartes, and shoulde returne that I might heale them.

28 [15] Bee it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 [16] And when he had saide these things, the Iewes departed, and had great reasoning among themselues.

30 [17] And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speache, without let.

THE

a That is it, which at this day we call Malta.
1 The godly are sure to haue danger vpon danger, but they haue alwayes a glorious yssue.
2 Although aduersitie be the punishment of sinne, yet seeing that God in punishing of men doeth not alwayes respect same, they iudge rashly, which either do not waite for the ende, or doe iudge and esteeme of men, according to prosperitie or aduersitie.
b Right and reason.
c The Greeke worde signifieth to be inflamed or to swell: moreouer Dioscorides in his 6. booke, chap. 38. witnesseth that the biting of a viper, causeth a swelling of the body, and so saith Nicander in his remedies against poysons.
3 There is nothing more vnconstant euery way, then they which are ignorant of true religion.
4 It neuer yet repented any man, that receiued the seruant of God, were he neuer so miserable and poore.
5 Although Paul were a captiue, yet the vertue of God was not captiue. 6 God doeth well to strangers, for his childrens sake. 7 Idoles doe not defile the Saintes, which doe in no wise consent vnto them. d So they vsed to decke the forepart of their ships, whereupon the shippes were called by such names. 8 God boweth and bendeth the heartes euen of prophane men, as it pleaseth him, to fauour his.

9 God neuer suffereth his to be afflicted, aboue their strength.
e Appius way, was a pauement made by Appius the blind with the helpe of his souldiers, long and broade, and runneth out towarde the sea, and there were three tauernes built.
f Not in a common prison, but in a house which he hired for himselfe.
10 Paul in euery place remembreth himselfe to be an Apostle.
11 Wee may vse the meanes which God giueth vs, but so, that we seeke the glorie of God, and not our selues.
12 The [illegible] the Gospel [illegible] well to[illegible]
g By [illegible] and [illegible] the ki[illegible] God [illegible] by th[illegible] wa[illegible]
13 Th[illegible] is a [illegible] to th[illegible] leeue[illegible] of de[illegible] that he [illegible] dient.
14 The [illegible] uers doe [illegible] ly resist th[illegible] and yet [illegible] chance.
✠ Isa. 6. [illegible] matth. [illegible] marke [illegible] luke 8. [illegible] iohn 12. [illegible] rom. 11. 8.
h They made as though they saw not that which they sawe against their willes: yea they did see, but they woulde not see.
15 The vnbeliefe of the reprobate and castawayes cannot cause the trueth of God to be of none effect.
16 Not the Gospel, but the contempt of the Gospel is the cause of strife and debate.
17 The worde of God cannot be bounde.

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

2 Hee first sheweth on what authoritie his Apostleship standeth. 15 Then he commendeth the Gospel, 16 by which God setteth out his power to those that are saued 17 by faith, 21 but were guiltie of wicked unthankefulnesse to God: 26 For which his wrath was worthily powred on them, 39 so that they ranne headlong to all kindes of sinne.

PAVL 1 a 2 a seruant of Iesus
Christ called *to be* an b Apostle,
✠ c put apart *to preache* the Gospel
of God,
2 (Which he had promised a-
fore by his Prophetes in the holy
Scriptures)
3 3 Concerning his d Sonne Iesus Christ our
Lord(which was e made of the seede of Dauid f ac-
cording to the flesh,
4 And g declared h mightily *to be* the Sonne of
God, touching the Spirit of sanctification by the
resurrection from the dead)
5 i By whome we haue receiued k grace and
Apostleship (that l obedience might be giuen vn-
to the faith) for his Name m among al the Gentiles,
6 Among whom ye be also the n called of Ie-
sus Christ:
7 To all *you* that bee at Rome beloued of
God, called *to be* Saints: o Grace *be* with you, and
peace from God our Father, and *from* the Lorde
Iesus Christ.
8 4 First I thanke my God through Iesus
Christ for you all, because your faith is p publi-
shed throughout the q whole world.
9 For God is my witnesse (whome I serue in
my r spirit in the s Gospel of his Sonne) that with-
out ceasing I make mention of you
10 Alwayes in my prayers, beseeching that by
some meanes, one time or other I might haue a
prosperous iourney by the will of God, to come
vnto you.
11 For I long to see you, that I might bestowe
among you some spirituall gift, that you might be
strengthened:
12 That is, that t I might bee comforted toge-
ther with you, through *our* mutuall faith, both
yours and mine.
13 Now my brethren, I would that ye should
not be ignorant, how that I haue oftentimes pur-
posed to come vnto you(but haue bene let hither-
to) that I might haue some fruite also among you,
as I *haue* among the other Gentiles.
14 I am detter both to the Grecians, and to
the Barbarians, both to the wise men and vnto the
vnwise.
15 Therefore, as much as in me is, I am readie
to preach ÿ Gospel to you also that are at u Rome.
16 For I am not ashamed of the Gospel of
Christ: 5 for it is the x power of God vnto saluati-
on to euery one that beleeueth, to the Iewe first,
and also to the y Grecian.
17 6 For by it the righteousnesse of God is re-
uailed from z faith to faith: 7 as it is written, ✠ The
iust shall liue by faith.
18 8 For the wrath of God is reueiled from
heauen against a all vngodlinesse, and vnrighte-
ousnesse of men, which withhold the b trueth in
vnrighteousnesse.
19 9 Forasmuch as that, which may be knowē
of God, is manifest in c them: for God hath shew-
ed it vnto them.
20 For the inuisible things of him, that is, his
eternall power & Godhead, are seene by ÿ creation
of the worlde, being d considered in *his* workes,
to the intent that they should be without excuse:
21 Because that when they knewe God, they
e glorified him not as God, neither were thanke-
full, but became f vaine in their thoughtes, and
their foolish heart was ful of darkenesse.
22 When they g professed themselues to bee
wise, they became fooles.
23 For they turned the glorie of the h incor-
ruptible God to the similitude of the i image of a
corruptible man, and of birdes, and foure footed
beastes, and of creeping things.
24 10 Wherefore i also God k gaue them vp to
their hearts lusts, vnto vncleannesse, to defile their
owne bodies betweene themselues:
25 Which turned the trueth of God vnto a lie,
and worshipped and serued the creature, forsa-
king the Creator, which is blessed for euer, Amen.
26 For this cause God gaue them vp vnto vile
affections: for euen their women did change the
naturall vse into that which is against nature.
27 And likewise also the men left the naturall
vse of the woman, and burned in their lust one to-
ward another, and man with man wrought filthi-
nesse, and receiued in themselues such l recom-
pence of their errour, as was meete.

1 The first part of the Epistle conteining a most profitable preface vnto verse 16.
2 He mouing the Romanes to giue diligent eare vnto him, in that hee sheweth that hee commeth not in his owne name, but as Gods messenger vnto the Gentiles, entrea[illegible] them of [illegible] is, pro[illegible] since [illegible] many [illegible] and [illegible] length [illegible] in [illegible]

✠ Actes 13.1. c Appointed of God to preache the Gospel.
3 By declaring the summe of the doctrine of the Gospel, he stirreth vp the Romanes to good consideration of the matter whereof he entreateth: So then hee sheweth that Christ (who is the very substance and summe of the Gospel) is the onely Sonne of God the Father, who as touching his humanitie, is made of the seede of Dauid, but touching his diuine and spirituall nature, whereby hee sanctified himselfe, is begotten of the Father from euerlasting, as by his mightie resurrection manifestly appeareth. d This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties. e Which tooke flesh of the Virgin, Dauid his daughter. f As he is man: for this worde, Flesh, by the figure Synecdoche, is taken for man. g Shewed and made manifest. h The diuine and mightie power is set against the weakenesse of the flesh, for that ouercame death. i Of whome. k This marueilous liberall and gracious gift, which is giuen me, the least of all the Saintes, to preach, &c. Ephes.3.8. l That men through faith might obey God. m For his Names sake. n Which through Gods goodnesse, are Christes. o Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things. 4 He prooueth their fauourable patience, in that he reckoneth vp their true commendation, and his true Apostolique good will towarde them, confirmed by taking God himselfe to witnesse. p Because your faith is such, that it is commended in all Churches. q In all Churches. r Very willingly and with all my heart. s In preaching his sonne. t Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.

u He meaneth all them that dwelt in Rome, though some of them were not Romaines, Looke the end of the epistle.
5 The seconde part of the Epistle vnto the beginning of the 9. chap. Nowe the whole ende and purpose of the disputation is this: that is to say, to shewe that there is but one way to atteine vnto saluation (which is set forth vnto vs of God in the Gospel, without any difference of nations) and that is Iesus Christ apprehēded by faith.
x God his mightie and effectuall instrument to saue men by.
y When this word, Grecian, is set against this word, Iewe, then doeth it signifie a Gentile.
6 The confirmation of the former propositiō: we are taught in the Gospel, that we are iustified before God by faith which encreaseth daily: and therfore also saued.
z From faith which encreaseth daily.
7 The proofe as well of the first as the second proposition, out of Abakuk, who attributeth and giueth vnto faith, both iustice and life before God.)
✠ Abak.2.4.
8 An other confirmation of that principal question: All men being considered in them selues, or without Christ, are guiltie both of vngodlinesse and also vnrighteousnesse, and therfore are subiect to condemnation: Therefore must they needes seeke righteousnesse in some other.
a Against all kinds of vngodlines. b By trueth Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into fauour with God, but that their owne reason might condemne them of wickednesse both against God and man. 9 Their vngodlines he prooueth hereby, that although all men haue a most cleare and euident glasse wherein to beholde the euerlasting and almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to most foolish and fond deuises of their owne braines, in constituting and appointing the seruice of God. c In their hearts. d Thou seest not God, and yet thou acknowledgest him as God by his workes, Cicero. e They did not honour him with that honour and seruice, which was meete for his euerlasting power and Godhead. f As if he said, became so wise of themselues. g Or, thought them selues. h For the true God they tooke another. 10 The vnrighteousnes of men he setteth forth first in this, that euen against nature following their lustes, they defiled themselues one with another, by the iust iudgement of God. i The contempt of religion is the fountaine of all mischiefe. k As a iust Iudge. l A meete rewarde for their desertes.

aa 28 For

28 ¶ For as they regarded not to acknow-
ledge God, *euen so* God deliuered them vp vnto a
m reprobate minde, to doe those things which are
not conuenient,
29 Being full of all vnrighteousnesse, fornica-
tion, wickednes, couetousnes, maliciousnes, full of
enuie, of murther, of debate, of deceit, taking all
things in the euill part, whisperers,
30 Backbiters, haters of God, doers of wrong,
proud, boasters, inuenters of euill things, disobedi-
ent to parents, without vnderstanding, n couenant
breakers, without natural affection, such as can ne-
uer be appeased, mercilesse.
31 Which men, though they knew the o Lawe
of God, howe that they which commit such things
are worthie of death, *yet* not onely doe the same,
but also p fauour them that doe them.

11 He prooueth the vnrighteousnesse of man by a large rehearsall of many kindes of wickednesse, from which (if not from all, yet at the least from many of them) no man is altogether free.
m *Into a mad and frowarde minde, whereby it commeth to passe that the conscience being once put out, and hauing almost no more remorse of sinne, men runne headlong into all kinde of mischiefe.*

n *Vnmindfull of their couenants and bargaines.* o *By the lawe of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselues termed the Lawe of Nations.* p *Are fellowes and partakers with them in their wickednesse, and beside that, commend them which doe amisse.*

CHAP. II.

1 *He bringeth all before the iudgement seate of God.* 12 *The excuse that the Gentiles might pretend* 14 *of ignorance, he taketh quite away.* 17 *Hee rebuketh the Iewes with the written Lawe,* 23 *in which they boasted:* 27 *And so maketh both Iewe and Gentile alike.*

Therefore 1 thou art inexcusable, O man,
whosoeuer thou art that condemnest: for in
that thou condemnest another, thou condemnest
thy selfe: for thou that condemnest, doest the
same things.
2 But we 2 knowe that the iudgement of God
is according to b truth, against them which com-
mit such things.
3 And thinkest thou this, O thou man, that
condemnest them which doe such things, and do-
est the same, that thou shalt escape the iudgement
of God?
4 a Or despisest thou the riches of his bounti-
fulnesse, and patience, and long sufferance, not
knowing that the bountifulnesse of God leadeth
thee to repentance?
5 But thou, after thine hardnesse, and heart
that cannot repent, ✠ c heapest vp as a treasure vn-
to thy selfe wrath against the day of wrath, and of
the declaration of the iust iudgement of God,
6 3 ✠ Who will reward euery man according
to his workes:
7 *That is*, to them which through patience
in well doing, seeke d glorie, and honour, and im-
mortalitie, euerlasting life:
8 But vnto them that are contentious and dis-
obey the e truth, and obey vnrighteousnesse,
shalbe f indignation and wrath.
9 Tribulation and anguish *shalbe* vpon the
soule of euery man that doeth euill: of the Iewe
first, and *also* of the Grecian.
10 But to euery man that doeth good, *shalbe*
glory, and honour, and peace: to the Iew first, and
also to the Grecian.
11 For there is g no respect of persons with God.

1 He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and sayeth, that they are least of al to be excused, for if they were wel and narrowly searched (as God surely doeth) they themselues would be found guiltie in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against them selues.
a *Paul alledgeth two places of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as euery man is perswaded of in his mind, so that the deuill him selfe is not able to pluck them cleane out.*
b *Considering and iudging things aright, and not by any outward shewe.*
2 A vehement and grieuous crying out against them that please themselues because they see more then other doe, and yet are no whit better then others are. ✠ *Iam.5.3.* c *Whilest thou giuest thy selfe to pleasures, thinking to encrease thy goods, thou shalt find God his wrath.* 3 The ground of the former disputation, That both the Iewes and Gentiles haue altogether neede of righteousnesse. ✠ *Psal.62.12. mat.16.27. reuel.22.12.* d *Glory which followeth good workes, which he layeth not out before vs, as though there were any that coulde attaine to saluation by his owne strength, but, by laying this condition of saluation before vs, which no man can performe, to bring men to Christ, who alone iustifieth the beleeuers, as he himselfe concludeth, chap.3.21,22. following.* e *By trueth, hee meaneth that knowledge which we haue of nature.* f *Gods indignation against sinners, which shall quickely be kindled.* g *God doeth not measure men either by their bloud or by their countrey, either to receiue them, or to cast them away.*

12 4 For as many as haue sinned without the
Lawe, shall perish also without the Lawe: and as
many as haue sinned in the Lawe, shall be iudged
by the Lawe,
13 5 (For the hearers of the Lawe *are* not righ-
teous before God: but the doers of the Lawe shall
be h iustified.
14 6 For when the Gentiles which haue i not
the Lawe, doe by k nature, the things *conteined* in
the Lawe, they hauing not the Lawe, are a Lawe
vnto themselues,
15 Which shewe the effect of the Lawe l writ-
ten in their hearts, their r conscience also bearing
witnes, and their thoughts accusing one another, or
excusing,)
16 7 At the day when God shall iudge the se-
cretes of men by Iesus Christ, according to m my
Gospel.
17 ¶ 8 Beholde, thou art called a Iewe, and
restest in the Lawe, and gloriest in God,
18 And knowest *his* will, and n ‖ triest the
things that dissent from it, in that thou art instru-
cted by the Law:
19 And persuadest thy selfe that thou art a
guide of the blinde, a light of them which *are* in
darkenesse,
20 An instructer of them which lacke discre-
tion, a teacher of the vnlearned, which hast the
o forme of knowledge, & of the trueth in the p Law.
21 Thou therefore, which teachest another,
teachest thou not thy selfe? thou that preachest,
A man should not steale, doest thou steale?
22 Thou that saiest, A man should not commit
adulterie, doest thou commit adulterie? thou that
abhorrest idoles, committest thou sacrilege?
23 Thou that gloriest in the Lawe, through
breaking the Lawe, dishonourest thou God?
24 For the Name of God is blasphemed among
the Gentiles through you, ✠ as it is written.
25 9 For circumcision verely is profitable, if thou
do the Lawe: but if thou be a transgressour of the
Lawe, thy circumcision is made vncircumcision.
26 Therefore if the q vncircumcision keepe the
ordinances of the Lawe, shall not his r vncircum-
cision be counted for circumcision?
27 And shall not s vncircumcision which is
by nature (if it keepe the Lawe) condemne thee
which by the t letter and circumcision *art* a trans-
gressour of the Lawe?
28 For hee is not a Iewe, which is one u out-

4 He applieth the generall accusation of mankinde particularly both to the Gentiles, and to the Iewes.
5 He preuenteth an obiection which might be made by the Iewes, whom the Law doeth not excuse, but condemne, because that not the hearing of the Lawe, but the keeping of the Lawe doeth iustifie.
h *Shalbe pronounced iust before Gods iudgement seate: which is true in deede if any such could be found that had fulfilled the Lawe: but seeing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by workes.*
6 He pre[illegible] an ob[illegible] which [illegible] made [illegible] tiles [illegible] tho[illegible] not [illegible] Mo[illegible] haue [illegible] where[illegible] [illegible]
[illegible] i Not [illegible] the Law[illegible] k Com[illegible] things [illegible] l This [illegible] is a ma[illegible]

ledge. 7 God deferreth many iudgements, which notwithstanding he w[illegible] at their conuenient time by Iesus Christ, with a most strait examination, [illegible] ly of wordes and deedes, but of thoughts also, be they neuer so hidden or [illegible] m *As this my doctrine witnesseth which I am appointed to preach.* 8 He [illegible] by the testimonie of Dauid, and the other Prophets, that God bestowed greatest [illegible] nefites vpon the Iewes, in giuing them also the Lawe, but that they are the most [illegible] thankefull and vnkindest of all men. n *(and) trie and discerne what things swarue from God his will.* ‖ Or, allowest the things that are excellent. o *The way to teache and frame other in the knowledge of the trueth.* p *As though hee saide, that the Iewes vnder a colour of an outwarde seruing of God, chalenged all to themselues, when as in deede, they did nothing lesse then obserue the Lawe.* ✠ *Esai.52.5. ezek.36.20.* 9 Hee precisely preuenteth their obiection, which set an holinesse in circumcision, and the outward obseruation of the Lawe: So that he sheweth that the outward circumcision, if it be separated from the inward, doeth not onely not iustifie, but also condemne them that are in deede circumcised, of whom it requireth that, which it signifieth, that is to say, cleannes of the heart and [illegible] whole life according to the commaundement of the Lawe, so that if there be a man vncircumcised according to the flesh, who is circumcised in heart, hee is farre better and more to be accompted of, then any Iewe that is circumcised according to the flesh onely. q *This is the figure Metonymie, for, if the vncircumcised.* r *The state and condition of the vncircumcised.* s *He which is vncircumcised by nature and blood.* t *Paul vseth oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskinne, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spirituall ende of the ceremonie, is true holinesse and righteousnesse, whereby the people of God is knowen from prophane and heathenish men.* u *By the outward ceremonie onely.*

warde-

warde: neither is that circumcision, which is outward in the flesh:

29 But he is a Iewe which is one within, & the circumcision *is* of the heart, in the [x] spirite not in the letter, whose praise is not of men, but of God.

x Whose force is inward, and in the heart.

C H A P. III.

1 He giueth the Iewes some 2 preferment, for the couenants sake, 4 but yet such, as wholy dependeth on Gods mercie. 9 That both Iewes and Gentiles are sinners, 11 he proueth by Scripture: 19 and shewing the vse of the Lawe, 28 he concludeth that we are iustified by faith.

1 WHat [1] is then the preferment of the Iewe? or what is the profite of circumcision?

2 Much euery maner of way: for [a] chiefely, because vnto them were of credite committed the [b] oracles of God.

3 For what, though some did not beleeue? shall their vnbeliefe make the [d] faith of God without effect?

4 God forbid: yea, let God be true and euery man a lyar, as it is written, That thou mightest be [e] iustified in thy wordes, and ouercome, [f] when thou art iudged.

5 [2] Now if our [g] vnrighteousnes commend the righteousnes of God, what shall we say? Is God vnrighteous which punisheth? (I speake as [h] a man.)

6 God forbid: els how shal God iudge the world.)

7 [3] For if the [i] veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not euill, that good may come *thereof*? whose damnation is iust.

9 [4] What then? are we more excellent? No, in no wise: for wee haue already prooued, that all, both Iewes and Gentiles are [k] vnder sinne,

10 As it is written, ✠ There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 ✠ Their throte is an open sepulchre: they haue vsed their tongues to deceite: the poyson of aspes *is* vnder their lippes.

14 ✠ Whose mouth is full of cursing and bitternesse.

15 ✠ Their feete are swift to shead blood.

16 Destruction & calamitie *are* in their wayes,

17 And the [l] way of peace they haue not knowen.

18 * The feare of God is not before their eyes.

19 [5] Nowe we know that whatsoeuer the [m] Lawe saieth, it saieth it to them which are vnder the Law, that [6] euery mouth may be stopped, and all the world be [n] subiect to the iudgement of God.

20 Therefore by the [o] workes of the Law shall no [p] flesh be [q] iustified in his [r] sight: for by the Lawe *commeth* the knowledge of sinne.

21 [7] But nowe is the righteousnesse of God made manifest without the Lawe, hauing witnes of the Lawe and of the Prophets,

22 [8] *To wit*, the righteousnesse of God by the faith of [s] Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are depriued of the [t] glorie of God,

24 [9] And are iustified [u] freely by his grace, through the redemption that is in Christ Iesus,

25 [10] Whom God hath set forth *to be* a reconciliation through faith in his [x] blood to declare his righteousnes, by the forgiuenesse of the sinnes that [y] are passed,

26 Through the [z] patience of God, to shewe at [a] this time his righteousnesse, that he might be [b] iust, and a [c] iustifier of him which is of the [d] faith of Iesus.

27 [11] Where is then the reioycing? It is excluded. By what [e] Lawe? of workes? Nay: but by the Lawe of faith.

28 Therefore we conclude, that a man is iustified by faith, without the workes of the Lawe.

29 [12] *God*, is he the God of the [f] Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie [g] circumcision of faith, and vncircumcision through faith.

31 [13] Doe we then make the Lawe of [h] none effect through faith? God forbid: yea, we [i] establish the Lawe.

1 The first meeting with, or preuenting an obiection of the Iewes: what then, haue the Iewes no more preferment then the Gentiles? yes, that haue they, sayeth the Apostle, on Gods behalfe, for he committed the tables of the couenant to them, so that the vnbeliefe of a few, cannot cause the whole nation [illegible] excepti[illegible] be cast away [illegible] who is [illegible] also [illegible] faith [illegible] pre[illegible]ing [illegible] former [illegible] that the [illegible] God is [illegible] com[illegible] and set [illegible] our vn[illegible]snes, that [illegible] God for[illegible]th not that he is the iudge of the world, and therefore a most seuere reuenger of vnrighteousnesse. *g Trecherie, and all the fruites thereof.* *h Therefore I speake not these wordes in mine owne person, as though I thought so, but this is the talke of mans wisedome, which is not subiect to the will of God.* 3 A third obiection, which addeth somewhat to the former, If sinnes doe turne to the glorie of God, they are not onely not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contending him selfe to curse and detest, pronounceth iust punishment against such blasphemers. *i The trueth and constancie.* 4 An other answere to the first obiection: that the Iewes, if they be considered in themselues, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets. *k Are guiltie of sinne.* ✠ *Psal.14.1,3.and 53.1,3.* ✠ *Psal.5.10.* ∵ *Psal.140.3.* ✠ *Psal.10.7.* ✠ *Esai.59.7.* *l An innocent and peaceable life.* * *Psal.36.1.* 5 He proueth that this grieuous accusation which is vttered by Dauid and Esaias, doeth properly concerne the Iewes. *m The Lawe of Moses.* 6 A conclusion of all the former disputation, from the 18 verse of the first chapter. Therefore sayeth the Apostle, No man can hope to be iustified by any Lawe, whether it be that generall Lawe, or the particular Lawe of Moses, and therefore to be saued: seeing it appeareth (as we haue alreadie prooued) by comparing the Law and mans life together, that al men are sinners, and therefore worthie of condemnation in the sight of God.

n Be found guiltie before God. *o By that, that the Lawe can by vs be performed.* *p Flesh is here taken for man, as in many other places, and furthermore hath here a greater force: for it is put to shewe the contrarietie betwixt God and man: as if you would say, Man who is nothing els but a piece of flesh defiled with sinne, and God who is most pure and most perfite in himselfe.* *q Absolued before the iudgement seate of God.* *r A secrete setting of the righteousnesse which is before men, be they neuer so iust, against the iustice which can stand before God: nowe there is no righteousnesse can stand before God, but the righteousnesse of Christ onely.* 7 Therefore sayeth the Apostle, Least that men should perish, God doeth nowe exhibite that, which hee promised of olde, that is to say, a way whereby wee may bee iustified and saued before him without the Lawe. 8 The matter, as it were, of this righteousnesse is Christ Iesus apprehended by faith, and for this ende offered to all people, as without him all people are shutte out from the kingdome of God. *s Which wee giue to Iesus Christ, or which resteth vpon him.* *t By the glorie of God, is meant that marke which wee all shoote at, that is, euerlasting life, which standeth in that wee are made partakers of the glory of God.* 9 Therefore this righteousnesse touching vs, is altogether freely giuen, for it standeth vpon those thinges which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne. *u Of his free gift, and mere liberalitie.* 10 God then is the authour of that free iustification, because it pleased him: and Christ is hee, which suffered punishment for our sinnes, and in whom wee haue remission of them: and the meane whereby wee apprehend Christ, is faith. To bee short, the ende is the setting foorth of the goodnesse of God, that by this meanes it may appeare, that hee is mercifull in deede, and constant in his promises, as hee that freely, and of meere grace, iustifieth the beleeuers. *x This name of blood, calleth vs backe to the figure of the olde sacrifices, the trueth and substance of which sacrifices is in Christ.* *y Of those sinnes which which wee committed, when wee were his enemies.* *z Through his patience, and suffering nature.* *a To witte, when Paul wrote this.* *b That hee might bee founde exceeding true and faithfull.* *c Making him iust and without blame, by imputing Christes righteousnesse vnto him.* *d Of the number of them which by faith lay holde vpon Christ: contrarie to whom are they, which looke to bee saued by circumcision, that is by the Lawe.* 11 An argument to prooue this conclusion, that wee are iustified by faith without workes, taken from the ende of iustification. The ende of iustification is the glorie of God alone: therefore wee are iustified by faith without workes: for if wee were iustified either by our owne workes onely, or partly by faith, and partly by workes, the glory of this iustification shoulde not be wholy giuen to God. *e By what doctrine? nowe the doctrine of workes hath this condition ioyned with it, if thou doest: and the doctrine of faith, hath this condition, if thou beleeuest.* 12 An other argument of an absurditie: if iustification depended vpon the Lawe of Moses, then shoulde God bee a Sauiour to the Iewes onely. Againe: if hee shoulde saue the Iewes after one sort, and the Gentiles after another, hee shoulde not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same maner, that is to say, by faith. Moreouer, this argument must bee ioyned to that which followeth next, that his conclusion may bee firme and euident. *f God is saide to bee their God, after the maner of the Scripture, whom hee loueth and tendereth.* *g The circumcised.* 13 The taking away of an obiection: yet is not the Lawe taken away therefore, but is rather established, as it shall bee declared in his proper place. *h Vaine, voide, to no purpose, and of no force.* *i We make it effectuall and strong.*

CHAP.

CHAP. IIII.

1 *Hee proueth that which hee saide before of faith, by the example of Abraham.* 3. 6 *and the testimonie of the Scripture: and tenne times in the chapter hee beateth vpon this worde imputation.*

WHat [1] shall we say then, that Abraham our
father hath founde concerning the [a] flesh?
2 [2] For if Abraham were iustified by workes,
he hath wherein to reioyce, but not with God.
3 [3] For what saith the Scripture? Abraham
beleeued God, and it was counted to him for righ-
teousnesse.
4 [4] Nowe to him that [b] worketh, the wages
is not [c] counted by fauour, but by dette:
5 But to him that worketh not, but beleeueth
in him that [d] iustifieth the vngodly, his faith
is counted for righteousnesse.
6 [5] Euen as Dauid declareth the blessednesse
of the man, vnto whome God imputeth righteous-
nes without workes, *saying*,
7 Blessed *are* they, whose iniquities are forgi-
uen, and whose sinnes are couered.
8 Blessed *is* the man, to whome the Lord im-
puteth not sinne.
9 [6] *Came* this [e] blessednesse then vpon the
circumcision *onely*, or vpon the vncircumcision al-
so? For we say, that faith was imputed vnto Abra-
ham for righteousnesse.
10 [7] Howe was it then imputed? when he was
circumcised, or vncircumcised? not when he was
circumcised, but when he was vncircumcised.
11 [8] After, he receiued the [f] signe of circumci-
sion, *as* the [g] seale of the righteousnesse of ẏ faith
which he had, when he was vncircumcised, [9] that
he should be the father of all them that beleeue,
not being circumcised, that righteousnesse might
be imputed to them also,
12 [10] And the father of circumcision, not vn-
to them onely which are of the circumcision, but
vnto them also that walke in the steppes of the
faith of our father Abraham, *which he had* when
he was vncircumcised.
13 [11] For the promise that hee shoulde be the
[h] heire of the worlde, was not *giuen* to Abraham,
or to his seede, through the [i] Lawe, but through
the righteousnesse of faith.
14 [12] For if they which are of the [k] Lawe, *be*
heires, faith is made voide, & the promise is made
of none effect.
15 [13] For the Lawe causeth wrath: for where
no Lawe is, there *is* no transgression.
16 [14] Therfore *it is* by faith, that *it might come*
by grace, and the promise might be sure to all the
[l] seede, [15] not to that onely which is of the Lawe:
but also to that which is of the faith of Abraham,
who is the father of vs all,
17 (As it is written, I haue made thee a [16] fa-
ther of many nations) *euen* before [m] God whome
he beleeued, who [n] quickeneth the dead, and [o] cal-
leth those thinges which be not, as though they
were.
18 [17] Which *Abraham* aboue hope, beleeued
vnder hope, that hee should be the father of many
nations: according to that which was spoken *to*
him, So shall thy seede be.
19 And he [p] not weake in the faith, conside-
red not his owne bodie, which was nowe [q] dead,
being almost an hundreth yeere olde, neither the
deadnes of Saraes wombe.
20 Neither did hee doubt of the promise of
God through vnbeliefe, but was strengthened in
the faith, and gaue [r] glorie to God,
21 Being [s] fully assured that he which had pro-
mised, was also able to doe it.
22 And therefore it was imputed to him for
righteousnesse.
23 [18] Nowe it is not written for him onely,
that it was imputed to him for righteousnesse,
24 But also for vs, to whom it shalbe imputed
for righteousnesse, which beleeue in him that raised
vp Iesus our Lord from the dead,
25 Who was deliuered *to death* for our [t] sinnes,
and is risen againe for our iustification.

1 A newe argument of great weight, taken from the example of Abraham the father of all beleeuers: And this is the proposition, If Abraham be considered in himselfe by his workes, he hath deserued nothing wherein to reioyce with God. *a By workes as appeareth in the next verse.* 2 A preuenting of an obiection: Abraham may wel reioyce, and extoll himselfe amongst men, but not with God. 3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his workes. 4 The first proofe of the confirmation, taken of contraries: to him that deserueth any thing by his labour, the wages is not counted by fauour, but by dette: but to him that hath done nothing but beleeueth in him which promiseth freely, faith is imputed. *b To him that hath deserued any thing by his workes.* *c Is not reckoned nor giuen him.* *d That maketh him which is wicked in himselfe, iust in Christ.* 5 Another proofe of the same confirmation: Dauid putteth blessednes in free pardon of sinnes, therefore iustification also. 6 A newe proposition: that this maner of iustification belongeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham. *e This saying of Dauid, wherein he pronounceth them blessed.* 7 Hee proueth that it belongeth to the vncircumcised (for there was no doubt of the circumcisedin this sort: Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. Nay it doeth not apperteine to the circumcised, in respect of the circumcision, much lesse are the vncircumcised shut out for their vncircumcision. 8 A preuenting of an obiection: Why then was Abraham circumcised, if he were already iustified? That the gift of righteousnesse (sayeth he) might be confirmed in him. *f Circumcision, which is a signe: as we say the Sacrament of Baptisme, for Baptisme which is a Sacrament.* *g Circumcision, was called before, a signe, in respect of the outwarde ceremonie: now Paul sheweth the force and substance of that signe, that is, to what end it is vsed, to wit, not onely to signifie, but also to seale vp the righteousnes of faith, whereby we come to possesse Christ himselfe: for the holy Ghost worketh that inwardly in deede, which the Sacraments being ioyned with the worde, doe represent.* 9 An applying of the example of Abraham to the vncircumcised beleeuers, whose father also he maketh Abraham. 10 An applying of the same example, to the circumcised beleeuers, whose father Abaham is, but yet by faith. 11 A reason why the seede of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was made partaker of that promes, whereby he was made the father of all nations. *h That all the nations of the worlde, should be his children: or by the worlde may be vnderstoode the land of Canaan.* *i For workes that he had done, or vpon this condition, that he should fulfill the Lawe.* 12 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Lawe, and therefore it should be frustrate: the other, that the condition of faith shoulde bee ioyned in vaine to that promise which shoulde be apprehended by workes. *k If they bee heires which haue fulfilled the Lawe.*

13 A reason of the first confirmation why the promise cannot be apprehended by the Lawe: because that the Law doeth not reconcile God and vs, but rather denounceth his anger against vs, for so much as no man can obserue it. 14 The conclusion of this argument: The saluation and iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith which layeth hold on the promise made vnto Abraham and which promise, Abraham himselfe first laide hold ... *l To all the* ... 15 ...

... Abraham. 16 This fatherhood is spirituall, depending ... God, who made the promise. *m Before God, that is by a spir...* *hath place before God, and maketh vs acceptable to God.* *n* ... *o With whome those things are already, which as yet are not* ... *with a word make what he will of nothing.* 17 A description ... resting in the power of God, and his good will, set foorth in the ... ham. *p Very strong and constant.* *q Voide of strength* ... *dren.* *r Acknowledged and praised God, as most gracious and true* ... *on of true faith.* 18 The rule of iustification is alwayes one, ... in all the faithfull: that is to say, faith in God, who after that ... satisfaction for our sinnes in Christ our mediator, raised him from ... also being iustified, might be saued in him. *t To pay the ransome f...*

CHAP. V.

1 *He amplyfieth* 2 *Christes righteousnesse, which is layde holde on by faith,* 5 *who was giuen for the weake,* 8 *and sinful.* 14 *He compareth Christ with Adam,* 17 *Death with Life,* 20 *and the Lawe with Grace.*

THen being [1] iustified by faith, we haue peace
toward God through our Lorde Iesus Christ.
2 ✠ [2] By whō also through faith, we haue [a] had
this accesse into this grace, [b] wherein we [c] stand,
3 and [d] reioyce vnder ẏ hope of the glory of God.
3 [4] Neither *that* onely, but also wee ✠ reioyce
in tribulations, [5] knowing that tribulation brin-
geth

... the Law, as it was before saide, therefore by faith wee are iustified and not by the Law. ✠ *Ephe.2.18.* 2 Whereas quietnes of conscience is attributed to faith, it is to be referred to Christ, who is the giuer of faith it self, and in whom faith it selfe is effectuall. *a We must here knowe, that wee haue yet still this same effect of faith.* *b By which grace, that is, by which gracious loue and good will, or that whereunto we are graciously taken.* *c We stand stedfast.* 3 A preuenting of an obiection against them, which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they brag of their felicitie: to whome the Apostle answereth, that their felicitie is laid vp vnder hope in another place: which hope is so certaine and sure, that they doe no lesse reioyce for that happines, then if they did presently enioy it. *d Our mindes are not only quiet and setled, but also we are marueilously glad, and conceiue great ioy for that heauenly inheritance which waiteth for vs.* 4 Tribulation it selfe giueth vs diuers and sundry wayes occasion to reioyce, much lesse doth it make vs miserable. ✠ *Iam.1.2.* 5 Afflictions accustome vs to patience, and patience assureth vs of the goodnes of God, and this experience confirmeth and fostereth our hope, which neuer deceiueth vs.

geth forth patience,
4 And patience experience, and experience
hope,
5 6 And hope maketh not ashamed, because
the e loue of God is shed abroade in our heartes
by the holy Ghost, which is giuen vnto vs.
6 7 For Christ, when wee were yet of no
strength, at *his* f time died for the ✣vngodly.
7 8 Doutles one will scarce die g for a righte-
ous man; but yet for a good man it may bee that
one dare die.
8 But God h setteth out his loue towards vs,
seeing that while wee were yet i sinners, Christ di-
ed for vs.
9 Much more then, being now iustified by his
blood, we shalbe saued from k wrath through him.
10 For if when we were enemies, we were re-
conciled to God by the death of his Sonne, much
more being reconciled, we shalbe saued by his life,
11 9 And not onely *so*, but wee also reioyce in
God through our Lord Iesus Christ, by whom we
haue nowe receiued the atonement.
12 10 Wherefore, as by l one man m sinne en-
tred into the world, & death by sinne, and so death
went ouer all men: n in whō all men haue sinned.
13 11 For vnto the o time of the Law was sinne
in the worlde, but sinne is not p imputed, while
there is no lawe.
14 12 But death reigned from Adam to Mo-
ses, euen ouer q them also that sinned not after the
like r maner of the transgression of Adam, 13 which
was the figure of him that was to come.
15 14 But yet the gift is not so, as is the offence:
for if through the offence of f that one, many bee
dead, much more the grace of God, and the gift
by grace, which is by one man Iesus Christ, hath
abounded vnto many.
16 15 Neither is the gift *so*, as *that which entred*
in by one that sinned: for the fault *came* of one
offence vnto condemnation: but the gift *is* of ma-
ny offences to t iustification.
17 16 For if by the offence of one, death reig-
ned through one, much more shall they which re-
ceiue that abundance of grace, and of that gift of
that righteousnesse, u reigne in life through one,
that is, Iesus Christ.
18 17 Likewise then as by the offence of one,
the fault came on all men to condemnation, so by
the iustifying of one, *the benefite abounded* toward
all men to the x iustification of life.
19 18 For as by one mans y disobedience z ma-
ny were made sinners, so by that obedience of that
one shall many also be made righteous.
20 19 Moreouer the Lawe a entred thereupon
that the offence shoulde abound: neuerthelesse,
where sinne abounded, *there* grace b abounded
much more:
21 That as sinne had reigned vnto death, so
might grace also reigne by righteousnesse vnto
eternall life though Iesus Christ our Lord.

6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which we call faith, whereof it followeth, that through faith our consciences are quieted. e *Wherewith he loueth vs.* 7 A sure comfort in aduersitie, that our peace and quietnesse of conscience be not troubled: for he that so loued them that were of no strength and while they were yet sinners, that he died for them, how can he neglect thē being [illegible] sanctified [illegible] in him? [illegible] be then that Christ being nowe aliue, shoulde not saue them [illegible] whome by his death hee iustifieth and reconcileth? g *In the* [illegible] *iust man.* h *Hee setteth out his loue vnto vs, that in the middest* [illegible] *wee may knowe assuredly, hee will bee present with vs.* i *While* [illegible] *by vs.* k *From affliction, and destruction.* 9 Hee nowe passeth [illegible] other part of Iustification, which consisteth in the free imputation of [illegible] of Christ: so that to the remission of sinnes, there is added moreo[uer] [illegible], the gift of Christes righteousnesse imputed or put vpon vs by [illegible] swalloweth vp that vnrighteousnesse which flowed from Adam into [illegible] the fruites thereof: so that in Christ wee doe not onely cease to bee vn[iust but] begin also to be iust. 10 From Adam in whom all haue sinned, both [illegible] and death (which is the punishment of the guiltinesse) came vpon all. [illegible] *who is compared with Christ, like to him in this, that both of them make* [illegible] *theirs, partakers of that they haue: but they are vnlike in this, that A*[illegible] *sinne into them that are his, euen of nature, and that to death: but Christ* [illegible] *that are his, partakers of his righteousnesse by grace, and that vnto life.* [illegible] *is meant that disease which is ours by inheritance, and men commonly* [illegible] *originall sinne: for so hee vseth to call that sinne in the singular number, whereas* [illegible] *speake of the fruits of it, he vseth the plurall number calling them sinnes.* n *That* [illegible] *Adam.* 11 That this is so, that both guiltinesse and death beganne not af[ter] the giuing and transgressing of Moses Lawe, it appeareth manifestly by that, that men died before that Lawe was giuen: for in that they died, sinne, which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth that there was then some Lawe, the breach whereof was the cause of death. o *Euen from Adam to Moses.* p *Where there is no Lawe made, no man is punished as faultie and guiltie.* 12 But that this Lawe was not that vniuersall Lawe, and that death did not proceede from any actuall sinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer know nor transgresse that naturall Lawe, are notwithstanding dead as well as Adam. q *Ouer infants.* r *Not after that sort as they sinne that are of moe yeeres, following their lustes: but yet the whole posteritie was corrupted in Adam, when as he wittingly and willingly sinned.* 13 Nowe that first Adam answereth the latter, who is Christ, as it is afterward declared. 14 Adam and Christ are compared together in this respect, that both of them doe giue and yeelde to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spred his fault to the destruction of many, but Christs obedience hath by grace ouerflowed many. f *That is, Adam.* 15 An other inequalitie consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doeth not onely absolue vs from that one fault, but from all others.

t *To the sentence of absolution, whereby we are quit and pronounced righteous.* 16 The third difference is, that the righteousnesse of Christ, being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posteritie to death. u *Be partakers of true and euerlasting life.* 17 Therefore to be short, as by one mans offence, the guiltines came on all men to make them subiect to death: so on the contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all beleeuers, iustifieth them, that they may become partakers of euerlasting life. x *Not onely because our sinnes are forgiuen vs, but also because the righteousnesse of Christ is imputed to vs.* 18 The ground of this whole comparison is this, that these two men are set as two stockes or rootes, so that out of the one, sinne by nature, out of the other, righteousnesse by grace doeth spring foorth vpon others. y *So then, sinne entred not into vs onely by following the steppes of our forefather, but we take corruption of him by inheritance.* z *This word, Many, is set against this word, a fewe.* 19 A preuenting of an obiection: why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefite of God in Christ Iesus be so much the more glorious. a *Beside that disease which all men were infected withall by being defiled with one mans sinne, the Lawe entred.* b *Grace was powred so plentifully from heauen, that it did not onely counteruaile sinne, but aboue measure passed it.*

CHAP. VI.

1 *Hee commeth to sanctification, without which, that no man putteth on Christs righteousnesse, he prooueth* 4 *by an argument taken of Baptisme,* 12 *and thereupon exhorteth to holinesse of life,* 16 *briefly making mention of the Law transgressed.*

What 1 shall we say then? Shall we continue
stil in a sinne, that grace may abound? God
forbid.
2 2 Howe shall wee, that are b dead to sinne,
liue yet therein?
3 3 Know ye not, that ✣ all we which haue
bene baptized into c Iesus Christ, haue bene bap-
tized into his death?
4 ✣ We are buried then with him by baptisme
into his death, that like as Christ was raysed vp
from the dead d to the glorie of the Father, so e we
also should ∵ walke in newnesse of life.
5 4 ✖ For if wee bee planted with him to the

1 He passeth now to another benefite of Christ, which is called sanctification or regeneratiō. a *In that corruption, for though the guiltinesse of sinne be not imputed to vs, yet the corruption remaineth still in vs: the which, Sanctification that followeth Iustification, killeth by litle and litle.* 2 The benefite of Iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceede from Christ by the grace of God: Nowe, Sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleannesse and purenesse of nature reformed. b *They are said of Paul to bee dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruites: And on the other side, they are saide to liue to sinne, which are in the flesh, that is, whome the spirite of God hath not deliuered from the slauerie of the corruption of nature.* 3 There are three partes of this Sanctification: to wit, the death of the old man or sinne, his buriall, and the resurrection of the newe man, descending into vs from the vertue of the death, buriall, and resurrection of Christ, of which benefite our baptisme is the signe and pledge. ✣ *Gal. 3.27.* c *To the ende that growing vp in one with him, wee should receiue his strength, to quench sinne in vs, and to make vs newe men.* ✣ *Col. 2.12.* d *That Christ himselfe being discharged of his infirmitie and weakenesse, might liue in glory with God for euer.* e *And wee which are his members rise for this end, that being made partakers of the selfe same vertue, we should begin to leade a newe life, as though we were already in heauen.* ∵ *Ephe. 4.23. colos. 3.8. hebr. 12.1. 1. peter 2.1.* 4 The death of sinne and the life of righteousnesse, or our ingrassing into Christ and growing vp into one with him, cannot be separated by any meanes, neither in death nor life: whereby it foloweth, that no man is sanctified, which liueth still to sinne, and therefore is no man made partaker of Christ by faith, which repenteth not and turneth not from his wickednesse: for as he saide before, the Lawe is not subuerted but established by faith. ✖ *1. Cor. 6.14. 2. tim. 2.11.*

f In so much as by meanes of the strength which commeth from him to vs, wee so die to sinne as he is dead.
g For we become euery day more perfect then other: for we shall neuer be perfectly sanctified, as long as we liue here.
h All our whole nature, as we are conceiued & borne into this world with sinne, which is called old, partly by comparing that olde Adam with Christ, & partly also in respect of the deformation of our corrupt nature, which wee change with a newe.
i Our corrupt nature is attributed to Christ, not in deede, but by imputation.
k That naughtines which sticketh fast in vs.
l The end of sanctification which we shoote at, and shall at length come to, to wit, when God shalbe all in all.
5 He prooueth it by the effectes of death, vsing a comparison of Christ the head with his members.
m Once for all.
n With God.
6 An exhortation to contend and striue with corruption and all the effects thereof.
o By reigning, S. Paul meaneth that chiefetie and high rule, which no man striueth against, and if any do, yet it is in vaine.
p To sinne, as to a Lord or tyrant.
q Your mind and all the powers of it.
r As instruments to commit wickednes withall.

f similitude of his death, euen so shall we g be *to the similitude* of his resurrection,
6 Knowing this, that our h old man is crucified
with i him, that y^e body k of sinne might be destroy-
ed, that henceforth we should not l serue sinne.
7 5 For he that is dead, is freed from sinne.
8 Wherefore, if we be dead with Christ, we
beleeue that we shall liue also with him,
9 Knowing that Christ being raised from the
dead, dieth no more: death hath no more domi-
nion ouer him.
10 For in that he died, he died m once to sinne:
but in that he liueth, he liueth to n God.
11 Likewise thinke ye also, that ye are dead to
sin, but are aliue to God in Iesus Christ our Lord.
12 6 Let not sinne o reigne therefore in your
mortall body, y^t ye should obey it in y^e lusts thereof:
13 Neither p giue ye your q members, *as* r wea-
pons of vnrighteousnes vnto sinne: but giue your
selues vnto God, as they that are aliue from the
dead, and *giue* your members *as* weapons of righ-
teousnesse vnto God.
14 7 For sinne shall not haue dominion ouer
you: for ye are not vnder the Law, but vnder grace.
15 8 What then? shall we sinne, because we are
not vnder the Lawe, but vnder grace? God forbid.
16 ✠ Knowe ye not, that to whomsoeuer ye
giue your selues as seruants to obey, his seruants ye
are to whom ye obey, whether it be of sinne vnto
death, or of obedience vnto righteousnesse?
17 9 But God *be* thanked, that ye haue beene
the seruants of sinne, but ye haue obeyed from the
heart vnto the f forme of the doctrine, whereunto
ye were deliuered.
18 Being then made free from sinne, ye are
made the seruants of righteousnesse.
19 I speake after the maner of man, because of
the infirmitie of your flesh: for as ye haue giuen
your members seruants to vncleannes and to ini-
quitie, to *commit* iniquitie, so now giue your mem-
bers seruants vnto righteousnesse in holinesse.
20 For when ye were the seruants of sinne, ye
were t freed from righteousnesse.
21 10 What fruite had ye then in those things,
whereof ye are nowe ashamed? For the u ende of
those things *is* death.
22 But nowe being freed from sinne, and made
seruants vnto God, ye haue your fruit in holines,
and the end, euerlasting life.
23 11 For the wages of sinne is death: but the
gift of God *is* eternall life, through Iesus Christ
our Lord.

7 He graunteth, that sinne is not yet so dead in v^s that it is vtterly extinct: but he promiseth victorie to them that contend manfully, because we haue the grace of God giuen vs which worketh so, that the Lawe is not nowe in vs the power and instrument of sinne. 8 To be vnder the Law and vnder sinne, signifie all one, in respect of them which are not sanctified, as on the contrary side, to be vnder grace and righteousnes, agree to them that are regenerate. Nowe these are contraries, so that one cannot agree with the other: Therefore let righteousnes expel sinne. ✠ *Iob 8.34. 2.pet.2.19.* 9 By nature we are slaues to sinne, & free from righteousnes, but by the grace of God we are made seruants to righteousnesse, and therefore free from sinne. *f This kind of speach hath a force in it: for he meaneth thereby that the doctrine of the Gospel is like vnto a certaine moulde which we are cast into, to be framed and fashioned like vnto it.* *t Righteousnesse had no rule ouer you.* 10 An exhortation to the studie of righteousnesse and hatred of sinne, the contrary endes of both, being set downe before vs. *u The reward or paiment.* 11 Death is the punishment due to sinne, but we are sanctified freely, vnto life euerlasting.

CHAP. VII.

Hee declareth what it is, to be no more vnder the Lawe, 2 by an example taken of the Law of mariage: 7. 12 And least the Lawe shoulde seeme faultie, 14 he prooueth, that our sinne is the cause, 13 that the same is an occasion of death, 17 which was giuen vs, vnto life: 21 He setteth out the battaile betweene the flesh and the spirit.

Knowe 1 ye not, brethren, (for I speake to
them that knowe the Lawe) that the Lawe
hath dominion ouer a man as long as he liueth?
2 ✠ For the woman which is in subiection to
a man, is bound by the Lawe to the man, while he
liueth: but if the man be dead, she is deliuered from
the lawe of the man.
3 So then, if while the man liueth, shee taketh
another man, she shalbe a called an ✠ adulteresse:
but if the man be dead, she is free fro the Lawe, so
that shee is not an adulteresse, though shee take
another man.
4 2 So yee, my brethren, are dead also to the
Law by y^e b body of Christ, y^t ye should bee vnto an
other, *euen* vnto him that is raised vp from y^e dead,
that we should bring forth c fruite vnto d God.
5 3 For when we e were in y^e flesh, the f affecti-
ons of sinnes, which were by y^e g Lawe, had h force
in our members, to bring forth fruite vnto death.
6 But nowe we are deliuered from the Lawe,
he i being dead k in whom we were l holden, that
we should serue in m newnesse of Spirite, and not in
the oldnesse of the n letter.
7 4 What shall we say then? *Is* the Lawe
sinne? God forbid. Nay, I knewe not sinne, but by
the Law: for I had not knowen o lust, except the
Lawe had said, ∵ Thou shalt not lust.
8 But sinne tooke an occasion by y^e comman-
dement, and wrought in me all maner of concu-
piscence: for without the Lawe sinne *is* p dead.
9 5 For I once was aliue, without y^e q Law: but
when the commandement r came, sinne reuiued,
10 But I f died and the same commaundement
which was *ordeined* vnto life, was found *to be* vn-
to me vnto death.
11 For sinne tooke occasion by the comman-
dement, and deceiued me, and thereby slewe *me*.
12 6 Wherefore the Lawe *is* ✠ holy, and that
t commandement *is* holy, and iust, and good.

1 By propounding the similitude of mariage, he compareth the state of man both before & after regeneration together. The lawe of matrimonie, saith he, is this, that so long as the husband liueth, the mariage abideth in force, but if he be dead, the woman may marry againe.
✠ *1 Cor.7.39.*
a That is, shee shall be an adulteresse, by the consent & iudgement of all men.
✠ *Mat.5.32.*
2 An application of the similitude thus. So, saith he, doeth it fare with vs: for now we are ioyned to the spirite, as it were to the second husband, by whom [illegible]

d Which are acceptable to God. 3 A declaration of the former [illegible] cupiscences (saith he) which the Law stirred vp in vs, were in vs [illegible] of whom we brought forth very deadly and cursed children. But [illegible] band is dead, & so consequently being deliuered from the force of [illegible] we haue passed into the gouernance of the Spirit, so that we bring [illegible] those rotten and dead, but liuely children. *e When we were in the* [illegible] *mariage, which he calleth in the next verse following, the oldnesse of the* [illegible] *motions that egged vs to sinne, which shewe their force euen in our* [illegible] *saith not of the Lawe, but by the Lawe, because they spring of sinne which* [illegible] *in vs, and take occasion to worke thus in vs, by reason of the restraint that* [illegible] *keth, not that the fault is in the Lawe, but in our selues. h Wrought* [illegible] *i As if he saide, The band which bound vs, is dead, and vanished* [illegible] *that sinne which helde vs, hath not nowe wherewith to holde vs. k* [illegible] *is within vs. l Satan is an vniust possessour, for he brought vs in* [illegible] *and himselfe, deceitfully: and yet notwithstanding so long as we are sinners,* [illegible] *liuely. m As becommeth them, which after the death of their olde* [illegible] *red to the Spirit: as whom the spirit of God hath made newe men. n* [illegible] *he meaneth the Lawe, in respect of that olde condition: for before that our* [illegible] *med by the holy Ghost, the Lawe speaketh but to deafe men, and therefore it* [illegible] *and dead to vs, as touching the fulfilling of it.* 4 An obiection: What then [illegible] the Lawe and sinne all one, and doe they agree together? nay saith he: Sinne is reproued and condemned by the Law. But because sinne cannot abide to be reprooued, and was not in a maner felt vntill it was prouoked and stirred vp by the Lawe, it taketh occasion thereby to be more outragious, and yet by no fault of the Lawe. *o By the worde, Lust, in this place he meaneth not euill lustes themselues, but the fountaine from whence they spring: for the very heathen philosophers themselues condemned wicked lustes, though somewhat darkely, but as for this fountaine of them, they coulde not so much as suspect it, and yet it is the very seate of that naturall and vncleane spotte and filth.* ∵ Exod.20.17 *deut.5.21.* *p Though sinne be in vs, yet it is not knowen for sinne, neither doeth it so rage, as it rageth after that the Lawe is knowen.* 5 He setteth himselfe before vs for an example, in whom all men may beholde, first what they are of nature before they earnestly thinke vpon the Lawe of God: to witte, blockish, and headie to sinne and wickednesse, without all true sense and feeling of sinne, then what maner of persons they become, when their conscience is reproued by the testimonie of the Lawe, to wit, stubberne and more enflamed with the desire of sinne then euer they were before. *q When I knew not the Law, then was I thought I liued in deede: for my conscience neuer troubled me, because it knewe not my disease. r When I beganne to vnderstand the commandement. f In sinne, or by sinne.* 6 The conclusion: That the Lawe of it selfe is holy, but all the fault is in vs which abuse the Lawe. ✠ *1.Tim.1.8.* *t Touching not coueting.*

7 The propositiō: That the Lawe is not the cause of death, but our corrupt nature, being therewith not only discouered, but also stirred vp: and tooke occasion thereby to rebell, as which, the more that things are forbidden it, the more it desireth them, and from hence commeth guiltinesse, and occasion of death. *u Beareth it the blame of my death? x That sinne might shewe it selfe to be sinne, and bewray it selfe to be that, which it is in deede. y As euill as it could, shewing all the venime it could.* 8 The cause of [illegible] matter, is this: [illegible] that the [illegible]

13 7Was that then which is good, u made death
vnto me? God forbid: but sinne, that it might x ap-
peare sinne, wrought death in me by that which
is good, that sinne might be y out of measure sin-
full by the commandement.
14 8For we knowe that the Lawe is spirituall,
but I am carnall, sold vnder sinne.
15 9For I 10alow not that which I do: for what
I 11would, that do I not: but what I hate, ý doe I.
16 If I doe then that which I would not, I con-
sent to the Law, that *it is* good.
17 Nowe then, it is no more I, that doe it, but
z sinne that dwelleth in me.
18 12For I know, ý in me, that is, in my flesh,
dwelleth no good thing: for to wil is present ẘ me:
but I find a no meanes to performe ý which is good.
19 For I doe not the good thing, which I
would, but the euil, which I would not, that doe I.
20 Now if I do that I would not, it is no more
I that doe it, but the sinne that dwelleth in me.
21 13I finde then that when I would do good,
I am thus yoked, that euill is present with me.
22 For I delite in the Law of God, concerning
the b inner man:
23 But I see another Law in my members, re-
belling against the Lawe of my c minde, and lea-
ding me captiue vnto the lawe of sinne, which is in
my members.
24 14O d wretched man that I am, who shall
deliuer me from the body of this death!
25 I e thanke God through Iesus Christ our
Lord. Then I f my selfe in my minde serue the
Lawe of God, but in my flesh the lawe of sinne.

[illegible] appeare the strife of the Spirite and the flesh, and therefore of the [illegible] and our wickednesse. For since that the Lawe in a man not regene-[illegible] death onely, therefore in him, it may easely be accused: but [illegible] which is regenerate, it bringeth foorth good fruite, it doeth [illegible] euill actions proceede not from the Lawe, but from sinne, that [illegible] nature: And therefore the Apostle teacheth also, what the true [illegible] reprooving sinne in the regenerate, vnto the ende of the chap-[illegible] (to witte, from the seuenth verse vnto this fifteenth) hee decla-[illegible] them which are not regenerate. 10 The deedes of my life, [illegible] nay they are contrary to my will: Therefore by the consent [illegible] Lawe, and repugnancie with the deedes of my life, it appeareth [illegible] Lawe and a right ruled will doe perswade one thing, but cor-[illegible] her seate also in the regenerate, an other thing. 11 It is to [illegible] one selfe same man is saide to will and not to will, in diuers respects: [illegible] saide to will, in that, that he is regenerate by grace: and not to will, [illegible] is not regenerate, or in that, that he is such an one as he was borne. [illegible] part which is regenerate, at length becommeth conquerour, there-[illegible] ing the part of the regenerate, speaketh in such sort as if the corrup-[illegible] neth willingly, were something without a man: although afterward [illegible] that this euill is in his flesh, or in his members. *z That naturall cor-[illegible] cleaueth fast euen to them that are regenerate, and not cleane conqu-[illegible]* This vice, or sinne, or lawe of sinne, doeth wholy possesse those men [illegible] regenerate, and hindreth them or holdeth them backe that are rege-[illegible] *This doeth in deede agree to that man, whom the grace of God hath made [illegible]: for where the Spirit is not, howe can there be any strife there?* 13 The [illegible]: As the Lawe of God exhorteth to goodnesse, so doeth the Law of sinne [illegible] is, the corruption wherein wee are borne) force vs to wickednesse: but the Spirite, that is, our minde, in that that it is regenerate, consenteth with the Lawe of God: but the flesh, that is, the whole naturall man, is bondslaue to the Lawe of sinne. Therefore to be short, wickednesse and death are not of the Lawe, but of sinne, which reigneth in them that are not regenerate: for they neither will, nor doe good, but will, and doe euill: But in them that are regenerate, it striueth against the Spirite or lawe of the minde, so that they cannot either liue so well as they woulde, or be so voide of sinne as they woulde. *b The inner man, and the newe man are all one, and are answerable and set as contrary to the olde man: neither doeth this worde, Inner man, signifie mans minde and reason, and the olde man, the powers that are vnder them, as the Philosophers imagine, but by the outwarde man is meant whatsoeuer is either without or within a man, from toppe to toe, so long as that man is not borne anewe by the grace of God. c The Lawe of the minde in this place, is not to be vnderstoode of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirite of God.* 14 It is a miserable thing to be yet in part subiect to sinne, which of it owne nature maketh vs guiltie of death: but we must crie to the Lorde, who will by death it selfe at length make vs conquerours, as wee are alreadie conquerours in Christ. *d Wearied with miserable and continuall conflictes. e He recouereth himselfe, and sheweth that he resteth wholy in Christ. f This is the true perfection of them that are borne anewe, to confesse that they are imperfite.*

CHAP. VIII.

1 Hee concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, 3 howsoeuer they be as yet but dimed with sinnes: 9 for they liue through that Spirit, 14 whose testimonie 15 driueth away all feare, 28 and relieueth our present miseries.

NOw 1 then there *is* no condemnation to them
that are in Christ Iesus, which 2 walke not
after the a flesh, but after the Spirit.
2 3 For the b Lawe of the Spirit of c life, *which
is* in d Christ Iesus, hath e freed me from the lawe
of sinne and of death.
3 4For (that that was f impossible to ý Lawe, in
as much as it was weake, because of ý g flesh) God
sending his owne Sonne, in ý similitude of h sinfull
flesh, & for i sinne, k condemning sinne in the flesh,
4 That that l righteousnes of the Lawe might
be fulfilled 5 in vs, which walke not after the flesh,
but after the Spirit.
5 6 For they that are after the m flesh, sauour
the things of the flesh: but they that are after the
Spirit, the things of the Spirit.
6 7 For the wisedome of the flesh *is* death:
but the wisedome of the Spirit *is* life and peace,
7 8 Because the wisedome of the flesh *is* eni-
mitie against God: 9 for it is not subiect to the
Lawe of God, neither in deede can be.
8 10 So then they that are in the flesh, can
not please God.
9 11Now ye are not in the flesh, but in ý Spirit,
because ý spirit of God dwelleth in you: but if any
man hath not ý Spirit of Christ, ý same is not his.

1 A conclusion of al ý former disputation, frō vers. 16. of chap. 1. euen to this place: Seeing that we, being iustified by faith in Christ, do obtaine remission of sinnes and imputation of righteousnes, and are also sanctified, it followeth hereof, that they that are graued into Christ by faith, are out of all feare of condemnation. 2 The fruits of the Spirit, or effects of sanctificatiō which is begun in vs, doe not ingraft vs into Christ, but doe declare that we are graffed into him. *a Follow not the flesh for their guide: for he is not said to liue after the flesh, that hath the holy Ghost for his guide, though sometimes he step awry.* 3 A preuenting of an obiection: Seeing that the vertue of the Spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? Because saith he, that vertue of the quickning Spirit which is so weake in vs, is most perfect & most mighty in Christ, & being imputed vnto vs which beleeue, causeth vs to be so accepted of, as though there were no reliques of corruption & death in vs. Therfore hitherto, Paul disputed of remission of sins, & imputation of fulfilling the Law, & also of sanctification which is begun in vs: but now he speaketh of ý perfit imputation of Christes manhood, which part was necessarily required to the full appeasing of our consciences: For our sins are defaced by the blood of Christ, & the guiltines of our corruption is couered with the imputation of Christs obedience: and the corruption it selfe (which the Apostle calleth sinfull sin) is healed in vs by litle & litle, by the gift of sanctification, but yet lacketh besides that, an other remedie, to wit, ý perfect sanctification of Christs owne flesh, which also is to vs imputed. *b The power and authoritie of the Spirit, against which, is set the tyranny of sin. c Which mortifieth the old man, & quickneth the new man. d To wit, absolutely & perfitely. e For Christes sanctification being imputed to vs, perfiteth our sanctification which is begun in vs.* 4 He vseth no argument here, but expoundeth the mysterie of sanctification, which is imputed vnto vs: for because saith he, that ý vertue of the Law was not such (and that by reason of ý corruption of our nature) that it could make man pure and perfite, and for that it rather kindled ý disease of sin, then did put it out & extinguish it, therefore God clothed his Sonne with flesh like vnto our sinfull flesh, wherein he vtterly abolished our corruption, that being accompted throughly pure and without fault in him apprehended and laid hold on him by faith, we might be found to haue fully that singular perfection which the Law requireth, & therefore that there might be no condemnation in vs. *f Which is not proper to the Lawe, but commeth by our fault. g In man not borne anew, whose disease the Law could point out, but it could not heale it. h Of mans nature which was corrupt through sinne, vntill hee sanctified it. i To abolish sin in our flesh. k Shewed that sinne hath no right in vs. l The very substance of the Lawe of God might be fulfilled, or that same which the law requireth, that we may be found iust before God: for if with our iustification, there be ioyned that sanctification which is imputed to vs, wee are iust, according to that perfite forme which the Lord requireth.* 5 He returneth to that which he said, that the sanctification which is begun in vs, is a sure testimonie of our ingraffing into Christ: which is a most plentifull fruite of a godly and honest life. 6 A reason, why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the Spirite, agreeth and is meete for them: Because saith he, that they which are after the flesh, sauour the things of the flesh, but they that are after the Spirit, the things of the Spirit. *m They that liue as the flesh leadeth them.* 7 He prooueth the consequent: because that whatsoeuer the flesh sauoureth, that engendreth death: and whatsoeuer the Spirit sauoureth, that tendeth to ioy and life euerlasting. 8 A reason and proofe, why the wisedome of the flesh is death, because saith he, it is the enemie of God. 9 A reason why the wisedome of the flesh is enemie to God, because it neither wil, neither can be subiect to him. And by flesh hee meaneth a man not regenerate. 10 The conclusion: Therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not graffed into Christ. 11 He commeth to the others, to wit, to them which walke after the Spirite, of whom wee haue to vnderstand contrary things to the former: and first of all, he defineth what it is to be in the Spirite, or to be sanctified: to wit, to haue the Spirite of God dwelling in vs. Then he declareth, that sanctification is so ioyned and knit to our graffing in Christ, that it can by no meanes be separated.

12 He confirmeth the faithful against the reliques of flesh and finne, granting that they are yet (as it appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lumpe) which is not yet purged from this earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of this combate, because that euen this litle sparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousnes, is the seede of life.

n The flesh or all that, which as yet sticketh fast in the dregs of finne, and death.

13 A confirmation of the former sentence: You haue the selfe same Spirit, which Christ hath: Therefore at length it shal doe the same in you, that it did in Christ, to wit, when all infirmities being vtterly laid aside, & death ouercome, it shall clothe you with heauenly glory.

10 [12] And if Christ be in you, the n body is
dead, because of sinne: but the Spirit *is* life for
righteousnesse sake.
11 [13] But if the Spirit of him that raised vp Ie-
sus from the dead, dwell in you, hee that raised vp
Christ from the dead, shal also quicken your mor-
tall bodies, by his Spirit that o dwelleth in you.
12 [14] Therefore brethren, wee are detters not
to the flesh, to liue after the flesh:
13 [15] For if ye liue after the flesh, ye shall die:
but if yee mortifie the deedes of the body by the
Spirit, ye shall liue.
14 [16] For as many are ledde by the Spirit of
God, they are the sonnes of God.
15 [17] For ye haue not receiued the p Spirit of
bōdage, to q feare againe: but ye haue receiued the
Spirit of r adoption, whereby we cry Abba, Father.
16 The same Spirit beareth witnesse with our
spirit, that we are the children of God.
17 [18] If *we be* children, *we are* also f heires, euen
the heires of God, and heires annexed with Christ:
[19] if so be that we suffer with him, that we may al-
so be glorified with him.
18 [20] For I t count that the afflictions of this
present time *are* not worthy of the glory, which
shalbe shewed vnto vs.
19 [21] For the feruent desire of the u creature
waiteth when the sonnes of God shalbe reueiled,
20 Because the creature is subiect to x vanitie,
not of it y owne wil, but by reason z of him, which
hath subdued it vnder a hope,
21 Because the creature also shall be deliuered
from the b bondage of corruption into the glori-
ous libertie of the sonnes of God.
22 For we knowe, that euery creature groneth
with vs also, and c trauaileth in paine together vn-
to this present.
23 [22] And not onely *the creature*, but we also
which haue the first fruites of the Spirit, euen we
doe sigh in our d selues, waiting for the adoption,
euen ✠ e the redemption of our body.
24 [23] For we are saued by hope: but f hope that
is seene, is not hope: for howe can a man hope for
that which he seeth?
25 But if we hope for that we see not, we doe
with patience abide for it.
26 [24] Likewise the Spirit also g helpeth our in-
firmities: for wee knowe not what to pray as wee
ought: but the Spirit it selfe maketh h request for
vs with sighs, which cannot be expressed.
27 But he that searcheth the hearts, knoweth
what is the i meaning of the Spirit: for he maketh
request for ỹ Saints, k according to *the will of* God.
28 [25] Also wee knowe that l all things worke
together for the best vnto them that loue God,
euen to them that are called of *his* m purpose.
29 For those which he knewe before, hee also
predestinate to be made like to the image of his
Sonne, that he might be the first borne among
many brethren.
30 Moreouer whom he n predestinate, them al-
so he called, & whom he called, them also he iusti-
fied, & whom he iustified, them he also glorified.
31 [26] What shall we then say to these things?
If God be on our side, who *can be* against vs?
32 Who spared not his owne Sonne, but gaue
him for vs all *to death*, how shall he not with him
o giue vs all things also?
33 [27] Who shall lay any thing to the charge
of Gods chosen? *it is* p God that iustifieth,
34 Who shall condemne? *it is* Christ which is
dead, yea, or rather, which is risen againe, who is
also at the right hand of God, and maketh request
also for vs.
35 Who shall separate vs from the loue of
q Christ? shall tribulation or anguish, or persecuti-
on, or famine, or nakednesse, or perill, or sworde?
36 As it is written, ✠ For thy sake are we kil-
led all day long: we are counted as sheepe for the
slaughter.
37 r Neuerthelesse, in all these things wee are
more then cōquerours through him that loued vs.
38 For I am perswaded that neither death, nor
life, nor Angels, nor principalities, nor powers, nor
things present, nor things to come,
39 Nor height, nor depth, nor any other crea-
ture shalbe able to separate vs from the loue of
God, which is in Christ Iesus our Lord.

d Euen from the bottome of our hearts. ✠ Luke 21. [illegible] e That [illegible] ring, which [illegible] the accomp[illegible] ment of our [illegible]

23 Sixtly, hope is necessarily ioyned with faith, seeing then that we beleeue those things, which we are not yet in possession of, and hope so stretch out the thing that is present, we must therefore hope and patiently waite for that which we beleeue shall come to passe.

f This is spoken by the figure Metonymie: Hope, for [illegible] which is hoped [illegible]

24 Seuenthly, There is [illegible] why we [illegible]

[illegible]

o By the vertue and power of it, which shewed the same might first in our head, and dayly worketh in his members. 14 An exhortation to oppresse the flesh dayly more and more by the vertue of the Spirit of regeneration, because (saith he) you are detters vnto God, for so much as you haue receiued so many benefits of him. 15 An other reason of the profit that ensueth: for such as striue and fight valiantly, shal haue euerlasting life. 16 A confirmation of this reason: for they be the childrē of God, which are gouerned by his Spirit, therfore shal they haue life euerlasting. 17 He declareth and expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is giuen to the beleeuers: because saith he, they haue receiued the grace of the Gospel, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible and fearefull, but a most benigne and louing father in Christ, so that with great boldnes we call him Father, the holy Ghost sealing this adoption in our hearts by faith. p By the Spirit, is meant the holy Ghost, whom we are said to receiue, when he worketh in our minds. q Which feare is stirred vp in our minds, by the preaching of the Law. r Which sealeth our adoption in our mindes, & therefore openeth our mouthes. 18 A proofe of the consequent of the cōfirmation: because that he which is the sonne of God, doth enioy God with Christ. f Partakers of our fathers goods, & that freely, because we are children by adoption. 19 Now Paul teacheth by what way the sonnes of God do come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therewithall openeth vnto them fountaines of comfort: as first, that we haue Christ a companion and fellow of our afflictions: secondly, that wee shalbe also his fellowes in that euerlasting glory. 20 Thirdly, that this glory which we looke for, doth a thousand parts surmount the misery of our affliction. t All being wel considered, I gather. 21 Fourthly, he plainly teacheth vs that we shal certainly be renued from that cōfusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man, for whom it was made by the ordinance of God, so shall it at length be restored with the elect. u All the world. x Is subiect to a vanishing and flitting state. y Not by their naturall inclination. z That they should obey the Creators commandement, whome it pleased to shewe by their fickle state, how greatly he was displeased with man. a God would not make the worlde subiect to euerlasting curse for the sinne of man, but gaue it hope that it should be restored. b From the corruption which they are now subiect to they shalbe deliuered and changed into the blessed state of incorruption, which shalbe reueiled when the sonnes of God shalbe aduanced to glory. c By this word is meant not only breeding sorow, but also the fruite that followeth of it. 22 Fiftly, if the rest of the world looke for a restoring, groning as it were for it, and that not in vaine, let it not grieue vs also to sigh, yea, let vs be more certainly perswaded of our redemption to come, for as much as we haue the first fruites of the Spirit.

by chance or to our harme, but by Gods prouidence for our great pro[illegible] chose vs from the beginning, so hath hee predestinate vs to be made [illegible] image of his Sonne: and therefore will bring vs in his time, being call[illegible] fied, to glory, by the crosse. l Not onely afflictions, but whatsoeuer [illegible] calleth that, Purpose, which God hath from euerlasting appointed with [illegible] cording to his good will and pleasure. n Hee vseth the time past, for the time p[illegible] sent as the Hebrewes vse, who sometime set downe the thing that is to come, by the time that is past, to signifie the certaintie of it: and hee hath also a regard to Gods continuall working. 26 Ninthly, we haue no cause to feare that the Lord will not giue vs whatsoeuer is profitable for vs, seeing that hee hath not spared his owne Sonne to saue vs. o Giue vs freely. 27 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification. There are no accusers that we haue neede to be afraide of before God, seeing that God him selfe absolueth vs as iust: and therefore much lesse neede we to feare damnation, seeing that we rest vpon the death & resurrection, the almightie power and defence of Iesus Christ. Therefore what can there be so weightie in this life, or of so great force and power, that might feare vs, as though we might fall from the loue of God, wherewith he loueth vs in Christ? Surely nothing, seeing that it is in it selfe most constant and sure, and also in vs being confirmed by stedfast faith. p Who pronounceth vs not onely guiltlesse, but also perfitly iust in his Sonne. q Wherewith Christ loueth vs. ✠ Psal 44.22. r We are not onely not ouercome with so great and many miseries and calamities, but also more then conquerours in all of them.

CHAP. IX.

1 He answereth an obiection, that might be brought on the Iewes behalfe, 7 and telleth of two sorts of Abrahams children. 19 and that God worketh all things in this matter according to his

his will, 20 euen as the potter doeth. 24. 30 He prooueth aswell the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25.27 by the testimonies of the Prophets.

1 The third part of this Epistle, euē to the twelfth Chapter, wherein Paul ascendeth to the higher causes of faith: and first of all, because he purposed to speake much of the casting off of the Iewes, he vseth an insinuation, declaring by a double or triple othe, and by witnessing of his great desire towardes their saluation, his singular loue towards them, and therewithall granting vnto them all their prerogatiues.
a The Apostle to- [illegible] his brethren so [illegible] that if it [illegible] possible, he [illegible]

I Say [1] the trueth in Christ, I lye not, my con-
science bearing mee witnes in the holy Ghost,
2 That I haue great heauinesse, and continu-
all sorow in mine heart.
3 For I would wish my selfe to be [a] separate
from Christ, for my brethren that are my kinse-
men according to the [b] flesh,
4 Which are the Israelites, to whome *pertei-
neth* the adoption, and the [c] glory, and the ✠ [d] Co-
uenants, and the giuing of the [e] Lawe, and the
[f] seruice *of God*, and the [g] promises.
5 Of whome *are* the fathers, and of whome
concerning the flesh, Christ *came*, who is [2] God
ouer all, blessed for euer, Amen.
6 ✠ [3] Notwithstanding it can not bee that
the worde of God should take none effect: for all
they are not [h] Israel, which are of Israel:
7 Neither *are they* all children, because they
are the seede of Abraham: ∵ [4] but, In [i] Isaac shall
thy seede be called:
8 [5] That is, they which are the children of the
[k] flesh, are not the children of God: but the ※ chil-
dren of the [l] promes, are counted for the seede.
9 [6] For this is a worde of promes, ※ In this
same time wil I come, and Sara shall haue a sonne.
10 [7] Neither *he* onely *felt this*, but also * Re-
becca when shee had conceiued by one, *euen* by
our father Isaac.
11 For yet *the children* were borne, and when
they had neither done good, nor euill (that the
[m] purpose of God might [8] remaine according to
election, not by workes, but by him that calleth)
12 [9] It was said vnto her, ✠ The elder shal serue
the yonger.
13 As it is written, ✠ I haue loued Iacob, and
haue hated Esau.
14 [10] What shall we say then? Is there [n] vn-
righteousnes with God? God forbid.
15 [11] For he saith to Moses, ✠ I wil [o] haue mercy
on him, to whom I wil shew mercy: and will haue
[p] compassion on him, on whō I wil haue cōpassion.
16 [12] So then *it is* not in him that [q] willeth, nor
in him that runneth, but in God ẏ sheweth mercy.
17 [13] For the [r] Scripture saith vnto Pharao, ∵ For
this same purpose haue I [f] stirred thee vp, that I
might [14] shewe my power in thee, and that my
Name might be declared throughout all the earth.
18 [15] Therefore he hath mercy on whome hee
[t] will, and whom he will, he hardeneth.
19 [16] Thou wilt say then vnto me, Why doeth
he yet complaine? for who hath resisted his will?
20 [17] But, O man, who art thou which pleadest
against God? [18] shall the ※ thing [u] formed say to

✠ *Malach. 1. 2.*
10 The first obiection: If God doth loue or hate vpon no cōsideration of worthines or vnworthines, then is he vniust, because he may loue them which are vnworthie, and hate them that are worthy. The Apostle detesteth this blasphemie, and afterward answereth it seuerally, point by point.
n Mans wit knoweth no other causes of loue or hatred, but those that are in the persons, and thereupon this obiection riseth.

[illegible] 2.17. ephe. 2.12. *d The tables of the couenant, and this is spoken* [illegible] *e Of the iudiciall Lawe. f The ceremoniall Lawe.* [illegible] *to Abraham and to his posteritie.* 2 A most manifest testi- [illegible] and diuinitie of Christ. ✠ *Chap. 2. 28.* 3 He entreth into [illegible] predestination, by a kinde of preuenting an obiection: Howe may it [illegible] cast off, but that therewithall we must also make the couenant which [illegible] with Abraham & his seede, frustrate & voyde? He answereth therfore, that [illegible] seede is true, although that Israel be cast off: for the election of the people of [illegible] so generall and common, that notwithstanding the same, God chuseth by his [illegible] counsell, such as it pleaseth him. So then this is the proposition and state of [illegible]: The grace of saluation is offered generally in such sort that notwith- [illegible], the efficacie thereof perteineth onely to the elect. *h Israel in the first* [illegible] *taken for Iacob: and in the second, for the Israelites.* ∵ *Gen. 21. 12. Heb. 11. 18.* [illegible] proofe is taken from the example of Abrahams owne house, wherein I- [illegible] was accompted the sonne and that by Gods ordinance: although that Is- [illegible] was borne of Abraham, and circumcised before Isaac. *i Isaac shalbe thy* [illegible] *all sonne, and therefore heire of thy blessing.* 5 A generall application [illegible] proofe or example. *k Which are borne of Abraham by the course* [illegible]. ※ *Gala. 4. 28.* *l Which are borne by vertue of the promes.* 6 A reason [illegible] application: Because that Isaac was borne by the vertue of the promes, and therefore he was not chosen, nay he was not at all, but by the free wil of God: whereby it foloweth that the promise is the fountaine of predestination, and not the flesh, from which promise the particular election proceedeth: that is, that the elect be borne elect, and not that they be first borne, and then after elected, in respect of God who doeth predestinate. ※ *Gene. 18. 10.* 7 Another forcible proofe, taken from the example of Esau and Iacob, which were both borne of the same Isaac, which was the sonne of the promes, of one mother, and at one birth, and not at diuers as Ismael and Isaac were: and yet notwithstanding, Esau being cast off, onely Iacob was chosen: and that before their birth, that neither any goodnesse of Iacobs, might bee thought to be the cause of his election, neither any wickednes of Esaus, of his casting away. * *Genes. 25. 21.* *m Gods decree, which proceedeth of his meere good will, whereby it pleaseth him to chuse one, and refuse the other.* 8 Paul sayth not, *might be made*, but *being made might remaine*. Therefore they are deceiued which make foreseene faith, the cause of election, and foreknowen infidelitie, the cause of reprobation. 9 He prooueth the casting away of Esau by that, that hee was made seruant to his brother: and prooueth the chusing of Iacob, by that, that hee was made Lord of his brother, although his brother was the first begotten. And least that any man might take this saying of God, and referre it to externall things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, and the lordship of Iacob with the loue of God. ✠ *Gene. 25. 23.*

11 Hee answereth first touching them which are chosen to saluation: in chusing of whom, he denieth that God may seeme vniust, although he chuse and predestinate to saluation, them that are not yet borne, without any respect of worthines: because he bringeth not the chosen to the appointed ende, but by the meanes of his mercie, which is a cause next vnder predestination. Now mercy presupposeth miserie, and againe miserie presupposeth sinne or voluntarie corruption of mankinde, and corruption presupposeth a pure and perfect creation. Moreouer mercie is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length we come to glorification, as the Apostle will shewe afterwarde. Nowe all these things orderly following the purpose of God, doe cleerely proue that hee can by no meanes seeme vniust in louing and sauing his. ✠ *Exod. 33. 19.* *o I will be mercifull and fauourable to whom I list to be fauourable.* *p I will haue compassion on whom soeuer I list to haue compassion.* 12 The conclusion of the answere: Therefore God is not vniust in chusing & sauing of his free goodnes, such as it pleaseth him: as he also answered Moses, when he prayed for all the people. *q By will, he meaneth the thought and endeuour of heart, & by running, good workes, to neither of which he giueth the prayse, but only to the mercy of God.* 13 Nowe hee answereth concerning the reprobate, or them whom God hateth being not yet borne, and hath appointed to destruction, without any respect of vnworthines. And first of al he prooueth this to be true, by alleaging the testimonie of God himselfe touching Pharao, whom he stirred vp to this purpose, that he might be glorified in his hardning and iust punishing. *r God so speaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God, so speaking to Pharao.* ∵ *Exo. 9. 16.* *f Brought thee into this world.* 14 Secondly, he bringeth the end of Gods counsel, to shewe that there is no vnrighteousnes in him. Now this chiefest end is, not properly and simply the destruction of the wicked, but Gods glory which appeareth in their rightfull punishment. 15 A conclusion of the full answere to the first obiection: therefore seeing God doeth not saue them whom he freely chose according to his good will and pleasure, but by iustifying and sanctifying them by his grace, his counsell in sauing them cannot seeme vniust. And againe, there is no vniustice in the euerlasting counsell of God, touching the destruction of them whom he listeth to destroy, for that he hardeneth before he destroyeth: Therefore the third answere for the maintenance of Gods iustice in the euerlasting counsell of reprobation, consisteth in this word, Hardening: which notwithstanding he concealed in the former verse, because the historie of Pharao was wel knowen. But the force of the worde is great, for Hardening, which is set against Mercie, presupposeth the same things that mercy did, to wit, a voluntarie corruption, wherein the reprobate are hardened: and againe, corruption presupposeth a perfit state of creation. Moreouer, this hardening also is voluntarie, for God so hardeneth being offended with corruption, that he vseth their owne wil whom he hardeneth, to the executing of that iudgment. Then folow the fruits of Hardening, to wit, vnbeliefe and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? because he will: why doeth he harden? because they are corrupt: why doth he condemne? because they are sinners. Where is then vnrighteousnes? Nay if he should destroy all after this same sort, to whom should he doe iniurie? *t Whom it pleased him to appoint, to shew his fauour vpon.* 16 Another obiection, but only for the reprobate, rising vpon the former answere. If God doe appoint to euerlasting destruction, such as he listeth, and if that cannot be hindered nor withstanded, that he hath once decreed, howe doth he iustly condemne them, which perish by his will? 17 The Apostle doeth not answere that it is not Gods will, or that God doeth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but hee rather granteth his aduersarie both the antecedents, to wit, that it is Gods will, and that it must of necessitie so fall out, yet hee denieth that God is therefore to be thought an vniust reuenger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God, and his doing, what impudencie is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into iudgement? Nowe if any man say that the doubt is not so dissolued and answered, I answere that there is no surer demonstration in any matter, because it is grounded vpon this principle, That the will of God is the rule of righteousnes. 18 An amplification of the former answere, taken from a comparison, whereby also it appeareth that Gods determinate counsell is set of Paul the highest of all causes: so that it dependeth not vpon any respect of second causes, but doeth rather frame and direct them. ∵ *Esai. 45. 9.* *u This similitude agreeth very fitly in the first creation of mankinde.*

◆ *Iere.18.6.*
19 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creators mind) to a lumpe of clay: whereof afterward God made and doeth dayly make, according as hee purposed from euerlasting, both such as should be elect, and such as should be reprobate, as also this worde, Making, declareth.
20 Whereas in the obiection propounded, mention is onely made of vessels to dishonour, yet he speaketh of the other also in this answere, for that he prooueth the Creator to be iust in either of them, as the rule of contraries doeth require.
x *To honest vses.*
21 Seeing then, that in the name of dishonour, the ignominie of euerlasting death is signified, they speake with Paul, which say, that some are made of God to most iust destruction: and they that are offended with this kind of speach bewray their owne folly.

him that formed it, Why hast thou made me thus?
21 ◆ 19 Hath not the potter power of the clay
to make of the same lumpe one 20 vessell to x ho-
nour, and another vnto 21 dishonour?
22 22 *What* and if God woulde, to shewe his
wrath, and to make his power knowen, suffer with
long patience the y vessels of wrath, prepared to
23 destruction?
23 And that hee might declare the z riches of
his glory vpon the vessels of mercy, which he hath
prepared vnto glory?
24 24 Euen vs whome he hath called, not of the
a Iewes onely, but also of the Gentiles,
25 25 As he saith also in Osee, ✝ I wil cal them,
My people, which were not my people: and her,
Beloued, which was not beloued.
26 And it shalbe in the place where it was said
vnto them, ∵ Ye are not my people, that there they
shalbe called, The children of the liuing God.
27 26 Also Esaias cryeth concerning Israel,
※ Though the nomber of the children of Israel
were as the sand of the sea, *yet* shall *but* a remnant
be saued.
28 For he will make his account, and gather it
into a b short summe with righteousnes: for the
Lord will make a short count in the earth.
29 ※ And as Esaias said before, Except the Lord
of c hostes had left vs a d seede, wee had bene made
as Sodom, and had bene like to Gomorrha.
30 27 What shall wee say then? That the Gen-
tiles which folowed e not righteousnes, haue attai-
ned vnto righteousnes, euen the righteousnes which
is of faith.
31 28 But Israel which followed the Lawe of
righteousnesse, coulde not attaine vnto the Lawe of
righteousnesse.
32 Wherefore? Because *they sought it* not by
faith, but as *it were* by the f workes of the Lawe:
for they haue stumbled at the stumbling stone,
33 As it is written, ◆ Beholde, I lay in Sion a
stumbling stone, and a rocke to make men fall:
and euery one that beleeueth in him, shall not be
ashamed.

◆ *Psal.118.22. Isai.8.14. and 28.16. 1.pet.2.6.*

22 The seconde answere is this, that God, moreouer and besides that hee doeth iustly decree whatsoeuer hee doeth decree, vseth that moderation in executing of his decrees, as declareth his singular lenitie euen in the reprobate, in that, that hee suffereth them a long time, and permitteth them to enioy many and singular benefites, vntill at length hee iustly condemne them: and that to good ende and purpose, to wit, to shewe himselfe to bee an enemie and reuenger of wickednesse, that it may appeare what power hee is of by these seuere iudgements, and finally by comparison of contraries to set foorth in deede, howe great his mercy is towardes the elect. y *By vessels, the Hebrewes vnderstande all kindes of instruments.* 23 Therefore againe, wee may say with Paul that some men are made of God the Creator to destruction. z *The vnmeasurable and marueilous greatnesse.* 24 Hauing established the doctrine of the eternall predestination of God on both partes: that is, as well of the reprobate, as of the elect, hee commeth nowe to shewe the vse of it, teaching vs that wee ought not to seeke the testimonie of it in the secret counsell of God, but by the vocation which is made manifest and set foorth in the Church, propounding vnto vs the example of the Iewes and Gentiles, that the doctrine may bee better perceiued. a *Hee sayeth not, that all and euery one of the Iewes are called, but some of the Iewes, and some of the Gentiles.* 25 Our vocation or calling, is free and of grace, euen as our predestination is: and therefore there is no cause why either our owne vnworthinesse, or the vnworthinesse of our auncesters should cause vs to thinke that wee are not the elect and chosen of God, if wee be called of him, and so embrace through faith the saluation that is offered vs. ✝ *Hose.2.23. 1.peter 2.10.* ∵ *Hose.1.10.* 26 Contrarywise, Neither any outwarde generall calling, neither any worthinesse of our auncesters, is a sufficient witnes of election, vnlesse by faith and beleefe wee answere Gods calling: which thing came to passe in the Iewes, as the Lord had forewarned. ※ *Isai 10.21.* b *God purposeth to bring the vnkinde and vnthankefull people to an extreme fewnesse.* ※ *Isai 1.9.* c *Armies, by which worde the chiefest power that is, is giuen to God.* d *Euen a very fewe.* 27 The declaration and manifestation of our election, is our calling apprehended by faith, as it came to passe in the Gentiles. e *So then the Gentiles had no workes to prepare and procure Gods mercie before hande: and as for that, that the Gentiles attained to that which they sought not for, the mercie of God is to bee thanked for it: and in that the Iewes attained not to that which they sought after, they can thanke none for it but themselues, because they sought it not aright.* 28 The pride of men is the cause that they contemne vocation, so that the cause of their damnation neede not to bee sought for any other where but in themselues. f *Seeking to come by righteousnesse, they followed the Lawe of righteousnesse.*

CHAP. X.

1 He handleth the effectes of election, 3 that some refuse, and some embrace 4 Christ, who is the ende of the Lawe. 15 Hee sheweth that Moses foretolde the calling of the Gentiles, 20 and Esaias the hardening of the Iewes.

BRethren, 1 mine heartes desire and prayer to
God for Israel is, that they might be saued.
2 For I beare them record, that they haue the
zeale of God, but not according to knowledge.
3 2 For they, a being ignorant of the righte-
ousnes of God, and going about to b stablish their
owne righteousnes, haue not submitted themselues
to the righteousnes of God.
4 ✝ 3 For Christ *is* the c ende of the Lawe for
righteousnes vnto d euery one that beleeueth.
5 4 For Moses *thus* describeth the righteous-
nes which is of the Lawe, ∵ That the man which
doeth these things, shall liue thereby.
6 But the righteousnes which is of faith, spea-
keth on this wise, ※ e Say not in thine heart, Who
shall ascend into heauen? (that is to bring Christ
from aboue)
7 Or, Who shall descend into the deepe? (that
is to bring Christ againe from the dead)
8 5 But what saith it? ※ The f worde is neere
thee, *euen* in thy mouth, and in thine heart. This is
the word of faith which we preach.
9 6 For if thou shalt g confesse with thy
mouth the Lorde Iesus, and shalt beleeue in thine
heart, that h God raised him vp from the dead, thou
shalt be saued:
10 For with the heart man i beleeueth vnto
righteousnes, and with the mouth man confesseth
to saluation.
11 7 For the Scripture saith, * Whosoeuer k be-
leeueth in him, shall not be ashamed.
12 For there is no difference betweene the Iew
and the Grecian: for he that is Lord ouer all, is rich
vnto all, that call on him.
13 ◆ 8 For whosoeuer shal call vpon the Name
of the Lord, shalbe saued.

1 Purposing to set foorth in the Iewes an example of marueilous obstinacie, he vseth an insinuation.
2 The first entrance into the vocation vnto saluation, is to renounce our owne righteousnes: the next is, to embrace that righteousnes by faith, which God freely offereth vs in the Gospel.
a *The ig*[illegible] *of the* [illegible] [illegible]

[illegible] them that keepe the Lawe: but seeing wee doe not obserue the Lawe th[illegible] our flesh, we attaine not vnto this ende: but Christ salueth this disease, [illegible] Lawe for vs. d *Not onely to the Iewes, but also to the Gentiles.* [illegible] Lawe regardeth and tendeth to Christ, that is a manifest proofe, for [illegible] deth such a condition, as can bee and is fulfilled of none but of Chri[illegible] being imputed vnto vs by faith, our conscience is quieted, so that [illegible] can aske, Who can ascende vp into heauen, or bring vs from hell, [illegible] pel teacheth that both of these is done by Christ, and that for their sakes, [illegible] true faith embrace him which calleth them. ∵ *Leuit.18.5. ezek.20.11.* [illegible] 12. ※ *Deuter.30.12.* e *Thinke not with thy selfe, as men that are* [illegible] *to doe.* 5 Vocation commeth by the worde preached. ※ *Deuter*[illegible] f *By the worde, Moses vnderstoode the Lawe which the Lorde publi*[illegible] *owne voyce: and Paul applied it to the preaching of the Gospell which* [illegible] *ction of the Lawe.* 6 That is in deede true faith which is settled [illegible] the head, but also in the heart of man, whereof also wee giue testimonie [illegible] warde life, and which tendeth to Christ as to our alone and onely Sauio[illegible] hee setteth foorth himselfe in his worde. g *If thou professe plaine*[illegible] *and openly, that thou takest Iesus onely to be thy Lorde and Sauiour.* h *The Father,* *who is saide to haue raysed the Sonne from the dead: and this is not spoken to* [illegible] *the diuinitie of the Sonne, but to set foorth the Fathers counsell touching our redemption* *in the resurrection of the Sonne.* i *Faith is saide to iustifie, and forthermore* [illegible] *the confession of the mouth is an effect of faith, and confession is the way to come to sal*[illegible] *uation, it followeth that faith is also saide to saue.* 7 Nowe hee propoundeth the other part which hee propounded along in the fourth verse, to wit, that Christ calleth whomsoeuer hee listeth without any difference, and this hee confirmeth by a double testimonie. * *Isai 28.16.* k *To beleeue in God is to yeelde and consent to God his promise of our saluation by Christ, and that not onely in generall, but when wee knowe that the promises pertaine to vs, whereupon riseth a sure trust.* ◆ *Ioel 2.32.* 8 True calling vpon the Name of God is the testimonie of true faith, and true faith, of true vocation or calling, and true calling, of true election.

9 That is true faith, which seeketh God in his worde, and that preached: according as God hath appointed in the Church.
✠ Isai.52.7. nahum 1.15.
10 Wheresoeuer faith is, there is also the word, but not contrariwise, wheresoeuer the word is, there is faith also: for many refuse and reiect the word.
l He speaketh this because of the Iewes.
✠ Isai.53.1. iohn 12.38.
11 A conclusion of the former gradation: we must [illegible] from faith, [illegible] vocation, [illegible] vocation [illegible] in the [illegible] of our [illegible]

14 But howe shall they call on him, in whome
they haue not beleeued? 9 and howe shall they be-
leeue in him, of whome they haue not heard? and
how shall they heare without a preacher?
15 And howe shall they preach, except they be
sent? as it is written, ✠ How beautifull are the feete
of them which bring glad tidings of peace, and
bring glad tidings of good things!
16 [10] But they haue not [l] al obeyed the Gospel:
for Esaias saith, ✠ Lorde, who hath beleeued our
report?
17 [11] Then faith *is* by hearing, and hearing by
the [m] word of God.
18 [12] But I demaund, Haue they not heard?
∴ No doubt their sounde went out through all the
earth, and their wordes into the endes of the
world.
19 [13] But I demaund, Did not Israel know *God?*
First Moses saith, ✠ I will prouoke you to enuie by
a [n] nation that is not *my* nation, and by a foolish
nation I will anger you.
20 ✠ And Esaias is [o] bolde, & saith, I was found
of them that sought mee not, and haue bene made
manifest to them that asked not after me.
21 And vnto Israel he saith, * All the day long
haue I stretched forth mine hand vnto a disobedi-
ent, and gainesaying people.

[illegible] 12 An obiection: If calling bee a testimonie of election, were not [illegible] why shoulde I not graunt that, sayeth the Apostle, seeing that there [illegible] which hath not bene called? much lesse can I say, that the Iewes were [illegible] ∴ Psalme 19.3. 13 The defendour and mainteiner of the Iewes [illegible] still to aske, whether the Iewes also knewe not God which called [illegible] (saith the Apostle) denieth it: and witnesseth that the Gospell was [illegible] them to the Gentiles, because the Iewes neglected it. And there- [illegible] Apostle teacheth, that that outwarde and vniuersall calling, which is set [illegible] of the worlde, sufficeth not to the knowledge of God: yea, [illegible] particular also which is by the worde of God, is of it selfe of small or no [illegible] it be apprehended or layde holde on by faith, by the gift of God: [illegible] vnlesse it is made vnprofitable, and that by the onely fault of man, [illegible] no ignorance. ✠ *Deut.32.21.* n *Hee calleth all prophane peo- [illegible] no nation, as they are not said to liue but to die, which are appointed for [illegible] condemnation.* ✠ *Isai.65.1.* o *Speaketh without feare.* * *Isai.65.2.*

CHAP. XI.

1 Lest the casting off of the Iewes should be limitted according to the outward appearance, 4 he sheweth that Elias was in times past deceiued: 16 and that, seeing they haue an holy roote, 23 many of them likewise shalbe holy. 18. 24 Hee exhorteth the Gentiles to be humble, 33 and crieth out, that Gods iudgements are vnsearchable.

1 [illegible] the Apo[stle] [illegible] howe [illegible] to [illegible] o- [illegible] still [illegible] unded [illegible] therefore [illegible] teacheth vs [illegible] all the Iewes in particular, are not cast away, and therefore we ought not to pronounce rashly of priuate persons, whether they bee of the nomber of the elect or not. 2 The first proofe: I am a Iewe, and yet elected, therefore wee may and ought fully resolue vpon our election, as hath bene before sayde: but of an other mans wee cannot be so certainely resolued, and yet ours may cause vs to hope well of others. 3 The second proofe: Because that God is faithful in his league or couenant, although men bee vnfaithfull: So then seeing that God hath saide, that hee will be the God of his vnto a thousande generations, wee must take heede, that wee thinke not that the whole race and offspring is cast off, by reason of the vnbeleefe of a fewe, but rather that wee hope well of euery member of the Church, because of Gods league and couenant. a *Which he loued and chose from euerlasting.* 4 The thirde proofe, taken from the answere that was made to Elias: euen then also, when there appeared openly to the face of the worlde no elect, yet God knewe his elect and chosen, and of them also good store and nomber. Whereupon this also is concluded, that wee ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it to be cleane extinct and put out. ✠ *1.King.19.10.*

I Demaund then, [1] Hath God cast away his peo-
ple? God forbid: for [2] I also am an Israelite, of
the seede of Abraham, of the tribe of Beniamin.
2 [3] God hath not cast away his people which
he [a] knew before. [4] Knowe ye not what the Scrip-
ture saith of Elias, how hee communeth with God
against Israel, saying,
3 ✠ Lord, they haue killed thy Prophets, and
digged downe thine altars: and I am left alone,
and they seeke my life?
4 But what saith the answere of God to him?
✠ I haue [b] reserued vnto my selfe seuen thousande
men, which haue not bowed the knee to [c] Baal.
5 Euen so then at this present time is there a
remnant according to the [d] election of grace.
6 [5] And if *it be* of grace, it is [e] no more of works:
or els were grace no more grace: but if it bee of
workes, it is no more grace: or els were worke no
more worke.
7 What then? Israel hath not obtained that
hee sought: but the election hath obteined it, and
the rest haue bene [f] hardened,
8 [6] According as it is written, ✠ God hath gi-
uen them the spirite of [g] slumber: eyes that they
[h] shoulde not see, and eares that they should not
heare vnto this day.
9 And Dauid saith, ∴ [i] Let their table be made
a snare, and a net, and a stumbling blocke, euen for
a recompence vnto them.
10 Let their eyes be darkened that they see not,
and bowe downe their backe alwayes.
11 [7] I demaund then, Haue they stumbled, that
they shoulde fall? God forbid: but through their
fall, saluation *commeth* vnto the Gentiles, to pro-
uoke them to follow them.
12 Wherefore if the fall of them *be* the [k] riches
of the worlde, and the diminishing of them the ri-
ches of the Gentiles, howe much more shall their
[l] aboundance *be?*
13 [8] For *in that* I speake to you Gentiles, in as
much as I am the Apostle of the Gentiles, I [m] mag-
nifie mine office,
14 *To trie* if by any meanes I might prouoke
them of my flesh to followe them, and might saue
some of them.
15 For if the casting away of them *be* the re-
conciling of the world, what *shall* the receiuing *be,*
[n] but life from the dead?
16 [9] For if the [o] first fruites *bee* holy, so *is* the
whole lumpe: and if the roote [p] be holy, so *are* the
branches.

✠ *1.King.19.18.*
b *Hee speaketh of remnants and reserued people which were chosen from euerlasting, and not of remnants that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.*
c *Baal signifieth as much as Master or patrone, or one in whose power an other is, which name the idolaters at this day giue their idoles, naming them patrones and patronesses or Ladies.*
d *The election of grace is, not whereby men chose grace, but whereby God chose vs of his grace and goodnesse.*
5 Although that all be not elect and chosen, yet let them that are elected remember that they are freely chosen: and let them that stubburnely refuse the grace and free mercie of God, impute it vnto themselues.
e *This saying beateth downe flatte to the ground all the doctrine of all kindes and maner of workes, whereby our iustifiers of themselues doe teach, that workes are either wholy or partly the cause of our iustification.* f *Looke Marke 3.5.* 6 And yet this hardnesse of heart commeth not but by Gods iust decree and iudgement, and yet without fault, when as hee so punisheth the vnthankefull by taking from them all sence and perceiuerance, and by doubling their darkenes, that the benefites of God which are offered vnto them, doe redound to their iust destruction. ✠ *Isai.6.9. and 29.10. matth.13.14. iohn 12.40. acts.28.26.* g *A very dead sleepe which taketh away all sense.* h *That is, eyes vnfit to see.* ∴ *Psalme 69.23.* i *As vnhappy birdes are intised to death by that which is their sustenance, so did that onely thing turne to the Iewes destruction, out of which they sought life, to wit, the Law of God, for the preposterous zeale whereof, they refused the Gospell.* 7 God appointed this casting off of the Iewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to bee an occasion to restore the Iewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might themselues at length embrace the Gospel. And hereby wee may learne, that the seueritie of God serueth as well to the setting foorth of his glory, as his mercie doeth, and also that God prepareth himselfe a way to mercie, by his seueritie: so that wee ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may bee glorified in them also. k *By riches hee meaneth the knowledge of the Gospell to euerlasting life: and by the worlde, all nations dispersed throughout the whole worlde.* l *Of the Iewes, when the whole nation without exception shall come to Christ.* 8 Hee witnesseth by his owne example that hee goeth before all other in this behalfe. m *I make noble and famous.* n *It shall come to passe that when the Iewes come to the Gospell, the worlde shall as it were quicken againe, and rise vp from death to life.* 9 The nation of the Iewes being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the branches bee cut off. Therefore in iudging of our brethren, wee must not sticke in their vnworthinesse, to thinke that they are at once all cast off, but wee ought to consider the roote of the couenant, and rather goe backe to their Auncesters which were faithfull, that wee may knowe that the blessing of the couenant resteth in some of their posteritie, as wee also finde proofe hereof in our selues. o *He alludeth to the first fruites of those loaues, by the offering whereof all the whole croppe of corne was sanctified, and they might vse the rest of the yeere following with good conscience.* p *Abraham.*

✠ *Iere.11.16.*

10 There is no cause why the Gentiles which haue obteined mercie, should triumphe ouer the Iewes which contemne the grace of God, seeing they are graffed into the Iewes ancesters. But let them rather take heede, that that also be not found in them which is worthily condemned in the Iewes. And hereof also this generall doctrine may be gathered and taken, that wee ought to be studious of Gods glory euen in respect of our neighbours: so farre ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.

q *In place of those boughes which are broken off.*

r *It is against the common course of husbandrie, that the barren iuyce of the ympe is changed with the iuyce of the good tree.*

s *We may reioyce in the Lorde, but so that we despise not the Iewes, whome we ought rather to prouoke to that good striuing with vs.*

17 ✠ [10] And though some of the branches be
broken off, and thou being a wilde Oliue tree,
wast graft in q for them, and made r partaker of
the roote, and fatnesse of the Oliue tree:
18 s Boast not thy selfe against the branches:
and if thou boast thy selfe, thou bearest not the
roote, but the roote thee.
19 Thou wilt say then, The branches are bro-
ken off, that I might be graft in.
20 Well: through vnbeliefe they are broken
off, and thou standest by faith: bee not hie min-
ded, but t feare.
21 For if God spared not the u naturall bran-
ches, *take heede*, least he also spare not thee.
22 [11] Beholde therefore the x bountifulnesse,
and seueritie of God: towarde them which haue
fallen, seueritie: but toward thee, bountifulnesse, if
thou continue in *his* y bountifulnesse: or els thou
shalt also be cut off.
23 [12] And they also, if they abide not still in
vnbeliefe, shall be graffed in: for God is able to
graffe them in againe.
24 For if thou wast cut out of the Oliue tree,
which was wilde by z nature, & wast graffed con-
trary to nature in a a right Oliue tree, howe much
more shall they that are by nature, bee graffed in
their owne Oliue tree?
25 [13] For I would not, brethren, that ye should
be ignorant of this secret (least yee should be ar-
rogant in your b selues) that partly obstinacie is
come to Israel, vntill the fulnesse of the Gentiles
be c come in.
26 And so all Israel shalbe saued, as it is writ-
ten, ✠ The deliuerer shall come out of Sion, and
shall turne away the vngodlinesse from Iacob.
27 And this is my couenant to them, ∵ When
I shall take away their sinnes.
28 [14] As concerning the d Gospel, *they are* ene-
mies for your sakes: but as touching the e electi-
on, they are beloued for the fathers sakes.
29 [15] For the giftes and calling of God are
without repentance.
30 [16] For euen as yee in times past haue not
beleeued God, yet haue nowe obteined mercie
through their vnbeliefe:
31 Euen so nowe haue they not beleeued by
the mercie *shewed* vnto you, that they also may
obtaine mercie.
32 For God hath shut vp f all in vnbeliefe, that
he might haue mercie on all.
33 [17] O the deepenesse of the riches, both of
the wisdome, and knowledge of God! howe vn-
searchable are his g iudgements, and his h wayes
past finding out!
34 ✠ [18] For who hath knowen the minde of
the Lord? or who was his counsellour?
35 Or who hath giuen vnto him i first, and hee
shalbe recompensed?
36 For of him, and through him, and for k him
are all things: to him *be* glory for euer. Amen.

16 Another reason: Because that although that they which are hardened, are worthily punished, yet hath not this stubbernesse of the Iewes so come to passe properly for an hatred to that nation, but that an entrie might as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of that mercie which is shewed to the Gentiles, might themselues also bee partakers of the same benefite, and so it might appeare that both Iewes and Gentiles are saued onely by the free mercie and grace of God, which could not haue bene so manifest, if at the beginning, God had brought all together into the Church, or if hee had saued the nation of the Iewes without this interruption. f *Both Iewes and Gentiles.* 17 The Apostle cryeth out as astonished with this wonderfull wisedome of God, which hee teacheth vs ought to bee religiously reuerenced, and not curiously and profanely to be searched beyonde the compasse of that that God hath reueiled vnto vs. g *The* [illegible] *hee holdeth in gouerning all thinges both generally and particularly.* h [illegible] *der of his counsels and doings.* ✠ *Iob 41.2. esai. 40,13. 1.corinth.2.16.* 18 [illegible] brideleth three maner of wayes, the wicked boldnesse of man: First, [illegible] God is aboue all, most wise, and therefore it is very absurde, and [illegible] lesse to measure him by our folly. Moreouer, because he is dettor [illegible] therefore no man can complaine of iniurie done vnto him. Thirdly, [illegible] things are made for his glory, and therefore wee must referre all things [illegible] much lesse may we contend and debate the matter with him. i *The* [illegible] *throweth the doctrine of foreseene workes and merites.* k *To wit,* [illegible] *glory all things are referred, not onely things that were made, but especially* [illegible] *workes which he worketh in his elect.*

CHAP. XII.

1 *He exhorteth* 2 *to that worship which is acceptable to God:*
9 *to loue vnfained,* 14 20 *euen towards our enemies.*

I Beseech [1] you therefore brethren, a by the mer-
cies of God, that yee b giue vp your c bodies a
d liuing sacrifice, holy, acceptable vnto God, *which*
is your e reasonable seruing of God.
2 [2] And fashion not your selues like vnto
this worlde, but bee yee changed by the renew-
ing of your f minde, that yee may ✠ prooue what
that good, and acceptable and perfect will of
God is.
3 [3] For I g say through the grace that is gi-
uen vnto me, to euery one that is among you, that
no man h presume to vnderstande aboue that
which is meete to vnderstand, but that he vnder-
stande according to i sobrietie, as God hath dealt
to euery man the ∵ measure of k faith.

1 [illegible] seruice of God, and doe as it were sacrifice himselfe, trusting to the grace of God. a *By this preface hee sheweth that Gods glory is the vtmost ende of all our doings.* b *In times past the sacrifices were presented before the altar, but nowe the altar is euery where.* c *Your selues: in times past, other bodies then our owne, nowe our owne must bee offered.* d *In time past, dead sacrifices were offered, but nowe wee must offer such as haue the spirit of life in them.* e *Spirituall.* 2 The seconde precept is this, That wee take not other mens opinions or maners for a rule of life, but that we wholy renouncing this world, set before vs as our marke, the will of God, as is manifested and opened vnto vs in his worde. f *Why then there is no place left for reason, which the heathen Philosophers place as a Queene in a Castell, nor for mans free will, which the Popish schoolemen dreame on, if the minde must be renued. Looke Ephesians 1.18 and 2.3. and 4.17. and Colossians 1.21.* ✠ *Ephesians 5.17. 1.thess.4.3.* 3 Thirdly, he admonisheth vs very earnestly, that euery man keepe himselfe within the bounds of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him. g *I charge.* h *That hee please not himselfe too much, as they doe, which perswade themselues they knowe more then in deede they doe.* i *Wee shall be sober, if wee take not that vpon vs, which wee haue not, and if we bragge not of that wee haue.* ∵ *1.Corin.12.11. ephesians 4.7.* k *By faith hee meaneth the knowledge of God in Christ, and the giftes which the holy Ghost powreth vpon the faithfull.*

s *See that thou stande in awe of God modestly and carefully.* u *Hee calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whome the Lord set apart for himselfe, from other nations, by his league and couenant which he freely made with them.* 11 Seeing the matter it selfe declareth that election commeth not by inheritance (although the fault bee in men, and not in God, why the blessing of God is not perpetuall) wee must take good heede that that bee not founde in our selues, which wee thinke blame worthy in others, for the election is sure, but they that are truly elect and ingraffed, are not proude in themselues with contempt of other, but with due reuerence to God and loue towardes their neighbour, runne to the marke which is set before them. x *The tender and louing heart.* y *In that state which God his bountifulnesse hath aduaunced thee vnto: and wee must marke here, that hee speaketh not of the election of euery priuate man which remaineth stedfast for euer, but of the election of the whole nation.* 12 Many are nowe for a season cut off, that is, are without the roote, which in their time shall be graffed in: and againe there are a great sort, which after a sort, and touching the outwarde shewe seeme to bee ingraffed, which notwithstanding through their owne fault afterwarde are cut off, and cleane cast away: Which thing is especially to bee considered in nations and peoples, as in the Gentiles and Iewes. z *Vnderstande nature, not as it was first made, but as it was corrupted in Adam, and so deriued from him to his posteritie.* a *Into the people of the Iewes, which God had sanctified of his meere grace: and hee speaketh of the whole nation, not of euery one part.* 13 The blindenesse of the Iewes is neither so vniuersall that the Lorde hath no elect in that nation, neither shall it be continuall: for there shall bee a time wherein they also (as the Prophetes haue forewarned) shall effectually embrace that, which they doe nowe so stubbutnely for the most part reiect and refuse. b *That yee be not proude within your selues.* c *Into the Church.* ✠ *Esai 59.20.* ∵ *Esai 27.9.* 14 Againe, that he may ioyne the Iewes and Gentiles together as it were in one body, and especially may teache what duetie the Gentiles owe to the Iewes, hee beateth this into their heads, that the nation of the Iewes is not vtterly cast off without hope of recouerie. d *Forasmuch as they receiue it not.* e *In that, that God respecteth not what they deserue, but what he promised to Abraham.* 15 The reason or proofe: because the couenant made with that nation of life euerlasting, cannot be frustrate and vaine.

4 There is a dou-
ble reason of the
precept going a-
fore: the one is, be-
cause God hath
not committed
euery thing to be
done of euery
man: and therfore,
hee doeth backe-
wardly, and not
only vnprofitably,
but also to the
great disprofite of
others, wearieth
himselfe & others,
which passeth the
bounds of his vo-
cation: the other
is, for that this di-
uersitie & inequa-
litie of vocations
and giftes, redoun-
deth to our com-
moditie: seeing
that the same is
therefore institu-
ted and appointed,
that we should be
bound one to ano-
ther. Whereupon
it followeth, that
[illegible] ought to
[illegible] there-
[illegible] that the
[illegible] pri-
[illegible] common.
[illegible] 4.10.
[illegible] were)

4 ✠For as wee haue many members in one
body, and all members haue not one office,
5 So we being many are one body in Christ,
and euery one, one anothers members.
6 ✠ 5 Seeing then that we haue gifts that are
diuers, according to the grace that is giuen vnto
vs, whether *we haue* prophecie, *let vs prophecie* ac-
cording to the [l] portion of faith:
7 Or an office, *let vs waite* on the office: or
he that [m] teacheth, on teaching:
8 Or he that [n] exhorteth, on exhortation: he
that [o] distributeth, *let him doe it* ✠ with simplicitie:
he that [p] ruleth, with diligence: he that [q] sheweth
mercie, with cheerefulnesse.
9 [6] *Let* loue *be* without dissimulation. ∵ Ab-
horre that which is euill, and cleaue vnto that
which is good.
10 ✠ Be affectioned to loue one another with
brotherly loue. In giuing honour, goe one before
another,
11 Not slouthfull to doe seruice: feruent in spi-
rit, [r] seruing the Lord,
12 [7] Reioycing in hope, pacient in tribulation,
✠ continuing in prayer,
13 * [s] Distributing vnto the [t] necessities of the
Saints: ✠ giuing your selues to hospitalitie.
14 ✠ Blesse them which persecute you: blesse,
I say, and curse not.
15 Reioyce with them that reioyce, & weepe
with them that weepe.
16 Be of like affection one towardes another
∵ be not hie minded: but make your selues equall
to them of the [u] lower sort: be not [x] wise in your
selues.
17 ✠ Recompence to no man euill for euill:
procure things honest in the sight of all men.
18 ✠ If it bee possible, as much as in you is,
haue peace with all men.
19 Dearely beloued, * auenge not your selues,
but giue place vnto wrath: for it is written, ✠ Ven-
geance is mine: I will repay, saith the Lord.
20 ✠ Therefore, if thine enemie hunger, feede
him: if he thirst, giue him drinke: for in so doing,
thou shalt heape [y] coales of fire on his head.
21 Bee not ouercome of euill, but ouercome
euill with goodnesse.

CHAP. XIII.

1 Hee willeth that wee submit our selues to Magistrates: 8 To loue our neighbours: 13 To liue vprightly, 14 and to put on Christ.

LEt ✠ [1] euery [a] soule be subiect vnto the higher
[2] powers: [3] for there is no power but of God:
and the powers that be, are [b] ordeined of God.
2 Whosoeuer therefore resisteth the power,
resisteth the ordinance of God: and they that re-
sist, shall receiue to themselues condemnation.
3 [4] For Magistrates are not to be feared *for*
good workes, but *for* euill. [5] Wilt thou then bee
without feare of the power? doe well: so shalt
thou haue prayse of the same.
4 For he is ÿ minister of God for thy wealth,
[6] but if thou doe euill, feare: for he beareth not the
sworde for nought: for hee is the minister of God
to [c] take vengeance on him that doeth euill.
5 [7] Wherefore ye must be subiect, not because
of wrath only, but [d] also for conscience sake.
6 [8] For, for this cause ye pay also tribute: for
they are Gods ministers, applying themselues for
the same thing.
7 ✠ Giue to all men therefore their duetie:
tribute, to whome *yee owe* tribute: custome, to
whom custome: feare, to whome [e] feare: honour,
to whom *ye owe* [f] honour.
8 [9] Owe nothing to any man, but to loue one
another: [10] for hee that loueth another, hath ful-
filled the [g] Lawe.
9 For this, ∵ Thou shalt not commit adulte-
rie, Thou shalt not kil, Thou shalt not steale, Thou
shalt not beare false witnes, Thou shalt not couet:
and if there be any other commaundement, it is
[h] briefly comprehended in this saying, *euen* in this,
✠ Thou shalt loue thy neighbour as thy selfe.
10 Loue doeth not euil to his neighbour: there-
fore is loue the ✠ fulfilling of the Lawe.
11 [11] And that, considering the season, that *it is*
now time that we should arise frō sleepe: for now
is our saluation neerer, then when we beleeued it.
12 The night is past, and the day is [i] at hande,
let vs therefore cast away the workes [k] of darke-
nesse, and let vs put on the armour of light,
13 So that wee walke honestly, as in the day:
not in * gluttonie, and drunkennesse, neither in

✠ *Titus 3.1. 1.peter 2.13.*
1 Nowe he sheweth seuerally, what subiects owe to their magistrates, to wit, obedience: From which, hee sheweth that no man is free: and in such sort, that it is not onely due to the highest Magistrate himselfe, but also euen to the basest, which hath any office vnder him.
a Yea, though an Apostle, though an Euangelist, though a Prophet: Chrysostome. Therefore the tyrannie of the Pope ouer all kingdomes must downe to the ground.
2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiours should be subiect vnto them?
3 An other argumēt of great force: Because God is authour of this order: so that such as are rebels, ought to know, that they make warre with God himselfe: wherefore they cannot but purchase to themselues great miserie and calamitie.
b Be distributed: for some are greater, some smaller.

[illegible] whome hee calleth properly Deacons: the other to be the gouer-[illegible] discipline, who are called Seniours or Elders: the third, to be such as pro-[illegible] the helpe of the poore, of which sort the companie of widowes [illegible] *That euery man obserue the measure of that which is reuealed vnto him.* [illegible] *office is onely to expound the Scriptures.* n *Who in other places is cal-*[illegible]. o *To wit, the almes, that he distribute them faithfully, and with-*[illegible] *of person.* ✠ *Matth.6.2. 2.Corinth.9.7.* p *The Elders of the Church.* [illegible] *that are busied about tending on the poore, must doe it with cheerefulnesse,* [illegible] *they adde sorowe to sorowe.* 6 Nowe hee commeth to the dueties of the second Table, which he deriueth from charitie, which is as it were the fountaine of them all. And he defineth Christian charitie by syncetitie, hatred of euill, earnest studie of good things, good affection to helpe our neighbour, and whose finall ende is the glory of God. ∵ *Amos 5.15.* ✠ *Ephesi.4.2. 1.peter 2.17.* r *This piece is well put in, for it maketh difference betweene Christian dueties, and Philosophicall dueties.* 7 He reckoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards the saints, hospitalitie, moderation of minde, euen in helping our enemies, a selfe same feeling with others as well in aduersitie as prosperitie, modestie, endeuour to mainteine honest concorde so nigh as we may with all men, which cannot be extinguished by any mans iniuries. ✠ *1.Peter 5.8.* * *Luke 18.1. 1.Corin 16.1.* s *A true rule of charitie, when ye are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as we can.* t *Not vpon pleasures and needelesse dueties, but vpon necessarie vses.* ✠ *Hebr.13.2. 1.pet.4.13.* ✠ *Matt.5.44.* ∵ *Prou.3.7. isai.5.21.* u *There is nothing that doeth so much breake concorde as ambition, when as euery man lotheth a base estate, and seeketh ambitiously to be aloft.* x *Be not puffed vp with opinion of your owne wisdome.* ✠ *Pro.20.22. matth.5.39. 2.cor.8.21. 1.pet.3.9.* ✠ *Hebr.12.14.* * *Eccle.2.18. matt.5.39.* ✠ *Deuteronomie 32.35. hebr.10.30.* ✠ *Prouer.25.22.* y *After this sort doeth Salomon paint out the wrath of God that hangeth ouer a man.*

4 The thirde argument taken from the ende wherefore they were made, which is most profitable: for that God by this meanes preserueth the good and brideleth the wicked: by which wordes, the Magistrates themselues, are put in minde of that duetie which they owe to their subiects. 5 An excellent way to beare this yoke, not only without griefe, but also with great profite. 6 God hath armed the Magistrate euen with a reuenging sworde. c *By whome God reuengeth the wicked.* 7 The conclusion: We must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate hath no power ouer the conscience of man, yet seeing he is Gods minister) he cannot be resisted by any good conscience. d *So farre as lawfully we may: for if vnlawfull things be commanded vs, we must answere as Peter teacheth vs, It is better to obey God, then men.* 8 Hee reckoneth vp the chiefest thinges wherein consisteth the obedience of subiects. ✠ *Matth.22.21.* e *Obedience, and that from the heart.* f *Reuerence, which (as reason is) we must giue to the Magistrate.* 9 Hee sheweth howe very fewe iudgements neede to be executed, to wit, if we so order our life, as no man may iustly require any thing of vs, besides that only, that we owe one to another, by the perpetuall law of charitie. 10 He commendeth Charitie, as an abridgement of the whole Lawe. g *Hath not only done one commaundement, but performed generally that which the Lawe commaundeth.* ∵ *Exod.20.14. deut.5.18.* h *For the whole Lawe commaundeth nothing els, but that we loue God, and our neighbour. But seeing Paul speaketh here of the dueties we owe one to another, we must restraine this worde, Lawe, to the seconde Table.* ✠ *Leuit.19.18. matt.22.39. mar.12.31. gala.5.14. iames 2.8.* ✠ *1.Tim.1.5.* 11 An application taken of the circumstance of the time: which also it selfe putteth vs in minde of our duetie, seeing that this remaineth, after that the darkenes of ignorance and wicked affections by the knowledge of Gods trueth be driuen out of vs, that we order our life according to that certaine and sure rule of all righteousnes and honestie, being fully grounded vpon the vertue of the Spirit of Christ. i *In other places we are sayd to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twylight.* k *That kinde of life, which they leade, that flee the light.* * *Luke 21.34.*

chambering

chambering and wantonnesse, nor in strife and en-
uying.
14 ✠ But [l] put yee on the Lorde IESVS
CHRIST, and take no thought for the flesh, to
fulfill the lustes of it.

✠ *Galat.5.16. 1pet.2.11.*
l To put on Christ, is to possesse Christ, to haue him in vs, and vs in him.

CHAP XIIII.

1 Hee willeth that wee so deale with the weake in faith, 13 that through our fault they bee not offended. 10 And on the other side hee commaundeth them not rashly to iudge of the stronger: 19 That within the bounds of edification 20 and charitie, 22 Christian libertie may consist.

HIm [1] that is weake in the faith, [a] receiue vn-
to you, *but* not for [b] controuersies of dispu-
tations.
2 [2] One [c] beleeueth that hee may eate of all
things: and another, which is weake, eateth herbes.
3 [3] Let not him that eateth, despise him that
eateth not: and let not him which eateth not, con-
demne him that eateth: for [4] God hath receiued
him.
4 ✠ [5] Who art thou that condemnest another
mans seruant? hee standeth or falleth to his owne
master: yea, he shalbe established: for God is able
to make him stand.
5 [6] This man esteemeth one day aboue ano-
ther day, and another man counteth euery day a-
like: [7] let [d] euery man bee fully perswaded in his
minde.
6 [8] Hee that [e] obserueth the day, obserueth it
to the Lorde: and hee that obserueth not the day,
obserueth it not to the [f] Lorde. Hee that [g] eateth,
eateth to the Lorde: [9] for he giueth God thankes:

1 Now he sheweth how we ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vse of them, not of malice, or damnable superstition, but for lacke of knowledge of the benefite of Christ. And thus he teacheth that they are to be instructed gently and patiently, and so that we applie our selues to their ignorance in such matters, according to the rule of charitie.
a Doe not for a matter or thing that is indifferent, and such as you may doe or not doe, shunne his companie, but take him to you. b To make him by your doubtfull and vncertaine disputations goe away more in doubt then he came, or start backe with a troubled conscience. 2 He propoundeth for an example, the difference of meates, which some thought was necessarily to bee obserued as a thing prescribed by the Lawe (not knowing that it was taken away) whereas on the cōtrary side such as had profited in the knowledge of the Gospel, knew wel that this scholemastership of the Lawe was abolished. *c Knoweth by faith.* 3 In such a matter, saith the Apostle, let neither them which know their libertie, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderstand not. 4 The first reason: Because that seeing both he that eateth, and he that eateth not, is notwithstanding the member of Christ, neither hee which eateth not, can iustly be contemned, neither he which eateth, be iustly condemned: Now the first proposition is declared in the sixth verse folowing. ✠ *Iam.4.12.* 5 An other reason which hangeth vpon the former: why the ruder and more vnlearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because, saith the Apostle, he that is ignorant to day, may be indued to morow, with further knowledge, so that he also may stand sure: Therefore it belongeth to God, and not vnto man, to pronounce the sentence of condemnation. 6 An other example of the difference of dayes according to the Lawe. 7 Hee setteth against this contempt, and hastie or rash iudgements, a continuall desire to profit, that the strong may be certainly perswaded of their libertie, of what maner and sort it is, and howe they ought to vse it: and againe the weake may dayly profite, least either they abuse the gift of God, or these please themselues in their infirmitie. *d That he may say in his conscience, that he knoweth and is perswaded by Iesus Christ, that nothing is vncleane of it selfe, and this perswasion must bee grounded vpon the worde of God.*
8 A reason taken from the nature of indifferent things, which a man may with good conscience doe, and omit: for seeing that the difference of dayes and meates was appointed by God, how could they which as yet vnderstood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Sauiour, with good conscience neglect that which they knew was commaunded of God? And on the contrary side, they that knew the benefite of Christ in this behalfe, did with good conscience neither obserue dayes nor meates. Therefore saith the Apostle verse 10, Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him knowe that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Lawe, and were deceiued by simple ignorance, and not of malice, (for to such the Apostle yeelded not, no not for a moment) nor superstition, but of a religious feare of God. *e Obserueth precisely. f God shall iudge whether hee doe well or no: And therefore you should rather striue about this, howe euery one of you may bee allowed of God, then to thinke vpon other mens doings. g Hee that maketh no difference of meates.* 9 So the Apostle sheweth that hee speaketh of the faithfull, both strong and weake: But what if wee haue to doe with infidels? Then must wee here take heede of two things, as also is declared in the Epistle to the Corinthians. The one is, that wee count not their superstition among things indifferent, as they did which sate downe to meate in Idols Temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to idols, in the butchers shambles, and to eate it at home or in a priuate banquet) we wound not the conscience of our weake brother.

and hee that eateth [h] not, eateth not to the Lorde,
and giueth God thankes.
7 [10] For none of vs liueth to [i] himselfe, nei-
ther doeth any die to himselfe.
8 For whether wee liue, wee liue vnto the
Lorde: or whether we die, we die vnto the Lorde:
whether wee liue therefore, or die, wee are the
Lords.
9 For Christ therefore dyed and rose againe,
and reuiued, that hee might be Lorde both of the
dead and the quicke.
10 [11] But why doest thou condemne thy bro-
ther? or why doest thou despise thy brother? ✠ for
we shall all appeare before the iudgement seate of
Christ.
11 For it is written, ✠ I [k] liue, saith the Lorde,
and euery knee shall bowe to mee, and all tongues
shall [l] confesse vnto God.
12 So then euery one of vs shall giue accounts
of himselfe to God.
13 [12] Let vs not therefore iudge one another
any more: but vse *your* iudgement rather in [m] this,
that no man put an occasion to fall, or a stumbling
blocke before *his* brother.
14 [13] I knowe, and am perswaded through the
[n] Lorde Iesus, that there is nothing vncleane of it
[o] selfe: but vnto him that iudgeth any thing to be
vncleane, to him *it is* vncleane.
15 But if thy brother be grieued for the meate,
nowe walkest thou not charitably: ✠ [14] destroy
not him with thy meate, for whome [15] Christ
dyed.
16 [16] Cause not your commoditie to bee euill
spoken of.
17 [17] For the kingdome of God, is not meate
nor drinke, but righteousnes, and peace, and ioy in
the holy Ghost.
18 For whosoeuer in [p] these thinges serueth
Christ, is acceptable vnto God, and is approoued
of men.
19 [18] Let vs then followe those thinges which
concerne peace, and wherewith one may edifie
another.

h He that eateth not meates which he taketh to be vncleane by the Lawe.
10 We must not sticke, saith he, in the meate it selfe, but in the vse of the meate, so that he is iustly to be reprehended that liueth so, that he casteth not his eyes vpon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simply that we might eate this meate or that.
i Hath respect to himselfe onely, which the Hebrewes vtter after this sort, Doeth well to his owne soule.
11 The [illegible] from: [illegible] leaue [illegible] his [illegible]

[illegible] doe not knowe, that they which doe not obserue a day, and eate, [illegible] the Lorde, and eate to the Lorde, as the strong men knowe that [illegible] serue a day and eate not, obserue the day to the Lorde, and eate [illegible] ✠ *2.Corinth.1.10.* ✠ *Isai.45.23. philip.2.10. k This is a form[e] [illegible] to God onely, for hee am none but hee liueth, and hath his being of [illegible] acknowledge mee for God.* 12 After that hee hath conclu[ded] [illegible] bee done, hee sheweth what is to be done: to wit, wee must take [illegible] not vtterly cast downe with abusing our libertie, our brother [illegible] strong. *m Hee rebuketh by the way, these malicious iudgers [illegible] cupie their heades about nothing, but to finde faults with their brethren [illegible] they should rather bestowe their wits vpon this, that they doe not [illegible] subtiltie either cast their brethren cleane downe, or giue them some [illegible]*
13 The preuenting of an obiection: It is true that the scholemastership [of the] Lawe is taken away by the benefite of Christ, to such as knowe it, but yet [not]withstanding wee haue to consider in the vse of this libertie, what is expedient, that wee may haue regarde of our weake brother, seeing that our libertie is not lost thereby. *n By the Spirit of the Lorde Iesus, or by the Lorde Iesus, who, I am sure, broke downe the wall at his comming. o By nature.* ✠ *1.Corinth.8.11.*
14 It is the part of a cruell minde to make more account of meate, then of our brothers saluation. Which thing they doe, that presume to eate with the offence of any brother, and so giue him occasion to goe backe from the Gospel. 15 An other argument: Wee must followe Christes example: who was so farre from destroying the weake with meate, that hee gaue his life for them. 16 Another argument: for that by this meanes the libertie of the Gospell is euill spoken of, as though it openeth the way to attempt any thing whatsoeuer, and boldeneth vs to all thinges. 17 A generall reason, and the grounde of all the other arguments: The kingdome of heauen consisteth not in these outwarde thinges, but in the studie of righteousnesse and peace, and comfort of the holy Ghost. *p Hee that liueth peaceably, and doeth righteously through the holy Ghost.*
18 A generall conclusion: The vse of this libertie, yea and our whole life, ought to bee referred to the edifying of one another, in so much that wee esteeme that thing vnlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull.

20 Destroye not the worke of God for meates
sake: ✠ all things in deede are pure: but *it is* euil for
the man which eateth with offence.
21 ✠ *It is* good neither to eate flesh, nor to
drinke wine, nor any thing whereby thy brother
stumbleth, or is offended, or made weake.
22 19 Hast thou q faith? haue it with thy selfe
before God: blessed *is* hee that condemneth not
himselfe in that thing which he r aloweth.
23 For he that s doubteth, is condemned if he
eate, because *he eateth* not of faith: and whatsoeuer
is not of faith, is sinne.

✠ *Titus* 1.15. ✠ 2 *Cor*. 8.13. 19 He giueth a double warning in these matters, one, which perteineth to the strong, that he which hath obteined a sure knowledge of this libertie, keepe that treasure to the ende he may vse it wisely and profitably, as hath bene sayde: the other which respecteth the weake, that they doe nothing rashly by other mens example with a wauering conscience, for that can not be done without sinne, whereof wee are not perswaded by the worde of God, that hee liketh and approueth it. q *Hee shewed before, verse* 14. *what hee meaneth by faith, to wit, for a man to bee certaine and out of doubt in matters and things indifferent.* r *Embraceth.* s *Reasoneth with himselfe.*

CHAP. XV.

1 *The stronger must imploye their strength to strengthen the weake,* 3 *by Christes example,* 7 *who receiued* 8 *not onely the Iewes,* 10 *but also the Gentiles.* 15 *The cause why hee wrote this epistle.*

WE 1 which are strong, ought to beare the
infirmities of the weake, and not to a please
our selues.
2 *Therefore* let euery man please his neighbour
in that that is b good to edification.
3 2 For Christ also would not please himselfe,
but as it is written, ∵ The rebukes of them which
rebuke thee, fell on me.
4 3 For whatsoeuer things are written c afore-
time, are written for our learning, that we through
patience, and comfort of the d Scriptures might
haue hope.
5 4 Now the God of patience and consolation
giue you that ye be ✠ like minded one towards an-
other, according to Christ Iesus,
6 That yee with one minde, *and* with one
mouth may prayse God, euen the Father of our
Lord Iesus Christ.
7 Wherefore, receiue ye one another, as Christ
also e receiued vs to the glory of God.
8 5 Nowe I say, that Iesus Christ was a mi-
nister of the f circumcision, for the g trueth of
God, to confirme the promises *made* vnto the fa-
thers.
9 6 And let the Gentiles prayse God, for *his*
mercie, as it is written, ✠ For this cause I wil h con-
fesse thee among the Gentiles, and sing vnto thy
Name.
10 And againe he saith, * Reioyce, ye Gentiles
with his people.
11 And againe, ✠ Praise the Lorde, all ye Gen-
tiles, and laude ye him, all people together.
12 And againe Esaias saith, ✠ There shall bee
a roote of Iesse, and he that shal rise to reigne ouer
the Gentiles, in him shall the Gentiles trust.
13 7 Nowe the God of i hope fill you with
k all ioye, and peace in beleeuing, that yee may
abound in hope, through the power of the holy
Ghost.
14 8 And I my selfe also am perswaded of you,
my brethren, that l yee also are full of goodnesse,
and filled with all knowledge, and are able to ad-
monish one another.
15 Neuerthelesse, brethren, I haue somewhat
boldly after a sort written vnto you, as one that
putteth you in remembrance, through the grace
that is giuen me of God,
16 That I shoulde bee the minister of Iesus
Christ toward the Gentiles, ministring the Gospell
of God, that the m offering vp of the Gentiles
might bee acceptable, being sanctified by the holy
Ghost.
17 9 I haue therefore whereof I may reioyce
in Christ Iesus in those things which *pertaine* to
God.
18 For I dare not speake of any thing, which
n Christ hath not wrought by mee, *to make* the
Gentiles obedient in word and deede,
19 With the o power of signes and wonders,
by the power of the Spirite of God: so that from
Hierusalem, and rounde about vnto Illyricum, I
haue caused to abound the Gospel of Christ.
20 Yea, so I enforced my selfe to preache the
Gospel, not where Christ was named, lest I should
haue built on another mans foundation.
21 But as it is written, ✠ To whom he was not
spoken of, they shall see *him*, and they that heard
not, shall vnderstand *him*.
22 ✠ 10 Therefore also I haue bene oft let to
come vnto you:
23 But nowe seeing I haue no more place in
these quarters, and also haue ∵ bene desirous many
yeeres agone to come vnto you,
24 When I shall take my iourney into Spaine,
I will come to you: for I trust to see you in my
iourney, and to be brought on my way thitherward
by you, after that I haue bene somewhat filled with
your *company*.
25 But now goe I to Hierusalem, to p minister
vnto the Saints.
26 For it hath pleased them of Macedonia and
Achaia, to make a certaine distribution vnto the
poore Saints which are at Hierusalem.
27 11 For it hath pleased them, and their detters
are they: ✠ for if the Gentiles be made partakers of
their spirituall things, their duetie is also to q mini-
ster vnto them in carnall things.
28 When I haue therefore perfourmed this,
and haue r sealed them this s fruite, I will passe by
you into Spaine.
29 12 And I knowe when I come, that I shall

1 Nowe the Apostle reasoneth [illegible] of tolerance or bearing [illegible] weake [illegible] so [illegible] may [illegible] pro- [illegible] praise [illegible] [illegible] patience, to [illegible] of the [illegible] pro- [illegible] that according to the example of our Fathers, we should in patience and hope beare one with another.
c *By Moses and the Prophets.* d *The Scriptures are sayde to teache and comfort, because God vseth them to teache and comfort his people withall.* 4 Wee must take an example of patience, of God: that both the weake and the strong seruing God with a mutuall consent, may bring one another to God, as Christ also receiued vs vnto himselfe, although we were neuer so vnworthy. ✠ 1.*Corinth*.1.10. e *Hee did not disdaine vs, but receiued vs of his owne accord, to make vs partakers of Gods glory.* 5 An applying of the example of Christ to the Iewes, whome hee vouchsafed this honour for the promises which hee made vnto their fathers, although they were neuer so vnworthy, that hee executed the office of a Minister amongst them with marueilous patience: Therefore much lesse ought the Gentiles despise them for certaine faultes, whome the Sonne of God so much esteemed. f *Of the circumcised Iewes, for as long as hee liued, hee neuer went out of their quarters.* g *That God might bee seene to be true.* 6 An applying of the same to the Gentiles, whome also the Lorde of his incomprehensible goodnesse had regarde of, so that they are not to bee contemned of the Iewes, as strangers. ✠ *Psalm*. 18.50. h *I will openly professe, and set foorth thy Name.* * *Deuter*.32.43. ✠ *Psalm*.117.1. ✠ *Esai*.11.10.

7 He sealeth vp as it were all the former treatise with prayers, wishing all that to be giuen them of the Lord, that he had commaunded them. i *In whom we hope.* k *Abundantly and plentifully.* 8 The conclusion of the Epistle, wherein he first excuseth himselfe, that he hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessitie, by reason of his vocation, which bindeth him peculiarly to the Gentiles. l *Of your owne accord, and of your selues.* m *By the offering up of the Gentiles, he meaneth the Gētiles themselues, whom hee offered to God as a sacrifice.* 9 He commendeth his Apostleship highly, by the effects, but yet so, that moreouer and besides that hee speaketh all things truely, he giueth all the glory to God as the onely authour: and doeth not properly respect himselfe, but this rather, that men might lesse doubt of the trueth of the doctrine which he propoundeth vnto them. n *Christ was so with mee in all things, and by all meanes, that if I would neuer so faine, yet I cannot say, what hee hath done by mee to bring the Gentiles to obey the Gospel.* o *In the first place this word, Power, signifieth the force and working of the wonders in pearcing mens mindes: and in the latter, it signifieth Gods mightie power which was the worker of those wonders.* ✠ *Isai*.52.15. ✠ *Chap*. 1.11. 10 Hee writeth at large to the Romanes, and that familiarly, his singular good will towardes them, and the state of his affaires, but so, that hee swarueth not a iote from the ende of Apostolical doctrine: for hee declareth nothing but that which apperteineth to his office and is godly: and commending by a litle digression as it were, the liberalitie of the Churches of Macedonia, hee prouoketh them modestly to followe their godly deede. ∵ 1.*Thess*.1.17. p *Doing his duetie for the Saints to cary them that money which was gathered for their vses.* 11 Almes are voluntarie, but yet such as wee owe by the Lawe of charitie. ✠ 1.*Corinth*. 6.11. q *To serue their turnes.* r *Performed it faithfully, and sealed it as it were with my ring.* s *This money which was gathered for the vse of the poore: which almes is very fitly called fruite.* 12 Hee promiseth them through the blessing of God, not to come emptie vnto them: and requiring of them the duetie of prayers, hee sheweth what thing wee ought chiefly to rest vpon in all difficulties and aduersities.

come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christes sake, and for the [e] loue of the spirit, that ye would striue with mee by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saintes,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace *be* with you all. Amen.

e For that mutuall coniunction, wherewith the holy Ghost hath ioyned our heartes and mindes together.

CHAP. XVI.

1 Hee commendeth Phebe. 3 Hee sendeth greeting to many, 17 and warneth to beware of them which are the causes of diuision.

I [1] Commende vnto you Phebe our sister, which is a seruaunt of the Church of Cenchrea:

2 That yee receiue her in the [a] Lorde, as it becommeth Saintes, and that yee assist her in whatsoeuer businesse shee needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete ✠ Priscilla, and Aquila my fellowe helpers in Christ Iesus,

4 (Which haue for my life laide downe their owne necke. Vnto whome not I onely giue thankes, but also all the Churches of the Gentiles.)

5 Likewise *greete* the [b] Church that is in their house. Salute my beloued Epenetus, which is the [c] first fruites of Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins and fellowe prisoners, which are notable among the Apostles, and were in [d] Christ before mee.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus *friendes.*

11 Salute Herodion my kinsman. Greete them which are of the *friendes* of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which *women* labour in the Lorde. Salute the beloued Persis, which *woman* hath laboured much in the Lord.

13 Salute Rufus chosen in the Lorde, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saintes which are with them.

16 Salute one another with an ✠ holy [e] kisse. The Churches of Christ salute you.

17 ¶ [2] Nowe I beseech you brethren, [f] marke them diligently which cause diuision and offences, contrary to the doctrine which yee haue learned, and ✠ auoide them.

18 For they that are such, serue not the Lorde Iesus Christ but their owne bellies, and with faire speach and flattering deceiue the heartes of the simple.

19 [3] For your obedience is come abroade among all: I am glad therefore of you: but yet I woulde haue you [h] wise vnto that which is good, and [i] simple concerning euill.

20 [4] The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ *be* with you.

21 ✠ [5] Timotheus my helper, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which [k] wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, & of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 [6] The grace of our Lorde Iesus Christ *be* with you all. Amen.

25 ✠ [7] To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, ✠ by the reuelation of the [l] mysterie, which was kept secret since the worlde began:

26 (But nowe is opened, and [m] published among all nations by the Scriptures of the Prophets, at the commaundement of the euerlasting God for the obedience of faith)

27 To God, *I say,* only wise, be praise through Iesus Christ for euer. Amen.

1 Hauing made an ende of the whole disputation, he commeth nowe to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romanes might knowe, who are most to be honoured and made accompt of among them: and also whome they ought to set before them to folowe: and therefore he attributeth vnto euery of them peculiar and singular testimonies.

a *For Christes sake, which is proper to the Christians, for the heathen Philosophers haue resemblances of the same vertues.*

✠ *Act.18.3.*

b *The companie of the faithfull, for in so great a citie as that was, there were diuers companies.*

c *For he was the first of Achaia that beleeued in Christ: and this kinde of speache is an allusion to the ceremonies of the Lawe.*

d *Ingraffed by faith.*

✠ *1.Cor.16.20. 2.cor.13.12. 1.pet.5.14.*

e *He calleth that an holy kisse, which proceedeth from an heart that is full of that holy loue: nowe this is to be referred to the maner vsed in those dayes.*

2 As by namely describing them which were worthie of commendation, he sufficiently declared whom they ought to heare and folowe, so doeth he nowe paint out vnto them whom they ought to take heede of, yet he nameth them not, for that it was not needefull.

f *Warily and diligently, as [illegible] you should [illegible] out for your [illegible] mies in a [illegible] tower.*

✠ *2.Iohn [illegible]*

g *The [illegible] which [illegible] signifieth [illegible]* [illegible]

3 Simplicitie must bee ioyned with wisedome. h *Furnished with know-ledge of the trueth, and wisedome, that you may embrace good things, and with-all, be ware of the deceits and snares of false prophets, and resist them* [illegible] *place doeth plainely destroy the Papists faith of credite, whereas they* [illegible] *sufficient for one man to beleeue as another man beleeueth, without further* [illegible] *or examination what the matter is, or what grounds it hath: vsing these* [illegible] *We beleeue as our fathers beleeued, and wee beleeue as the Church beleeueth* [illegible] *men that knew no way to deceiue, much lesse to deceiue in deede.* 4 We [illegible] with a certaine hope of victorie. ✠ *Actes 16.1. phil.2.19.* 5 He [illegible] tations, partly to renue mutuall friendship, and partly to the ende th[illegible] might be of some waight with the Romanes, hauing the confirm[illegible] that subscribed vnto it. k *Wrote it as Paul vttered it.* 6 Nowe [illegible] of them, this third time, he wisheth that vnto them, whereupon depend[illegible] force of the former doctrine. ✠ *Ephes.3.20.* 7 Hee setteth foorth th[illegible] and wisedome of God with great thankesgiuing, which especially appe[illegible] Gospel: and maketh mention also of the calling of the Gentiles, to confirm[illegible] Romanes in the hope of this saluation. ✠ *Ephes.3.9. coloss.1.26. 2.tim.1.10. tit.1.2.* l *That secret and hidden thing, that is to say, the calling of the Gentiles.* m *Opened and exhibited to all nations to be knowen.*

Written to the Romanes from Corinthus, *and sent* by Phebe, seruant of the Church, which is at Cenchrea.

THE

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 After the salutation, 10 which in effect is an exhortation, 12 hee reprehendeth the Corinthians sectes and diuisions, 17 and calleth them from pride to humilitie: 20 For, ouer throwing all worldly wisedome, 23 25 he aduanceth onely the preaching of the crosse.

PAul 1 called *to be* an 2 Apostle of
Iesus Christ, through the will of
God, and *our* brother 3 Sosthenes,
2 4 Vnto the Church of God,
which is at Corinthus, to them
that are ✠ 5 sanctified in a Christ Iesus, ✠ Saintes
by b calling, ∴ with all that c call on the Name
of our Lord Iesus Christ in euery place, both their
Lord, and ours:
3 6 Grace *be* with you, and peace from God
our Father, and *from* the Lord Iesus Christ.
4 7 I thanke my God alwayes on your behalfe
for the grace of God, which is giuen you in
Iesus Christ,
5 That in all things yee are made rich in him,
8 in d all kinde of speach, and in all knowledge:
6 9 As the testimonie of Iesus Christ hath
bene e confirmed in you:
7 So that yee are not destitute of any gift;
✱ 10 wayting for the f appearing of our Lord Iesus Christ.
8 ✠ 11 Who shall also confirme you vnto the
ende, that ye may be g blamelesse, in the day of
our Lord Iesus Christ.
9 * God is h faithfull, by whome ye are called
vnto the felowship of his Sonne Iesus Christ our
Lord.
10 12 Nowe I beseeche you, brethren, by the
Name of our Lorde Iesus Christ, that 13 yee all
speake one thing, and that there be no dissensions
among you: but bee yee i knit together in one
mind, and in one iudgement.
11 14 For it hath bene declared vnto me, my
brethren, of you by them that are of the house of
Cloe, that there are contentions among you.
12 Nowe k this I say, that euery one of you
saith, I am Pauls, and I am ✠ Apollos, and I am
Cephas, and I am Christs.
13 15 Is Christ deuided? was 16 Paul crucified
for you? either were yee 17 baptized into the name
of Paul?
14 18 I thanke God, that I baptized none of
you, but ✠ Crispus, and Gaius,
15 Lest any should say, that I had baptized into
mine owne name.
16 I baptized also the houshold of Stephanas:
furthermore know I not, whether I baptized any
other.
17 19 For CHRIST sent mee not to baptize,
but to preache the Gospel, 20 not with
∴ l wisdome of wordes, lest the 21 crosse of Christ
should be made of none effect.

1 The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towardes him, yet notwithstanding so, that alwayes he letteth them to wit, that he is the seruant of God and not of men. 2 If he be an Apostle, then he must be heard, although he somewhat reprehend [illegible] [illegible] admonish it. ✠ *Actes 15.9. 1.thessa.4.7.* 5 A true definition of the [illegible] Catholique Church, which is one. *a The father sanctifieth vs, that is [illegible] vs from the wicked, in giuing vs to his Sonne, that hee may bee in vs, [illegible]* ✠ *Rom.1.7.ephes.1.1.coloss.1.22.1.timo.1.9.titus 2.3. b Whome [illegible] gracious goodnesse and meere loue hath separated for himselfe: or whome [illegible] called to holinesse: the first of these two expositions, sheweth from whence [illegible] [illegible] commeth, and the seconde, sheweth to what ende it tendeth.* ∴ *2.Tim. [illegible] He is saide properly to call on God, who cryeth vnto the Lorde when hee is [illegible] and craueth helpe at his handes: and by the figure Synecdoche it is taken for [illegible] of God: and therfore to call vpon Christes Name, is to acknowledge and [illegible] very God.* 6 The foundation and the life of the Church, is Christ Iesus [illegible] the Father. 7 Going about to condemne many vices, hee beginneth [illegible] true commendation of their vertues, lest hee might seeme after to deal [illegible] chiding, being moued with malice or enuie: yet so, that he referreth all to [illegible] the authour of them, and that in Christ, that the Corinthians might be more [illegible] to prophane and abuse the holy giftes of God. 8 Hee toucheth that [illegible], which they most abused. *d Seeing that whiles wee liue here, we knowe [illegible] in part, and prophecie in part, this worde (All) must bee restrained to the present state of the faithfull: but by Speache hee meaneth not a vaine kinde of babling, but the gift of holy eloquence, which the Corinthians abused.* 9 He sheweth that the true vse of these giftes consisteth herein, that the mightie power of Christ might thereby be set foorth in them, that hereafter it might euidently appeare howe wickedly they abused them to glorie and ambition. *e By these excellent giftes of the holy Ghost.* ✱ *Titus 2.11. philip.3.20.* 10 Hee sayeth by the way, that there is no cause why they shoulde please themselues so much in those giftes which they had receiued, seeing that those were nothing in comparison of them which are to be looked for. *f He speaketh of the last comming of Christ.* ✠ *1.Thessa.3.13. and 5.23.* 11 He testifieth that hee hopeth well of them hereafter, that they may more patiently abide his reprehension afterwarde. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation is onely the worke of God. *g Hee calleth them blamelesse, not whom man neuer founde fault with, but with whome no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whome there is no condemnation. See Luke 1.6.* * *1.Thessa.5.24. h True and constant, who doeth not onely call vs, but giueth vs the gift of perseuerance also.* 12 Hauing made an ende of the preface, hee commeth to the matter it selfe, beginning with a most graue obtestation, as though they shoulde heare Christ him selfe speaking and not Paul.

13 The first part of this Epistle, wherein his purpose is, to cal backe the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schismes. Nowe a schisme is when men which otherwise agree and consent together in doctrine, doe yet separate themselues one from another. *i Knit together, as a bodie that consisteth of all his partes fitly knit together.* 14 Hee beginneth his reprehension and chiding by taking away of an obiection: for that he vnderstoode by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissensions, because that some did hang on one doctour, some on another, and some were so addicted to themselues, that they neglected all doctours and teachers, calling themselues the disciples of Christ onely, shutting foorth their teachers. *k The matter I would say to you, is this.* ✠ *Actes 18.24.* 15 The first reason why schismes ought to be eschewed: because Christ seemeth by that meanes, to be deuided and torne in pieces, who cannot bee the head of two diuers and disagreeing bodies, being himselfe one. 16 Another reason: Because they cannot without great iniurie to God, so hang of men as of Christ: which thing no doubt they doe, which allowe whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one selfe same Gospel being vttered of one man, and did lothe it being vttered of another man. So that these factions were called by the names of their teachers. Nowe Paul setteth downe his owne name, not onely to grieue no man, but also to shewe that he pleadeth not his owne cause. 17 The third reason taken of the forme and ende of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if hee hang vpon some certaine teachers and despise others, he forsaketh Christ: for if he holde Christ his onely master, he woulde heare him teaching by whomsoeuer. 18 He protesteth that hee speaketh so much the more boldly of these things, because that through Gods prouidence, he is voide of all suspicion of chalenging disciples vnto himselfe, and taking them from others. Whereby we may vnderstand, that not the scollers onely, but the teachers also are here reprehended, which gathered them selues flockes apart. ✠ *Actes 18.8.* 19 The taking away of an obiection: that hee gaue not him selfe to baptize many amongst them: not for the contempt of Baptisme, but because he was chiefly occupied in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, whereof he had store. And so he declared sufficiently howe farre he was from all ambition: whereas on the other side, they whome hee reprehendeth, as though they gathered disciples vnto themselues and not vnto Christ, bragged most ambitiously of numbers, which they had baptized. 20 Nowe hee turneth himselfe to the doctours themselues, which pleased themselues in braue and ambitious eloquence, to the ende that they might drawe more disciples after them. Hee confesseth plainely that hee was vnlike vnto them, opposing grauely as it became an Apostle, his example against their peruerse iudgements. So that this is another place of this Epistle, touching the obseruing of a godly simplicitie both in wordes and sentences in teaching of the Gospel. ∴ *Chap.2.13. 2.pet.1.16. l With eloquence: which Paul casteth of from him not onely as not necessarie, but also as flat contrary to the office of his Apostleship: and yet had Paul his kinde of eloquence, but it was heauenly not of man, and voide of painted wordes.* 21 The reason why he vsed not the pompe of wordes, and painted speach: because it was Gods will to bring the worlde to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the arte of man. Therefore as saluation is set forth vnto vs in the Gospel, by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would haue the maner of the preaching of the crosse, most different from those meanes, with which men doe vse to draw and entise other, either to heare or beleeue: therefore it pleased him by a certaine kind of most wise follie, to triumph ouer the most foolish wisdome of the world, as he had said before by Esay, that he would. And hereby we may gather, that both those doctours which were puffed vp with ambitious eloquence, and also their hearers, strayed farre away from the ende and marke of their vocation.

m The preaching of Christ crucified, or the kinde of preach which we vse.
✠ Rom.1.16.
n It is that wherein he declareth his marueilous power in sauing his elect, which woulde not so euidently appeare, if it hanged vpon any helpe of man, for so, man might attribute that to himselfe, which is proper onely to the crosse of Christ.

18 For that m preaching of the crosse is to
them that perish, foolishnesse: but vnto vs, which
are saued, it is the ✠ n power of God.
19 22 For it is written, ✠ I will destroy the
wisedome of the wise, and will cast away the vn-
derstanding of the prudent.
20 Where is the wise? where is the o Scribe?
where is the p disputer of this worlde? hath not
God made the wisedome of this worlde foolish-
nesse?
21 23 For seeing the q worlde by wisedome
knewe not God in the r wisedome of GOD, 24 it
pleased God by the s foolishnesse of preaching to
saue them that beleeue:
22 ∵ 25 Seeing also that the Iewes require a
signe, and the Grecians seeke after wisdome.
23 But wee preach Christ crucified: vnto the
Iewes, euen a stumbling blocke, and vnto the
Grecians, foolishnesse:
24 But vnto them which are called, both of
the Iewes and Grecians, *we preach* Christ, the po-
wer of God, and the wisedome of God.
25 For the foolishnesse of God is wiser then
men, and the weakenesse of God is stronger then
men.
26 26 For brethren, you see your t calling, howe
that not many wise men u after the flesh, not ma-
ny mighty, not many noble *are called.*
27 But God hath chosen the foolish things of
the worlde to confound the wise, and God hath
chosen the weake things of the world, to confound
the mightie things,
28 And vile things of the worlde and thinges
which are despised, hath God chosen, and thinges
which x are not, to bring to y nought things
that are,
29 That no z flesh shoulde reioyce in his pre-
sence.
30 But ye are a of him in Christ Iesus, 27 who
of God is made vnto vs wisedome and righteous-
nesse, and sanctification, and redemption,
31 That, according as it is written, ✠ b Hee
that reioyceth, let him reioyce in the Lord.

z Flesh, is oft as we see, taken for the whole man: and he vseth this word Flesh, very fitly, to set the weake and miserable condition of man, & the maiestie of God, one against the other.

22 The Apostle prooueth, that this ought not onely not to seeme strange, seeing that it was foretolde so long before, but declareth further, that God is wont to punish the pride of the worlde in such sort, which so pleaseth it selfe in it owne wisedome: and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully laboured for, and made so great accompt of. ✠ Esai.29.14. *o Where art thou, O thou learned fellowe, and thou that spendest thy dayes in turning thy bookes?* *p Thou that spendest all thy time in seeking out the secrete things of this worlde, and in expounding all hard questions: and thus triumpheth he against all the men of this worlde, for there was not one of them that coulde so much as dreame vpon this secrete and hidden mysterie.*
23 He sheweth that the pride of men was worthily punished of God, because they woulde not beholde God, as meete was they shoulde, in the most cleare glasse of the wisedome of the worlde, which is the workemanship of the worlde. *q By the worlde hee meaneth all men which are not borne a newe, but remaine as they were, when they were first borne.* *r In the workemanship of this worlde, which hath the marueilous wisedome of God ingraued in it, so that euery man may beholde it.*
24 The goodnesse of God is wonderfull, for while hee goeth about to punish the pride of the worlde, hee is very prouident and carefull for the saluation of it, and teacheth men to become fooles, that they may be wise to God. *s So hee calleth the preaching of the Gospell as the enemies supposed it: but in the meane season hee taunteth them very sharpely, who had rather charge God with follie, then acknowledge their owne, and craue pardon for it.* ∵ Matth.12.38. 25 A declaration of that which he saide: that the preaching of the Gospell, is foolish. It is foolish saith hee, to them whom God hath not indued with newe light, that is to say, to all men, being considered in themselues: for the Iewes require miracles, and the Grecians arguments, which they may comprehende by their witte and wisedome: and therefore they doe not onely not beleeue the Gospell, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue and wisedome of God, but such as those onely which are called doe perceiue: God shewing most plainely, that euen then when madde men thinke him most foolish, he is farre wiser then they are: and that he surmounteth all their might and power, when hee vseth most vile and abiect things, as it hath appeared in the fruite of the preaching of the Gospell. 26 A confirmation taken of those thinges which came to passe at Corinth, where the Church especially consisted of the basest and common people, in so much that the philosophers of Greece were driuen to shame when they sawe that they coulde doe nothing with their wisedome and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and vnlearned. And herewithall doeth hee beate downe their pride: for God did not preferre them before those noble and wise men because they shoulde be proude, but that they might be constrained euen whether they would or not, to reioyce in the Lorde, by whose mercie, although they were the most abiects of all, they had obteined in Christ, both this wisedome, and all things necessarie to saluation. *t What way the Lorde hath taken in calling you.* *u After that kinde of wisedome which men make accompt of, as though there were none els: who because they are carnall, knowe not spirituall wisedome.* *x Which in mans iudgement are almost nothing.* *y To shewe that they are vaine and vnprofitable, and nothing worth, see Romanes 3.31.*
a Whom hee cast downe before, nowe hee lifteth vp, yea, higher then all men: yet so, that hee sheweth them that all their worthinesse is without themselues, that is, standeth in Christ, and that of God. 27 He teacheth that especially and aboue all things, the Gospell ought not to be contemned, seeing it conteineth the chiefest things that are to be desired, to witte, true wisedome, the true way to obteine righteousnesse, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. ✠ Iere.9.24. 2.Cor.10.17. *b Let him yet [illegible] to God and giue him thankes: and so by this place is mans free will beaten downe, which the Papistes so dreame of.*

CHAP. II.

1 Hee setteth downe a platforme of his preaching, 4 which was base in respect of mans wisedome, 7. 13 but noble in respect of the spirituall power and efficacie, 14 and so concludeth that flesh and blood cannot rightly iudge thereof.

AND 1 I, brethren, when I came to you,
came not with ✠ excellencie of wordes, or
of wisedome, shewing vnto you the a testimonie
of God.
2 For I b esteemed not to knowe any thing
among you, saue Iesus Christ, and him crucified.
3 ∵ And I was among you in c weakenesse, and
in feare, and in much trembling.
4 Neither *stoode* my worde, and my prea-
ching in the ✠ entising speach of mans wisedome,
2 but in plaine d euidence of the Spirite and of
power,
5 3 That your faith should not be in the wise-
dome of men, but in the power of God.
6 4 And wee speake wisedome among them
that are e perfect: not the wisedome of this world,
neither of the f princes of this world, which come
to nought.
7 5 But wee speake the wisedome of God in a
g mysterie, *euen* the hid *wisdome*, 6 which God
had determined before the world, vnto our glory.
8 7 Which none of the princes of this worlde
hath knowen: for had they knowen it, they would
not haue crucified the h Lord of glory.

1 He returneth to the 17. verse of the former chapter, that is to say, to his owne example: confessing that hee vsed amongst them [illegible]

[illegible] excellencie of wordes, and therefore ioyneth with it feare and trembling [illegible] the companions of true modestie, not such feare and trembling as [illegible] but such as are contrary to vanitie and pride. ✠ *Chapter 1.17.* [illegible]
2 He turneth that nowe to the commendation of his ministerie, which [illegible] graunted to his aduersaries: for his vertue and power which [illegible] enough, was so much the more excellent, because it had no [illegible] ned with it. *d By plaine euidence hee meaneth such a proofe, [illegible] taine and necessarie reasons.* 3 And hee telleth the Corinthians, [illegible] for their great profite, because they might thereby knowe manifestly [illegible] Gospell was from heauen. Therefore hee priuily rebuketh them, [illegible] in seeking vaine ostentation, they willingly depriued themselues [illegible] test helpe of their faith. 4 Another argument taken of the [illegible] thing, that is, of the Gospell, which is true wisedome, but knowen to them onely which are desirous of perfection: and is vnsauerie to them which otherwise excell in the worlde, but yet vainely and fraillie. *e Those are called perfect here, not which had gotten perfection alreadie, but such as tende to it, as Philippians 3.15. so that perfect, is set against weake.* *f They that are wiser, richer, or mightier, then other men are.* 5 Hee sheweth the cause why this wisedome cannot bee perceiued of those excellent worldly wittes: to witte, because in deede it is so deepe, that they cannot attaine vnto it. *g Which men coulde not so much as dreame of.* 6 Hee taketh away an obiection: If it bee so harde, when and howe is it knowen? God sayeth he, determined with himselfe from the beginning, that which his purpose was to bring foorth at this time out of his secretes, for the saluation of men. 7 Hee taketh away another obiection: why then, howe commeth it to passe, that this wisedome was so reiected of men of highest authoritie, that they crucified Christ himselfe? Paul answereth: because they knewe not Christ such as hee was. *h That mightie God, full of true maiestie and glory: Nowe this place hath in it a most euident proofe of the Diuinitie of Christ, and of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhoode alone, is vouched of the Godhead ioyned with the manhoode: which kinde of speach, is called of the olde fathers, a making common of things belonging to some one, with other to whom they doe not belong.*

9 But

8 An other obiection: But howe could it be that those wittie men couldnot perceiue this wisdome? Paul answereth: Because we preach those things which passe all mans vnderstanding.
✠ Esa.64.4.
i Man cannot so much as thinke of them, much lesse conceiue them with his senses.
9 A question: If it surmount the capacitie of men, how can it be vnderstood of any man, or how can you declare and preach it? by a peculiar lightning by Gods Spirite, wherewith whosoeuer is inspired, he can enter euen [illegible] the very se[illegible] of God.
[illegible]

9 8 But as it is written, ✠ The things which
eye hath not seene, neither eare hath heard, nei-
ther came into i mans heart, *are*, which God hath
prepared for them that loue him.
10 9 But God hath reueiled *them* vnto vs by his
Spirit: for the spirit k searcheth all things, yea, the
deepe things of God.
11 10 For what man knoweth the things of a
man, saue the l spirite of a man, which is in him?
euen so the things of God knoweth no man, but
the spirit of God.
12 Nowe we haue receiued not the m spirit of
the worlde, but the Spirit, which is of God, 11 that
we might n knowe the things that are giuen to vs
of God.
13 12 Which things also wee speake, not in the
✠ wordes which mans wisedome teacheth, but
which the holy Ghost teacheth, o comparing spi-
rituall things with spirituall things.
14 13 But the p naturall man perceiueth not
the things of the Spirit of God: for they are foo-
lishnesse vnto him: neither can he knowe *them*,
because they are q spiritually discerned.
15 14 But he that is spirituall, r discerneth all
things: yet 15 he himselfe is iudged of s no man.
16 ∵ 16 For who hath knowen the minde of
the Lorde, that hee might t instruct him? But wee
haue the u minde of Christ.

[illegible] *peareth into it.* 10 He setteth that foorth by a similitude, which he [illegible] inspiration of the Spirite. As the force of mans wit searcheth out things [illegible] to man, so doeth our minde by that power of the holy Ghost, vnderstand [illegible] things. l *The minde of man which is indued with the ablenesse to vnder-*[illegible] m *The Spirite which wee haue receiued, doeth not teache vs things* [illegible] *lifteth vs vp to God: and this place teacheth vs against the Papistes,* [illegible] *whence it commeth, and what force it is of.* 11 That which hee [illegible] he restraineth nowe to those things which God hath opened vnto [illegible] in Christ: lest that any man shoulde separate the Spirite from the [illegible] worde and Christ: or should thinke that those fantasticall men are [illegible] Spirit of God, which wandring besides the worde, thrust vpon vs [illegible] imaginations for the secretes of God. n *This worde (knowe) is taken* [illegible] *sense, for true knowledge, which the Spirite of God worketh in vs.* [illegible] he returneth to his purpose, and concludeth the argument which he be-[illegible] is thus: the wordes must be applied to the matter, and the matter [illegible] with wordes which are meete and conuenient for it: nowe this [illegible] spirituall and not of man, and therefore it must be deliuered by a spi-[illegible] of teaching, and not by entising wordes of mans eloquence, that the [illegible] wonderfull maiestie of the holy Ghost may therein appeare. ✠ *Chap.* [illegible] 1.16. o *Applying the wordes vnto the matter, to wit, that as we teache* [illegible] *so must our kinde of teaching be spirituall.* 13 Againe hee preuen-[illegible] or stumbling blocke: Howe commeth it to passe that so fewe alowe [illegible]? This is not to be marueiled at, saith the Apostle, seeing that men in [illegible] powers (as they termed them) are not indued with that facultie where-[illegible] things are discerned (which facultie commeth another way) and there-[illegible] spirituall wisedome as follie: and it is as if he should say, It is no [illegible] blind men cannot iudge of colours, seeing that they lacke the light of [illegible] therefore light is to them as darkenes. p *The man that hath no fur-*[illegible] *of vnderstanding, then that which he brought with him, euen from his mothers* [illegible] *defineth it, Jude 19.* q *By the vertue of the holy Ghost.* 14 He am-[illegible] the matter by contraries. r *Vnderstandeth and discerneth.* 15 The wis-[illegible] of the flesh, saith Paul, determineth nothing certainely, no not in it owne af-[illegible], much lesse can it discerne strange, that is, spirituall things. But the Spirite of God wherewith spiritual men are indued, can be deceiued by no meanes, and there-[illegible] be reprooued of no man. s *Of no man: for when the Prophets are iudged of the Prophets, it is the Spirite that iudgeth, and not the man.* ∵ *Esai 40.13, romanes 11.34.*
16 A reason of the former saying: for hee is called spirituall, which hath learned that by the vertue of the Spirite, which Christ hath taught vs. Nowe if that which wee haue learned of that Master, could be reprooued of any man, he must needes be wiser then God: whereupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teache the wisedome of God a better way then they knewe or taught, which vndoubtedly were indued with Gods Spirite. t *Lay his head to his, and teache him what hee shoulde doe.* u *Wee are indued with the Spirite of Christ, who* [illegible] *vnto vs those secretes, which by all other meanes are vnsearcheable, and also* [illegible] *whatsoeuer.*

CHAP. III.

1 *Hee yeeldeth a reason why hee preached small matters vnto them:* 4 *Hee sheweth howe they ought to esteeme of ministers:* 6 *The ministers office,* 10 *A true forme of edifying.* 16 *He warneth the Corinthians, that they be not drawne away to prophane things,* 18 *through the proud wisedome of the flesh.*

1 Hauing declared the worthinesse of heauenly wisdom, and of the Gospel, & hauing generally condemned the blindnes of mans minde, nowe at length he applieth it particularly to the Corinthians, calling them carnall, that is, such in whom as yet the flesh preuaileth against the Spirite. And he bringeth a double testimonie of it: first, for that he had proued them to be such, in so much that he dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlinesse, and secondly, because they shewed in deede by these dissensions, which sprang vp by reason of the ignorance of the vertue of the Spirit, and heauenly wisdome, that they had profited very litle or nothing.

AND 1 I could not speake vnto you, brethren,
as vnto spirituall men, but as vnto a carnall,
euen as vnto babes in Christ.
2 I gaue you milke to drinke, and not b meat:
for ye were not yet c able *to beare it*, neither yet
nowe are ye able.
3 For ye are yet carnall: for whereas *there is*
among you enuying, and strife, and diuisions, are
ye not carnall, and walke as d men?
4 For when one sayeth, I am Pauls, and ano-
ther, I am Apollos, are ye not carnall?
5 2 Who is Paul then? and who is Apollos,
but the ministers by whom yee beleeued, and as
the Lord gaue to euery man?
6 3 I haue planted, Apollos watred, but God
gaue the increase.
7 So then, neither is hee that planteth any
thing, neither he that watreth, but God that gi-
ueth the increase.
8 And he that planteth, and he that watreth,
are one, ✠ and euery man shall receiue his wages,
according to his labour.
9 For wee together are Gods e labourers: yee
are Gods husbandrie, *and* Gods building.
10 According to the grace of God giuen to
me, as a skilfull master builder, I haue laide the
foundation, & another buildeth thereon: 4 but let
euery man take heede howe he buildeth vpon it.
11 5 For other foundation can no man laie,
then that which is laied, which is Iesus Christ.
12 6 And if any man builde on this founda-

a *He calleth them carnall, which are as yet ignorant, and therefore to expresse it the better, he termeth them babes.* b *Substantiall meate, or strong meate.* c *To be fed by me with substantiall meate: therefore as the Corinthians grewe vp in age, so the Apostle nourished them by teaching, first with milke, then with strong meate, which difference was onely but in the maner of teaching.* d *By the square and compasse of mans wit and iudgement.* 2 After that he hath sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true ministers are to be esteemed, that wee attribute not vnto them, more or lesse then we ought to doe. Therefore he teacheth vs, that they are they by whom wee are brought to faith and saluation, but yet as the ministers of God, & such as do nothing of themselues, but God so working by them as it pleaseth him to furnish them with his giftes. Therefore we haue not to marke or consider what minister it is that speaketh, but what is spoken: and wee must depende onely vpon him which speaketh by his seruaunts. 3 Hee beautifieth the former sentence, with two similitudes: first comparing the companie of the faithfull, to a fielde which God maketh fruitfull, when it is sowed and watred through the labour of his seruaunts: next, by comparing it to an house, which in deede the Lorde buildeth, but by the handes of his workemen, some of whom, he vseth in laying the foundation, others in building of it vp. Nowe, both these similitudes tende to this purpose, to shewe that all things are wholy accomplished by Gods onely authoritie and might, so that wee must onely haue an eye to him. Moreouer, although that God vseth some in the better part of the woorke, wee must not therefore contemne other, in respect of them, and much lesse may we deuide or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serue to finish one selfe same worke, although by a diuers maner of woorking, in so much that they neede one anothers helpe. ✠ *Psal. 62.12. galat.6.5.* e *Seruing vnder him: Nowe they which serue vnder an other, doe nothing of their owne strength, but as it is giuen them by grace, which grace maketh them fit to that seruice. Looke chap.15.10. & 2.cor.3.6. and all the increase that commeth by their labour, doeth so proceede from God, that no part of the praise of it may be giuen to the vnder seruaunts.* 4 Nowe hee speaketh to the teachers themselues, which succeeded him in the Church of Corinth, and in their person, to all that were after or shalbe Pastours of Congregations, seeing that they succeede into the labour of the Apostles, which were planters and chiefe builders. Therefore hee warneth them first, that they perswade not themselues that they may builde after their owne fantasie, that is, that they may propounde and set foorth any thing in the Church, either in matter, or in kinde of teaching, different from the Apostles which were the chiefe builders. 5 Moreouer, he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of this building. 6 Thirdly hee sheweth, that they must take heede that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoeuer perteineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to golde, siluer, and precious stones: of which matter, Esaias also and Iohn in the Reuelation builde the heauenly citie. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides to be short, all that kinde of teaching which serueth to ostentation. For false doctrines, whereof he speaketh not here, are not saide properly to be built vpon this foundation, vnlesse peraduenture in shewe onely.

tion,

7 He testifieth, as in deed the trueth is, that all are not good builders, no not some of them which stand vpon this one and onely foundation: but howsoeuer this worke of euill builders, saith he, stand for a season, yet shall it not alwayes deceiue, because that the light of the trueth appearing at length as day shal dissolue this darkenes, and shewe what it is. And as that stuffe is tryed by the fire, whether it be good or not, so wil God in his time by the touch of his Spirit and worde trie all buildings, and so shal it come to passe, that such as be found pure and sound, shall still continue so, to the praise of the workeman: but they that are otherwise, shall be consumed and vanish away, and so shall the workeman be frustrate of the hope of his labour, which pleased himselfe in a thing of nought. 8 Hee taketh not away hope of saluation from the vnskilfull and foolish builders, which hold fast the foundation, of which sort were those Rhetoricians rather then pastours of Corinth: but hee addeth an exception, that they must notwithstanding suffer this tryall of their worke, and also abide the losse of their vaine labours. ✠Chap.6.19. 2.cor.6.16. 9 Continuing still in the metaphore of a building, hee teacheth vs that this ambition is not only vaine, but also sacrilegious: For he saith that the Church is as it were the temple of God, which God hath as it were consecrated vnto himselfe by his Spirite. Then turning himselfe to these ambitious men, hee sheweth that they prophane the temple of God, because those vaine artes wherein they please themselues so much, are as hee teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered vnpunished. *f Defileth it and maketh it vncleane, being holy: and surely they doe defile it, by Paul his iudgement, which by fleshly eloquence defile the puritie of the Gospel.* 10 He concludeth by the contrary, that they professe pure wisdome in the Church of God which refuse and cast away all those vanities of men: and if they bee mocked of the worlde, it is sufficient for them that they be wise according to the wisdome of God, and as hee will haue them to bee wise. ✠Iob.5.13. *g Be they neuer so craftie, yet the Lord will take them when he shall discouer their trecherie.* ∴Psal.44.11. 11 He returneth to the proposition of the 2. verse, first warning the hearers, that henceforwarde they esteeme not as Lordes, those whom God hath appointed to bee ministers and not Lordes of their saluation: which thing they doe, that depende vpon men, and not vpon God that speaketh by them. *h Please himselfe. i Helpes, appointed for your benefite.* 12 He passeth from the persons, to the things themselues, that his argument may be more forcible: yea hee ascendeth from Christ to the Father, to shewe that wee rest our selues no not in Christ himselfe, in that that hee is man, but because hee carieth vs vp euen to the Father, as Christ witnesseth of himselfe euery where, that hee was sent of his Father, that by this band we may be all knit with God himselfe.

tion, golde, siluer, precious stones, timber, haye, *or* stubble,

13 7 Euery mans worke shalbe made manifest: for the day shall declare it, because it shalbe reueiled by the fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that hee hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, hee shall lose, but
8 he shalbe saued himselfe: neuerthelesse yet as it were by the fire.

16 ✠ 9 Knowe ye not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man [f] destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 10 Let no man deceiue himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

19 For the wisdome of this worlde is foolishnesse with God: for it is written, ✠ He [g] catcheth the wise in their owne craftinesse.

20 ∴ And againe, The Lord knoweth that the thoughtes of the wise be vaine.

21 11 Therefore let no man [h] reioyce in men: for all things are [i] yours.

22 Whether it be Paul, or Apollos, or Cephas, or the 12 world, or life, or death: whether they bee things present, or things to come, *euen* all are yours,

23 And ye Christes, and Christ Gods.

CHAP. IIII.

1 Bringing in the definition of a true Apostle, 7 hee sheweth that humilitie ought rather to bee an honour then a shame vnto him. 9 He bringeth in proofe, whereby it may euidently appeare, 10 that he neither had care of glorie, 11 nor of his bellie. 17 He commendeth Timothie.

1 He concludeth the duetie of the hearers towardes their ministers: that they esteeme them not as Lordes, and yet notwithstanding that they giue eare vnto them, as to them that are sent from Christ, sent I say to this end and purpose, that they may receiue as it were at their hands, the treasure of saluation which is drawen out of the secrets of God. *a Euery man.* 2 Last of all, hee warneth the ministers, that they also behaue themselues not as Lordes, but as faithfull seruants, because they must render an accompt of their stewardship vnto God.

Let 1 [a] a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:

2 2 And as for the rest, it is required of the disposers, that euery man be found faithfull.

3 3 As touching me, I passe very litle to bee iudged of you, 4 or of mans' [b] iudgement: no, 5 I iudge not mine owne selfe.

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but hee that iudgeth me, is the [c] Lord.

5 6 Therefore ✠ iudge nothing before the time, vntill the Lorde come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue [d] praise of God.

6 7 Nowe these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos, for your sakes, that yee might learne [e] by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 8 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though [f] thou haddest not receiued it?

8 9 Nowe ye are full: nowe ye are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for wee are made a [g] gasing stocke vnto the worlde, and to the Angels, and to men.

10 We *are* fooles for Christes sake, and ye *are* wise in Christ: we *are* weake, and ye *are* strong: ye *are* honourable, and we *are* despised.

11 Vnto this houre wee both hunger, & thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 ✠ And labour, working with our owne handes: we are reuiled, and *yet* we blesse: we are persecuted, *and* suffer it.

13 ∴ We are euill spoken of, and we pray: we are made as the [h] filth of the world, the offskowring of all things, vnto this time.

14 10 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue tenne thousand instru-

3 Because in reprehending others, he set himselfe for an example, he vseth a preoccupation or preuenting of an obiection, and vsing the grauitie of an Apostle, he sheweth that he careth not for the contrary iudgements that they haue of him, in that they esteemed him as a vile person, because he did not set foorth himselfe as they did. And he bringeth good reasons why he was nothing moued with the iudgements which they had of him.
4 First, because that, that which men iudge in the cases of their owne braines, is [illegible] to be [illegible] of [illegible] [illegible]

my selfe: for I knowe that I am not vnblameable, all this notwith[illegible] lesse therefore shoulde I please my selfe as you doe. *c I permit [illegible] Lordes iudgement.* 6 A thirde reason proceeding of a conclusi[illegible] out of the former reasons. It is Gods office to esteeme euery ma[illegible] his value, because hee knoweth the secretes of the heart, which [illegible] part are ignorant of. Therefore this iudgement perteineth not to y[illegible] 7.1. *d One coulde not be praised aboue the rest, but the other [illegible] and he mentioneth praise rather then dispraise, for that the beginning [illegible] this that they gaue more to some men, then meete was.* 7 Hauing [illegible] iudgement, hee setteth foorth himselfe againe as a singular example of [illegible] one which concealing in this Epistle those factious teachers names, do[illegible] to put downe his owne name and Apollos in their place, and tooke vpon [illegible] as it were their shame: so farre was he from preferring him selfe to any. *e By our example, which chose rather to take other mens faultes vpon vs, then to carpe any by name.* 8 Hee sheweth a good meanes to bridle pride: first if thou consider howe rightly thou exemptest thy selfe out of the nomber of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue something more then other men haue, yet thou hast it not but by Gods bountifulnesse. And what wise man is hee that will bragge of an others goodnesse, and that against God? *f There is nothing then in vs of nature, that is worthie of commendation: but all that wee haue, wee haue it of grace, which the Pelagians and halfe Pelagians will not confesse.* 9 Hee descendeth to a most graue mocke, to cause those ambitious men to blush euen against their willes. *g Hee that will take aright viewe howe like Paul and the Pope are, who kingly boasteth that hee is his successour, let him compare the delicates of the Popish court, with Saint Pauls state as wee see is here.* ✠Actes 20.34. 1.thessa.2.9. 2.thessa.3.8. ∴Matth.5.44. luke 23.34. actes 7.60. *h Such as by sweeping is gathered together.* 10 Moderating the sharpenesse of his mocke, hee putteth them in minde to remember of whome they were begotten in Christ, and that they shoulde not doubt to followe him for an example, although hee seeme vile according to the outward shewe in respect of others, yet mightie by the efficacie of Gods Spirit, as they had had tryall of in themselues.

i What way and rule I followe euery where in teaching the Churches. 11 Last of all he descendeth also to Apostolike threatnings, but yet chiding them as a father, least by their disorder he be constrained to come to punish some amongst them. ✚ Actes 19.21. Iames 4.15. k By wordes hee meaneth their painted and coloured kind of eloquence, against which he setteth the vertue of the Spirit. 12 A passing ouer to an other part of this Epistle, wherein hee reprehendeth most sharpely a very haynous offence, shewing the vse of ecclesiasticall correction. l Meekely affected towardes you.

ctours in Christ, yet haue ye not many fathers: for
in Christ Iesus I haue begotten you through the
Gospel.

16 Wherefore, I pray you bee ye folowers of
me.

17 For this cause haue I sent vnto you Timo-
theus, which is my beloued sonne, and faithfull in
the Lord, which shall put you in remembrance of
my i wayes in Christ as I teache euery where in
euery Church.

18 11 Some are puffed vp as though I woulde
not come vnto you.

19 But I will come to you shortly, ✚ if the
Lorde will, and will knowe, not the k wordes of
them which are puffed vp, but the power.

20 For the kingdome of God *is* not in worde,
but in power.

21 12 What will ye? shall I come vnto you with
a rod, or in loue, and in the l spirite of meekenesse?

CHAP. V.

1 That they haue winked at him who committed incest with his mother in Lawe, 2. 6 hee sheweth shoulde cause them rather to bee ashamed, then to reioyce: 10 Such kinde of wickednesse is to bee punished with excommunication, 12 lest other be infected with it.

IT 1 is heard certainely *that there is* fornication
among you: and such fornication as is not once
named among the Gentiles, that one should haue
his fathers wife.

2 2 And ye are puffed vp and haue not rather
sorowed, that he which hath done this deed, might
be put from among you.

3 3 For I verely as absent in bodie, but pre-
sent in a spirit, haue determined already as though
I were present, that hee that hath thus done this
thing,

4 When yee are gathered together, and my
spirit, in the b Name of our Lord Iesus Christ, that
such one, *I say*, 4 by the power of our Lord Iesus
Christ,

5 5 Bee c deliuered vnto Satan, for the 6 de-
struction of the flesh, that the spirit may be saued
in the day of the Lord Iesus,

6 7 Your reioycing d is not good: knowe yee
not that a litle leauen, leaueneth ẏ whole lumpe?

7 8 Purge out therefore the olde leauen, that
ye may be a newe e lumpe, as yee are vnleauened:
for Christ our f Passeouer is sacrificed for vs.

8 Therefore let vs keepe the g feast, not with
olde leauen, neither in the leauen of maliciousnes
and wickednesse: but with the vnleauened bread
of synceritie and trueth.

9 9 I wrote vnto you in an Epistle, that yee
should not companie together with fornicatours,

10 And not h altogether with the fornicatours
of this world, or with the couetous, or with extor-
tioners, or with idolaters: for then ye must goe out
of the world.

11 But nowe I haue written vnto you, that ye
companie not together: if any that is called a bro-
ther, be a fornicatour, or couetous, or an idolater,
or a rayler, or a drunkard, or an extortioner, with
such one eate not.

12 10 For what haue I to doe, to iudge them
also which are without? doe yee not judge them
that are within?

13 But God iudgeth them that are without.
Put away therefore from among your selues that
wicked man.

[illegible] ... in heauen, wherein Christ himselfe sitteth as Iudge. 5 The excommunicate is deliuered to the power of Satan, in that, that hee is cast out of the house of God. c *What it is to bee deliuered to Satan, the Lorde himselfe declareth when hee sayeth, Let him bee vnto thee as an Heathen and Publicane, Matth. 18.17. that is to say, to be disfranchised and put out of the right and libertie of the citie of Christ, which is the Church, without which Satan is lord and master.* 6 The ende of excommunication is not to cast away the excommunicate, that hee should vtterly perish, but that hee may be saued, to wit, that by this meanes his flesh may be tamed, that hee may learne to liue to the Spirit. 7 An other ende of excommunication is, that other be not infected, and therefore it must of necessitie be retained in the Church, that the one be not infected by the other. d *Is naught, and not grounded vpon good reason, as though you were excellent, and yet there is such wickednesse founde amongst you.* 8 By alluding to the ceremonie of the Passeouer, hee exhorteth them to cast out that vncleane person from amongst them. In times past, saith he, it was not lawfull for them which did celebrate the Passeouer, to eate leauened bread: Insomuch that hee was holden as vncleane and vnworthy to eate the Passeouer, whosoeuer had but tasted of leauen. Now all our whole life must be as it were the feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slaine, must cast out both of themselues, and also out of their houses and Congregations all impuritie. e *By lumpe hee meaneth the whole body of the Church, euery member whereof must bee vnleauened bread, that is, be renewed in spirite, by plucking away the olde corruption.* f *The Lambe of our Passeouer.* g *Let vs leade our whole life, as it were a continuall feast, honestly, and vprightly.*

9 Nowe he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it perteineth to others, which are knowen to bee wicked, and such as through their naughtie life are a slaunder to the Church, which ought also by lawfull order be cast out of the communitie of the Church. And making mention of eating of meate, eyther he meaneth those feastes of loue whereat the Supper of the Lorde was receiued, or else their common vsage and maner of life which is rightly to be taken, lest any man shoulde thinke, that eyther matrimonie were broken by excommunication, or such dueties hindered and cut off thereby, as we owe one to another: children to their parents, subiectes to their rulers, seruants to their masters, and neighbour to neighbour to winne one an other vnto God. h *If you shoulde vtterly absteine from such mens companie, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whome you must labour by all meanes possible, to bring them to Christ.* 10 Such as are false brethren, ought to bee cast out of the Congregation: as for them which are without they must be left to the iudgement of God.

CHAP. VI.

1 Hee inueigheth against their contentions in lawe matters, 6 wherewith they vexed one another vnder iudges that were infidels, to the reproch of the Gospel, 9 and then sharpely threatneth fornicatours.

DAre 1 a any of you, hauing businesse against
an other, be iudged b vnder the vniust, 2 and
not vnder the Saintes?

2 3 Doe ye not knowe, that the Saintes shall
iudge the worlde? If the worlde then shalbe iud-
ged by you, are yee vnworthie to iudge the smal-
lest matters?

3 Knowe ye not that we shall iudge the An-
gels? howe much more, things that perteine to
this life?

4 4 If then yee haue c iudgements of things
perteining to this life, set vp them which are d least
esteemed in the Church.

5 5 I speake it to your shame. Is it so that there
is not a wise man among you? no not one, that
can iudge betweene his brethren?

6 But a brother goeth to law with a brother,
and that vnder the infidels.

7 6 Nowe therefore there is altogether

1 The third question is of ciuill iudgements. Whether it be lawfull for one faithfull to drawe another faithful before the iudgement seate of an infidell? He answereth that it is not lawfull, for offence sake, for it is not euill of it selfe. a *As if he said, Are you become so impudent, that you are not ashamed to make the Gospell a laughing stocke to prophane men?* b *Before the vniust.* 2 He addeth that hee doeth not forbid that one neighbour may goe to lawe with another if neede so require, but yet vnder holy iudges. 3 He gathereth by a comparison that the faithfull cannot seeke to infidels to be iudged, without great iniurie doue to the Saints, seeing that God himselfe will make the Saints iudges of the worlde and of the deuils, with his sonne Christ: much more ought they to iudge these light and small causes which may be by equitie, and good conscience determined. 4 The conclusion, wherein he prescribeth a remedy for this mischiefe: to wit, if they ende their priuate affaires betwixt themselues by chosen arbiters out of the Church: for which matter and purpose, the least of you, saith he, is sufficient. Therefore he condemneth not iudgement seates, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the Magistrate: for he speaketh not of iudgements, which are practised betweene the faithfull and the infidels, neither of publike iudgements, but of controuersies which may bee ended by priuate arbiters. c *Courts and places of iudgement.* d *Euen the most abiect among you.* 5 Hee applieth the generall proposition to a particular, alwayes calling them backe to this, to take away from them that false opinion of their own excellencie, from whence all these mischiefes sprang. 6 Nowe hee goeth further also, and although by granting them priuate arbiters out of the congregation of the faithfull, hee doe not simplie condemne, but rather establish priuate iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to bee, and as it were to bee wished, they shoulde not neede to vse that remedie neither.

e infirmitie

e infirmitie in you,in that ye goe to lawe one with
another? 7 ✣ why rather suffer ye not wrong? why
rather susteine ye not harme?
8 ✣ Nay, ye your selues doe wrong, and doe
harme,and that to your brethren.
9 Knowe ye not that the vnrighteous shal not
inherite the kingdome of God? 8 Be not deceiued:
neither fornicatours, nor idolaters, nor adulterers,
nor wantons,nor buggerers,
10 Nor theeues,nor couetous, nor drunkards,
nor railers, nor extortioners shal inherite the king-
dome of God.
11 And such were ∵ some of you: but ye are
washed, but ye are sanctified, but ye are iustified
in the f Name of the Lord Iesus,and by the Spirite
of our God.
12 ¶ ✕ 9 g All things are lawfull vnto me, but
all things are not profitable. I may doe all things,
but I will not be brought vnder the h power of
any thing.
13 10 Meates *are ordeined* for the bellie,and the
bellie for the meates: but God shall destroy both
it,and them. Now the body *is* not for fornication,
but for the Lord,and the Lord for the body.
14 And God hath also raised vp the Lord, and
✱ shall raise vs vp by his power.
15 11 Knowe ye not, that your bodies are the
members of Christ? shall I then take the members
of Christ,and make them the members of an har-
lot? God forbid.
16 12 Doe ye not knowe, that hee which cou-
pleth himselfe with an harlot, is one body? * for
i two,sayeth he,shalbe one flesh.
17 But he that is ioyned vnto the Lorde is one
spirite.

e A weakenesse of minde which is seldom be in them, that suffer themselues to be ouercome of their lustes, and it is a fault that swarueth greatly from temperancie and moderation: so that he nippeth them which coulde not put vp an iniurie done vnto them.

7 This perteineth chiefly to ȳ other part of the reprehension, to wit, that they went to lawe euen vnder infidels, whereas they should rather haue suffered any losse, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right,then trie the vttermost of the lawe hastily,and vpon an affection to reuenge an iniurie.But the Corinthians cared for neither, and therefore he saith that they must repent, vnlesse they will be shut out of the inheritance of God.

✣ *Mat.5.39. luke 6.29. rom.12.19.* ✣ *1.Thess.4.6.* 8 Nowe he prepareth himselfe to passe ouer to the fourth treatise of this Epistle, which concerneth matters indifferent: debating this matter first, howe men may well vse women or not: which question hath three branches, fornication, marrimonie, and a single life. As for fornication, he vtterly condemneth it. And marriage hee commaundeth to some, as a good and necessarie remedie for them, to other hee leaueth it free: And other some hee dissuadeth from it, not as vnlawfull, but as discommodious, and that not without exception. As for singlenes of life (vnder which also I comprehend virginitie) he inioyneth it to no man; yet he persuadeth men vnto it,but not for it selfe,but for another respect, neither all men, nor without exception. And being about to speake against fornication,he beginneth with a generall reprehension of those vices,wherewith that riche and riotous citie most abounded: warning and teaching them earnestly, that repentance is vnseparably ioyned with forgiuenesse of sinnes, and sanctification with iustification. ∵ *Tit.3.3.* f *In Iesus.* ✕ *Chap.10.23.* 9 Secondly,he sheweth that the Corinthians doe simply offend in matters indifferent: First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that he doeth not vse them aright, which immoderately abuseth them, and so becommeth a slaue vnto them. g *Whatsoeuer: but this generall worde must bee restrained to things that are indifferent.* h *He is in subiection to things that are indifferent, whatsoeuer he be that thinketh he may not be without them, which is a flattering kinde of slauerie vnder a colour of libertie, which seaseth vpon such men.* 10 Secondarily, because they counted many things for indifferent, which were of themselues vnlawfull, as fornication, which they numbred amongst mere naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth, that they are vtterly vnlike: for meates saith he, were made for the necessarie vse of mans life which is not perpetuall.For both meates,and all this maner of nourishing,are quickly abolished. But we must not so thinke of the vncleannes of fornication, for which the body is not made, but on the contrary side is ordeined to purenes, as appeareth by this,that it is consecrated to Christ, euen as Christ also is giuen vs of his father,to quicken our bodies with that vertue, wherewith hee also rose againe. ✱ *Rom.6.5.* 11 A declaration of the former argument by contraries, and the applying of it. 12 A proofe of the same argument: A harlot and Christ are cleane contrary, so are the flesh and the Spirite: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Christ, which vnitie is pure and spirituall. * *Genesis 2.24. matth.19.5. marke 10.8 ephesians 5.31.* i *Moses doeth not speake these wordes of fornication, but of marriage: but seeing that fornication is the corrupting of marriage, and both of them is a carnall and fleshly copulation, wee cannot say that the Apostle abuseth his testimonie. Againe, Moses hath not this worde (Two) but it is very well expressed both here and in Matthewe 19.5. because he speaketh onely but of man and wife: whereupon the opinion of them that teach it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many, is sundred as it were into many parties.*

18 13 Flee fornication: euery sinne that a man
doeth, is without the body: but he that commit-
teth fornication,sinneth against his owne body.
19 14 Knowe ye not, that ✣ your body is the
temple of the holy Ghost, *which is* in you, whom
ye haue of God? and 15 ye are not your owne.
20 ✣ For ye are bought for a price: therefore
glorifie God in your body, and in your spirite: for
they are Gods.

CHAP. VII.

1 Entreating here of marriage, 4 which is a remedie against fornication, 10 and may not be broken, 18. 20 he willeth euery man to liue contented with his lotte. 25 He sheweth what the ende of virginitie should be, 35 and who ought to marrie.

NOwe 1 concerning the things a whereof yee
wrote vnto me, It *were* b good for a man not
to touche a woman.
2 Neuertheles, to auoide fornication, let eue-
ry man haue his wife, and let euery woman haue
her owne husband.
3 ∵ 2 Let the husband giue vnto the wife c due
beneuolence, and likewise also the wife vnto the
husband.
4 3 The wife hath not the power of her owne
body,but the husband: & likewise also the husband
hath not ȳ power of his owne body,but the wife.
5 Defraud not one another, 4 except *it be* with
consent for a time, that ye may d giue your selues
to fasting and prayer, and againe come together
that Satan tempt you not for your incontinencie.
6 5 But I speake this by permision, not by
commandement.
7 For I e would that all men were euen as I
my selfe *am*: but euery man hath his proper gift of
God, one after this maner, and another after that.
8 6 Therefore I say vnto the f vnmaried, and
vnto the widowes, It is good for them if they a-
bide euen as I *doe*.
9 But if they cannot abstaine,let them marrie:
for it is better to marrie then to g burne.
10 ✕ 7 And vnto the maried,I cōmand,not I,but
the Lord, Let not ȳ wife depart from her husband.
11 But and if she depart, let her remaine vnma-
ried, or be reconciled vnto her husband, and let
not the husband put away *his* wife.
12 8 But to ȳ remnant I speake, & not ȳ Lord,
If any brother haue a wife, ȳ beleeueth not, if she
be content to dwel ẘ him, let him not forsake her.
13 And the woman which hath an husbande
that beleeueth not, if he be content to dwell with
her,let her not forsake him.

13 Another argument why fornication is to be eschewed,because it defileth the body with a peculiar kind of filthines. 14 The third argument: Because a fornicatour is sacrilegious, for that our bodies are consecrate to God. ✣ *Chap.3.17. 2.corinth.6.16.* 15 The fourth argument: Because wee are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, to the ende that both in body and soule, wee should serue to his glorie. ✣ *Chap.7.23. 1.pet.1.18.*

1 Hee teacheth concerning marriage,that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessarie for the auoiding of fornication, that [illegible]

[illegible] 3 The [illegible] neth [illegible] they are [illegible] others po[illegible] touching the [illegible] so that they may not defraude one another. 4 He addeth an exception, vnlesse the one absteine from the other by mutuall consent, that they may the better giue themselues to prayer,wherein notwithstanding, he warneth them to consider what is expedient,least by this long breaking off as it were from marriage, they be stirred vp to incontinencie. d *Doe nothing else.* 5 Fifthly,he teacheth,that marriage is not simplie necessarie for all men, but for them which haue not the gift of continencie,and this gift is by a peculiar grace of God. e *I wish.* 6 Sixtly, he giueth the selfe same admonition touching the second marriage, to witte,that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they ought to marrie againe,that their conscience may be at peace. f *This whole place is flatte against them which condemne seconde marriages.* g *So to burne with lust, that either she will yeeldeth to the temptation, or els wee cannot call vpon God with a quiet conscience.* ✕ *Matth.5.32. and 19.9. marke 10.11,12. luke 16.18.* 7 Seuenthly,he forbiddeth contentions and publishing of diuorces (for he speaketh not here of the fault of whoredome, which was then death euen by the lawe of the Romanes also) whereby he affirmeth that the bond of mariage is not dissolued,and that from Christ his mouth. 8 Eightly, he affirmeth, that those mariages which are already contracted betweene a faithfull, and an vnfaithfull or infidell, are firme: so that the faithfull may not forsake the vnfaithfull.

14 9 For the vnbeleeuing husband is h sancti-
fied to the i wife, and the vnbeleeuing wife is
sanctified to the k husbande, els were your chil-
dren vncleane: but nowe are they l holy.
15 10 But if the vnbeleeuing depart, let him
depart: a brother or a sister is not in subiection in
m such things: 11 but God hath called vs in peace.
16 For what knowest thou, O wife, whether
thou shalt saue thine husband? Or what knowest
thou, O man, whether thou shalt saue thy wife?
17 12 But as God hath distributed to euery
man, as the Lorde hath n called euery one, so let
him walke: and so ordaine I, in all Churches.
18 13 Is any man called being circumcised? let
him not o gather *his vncircumcision*: is any called
vncircumcised? let him not be circumcised.
19 Circumcision is nothing, and vncircumci-
sion is nothing, but the keeping of the comman-
dements of God.
20 ✠ Let euery man abide in the same vocati-
on wherein he was called.
21 Art thou called *being* a seruant? p care not
for it: but if yet thou mayest be free, vse it rather.
22 For he that is called in the q Lord, *being* a
seruant, is the Lords freeman: likewise also he that
is called *being* free, is Christes seruant.
23 ✠ 14 Ye are bought with a price: be not
the seruants of men.
24 15 Brethren, let euery man, wherein he was
called, therein abide with r God.
25 16 Nowe concerning virgines, I haue no
commaundement of the Lorde: but I giue mine
s aduise, as t one that hath obteined mercie of the
Lord to be faithfull.
26 I suppose then u this to be good for the
x present necessitie: *I meane* that it is good for a
man so to be.
27 Art thou bounde vnto a wife? seeke not
to be loosed: art thou loosed from a wife? seeke not
a wife.
28 But if thou takest a wife, thou sinnest not:
and if a virgine marrie, shee sinneth not: neuer-
thelesse, such shall haue trouble in the y flesh: but
I z spare you.
29 And this I say, brethren, because the time
is a short, hereafter that both they which haue
wiues, be as though they had none:
30 And they that b weepe, as though they
wept not: and they that reioyce, as though they
reioyced not: and they that bye, as though they
possessed not:
31 And they that vse this c worlde, as though
they vsed it not: for the d fashion of this worlde
goeth away.
32 And I woulde haue you without care. The
vnmaried careth for the things of the Lorde, howe
he may please the Lord.
33 But hee that is maried, e careth for the
things of the world, how he may please *his* wife.
34 There is difference also betweene a virgine
and a wife: the vnmaried woman careth for the
things of the Lorde, that she may be holy, both in
body and in f spirite: but she that is maried, careth
for the things of the worlde, howe she may please
her husband.
35 And this I speake for your owne g commo-
ditie, not to tangle you in a snare, but that *ye fol-
lowe* that, which is honest, and that ye may cleaue
fast vnto the Lord without separation.
36 17 But if any man thinke that it is vncome-
ly for his virgine, if she passe the flowre of *her* age,
and neede so require, let him doe what he will, he
h sinneth not: let them be maried.
37 Neuerthelesse, he that standeth firme in his
i heart, that he hath no k neede, but hath power
ouer his owne will, and hath so decreed in his
heart, that hee will keepe his virgine, hee doeth
well.
38 So then hee that giueth her to mariage,
doeth well, but he that giueth her not to mariage,
doeth l better.
39 18 The wife is bound by the m Lawe, as long
as her husband ✠ liueth: but if her husband be
dead, she is at libertie to marie with whom she wil,
onely in the n Lord.
40 But shee is more blessed, if shee so abide in
my iudgement: ✠ and I thinke that I haue also
the Spirite of God.

9 He answereth an obiection: But the faithfull is defiled by the societie of the vnfaithfull. The Apostle denieth that, and prooueth that the faithfull man with good conscience [illegible] vse the vessell [illegible] vnfaithfull wife, by this, that their children which are borne of them, are accompted holy (that is, contained within the promise) for it is saide to all the faithfull, I will be thy God, and the God of thy seede. h *The godlinesse of the wife is of more force, to cause their coupling toge-[illegible] to be accomp-[illegible] then the [illegible] of the [illegible] to pro-[illegible]* [illegible] *that make Baptisme the very cause of saluation. For the children* [illegible] *holy, by vertue of the couenant, euen before Baptisme, and baptisme* [illegible] *of that holinesse.* 10 He answereth to a question: what if the [illegible] the faithfull? then is the faithfull free, saieth he, because he is [illegible] vnfaithfull. m *When any such thing falleth out.* 11 Least any [illegible] of this libertie shoulde giue occasion to the vnfaithfull to de-[illegible] to vnderstand, that marriage contracted with an infidell, ought to be kept, that if it be possible the infidell may be wonne to the faith. [illegible] occasion by that which he saide of the bondage and libertie of matri-[illegible] goeth to a generall doctrine concerning the outward state and con-[illegible] life, as Circumcision and vncircumcision, seruitude and libertie: war-[illegible] generally to liue with a contented minde in the Lorde, what state [illegible] euer hee be in, because, that those outwarde thinges, as to be cir-[illegible] vncircumcised, to be bonde or free, are not of the substance (as they [illegible] the kingdome of heauen. n *Hath bounde him to a certaine kinde of* [illegible] notwithstanding hee giueth vs to vnderstande, that in these examples [illegible] of like sort: because that circumcision is not simplie of it selfe to be de-[illegible] such as are bound may desire to be free. Therefore herein onely they are [illegible] the kingdome of God consisteth not in them, and therefore these are no [illegible] to obey God. o *Hee is saide to gather his vncircumcision, who by the* [illegible] *of a Chirurgian, recouereth an vpper skinne: which is done by drawing the skinne with an instrument, to make it to couer the nutte, Celsus in his 7. booke and 25. Chapter.* ✠ 1.Timo.6.1. p *As though this calling were too vnworthie a calling for Christ.* q *Hee that is in state of a seruant, and is called to be a Christian.* ✠ Chap. 6. 20. 1.peter 1.8.19. 14 He sheweth the reason of the vnlikenes, because that he that desireth to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more vnderstoode of superstitions, which some doe foolishly accompt for things indifferent. 15 A repetition of the generall doctrine. r *So purely and from the heart, that your doings may be approoued before God.* 16 He inioyneth virginitie to no man, yet hee perswadeth and prayseth it for an other respect, to wit, both for the necessitie of the present time, because the faithfull coulde scarce abide in any place, and vse the commodities of this present life, and therefore such as were not troubled with families, might be the readier: and also for the cares of this life, which mariage draweth with it of necessitie, so that they cannot but haue their mindes distracted: and this hath place in women especially. s *The circumstances considered, this I counsell you.* t *It is I that speake this which I am minded to speake: and the trueth is, I am a man, but yet worthie credite, for I haue obteined of the Lorde to be such an one.* u *To remaine a virgine.* x *For the necessitie which the Saintes are dayly subiect vnto, who are continually tossed vp and downe, so that their estate may seeme most vnfitte for mariage, were it not that the weakenesse of the flesh inforced them to it.*

y *By the (flesh) he vnderstandeth what things soeuer belong to this present life, for mariage bringeth with it many discommodities: so that he beleeueth more to a sole life, not because it is a seruice more agreeable to God then mariage is, but for those discommodities, which (if it were possible) he would wish all men to be voide of, that they might giue themselues to God onely.* z *I would your weakenesse were prouided for.* a *For we are nowe in the latter end of the world.* b *By weeping, the Hebrewes vnderstand all aduersitie, and by ioy, all prosperitie.* c *Those things which God giueth vs here.* d *The guise, the shape, and fashion: whereby he sheweth vs, that there is nothing in this worlde that continueth.* e *They that are married, haue their wittes drawen hither and thither, and therefore if any man haue the gift of continencie, it is more commodious for him to liue alone: but they that are maried may care for the things of the Lord also. Clem. Strom. 3.* f *Minde.* g *He meaneth that he will inforce no man, either to marrie or not to marrie, but to shew them barely what kinde of life is most commodious.* 17 Nowe hee turneth himselfe to the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they consider what is meete and conuenient for their children, that they neither depriue them of the necessarie remedie against incontinencie, nor constraine them to mariage, whereas neither their will doth leade them, nor any necessitie vrgeth them. And againe hee praiseth virginitie, but of it selfe, and not in all. h *He doeth well: for so he expoundeth it verse 38.* i *Resolued with himselfe.* k *That the weakenesse of his daughter inforceth him not, or any other matter, but that he may safely keepe her a virgine still.* l *Prouideth more commodiously for his children, and that not simplie, but by reason of such conditions as are before mencioned.* 18 That which he spake of a widower, he speaketh now of a widowe, to witte, that she may marie againe, so that shee doe it in the feare of God: and yet he dissembleth not, but saigth, that if she remaine still a widowe, she shall be voide of many cares. m *By the Lawe of mariage.* ✠ Rom.7.1. n *Religiously, and in the feare of God.* ✠ 1.Thess.4.3.

CHAP. VIII.

1 *From this place vnto the ende of the tenth Chapter, he willeth them not to be at the Gentiles prophane bankets.* 18 *He restraineth the abuse of Christian libertie,* 11 *and sheweth that knowledge must be tempered with charitie.*

1 He entreth to entreate of an other kind of things indifferent, to wit, of things offered to idoles, or the vse of flesh so offered and sacrificed. And first of all hee remoueth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meates was for vnskilfull men, but as for them, they knewe well ynough the benefite of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ. I say notwithstanding that we must not simplie rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charitie, it doeth not onely not auaile, but also doeth much hurt, because it is the mystresse of pride: nay it doeth not so much as deserue the name of godly knowledge, if it be separate from the loue of God, and therefore from the loue of our neighbour.

AND [1] as touching things sacrificed vnto idols, wee knowe that wee [a] all haue knowledge: knowledge [b] puffeth vp, but loue [c] edifieth.

2 Nowe, if any man thinke that hee knoweth any thing, hee knoweth nothing yet as hee ought to knowe.

3 But if any man loue God, the same is knowen of him.

4 [2] Concerning therefore the eating of things sacrificed vnto [d] idoles, we knowe that an idole *is* [e] nothing in the world, and that there *is* none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth (as there be many gods, and many lords)

6 Yet vnto vs there *is* but one God, *which is* that Father, [f] of whome are all things, and we [g] in him: and ✠ [h] one Lorde Iesus Christ, [i] by whome *are* all things, and we by him.

7 [3] But euery man hath not that knowledge: for [4] many hauing [k] conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 [5] But meate maketh vs not acceptable to God, for neither if we eate, haue we the more: neither if we eate not, haue we the lesse.

9 But take heede lest by any meanes this power of yours be an occasion of falling, to them that are weake.

10 [6] For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be boldened to eate those things which are sacrificed to idoles?

11 [7] And through thy knowledge shall the ✠ weake brother perish, for whome Christ died.

12 [8] Nowe when yee sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 ✠ [9] Wherefore if meate offende my brother, I wil eate no flesh while the world standeth, that I may not offende my brother.

a *This generall worde is to bee abbridged as appeareth, verse 7. for there is a kinde of vaunt in it, as wee may perceiue by the next verse.* b *Ministreth occasion of vanitie and pride: because it is voyde of charitie.* c *Instructeth our neighbour.* 2 The application of that answere to thinges offered to idoles: I graunt, sayeth hee, that an idole is in deede a vaine imagination, and that there is but one God and Lorde, and therefore that meate can not be made either holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meates as any other. d *This worde (Idole) in this place is taken for an image which is made to represent some godhead, that worship might be giuen vnto it: whereupon came the worde (Idolatrie) that is to say, Image seruice.* e *Is a vaine dreame.* f *When the Father is distinguished from the Sonne, hee is named the beginning of all thinges.* g *We haue our being in him.* ✠ *Iohn 13.13. chapter 12.3.* h *But as the father is called Lorde, so is the Sonne, God: therefore this worde (One) doeth not respect the persons, but the natures.* i *This worde (By) doeth not signifie the instrumentall cause, but the efficient: For the Father and the Sonne worke together, which is not so to bee taken, that wee make two causes, seeing they haue both but one nature, though they be distinct persons.* 3 The reason why that followeth not, is this: because there are many men which doe not knowe that which you knowe. Nowe the iudgements of outwarde thinges depende not onely vpon your conscience, but vpon the conscience of them that beholde you, and therefore your actions must be applied not onely to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason: There are many which cannot eate of thinges offered to idoles, but with a wauering conscience, because they thinke them to bee vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thou hast bene the occasion of this mischiefe. k *By conscience of the idole, hee meaneth the secret iudgement that they had within themselues, whereby they thought all thinges vncleane, that were offered to idoles, and therefore they could not vse them with good conscience. For this force hath conscience, that if it bee good, it maketh things indifferent good, and if it be euill, it maketh them euill.* 5 A preuenting of an obiection: Why then, shall we therefore be depriued of our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although you absteine for your brethrens sake, as also if you receiue the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse whereof is cleane contrarie, to wit, so to vse it, as in vsing of it wee haue consideration of our weake brethren. 6 An other plainer explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euill accompt of among thinges indifferent, because it is simply forbidden for the circumstance of the place, although offence doe cease, as it shall be declared in his place.

7 An amplification of the argument taken both of comparison and contraries: Thou wretched mā, saith he, pleasing thy selfe with thy knowledge which in deede is none (for if thou hadst true knowledge, thou wouldest not sit downe to meate in an idoles temple) wilt thou destroy thy brother hardening his weake conscience by this example to doe euill, for whose saluation Christ himselfe hath died? ✠ *Rom.14.15.* 8 An other amplification: Such offending of our weake brethren, redoundeth vnto Christ, and therefore let not these men thinke that they haue to doe onely with their brethren. ✠ *Rom.14.21.* 9 The conclusion, which Paul conceiueth in his owne person, that hee might not seeme to exact that of other, which hee will not be first subiect vnto himselfe. I had rather (sayth hee) absteine for euer from all kinde of flesh, then giue occasion of sinne to any of my brethren, much lesse woulde I refuse in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 *Hee declareth, that from the libertie which the Lord gaue him,* 15 *hee willingly absteined,* 18. 22 *lest in things indifferent he should offend any.* 24 *Hee sheweth that our life is like vnto a race.*

AM [1] I not an Apostle? am I not free? [2] haue I not seene Iesus Christ our Lord? are ye not my worke [a] in the Lord?

2 If I be not an Apostle vnto other, yet doutlesse I am vnto you: for ye are the [b] seale of mine Apostleship in the Lord.

3 [3] My defence to them that [c] examine mee, is this,

4 [4] Haue we not power to [d] eat and to drinke?

5 Or haue we not power to lead about a wife being a [e] sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, haue not we power [f] not to worke?

7 [5] Who [g] goeth a warfare any time at his owne coste? who planteth a vineyarde, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 [6] Say I these things [h] according to man? saith not the Lawe the same also?

9 For it is written in the Lawe of Moses, ✠ Thou shalt not mussell the mouth of the oxe that treadeth out the corne: doeth God take care for [i] oxen?

10 Either sayth hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, & that he that thresheth in hope, should be partaker of his hope.

1 Before he proceedeth [illegible] ther [illegible]

[illegible] he was appointed of Christ himselfe, and the authoritie of his function [illegible] ently confirmed to him amongst them by their conuersion. And all these [illegible] setteth before their eyes, to make them ashamed for that they would not in the [illegible] wise that might be, debase themselues for the weakes sake, whereas the Apostle himselfe did all that hee could to winne them to God when they were vtterly reprobate and without God. a *By the Lorde.* b *As a seale whereby it appeareth sufficiently that God is the authour of my Apostleship.* 3 Hee addeth this by the way, as if he would say, So farre it is off, that you may doubt of my Apostleship, that I vse to refute them which call it into controuersie, by opposing those things which the Lorde hath done by me amongst you. c *Which like Iudges examine me and my doings.* 4 Now touching the matter it selfe, he sayth. Seeing that I am free, and truely an Apostle, why may not I (I say not, eate of all things offered to idoles, but) be maintained by my labours, yea and keepe my wife also, as the residue of the Apostles lawfully doe, as by name, Iohn and Iames, the Lords cosins, and Peter himselfe? d *Upon the expense of the Church?* e *One that is a Christian and a true beleeuer?* f *Not to liue by the worke of our handes?* 5 That hee may not seeme to burden the Apostles, hee sheweth that it is iust that they doe, by an argument of comparison, seeing that souldiers liue by their wages, and husbandmen by the fruites of their labours, and shepheards by that that commeth of their flockes. g *Useth to goe a warfare?* 6 Secondly hee bringeth foorth the authoritie of Gods institution by an argument of comparison. h *Haue I no better ground then the common custome of men?* ✠ *Deu.25.4. 1.tim.5.18.* i *Was it Gods proper drift to prouide for oxen, when he made this Lawe? for otherwise there is not the smallest thing in the world, but God hath a care of it.*

✠ Rom.15.27.
7 An assumption of the arguments with an amplification, for neither in so doing do we require a rewarde meete for our deserts.
8 An other argument of great force: other are nourished amongst you, therefore it was lawfull for me, yea rather for me then any other; and yet I refused it, and had rather still suffer any discommoditie, then the Gospel of Christ should be hindered.
k *The word signifieth a right and interest, whereby he giueth vs to vnderstand that the ministers of the worde* [illegible] *of right and* [illegible] *be found of* [illegible]

11 ✠ 7 If wee haue sowen vnto you spirituall
things, *is it* a great thing if wee reape your carnall
things?
12 8 If others with you bee partakers of *this*
k power, *are* not we rather? neuerthelesse, we haue
not vsed this power: but suffer all things, that we
should not hinder the Gospel of Christ.
13 9 Doe ye not knowe, that they which mi-
nister about the ✠ holy things, eate of the l things
of the Temple? and they which waite at the altar,
are m partakers with the altar?
14 So also hath the Lorde ordeined, that they
which preach ẏ Gospel, should liue n of the Gospel.
15 But I haue vsed none of these things: 10 nei-
ther wrote I these things, that it should be so done
vnto me: for *it* were better for me to die, then that
any man should make my reioycing vaine.
16 For though I preach the Gospel, I haue no-
thing to reioyce of: for necessitie is layd vpon me,
and woe is vnto me, if I preach not the Gospel.
17 For if I doe it willingly, I haue a reward, but
if I doe it against my will, *notwithstanding* the dis-
pensation is committed vnto me.
18 What is my reward then? verely that when
I preach the Gospel, I make the Gospel of Christ
o free, that I abuse not mine authoritie in ẏ Gospel.
19 For though I bee free from all men, yet
haue I made my selfe seruant vnto all men, that I
may winne the moe.
20 ∵ And vnto the Iewes, I become as a Iewe,
that I may winne the Iewes: to them that are vn-
der the p Lawe, as *though I were* vnder the Lawe,
that I may winne them that are vnder the Lawe:
21 To them that are without Lawe, as *though
I were* without Lawe, (when I am not without
Lawe as pertaining to God, but *am* in the Lawe
through Christ) that I may winne them that are
without Lawe:
22 To the weake I become as weake, that I
may winne the weake: I am made all things to
q all men, that I might by all meanes saue some.
23 And this I doe for the Gospels sake, that I
might be partaker thereof with r you.
24 11 Knowe ye not, that they which runne in
a race, runne all, yet one receiueth the price? so
runne that ye may obtaine.
25 And euery man that proueth masteries, s ab-
staineth frō all things: and they *doe it* to obtaine a
corruptible crowne: but we for an vncorruptible.
26 I therefore so runne, not as vncertainely: so
fight I, not as one that beateth the ayre.
27 But I beate downe my t body, & bring it in-
to subiection, lest by any meanes after that I haue
preached to other, I my selfe should be u reproued.

[illegible] *re.* 10 Hee taketh away occasion of suspition by the way, that it [illegible] be thought that hee wrote this as though hee chalenged his wages that [illegible] payed him. Nay sayth he, I had rather die, then not continue in this purpose [illegible] preach the Gospel freely. For I am bound to preach the Gospel, seeing that the [illegible] hath inioyned me this office: but vnlesse I doe it willingly, and for the loue of God, nothing is to be allowed that I doe. If I had rather that the Gospel should be euill spoken of, then that I should not require my wages, then woulde it appeare that I tooke these paines not so much for the Gospels sake, as for my gaines and aduantages. But I say, this were not to vse, but abuse my right and libertie. Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, and might together with them be wonne to Christ. o *By taking nothing of them to whome I preach it.* ∵ *Acts 16.3. galat.2.3.* p *The worde (Lawe) in this place, must be restrained to the ceremoniall Lawe.* q *In matters that are indifferent, which may be done or not done with a good conscience: as if he sayd, I changed my selfe into all fashions, that by all meanes I might saue some.* r *That both I and they to whome I preach the Gospel may receiue fruite by the Gospel.* 11 He bringeth in an other cause of this mischiefe, to wit, that they were giuen to gluttonie, for there were solemne bankets of sacrifices, and the riot of the Priestes was alwayes too much celebrated and kept. Therefore it was hard for them which were accustomed to riotousnesse, especially when they pretended the libertie of the Gospel, to bee restrained from these bankets: but contrariwise, the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobrietie and mortification of the flesh, shewing that they can not bee fit to runne or wrestle (as then the games of Isthmies were) which pamper vp their bodies: and therefore affirming that they can haue no reward, vnlesse they take an other course and trade of life. s *Useth a most exquisite diet.* t *The olde man which striueth against the Spirit.* u *This worde (Reproued) is not set as contrary to the worde (Elect) but as contrary to the worde (Approoued) when we see one by experience not to be such an one as he ought to be.*

CHAP. X.

1 *If God spared not the Iewes, neither will hee spare those who are of like condition, 3. 4 touching the outwarde signes of his grace. 14 That it is absurd, that such shoulde bee partakers of the table of the deuils, who are partakers of the Lordes Supper. 24 To haue consideration of our neighbour in things indifferent.*

Moreouer, 1 brethren, I would not that yee
shoulde bee ignorant, that all our a fathers
were vnder ✠ that cloude, and all passed through
that ✠ sea,
2 2 And were all b baptized vnto c Moses, in
that cloude, and in that sea,
3 ∵ And did all eat the d same spiritual e meat,
4 ✠ And did all drinke the same spirituall
drinke (for they dranke of the spirituall Rocke that
f folowed them: and the Rocke was g Christ)
5 But with many of them God was not plea-
sed: for they were ✠ ouerthrowen in the wildernes.
6 3 Nowe these things are our h ensamples, to
the intent that we should not lust after euil things
* as they also lusted.
7 Neither be yee idolaters as *were* some of
them, as it is written, ✠ The people sate downe to
eate and drinke, and rose vp to play.
8 Neither let vs commit fornication, as some
of them committed fornication, and fell in one
✠ day three and twentie thousand.
9 Neither let vs tempt i Christ, as some of
them also tempted *him*, and ∵ were destroyed of
serpents.
10 Neither murmure ye, as some of them ✠ also
murmured, and were destroyed of the destroyer.
11 Nowe all these things came vnto them for
ensamples, and were written to admonish vs, vpon
whome the k endes of the world are come.
12 4 Wherefore, let him that thinketh he stan-
deth, take heede least he fall.
13 There hath no tentation taken you, but
such as appertaine to l man: and God is faithfull,

1 He setteth out that which he sayd, laying before them an example of the horrible iudgement of God against them which had in effect the selfe same pledges of the same adoption and saluation that we haue: and yet notwithstanding when they gaue themselues to idoles feastes, perished in the wildernes, being horribly and manifoldly punished. Nowe, moreouer and besides that these things are fitly spoke against them which frequented idoles feastes, the same also seeme to be alledged to this ende and purpose, because many men are thus minded, that those things are not of such great weight, that God will be angrie with them if they vse them, so that they frequent Christian assemblies and be baptized, and receiue the Communion, and confesse Christ. a *Paul speaketh thus in respect of the couenant, and not in respect of the persons, sauing in generall.* ✠ *Exod.13.21. nomb.9.18.* ✠ *Exodus 14.22.* 2 In effect the Sacraments of the olde fathers were all one with ours, for they respected Christ onely who offered him selfe vnto them in diuers shadowes. b *All of them were baptized with the outwarde signe, but not in deede, wherewith God cannot bee charged, but they themselues.* c *Moses being their guide.* ∵ *Exodus 16.15.* d *The same that we doe.* e *Manna, which was a spirituall meate to the beleeuers, which in fayth laye holde vpon Christ who is the true meate.* ✠ *Exod.17.6. nomb.20.10. and 21.16.* f *Of the riuer and running Rocke, which folowed the people.* g *Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the trueth it selfe: for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to be receiued with faith.* ✠ *Nomb.26.65.* 3 An amplifying of the example against them which are caried away with their lustes beyond the bounds which God hath measured out. For this is the beginning of all euill, as of idolatrie (which hath gluttonie a companion vnto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in that olde people, to the ende that we which succeede them, and haue a more full declaration of the will of God, might by that meanes take better heede. h *Some reade figures: which signified our sacraments: for circumcision was to the Iewes a seale of righteousnesse, and to vs a liuely patterne of Baptisme, and so in the other Sacraments.* * *Nomb.11.4. and 26.64. Psalme 106.14.* ✠ *Exod.32.6.* ✠ *Nomb.25.9.* i *To tempt Christ, is to prouoke him to a combate as it were, which those men doe, whose abuse the knowledge that he hath giuen them, and make it to serue for a cloke for their lustes and wickednes.* ∵ *Nom.21.6. psal.106.14.* ✠ *Nom.14.37. iudg.8.24.* k *This our age is called the ende, for it is the shutting vp of all ages.* 4 In conclusion, he descendeth to the Corinthians themselues, warning them that they please not themselues, but rather that they preuent the subtilties of Satan. Yet he vseth an insinuation, & comforteth them, that he may not seeme to make them altogether like to those wicked idolaters & contemners of Christ, which perished in the wildernes. l *Which commeth of weakenes.*

which

m He that would haue you tempted for your profites sake, will giue you an issue to escape out of the tentation.

5 Nowe returning to those idoles feastes, that hee may not seeme to dally at all, first he promiseth that he will vse no other reasons, then such as they knew very well themselues. And he vseth an induction borowed of the agreement that is in the things themselues. The holy bankets of the Christians are pledges, first of all, of the communitie that they haue with Christ, and next, one with another. The Israelites also doe ratifie in their sacrifices, their mutuall coniunction in one selfe same religion: therefore so doe the idolaters also ioyne themselues with their idoles or deuils rather (for idoles are nothing) in those solemne bankets, whereupon it followeth, that that table is a table of deuils, and therefore you must eschew it: For you cannot be partakers of the Lord and of idoles together, much lesse may such bankets be accompted for things indifferent. Wil ye then striue with God? and if you doe, thinke you that you shall get the vpper hande?

which wil not suffer you to be tempted aboue that
you bee able, but will euen m giue the issue with
the tentation, that ye may be able to beare it.
14 Wherefore my beloued, flee from idolatrie.
15 5 I speake as vnto them which haue vnderstanding: iudge ye what I say.
16 The cup of n blessing which we blesse, is it
not the o communion of the blood of Christ? The
bread which we breake, is it not the communion
of the body of Christ?
17 For wee that are many, are one bread and
one body, because wee all are partakers of one
bread.
18 Beholde Israel, *which is* after the p flesh: are
not they which eate of the sacrifices q partakers of
the altar?
19 What say I then? that the idole is any
thing? or that that which is sacrificed to idoles, is
any thing?
20 Nay, but that these things which the Gentiles
sacrifice, they sacrifice to deuils, and not vnto
God: and I would not that ye should haue r fellowship
with the deuils.
21 Ye cannot drinke the cup of the Lorde, and
the s cup of the deuils. Ye can not be partakers of
the Lords table, and of the table of the deuils.
22 Doe we prouoke the Lord to anger? are we
stronger then he?
23 ✝ 6 t All things are lawfull for mee, but all
things are not expedient: all things are lawfull for
me, but all things edifie not.
24 Let no man seeke his owne, but euery man
anothers wealth.
25 7 Whatsoeuer is solde in the u shambles, eate
ye, and aske no question for conscience sake.
26 ✝ For the earth *is* the Lordes, and x all that
therein is.
27 If any of them which beleeue not, call you
to a feast, and if ye wil goe, whatsoeuer is set before
you, eate, asking no question for conscience sake.
28 But if any man say vnto you, This is sacrificed
vnto idoles, eate it not, because of him that
shewed it, and for the conscience (for the earth *is*
the Lords, and all that therein is)
29 And the conscience, I say, not thine, but of
that other: 8 for why should my libertie bee condemned
of another mans conscience?
30 For if I through Gods 9 benefite bee partaker,
why am I euill spoken of, for that wherefore I
giue thankes?
31 ✝ 9 Whether therefore yee eate, or drinke,
or whatsoeuer ye doe, doe all to the glory of God.
32 Giue none offence, neither to the Iewes, nor
to the Grecians, nor to the Church of God:
33 Euen as I please all men in al things, not seeking
mine owne profite, but *the profite* of many,
that they might be saued.

9 *If I may through Gods benefite eate this meate, or that meate, why should I through my fault, cause that benefite of God to turne to my blame?*

✝ *Coloss. 3.17.*

9 The conclusion. We must order our liues in such sort, that we looke not our selues, but Gods glorie, and so the saluation of as many as wee may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but so that hee calleth them backe to Christ, vnto whome he himselfe hath regard.

CHAP. XI.

1 *Hee blameth the Corinthians for that in their holy assemblies, 4 men doe pray hauing their heads couered, 6 and women bare headed, and because their meetings tended to euill, 21 who mingled prophane bankets with the holy Supper of the Lorde, 23 which hee requireth to bee celebrated according to Christes institution.*

BE ✝ yee followers of mee, euen as I am of
Christ.
2 1 Now brethren, I commend you, that ye remember
all my things, and keepe the ordinances,
as I deliuered them to you.
3 2 But I will that ye knowe, that Christ is the
∵ head of euery man: and the man is the womans
head: and God is a Christs head.
4 3 Euery b man praying or prophecying hauing
any thing on *his* head, dishonoureth his head.
5 4 But euery woman that prayeth or prophecieth
bare headed, dishonoureth her head: 5 for it
is euen one very thing, as though she were shauen.
6 Therefore if the woman be not couered, let
her also be shorne: and if it be shame for a woman
to be shorne or shauen, let her be couered.
7 6 For a man ought not to couer *his* head: for
as much as hee is the ⌘ image and glory of God:
but the woman is the glory of the man.
8 7 For the man is not of the woman, but the
woman of the man.
9 ⁂ 8 For the man was not created for the womans
sake: but the woman for the mans sake.
10 9 Therefore ought the woman to haue
c power on *her* head, because of the 10 Angels.

✝ *2.Thess. 3.9.*

1 The fifth treatise of this epistle concerning the right order of publike assemblies ... [illegible]

n *Of thankesgiuing: whereupon, that holy banket was called Eucharist, that is, a thankesgiuing.* o *A most effectuall pledge and note of our knitting together with Christ, and ingraffing to him.* p *That is, as yet obserue their ceremonies.* q *Are consenting and guiltie, both of that worship and sacrifice.* r *Haue any thing to doe with the deuils, or enter into that societie which is begunne on the deuils name.* s *The heathen and prophane people were wont to shut vp and make an ende of their feasts which they kept to the honour of their gods, in offering meate offerings and drinke offerings to them, with bankets and feastings.* ✝ *Chapter 6.12.* 6 Comming to another kinde of things offered to idoles, he repeateth that generall rule, that in the vse of thinges indifferent wee ought to haue consideration not of our selues onely, but of our neighbours, and therefore there are many thinges which of themselues are lawfull, which may bee euill done of vs, because of offence to our neighbour. t *Looke afore, Chapter 6.13.* 7 An applying of the rule to the present matter: Whatsoeuer is solde in the shambles, you may indifferently buy it as it were at the Lordes hande, and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit, in a priuate banket: but yet with this exception, vnlesse any man be present, which is weake, whose conscience may be offended by setting meates offered to idoles before them: for then you ought to haue consideration of their weakenes. u *The flesh that was sacrificed, was vsed to bee solde in the shambles, and the price returned to the Priestes.* ✝ *Psalme 24.1.* x *All those things whereof it is full.* 8 A reason: for we must take heede that our libertie bee not euill spoken of, and that the benefite of God which wee ought to vse with thankesgiuing bee not changed into impietie, and that through our fault, if wee chuse rather to offend the conscience of the weake, then to yeelde a litle of our libertie in a matter of no importance, and so giue occasion to the weake to iudge in such sort of vs, and of Christian libertie. And the Apostle taketh these things vpon his owne person, that the Corinthians may haue so much the lesse occasion to oppose any thing against him.

... Christ our mediatour, for the ende and marke not onely of doctrine, but [illegible] ecclesiasticall comelines. Then applying it to the question propoed [illegible] comely apparell both of men and women in publike assemblies, hee [illegible] the woman is one degree beneath the man by the ordinance of God, [illegible] man is so subiect to Christ, that the glory of God ought to appeare in him [illegible] preeminence of the sexe. ∵ *Ephe. 5.23.* a *In that, that Christ is our media*[illegible] 3 Hereof hee gathereth, that if men doe either pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as it were spoyle themselues of their dignitie, against Gods ordinance. b *It appeareth that this was a politike Lawe seruing onely for the circumstances of the time that Paul liued in, by this reason, because in these our dayes for a man to speake bareheaded in an assemblie is a signe of subiection.* 4 And in like sort he concludeth, that women which shewe themselues in publike and ecclesiasticall assemblies without the signe and token of their subiection, that is to say, vncouered, shame themselues. 5 The [illegible] argument taken from the common sense of man, for so much as nature teacheth women, that it is dishonest for them to come abroad bare headed, seeing that shee hath giuen them thicke and long haire, which they doe so diligently trimme and decke, that they can in no wise abide to haue it shauen. 6 The taking away of an obiection: Haue not men also haire giuen them? I graunt, saith the Apostle, but there is another matter in it: For man was made to this ende and purpose, that the glory of God should appeare in his rule and authoritie: but the woman was made, that by profession of her obedience, she might more honour her husband. ⌘ *Genes. 1.26. and 5.1. and 9.6. coloss. 3.10.* 7 He prooueth the inequalitie of the woman, by that, that the man is the matter whereof woman was first made. ⁂ *Genes. 2.22.* 8 Secondly, by that, that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Women must be couered, to shewe by this externall signe, their subiection. c *A couering which is a token of subiection.* 10 What this meaneth, I doe not yet vnderstand.

11 A digression which the Apostle vseth, least that which he spake of the superioritie of men, and lower degree of women in consideration of the policie of the Church, should be so taken as though there were no measure of this inequalitie. Therefore he teacheth that men haue in such sort the preeminence, that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meanes of women, and this ought to put them in minde to obserue the degree of euery sexe, in such sort, that mutual coniunction may be cherished. [illegible]

11 [11]Neuerthelesse, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all thinges are of God.

13 [12]Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teache you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a [e]couering.

16 [13]But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

17 ¶ [14]Now in this that I declare, I praise *you* not, that yee come together, not with profite, but with hurt.

18 [15]For first of all, when yee come together in the Church, I heare that there are dissentions among you: and I beleeue it *to be true* in some part.

19 [16]For there must bee heresies euen among you, that they which are [f]approoued among you, might be knowen.

20 When ye come together therefore into one place, *this* is [g]not to eate the Lords Supper.

21 For euery man when they shoulde eate, taketh his owne supper [h]afore, and one is hungry, and another is drunken.

22 [17]Haue ye not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shal I say to you? shal I praise you in this? I praise you not.

23 [18]For I haue receiued of the Lorde that which I also haue deliuered vnto you, *to wit*, That the Lord Iesus in the night when he was betrayed, tooke bread:

24 ✠ And when he had giuen thanks, he brake it, and sayde, Take, eate: this is my body, which is [i]broken for you: this doe yee in remembrance of mee.

25 After the same maner also *he tooke* the cup, when he had supped, saying, This cup is the Newe Testament in my blood: this do as oft as ye drinke it, in remembrance of me.

26 For as often as yee shall eate this bread, and drinke this cuppe, ye shewe the Lordes death till hee come.

27 [19]Wherefore, whosoeuer shall eate this bread, and drinke the cuppe of the Lord [k]vnworthily, shall be guiltie of the body and blood of the Lord.

28 ✠ [20]Let [l]euery man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, *because* he [m]discerneth not the Lords body.

30 [21]For this cause many *are* weake, and sicke among you, and many sleepe.

31 For if we would [n]iudge our selues, we should not be iudged.

32 But when we are iudged, wee are chastened of the Lord, because we should not be condemned with the world.

33 [22]Wherefore, my brethren, when yee come together to eate, tary one for another.

34 [23]And if any man be hungry, let him eate at home, that ye come not together vnto condemnation. [24]Other things wil I set in order when I come.

19 Whosoeuer contemne the holy Sacraments, that is, vse them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is, of Christ, and shalbe grieuously punished for it.
k Otherwise then meete is such mysteries should be handled.
✠ 2.Cor.13.5.
20 The examination of a mans selfe, is of necessitie required in the Supper, and therefore they ought not to be admitted vnto it, which can not examine themselues: as children, furious and madde men, also such as either haue no knowledge of Christ, or not sufficient, although they professe Christian religion: and others such like. *l This place beateth downe the faith of credite, or vnwrapped faith, which the Papists maintaine. m Hee is sayde to discerne the Lordes body, that hath consideration of the worthines of it, and therefore commeth to eate of this meate with great reuerence.* 21 The prophaning of the body and blood of the Lord in his mysteries, is sharpely punished of him, and therefore such a mischiefe ought diligently to bee preuented by iudging and correcting of a mans selfe. *n Trie and examine our selues, by faith and repentance, separating our selues from the wicked.* 22 The Supper of the Lorde is a common action of the whole Church, and therefore there is no place for priuate suppers. 23 The Supper of the Lord was instituted not to feede the belly, but to feede the soule with the communion of Christ, and therefore it ought to be separate from common bankets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places, and persons.

[illegible] Apostles commaundements, yet they foully neglected them in a matter of great importance. 15 To celebrate the Lordes Supper aright, it is requisite that there bee not onely consent of doctrine, but also of affections, that it bee not prophaned. 16 Although that schismes and heresies proceede from the deuill, and are euill, yet they come not by chaunce, nor without cause, and they turne to the profite of the elect. *f Whome experience hath taught to bee of sounde religion and godlinesse. g This is an vsuall kinde of speach, whereby the Apostle denieth that flatly, which many did not well. h Eateth his meate and tarieth not till other come.* 17 The Apostle thinketh it good to take away the loue feastes, for their abuse, although they had bene a long time, and with commendation vsed in Churches, and were appointed and instituted by the Apostles. 18 Wee must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Pastours, to shewe foorth the Lordes death, by preaching his worde: to blesse the bread and the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten, and the cuppe receiued to be dronke with thankesgiuing. And touching the flocke, that euery man examine himselfe, that is to say, to prooue both his knowledge, and also faith, and repentance: to shewe foorth the Lordes death, that is, in true faith to yeelde vnto his worde and institution: and last of all, to take the bread at the Ministers hande, and to eate it and to drinke the wine, and giue God thankes: This was Pauls and the Apostles maner of ministring. ✠ *Matth.26.26. marke 14.22. luke 22.19. i This word (Broken) setteth out vnto vs Christ his maner of death, for although his legges were not broken, as the theeues legges were, yet was his body very sore tormented, and torne, and bruysed.*

CHAP. XII.

1 To drawe away the Corinthians from contention and pride, hee sheweth that spirituall giftes are therefore diuersly bestowed, 7 that, the same being ioyntly to eche other imployed, 12 wee may growe vp together into one body of Christ in such equall proportion and measure, 20 as the members of mans body doe.

NOwe [1]concerning spirituall *giftes*, brethren, I would not haue you [a]ignorant.

2 [2]Yee knowe that yee were [b]Gentiles, and were caried away vnto the dumme Idoles, as yee were led.

3 [3]Wherefore, I declare vnto you, that no man ✠ speaking by the Spirit of God calleth Iesus ∴ [c]execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 [4]Nowe there are diuersities of gifts, but the [d]same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of [e]operations, but

1 Now he entreth into the third part of this treatise, touching the right vse of spirituall giftes, wherein he beginneth the Corinthians plainly to vnderstand, that they abused them: for they that excelled, bragged ambiciously of them, and so robbed God of the praise of his giftes and hauing no consideration of their brethren, abused them to a vaine ostentation, and so robbed the Church of the vse of those giftes. On the other side, the inferiour sort enuied the better, and went about to make a departure, so that all that body was as it were scattred and rent in pieces. So then hee going about to remedie these abuses, willeth them first to consider diligently, that they haue not these giftes of themselues, but from the free grace and liberalitie of God, to whose glory they ought to bestowe them all. *a Ignorant to what purpose these giftes are giuen you.* 2 Hee prooueth the same by comparing their former state with that wherein they were at this time indued with those excellent gifts. *b As touching Gods seruice and the couenant, meere strangers.* 3 The conclusion: Knowe you therefore, that you cannot so much as mooue your lippes to honour Christ withall, but by the grace of the holy Ghost. ✠ *Marke 9.39.* ∴ *Iohn 13.13. chap.8.6. philip.2.11. c Doeth curse him, or by any meanes whatsoeuer diminish his glory.* 4 In the second place, hee layeth another foundation, to wit, that these giftes are diuers, as the functions also are diuers, and their offices diuers, but that one selfe same Spirit, Lorde and God is the giuer of all these gifts, and that to one ende, to wit, for the profite of all. *d The Spirit is plainly distinguished from the giftes. e So Paul calleth that inward force which commeth from the holy Ghost, and maketh men fit to wonderfull things.*

f The holy Ghost openeth and sheweth himselfe freely in giuing of these giftes.
g To the vse and benefite of the Church.
5 He declareth this manifolde diuersitie, and reckoneth vp the chiefest giftes, beating that into their heads, which he said before, to wit, that al these things proceeded from one selfe same Spirit.
h Wisedome is a most excellent gift, very requisite, not onely for them which teache, but also for them that exhort and comfort, which thing is proper to the Pastours office: as the worde of knowledge agreeth to the Doctours.
i By operation he meaneth those great workings of Gods mightie power, which passe and excell amongst his miracles, as the deliuerie of his people Israel by the hand of Moses: that which he did by Elias against the Priests of Baal, in sending downe fire from heauen to consume his sacrifice: and that which hee did by Peter, in the matter of Ananias and Saphira.

God is the same which worketh all in all.
7 But the manifestation of the Spirit is f giuen to euery man, to g profite withall.
8 5 For to one is giuen by the Spirit the word of h wisdome: and to an other the word of knowledge, by the same Spirit:
9 And to another is giuen faith by the same Spirit: and to another the giftes of healing, by the same Spirit:
10 And to another the i operations of great workes: and to another, k prophecie: and to another, the l discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.
11 ✠ And all these things worketh one and the selfe same Spirit, distributing to euery man seuerally 6 as he will.
12 7 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: 8 euen so is m Christ.
13 For by one Spirit are we all baptized into n one body, whether we be Iewes, or Grecians, whether we be bonde, or free, and haue bene all made to o drinke into one Spirit.
14 9 For the body also is not one member, but many.
15 10 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?
16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?
17 11 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18 But nowe hath God disposed the members euery one of them in the body at his owne pleasure.
19 For if they were all one member, where were the body?
20 But now are there many members, yet but one body.

k Foretelling of things to come. l Whereby false prophetes are knowen from true, wherein Peter passed Philippe in discouering Simon Magus, Actes 8.20. ✠ Rom. 12.3. ephes. 4.7. 6 Hee addeth moreouer some thing else, to wit, that although that these giftes are vnequall, yet they are most wisely deuided, because the will of the Spirite of God is the rule of this destribution. 7 Hee setteth foorth his former saying by a similitude taken from the body: This sayth he, is manifestly seene in the body, whose members are diuers, but yet so knitte together, that they make but one body. 8 The applying of the similitude. So must wee also thinke, sayeth hee, of the mysticall body of Christ: for all wee that beleeue, whether wee be Iewes or Gentiles, are by one selfe same Baptisme, ioyned together with our head, that by that meanes, there may be framed one body compact of many members: and wee haue drunke one selfe same spirite, that is to say, a spirituall feeling, perceiuerance and motion common to vs all, out of one cuppe. m Christ ioyned together with his Church. n To become one body with Christ. o By one quickening drinke of the Lordes blood, wee are made partakers of his owne Spirite. 9 Hee amplifieth that which followed of the similitude: as if hee shoulde say, The vnitie of the body is not onely not let by this diuersitie of members, but also it could not be a body, if it did not consist of many, and those diuers members. 10 Nowe hee buildeth his doctrine vpon the foundations which hee hath layde: and first of all hee continueth in his purposed similitude, and afterwarde hee goeth to the matter barely and simply. And first of all he speaketh vnto them which would haue separated themselues from those whome they enuied, because they had not such excellent giftes as they: nowe this is, saith he, as if the foote shoulde say, it were not of the body, because it is not the hande: or the eare, because it is not the eye. Therefore all partes ought rather to defend the vnitie of the body, being coupled together to serue one the other. 11 Againe speaking to them, he sheweth them that if that should come to passe which they desire, to wit, that all shouldbe equal one to another, there would folow a destruction of the whole body, yea and of themselues: for it could not be a body, vnlesse it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuision as vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safetie.

21 12 And the eye cannot say vnto the hand, I
haue no neede of thee: nor the head againe to the
feete, I haue no neede of you.
22 Yea, much rather those members of the
body, which seeme to be p more feeble, are ne-
cessarie.
23 And vpon those members of the body,
which wee thinke most vnhonest, put wee more
q honestie on: and our vncomely parts haue more
comelinesse on.
24 For our comely partes neede it not: but
God hath tempered the body together, and hath
giuen the more honour to that part which lacked,
25 Lest there should be any diuision in the bo-
dy: but that the members should haue the same
r care one for another.
26 13 Therefore if one member suffer, all suf-
fer with it: if one member be had in honour, all
the members reioyce with it.
27 Now ye are the body of Christ, and mem-
bers for your s part.
28 ✠ And God hath ordained some in the
Church: as first Apostles, secondly Prophets,
thirdly teachers, then them that doe miracles: af-
ter that, the giftes of healing, t helpers, u gouer-
nours, diuersitie of tongues.
29 Are all Apostles? are all Prophets? are all
teachers?
30 Are all doers of miracles? haue all the gifts
of healing? doe all speake with tongues? doe all
interprete?
31 14 But desire you the best giftes, and I will
yet shewe you a more excellent way.

12 Now on the other side, he preacheth vnto them which were induced with more excellent giftes, willing them not to despise the inferiours as vnprofitable, and as though they [illegible] God, sayeth hee, hath in such sort tempered this inequalitie, that the more excellent and beautifull members can in no wise lacke the more abiect and such as wee are ashamed of, and that they shoulde haue more care to see vnto them and to couer them: that by this meanes the necessitie which is on both parts, might [illegible] the whole body [illegible] in peace [illegible]

tie both in commodities and discommodities. p Of the smallest [illegible] ces, and therefore smally accounted of, of the rest. q Wee more [illegible] them. r Shoulde bestowe their operations and offices to the profite and [illegible] of the whole body. 13 Nowe hee applyeth this same doctrine to [illegible] ans without any allegorie, warning them that seeing there are diuers [illegible] diuers giftes, it is their duetie, not to offende one against an other [illegible] or ambition, but rather that they being ioyned together in [illegible] one with an other, euery one of them bestowe to the profite of all, [illegible] hath receiued according as his ministerie doeth require. s For [illegible] where soeuer they are dispersed through the whole worlde, are diuers [illegible] body. ✠ Ephesians 4.11. t The offices of Deacons. u Hee [illegible] order of Elders, which were the maintainers of the Churches discipline. [illegible] cheth them that are ambitious and enuious, a certaine holy ambition [illegible] to wit, if they giue themselues to the best giftes, and such as are most [illegible] the Church, and so if they contende to excell one another in loue, [illegible] passeth all other giftes.

CHAP. XIII.

1 Hee sheweth that there are no giftes so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therefore he digresseth vnto the commendation of it.

THough 1 I speake with the tongues of men
and a Angels, and haue not loue, I am as soun-
ding brasse, or a b tinkling cymbal.
2 And though I had the gift of prophecie, and
knewe all secrets and all knowledge, yea, if I had
all c faith, so that I could remooue ✠ mountaines
and had not loue, I were nothing.
3 And though I feede the poore with all my
goods, and though I giue my body, that I be bur-
ned, and haue not loue, it profiteth me nothing.

1 He [illegible] first of Charitie [illegible] the excellencie whereof he [illegible] sheweth by this, that without it, all other giftes are as nothing before God, which thing hee prooueth partly by an induction, & partly also by an argument taken of the ende, wherefore those giftes are giuen. For, to what purpose are those giftes, but to Gods glorie, and the profite of the Church, as is before prooued? so that those giftes without Charitie, haue no right vse. a A very earnest kinde of amplifying a matter, as if hee sayde, If there were any tongues of Angels, and I had them, and did not vse them to the benefite of my neighbour, it were nothing else but a vaine and prattling kinde of babbling. b That giueth a rude and no certaine sounde. c By faith, hee meaneth the gift of doing miracles, and not that faith which iustifieth, which can not be voyde of Charitie besides other things. ✠ Matth. 17.20.

2 He describeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effectes of it selfe: whereby the Corinthians may vnderstād, both how profitable it is in the Church, and how necessarie: and also how farre they are from it, and therefore how vainely and without cause they are proude.

d Word for word, deferreth wrath.

e It is not contumelious.

f Reioyceth at righteousnes in the righteous. For the Hebrewes meane by trueth, righteousnes

3 Againe he commendeth the excellencie of charitie in that, that it shall neuer be [illegible]ed in the [illegible], where-

4 2 Loue d suffereth long: it is bountifull: loue
enuieth not: loue doeth not boast it selfe: it is not
puffed vp:
5 It doeth e no vncomely thing: it seeketh
not her owne things: it is not prouoked to anger:
it thinketh no euill:
6 It reioyceth not in iniquitie, but f reioyceth
in the trueth:
7 It suffreth all things: it beleeueth all things:
it hopeth all things: it endureth all things.
8 3 Loue doeth neuer fall away, though that
prophecyings be abolished, or the tongues cease,
or g knowledge vanish away.
9 4 For we know in h part, and we prophecie
in part.
10 But when that which is perfect, is come,
then that which is in part, shalbe abolished.
11 5 When I was a childe, I spake as a childe,
I vnderstoode as a childe, I thought as a childe:
but when I became a man, I put away childish
things.
12 6 For i nowe we see through a glasse darke-
ly: but then *shall wee see* face to face. Nowe I
know in part: but then shall I knowe euen as I am
knowen,
13 7 And nowe abideth faith, hope *and* loue,
euen these three: but the chiefest of these *is* loue.

[illegible] other giftes which are necessarie for the building vp of the Church, so long [illegible] here, shall haue no place in the worlde to come. *g The way to get [illegible] by prophecying.* 4 The reason: Because wee are nowe in that state, [illegible] haue neede to learne dayly, and therefore wee haue neede of those [illegible] to wit, of the gift of tongues, and knowledge, and also of them that [illegible]. But to what purpose serue they then, when wee haue obtained and [illegible] full knowledge of God, which serue nowe but for them which are im[illegible] goe by degrees to perfection? *h Wee learne imperfectly.* 5 Hee [illegible] that, that hee sayde, by an excellent similitude, comparing this life to [illegible] childehoode, wherein wee stagger and stammer rather then speake, [illegible] vnderstande but childish thinges, and therefore haue neede of such [illegible] forme and frame our tongue and minde: but when we become men, [illegible] should we desire that stammering, those childish toyes, and such [illegible] whereby our childehoode is framed by litle and litle? 6 The ap[illegible] similitude of our childehoode to this present life, wherein wee darke[illegible] heauenly thinges, according to the small measure of light which is gi[illegible] the vnderstanding of tongues, and hearing the teachers and mini[illegible] Church: of our mans age and strength, to that heauenly and eternal life, [illegible] wee beholde God himselfe present, and are lightened with his full [illegible] light, to what purpose should wee desire the voyce of man, and those [illegible] which are most imperfect? But yet then, shall all the Saintes bee [illegible] with God, and betweene themselues with most feruent loue, and there[illegible] shall not be abolished but perfected, although it shall not be shewed [illegible] interteined by such maner of dueties as peculiarly and onely belong to [illegible] of this life. *i All this must be vnderstoode by comparison.* 7 The [illegible] As if the Apostle shoulde say, Such therefore shall be our condition [illegible] nowe wee haue three things, and they remaine sure if we be Christes, as [illegible] which, true religion cannot consist, to wit, faith, hope, and charitie. And [illegible] these, charitie is the chiefest, because it ceaseth not in the life to come as [illegible], but is perfected and accomplished. For seeing that faith and hope tend [illegible] which are promised & are to come, when we haue presently gotten them, [illegible] what purpose should we haue faith and hope? but yet there at length shall wee [illegible]ly and perfectly loue both God, and one another.

CHAP. XIIII.

1 Hee commendeth the gift of prophecying: 7 and by a similitude taken of musicall instruments, 12 hee teacheth the true vse of interpreting the Scriptures: 17 hee taketh away the abuse: 34 and forbiddeth women to speake in the Congregation.

1 Hee inferreth now of that that he spake before:

FOlowe 1 after loue, and couet spirituall *giftes*,
and rather that ye may a prophecie.
2 2 For he that speaketh a *strange* b tongue,
speaketh not vnto men, but vnto God: for no man
heareth *him*: howbeit in the c spirit he speaketh se-
cret things.
3 But he that prophecieth, speaketh vnto men
to d edifying, and to exhortation, and to comfort.
4 He that speaketh *strange* language, edifieth
himselfe: but hee that prophecieth, edifieth the
e Church.
5 I would that ye all spake *strange* languages,
but rather that ye prophecied: for greater is hee
that prophecieth, then hee that speaketh *diuers*
tongues, except hee expounde it, that the Church
may receiue edification.
6 And nowe, brethren, if I come vnto you
speaking *diuers* tongues, what shall I profite you,
except I speake to you, either by reuelation, or by
knowledge, or by prophecying, or by doctrine?
7 3 Moreouer things without life which giue
a sounde, whether *it be* a pipe or an harpe, except
they make a distinction in the soundes, howe shall
it be knowen what is piped or harped?
8 And also if the trumpet giue an vncertaine
sound, who shall prepare himselfe to battell?
9 So likewise you, by the tongue, except yee
vtter wordes that haue f signification, howe shall
it be vnderstand what is spoken? for ye shal speake
in the ayre.
10 4 There are so many kindes of voyces (as it
commeth to passe) in the world, and none of them
is dumme.
11 Except I know then the power of ẏ voyce,
I shall be vnto him that speaketh a barbarian, and
he that g speaketh, shalbe a barbarian vnto me.
12 5 Euen so, forasmuch as yee couet spirituall
giftes, seeke that yee may excell vnto the edifying
of the Church.
13 Wherefore, let him that speaketh a *strange*
tongue, h pray, that he may interprete.
14 6 For i if I pray in a *strange* tōgue, my k spirit
prayeth: but mine vnderstanding is l without fruite.
15 What is it then? I will pray with the spirit,
but I wil pray with the m vnderstanding also: I wil
sing with the spirite, but I will sing with the vn-
derstanding also.
16 7 Else, when thou blessest with the n spirit,
howe shall he that o occupieth the roome of the
vnlearned, say p Amen, at thy giuing of thankes,

2 He reprehendeth their peruerse iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the mysteries of God might be the better knowen to a greater sort. Thereby it is euident that prophecie, whereunto the gift of tongues ought to serue, is better then this: and therefore the Corinthians did iudge amisse, in that they made more accompt of the gift of tongues, then of prophecying: because forsooth the gift of tongues was a thing more to be bragged of. And hereupon folowed another abuse of the gift of tongues, in that the Corinthians vsed tōgues in the congregation, without an interpreter. Which thing although it might be done to some profite of him that spake them, yet he corrupted the right vse of that gift, because there came thereby no profite to the hearers, and common assemblies were instituted and appointed not for any priuate mans commoditie, but for the profite of the whole companie.

b A strange language which no man can vnderstande without an interpreter.

Therefore seeing charitie is the chiefest of all, before all thinges set it before you as chiefe and principall: and so esteeme those things as most excellent, which profite the greater part of men: (as prophecie, that is to say, the gift of teaching and applying the doctrine: which was contemned in respect of other giftes, although it be the chiefest and most necessary for the Church) and not those which for a shewe seeme to be marueilous, as the giftes of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it selfe was not greatly to any vse, vnlesse there were an interpreter. *a What prophecie is, he sheweth in the thirde verse.*

c By that inspiration which he hath receiued of the Spirite, which notwithstanding he abuseth, when he speaketh mysteries which none of the companie can vnderstande. *d Which may further men in the studie of godlines.* *e The companie.* 3 He setteth forth that which he sayd, by a similitude which he boroweth and taketh from instruments of musicke; which although they speake not perfitly, yet they are distinguished by their sounds, that they may be the better vsed. *f That doe fitly vtter the matter it selfe.* 4 He prooueth that interpretation is necessarily to be ioyned with the gift of tongues, by the manifolde varietie of languages, insomuch that if one speake to another without an interpreter, it is as if hee spake not. *g As the Papists in all their sermons, and they that ambitiously powre out some Hebrewe or Greeke wordes in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.* 5 The conclusion: if they will excell in those spiritual gifts, as it is meete, they must seeke the profit of the Church, and therefore they must not vse the gift of tongues, vnlesse there bee an interpreter to expounde the strange and vnknowen tongue, whether it bee himselfe that speaketh, or another interpreter. *h Pray for the gift of interpretation.* 6 A reason: Because it is not sufficient for vs to speake so in the congregation, that wee our selues doe worship God in spirit, that is, according to the gift which we haue receiued, but wee must also be vnderstoode of the company, lest that be vnprofitable to other, which wee haue spoken. *i If I pray, when the Church is assembled together, in a strange tongue.* *k The gift and inspiration which the spirit giueth mee, doeth his part, but onely to my selfe.* *l No fruite commeth to the Church by my prayers.* *m So that I may be vnderstoode of other, and may instruct other.* 7 An other reason: Seeing that the whole congregation must agree to him that speaketh, and also witnes this agreement, how shal they giue their assent or agreement, which know not what is spoken? *n Onely, without all consideration of the hearers.* *o He that sitteth as a priuate man.* *p So then one vttered the prayers, and all the companie answered Amen.*

seeing

seeing he knoweth not what thou sayest?
17 For thou verely giuest thankes well, but the
other is not edified.
18 [8] I thanke my God, I speake languages more
then ye all.
19 Yet had I rather in the Church to speake
[q] fiue words with mine vnderstanding, that I might
also instruct others, then ten thousande wordes in a
strange tongue.
20 [9] Brethren, be not ✠ children in vnderstan-
ding, but as concerning maliciousnes bee children,
but in vnderstanding be of a ripe age.
21 In the [r] Law it is written, ✠ By men of other
tongues, and by other languages will I speake vnto
this people: yet so shall they not heare me, saith the
Lord.
22 [10] Wherfore *strange* tongues are for a signe,
not to them that beleeue, but to them that beleeue
not: but prophecying *serueth* not for them that
beleeue not, but for them which beleeue.
23 [11] If therefore when the whole Church is
come together in one, & al speake *strange* tongues,
there come in they that are [f] vnlearned, or they
which beleeue not, wil they not say, that ye are out
of your wits?
24 But if all prophecie, and there come in one
that beleeueth not, or one vnlearned, he is rebuked
of all men, and is iudged of all,
25 And so are the secrets of his heart made ma-
nifest, and so hee will fall downe on his face and
worship God, and say plainely that God is in you
in deede.
26 [12] What is to be *done* then, brethren? when
yee come together, *according as* euery one of you
hath a Psalme, *or* hath doctrine, *or* hath a tongue,
or hath reuelation, *or* hath interpretation, let all
things be done vnto edifying.
27 [13] If any man speake a *strange* tongue, *let it
be* by two, or at the most, by three, and that by
course, and let one interprete.
28 But if there be no interpreter, let him keepe
silence in the Church, *which speaketh languages*,
and let him speake to himselfe, and to God.
29 [14] Let the Prophetes speake two, or three,
and let the other iudge.
30 And if any thing be reueiled to another that
sitteth by, let the first holde his peace.
31 For yee may all prophecie one by one, that
all may learne, and all may haue comfort.
32 And the [t] spirits of the Prophets are subiect
to the Prophets.
33 For God is not *the authour* of confusion, but
of peace, as *we see* in al the Churches of the Saints.
34 [15] ∵ Let your women keepe silence in the
Churches: for it is not permitted vnto them to
speake: but *they ought* to bee subiect, as also ✠ the
Lawe saith.

8 He propoundeth himselfe for an example, both that they may be ashamed of their foolish ambition, and also that he may eschew all suspicion of enuie.
q *A very fewe wordes.*
9 Nowe he reproueth them freely for their childish folly, which see not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an instrument of cursing, seeing that this same also is conteined amongst the punishments wherewith God punished the stubburnes of his people, that he dispersed them amongst strangers whose language they vnderstood not.
✠ *Matth.18.3.*
r *By the Lawe he vnderstandeth all the whole Scripture.*
✠ *Isai.28.11.*
10 The conclusion: Therefore the gift of tongues serueth to punish the vnfaithfull and vnbeleeuers, vnlesse it be referred to prophecie (that is to say, to the interpretation of Scripture) and that that which is spoken, be by that meanes vnderstood of the hearers.
11 An other argument: The gift of tongues without prophecie is not onely vnprofitable to the faithfull, but also doeth very much hurt as well to them, as to the vnfaithfull which should be wonne in the publike assemblies. For by this meanes it commeth to passe, that the faithfull seeme to other to bee madde, much lesse can the vnfaithfull be instructed thereby. f *Looke Acts.4.13.* 12 The conclusion: The edifying of the congregation is a rule and square of the right vse of all spirituall giftes. 13 The maner howe to vse the gift of tongues. It may bee lawfull for one or two, or at the most for three, to vse the gift of tongues, one after another in an assemblie, so that there be some to expound the same: but if there bee none to expound, let him that hath that gift, speake to himselfe alone. 14 The maner of prophecying: Let two or three propound, and let the other iudge of that that is propounded, whether it bee agreeable to the worde of God or no: If in this examination the Lorde giue any man ought to speake, let them giue him leaue to speake. Let euery man bee admitted to prophecie, seuerally and in his order, so farre foorth as it is requisite for the edifying of the Church: Let them be content to be subiect eche to others iudgement.
t *The doctrine which the Prophets bring, which are inspired with Gods Spirit.*
15 Women are commaunded to be silent in publique assemblies, and they are commaunded to aske of their husbands at home. ∵ *1.Tim.2.12.* ✠ *Gene.3.16.*

35 And if they will learne any thing, let them
aske their husbands at home: for it is a shame for
women to speake in the Church.
36 [16] Came the worde of God out from you?
either came it vnto you onely?
37 If any man thinke himselfe to be a Prophet,
or [u] spiritual, let him acknowledge, that the things,
that I write vnto you, are the commaundements of
the Lord.
38 [17] And if any man be ignorant, let him bee
ignorant.
39 [18] Wherefore, brethren, couet to prophecie,
and forbid not to speake languages.
40 Let all thinges bee done honestly, and by
order.

16 A generall conclusion of the treatise of the right vse of spirituall giftes in assemblies: with a sharpe reprehension, least the Corinthians might alone seeme to themselues to be wise.
u *Skilfull in knowing and iudging spirituall things.*

17 The Church ought not to care for such as be stubburnely ignorant, and wil not abide to be taught, but to goe forwarde notwithstanding, in those thinges which are right. 18 Prophecie ought simplie to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospell that Paul preached: 3 The death and resurrection of Christ. 8 Paul sawe Christ. 9 Hee had persecuted that Church, whereof afterward he was made a minister. 12 Christ first rose againe, and wee all shall rise by him. 26 The last enemie, death. 29 To be baptized for dead. 32 At Ephesus Paul fought with beastes. 35 Howe the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 51 We shall all be changed, wee shall not all sleepe. 55 Deaths sting. 57 Victorie. 58 Constancie and stedfastnes.

Moreouer [1] ✠ brethren, I declare vnto you
the Gospell, which I preached vnto you,
which yee haue also receiued, and wherein yee
[a] continue,
2 And whereby yee are saued, if yee keepe in
memorie, after what maner I preached it vnto you,
[b] except ye haue beleeued in vaine.
3 For first of all, I deliuered vnto you that
which I receiued, howe that Christ died for our
sinnes, according to the ✠ Scriptures,
4 And that hee was buried, and that hee arose
the third day, according to the ∵ Scriptures,
5 ✠ And that he was seene of Cephas, then of
the [c] twelue.
6 After that, hee was seene of moe then fiue
hundreth brethren at [d] once: whereof many re-
maine vnto this present, and some also are asleepe.
7 After that, he was seene of Iames: then of all
the Apostles.
8 ✠ [2] And last of all he was seene also of me,
as of one borne out of due time.
9 * For I am the least of the Apostles, which
am not meete to bee called an Apostle, because I
persecuted the Church of God.
10 ✠ But by the grace of God, I am that I am:
and his grace which is in me, was not in vaine: but
I laboured more aboundantly then they all: yet
not I, but the grace of God which is with me.
11 Wherefore, whether it were I, or they, so we
preach, and so haue ye beleeued.
12 ¶ [3] Now if it be preached, that Christ is risen

1 The [illegible] tise of [illegible] concer[illegible] surre[illegible] vseth [illegible] [illegible] Scriptures and by the witnes of the Apostles, and of more then fiue hundreth brethren, and last of all by his owne.
✠ *Galatians 1.11.*
a *In the profession whereof you continue yet.* b *Which is very absurde, and cannot be, but that they that beleeue, must reape the fruite of faith.* ✠ *Isai.53.5. 1.peter 2.24.* ∵ *Ionas 2.1.* ✠ *Iohn 20.19.* c *Of those twelue picked and chosen Apostles, which were commonly called twelue, though Iudas was put out of the number.* d *Not at seuerall times, but together and at one instant.* ✠ *Acts.9.5.* 2 Hee maintaineth by the way, the authoritie of his Apostleship, which was requisite to be in good credite among the Corinthians, that this Epistle might be of force & waight amongst them. In the meane season hee compareth himselfe in such sort after a certaine diuine arte with certaine other, that hee maketh himselfe inferiour to them all. * *Ephes.3.8.* ✠ *Ephes.3.7.* 3 The first argument to prooue that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

[illegible] the dead,how say some among you,that there
is no resurrection of the dead?
13 4 For if there be no resurrection of the dead,
then is Christ not risen:
14 5 And if Christ be not risen,then is our prea-
ching vaine,and your faith is also vaine.
15 And wee are founde also false witnesses of
God: for we haue testified of God, that hee hath
raised vp Christ: whom he hath not raised vp, if so
be the dead be not raised.
16 6 For if the dead be not raised, then is Christ
not raised.
17 And if Christ bee not raysed, your faith is
vaine: 7 ye are e yet in your sinnes.
18 8 And so they which are a sleepe in Christ,
are perished.
19 9 If in this life onely we haue hope in Christ,
we are of all men the most miserable.
20 10 But nowe is Christ risen from the dead,
11 *and* was made the ✠ f first fruites of them that
slept.
21 12 For since by man *came* death, by man
came also the resurrection of the dead.
22 For as in Adam all die,euen so in Christ shal
all be g made aliue,
23 13 But euery man in his ✠ owne order: the
first fruites *is* Christ, afterwarde, they that are of
Christ,at his comming *shall rise againe*.
24 14 Then *shalbe* the h ende,when he hath de-
liuered vp the kingdome to God,euen the Father,
when he hath put downe i all rule, and all autho-
ritie and power.
25 For hee must reigne ∵ till hee hath put all
his enemies k vnder his feete.
26 The l last enemie that shall bee destroyed, *is*
death.
27 ✠ For hee hath put downe all things vnder
his feete.(And when he saith that all things are sub-
dued *to him*,it is manifest that he is excepted,which
did put downe all things vnder him.)
28 And when all thinges shalbe subdued vnto
him, m then shall the Sonne also himselfe bee sub-
iect vnto him,that did subdue al things vnder him,
that n God may be all in all.
29 15 Els what shall they doe which are bapti-
zed o for dead? if the dead rise not at all, why are
they then baptized for dead?
30 16 Why are wee also in ieopardie euery
houre?
31 By your p reioycing which I haue in Christ
Iesus our Lord,I die dayly.
32 17 If I haue fought with beastes at Ephesus
q after the maner of men, what aduantageth it me,
if the dead bee not raised vp? ✠ 18 let vs r eate and
drinke: for to morowe we shall die.
33 19 Be not deceiued: euill speakings corrupt
good maners.
34 Awake to *liue* righteously, and sinne not:
for some haue not the knowledge of God,I speake
this to your shame.
35 20 But some man will say, Howe are the
dead raised vp? and with what body come they
foorth?
36 21 O foole, that which thou sowest, is not
quickened, except it die.
37 And that which thou sowest, thou sowest
not that body that shalbe, but bare corne as it fal-
leth,of wheat,or of some other.
38 22 But God giueth it a body at his pleasure,

4 The seconde by an absurditie. If there be no resurrection of the dead,then is not Christ risen againe.
5 The proofe of that absurditie,by other absurdities: If Christ be not risen againe,the preaching of the Gospel is in vaine, and the credite that you gaue vnto it,is vaine,and we are lyars.
6 He repeateth the same argument taken of an absurditie,purposing to shew how faith is in vaine,if the resurrection of Christ be taken away.
7 First, seeing [illegible] is the pu[illegible] of sinne, [illegible] should we [illegible] our [illegible] they [illegible] if [illegible] not [illegible] in [illegible] which

k Christ is considered here, as he appeared in the forme of a seruant, in which respect hee ruleth the Church as head, and that because this power was giuen him of his Father.
l The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shalbe put vnder his feete,then must it needes be that death also shalbe subdued vnder him.
✠ Psalm.8.6. hebr.2.8.
m Not because the Sonne was not subiect to his Father before,but because his body,that is to say, the Church which is here in distresse, and not yet wholy partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which lee in the graues,shall not be glorified vntill the resurrection: but Christ as hee is God, hath vs subiect to him as his Father hath, but as he is Priest,he is subiect to his Father together with vs. August. booke 1 chapter 8. of the Trinitie.

[illegible] *sed, nor haue obtained remission of their sinnes.* 8 Secondly, vnlesse [illegible] certaine that Christ rose againe, all they which died in Christ are pe[rished] [illegible] what profite commeth of faith? 9 The thirde argument which [illegible] from an absurditie: for vnlesse there bee an other life, wherein such as [illegible] in Christ shalbe blessed, they were the most miserable of all crea[tures] [illegible] this life they are the most miserable. 10 A conclusion of the for[mer] [illegible]: Therefore Christ is risen againe. 11 Hee putteth the last conclu[sion] [illegible] proposition of the argument that followeth. Christ is risen againe: [illegible] wee the faithfull (for of them hee speaketh) rise againe. Then fol[loweth] [illegible] reason of this consequent: for Christ is set foorth vnto vs,to be con[sidered] [illegible] as a priuate man apart and by himselfe, but as the first fruites: And he [illegible] which was knowen to all men, to wit, that the whole heape is sancti[fied] [illegible] fruites. ✠ Coloss. 1. 18. reuelat. 1. 5. f *Hee alludeth to the first* [illegible] *the offring whereof sanctified the rest of the fruites.* 12 An other [illegible] of the same consequent: for Christ is to bee considered as opposite to [illegible] from one man Adam sinne came ouer all, so from one man Christ, life [illegible] all: that is to [illegible] all the faithfull, as they die, because by nature [illegible] of Adam, [illegible] because in Christ they are made the children of God [illegible] are quickened and restored to life by him. g *Shall rise by the ver[tue]* [illegible] 13 Hee doeth two thinges together: for hee sheweth that the re[surrection] [illegible] in such sort common to Christ with all his members, that notwithstan[ding] [illegible] passeth them, both in time (for hee was the first that rose againe from [the dead]) and also in honour, because that from him and in him is all our life and [illegible]. Then by this occasion hee passeth to the next argument. ✠ 1.Thessaloni[ans] 4.13. 14 The fourth argument, wherewith also hee confirmeth the other, [illegible] a most sure ground, to wit, because that God must reigne. And this is the ma[ner] of his reigne, that the Father will bee shewed to bee King in his Sonne who was made man, to whome all thinges are made subiect (the promiser onely except) to the ende that the Father may afterwardes triumph in his Sonne the conque[r]our. And hee maketh two partes of this reigne and dominion of the Sonne, wherein the Fathers glory consisteth: to wit, the ouercomming of his enemies (whereof some must bee depriued of all power, as Satan and all the wicked, bee they neuer so proude and mightie, and other must bee vtterly abolished, as death) and a plaine and full deliuerie of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church cleauing fast vnto their head Christ, his kingdome and glory, as a King in his subiects. Moreouer, hee putteth the first degree of this kingdome in the resurrection of the Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which shall bee in the latter day. Nowe all these tende to this purpose, to shewe that vnlesse the dead doe rise againe, neither the Father can be King aboue all, neither Christ be Lorde of all: for neither should the power of Satan and death be ouercome, nor the glory of God be full in his Sonne, nor his Sonnes in his members. h *The shutting vp and finishing of all things.* i *All his enemies which shall bee spoyled of all the power they haue.* ∵ Psalme 110. 1. actes 2.34. hebr. 1.13. and 10.13.

n *By this hie kinde of speache, is set foorth an incomprehensible glory which floweth from God, and shall fill all of vs, as we are ioyned together with our head, but yet so, that our head shall alwayes reserue his preeminence.* 15 The fifth argument taken of the ende of Baptisme, to wit, because that they which are baptized, are baptized for dead: that is to say, that they may haue a remedie against death, because that baptisme is a token of regeneration. o *They that are baptized,to this ende and purpose, that death may be put out in them, or to rise againe from the dead, whereof baptisme is a seale.* 16 The sixt argument: Vnlesse there bee a resurrection of the dead, why should the Apostles so dayly cast themselues into danger of so many deaths? p *As though hee sayde, I die dayly, as all the miseries I suffer can well witnes, which I may truely boast of that I haue suffered amongst you.* 17 The taking away of an obiection: But thou Paul didst ambitiously as commonly men are wont to doe, when thou didst fight with beastes at Ephesus: that is very like saith Paul, for what could that aduantage mee, were it not for the glory of eternall life which I hope for? q *Not vpon any godly motion,nor casting mine eyes vpon God, but caried away with vaine glory, or a certaine headines.* ✠ Isai.22.13. 18 The seuenth argument, which dependeth vpon the last: If there bee no resurrection of the dead, why doe wee giue our selues to any thing els, saue to eating and drinking? r *These are speaches that Epicures vse.* 19 The conclusion with a sharpe exhortation, that they take heede of the naughtie company of certaine: from whence hee sheweth that this mischiefe sprang: warning them to bee wise with sobrietie vnto righteousnesse. 20 Nowe that hee hath prooued the resurrection, hee discouereth their doltishnes, in that they skoffingly demaunded, howe it could bee that the dead could rise againe, and if they did rise againe, they asked mockingly, what maner of bodies they should haue. Therefore hee sendeth these fellowes which seemed to themselues to bee marueilous wise and wittie, to bee instructed of poore rude husbandmen. 21 Thou mightest haue learned either of these, sayeth Paul, by dayly experience: for seedes are sowen, and rot, and yet notwithstanding so farre it is off that they perish, that contrarywise they growe vp farre more beautifull: and whereas they are sowen naked and dry, they spring vp greene from death by the vertue of God: and doeth it seeme incredible to thee that our bodies should rise from corruption, and that indeed with a farre more excellent qualitie? 22 Wee see a diuersitie both in one and the selfe same thing which hath nowe one forme and then another, and yet keepeth it owne kinde: as it is euident in a graine which is sowen bare, but springeth vp farre after another sort: and also in diuers kindes of one selfe same sort, as amongst beasts: and also among things of diuers sortes, as the heauenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why wee should reiect either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

euen

when to euery seede his owne body.

39 All flesh *is* not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There *are* also heauenly bodies, and earthly bodies: but the glorie of the heauenly *is* one, and *the glorie* of the earthly *is* another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from *another* starre in glorie.

42 [23] So also *is* the resurrection of the dead. *The bodie* is [f] sowen in corruption, *and is* raysed in incorruption.

43 It is sowen in [t] dishonour, *and* is raysed in glory: it is sowen in weakenesse, *and* is raysed in [u] power.

44 [24] It is sowen a naturall body, *and* is raysed a spirituall body: there is a naturall body, *and* there is a spirituall body.

45 [25] As it is also written, The [x] first man ✠ Adam was made a liuing soule: and the last Adam *was made* a [y] quickening Spirit.

46 [26] Howbeit that *was* not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth, [z] earthly: the second man *is* the Lord from [a] heauen.

48 [27] As *is* the earthly, such *are* they that are earthly: and as *is* the heauenly, such *are* they also that are heauenly.

49 And as wee haue borne the [b] image of the earthly, so shall wee beare the image of the heauenly.

50 [28] This say I, brethren, that [c] flesh & blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 [29] Behold, I shew you a [d] secret thing, We shall not all sleepe, but we shall all be changed,

52 In [e] a moment, in the twinckling of an eye at the last ✠ trumpet: for the trumpet shall blow, and the dead shalbe raysed vp incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption: and this mortall *must* put on immortalitie.

23 He maketh three maner of qualities of the bodies being raysed: Incorruption, to wit, because they shalbe found, and altogether of a nature that can not be corrupt: Glorie, because they shalbe adorned with beautie and honour: Power, because they shall continue euerlasting without meate, drinke, and all other helpes, without which this fraile life cannot keepe it selfe from corruption.
f Is buried, and euen is hid as seede in the ground.
t Voide of honour, void of glorie and beautie.
u Freed from the former weaknesse, whereas it is subiect to such alteration and change, that it cannot maintaine it selfe without meate and drinke and such other like helpes.
24 He sheweth perfitely in one word, this change of the qualitie of the body by the resurrection, when he sayeth: that of a naturall body, it shall become a spirituall body: which two qualities being cleane different the one from the other, hee straightway expoundeth, and setteth foorth diligently.
25 That is called a naturall body, which is quickened and maintained by a liuing soule onely: such as Adam was, of whome all wee are borne naturally: and that is saide to be a spirituall, which together with the soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam, into vs. *x Adam is called the first man, because he is the roote as it were from whence we spring, and Christ is the latter man: because he is the beginning of all them that are spirituall, and in him we are all comprehended.* ✠ Gen.2.7. *y Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part in him.* 26 Secondly he willeth the order of this double state or qualitie to be obserued, that the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lorde being sent from heauen, indued our flesh which was prepared & made fit for him, with the fulnes of the Godhead. *z Walking in durt, and wholly giuen to an earthly nature.* *a The Lord is saide to come downe from heauen by that kind of speach, whereby that which is proper to one is vouched of an other.* 27 He applieth both the earthly naturalnesse of Adam (if I may so say) to our bodies, so long as they are naturally conuersant on earth, to wit, in this life, and in the graue: and also the Spiritualitie of Christ to the same our bodies, after that they are risen againe: and hee saith, that that goeth before, and this shall follow. *b Not a vaine and false image, but such an one as had the trueth with it in deede.* 28 The conclusion: We cannot be partakers of the glory of God, vnlesse we put off all that grosse and filthie nature of our bodies subiect to corruption, that the same body may be adorned with incorruptible glory. *c Flesh and blood are taken here for a liuing body, which cannot attaine to incorruption, vnlesse it put off corruption.* 29 Hee goeth further declaring that it shall come to passe that they which shalbe founde aliue in the latter day, shall not descend into that corruption of the graue, but shalbe renued with a sudden change, which change is very requisite; and that the certaine enioying of the benefite and victorie of Christ, is deferred vnto that latter time. *d A thing that hath bin hid, and neuer knowen hitherto, & therefore worthy that you giue good eare vnto it.* *e He sheweth vs that the time shalbe very short.* ✠ Mat.24.31. 1.thes.4.16.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shalbe brought to passe the saying that is written, ✠ Death is swallowed vp into victorie.

55 O death where *is* thy sting? O graue where *is* thy victorie?

56 The sting of death *is* sinne: and ÿ strength of sinne *is* the Lawe.

57 ✠ But thankes *be* vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 [30] Therefore my beloued brethren, be yee stedfast, vnmoueable, abounding alwayes in the worke of the Lorde, forasmuch as yee knowe that your labour is not in vaine in the [f] Lord.

✠ Ose.13.14. hebr.2.14.
✠ 1.Iohn.5.5.
30 An exhortation taken of the profite that ensueth, that seeing they vnderstand, that the glory of the other life is laid vp for faithfull workemen, they continue and stand fast in the trueth of the doctrine of the resurrection of the dead.
f Through the Lordes helpe and goodnesse working in vs.

CHAP. XVI.

1 Hee exhorteth them to helpe the poore brethren of Hierusalem: 10 Then hee commendeth Timothie: 13 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.

Concerning [1] the gathering for the Saintes, as I haue ordeined in the Churches of Galatia, so doe ye also.

2 Euery [a] first *day* of the weeke, let euery one of you put aside by himselfe, and lay vp as *God* hath [b] prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoeuer ye shall alowe by [c] letters, them will I send to bring your liberalitie vnto Hierusalem.

4 [2] And if it bee meete that I goe also, they shall goe with me.

5 Nowe I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that yee may bring me on my way, whithersoeuer I goe.

7 For I will not see you nowe in my passage, but I trust to abide a while with you, if the Lorde permit.

8 And I will tary at Ephesus vntill Pentecost.

9 For a great doore and [d] effectuall is opened vnto me: and there are many aduersaries.

10 ¶ Nowe if Timotheus come, see that he be [e] without feare with you: for he worketh the work of the Lord, euen as I *doe*.

11 Let no man therefore despise him: but conuey him foorth [f] in peace, that he may come vnto me: for I looke for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ Watch ye, stand fast in the faith: quite you like men, *and* be strong.

14 Let all your things be done in loue.

15 Nowe brethren, I beseeche you (ye knowe the house of [g] Stephanas, that it is the first fruites of Achaia, and that they haue [h] giuen themselues to minister vnto the Saintes)

16 That ye be [i] obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my [k] spirit and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and

1 Collections in olde time were made by the Apostles appointment the first day of the weeke, on which day the ... them to ... themselues.
a Which ...
b ...
c ...
2 The ...
g Stephanas ... name of a ... not of a woman.
h Giuen them selues wholy to the ministerie.
i That you honour and reuerence them, be obedient to them, and be content to be ruled by them as meete is you should, seeing they haue bestowed themselues and their goods to helpe you withall.
k Mine heart.
l Take them for such men as they are in deede.

✠ Rom.16.16. 2.cor.13.12. 1.peter.3.14.

m By these words, is betokened the seuerest kinde of curse and excommunication that was amongst the Iewes: and the wordes are as much to say, as our Lord commeth: So that his meaning may be this, Let him be accursed euen to the comming of the Lord, that is to say, to his deathes day, euen for euer.

and Priscilla with ẏ Church that is in their house,
salute you greatly in the Lord.
20 All the brethren greete you, Greete ye one
another, with an ✠ holy kisse.
21 The salutation of *me* Paul with mine owne
hand.
22 If any man loue not the Lord Iesus Christ,
let him be had in execration m maran-atha.
23 The grace of our Lorde Iesus Christ *be* with
you.
24 My loue *be* with you all in Christ Iesus,
Amen.

The first *Epistle* to the Corinthians, written from Philippi, *and sent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 *He beginneth with the prayse of afflictions,* 8 *declaring what hee hath suffered in Asia,* 10 *and howe happily God assisted him.* 17 *He sayth it was not vpon any lightnesse, that he came not, according to his promise.*

1 See the declaration of such salutations, in the former Epistles.

✠ Ephes.1.3. 1.peter.1.3.

2 He beginneth [illegible] maner [illegible] which not[illegible]ding (o[illegible] then he [illegible] he ap[illegible] beginning [illegible] with [illegible] forth [illegible] [illegible] should [illegible] their [illegible] to des[illegible] by reason [illegible] answereth, [illegible] is not so [illegible] but that [illegible] doe [illegible] his affli[illegible] shewing the [illegible] of them, [illegible] the mercie of God the Father In Iesus Christ.

a To him be praise and glorie giuen.

PAVL 1 an Apostle of IESVS
Christ, by the will of God, and
our brother Timotheus, to the
Church of God, which is at Co-
rinthus with all the Saints, which
are in all Achaia:
2 Grace *be* with you, and peace from God
our Father, and *from* the Lord Iesus Christ.
3 ✠ 2 a Blessed *be* God, euen the Father of
our Lord Iesus Christ, the Father of b mercies, and
the God of all comfort,
4 Which comforteth vs in all our tribulation,
3 that we may be able to comfort them which are
in any affliction by the comfort wherewith we our
selues are comforted of God.
5 For as the c sufferings of Christ abounde in
vs, so our consolation aboundeth through
Christ.
6 4 And whether we be afflicted, *it is* for your
consolation and saluation, which is d wrought in
the induring of the same sufferings, which wee also
suffer: or whether we be comforted, *it is* for your
consolation and saluation.
7 And our hope is stedfast concerning you,
in as much as we know that as ye are partakers of
the sufferings, so *shall ye be* also of the consola-
tion.
8 5 For brethren, we woulde not haue you ig-
norant of our affliction, which came vnto vs in A-
sia, howe wee were pressed out of measure passing
strength, so that wee altogether e doubted euen of
life.
9 Yea, wee receiued the sentence of death in
f our selues, because wee shoulde not trust in our
selues, but in God, which rayseth the dead.
10 Who deliuered vs from so g great a death,
and doeth deliuer *vs*: in whome wee trust, that
yet hereafter he will deliuer *vs*,
11 ✠ 6 So that yee labour together in pray-
er for vs, 7 that for the gift *bestowed* vpon vs for
many, thankes may bee giuen by many persons
for vs.
12 8 For our reioycing is this, the testimo-
nie of our conscience, that in simplicitie and
godly h purenesse, *and* not in fleshly wisedome,
but by the i grace of God wee haue had our con-
uersation in the worlde, and most of all to you
wardes.
13 For wee write k none other thinges vnto
you, then that ye read or els that ye acknowledge,
and I trust ye shall acknowledge vnto the l ende.
14 Euen as yee haue acknowledged vs partly,
that we are your m reioycing, euen as yee are ours,
in the n day of *our* Lord Iesus.
15 And in this confidence was I minded first
to come vnto you, that ye might haue had a o dou-
ble grace,
16 And to passe by you into Macedonia, and
to come againe out of Macedonia, vnto you, and
to be led forth toward Iudea of you.
17 9 When I therefore was thus minded, did
I vse lightnesse? or minde I those thinges which I
minde, according to the p flesh, that with me should
be, q Yea, yea, and Nay, nay?
18 10 Yea, God is r faithfull, that our worde
towarde you was not Yea, and Nay.
19 11 For the Sonne of God Iesus Christ, who
was preached among you by vs, *that is*, by me, and
Siluanus, and Timotheus, s was not Yea, and Nay:
but in t him it was Yea.
20 12 For all the promises of God in him *are*
Yea, and are in u him Amen, vnto the glorie of
God through x vs.

g From these great dangers.

✠ Rom.15.30.

6 That he may not seeme to boast himselfe, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithfull.

7 The ende of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs.

8 Secondly hee putteth away an other slaunder, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come vnto them, and came not. And first he speaketh of the simplicitie of his minde, and sinceritie, which they knew both by his voyce when he was present, & they ought to acknowledge it also in his letters, being absent: and moreouer he protesteth that he wil neuer be otherwise.

h With clearenes, and holy and true plainenesse of mind,

b Most mercifull. 3 The Lorde doeth comfort vs to this ende and purpose, that wee may so much the more surely comfort others. *c The miseries which wee suffer for Christ, or which Christ suffereth in vs.* 4 He denieth that either his afflictions wherewith hee was often afflicted, or the consolations which hee receiued of God, may iustly bee despised, seeing that the Corinthians both might and ought take great occasion to bee confirmed by either of them. *d Although saluation bee giuen vs freely, yet because there is a way appoynted vs whereby wee must come to it, which is the race of an innocent and vpright life, which wee must runne, therefore wee are saide to worke our saluation, Philipians 2.12. And because it is God onely that of his free good will worketh all thinges in vs, therefore is hee saide to worke the saluation in vs by those selfe same things by which wee must passe to euerlasting life, after that wee haue once ouercome all incombrances.* 5 Hee witnesseth that he is not onely not ashamed of his afflictions, but that hee desireth also to haue all men knowe the greatnesse of them and also his deliuerie from them, although it be not yet perfite. *e I knowe not at all what to doe, neither did I see by mans helpe which way to saue my life. f I was resolued within my selfe to die.*

as God himselfe can witnesse. i Trusting to that very wisedome, which God of his free goodnesse hath giuen me from heauen. k Hee saith, hee writeth barely and simplie: for hee that writeth in coloured sort, is rightly saide to write otherwise then wee reade: and this he saith the Corinthians shall knowe and like of very well. l Perfitely. m Pauls reioycing in the Lorde was, that he had wonne the Corinthians: and they themselues reioyced that such an Apostle was their instructour, and taught them so purely and syncerely. n When he shall sit as iudge. o Another benefite. 9 He putteth away their slander and false report by denying it, and first of all in that that diuers went about to perswade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himselfe: for this was the matter and the case. *p As men doe, which will rashly promise any thing, and change their purpose at euery turning of an hand. q That I should say and vnsay a thing?* 10 He calleth God to witnesse and for iudge, of his constancie in preaching and teaching one selfe same Gospel. *r True, and of whose faithfulnesse it were horrible wickednes to doubt.* 11 He ioyneth also with himselfe, his fellowes as witnesses with whome he fully consented in teaching one selfe same thing, to wit, one selfe same Christ. *s Was not diuers and wauering. t That is, in God.* 12 Last of all he declareth the summe of his doctrine, to wit, that all the promises of saluation are sure and ratified in Christ. *u Christ is set foorth to exhibite and fulfill them all most assuredly, and without all doubt. x Through our ministerie.*

21 13 And it is God which stablisheth vs with
you in Christ, and hath anoynted vs.
22 Who hath also sealed vs, and hath giuen
the y earnest of the Spirit in our hearts.
23 14 Nowe, I call God for a recorde vnto my
z soule, that to spare you, I came not as yet vnto
Corinthus.
24 15 Not that wee haue dominion ouer your
faith, but we are helpers of your a ioy: for by faith
ye stand.

13 He attributeth the praise of this constancie, onely to the grace of GOD through the holy Ghost, and therewithall concludeth, that they cannot doubt of his faith and his fellowes, without doing iniurie to the Spirit of God, seeing that they themselues doe knowe all this to be true. *y An earnest, is whatsoeuer is giuen to confirme a promise.* 14 Nowe comming to the matter, he sweareth, that he did not onely, not lightly alter his purpose of comming to them, but rather that he came not vnto them for this cause, that he might not be constrained to deale more sharpely with them being present, then he would. *z Against my selfe, and to the danger of mine owne life.* 15 He remooueth all suspicion of arrogancie, declaring that he speaketh not as a Lorde vnto them, but as a seruaunt, appointed of God to comfort them. *a Hee setteth the ioy and peace of conscience, which God is authour of, against tyrannous feare, and therewithall sheweth the ende of the Gospell.*

CHAP. II.

1 Hee excuseth his not comming vnto them, 2 and priuilie reprehendeth them: 4 Hee sheweth that such is his affection towardes them, 5 that hee neuer reioyceth but when they are merie. 6 Perceiuing the adulterer (whom he commaunded to bee deliuered vp to Satan) to repent, he requesteth that they forgiue him. 12 Hee mentioneth his going into Macedonia.

BVt I determined thus in my selfe, that I would
not come againe to you in a heauinesse.
2 For if I make you sorie, who is he then that
should make me glad, but the same which is made
sorie by me?
3 And I wrote this same thing vnto you, lest
when I came, I should take heauinesse of them, of
whom I ought to reioyce: this b confidence haue
I in you all, that my ioye is the *ioye* of you all.
4 For in great affliction, and anguish of heart
I wrote vnto you with many teares: not that yee
shoulde be made sorie, but that ye might perceiue
the loue which I haue, specially vnto you.
5 1 And if any hath caused sorowe, the same
hath not made c me sorie, but d partly (lest I should
more e charge *him*) you all.
6 It is sufficient vnto the same man, that he
was rebuked of many.
7 So that nowe contrariwise yee ought ra-
ther to f forgiue *him*, and comfort *him*, lest the
same shoulde bee swallowed vp with ouermuch
heauinesse.
8 Wherefore, I pray you, that you woulde
g confirme your loue towards him.
9 For this cause also did I write, that I might
knowe the proofe of you, whether ye woulde be
obedient in all things.
10 To whom yee forgiue any thing, I *forgiue*
also: for verely if I forgaue any thing, to whom I
forgaue it, for your sakes *forgaue I it* in the h sight
of Christ,
11 Lest Satan should circumuent vs: for we are
not ignorant of his i enterprises.
12 ¶ 2 Furthermore, when I came to Troas *to
preach* Christes Gospell, and a doore was opened
vnto me of the Lord,

a Causing griefe amongst you, which he shoulde haue done, if he had come to them before they had repented them.
b For I trusted that you woulde take that out of the way foorthwith, which you knewe I was discontented with, considering how you are perswaded that my ioye is your ioye.
1 He passeth to another part of this Epistle: which notwithstanding is put amongst the first, whereunto he returneth afterward: and he handleth the releasing and vnloosing of the incestuous person, because he seemed to haue giuen sufficient testimonie of his repentance: shewing the true vse of excommunication, to witte, that it proceede not of hatred, but of loue, and so ende, lest if wee keepe no measure, we serue Satan the deuil.
c As if he saide, All that sorowe is so cleane wiped away, as though he had neuer felt it. d As for me (sayeth Paul) I haue no more to doe with him e Lest I should ouercharge him, who is burdened ynough of himselfe, which I would be glad were taken from him. f That whereas before you punished him sharpely, you woulde nowe forgiue him. g That at my intreatie, you woulde declare by the consent of the whole Church, that you take him againe for a brother. h Truely and from the heart. i Of his mischeeuous counsell and deuilish will. 2 Hee returneth to the confirmation of his Apostleship, and bringeth foorth the testimonies, both of his labour, and also of Gods blessing.

13 I had no rest in my spirite, because I found
not Titus my brother, but tooke my leaue of
them, and went away into Macedonia.
14 Nowe thankes *be* vnto God, which alwayes
maketh vs to triumph in Christ, and maketh ma-
nifest the k sauour of his knowledge by vs in eue-
ry place.
15 3 For wee are vnto God the sweete sauour
of Christ, in them that are saued, and in them
which perish.
16 To the one *we are* the sauour of death, vnto
death, and to the other the sauour of life, vnto life:
4 and who is sufficient for these things?
17 ✣ For wee are not as many, which make
l marchandise of the worde of God: but as of
sinceritie, but as of God in the sight of God speake
we in Christ.

k He alludeth to the oynting of the Priests, and the incense of the sacrifices.
3 He denieth that ought should be taken away from the dignitie of his Apostleship, because they sawe euidently that it was not receiued with like successe in euery place, nay rather very many reiected and detested him, seeing that he preacheth Christ, not onely as a Sauiour of them that beleeue, but also as a iudge of them that contemne him. 4 Againe, he putteth away all suspicion of arrogancie, attributing all things that he did, to the vertue of God, whom he serueth sincerely, and without all dishonest affection: whereof hee maketh them witnesses, euen to the 6. verse of the next chapter. ✣ Chap. 4.2. *l We doe not handle it craftily and couetously, or lesse sincerely then wee ought: and he vseth a metaphore which is taken from huck-sters, which vse to play the false harlots with whatsoeuer commeth into their handes.*

CHAP. III.

1 He desireth no other commendation, 3 then their continuing in the faith. 6 Hee is a minister not of the letter, but of the Spirit. 8 Hee sheweth the difference of the Lawe and the Gospel, 13 that the brightnesse of the Lawe doeth rather dimme the sight then lighten it: 18 But the Gospel doeth make manifest Gods countenance vnto vs.

DOe wee begin to praise our selues againe? or
neede wee as some other, epistles of recom-
mendation vnto you, or *letters* of recommendati-
on from you?
2 Ye are our epistle, written in our heartes,
which is vnderstand, and read of all men,
3 In that ye are a manifest, to be the Epi-
stle of Christ, b ministred by vs, and written, not
with yncke, but with the Spirite of the c liuing
God, 1 not in tables of stone, but in fleshly tables
of the heart.
4 And such d trust haue wee through Christ
to God:
5 Not that wee are sufficient of our selues, to
thinke any thing, as of our selues: but our e suffi-
ciencie *is* of God,
6 2 Who also hath made vs able ministers of
the Newe testament, not of the f letter, but of
the Spirite: for the letter killeth, but the Spirite
giueth life.
7 If then the ministration of death *written*
with letters g and ingrauen in stones, was h glo-
rious, so that the children of Israel coulde not
beholde the face of Moses, for the glorie of his

a The [illegible] framed [illegible] wrought [illegible] and [illegible] come [illegible] commend [illegible] the person [illegible] matters [illegible]
b [illegible]
c By [illegible] of God [illegible] yncke [illegible] epistles [illegible] monly written [illegible] shewe [illegible] wrought [illegible]
1 He alludeth [illegible] the way, to the comparison of the outward ministerie of the priesthood of Leui, with the ministerie of the Gospel, and the Apostolicall ministerie, which he handleth afterward more fully. *d This boldnesse we shewe, and thus gloriously may we boast of the worthinesse and fruite of our ministerie. e In that we are fitte and meete to make other men partakers of so great a grace.* 2 He amplifieth his ministerie and his fellowes: that is to say, the ministerie of the Gospel, comparing it with the ministerie of the Lawe, which he considereth in the person of Moses, by whom the Lawe was giuen: against whom he setteth Christ the Authour of the Gospel. Nowe this comparison is taken from the very substance of the ministerie. The Lawe is as it were a writing, of it selfe dead, and without efficacie: but the Gospel, or newe Couenant, is as it were the verie vertue of God it selfe, in renewing, iustifying, and sauing of men. The law propoundeth death, accusing al men of vnrighteousnesse: The Gospel offereth and giueth righteousnesse and life. The gouernance of the Lawe serued for a time to the promise: The Gospel remaineth to the end of the worlde. Therefore what is the glorie of that in comparison of the maiestie of this? *f Not of the Lawe, but of the Gospell. g Imprinted and ingrauen: so that by this place we may plainely perceiue, that the Apostle speaketh not of the ceremonies of the Law, but much of the tenne commandements. h This word, Glorie, betokeneth a brightnesse, and a maiestie which was bodily in Moses, but spiritually in Christ.*

countenance

i Whereby God offereth, yea and giueth the Spirite, not as a dead thing, but a quickening Spirite, working life.
k To wit, of Christ, which being imputed to vs as our owne, we are not onely not condemned, but also wee are crowned as righteous.
l The Lawe, yea, and the ten commandements themselues, together with Moses, is abolished, if we consider the ministerie of Moses apart by it selfe.
3 Hee sheweth wherein standeth this glorie of the preaching of the Gospel, to wit, in that that it setteth forth plainely and [illegible] the Lawe [illegible] darkely, [illegible] them [illegible] to be [illegible] Christ, [illegible] so [illegible] it had [illegible] them.

countenance (which *glorie* is done away.)
8 Howe shall not the i ministration of the Spirite be more glorious?
9 For if the ministerie of condemnation *was* glorious, much more doeth the ministration of
k righteousnesse exceede in glorie.
10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glorie.
11 For if that which should be l abolished, *was* glorious, much more shall that which remaineth, *be* glorious.
12 3 Seeing then that we haue such trust, wee vse great boldnesse of speach.
13 ✠ 4 And *we are* not as Moses, *which* put a vaile vpon his face, that the children of Israel should not looke vnto the m ende of that which should be abolished.
14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which *vaile* in Christ is put away.
15 But euen vnto this day, when Moses is read, the vaile is laid ouer their hearts.
16 Neuertheles when their *heart* shall be turned to the Lord, the vaile shalbe taken away.
17 Nowe the n Lorde is the ✠ Spirite, and where the Spirite of the Lord *is*, there *is* libertie.
18 5 But we all behold as in a mirrour the glorie of the Lorde with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

[illegible] ✠ [illegible] 4 [illegible] expoundeth by the way the allegorie of Moses his couering, which was a [illegible] the darkenesse and weakenesse that is in men, which were rather dulled [illegible] shining of the Lawe, then lightened: which couering was taken away [illegible] comming of Christ, who lighteneth the heartes, and turneth them to the [illegible] wee may be brought from the slauerie of this blindnesse, and set in the [illegible] the light, by the vertue of Christes spirite. m *Into the verie bottome* [illegible] *ministerie.* n *Christ is that Spirite, which taketh away that couering,* [illegible] *our heartes, whereunto also the Lawe it selfe called vs, though in vaine,* [illegible] *speaketh to dead men, vntill this Spirite quickeneth vs.* ✠ *Iohn 4.24.* [illegible] afterwardes in the allegorie of the couering, he compareth the Gospel to [illegible] although it be most bright and sparkeling, yet doeth it not onely [illegible] their eyes, which looke in it, as the law doeth, but also transformeth them [illegible] so that they also be partakers of the glory and shining of it, to ligh[illegible] as Christ said vnto his, You are the light of the world, whereas he him[selfe is] the onely light. Wee are also commaunded in another place, to shine as [illegible] the worlde, because we are partakers of Gods Spirite. But Paul spea[keth] [illegible] properly, of the ministers of the Gospel, as it appeareth both by that that [illegible], and that that commeth after, and that, setting them his owne ex[ample] [illegible] his fellowes.

CHAP. IIII.

1 *Hee sheweth that hee hath so laboured in preaching the Gospel,* 4 *that such are euen blinded of Satan, who doe not perceiue the brightnesse thereof,* 7 *that the same is caried in earthen vessels,* 10 *who are subiect to many miseries,* 16 *and therefore he exhorteth them by his owne example to be couragious,* 17 *and contemne this present life.*

1 Now he plainely witnesseth that both he & his fellowes (through the mercie of God) do their vocation and duety vprightly & sincerely, neglecting all dangers.
a Though we are broken in pieces

Therefore, 1 seeing that wee haue this ministerie, as we haue receiued mercie, we a faint not:
2 But haue cast from vs the b clokes of shame, and walke not in craftinesse, neither handle we the worde of God c deceitfully: but in declaration of the trueth wee approue our selues to euery mans conscience in the sight of God.
3 2 If our Gospell bee then hid, it is hid to

with miseries and calamities, yet we yeelde not. b *Subtiltie, and all kinde of deceite, which men hunt after, as it were dennes and lurking holes, to couer their shamelesse dealings withall.* c *This is it that in the former Chapter he called, making marchandise of the worde of God.* 2 An obiection: Many heare the Gospel, and yet are no more lightened thereby, then by the preaching of the Lawe. He answereth, The fault is in the men themselues, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doeth he and his fellowes set forth the most cleare light of the Gospell to be seene and beholden, seeing that Christ whom onely they preach, is he in whom onely God will be knowen, and as it were seene.

them that are lost.
4 In whom the God of this worlde hath blinded the mindes, *that is*, of the infidels, that the
d light of the glorious Gospel of Christ, which is the e image of God, should not shine vnto them.
5 3 For wee preach not our selues, but Christ Iesus the Lorde, and our selues your seruaunts for
f Iesus sake.
6 For God ✠ g that commanded the light to shine out of darkenesse, *is he* which hath shined in our hearts, to giue the h light of the knowledge of the glory of God in the face of Iesus Christ.
7 4 But wee haue this treasure in earthen vessels, 5 that the excellencie of that power might be of God, and not of vs.
8 Wee are afflicted on euery side, yet *are we* not in distresse: wee are in doubt, but yet we despaire not.
9 *We are* persecuted, but not forsaken: cast downe, but we perish not.
10 6 Euery where we beare about in our body the i dying of the Lorde Iesus, that the life of Iesus might also be made manifest in our bodies.
11 For we which k liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our l mortall flesh.
12 7 So then death worketh in vs, & life in you.
13 8 And because we haue the same m spirite of faith, according as it is written, ✠ I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,
14 Knowing that hee which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.
15 9 For all things are for your sakes, n that that most plenteous grace by the thankesgiuing of many, may redound to the praise of God.
16 Therefore we faint not, 10 but though our outward man perish, yet the inward man is o renewed daily.
17 For our p light affliction which is but for a moment, causeth vnto vs a farre most excellent *and* an eternall waight of q glory:
18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, *are* temporall: but the things which are not seene, *are* eternall.

d The light of plaine & lightsome preaching, which telleth foorth the glory of Christ.
e In whom the Father setteth foorth himselfe to be seene and beholden.
3 He remooueth according to his accustomed maner, al suspicion of ambition, aduowshing that he teacheth faithfully, but as a seruant, & witnessing that all this light which he and his felowes giue to other, proceedeth from the Lorde.
f To preach this selfe same Iesus to you.
✠ Gene. 1.3.
g Which made onely with his worde.
h That being lightened of God, we shoulde in like sort giue that light to others.
4 He taketh away a stumbling blocke, by which was darkened amongest some the bright shining of the ministerie of the Gospell, to witte, because the Apostles were the most miserable of all men. Paul answereth, that he and his fellowes, are as it were, earthen vessels, but yet there is in them a most precious treasure.
5 He bringeth marueilous reasons, why the Lord doeth so afflict his chiefest seruants, to the end that he,

that all men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they die a thousand times, but neuer perish. 6 An amplification of the former sentence, wherein hee compareth his afflictions to a dayly death, and the vertue of the Spirite of God in Christ, to life, which oppresseth that death. i *So Paul calleth that miserable estate and condition, that the faithfull, but especially the ministers are in.* k *Which liue that life, to witte, by the Spirit of Christ, amongest so many and so great miseries.* l *Subiect to that miserable condition.* 7 A very cunning conclusion: as if he would say, Therefore to be short, wee die, that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to confirme all the faithfull with the examples of their patience. 8 He declareth the former sentence, shewing that he and his fellowes die in a sort, to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselues doe first beleeue that, which they propound to other to beleeue, to witte, that they also shall be saued together with them, in Christ. m *The same faith, by the inspiration of the same Spirite.* ✠ *Psalme 116.10.* 9 He sheweth howe this constancie is preserued in them, to witte, because they respect Gods glorie and the saluation of the Churches committed vnto them. n *When it shall please God to deliuer me, and restore me to you, that exceeding benefite which shall be powred vpon me, shall in like sort redounde to the glory of God, by the thankesgiuing of many.* 10 He addeth as it were a triumphant song, howe that he is outwardly afflicted, but inwardly he profiteth dayly: and passeth not at all for all the miseries that may be susteined in this life, in comparison of that most constant and eternall glory. o *Gathereth newe strength, that the inwarde man be not ouercome with the miseries which come freshly one vpon the necke of another, being maintained and vpholden with the strength of the inwarde man.* p *Afflictions are not called light, as though they were light of them selues, but because they passe away quickely, when as in deede our whole life is of no great long continuance.* q *Which remaineth for euer firme and stable, and can neuer be shaken.*

CHAP.

CHAP. V.

1 Hee continueth in the same argument, 6 touching the certaine hope of saluation 8 through faith, 12 not to prayse himselfe, 14 seing hee hath God and his Church before his eyes, 17 and esteemeth nothing, but newnes of life in Christ.

For [1] we knowe that if our earthly house of this
tabernacle be destroyed, wee haue a building
giuen of God, *that is,* an house not made with
handes, *but* eternall in the heauens.

2 For therefore we sighe, desiring to be [a] clo-
thed with our house, which is from [b] heauen.

3 [2] Because that if we be clothed, we shall not
be found ✠ naked.

4 For in deede we that are in this tabernacle,
sigh and are burdened, because wee would not be
vnclothed, but would bee clothed vpon, that mor-
talitie might be swalowed vp of life.

5 And he that hath [c] created vs for this thing,
is God, who also hath giuen vnto vs the earnest of
the Spirit.

6 [3] Therefore we are alway [d] bolde, though
we knowe that whiles wee are at home in the bo-
die, we are absent from the Lord,

7 (For we walke by [e] faith, and not by sight.)

8 Neuerthelesse, we are [f] bolde, and loue ra-
ther to remoue out of the body, and to dwell with
the Lord.

9 Wherefore also we [g] couet, that both dwel-
ling at home, and remouing from home, wee may
be acceptable to him.

10 ✠ [4] For wee must all [h] appeare before the
iudgement seate of Christ, that euery man may
receiue the things which are *done* in his body, ac-
cording to that he hath done, whether *it be* good
or euill.

11 [5] Knowing therefore that [i] terrour of the
Lord, we perswade men, and we are made manifest
vnto God, and I trust also that wee are made ma-
nifest in your consciences.

12 [6] For wee prayse not our selues againe vnto
you, but giue you an occasion to reioyce of vs,
that yee may haue *to answere* against them, which
reioyce in the [k] face, and not in the heart.

13 [7] For whether we be out of our wit, *we are*
it to God: or whether we be in our right minde,
we are it vnto you.

14 [8] For that loue of Christ [l] constraineth vs,

15 Because wee thus iudge, that if [m] one bee
dead for all, then were all dead, and he died for all,
that they which liue, shoulde not henceforth [n] liue
vnto themselues, but vnto him which died for
them, and rose againe.

16 [9] Wherefore, henceforth know wee no man
after the flesh, [10] yea though wee had knowen
Christ after the flesh, yet nowe henceforth knowe
we *him* no more.

17 [11] Therefore if any man *be* in Christ, *let him*
be a [o] newe creature. ✠ Old things are passed away:
beholde, all things are become newe.

18 [12] And all things *are* of God, which hath
reconciled vs vnto himselfe by Iesus Christ, and
hath giuen vnto vs the ministerie of reconcilia-
tion.

19 For God was in Christ, and reconciled the
world to himselfe, not imputing their sinnes vnto
them, and hath [p] committed to vs the word of re-
conciliation.

20 Nowe then are we ambassadours for Christ:
as though God did beseeche *you* through vs, wee
pray you in Christes steade, that yee be reconciled
to God.

21 For hee hath made him *to be* [q] sinne for vs,
which [r] knewe no sinne, that wee should be made
the [s] righteousnesse of God in him.

1 Taking occasion by the former comparison, hee compareth this miserable body as it is in this life, to a fraile and brickle tabernacle, against which he setteth the heauenly tabernacle, so terming that sure and euerlasting condition of this same body glorified in heauen, in so much saith he, that we are not onely not addicted to this tabernacle, but also doe with sobbes and sighes desire rather that tabernacle. And so this place also concerning the glorie to come, is put within the treatise of the dignitie of the ministerie, as the other was, whereof we spake in the beginning of the second chapter. *a He calleth the glorie of immortalitie, which we shalbe as it were clothed with, a garment.* *b Heauenly, not that the substance of it is heauenly, but for the glorie of it.* 2 An exposition of the former saying: Wee doe not without cause, desire to be clad with the heauenly house, that is, with that euerlasting and immortall glorie, as with a garment: for when wee depart hence, wee shall not remaine naked, hauing once cast off the couering of this body, but wee shall take our bodies againe, which shall put on as it were an other garment besides: and therefore we sighe not for the wearinesse of this life, but for the desire of a better life: Neither is this desire in vaine, for wee are made to that life, the pledge whereof we haue, euen the Spirit of adoption. ✠ *Reuel. 16.15.* *c Hee meaneth that first creation, to giue vs to vnderstand, that our bodies were made to this end, that they shoulde be clothed with heauenly immortalitie.* 3 Hee inferreth vpon that sentence which went next before, thus, Therefore, seeing that we knowe by the Spirit, that we are strangers so long as wee are here, we patiently suffer this tariance (for wee are nowe so with God, that wee beholde him but by faith, and are therefore nowe absent from him) but so, that we aspire and haue a longing alwayes to him: therefore also we behaue our selues so, that wee may be acceptable to him, both while we liue here, and when we goe from hence to him. *d Hee calleth them (bold) which are alwayes resolued with a quiet and setled minde to suffer what dangers so euer, nothing doubting but their ende shalbe happie.* *e Faith, of those things which we hope for, and not hauing God presently in our viewe.* *f And yet wee are in such sort bolde, and doe so passe on our pilgrimage with a valiant and quiet minde, that yet notwithstanding wee had rather depart hence to the Lorde.* *g And seeing it is so, we striue to liue so, that both in this our pilgrimage here we may please him, and that at length wee may bee receiued home to him.* ✠ *Rom 14.10.* 4 That no man might think it to pertaine to all, which he spake of that heauenly glorie, he addeth, that euery one shall first render an accompt of his pilgrimage, after that he is departed from hence. *h Wee must all appeare personally, and enquirie shall be made of vs, that all may see, howe we haue liued.* 5 Nowe hee passeth ouer, and taking occasion of the former sentence, returneth to the former chap. verse 16. confirming his owne synceritie and his felowes. *i That terrible iudgement.* 6 He remoueth all suspition of pride, by a newe reason, because it is behoueable, not for his part but for theirs, that his Apostleship be counted syncere against the vaine ostentation of a fewe others. *k In outwarde disguisinges, and that coloured shewe of mans wisedome and eloquence, and not in true godlinesse, which is sealed in the heart.*

7 The meaning is, Euen when I am mad (as some men thinke of me) whilest I seeme as a foole to boast my selfe, I doe it for your profite, no lesse then when I preache the Gospel simplie vnto you. 8 He goeth forwarde in putting away all suspicion of desire of estimation and boastinge: for the loue of Christ, saith he, compelleth vs hereunto, that seeing he died for vs all, which were dead when as we liued to our selues, (that is, while we were yet giuen to these earthly affections) wee in like sort should consecrate our whole life [illegible] we haue [illegible] of him, to [illegible] wit) being [illegible] ed with [illegible] Ghost, [illegible] and purpo[illegible] we should [illegible] tare vpon [illegible] but that which is heauenly. *l Possesseth vs wholy.* *m Hee speaketh* [illegible] *sanctification, whereby it commeth to passe that Christ liueth in vs.* *n* [illegible] *Rom. chap. 6. and 7.* 9 Hee sheweth what it is, not to liue to our selues [illegible] Christ, to wit, to knowe no man according to the flesh, that is to say, to [illegible] conuersant amongst men as not to care for those worldly and carnall [illegible] they doe which respect a mans stocke, his countrey, forme, glorie, riches, [illegible] like, wherein men commonly dote and weary themselues. 10 An [illegible] tion: This is, saith hee, so true, that wee doe not nowe thinke carnally [illegible] himselfe, who hath nowe left the worlde, and therefore must bee co[illegible] vs, spiritually. 11 An exhortation for euery man which is renued [illegible] rite of Christ, to meditate heauenly things, and not earthly. *o As* [illegible] *anewe of God, for though a man bee not newely created when God giueth* [illegible] *spirite of regeneration, but onely his qualities are changed, yet notwithstan*[illegible] *sed the holy Ghost to speake so, to teache vs, that wee must attribute all* [illegible] *glorie of God: not that wee are stockes and blockes, but because God* [illegible] *both the will to will well, and the power to doe well.* ✠ *Esa. 43.19.* [illegible] 12 Hee commendeth the excellencie of the ministerie of the Gos[illegible] the authoritie of God himselfe, who is the authour of that ministerie [illegible] by the excellencie of the doctrine of it: for it announceth atonement [illegible] by free forgiuenesse of our sinnes, and iustification offered vnto vs in C[illegible] that so louingly and liberally, that God himselfe doeth after a sort pray [illegible] the mouth of his ministers to haue consideration of themselues, and not [illegible] spise so great a benefite. And when hee so sayeth, hee playnely reprehendeth [illegible] which falsely chalenged to themselues the name of pastours. *p Used* [illegible] *and trauaile.* *q A sinner, not in himselfe, but by imputation of the guilt of* [illegible] *sinnes to him.* *r Who was cleane voide of sinne.* *s Righteous before God,* [illegible] *that with righteousnesse which is not essentiall to vs, but being essentiall in Christ,* [illegible] *imputeth it to vs through faith.*

CHAP. VI.

1 Hee exhorteth them to leade their liues as it becommeth Christians, 5 neither to bee dismayed in tribulations, 9 nor puffed vp with glorie: 14 to auoyde all vncleanenesse, 16 considering that they are the temples of the liuing God.

So [1] wee therefore as workers together beseech
you, that yee receiue not the grace of God in
vaine.

2 [2] For hee sayth, ✠ I haue heard thee in a
time [a] accepted, and in the day of saluation haue I

1 Men doe not onely neede the ministerie of the Gospel, before they haue receiued grace, that they may be partakers of it, but also after they haue receiued grace, that they may continue in it. 2 In that that grace is offered, it is of the grace of God, who hath appointed times & seasons to all things, that we may take occasion when it is offered. ✠ *Esai. 49.8.* *a Which I of my free mercie and loue towardes thee liked of and appointed, at which time God powred out that his marueilous loue vpon vs.*

succoured thee: beholde nowe the accepted time,
beholde nowe the day of saluation.
3 ³ Wee giue no occasion of offence in any
thing, that *our* ministerie shoulde not bee repre-
hended.
4 But in all things we ᵇ approue our selues as
✠ the ministers of God, ⁴ in much patience, in af-
flictions, in necessities, in distresses,
5 In stripes, in prisons, in ᶜ tumults, in la-
bours,
6 ⁵ By watchings, by fastings, by puritie, by
knowledge, by long suffering, by kindnesse, by
the holy Ghost, by loue vnfained,
7 By the ᵈ worde of trueth, by the ᵉ power of
God, by the ᶠ armour of righteousnesse on the
right hand, and on the left,
8 By honour, and dishonour, by euill report,
and good report, as deceiuers, and *yet* true:
9 As vnknowen, and *yet* knowen: as dying,
and beholde, wee liue: as chastened, and *yet* not
killed:
10 As sorowing, and *yet* alway reioycing: as
poore, and *yet* make many riche: as hauing no-
thing, and *yet* possessing all things.
11 ⁶ O Corinthians, our mouth is ᵍ open vnto
you: our heart is made large.
12 Ye are not ʰ kept strait in vs, but ye are kept
strait in your owne ⁱ bowels.
13 Nowe for the same recompence, I speake
as to *my* children, Be you also inlarged.
14 ⁷ Be not vnequally yoked with the infidels:
for ∵ what felowship hath righteousnesse with vn-
righteousnesse? and what communion hath light
with darkenesse?
15 And what concord hath Christ with Beli-
al? or what ᵏ part hath the beleeuer with the in-
fidell?
16 And what agreement hath the Temple of
God with idols? ∵ for yee are the Temple of the
ˡ liuing God: as God hath said, ✠ I will ᵐ dwell a-
mong them, and walke there: and I will be their
God, and they shalbe my people.
17 ✠ Wherefore come out from among them,
and separate your selues, saith the Lord, and touch
none vncleane thing, and I wil receiue you.
18 * And I will be a Father vnto you, and yee
shalbe my sonnes and daughters, saith the Lorde
almightie.

3 He sheweth the Corinthians a patterne of a true minister, in his owne example and Timotheus and Syluanus, to the ende, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like. b Declare and shewe in deede. ✠ 1.Cor.4.1. 4 He first of all reckoneth vp those things, which are neither alwaies in the ministers, nor without exception, vnlesse it be according to the affection of the mind, patience onely except, which also is one of the vertues [illegible] ought to [illegible] in a [illegible] minister. [illegible] he [illegible] vp such [illegible] as are ne[illegible] and ought [illegible] be in [illegible] where[illegible] good [illegible] and [illegible] ouercome. [illegible] with [illegible] and [illegible] and [illegible] and therewithall complaineth that they doe not the like in louing a[illegible] Father. g The opening of the mouth and heart, betokeneth a most ear[illegible] in him that speaketh, as it fareth commonly with them that are in some [illegible]. h You are in my heart, as in an house, and that no narrowe or strait house, [illegible] opened my whole heart to you, but you are inwardly strait laced to me warde. [illegible] the manner of the Hebrewes, he calleth those tender affections which rest in [illegible] bowels. 7 Nowe hee rebuketh them boldely, for that they became fe[illegible] infidels in outwarde Idolatrie, as though it were a thing indifferent. [illegible] the fourth part of this Epistle, the conclusion whereof is, that such as [illegible] hath vouchsafed the name of his children, must keepe themselues pure [illegible] in minde but also in body, that they may wholy be holy vnto the Lorde. ✠ Eccles.13.18. k What can there be betweene them? ∵ 1.Cor.3.16. and 6.19. l Hee setteth the liuing God against Idols. ✠ Leuit.26.11. m God dwelleth with vs because Christ is become God with vs. ✠ Isai.52.11. * Iere.31.1.

CHAP. VII.

1 *Lest by ouermuch [illegible] hee shoulde dismay their tender mindes, 2 he prooueth that all that he said, 4 proceeded of the great good will he bare vnto them: 8 and therefore they should not be offended, that he made them sorie, 10 and brought them to repentance not to be repented of.*

Seing then we haue these promises, dearely be-
loued, let vs clense our selues from all filthines
of the ᵃ flesh and spirit, and finish our sanctification
in the feare of God.

a Both of body and soule, that by this meanes the sanctification may be perfit consisting in both the partes thereof.

2 ¹ ᵇ Receiue vs: we haue done wrong to no
man: wee haue corrupted no man: wee haue de-
frauded no man.
3 I speake it not to *your* ᶜ condemnation: for
I haue said before, that yee are in our hearts, to die
and liue together.
4 I vse great boldnesse of speach toward you:
I reioyce greatly in you: I am filled with comfort,
and am exceeding ioyous in all our tribulation.
5 For when wee were come into Macedonia,
our flesh had no rest, but wee were troubled on e-
uery side, fightings without, and terrours within.
6 But God, that comforteth the ᵈ abiect, com-
forted vs at the ᵉ comming of Titus:
7 And not by his comming onely, but also by
the consolation wherewith hee was comforted of
you, when he told vs your great desire, your mour-
ning, your feruent minde to me warde, so that I
reioyced much more.
8 ² For though I made you sorie with a letter,
I repent not, though I did repent: for I perceiue
that the same epistle made you sorie, though *it*
were but for a season.
9 I nowe reioyce, not that ye were sorie, but
that yee sorowed to ᶠ repentance: for ye sorowed
godly, so that in nothing ye were hurt by vs.
10 For ᵍ godly sorowe causeth repentance vn-
to saluation, not to be repented of: but the world-
ly sorowe causeth death.
11 For beholde, this thing that yee haue bene
godly sory, what great care it hath wrought in you:
yea, what clearing of your selues: yea, *what* indig-
nation: yea, *what* feare: yea, *howe* great desire:
yea, *what* a zeale: yea, *what* reuenge: in all things
ye haue shewed your selues, that ye are pure in this
matter.
12 Wherefore, though I wrote vnto you, I
did not it for his cause that had done the wrong,
neither for his cause that had the iniurie, but that
our care toward you in the ʰ sight of God might
appeare vnto you.
13 Therefore we were comforted, because yee
were comforted: but rather wee reioyced much
more for the ioye of Titus, because his spirit was
refreshed by you all.
14 For if that I haue boasted any thing to him
of you, I haue not bene ashamed: but as I haue
spoken vnto you all things in trueth, euen so our
boasting vnto Titus was true.
15 And his inwarde affection is more aboun-
dant toward you, when he remembreth the obe-
dience of you all, *and* howe with feare and trem-
bling ye receiued him.
16 I reioyce *therefore* that I may put my con-
fidence in you in all things.

1 He returneth againe from that admonition, to his owne person, opposing the testimonies both of his faithfulnes and also of his continuall good will towardes them. b *Let me haue some place amongst you, that I may teach you.* c *To condemne you of vnkindnesse or trecherie.* d *Whose hearts are cast downe, and are very sore spent.* e *With those things which Titus tolde me of you at his comming, to wit, howe fruitfully you reade ouer my letters, moreouer and besides that I am exceedingly refreshed with his presence.* 2 An obiection: But thou hast handled vs roughly: The Apostle answereth that hee vsed not this roughnes without griefe. And hee addeth moreouer, that he is also glad nowe, that hee drawe them to that sorowe, although it was against his will, since it was so profitable vnto them: for there is a sorowe not onely prayse worthy, but also necessarie, to wit, whereby repentance groweth by certaine degrees, for the which repentance he prayseth them highly. And this is the fifth part of this Epistle. f *In so much that that sorow did you much good towarde the amending of your lewdnesse and sinnes.* g *Godly sorowe is when we are not terrified with the feare of punishment, but because we feele wee haue offended God our most mercifull Father: Contrarie to this there is one other sorowe, that onely feareth punishment, as when a man is vexed for the losse of some worldly goods: the fruite of the first, is repentance, the fruite of the second is desperation, vnlesse the Lorde helpe speedily.* h *It was not coloured nor counterfet, but such as I dare stand to before God.*

CHAP. VIII.

1 *He exhorteth them, by the example of the Macedonians, 9 and also euen of Christ himselfe, 14 to bee liberall towardes the Saintes: 16 For which purpose, he sheweth that Titus, 18 and an other brother came vnto them.*

WE ¹ doe you also to wit, brethren, of the
ᵃ grace of God bestowed vpon the Chur-

1 The sixt part of this Epistle conteining diuers exhortations to stirre vp the Corinthians to liberalitie, wherewith the pouertie of the Church of Hierusalem might be holpen in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia which otherwise were brought by great miserie to extreme pouertie, to the ende that they should follow them. a *The benefit that God bestowed vpon the Churches.*

chES of Macedonia,

2 Because in [b] great triall of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberalitie.

3 For to *their* power (I beare record) yea, and beyond their power, they were [c] willing,

4 And prayed vs with great instance that wee would receiue the [d] grace, and felowship of the ministring which is toward the Saints.

5 [a] And *this they did*, not as wee looked for: but gaue their owne selues, first to the Lord, and *after* vnto vs by the will of God,

6 That wee shoulde exhort Titus, that as hee had begun, so he would also accomplish the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and worde, and knowledge, and in all diligence, and in your loue towards vs, *euen so see* that ye abound in this grace also.

8 [3] This say I not by commaundement, but because of the [e] diligence of others: therefore prooue I the [f] naturalnesse of your loue.

9 [4] For ye knowe the grace of our Lorde Iesus Christ, that he being rich, for your sakes became poore, that ye through his pouertie might be made rich.

10 [5] And I shewe *my* minde herein: for this is expedient for you, which haue begun not to doe onely, but also to [g] will, a yeere agoe.

11 Nowe therefore performe to doe it also, that as *there was* a readinesse to will, euen so ye may performe it of that which ye haue.

12 [6] For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither *is it* that other men should be eased and you grieued: But vpon [h] like condition, at this time your abundance *supplieth* their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, ✠ He that *gathered* much, had nothing ouer, and he that *gathered* litle, had not the lesse.

16 [8] And thankes *be* vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so carefull that of his owne accord he went vnto you.

18 And we haue sent also with him the brother, whose praise *is* [i] in the Gospel throughout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellowe in our iourney, concerning this [k] grace that is ministred by vs vnto the glory of the same Lorde, and *declaration* of your prompt minde)

20 Auoiding this, that no man shoulde blame vs in this [l] abundance that is ministred by vs,

21 ✠ Prouiding for honest things, not onely before the Lord, but also before men.

22 And wee haue sent with them our brother, whom wee haue oft times prooued to be diligent in many things, but nowe much more diligent, for the great confidence, which *I haue* in you.

23 Whether *any doe inquire* of Titus, *he is* my fellowe and helper to you ward: or of our [m] brethren, they are messengers of the Churches, *and* the [n] glory of Christ.

24 Wherefore shewe toward them, and before the [o] Churches the proofe of your loue, and of the reioycing that we haue of you.

b For those manifolde afflictions wherewith the Lord tried them, did not onely not quaile their ioyfull readinesse, but also made it much more excellent and famous.

c Of their owne accorde they were liberall.

d He calleth that, Grace, that other men would haue called a burden.

And this verse is to be expounded by the sixt verse.

2 He amplifieth the forwardnes of the Macedonians, in this, that they also desired Paul to stirre vp the Corinthians to accomplish the giuing of almes, by sending againe of Titus vnto them.

3 Thirdly, he warneth them that they deceiue not their expectation which they haue conceiued of them.

e At the request of the Macedonians.

f Then appeareth the naturalnesse of our loue, when as in deede, and that frankely and freely, we helpe our brethren, euen for Christ his sake.

4 The fourth argument taken from the example of Christ.

5 He taketh good heede that hee seeme not to wrest it out of them by constraint, for vnlesse it be voluntarie, God doeth not accept it.

g Not onely to doe, but also to doe willingly: for he noteth out a readie willingnes, without any inforcement by any other men, much lesse came it of ambition and vaine glory.

6 Against such as vse to excuse themselues, because they are not rich, as though it were onely proper to rich men to helpe the poore.

7 Christian liberalitie is mutuall, that proportion may be obserued. *b That like as nowe in your abundance you helpe others, which are poore, with some part of your goods, so should others in like sort bestowe some of theirs vpon you.* ✠ *Exod. 16, 18.*
8 He commendeth Titus and his two companions for many causes, both that their credite might not be suspected, as though he had sent them slily to spoile the Churches, and also that they might bee so much the readier to contribute. *i In the preaching of the Gospell. k These almes which are bestowed for the reliefe of the Church of Hierusalem. l In this plentifull liberalitie of the Churches, which is committed to our trust.* ✠ *Rom. 12, 17.*

m Titus his two companions.

n By whom the glory of Christ is set foorth.

o All Churches shalbe witnesses of this your godly dealing, in whose presence you are, for so much as you see the messengers whom they haue chosen by all their consents, and sent them vnto you.

CHAP. IX.

1 Why, albeit he thinke well of their readie willes, 5 yet earnestly exhorteth them, 4 hee yeeldeth a reason: 6 Hee compareth almes to seede sowing, 10 which God doeth repaie with great gaines.

FOr [1] as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I knowe your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, *and say*, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Nowe haue I sent the brethren, lest our reioycing ouer you shoulde bee in vaine in this behalfe, that ye (as I haue said) be readie:

4 Lest if they of Macedonia come with me, and finde you vnprepared, we (that we may not say, you) should be ashamed in this my [a] constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, *and come* as of beneuolence, and not as of [b] niggardlinesse.

6 [2] This yet *remember*, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man [c] wisheth in his heart, *so let him giue*, not ✠ [d] grudgingly, or of [e] necessitie: ✠ for God loueth a cheerefull giuer.

8 And God is able to make [f] all grace to abound toward you, that ye alwayes hauing all sufficiencie in all things, may abound in [g] euery good worke,

9 (✠ As it is written, He hath sparsed abroade and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Also hee that findeth seede to the sower, will minister likewise bread for foode, and multiplie your seede, and increase the [i] fruites of your beneuolence,)

11 That on all partes ye may be made rich vnto all liberalitie, which causeth through vs thankes giuing vnto God.

12 [3] For the ministration of this seruice not onely supplieth the necessities of the Saintes, but also abundantly causeth many to giue thankes to God,

13 (Which by the [k] experiment of this ministration prayse God for your [l] voluntarie sub-

1 He wisely meeteth with the suspition which the Corinthians might conceiue, as though the Apostle in vrging them [illegible] carefully should doubt of their good will. Therefore he [illegible] nesseth that [illegible] doeth it not to teache them, [illegible] they ought [illegible] helpe the Saints, [illegible] seeing that [illegible] had become [illegible] tie for them [illegible] the Macedonians, but onely to [illegible] them vp [illegible] were running [illegible] themselues, [illegible] the ende that [illegible] things [illegible] both be in [illegible] ter readines [illegible] also be [illegible]

a The [illegible]

2 [illegible]

b [illegible]

c Determined and appointed freely with himselfe.

✠ *Rom. 12, 8.*

d With a sparing and nigardly heart. e Against his will, as lothe to be well reported of. ✠ *Ecclus. 35, 10. f All God his bountifull liberalitie. g To helpe others by all meanes possible, in doing them good in their necessities.* ✠ *Psalme 112, 9. h Is euerlasting: Nowe Dauid speaketh of a man that feareth God, and loueth his neighbour, who shall neuer want (sayeth hee) to giue to others. i There is none so good an inheritance to thegodly, as bountifulnesse is.* 3 An other excellent and double fruite of liberalitie towardes the Saintes, is this: that it giueth occasion to prayse God, and that our faith also is thereby made manifest. *k By this proofe of your liberalitie in this helping and succouring of them. l In shewing with one consent, that you acknowledge that onely Gospell, which you haue willingly submitted your selues vnto, declaring thereby, that you agree with the Church of Hierusalem.*

mission

mission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And in their praier for you, to long after you greatly, for the abundant grace of God in you.

15 [m] Thankes therefore *be* vnto God for his vnspeakeable gift.

m Lest by this great commendation and praise, the Corinthians should be puffed vp, he shutteth vp this exhortation, with this exclamation.

CHAP. X.

1 Hee sheweth with what confidence, 4 with what weapons, 6 and with what reuenge he is armed against the cauillations of the wicked, 7 and that, when hee is present, his deedes haue no lesse power, 11 then his wordes haue force, when he is absent.

Nowe [1] I Paul my selfe beseeche you by the meekenes, and [a] gentlenes of Christ, which when I am present among you *am* base, but am bolde toward you being absent:

2 And *this* I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though wee walked [b] according to the flesh.

3 [2] Neuerthelesse, though wee walke in the flesh, yet we doe not warre after the flesh.

4 (For the weapons of our warrefare are not [c] carnall, but mightie through [d] God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, [3] and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 [4] Looke ye on things after the [e] appearance? If any man trust in himselfe that he is Christes, let him consider this againe of [f] himselfe, that as he *is* Christes, euen so *are* we Christes.

8 For though I should boast somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 *This I say*, that I may not seeme as *it were* to feare you with letters.

10 For the letters, sayeth [g] he, are sore and strong, but his bodily presence is weake, and his speach is of no value.

11 Let such one thinke this, that such as wee are in worde by letters, when we are absent, such *will we be* also in deede, when we are present.

12 [5] For we [h] dare not make our selues of the nomber, or to compare our selues to them, which praise themselues: but they vnderstand not that they measure themselues with [i] themselues, and [k] compare themselues with themselues.

13 But we will not reioyce of things, which are not within *our* [l] measure, ✠ but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretche not our selues beyond *our* measure, as though we had not attained vnto you: for euen to you also haue wee come *in preaching* the Gospel of Christ,

15 Not boasting of things which are [m] without *our* measure: *that is*, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly,

16 And to preach the Gospel in those *regions* which *are* beyonde you: not to reioyce in [n] another mans line, *that is*, in the thinges that are prepared alreadie.

17 ✠ [6] But let him that reioyceth, reioyce in the Lord.

18 [7] For he that praiseth himselfe, is not alowed, but he whom the Lord praiseth.

1 He returneth to the defence of his Apostleshippe, but so that hee vseth his authoritie therein: for hee warneth them earnestly and grauely, vsing also terrible threatnings to shewe themselues such as are apt to be instructed. And he refelleth certaine proude men which made no better accompt of him, [illegible] of a bragging Thraso, in [illegible] hee vsed to [illegible] sharpe against them when he [illegible] absent, because they sawe [illegible] great maiestie [illegible] after the [illegible] [illegible] [illegible] notwithstanding [illegible] in his [illegible], he had [illegible] in them [illegible] first of [illegible] confesseth [illegible] was gentle [illegible] moderate, [illegible] the extreme [illegible] of Christ: [illegible] they continue [illegible] to despise [illegible] gentleness [illegible] protest [illegible] them [illegible] will shew [illegible] howe [illegible] they are deceiued, which make that accompt of the office of an Apostle, that [illegible] of worldly offices, that is, according to the outward appearance. *a That [illegible] which is inclined to mercie, rather then to rigour of iustice. b As though I [illegible] other aide and helpe then that which outwardly I seeme to haue: and therefore [illegible] setteth his flesh, that is, his weake condition and state, against his spirituall and Apostolique dignitie.* 2 Secondly hee witnesseth, that although he be like vnto other men, yet he commeth furnished with that strength, which no holdes of man can match, whether they resist by craft and deceite, or by force and might, because he warfareth with diuine weapons. *c Are not such as men get them authoritie withall one of another, and doe great actes. d Stand vpon that infinite power of God.* 3 An amplification of this spirituall vertue, which in such sort conquereth the enemies be they neuer so craftie, and mightie, that it bringeth some of them by repentance vnto Christ, and iustly reuengeth others, that are stubburnely obstinate, separating them from the other which suffer themselues to be ruled. 4 Hee beateth into their heades that same matter, with great waight of wordes and sentences. *e Doe ye iudge of thinges according to the outwarde shewe? f Not being tolde of it by vs. g Hee noteth out some one that was the seedes man of this speache.* 5 Being constrained to refell the foolish bragges of certaine ambitious men, hee witnesseth, that they are able to bring nothing, but that they falsely persuade themselues of themselues: and as for himselfe, although he bragge of excellent things, yet he will not passe the boundes which God hath measured him out, according whereunto he came euen vnto them in preaching the Gospell of Christ, and trusteth that he shall goe further, when they haue so profited that he shall not neede to tarie any longer amongst them to instruct them. And hereunto is added an amplification, in that hee neuer succeeded other men in their labours. *h This is spoken after a taunting sort.*

i Vpon a vaine persuasion that they haue of themselues, they take vpon them they care not what. k They contemne all other, and measure all their doings onely by themselues. l Of those things which God hath not measured to me. ✠ *Ephes.4.7. m As though God had deuided the whole worlde among the Apostles, to be husbanded. n In countreis which other men haue prepared and husbanded with the preaching of the Gospell.* ✠ *Iere.9.24. 1.cor.1.31.* 7 He somewhat mitigateth that which hee spake of himselfe, and therewith also prepareth the Corinthians to heare other things, witnessing that he seeketh nothing els but to approue himselfe to God, whose glory he onely seeketh.

CHAP. XI.

1 He testifieth, that for the great loue sake hee beareth to the Corinthians, hee is compelled 5 to vtter his owne prayses 9 And that hee bestowed his labour on them without any reward, 13 that the false apostles shoulde not surpasse him in any thing, 22 whom he farre excelled in those things which are praise worthie in deede.

Would [1] to God, ye coulde suffer a litle my foolishnesse, and in deede, ye suffer me.

2 For I am ielous ouer you, with [a] godly ielousie: for I haue prepared you for one husband, to [b] present you *as* a pure virgine to Christ:

3 But I feare least as the ✠ serpent beguiled Eue through his subtiltie, so your mindes shoulde be [c] corrupt from the simplicitie that is in [d] Christ.

4 [2] For if he that commeth, preacheth [e] another Iesus whom wee haue not preached: or if ye receiue another spirite whom ye haue not receiued: either another Gospel, which ye haue not receiued, ye might well haue suffered *him*.

5 Verely I suppose that I was not inferiour to the very chiefe Apostles.

6 [3] And though *I be* [f] rude in speaking, yet *I am* not *so* in knowledge, but among you wee haue beene made manifest to the vttermost, in all things.

7 [4] Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages *of them* to doe you seruice.

9 And when I was present with you, and had neede, ✠ I was not slouthfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia,

1 He graunteth that after a sort he playeth the foole in this vaunting of things, but he addeth that he doeth it against his will for their profite, because he seeth them deceiued by certaine vaine and craftie men, through the craft and subtiltie of Satan. *a He speaketh as a wooer, but yet as one that seeketh them not for himselfe, but for God. b To marie you together.* ✠ *Gene.3.4. c This place is to be marked against them, which lothe that plaine and pure simplicitie of the Scriptures, in comparison of the colours and paintings of mans eloquence. d Which is meete for them that are in Christ.* 2 He sheweth that they deceiue themselues, if they looke to receiue of any other man, either a more excellent Gospell, or more excellent giftes of the holy Ghost. *e A more perfect doctrine of Iesus Christ.* 3 Hee refuteth the slanders of those Thrasoes. I graunt, sayth he, that I am not so eloquent an Orator, but yet they cannot take away the knowledge of the Gospel from me, whereof you haue had good proofe, and that euery maner of way. *f Paul lacked not that kinde of eloquence which is meete for a man, and fitte for the Gospel, but hee willingly wanted that painted kinde of speache, which too many nowe a dayes hunt after and followe.* 4 An other slaunder, to wit, that he was a raskall, and liued by the labour of his owne handes. But herein sayth the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked, to trauaile for my liuing with mine owne handes in part, and partly also when pouertie constrained me, I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel vnto you? ✠ *Chap.12.13.*

supplied,

supplied, and in all things I kept 5 and will keepe
my selfe, that I should not be grieuous to you.
10 The g trueth of Christ is in me, that this re-
ioycing shal not be h shut vp against me in the re-
gions of Achaia.
11 Wherefore? because I loue you not? God
knoweth.
12 But what I doe, that will I doe: that I may
cut away occasion from them which desire occa-
sion, that they might be found like vnto vs in that
wherein they i reioyce.
13 6 For such false apostles are deceitfull wor-
kers, and transforme themselues into the Apostles
of Christ.
14 And no marueile: for Satan him selfe is
transformed into an Angel of k light.
15 Therefore it is no great thing, though his
ministers transforme themselues, as though *they
were* the ministers of righteousnes, whose end shall
be according to their workes.
16 7 I say againe, Let no man thinke that I am
foolish, or els take mee euen as a foole, that I also
may boast my selfe a litle.
17 That I speake, I speake it not after the Lord:
but as *it were* foolishly, in this *my* great boasting.
18 Seeing that many reioyce after the flesh, I
will reioyce also.
19 For ye suffer fooles gladly, because that ye
are wise.
20 8 For ye suffer, euen if a man bring you in-
to bondage, if a man deuoure *you*, if a man take
your goods, if a man exalt himselfe, if a man smite
you on the face.
21 I speake as concerning the l reproche: as
though that wee had bene m weake: but wherein
any mā is bold (I speake foolishly) I am bolde also.
22 They are Hebrues, ✠ so am I: they are Is-
raelites, so am I: they are the seede of Abraham,
so am I:
23 They are the ministers of Christ (I speake as
a foole) I am n more: in labours more aboundant:
in stripes aboue measure: in prison more plente-
ously: in o death oft.
24 Of the Iewes p fiue times receiued I fourtie
stripes saue one.
25 I was q thrise ✠ beaten with roddes: I was
∵ once stoned: I suffered thrise ⌘ shipwracke: night
and day haue I bene in the deepe sea.
26 In iourneying *I was* often, in perils of wa-
ters, in perils of robbers, in perils of mine owne
nation, in perils among the Gentiles, in perils in
the citie, in perils in wildernes, in perils in the sea,
in perils among false brethren,
27 In wearinesse and r painefulnesse, in wat-
ching often, in hunger and thirst, in fastings often,
in colde and in nakednesse.
28 9 Beside the things which are outwarde, I
am combred dayly, *and haue* the care of all the
Churches.
29 Who is weake, and I am not weake? who is
offended, I burne not?
30 10 If I must needes reioyce, I will reioyce
of mine infirmities.
31 The God, euen the Father of our Lorde Ie-
sus Christ, which is blessed for euermore, knoweth
that I lie not.
32 In ✠ Damascus the gouernour of the peo-
ple vnder King Aretas, layde watch in the citie of
the Damascens, and would haue caught me.
33 But at a windowe was I let downe in a bas-
ket through the wall, and escaped his hands.

5 An amplification: So farre is hee from being ashamed of this Acte, that hee hath also resolued with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes bee truely sayd, that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Thrasoes may neuer finde the occasion which they haue already sought for, and he in the meane season, may set some thing before them to folow, that at length they may truely say, that they are like to Paul. *g This is a forme of an othe, as if hee said, Let me not be thought to haue any trueth in me. h Shalbe alwayes open to me. i Pauls aduersaries sought all occasions they could, to be equall to him. And therefore seeing they had rather eate vp the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take some thing: which thing if hee had done, then hoped they by that meanes to be equall to him: for they made such a shew of zeale and knowledge, and set it forth with such a glosing kinde of eloquence, that some of them euen despised Paul: but he sheweth that all this is nothing but colours and painting.* 6 Nowe at length he painteth out these felowes in their colours, forewarning, that it wil come to passe, that they will at length betray themselues, what countenance soeuer they make to zeale that they haue of Gods glory. *k By light is ment the heauenly glory, whereof the Angels are partakers.* 7 He goeth forwarde boldly, and vsing a vehement Ironie or kinde of taunting, desireth the Corinthians to pardon him, if for a time he cōtend as a foole before them being wise, with those ioly felowes touching those externall things, to wit, touching his flocke, his ancesters, & valiant actes. 8 Before he commeth to the matter, he toucheth the Corinthians, who perswading themselues to be very wise men, did not marke in the meane season, that those false apostles abused their simplicitie for aduantage. *l As if hee said, In respect of that reproch which they doe vnto you (I speake it) which surely is as euill, as if they did beate you. m Paul is called weake, in that he seemeth to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding, therein Gods mightie power was made manifest. ✠ Phil.3.5. n Paul being honourable in deede, defendeth his ministerie openly, not for his owne sake, but because hee sawe his doctrine come into hazarde. o In danger of present death. p He alludeth to that that is written, Deu.25.3. and moreouer this place sheweth vs, that Paul suffred many things which Luke passed ouer. q Of the Romane Magistrates. ✠ Act.16.23. ∵ Act.14.19. ⌘ Act.27.14. r Painefulnes is a troublesome sicknesse, as when a man is wearie and would rest, he is constrained to fall to newe labour.*

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care, almost all Churches depended, as it was plainely seene by experience. 10 Hee turneth that against the aduersaries, which they obiected against him: as if he should say: They alleadge my calamities, to take away my authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnes that I deuise and forge nothing. ✠ *Acts 9.24.*

CHAP. XII.

1 He doeth euen vnwillingly make rehearsall 3 of the heauenly visions, 4 that were reuelled vnto him: 6 for which though he might in deede glory, yet hee will not, 10 being priuie of his owne infirmities: 11 but they driue him to this kinde of folly, 20 in that they giue eare to certaine vaineglorious persons, who drawe them from Christ.

IT 1 is not expedient for me no doubt to reioyce:
for I will come to visions and reuelations of the
Lorde.
2 I knowe a man a in Christ aboue fourteene
yeeres agone, (whether *he were* in the body, I can
not tell, or out of the body, I can not tell: God
knoweth) which was taken vp into the b thirde
heauen.
3 And I knowe such a man (whether in the
body, or out of the body, I can not tell: God
knoweth)
4 How that he was taken vp into c Paradise,
and heard words which d cannot be spoken, which
are not e possible for man to vtter.
5 2 Of such a man will I reioyce: of my selfe
will I not reioyce, except it bee of mine infir-
mities.
6 For though I woulde reioyce, I should not
be a foole, for I will say the trueth: but I refraine,
lest any man should thinke of me aboue that hee
seeth in me, or that he heareth of me.
7 3 And lest I should be exalted out of mea-
sure through the aboundance of reuelations, there
was giuen vnto me f a pricke in the flesh, the mes-
senger of g Satan to buffet mee, because I shoulde
not be exalted out of measure.
8 For this thing I besought the Lord h thrise
that it might depart from me.
9 And he said vnto me, My grace is sufficient

1 He goeth [illegible] warde in his purpose, and [illegible] those [illegible] mates be[illegible] reuelations, [illegible] reckoneth [illegible] things which [illegible] him vp aboue [illegible] common [illegible] of men [illegible] flesh [illegible] *a I [illegible] Christ [illegible] b [illegible] heauen [illegible] c So the [illegible] name that [illegible] we call a p[illegible] is to say, a pla[illegible] where trees are planted, and [illegible] beasts kept, [illegible] which name they that translated the olde Testament out of Hebrewe into Greeke called the garden Eden, whereinto Adam was put straight after his creation, as a most delicate and pleasant place. And hereupon grewe it, that that blessed state of the glory of God is called by that name. d Which no man is able to vtter. e Which the Saints themselues are not by any meanes able to expresse, because it is God himselfe. Thus doeth Clemens Alexandrinus expound this place. Strom.5.* 2 To remooue all suspition of ambition, hee witnesseth that he braggeth not of those things as of his owne, but as out of himselfe, and yet notwithstanding faineth nothing, lest by this occasion other men should attribute more vnto him then in deede he is: and therefore he had rather glory in his miseries. 3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan, and by all kinde of temptations: to wit, lest they should be too much puffed vp, and also that they may be made perfite by that continuall exercise. *f He meaneth concupiscence, that sticketh fast in vs, as it were a pricke, in so much as it constrained Paul himselfe being regenerate, to crye out, I doe not that good that I would, &c. And he calleth it a pricke, by a borowed kinde of speach he [illegible] thornes, or stumpes, which are very dangerous and hurtfull for the feete, [illegible] through woods that are cut downe. g Which setteth those lustes on fire. h [illegible]*

for thee: for my power is made perfect through
weakenesse. 4 Very gladly therefore wil I reioyce
rather in mine infirmities, that the power of Christ
may i dwell in me.
10 Therefore I take k pleasure in infirmities,
in reproches, in necessities, in persecutions, in an-
guish for Christes sake: for when I am weake, then
am I strong.
11 I was a foole to boast my selfe: yee haue
compelled mee: 5 for I ought to haue bene com-
mended of you: for in nothing was I inferiour
vnto the very chiefe Apostles, though I bee no-
thing.
12 The l signes of an Apostle were wrought
among you with all patience, with signes, and
wonders, and great workes.
13 For what is it, wherein yee were inferiours
vnto other Churches, ✠ except that I haue not
bene m slouthfull to your hinderance? forgiue me
this wrong.
14 Beholde, the third time I am ready to come
vnto you, and yet will I not be slouthfull to your
hinderance: for I seeke not yours, but you: for the
children ought not to lay vp for the fathers, but
the fathers for the children.
15 And I will most gladly bestowe, and will be
bestowed for your soules: though the more I loue
you, the lesse I am loued.
16 6 But bee it that I charged you not: yet
for as much as I was craftie, I tooke you with
guile.
17 Did I pill you by any of them whom I sent
vnto you?
18 I haue desired Titus, and with him I haue
sent a brother: did Titus pill you of any thing?
walked we not in the selfe same spirit? *walked we*
not in the same steppes?
19 7 Againe, thinke yee that wee excuse our
selues vnto you? we speake before God in n Christ.
But *we doe* all things, dearely beloued, for your
edifying.
20 8 For I feare least when I come, I shall not
finde you such as I would: and that I shalbe found
vnto you such as yee would not, and least *there be*
strife, enuying, wrath, contentions, backbitings,
whisperings, swellings, *and* discord.
21 *I feare* least when I come againe, my God
abase me among you, and I shall bewaile many of
them which haue sinned already, and haue not re-
pented of the vncleannesse, and fornication, and
wantonnesse which they haue committed.

4 He concludeth, that hee will onely set his miseries against the vaine bragges of the false apostles, and therewith also excuseth himselfe, for that by their importunitie, hee was constrained to speake so much of these things as he did: to wit, because that if his Apostleship were subuerted, his doctrine must needes fall.
i *That I might feele the vertue of Christ more and more: For the weaker that our tabernacles are, the more doeth Christes vertue appeare in them.*
k *I doe not onely take them patiently and with a good* [illegible]*, but also I* [illegible] *great pleasure* [illegible]
[illegible] he maketh the Corinthians witnesses [illegible] things [illegible] God had sealed his Apostleshippe [illegible] them, [illegible] hee [illegible] by certaine arguments, [illegible] hee [illegible] all [illegible], and [illegible] he is affected towards [illegible]
l [illegible] *may* [illegible]*, that* [illegible] *an* [illegible] *of Iesus* [illegible]
✠ [illegible] 12.9.
m [illegible] *not slouthfull* [illegible] *my* [illegible] *mine* [illegible]*, that* [illegible] *not bee* [illegible] *to you.*
6 Hee putteth away another most grieuous slaunder, to [illegible], that he did subtilly and by others, make his gaine and profite of them. 7 He concludeth, that hee writeth not these things vnto them, as though hee needed to defende himselfe, for he is guiltie of nothing: but because it is behoueable for them to doubt nothing of his fidelitie who instructed them. n *As it becommeth him to speake truely and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian.* 8 Hauing confirmed his authoritie vnto them, he rebuketh them sharply, and threatneth them also like an Apostle, shewing that hee will not spare them hereafter, vnlesse they repent, seeing that this is the thirde time that hee hath warned them.

CHAP. XIII.

1 *Comming the thirde time,* 2 *hee denounceth the sharper vengeance towardes them,* 5 *who haue a perfect triall of the power of Christ in his Apostleship:* 10 *At length he prayeth for their repentance,* 11 *And wisheth them prosperitie.*

LO this *is* the thirde time that I come vnto you.
✠ In the mouth of two or three witnesses shall
euery worde stand.
2 I tolde you before, and tell you before: as
though I had bene present the seconde time, so
write I nowe being absent to them which hereto-
fore haue sinned and to all others, that if I come
againe, I will not spare,
3 1 Seeing that ye seeke experience of Christ,
that speaketh in mee, which towarde you is not
weake, but is a mightie in you.
4 For though hee was crucified concerning
b *his* infirmitie, yet liueth hee through the power
of God, And we no doubt are weake in him, but
we shall liue with him, through the power of God
toward you.
5 ✠ 2 Proue your selues whether ye are in the
faith: examine your selues: knowe yee not your
owne selues, howe that Iesus Christ is in you, ex-
cept ye be reprobates?
6 3 But I trust that ye shall knowe that wee
are not reprobates.
7 Nowe I pray vnto God that yee doe none
euill, not that we should seeme approued, but that
ye should doe that which is honest: though we be
as c reprobates.
8 For wee can not *doe* any thing against the
trueth, but for the trueth.
9 For we are glad when we are weake, and
that ye are strong: this also we wish for, *euen* your
d perfection.
10 Therefore write I these things being ab-
sent, least when I am present, I should vse sharpe-
nesse, according to the power which the Lorde
hath giuen mee, to edification, and not to de-
struction.
11 4 Finally brethren, fare ye well: be perfect: be
of good comfort: be of one minde: liue in peace,
and the God of loue and peace shalbe with you.
12 5 Greete one another with an ✠ holy kisse.
All the Saints salute you.
13 The grace of our Lord Iesus Christ, and the
loue of God, and the communion of the holy
Ghost be with you all, Amen.

✠ *Deut.* 19.15. *matth.* 18.16. *iohn* 8.17. *hebr.* 10.28.
1 A most sharpe reprehension, for that, while they despise the Apostles admonitions, they tempt Christes owne patience: and also while they contemne him as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.
a *And will bee most mightie to be reuenged of you, when neede shalbe.*
b *As touching that base forme of a seruant which he tooke vpon him when he abased himselfe.*
✠ 1.*Cor.* 11.28.
2 He confirmeth that which hee spake of the vertue of God appearing in his ministerie, and hee gathereth by the mutuall relation betweene the peoples faith, and the ministers preaching, that they must either reuerence his Apostleship, vpon whose doctrine their faith is grounded, or they must condemne themselues of infidelitie, and must confesse themselues not to be of Christes body. 3 Hee mitigateth that sharpenesse, trusting that they wil shewe themselues towards their faithfull Apostle, apt and willing to be taught: adding this moreouer, that hee passeth not for his owne fame and estimation, so that he may serue to their saluation, which is the onely marke that hee shooteth at. c *In mens iudgement.* d *That all things may be in good order amongst you, and the members of the Church restored into their place, which haue bene shaken and out of place.* 4 A briefe exhortation, but yet such an one as comprehendeth all the partes of a Christian mans life. 5 He saluteth them familiarly, and in conclusion wisheth well vnto them. ✠ 1.*Cor.* 16.20.

¶ The second *Epistle* to the Corinthians, writ-
ten from Philippi, a citie in Macedonia,
and sent by Titus and Lucas.

THE

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, 6 He reprehendeth the Galatians for reuolting 9 from his Gospel, 15 which hee receiued from God, 17 before he had communicated with any of the Apostles.

PAVL [1] an Apostle (not [a] of men, neither by [b] man, ✠ but by [c] Iesus Christ, and God the Father which hath raised him from the dead)
2 And all the brethren which are with me, vnto the Churches of Galatia:
3 Grace *be* with you, and peace from God the Father, and *from* our Lord Iesus Christ,
4 [2] Which gaue himselfe for our sinnes, that he might deliuer vs ✠ from this present euill [d] worlde according to the will of God euen our Father,
5 To whom *be* glory for euer and euer, Amen.
6 [3] I marueile that ye are so soone [e] remooued away vnto another Gospel, from him that had called you in the grace of Christ,
7 [4] Which is not another *Gospel*, saue that there bee some which trouble you, and intend to [f] peruert the Gospel of Christ.
8 But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be [g] accursed.
9 As we said before, so say I now againe, If any man preach vnto you otherwise, then that ye haue receiued, let him be accursed.
10 [5] For nowe preache I [h] mans *doctrine*, or Gods? or go I about to please men? for if I should yet please men, I were not the seruant of Christ.
11 ✠ [6] Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.
12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Iesus Christ.
13 [7] For yee haue heard of my conuersation in time past, in the Iewish religion, how that ✠ I persecuted the Church of God extremely, and wasted it,
14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.
15 But when it pleased God (which had [l] separated me from my mothers wombe, and called *me* by his grace)
16 To reueile his Sonne [m] in me, that I should preach him ✠ among the Gentiles, immediatly [8] I communicated not with [n] flesh and blood:
17 Neither came I againe to Hierusalem to them which were Apostles before mee, but I went into Arabia, and turned againe vnto Damascus.
18 Then after three yeeres I came againe to Hierusalem to visite Peter, and abode with him fifteene dayes.
19 And none other of the Apostles sawe I, saue Iames the Lords brother.
20 Nowe the thinges which I write vnto you, beholde, *I witnes* [o] before God, that I lie not.
21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.
22 But they had heard onely *some say*, Hee which persecuted vs in time past, nowe preacheth the [p] faith which before he destroyed.
23 And they glorified God for me.

1 A salutation comprehending in few words, the summe of the Apostles doctrine, and also besides, straightway frō the beginning, shewing the grauitie meete for the authoritie of an Apostle, which hee had to maintaine against the false apostles.
a He sheweth who is the authour of the ministerie generally: for herein the whole ministerie agreeth, that whether they be Apostles, or Shepheards, or Doctours, they are appointed of God.
b He toucheth the instrumental cause: for this is a peculiar prerogatiue to the Apostles, to be called immediatly from Christ.
✠ *Titus 1.3.*
c Christ no doubt is man, but hee is God also, and head of the Church, and in this respect to be exempted out of the number of men.
2 The summe of the true Gospell is this, that Christ by his onely offering saueth vs being chosen out from the worlde, by the free decree of God the Father. ✠ *Luke 1.74.* *d Out of that most corrupt state which is without Christ.* 3 The first part of the Epistle, wherein hee witnesseth that hee is an Apostle, nothing inferiour to those chiefe disciples of Christ, and wholy agreeing with them, whose names the false apostles did abuse. And he beginneth with chiding, reprooving them of lightnesse, for that they gaue eare so easily vnto them which peruerted them and drew them away to a newe Gospel. *e He vseth the passiue voyce, to cast the fault vpon the false apostles, and he vseth the time that now is, to giue them to vnderstand, that it was not already done, but in doing.* 4 Hee warneth them in time to remember that there are not many Gospels, and therefore whatsoeuer these false apostles pretende which had the law, Moses, and the Fathers, in their mouthes, yet they are in deede so many corruptions of the true Gospel, insomuch that hee himselfe, yea, and the very Angels themselues (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change the least iote that may be in the Gospel that hee deliuered to them before. *f For there is nothing more contrary to faith or free iustification, then iustification by the Lawe, or by our deseruing.* *g Looke Rom.9.3.* 5 A confirmation taken both from the nature of the doctrine it selfe, and also from that maner which hee vsed in teaching: for neither sayeth hee, did I teach those thinges which pleased men as these men doe which put part of saluation in externall thinges, and workes of the Lawe, neither went I about to procure any mans fauour. And therefore the matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly. *h Hee toucheth the false apostles, who had nothing but men in their mouthes, and hee, though hee woulde derogate nothing from the Apostles, preacheth God and not men.* ✠ *1.Corinth.15.1.* 6 A second argument to prooue that his doctrine is heauenly, because hee had it from heauen, from Iesus Christ himselfe, without any mans helpe, wherein hee excelleth them whome Christ taught here on earth after the maner of men. *i This place is to be vnderstoode of an extraordinarie reuelation, for otherwise the Sonne alone reueiled his Gospel by his Spirit, although by the ministerie of men, which Paul shutteth out here.* 7 He prooueth that he was extraordinarily taught of Christ himselfe, by the historie of his former life, which the Galatians themselues knew wel ynough: for saith he, it is wel knowen in what schoole I was brought vp, euen from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cauil and say that I was a scholer of the Pharises in name onely and not in deede, no man is ignorant, how that I excelled in Pharisisme, and was suddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men, called of Christ in the way, but afterwards was instructed of the Apo[illegible] whose names (as I said before) the false apostles abused to destroy his A[illegible] though hee deliuered another Gospel then the true Apostles did, and [illegible] were not of their number, which are to bee credited without excep[illegible] Paul answereth, that he began straightway after his calling to preach [illegible] Damascus and in Arabia, and was not from that time in Hierusalem [illegible] teene dayes, where hee sawe onely Peter and Iames, and afterwards [illegible] teach in Syria and Cilicia, with the consent and approbation of the C[illegible] Iewes, which knew him onely by name, so farre off was it, that he was [illegible] of men. *n With any man in the worlde.* *o This is a kind of othe.* *p* [illegible] *of faith.*

✠ *Actes 9.1.*
k He calleth them the traditions of his Fathers, because he was not only a Pharise himselfe, but also had a Pharise to his father.
l He speaketh of Gods euerlasting predestination, whereby hee appointed him to be an Apostle, whereof he maketh three degrees, the euerlasting counsell of God, his appointing from his mothers wombe, and his calling: here is no mention at all [illegible] see, of workes [illegible] seene.
m To me, [illegible] is a kind [illegible] which the [illegible] vse, [illegible] is giuen [illegible] des [illegible] gift [illegible] God.
✠ *Ephes.* [illegible]
8 Because [illegible] be obiected [illegible] in decde [illegible]

CHAP. II.

1 That the Apostles did nothing disagree from his Gospell, 3 hee declareth by the example of Titus being vncircumcised, 11 and also by his admonishing the same against Peters dissimulation. 17 And so hee passeth to the handling of our free iustification by Christ, &c.

THen [1] fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.
2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any meanes I should runne, or had runne [a] in vaine:
3 But neither yet Titus which was with mee, though hee were a Grecian, was compelled to bee circumcised,
4 To wit, for the [b] false brethren which were craftily sent in, and crept in priuily to spie out our libertie, which wee haue in Christ Iesus, that they

1 Now he [illegible] eth how [illegible] eth with [illegible] stles, w[illegible] he gra[illegible] be confe[illegible] ching his Go[illegible] which he taught among the Gentiles, fourteene yeeres after his conuersion, and they alowed it in such sort, that they constrained not his felow Titus to be circumcised, although some tormented themselues therein, which traiterously layde waite against him, but in vaine, neither did they adde the least iote that might be to the doctrine which he had preached, but contrarywise they gaue to him and Barnabas the right handes of fellowship, and acknowledged them as Apostles appointed of the Lord to the Gentiles.
a Vnfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroade of him, that hee was of an other opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospell, therefore he laboured to remedie this fare. *b Which by deceite, and counterfaite holinesse crept in amongst the faithfull.*

might bring vs into bondage.
5 To whome we gaue not place by [e] subiecti-
on for an houre, that the [d] trueth of the Gospell
might continue with [e] you.
6 But by them which seemed to be great, *I was*
not taught (whatsoeuer they were in time passed, I
am nothing the better: ✠ God accepteth no mans
person) for they that are the chiefe, did adde no-
thing to me *aboue that I had*.
7 But contrarywise, when they sawe that the
Gospell ouer the [f] vncircumcision was committed
vnto mee, as *the Gospel* ouer the circumcision was
vnto Peter:
8 (For he that was mightie by Peter in the A-
postleship ouer the circumcision, was also mightie
by me toward the Gentiles)
9 And when Iames, and Cephas, and Iohn,
knew of the grace that was giuen vnto me, which
are [g] counted to be pillars, they gaue to me and to
Barnabas the right [h] hands of fellowship, that wee
should preach vnto the Gentiles, and they vnto the
Circumcision,
10 *Warning* onely that wee should remember
the poore: which thing also I was diligent to doe.
11 ¶ And when Peter was come to Antiochia,
I withstood him to his [i] face: for he was to be con-
demned.
12 [2] For before that certaine came from Iames,
hee ate with the Gentiles: but when they were
come, he withdrew and separated himselfe, fearing
them which were of the Circumcision.
13 And the other Iewes played the hypocrites
likewise with him, in so much that Barnabas was
[k] ledde away with them by that their hypocrisie.
14 But when I saw, that they went not the [l] right
way to the [m] trueth of the Gospel, I said vnto Pe-
ter before all men, If thou being a Iew, liuest as the
Gentiles, and not like the Iewes, why [n] constrainest
thou the Gentiles to doe like the Iewes?
15 [3] We *which are* Iewes [o] by nature, and not
[p] sinners of the Gentiles,
16 Knowe that a man is not iustified by the
works of the Law, but by the faith [q] of Iesus Christ,
euen we, *I say*, haue beleeued in Iesus Christ, that
we might be iustified by the faith of Christ, & not
by the workes of the Lawe, because that by the
workes of the Lawe, [r] no flesh shalbe iustified.
17 ✠ [4] If then while [s] we seeke to be made righ-
teous by Christ, we our selues are founde sinners, is
Christ therefore the minister of sinne? God forbid.
18 For if I builde againe the things that I haue
destroyed, I make my selfe a trespasser.
19 For I through the Lawe am dead to the
[t] Lawe, that I might liue vnto God.
20 I am crucified with Christ, but I liue, *yet* not
[u] I any more, but Christ liueth in mee: and in that
that I now liue in the [x] flesh, I liue by the faith in
the Sonne of God, who hath loued me, and giuen
himselfe for me.
21 [5] I doe not abrogate the grace of God: for
if righteousnes *be* by the Lawe, then Christ died
without a [y] cause.

e By submitting our selues to them, and betraying our owne libertie. *d The true and sincere doctrine of the Gospel, which remained safe from being corrupt with any of these mens false doctrines.* *e Under the Galatians name, he vnderstandeth all nations.* ✠ *Deuter.10.17. 2.chron.19.7.iob 34.19 act.10.34.rom.2.11 ephes.6.9.col.3.25.1.pet.1.17.* *f Among the Gentiles, as Peter had to preach it among the Iewes.* *g Whom alone and only, these men count for pillars of the Church, and whose name they abuse to [illegible] you.* *h They gaue vs [illegible] hand in token [illegible] of the Gospel [illegible] all men.* [illegible]

[illegible] *with a right foote, which hee setteth against halting and dissembling* [illegible] *m He calleth the trueth of the Gospel, both the doctrine it selfe, and* [illegible] *of the doctrine, which we cal the practise.* *n He saith they were constrained,* [illegible] *the Iewes by Peters example.* 3 The second part of this epistle, the state [illegible] that we are iustified by faith in Christ Iesus without the works of the Law. [illegible] thing he propoundeth in such sort, that first of all hee meeteth with an obie- [illegible] (for I also saith he am a Iew, that no man may say against me, that I am an enemie [illegible] Law) and afterward, he confirmeth it by the expresse witnes of Dauid. *o Al-* *though we be Iewes, yet we preach iustification by faith, because we know vndoubtedly,* *that no man can be iustified by the Lawe.* *p So the Iewes called the Gentiles, because they were strangers from Gods couenant.* *q In Iesus Christ.* *r No man, and in this word (flesh) there is a great vehemencie, wherby is meant that the nature of man is vtterly corrupt.* ✠ *Rom.3.19.* 4 Before he goeth any further, he meeteth with their obiection, which abhorred this doctrine of free iustificatiō by faith, because say they, men are by this meanes withdrawen from the study of good works. And in this sort is the obiection: If sinners should be iustified through Christ by faith w/out the Law, Christ should approue sinners, & should as it were exhort them thereunto by his ministery. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleeuers: For so, saith he, do men flee vnto Christ through the terror and feare of the Lawe, that being quit from the curse of the Lawe and iustified, they may be saued by him, that together therewithall, he beginneth in them by litle & litle, that strength and power of his which destroyeth sinne: to the ende that this olde man being abolished by the vertue of Christ crucified, Christ may liue in them and they may consecrate themselues to God. Therefore if any man giue himselfe to sinne after he hath receiued the Gospel, let him not accuse Christ nor the Gospel, but himselfe, for that he destroyeth the worke of God in himselfe. *s Hee goeth from iustification to sanctification, which is another benefite we receiue by Christ, if we lay holde on him by faith.*

t The Lawe that terrifieth the conscience, bringeth vs to Christ, and he onely causeth vs to die to the Law indeede, because that by making vs righteous, hee taketh away from vs the terrour of conscience, and by sanctifying vs, causeth through the mortifying of lust in vs, that it cannot take such occasion to sinne by the restraint which the Lawe maketh, as it did before, Rom.7.10,11. *u The same that I was before.* *x In this mortall body.* 5 The second argument taken of an absurditie: If men may be iustified by the Lawe, then was it not necessarie for Christ to die. *y For there was no cause why he should doe so.*

CHAP. III.

1 Hee rebuketh them, for suffering themselues to bee drawen from the grace of free iustification in Christ, most liuely set out vnto them. 6 Hee bringeth in Abrahams example, to declaring the effect, 11 and causes of the giuing of the Lawe.

O [1] Foolish Galatians, who hath bewitched you,
that ye should not obey the trueth, to whom
Iesus Christ before was described in your [a] sight,
and among you crucified?
2 This onely would I learne of you, Receiued
yee the [b] Spirit by the workes of the Lawe, or by
the hearing of [c] faith *preached*?
3 [2] Are ye so foolish, that after ye haue begun
in the Spirit, ye would now be made perfect by the
[d] flesh?
4 [3] Haue ye suffered so many things in vaine?
if so be it be euen in vaine.
5 [4] Hee therefore that ministreth to you the
Spirit, and worketh miracles among you, *doeth hee*
it through the workes of the Lawe, or by the hea-
ring of faith *preached*?
6 [5] *Yea rather* as [e] Abraham beleeued God,
and it was ✠ imputed to him for righteousnes.
7 [6] Knowe ye therefore, that they which are of
faith, the same are the children of Abraham.
8 [7] For the Scripture foreseeing, that God
would iustifie the Gentiles through faith, preached
before the Gospell vnto Abraham, *saying*, ✠ [8] In
thee shall all the Gentiles be [f] blessed.
9 [9] So then they which be of faith, are blessed
[g] with faithfull Abraham.

1 The third reason or argument taken of those gifts of the holy Ghost, wherewith they were indued from heauen after they had heard and beleeued the Gospel by Pauls ministerie: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might beholde the trueth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to haue their trust, he marueileth howe it could be that they could be so bewitched by the false apostles. *a Christ was layde before you so notably and so plainely, that you had his liuely image as it were represented before your eyes, as if hee had bene crucified before you.* *b Those spirituall graces and giftes, which were a seale as it were to the Galatians that the Gospell which was preached to them was true.* *c Of the doctrine of faith.* 2 The fourth argument mixed with the former, and it is double. If the Lawe be to be ioyned with faith, this were not to goe forward, but backward, seeing that those spirituall giftes which were bestowed vpon you, are more excellent then any that could proceede from your selues. And moreouer, it should folow, that the Law is better then Christ, because it should perfit and bring to end that, which Christ began only. *d By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spirituall working of the Gospel.* 3 An exhortation by maner of vpbrayding, that they do not in vaine suffer so many conflicts. 4 Hee repeateth the thirde argument which was taken of the effects, because hee had interlaced certaine other arguments by the way. 5 The fift argument which is of great force, and hath three groundes: The first, That Abraham was iustified by faith, to wit, by free imputation of righteousnesse according to the promise apprehended by faith, as Moses doeth most plainly witnes. *e Looke Rom.4.* ✠ *Gene.15.6. rom.4.3. iames 2.23.* 6 The second, that the sonnes of Abraham must be esteemed and accompted of by faith. 7 The thirde, that all people that beleeue, are without exception comprehended in the promise of the blessing. ✠ *Gene.12.3. actes 3.25* 8 A proofe of the first and second grounds, out of the wordes of Moses. *f Blessing in this place, signifieth the free promise by faith.* 9 The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeue) blessed, that is to say, freely iustified. *g With faithfull Abraham, and not by faithfull Abraham, to giue vs to vnderstand that the blessing commeth not from Abraham, but from him, by whome Abraham and all his posteritie is blessed.*

20 The first argument, the conclusion whereof is also in the former verse taken of cōtraries, thus, They are accursed which are of the workes of the Lawe, that is to say, which value their righteousnes by the performāce of the Law. Therefore they are blessed which are of faith, that is they which haue righteousnes by faith.
21 A proofe of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Lawe.
✠ Deut. 27.26.
22 The seconde proposition with the conclusion: But no man fulfilleth the Law, Therefore no man is iustified by the Law, or els, All are accursed which seeke righteousnes by the works of the Law, And there is annexed also this maner of proofe of the second proposition, to wit, Righteousnes and life are attributed to faith, Therefore no man fulfilleth the Lawe.

10 [20] For as many as are of the workes of the
Lawe, are vnder the curse: [21] for it is written,
✠ Cursed is euery man that continueth not in all
things, which are written in the booke of the Law,
to doe them.
11 [22] And that no man is iustified by the Law
in the sight of God, it is euident: ✠ for the iust
shall liue by faith.
12 [13] And the Lawe is not of faith: but ∵ the
man that shall doe those things, shall liue in them.
13 [14] Christ hath redeemed vs from the curse
of the Lawe, made a curse for vs, ([15] for it is writ-
ten, ✠ [h] Cursed is euery one that hangeth on tree)
14 [16] That the blessing of Abraham might
come on the Gentiles through Christ Iesus, that
wee might receiue the promes of the Spirite
through faith.
15 [17] Brethren, I speake as [i] men doe: ✠ though
it be but a mans couenant, when it is [k] confirmed,
yet no man doeth abrogate it, or addeth any thing
thereto.
16 Nowe to Abraham and his seede were the
promises made. He saith not, And to the seedes,
as *speaking* of many: but, And to thy seede, as of
one, [18] which is [l] Christ.
17 [19] And this I say, that the couenant that
was confirmed afore of God [m] in respect of Christ,
the [20] Lawe which was foure hundreth and thir-
tie yeeres after, can not disanull, that it shoulde
make the promise of none effect.
18 [21] For if the [n] inheritance *be* of the Lawe,
it is no more by the promise, but God gaue it free-
ly vnto Abraham by promise.
19 [22] Wherefore then *serueth* the Law? It was
added because of the [o] transgressions, [p] till the seed
came, vnto the which the promise was made: [23] and
it was [q] ordeined by [r] Angels in the hand of a Me-
diatour.
20 Nowe a Mediatour is not *a Mediatour* of
one: [24] but God is one.
21 [25] *Is* the Lawe then against the promises of
God? God forbid: For if there had bene a Lawe
giuen which coulde haue giuen life, surely righte-
ousnes should haue bene by the Lawe.
22 [26] But the [s] Scripture hath ✠ concluded [t] all
vnder sinne, that the [u] promes by the faith of Ie-
sus Christ should be giuen to them that beleeue.
23 [26] But before faith came, we were kept vn-
der the Lawe, *as vnder* a garison, and shut vp vnto
[x] that faith, which should afterward be reueiled.
24 Wherefore the Lawe was our scholemaster
to bring vs to Christ, that we might be made righ-
teous by faith.
25 But after that faith is come, we are no lon-
ger vnder a scholemaster.
26 [27] For ye are all the sonnes of God by faith,
in Christ Iesus.
27 [28] For all ye that are [y] baptized into Christ,
haue [z] put on Christ.
28 There is neither Iewe nor Grecian: there is
neither bonde nor free: there is neither male nor
female: for ye are all [a] one in Christ Iesus.
29 And if *ye be* Christes, then are ye Abrahams
seede, and heires by promes.

22 An obiection which riseth of the former answere: If the inheritance be not by the Law (at the least in part) then why was the Lawe giuen, after that the promes was made? Therefore saith the Apostle, to reprooue men of sinne, and to teach them to looke vnto Christ, in whom at length that promes of sauing all people together, should be fulfilled, and not that the Lawe was giuen to iustifie men.
o *That men might vnderstand, by discouering of their sinnes, that they are saued by the* [illegible] *grace of God* [illegible] *be reconciled to* [illegible] *braham,* [illegible] *in Christ.*
p *Vntil* [illegible] *tion* [illegible] *ken* [illegible] *full* [illegible] *frame* [illegible] *ples,* [illegible] *and G*[illegible] *this* [illegible] *may not vnderstande, Christ alone by himselfe, but coupled and ioyned* [illegible] *his body.*

✠ *Hab.* 2.4. *rom.* 1.17. *hebr.* 10.38. 13 Here is a reason shewed of the former consequence: Because the Lawe promiseth life to all that keepe it, and therefore if it be kept, it iustifieth and giueth life. But the Scripture attributing righteousnes and life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Lawe by the performing of the worke. ∵ *Leuit.* 18.5. 14 A preuenting of an obiection: Howe then can they be blessed, whome the Lawe pronounceth to be accursed? Because Christ susteined the curse which the Law laid vpon vs, that we might be quit from it. 15 A proofe of the answere by the testimonie of Moses. ✠ *Deut.* 21.23. *h Christ was accursed for vs, because he bare the curse that was due to vs, to make vs partakers of his righteousnes.* 16 A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselues, of whose number the Apostle counteth himselfe to be, cannot obteine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith. And the Apostle doeth seuerally apply the conclusion, both to the one and the other, preparing himselfe a way to the next argument wherby he declareth, that that one only seed of Abraham, which is made of all peoples can no otherwise be ioyned & grow vp together, but by faith in Christ. 17 He putteth forth two general rules before the next argumēt, which is the seuenth in order: The one is, that it is not lawfull to breake couenants and contracts which are iustly made & according to Law, amongst men, neither may any thing be added vnto them: The other is, that God did so make a couenant with Abraham, that he would gather together his children which consist both of Iewes and Gentiles in one body (as appeareth by that which hath bene said before.) For he did not say, that he would be the God of Abraham and of his seedes, (which thing notwithstanding should haue bene said, if he had many and diuers seedes, as the Gentiles apart, and the Iewes apart,) but that he would be the God of Abraham, and of his seede, as of one. *i I will vse an example which is common amongst you, that you may bee ashamed you giue not so much to Gods couenants, as you doe to mans.* ✠ *Heb* 9.17. *k Autenticall, as we call it.* 18 He putteth forth the summe of the seuenth argument, to wit, that both the Iewes and the Gentiles, grow together into one body of the seede of Abraham, in Christ onely, so that all are one Christ, as it is afterward declared, vers. 28. *l Paul speaketh not of Christs person, but of two peoples, which grew together in one, in Christ.* 19 The eight argument taken of comparison, thus: If a mans couenant (being autenticall) be firme and strong, much more Gods couenant. Therefore the Law was not giuen to abrogate the promes made to Abraham, which had respect to Christ, that is to say, the end whereof did hang of Christ. *m Which tended to Christ.* 20 An enlarging of that argument, thus Moreouer and besides that the promes is of it selfe firme and strong, it was also confirmed with the prescription of long time, to wit, of 430. yeeres, so that it could in no wise be broken. 21 An obiection: We grant that the promes was not abrogated by the couenant of the Law, and therefore we ioyne the Lawe with the promes. Nay, saith the Apostle, these two can not stand together, to wit, that the inheritance should both be giuen by the Law and also by promes, for the promes is free: whereby it foloweth, that the Lawe was not giuen to iustifie, for by that meanes the promise should be broken. *n By this worde (inheritance) is meant the right of the seede, which is, that God shoulde be our God, that is to say, that by vertue of the couenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be blessed of God as well as he.*

23 A confirmation of the former answere taken from [illegible] forme of giuing the Lawe: for it was giuen by Angels, striking a great [illegible] all, and by Moses a Mediatour comming betweene. Nowe [illegible] neede no Mediatour, but they that are twaine at the least, [illegible] ance one with another. Therefore the Lawe it selfe and the Media[illegible] nesses of the wrath of God, and not that God woulde by this [illegible] men to himselfe, and abolish the promise, or adde the Lawe vnto [illegible] *q Commaunded and giuen, or proclaimed.* *r By the seruice* [illegible] 24 A taking away of an obiection, least any man might say, [illegible] consent of the parties which haue made a couenant, something [illegible] couenant, or the former couenants are broken. This, sayeth the [illegible] meth to passe in God, who is alwayes one, and the selfe same [illegible] selfe. 25 The conclusion vttered by a maner of asking a question [illegible] same that was vttered before, verse 17. but proceeding of another [illegible] the argument is newe, and is this: God is alwayes like vnto himselfe [illegible] the Lawe was not giuen to abolish the promises. But it shoulde [illegible] it gaue life, for by that meanes it shoulde iustifie, and therefore [illegible] lish that iustification which was promised to Abraham and to his [illegible] Nay it was rather giuen to bring to light the guiltinesse of all [illegible] that all beleeuers fleeing to Christ promised, might bee freely [illegible] *s By this worde, Scripture, hee meaneth the Lawe.* ✠ *Rom.* 3.9. [illegible] *and whatsoeuer commeth from man.* *u In euery one of these wordes* [illegible] *an argument against the merites of workes: for all these wordes, promise,* [illegible] *might be giuen, to beleeuers, are against merites, and not one of them can stand* [illegible] *deseruing workes.* 26 Nowe there followeth an other handling of the second part of this Epistle: the state whereof is this; Although the Lawe (that is, the whole gouernement of Gods house according to the Lawe) doe not iustifie, is it therefore to be abolished, seeing that Abraham him selfe was circumcised, and his posteritie helde still the vse of Moses Lawe? Paul affirmeth that it ought to bee abolished, because it was instituted for that ende and purpose, that it should be as it were a scholemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospell manifestly published with great efficacie of the Spirite. *x The cause why wee were kept vnder the Lawe, is set downe here.* 27 Because age changeth not the condition of seruants, hee addeth that wee are free by condition, and therefore, seeing wee are out of our childehoode, wee haue no more neede of a keeper and Scholemaster. 28 Vsing a generall particle, least the Iewes at the least should not thinke themselues bound with the bande of the Lawe, hee pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuerie in Christ, as well to the Iewes as to the Grecians, that by this meanes all may be truely one in Christ, that is to say, that promised seede to Abraham, and inheritours of euerlasting life. *y Hee setteth Baptisme, secretly against circumcision, which the false apostles so much bragged of.* *z The Church must put on Christ, as it were a garment, and be couered with him that it may be throughly holy, and without blame.* *a You are all as one: and so is this great knot and coniunction signified.*

CHAP. IIII.

1 *Being deliuered from the bondage of the Law,* 4 *by Christes comming, who is the ende thereof,* 9 *it is very absurde to slide backe to beggerly ceremonies:* 13 *Hee calleth them againe therefore to the puritie of the doctrine of the Gospell,* 21 *confirming his discourse with a fine allegorie.*

THen [1] I say, that the heire as long as hee is a
childe, differeth nothing frō a seruant, though
he be Lord of all,
2 But is vnder tutours and gouernours, [a] vntil
the time appointed of the Father.
3 Euen so, we when wee were children, were
in bondage vnder the [b] rudiments of the world.
4 [2] But when the [c] fulnesse of time was come,
God sent forth his Sonne made of a [d] woman, *and*
made vnder the Lawe,
5 That he might redeeme them which were
vnder the Law, that we ✠ might receiue the [e] adoption of the sonnes.
6 [3] And because ye are sonnes, God hath [f] sent
foorth the [g] Spirit of his Sonne into your heartes,
which crieth, Abba, Father.
7 Wherefore, thou art no more a [h] seruant,
but a sonne: now if *thou be* a sōne, *thou art* also the
[i] heire of God through Christ.
8 [4] But euen then, when ye knewe not God,
yee did seruice vnto them, which by nature are
not gods:
9 But now seeing ye knowe God, yea, rather
are knowen of God, howe turne yee againe vnto
impotent and [k] beggerly rudiments, whereunto *as*
from the beginning ye wil be in bondage [l] againe?
10 Ye obserue dayes, and moneths, and times
and yeeres.
11 I am in feare of you, lest I haue bestowed
on you labour in vaine.
12 [5] Be ye as I (for I am euen as you) brethren,
I beseech you: ye haue not hurt me at all.
13 And ye know, how through [m] infirmitie of
the flesh, I preached ÿ Gospel vnto you at the first.
14 And the [n] trial of me which was in my flesh,
ye despised not, neither abhorred: but ye receiued
me as an Angel of God, *yea*, as [o] Christ Iesus.
15 [p] What was then your felicitie? for I beare
you recorde, that if it had bene possible, ye would
haue plucked out your owne eyes, and haue giuen
them vnto me.
16 Am I therefore become your enemie, because I tell you the trueth?
17 They are ielous ouer you [q] amisse: yea, they
woulde exclude you, [r] that yee should altogether
loue them.
18 But it is a good thing to loue [s] earnestly alwayes in a good thing, and not onely when I am
present with you,
19 My litle children, of whome I trauaile in
birth againe, vntill Christ be formed in you.
20 And I would I were with you nowe, that I
might [t] change my voyce: for I am in doubt of you.
21 [6] Tell me, ye that [u] will be vnder the Lawe,
doe ye not heare the Lawe?
22 For it is written, that Abraham had two
sonnes, ✠ one by a seruant, and ✠ one by a free
woman.
23 But he which was of the seruant, was borne
after the [x] flesh: and he which was of the free woman, *was borne* by ÿ promes.
24 By the which things another thing is ment:
for [z] these *mothers* are the [a] two testaments, the
one which is Agar of mount [b] Sina, which gendreth vnto bondage.
25 (For Agar *or* Sina is a mountaine in Arabia, and it [c] answereth to Hierusalem which nowe
is) and [d] she is in bondage with her children.
26 But Hierusalem, which is [e] aboue, is free:
which is the mother of vs all.
27 [7] For it is written, ∵ Reioyce thou barren
that bearest no children: breake forth, & cry, thou
that trauailest not: for the [f] desolate hath many
moe children, then she which hath an husband.
28 ✠ Therefore, brethren, wee are after the
[g] maner of Isaac, children of the [h] promes.
29 But as then hee that was borne after the
[i] flesh, persecuted him that *was borne* after the
[k] Spirit, euen so *it is* nowe.

1 He declareth that by another double similitude, which he said before concerning the keeper and scholemaster: For hee saith, that the Law, (that is, the whole gouernement of Gods house according to the Law) was as it were a tutour or ouerseer appointed for a time, vntill such time as that protection and ouerseeing which was but for a time, being ended, we should at length come to be at our owne libertie, and should [illegible] childrē, and [illegible] seruants. [illegible]

[illegible] rudiments, *and afterwarde powred out his holy Spirit most plentifully in the* [illegible] *spel.* 2 He vttereth and declareth many things at once, to wit, that [illegible] was ended at his time, that curious men may leaue to aske, why that [illegible] ship lasted so long. And moreouer, that we are not sonnes by nature, [illegible] and that in that Sonne of God, who therefore tooke vpon him our [illegible] we might be made his brethren. *c The time is sayde to be full, when all* [illegible] *past and ended, and therefore Christ could not haue come either sooner* [illegible] *d Hee calleth Mary a woman, in respect of the sexe, and not as the worde* [illegible] *contrary sense to a virgine, for she remained a virgine still.* ✠ *Rom.8 15.* [illegible] *on of the sonnes of God, is from euerlasting, but is reueiled and shewed in* [illegible] *pointed for it.* 3 Hee sheweth that we are in such sort free and set at li[illegible] in the meane season we must be gouerned by the Spirit of Christ, which [illegible] in our hearts, may teach vs the true seruice of the Father. But this is not to [illegible], but rather to enioy true libertie, as it becommeth sonnes and heires. *f By that that foloweth he gathereth that that went before: for if we haue his Spirit, we are his sonnes, and if we are his sonnes, then are we free. g The holy Ghost, who is both of the Father and of the Sonne: but there is a peculiar reason why hee is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it. h The word, seruant, is not taken here for one that liueth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes. i Partaker of this blessings.* 4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretented some excuse as men that were borne and brought vp in that seruice of the Law. But seeing the Galatians were taken & called out of idolatrie to Christian libertie: what pretence might they haue to go backe to those impotent & beggerly rudiments? *k They are called impotent and beggerly ceremonies, being considered apart by themselues without Christ, and againe, for that by that meanes they gaue good testimonie that they were beggers in Christ, when as notwithstanding, for men to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to folow beggerie. l By going backward.* 5 He mitigateth and qualifieth those things wherein he might haue seemed to haue spoken somewhat sharply, very artificiously and diuinely, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate when they reade these things, or acknowledge their owne lightnes with teares, & desire pardon. *m Many afflictions. n Those dayly troubles wherewith the Lord tried me amongst you.*

o For my ministeries sake. p What a talke was there abroade in the worlde amongst men, howe happie you were? q For they are ielous ouer you for their owne commoditie. r That they may conuey all your loue from me, to themselues. s Hee setteth his owne true & good loue which was earnestly bent towards them, against the naughtie vicious loue of the false apostles. t Vse other words among you. 6 Because the false apostles alwayes vrged this, that vnlesse the Gentiles were circumcised, Christ could profit them nothing at all, and this dissension of them which beleeued of the circumcision, against them which beleeued of the vncircumcision, was full of offence: the Apostle, after diuers arguments whereby he hath refuted their errour, bringeth foorth an allegorie, wherein hee sayeth the holy Ghost did shadow out vnto vs, all these mysteries: to wit, that it should come to passe, that two sorts of sonnes should haue Abraham, a father common to them both, but not with like successe: for as Abraham begate Ismael, by the common course of nature, of Agar his bond maide & a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was not onely not heire, but also persecuted the heire: So there are two couenants, and as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers. The one was made in Sina, without the land of promes, according to which couenant Abrahams children according to the flesh were begotten: to wit, the Iewes, which seeke righteousnes by that couenant, that is, by the Lawe: but they are not heires, nay they shall at length be cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem, or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promes, to wit, beleeuers, by the vertue of the holy Ghost, which children (as Abraham) doe rest themselues in the free promes, and they only by the right of children shalbe partakers of the fathers inheritance, and those seruants shall be shut out. *a That desire so greatly.* ✠ *Gen.16.15.* ✠ *Gen.21.1. x As all men are, and by the common course of nature. y By vertue of the promes, which Abraham layde holde on for himselfe and his true seede, for otherwise Abraham and Sara were past begetting and bearing children. z These doe represent and shadow forth. a They are called two couenants, one of the olde Testament, and another of the Newe: which were not two in deede, but in respect of the times, and the diuersitie of the gouernement. b Hee maketh mention of Sina, because that couenant was made in that mountaine, of which mountaine Agar was a shadowe. c Looke howe the case standeth betwixt Agar and her children, euen so standeth it betweene Ierusalem and hers. d That is, Sina. e Which is excellent, and of great accompt.* 7 He sheweth that in this allegorie, hee hath followed the steppes of Esay, who foretolde that the Church shoulde bee made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by fayth, rather then of fruitfull Agar, euen then foreshewing the casting off of the Iewes, and calling of the Gentiles. ∵ *Esai.54.1. f Shee that is destroyed and wasted.* ✠ *Rom.9.9. g After the manner of Isaac, who is the first begotten of the heauenly Hierusalem, as Ismael is of the slauish Synagogue. h That seede, vnto which the promise belongeth. i By the common course of nature. k By the vertue of Gods promes and after a spirituall maner.*

✠ Gen.21.10.
8 The conclusion of the former allegorie, that we by no meanes procure and call backe againe the slauerie of the Lawe, seeing that the children of the bondmayd shall not be heires.

30 But what saith the Scripture? ✠ Put out the
seruant and her sonne: for the sonne of the ser-
uant shall not bee heire with the sonne of the free
woman.
31 [8] Then brethren, we are not children of the
seruant, but of the free woman.

CHAP. V.

1 Hauing declared that wee came of the free woman, hee sheweth the price of that freedome, 13 and howe wee shoulde vse the same, 16 that wee may obey the Spirit, 19 and resist the flesh.

1 An other obtestation wherein he plainely witnesseth that iustification of workes, and iustification of faith cannot stand together, because no man can be iustified by the Law, but he that doeth fully and perfectly fulfill it. And hee taketh the example of circumcision, because it was the ground of all the seruice of the Lawe, and was chiefly vrged of the false Apostles.
✠ Actes 15.1.
a Circumcision is in other places called the seale of righteousnes, but here we must haue consideration of the circumstance of the time, for now had Baptisme come in the place of circumcision. And moreouer Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation.

STand fast therefore in the libertie wherewith
Christ hath made vs free, and bee not intangled
againe with the yoke of bondage.
2 [1] ✠ Beholde, I Paul say vnto you, that if
ye bee [a] circumcised, Christ shall profite you no-
thing.
3 For I testifie againe to euery man, which is
circumcised, that hee is bound to keepe the whole
Lawe.
4 Yee are ∵ [b] abolished from Christ: whoso-
euer are [c] iustified by the Lawe, yee are fallen from
grace.
5 [2] For wee through the [d] Spirit waite for the
hope of righteousnes through faith.
6 [3] For in Iesus Christ neither circumcision a-
uaileth any thing, neither [4] vncircumcision, [5] but
[e] faith which worketh by loue.
7 [6] Ye did runne well: who did let you, that
ye did not obey the trueth?
8 [7] *It is* not the perswasion of [f] him that cal-
leth you.
9 ✠ [8] A little leauen doeth leauen the whole
lumpe.
10 [9] I haue trust in you through the Lord, that
ye will bee none otherwise minded: but hee that
troubleth you, shall beare *his* condemnation, who-
soeuer he be.
11 [10] And brethren, if I yet preach circumcisi-
on, why doe I yet suffer persecution? Then is the
slaunder of the crosse abolished.
12 [11] Would to God they were euen cut off,
which doe g disquiet you.
13 For brethren, yee haue bene called vnto li-
bertie: [12] onely vse not *your* libertie as an occa-
sion vnto the flesh, but by loue serue one ano-
ther.
14 [13] For [b] all the Law is fulfilled in one word,
which is this, ✠ Thou shalt loue thy neighbour as
thy selfe.
15 [14] If ye bite and deuoure one another, take
heede least ye be consumed one of another.
16 [15] Then I say, ✠ Walke in the Spirit, and ye
shall not fulfill the lustes of the flesh.
17 For the [i] flesh lusteth against the Spirit, and
the Spirit against the flesh: and these are contrary
one to another, so that yee can not doe the same
things that ye would.
18 And if ye be led by the Spirit, ye are not vn-
der the Lawe.
19 [16] Moreouer the workes of the flesh are ma-
nifest, which are adulterie, fornication, vncleannes,
wantonnes,
20 Idolatrie, witchcraft, hatred, debate, emula-
tions, wrath, contentions, seditions, heresies,
21 Enuie, murthers, drunkennesse, gluttonie,
and such like, whereof I tell you before, as I
also haue tolde you before, that they which doe
such thinges, shall not inherite the kingdome of
God.
22 But the [k] fruite of the Spirite is loue, ioye,
peace, long suffering, gentlenes, goodnes, faith,
23 Meekenes, temperancie: [17] against such there
is no lawe.
24 For they that are Christs, haue crucified the
flesh with the affections and the lustes.
25 If we [l] liue in the Spirit, let vs also walke in
the Spirit.
26 [18] Let vs not bee desirous of vaine glorie,
prouoking one another, enuying one another.

12 The third part of this Epistle, shewing that the right vse of Christian libertie consisteth in this, that being deliuered and set at libertie from the slauerie of sinne and the flesh, and being obedient to the Spirit, we shoulde serue vnto one an others saluation through loue.
13 He propoundeth the loue of our neighbour, as a marke whereunto all Christians ought to referre all their actions, and thereunto he citeth the testimonie of the Law.
b This particle (All) must be restrained to the second table.
✠ Leuit.19.18. matth.22.39. ... 12.31. rom. 13. ... iames 2.8.
14 An ... tion ... of ... profe... eth ...

∵ 1.Corinth.1.17. *b That is, as he himselfe expoundeth it afterwards, ye are fallen from grace.* *c That is, seeke to be iustified by the Lawe, for in deede no man is iustified by the Lawe.* 2 He priuily compareth the new people with the olde: for it is certaine that they also did ground all their hope of iustification and life in faith and not in circumcision, but so, that their faith was wrapped in the externall and ceremoniall worship: but our faith is bare and conteng with spirituall worship. *d Through the Spirit, which ingendreth faith.* 3 He addeth a reason, for that nowe, circumcision is abolished, seeing that Christ is exhibited vnto vs with full plentie of spirituall circumcision. 4 Hee maketh mention also of vncircumcision, least the Gentiles shoulde please them selues in it, as the Iewes doe in circumcision. 5 The taking away of an obiection: If all that worship of the Lawe be taken away, wherein then shall wee exercise our selues? In charitie, sayeth Paul: for faith, whereof we speake, cannot be idle, nay it bringeth forth dayly fruites of charitie. *e So is true faith distinguished from counterfeit faith: for charitie is not ioyned with faith as a fellow cause to helpe forward our iustification with faith.* 6 Againe he chideth the Galatians, but with an admiration, and therewithall a prayse of their former race, to the ende that he may make them more ashamed. 7 He playeth the part of an Apostle with them, and vseth his authoritie, denying that that doctrine can come from God, which is contrary to his. *f Of God.* ✠ 1.Corinth.5.6. 8 Hee addeth this, that hee may not seeme to contend vpon a trifle, warning them diligently (by a similitude which he boroweth of leauen, as Christ himselfe also did) not to suffer the puritie of the Apostolical doctrine, to be infected with the least corruption that may be. 9 Hee mitigateth the former reprehension, casting the faule vpon the false apostles, against whome hee denounceth the horrible iudgement of God. 10 He willeth them to consider how that hee seeketh not his owne profite in this matter, seeing that he could eschewe the hatred of men, if hee would ioyne Iudaisme with Christianitie. 11 An example of a true Pastour inflamed with the zeale of Gods glory and loue of his flocke. *g For they that preache the Lawe, cause mens consciences alwayes to tremble.*

weakenesse of the godly, for that they are but in part regenerate ... them to remember that they are indued with the Spirite of God, ... ted them from the slauerie of sinne, and so of the Lawe, so farre ... tie of sinne, that they should not giue them selues to lustes. ✠ ... 2.11. *i For the flesh dwelleth euen in the regenerate man, but ... although not without great strife, as is largely set foorth, Rom. 7.* 16 ... that particularly, which hee spake generally, reckoning vp some ... flesh, and opposing them to the fruites of the Spirit, that no man ... tance. *k Therefore they are not the fruites of free will, but ... made free by grace.* 17 Least that any man should obiect, that Paul ... phister, as one who vrging the Spirit, vrgeth nothing but that which ... maundeth, hee sheweth that he requireth not that literall and outward ... but spirituall, which proceedeth not from the Lawe, but from the Spirit ... which doeth beget vs againe, and must and ought to bee the ruler ... life. *l If wee be in deede endued with the quickening Spirite, which ... to sinne, and liue to God, let vs shewe it in our deedes, that is, by ...* 18 Hee addeth peculiar exhortations according as hee knewe the ... iect to diuers vices; and first of all hee warneth them to take heede ... which vice hath two fellowes, backbiting and enuie, out of which two ... but many contentions must needes rise.

CHAP VI.

1 Nowe hee entreateth particularly of charitie towards such as offende, 6 towards the Ministers of the worde, 10 and those that are of the houshold of faith: 12 Not like vnto such who haue a counterfaite zeale of the Lawe, 13 glorying in the mangling of the flesh, 14 and not in the crosse of Christ.

BRethren, [1] if a man be [a] suddenly taken in any
offence, ye which are [b] spirituall, [c] restore such
one with the [d] spirit of meekenes, [2] considering thy
selfe, least thou also be tempted.

1 Hee condemneth importunate rigour, because that brotherly reprehensions ought to be moderated and tempered by the spirit of meekenes. *a Through the malice of the flesh and the deuill.* *b Which are vpholden by the vertue of Gods Spirit.* *c Labour to fill vp that that is wanting in him.* *d This is a kinde of speach which the Hebrewes vse, giuing to vnderstande thereby, that all good giftes come from God.* 2 Hee toucheth the sore: for they commonly are most seuere iudges, which longest their owne infirmities.

5 Hee sheweth that this is the end of reprehensions, to raise vp our brother which is fallen, and not proudly to oppresse him. Therefore euery one must seeke to haue commendation of his owne life by approuing of himselfe, and not by reprehending others.

e Christ, in plaine and flat wordes, calleth the commandement of charitie, his commandement.

✠ 1.Cor.3.8.

4 A reason, wherefore men ought to haue the greatest eye vpon themselues, because that euery man shalbe iudged before God according to his owne [illegible] not by [illegible] him[illegible] other men.

2 3 Beare ye one anothers burden, and so ful-
fill the e Lawe of Christ.
3 For if any man seeme to himselfe, that he is
somewhat, when he is nothing, hee deceiueth him-
selfe in his imagination.
4 But let euery man prooue his owne worke:
and then shall he haue reioycing in himselfe onely
and not in another.
5 ✠ 4 For euery man shall beare his owne
burden.
6 5 Let him that is taught in the worde, make
him that hath taught him, partaker of f all *his*
✠ goods.
7 6 Bee not deceiued: God is not mocked:
for whatsoeuer a man soweth, that shall hee also
reape.
8 For hee that soweth to his g flesh, shall
of the flesh reape corruption: but hee that sow-
eth to the spirite, shall of the spirite reape life euer-
lasting.
9 ∵ 7 Let vs not therefore bee weary of well
doing: for in due season wee shall reape, if wee
faint not.
10 8 While we haue therefore time, let vs doe
good vnto all men, but specially vnto them, which
are of the housholde of faith.

11 ¶ 9 Ye see how large a letter I haue written
vnto you with mine owne hand.
12 As many as desire to make a h faire shewe in
i the flesh, they constraine you to be circumcised,
onely because they would not suffer persecution
for the k crosse of Christ.
13 For they themselues which are circumcised
keepe not the lawe, but desire to haue you circum-
cised, that they might reioyce in l your flesh.
14 10 But God forbid that I should m reioyce, but
in the crosse of our Lord Iesus Christ, whereby the
world is crucified vnto me, and I vnto the world.
15 For in Christ Iesus neither circumcision a-
uaileth any thing, nor vncircumcision, but a newe
creature.
16 And as many as walke according to this rule,
peace *shalbe* vpon them, and mercie, and vpon the
n Israel of God.
17 11 From henceforth let no man put mee to
busines: for I beare in my body the o markes of the
p Lord Iesus.
18 12 Brethren, the grace of our Lorde Iesus
Christ *be* with your q spirit, Amen.

9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose: to wit, that the Galatians should not suffer themselues to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reprouing them of ambition, as men that do not that which they do, for any affection & zeale they haue to the Law, but onely for this purpose, that they may purchase themselues fauour amongst their owne sort, by the circumcision of the Galatians.

h He setteth a faire shewe against the trueth. i *In keeping of ceremonies.* k *For the preaching of him that was crucified.* l *That they haue entangled you in Iudaisme, and yet bee harpeth on the forme of circumcision.* 10 He sticketh not to compare himselfe with them, shewing that on the contrary part he reioyceth in those afflictions which he suffereth for Christes sake, and as he is despised of the world, so doeth hee in like sort esteeme the world as nought: which is the true circumcision of a true Israelite. m *When Paul vseth this word in good sense or part, it signifieth to rest a mans self wholy in a thing, and to content himselfe therewith.* n *Vpon the true Israel, whose praise is of God and not of men, Rom.2.19.* 11 Continuing still in the same metaphore, he opposeth his miseries and the markes of those stripes which hee bare for Christes sake, against the skar of the outward Circumcision, as a true marke of his Apostleship. o *Markes which are burnt into a mans flesh, as they vsed in olde time, to marke their seruants that had runne away from them.* p *For it importeth much, whose markes we beare: for the cause maketh the Martyr, and not the punishment.* 12 Taking his farewel of them, he wisheth them grace, & the Spirit against the deceits of the false apostles, which laboured to beat those outward things into their braines. q *With your minds and hearts.*

5 It is meete that masters should be found by their schol[illegible] fourth as they are able. f *Of whatsoeuer hee hath, according to his abi[illegible]* 1.Cor.9.7. 6 He commendeth liberalitie towardes the poore, and first [illegible] them which were not ashamed to pretend this and that, and al because [illegible] not helpe their neighbours, as though they could deceiue God: and af[illegible] compareth almes to a spirituall sowing which shall haue a most plentifull [illegible] it shall be very profitable: and compareth couetous nigardlines to a [illegible] whereof nothing can be gathered but such things as fade away, and [illegible] by. g *To the commodities of this present life.* ∵ 2.Thess.3.13. [illegible] such as are liberall at the beginning, but continue not, because the haruest [illegible] deferred very long, as though the seede time and the haruest were at [illegible] They that are of the housholde of faith, that is, such as are ioyned [illegible] profession of one selfe same religion, ought to be preferred before all [illegible] notwithstanding that our liberalitie extend to all.

¶ Vnto the Galatians written from Rome.

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 After the salutation, 4 hee entreateth of the free election of God, 5 and adoption, 7.13 from whence mans saluation floweth, as from the true and naturall fountaine: and because so high a mysterie can not be vnderstood, 16 he prayeth that the full 20 knowledge of Christ may by God be reueiled vnto the Ephesians.

[illegible] spoken [illegible] former [illegible]

✠ 1.Corinth.1.2.

a This is the definition of the Saints, shewing what they are.

✠ 1.Corinth.1.3. 1.peter 1.3.

PAVL 1 an Apostle of IESVS
CHRIST by the will of God, to
the ✠ Saints, which are at Ephesus,
and to the a faithful in Christ Iesus:
2 Grace *be* with you, and peace
from God our Father, and *from* the
Lorde Iesus Christ.
3 ✠ 2 Blessed *be* God, 3 and the Father of our
Lord Iesus Christ, 4 which hath blessed vs with b all
spirituall blessing in c heauenly things in 5 Christ,
4 6 As he hath chosen vs in d him, before the
foundation of the world, 7 that we e should f be ho-
ly, and without blame g before him in loue.
5 8 Who hath predestinate vs, to bee adopted
through Iesus Christ h in himselfe, according to the
good pleasure of his will,
6 9 To the i prayse of the glory of his grace,
10 wherewith hee hath made vs freely accepted in
his beloued,
7 11 By whome we haue redemption through
his blood, *euen* the forgiuenes of sinnes, accor-

6 He declareth the efficient cause, or by what meanes God the Father saueth vs in his Sonne: Because saith he, he chose vs from euerlasting in his Sonne.

d To be adopted in him.

7 He [illegible]ndeth the [illegible] [illegible]ich hee [illegible] double, to

2 The first part of the Epistle, wherein hee handleth all the partes of our saluation, propounding the example of the Ephesians, and vsing diuers exhortacions, and beginning after his maner with thankesgiuing. 3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the father of our Lorde Iesus Christ. 4 The next finall cause, and in respect of vs, is our saluation, all thinges being bestowed vpon vs which are necessarie to our saluation, which kinde of blessing is heauenly and proper to the elect. b *With all kinde of gratious and bountifull goodnesse which is heauenly in deede and from God onely.* c *Which God our Father gaue vs from his high throne from aboue: or because the Saintes haue those giftes bestowed on them, which belong properly to the citizens of heauen.* 5 The matter of our saluation is Christ, in whome onely wee are indued with spirituall blessing and vnto saluation.

wit, sanctification, and iustification, whereof hee will speak[illegible] [illegible]. And hereby also two thinges are to be noted, to wit, that holines of [illegible] bee separate from the grace of election: and againe, what purenesse [illegible] vs, is the gift of God who hath freely of his mercie chosen vs. e *The[illegible] not chuse vs, because wee were, or otherwise should haue bene holy, but to the [illegible] should be holy.* f *Being clothed with Christes righteousnes.* g *Truely [illegible]cerely.* 8 Another plainer exposition of the efficient cause, and also [illegible] election, where by God is said to haue chosen vs in Christ, to wit, because it plea[illegible] to appoint vs out when wee were not yet borne, whome he would make [illegible] his children by Iesus Christ: so that there is no reason here of our election to [illegible]ught, but in the free mercy of God, neither is faith which God foresaw, the [illegible] of predestination, but the effect. d *God respecteth nothing, either that present [illegible] is to come, but himselfe onely.* 9 The vttermost and chiefest finall cause is [illegible] of God the Father, who saueth vs freely in his Sonne. i *That as his bount[illegible] goodnes deserueth all praise, so also it should be set forth and published.* 10 An e[illegible] [illegible]all cause more neere, is our iustification, while that hee freely accounteth vs [illegible] in his Sonne. 11 An expounding of the materiall cause, howe wee are made acceptable to God in Christ, for it is hee onely, whose sacrifice by the mercie of God is imputed vnto vs, for forgiuenesse of sinnes.

13 Nowe hee commeth at length to the formall cause, that is to say, to vocation of preaching of the Gospel, whereby God executeth that eternall counsell of our free reconciliation and saluation in Christ. And putting in place of the Gospel all wisedome and vnderstanding, he sheweth howe excellent it is.

k By which gracious goodnesse and bountifulnesse.

l In perfite and sound wisedome.

m For vnlesse the Lord had opened vnto vs that mysterie, we could neuer haue so much as dreamed of it our selues.

13 Not onely the election, but also the vocation proceedeth of meere grace.

14 The Father exhibited and gaue Christ, who is the head of all the elect vnto the worlde, at that time which was conuenient, according as he most wisely disposed all times from euerlasting. And Christ is he,

ding to his rich grace:
8 12 k Whereby he hath bene aboundant toward vs in l all wisedome and vnderstanding,
9 And hath opened vnto vs the m mysterie of his will 13 according to his good pleasure, which he hath purposed in him,
10 14 That in the dispensation of the fulnesse of the times, he might n gather together in one all things, both which are in heauen, and which are in earth, *euen* in Christ:
11 15 In whom also wee are chosen when wee were predestinate according to the purpose of him, which worketh o all things after the counsell of his owne will,
12 That wee, which p first trusted in Christ, should be vnto the praise of his glorie:
13 16 In whome also ye *haue trusted*, after that ye heard the q worde of trueth, *euen* the Gospel of your saluation, wherein also after that ye beleeued, yee were r sealed with the holy s Spirite of promes,
14 Which is the earnest of our inheritance, for the t redemption of that libertie purchased vnto the prayse of his glory.
15 17 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,
16 I cease not to giue thankes for you, making mention of you in my prayers,
17 18 That the God of our Lord Iesus Christ, that Father of u glory, might giue vnto you the Spirit of wisedome, and reuelation through the x acknowledging of him,
18 That the eyes of your vnderstanding may be lightened, that yee may knowe what the y hope is of his calling, and what the riches of his glorious inheritance *is* in the Saints,
19 19 And what is the exceeding greatnesse of his power toward vs, which beleeue, ✠ according to the working of his mightie power,

in whome all the elect from the beginning of the worlde, (otherwise wandering and separated from God) are gathered together: of which some were then in heauen, when he came into the earth, (to wit, such as by faith in him to come, were gathered together) and other being founde vpon the earth were gathered together of him, and the rest are dayly gathered together. *n The faithfull are saide to bee gathered together in Christ, because they are ioyned together with him through faith, and become as it were one man.* 15 Hee applieth seuerally the benefite of vocation to the beleeuing Iewes, going backe to the very fountaine, that euen they also may not attribute their saluation, neither to them selues, nor to their stocke, nor to any other thing, but to the onely grace and mercie of God, both because they were called, and also because they were first called. *o All things are attributed to the grace of God without exception, and yet for all that, wee are not stockes, for hee giueth vs grace both to will and to be able to doe those things that are good, Philippi 2.13. p Hee speaketh of the Iewes.* 16 Nowe he maketh the Ephesians (or rather all the Gentiles) equall to the Iewes, because that notwithstanding they came last, yet being called by the same Gospel, they embraced it by faith, and were sealed vp with the same Spirit, which is the pledge of election, vntill the inheritance it selfe bee seene, that in them also the glory of God might shine foorth, and be manifested. *q That worde which is trueth in deede, because it commeth from God. r This is a borowed kinde of speache taken of a seale, which being put to any thing, maketh a difference betweene those things that are autenticall, and others that are not. s With that Spirit, which bringeth not the Lawe, but the promise of free adoption. t Full and perfect.* 17 Hee returneth to the former gratulation, concluding two things together of those things that went before, the first is, that all good thinges come to vs from God the Father in Christ, and by Christ, that for them he may bee praysed of vs. The seconde is, that all those things (which he bringeth to two heades, to wit, faith and charitie) are encreased in vs by certaine degrees, so that we must desire encrease of his grace, from whome wee haue the beginning, and of whome wee hope for the ende. 18 The causes of faith, are God the Father lightning our mindes with his holy Spirit, that we may embrace Christ opened vnto vs in the Gospel, to the obteyning of euerlasting life, and the setting foorth of Gods glorie. *u Full of maiestie. x For it is not enough for vs to haue knowen God once, but wee must knowe him euery day more and more. y What blessings they are which hee calleth you to hope for whome hee calleth to Christ.* 19 The excellencie of faith is declared by the effects, because the mightie power of God is set forth and shewed therein. ✠ Chap.3.7. col 2.12.

20 20 Which he wrought in Christ, when hee raised him from the dead, and set him at his z right hand in the heauenly *places*,
21 Farre aboue all principalitie, and power, and might, and domination, and euery a Name, that is named, not in this world only, but also in that that is to come,
22 21 And hath made all things subiect vnder his feete, and hath giuen him ouer all things *to be* the b head to the Church,
23 Which is his body, *euen* the c fulnesse of him that filleth all in all things.

20 The Apostle willeth to beholde in our most glorious Christ with the eyes of faith, that most excellent power and glorie of God, whereof all the faithfull are partakers, although it be as yet very darke in vs, by reason of the ignominie of the crosse and the weakenesse of the flesh. *z To bee set on Gods right hande, is to be partaker of the souerainetie which he hath ouer all creatures. a Euery thing whatsoeuer it be, or aboue all things be they of neuer such power or excellencie.* 21 That wee shoulde not thinke that that excellent glorie of Christ is a thing wherewith wee haue nought to doe, hee witnesseth, that hee was appointed of God the Father head of all the Church, and therefore the body must be ioyned to this head which otherwise should bee a maymed thing without the members: which notwithstanding is not of necessitie (seeing that the Church is rather quickened and susteined by the onely vertue of Christ, so farre off is it, that he needeth the fulnesse thereof) but of the infinite good will and pleasure of God, who vouchsafeth to ioyne vs to his Sonne. *b Insomuch that there is nothing but is subiect to him. c For the loue of Christ is so great towardes the Church, that though hee doe fully satisfie all with all things, yet he esteemeth himselfe but a maymed and vnperfect head, vnlesse hee haue the Church ioyned to him as his body.*

CHAP. II.

1 The better to set out the grace of Christ, hee vseth a comparison, calling them to minde, 3 that they were altogether castawayes and alianties, 8 that they are saued by grace, 13 and brought neere, 18 by reconciliation through Christ, 17 published by the Gospell.

And 1 ✠ you *hath he quickened*, that were a dead
in 2 trespasses and sinnes,
2 3 Wherein, in times past ye walked, 4 according to the course of this worlde, *and* b after the
prince that ruleth in the aire, *euen* the spirit, that
nowe 5 worketh in the c children of disobedience,
3 6 Among whome we also had our conuersation in time past in the lustes of our d flesh, in fulfilling the will of the flesh, and of the minde, and
7 were by nature the e children of wrath, as well as
f others.
4 8 But God which is rich in mercie, through his great loue wherewith he loued vs,
5 Euen when we we were dead by sinnes, hath quickened vs together in Christ, *by whose grace ye are saued,*
6 And hath raysed vs vp g together, and made vs sit together in the heauenly *places* in Christ Iesus,

[illegible] them dead, which are not regenerate: for as the immortalitie of them [illegible] ned, is no life, so this knitting together of body and soule is properly [illegible] them which are not ruled by the Spirit of God. 2 Hee sheweth the [illegible] to wit, sinnes. 3 He proueth by the effects that all were spiritually [illegible] proueth this euill to be vniuersall, in so much as all are slaues of Sa[illegible] *the pleasure of the prince.* 5 Men are therefore slaues to Satan, be[illegible] willingly rebellious against God. *c They are called the children of dis[illegible] which are giuen to disobedience.* 6 After that hee hath seuerally condem[illegible] Gentiles, he confesseth that the Iewes amongst whome he nombreth him selfe, [illegible] not a whit better. *d By the name of flesh in the first place, hee meaneth the whole man, which he deuideth into two partes: into the flesh, which is the part that the Philosophers terme without reason, and into the thought, which they call reasonable [illegible] he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the sonne of wrath.* 7 The conclusion: All men are borne subiect to the wrath and curse of God. *e Men are saide to be the children of wrath passiuely, that [illegible] say, guiltie of euerlasting death by the iudgement of God, who is angrie with them. f Prophane people which knew not God.* 8 Nowe hereof followeth another member of the comparison, declaring our excellencie, to wit, that by the [illegible] of Christ we are deliuered from that death, and made partakers of eternall life, to the ende that at length wee may reigne with him. And by diuers and sundry meanes he beateth this into their heads, that the efficient cause of this benefit is the free mercie of God: and Christ himselfe is the materiall cause: and faith is the instrument, which also is the free gift of God: and the end is Gods glory. *g To wit, as he addeth afterwards, in Christ, for as yet this is not fulfilled in vs, but onely in our head, by whose spirit we haue begun to die to sinne, and liue to God, vntill that worke be fully brought to an end: but yet the hope is certaine, for wee are as sure of that we looke for, as we are of that we haue receiued already.*

7 That hee might shewe in the ages to come
the exceeding riches of his grace through his
kindnesse toward vs in Christ Iesus.
8 For by h grace are yee saued through faith,
and that not of your selues: *it is* the gift of God,
9 9 Not of workes, least any man should boast
himselfe.
10 For wee are i his workemanship created in
Christ Iesus vnto good workes, which God hath
ordeined, that we should walke in them.
11 10 Wherefore remember that yee being in
time past Gentiles in the flesh, *and* k called vncir-
cumcision of them, which are l called circumcision
in the flesh, made with handes,
12 That ye were, *I say*, at that time m without
Christ, and were n aliens from the common wealth
of Israel, and were ✠ strangers from the couenants
of promise, and had no hope, and *were* without
God in the world.
13 11 But nowe in Christ Iesus, ye which once
were farre off, are made neere by the blood of
Christ.
14 12 For he is our peace, which hath made of
both one, and hath broken the stoppe of the par-
tition wall,
15 ✠ In abrogating through his flesh the ha-
tred, *that is*, the Lawe of commaundements *which
standeth* in ordinances, for to make of twaine one
newe man in himselfe, *so* making peace,
16 And that hee might reconcile both vnto
God in o one body by *his* crosse, and p slay hatred
thereby,
17 13 And came, and preached peace to you
which were afarre off, & to them that were neere.
18 For q through him wee both haue an en-
trance vnto the Father by one Spirit.
19 14 Nowe therefore yee are no more stran-
gers and forreiners: but citizens with the Saintes,
and of the houshold of God,
20 15 And are built vpon the foundation of
the Apostles and Prophets, Iesus Christ himselfe
being the r chiefe corner stone,
21 In whome all the building f coupled toge-
ther, groweth vnto an holy Temple in the Lord.
22 In whome ye also are built together to be
the habitation of God by the Spirit.

h So then, Grace, that is to say, the gift of God, and faith, doe stand one with another, to which two these are contrary, To be saued by our selues, or by our workes. Therefore what meane they which would ioyne together things of so contrary nature?
9 He taketh away expressely and namely from our workes the praise of iustification, seeing that the good workes them selues are the effectes of grace in vs.
i He speaketh here of Grace, and not of nature: therefore by [illegible] workes ne- [illegible] looke [illegible] are, they [illegible]
[illegible]

[illegible] the marke of circumcision, the marke of the couenant. m He beginneth [illegible], who was the ende of all the promises. n You had no right or title, to [illegible] wealth of Israel. ✠ Rom. 9.4.* 11 Christ is the onely bonde of the [illegible] Gentiles, whereby they be reconciled to God. 12 As by the ceremo- [illegible] appointed by the Lawe, the Iewes were deuided from the Gen- [illegible] Christ, hauing broken downe the partition wall, ioyneth them both [illegible] both in himselfe, and betwixt themselues, and to God. Whereby it folo- [illegible] whosoeuer establisheth the ceremonies of the Lawe, maketh the grace [illegible] voide and of none effect. ✠ Col. 2.14. *o He alludeth to the sacrifices of the Lawe, which represented that true and only Sacrifice. p For he destroyed death by death, and fastened it as it were to the Crosse.* 13 The preaching of the Gospel, is an effectuall instrument of this grace, common as well to the Iewes as to the Gentiles. *q Christ is the gate as it were, by whome wee come to the Father, and the holy-Ghost is as it were our lodes man who leadeth vs.* 14 The conclusion: The Gentiles are taken into the selowship of saluation. And hee describeth the excellencie of the Church, calling it the citie and house of God. 15 The Lord committed the doctrine of saluation, first to the Prophets, and then to the Apostles, the ende whereof, and matter as it were and substance, is Christ. Therefore that is in deede the true and Catholique Church, which is builded vpon Christ by the Prophets and Apostles, as a spirituall temple consecrated to God. *r That is, the head of the building, for the foundations are as it were the heads of the buildings. f So that God is the workman not onely of the foundation but also of the whole building.*

CHAP. III.

1 Hee declareth that therefore hee suffered many thinges of the Iewes, 3 because hee preached the mysterie touching the saluation of the Gentiles, 8 at Gods commaundement. 13 After hee desired the Ephesians not to faint for his afflictions: 14 And for this cause hee prayeth vnto God, 18 that they may vnderstand the great loue of Christ.

For 1 this cause, I Paul *am* the a prisoner of Ie-
sus Christ for you Gentiles,
2 If yee haue heard of the dispensation of the
grace of God, which is giuen me to you warde,
3 *That is*, that *God* by reuelation hath shewed
this mysterie vnto mee (as I wrote aboue in fewe
wordes,
4 Whereby when yee reade, yee may knowe
mine vnderstanding in the mysterie of Christ)
5 Which in b other ages was not opened vn-
to the sonnes of men, as it is nowe reueiled vnto
his holy Apostles and Prophets by the Spirit,
6 That the Gentiles should be inheriters also,
and of the same body, and partakers of his pro-
mise in Christ by the Gospel,
7 Whereof I am made a minister by the gift
of the grace of God giuen vnto mee through the
effectuall working of his power.
8 Euen vnto me the least of all Saints is this
grace giuen, that I should preach among the Gen-
tiles the vnsearchable riches of Christ,
9 And to make cleare vnto all men what the
felowship of the mysterie is, which from the be-
ginning of the world hath bene hid in God, who
hath created all things by Iesus Christ,
10 2 To the intent, that nowe vnto principali-
ties and powers in heauenly *places*, might be kno-
wen by the Church the c manifolde wisedome of
God,
11 According to the d eternall purpose, which
he wrought in Christ Iesus our Lord.
12 By whome we haue boldenes and entrance
with confidence, by faith in him.
13 Wherefore I desire that ye faint not at my
tribulations for your sakes, which is your glory.
14 3 For this cause I bowe my knees vnto the
Father of our Lord Iesus Christ,
15 (Of whome is named the whole e familie in
heauen and in earth)
16 That he might graunt you according to the
f riches of his glorie, that ye may be strengthened
by his Spirit in the g inner man,
17 That Christ may dwell in your heartes by
faith:
18 That yee, being rooted and grounded in
h loue, may be able to comprehend with al Saints,
i what is the breadth, and length, and depth, and
height:
19 And to knowe the k loue of Christ, which
l passeth knowledge, that yee may bee filled with
all m fulnesse of God.
20 4 Vnto him therefore that is able to do ex-
ceeding aboundantly aboue all that we aske or
thinke, according to the power ỳ worketh in vs,
21 *Be* prayse in the Church by Christ Iesus,
throughout all generations for euer, Amen.

1 He maintayneth his Apostleship against the offence of the crosse, whereon also he taketh an argument to confirme himselfe, affirming that he was not onely appointed an Apostle by the mercie of God, but was also particularly appointed to the Gentiles, to call them on euery side to saluation: because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsell.
a These wordes, the prisoner of Iesus Christ, are taken passiuely, that is to say, I Paul am cast into prison for mainteining the glory of Christ.
b He meaneth not that none knewe the calling of the Gentiles before, but because very fewe knewe of it, and they that did knowe it, as the Prophets, had it reueiled vnto them very darkely, and vnder figures.
2 The vnlooked for calling of the Gentiles, was as it were a glasse to the heauenly Angels, wherein they might behold the maruellous wisedome of God.
c God neuer had but one way onely, to saue men by: but it had diuers fashions and formes.
d Which was before all beginnings.
3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, and therefore wee ought to ioyne prayers with the preaching and hearing of the woorde: which are needefull not onely to them which are yonglings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being confirmed with all spirituall giftes, may be grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued vs in Christ, seeing that the whole familie, whereof part is alreadie receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, in his onely Sonne. *e All that whole people, which hath but one housholde Father, and that is the Church which is adopted in Christ. f According to the greatnesse of his mercie. g Looke Rom. 7.22. h Wherewith God loueth vs, which is the roote of our election. i Howe perfite that worke of Christ is in euery part. k Which God hath shewed vs in Christ. l Which passeth all the capacitie of mans wit, to comprehende it fully in his minde: for otherwise who so hath the Spirit of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation. m So that we haue aboundantly in vs, whatsoeuer things are requisite to make vs perfite with God.* 4 Hee breaketh foorth into a thankesgiuing, whereby the Ephesians also may bee confirmed to hope for any thing of God.

CHAP.

CHAP. IIII.

These three last chapters conteine precepts of maners. 1 Hee exhorteth them to mutuall loue. 7 Sundry giftes are therefore bestowed of God, 16 that the Church may be built vp. 18 He calleth them from the vanitie of the infidels, 25 from lying, 29 and from filthie talke.

1 An other part of the Epistle, conteining precepts of Christian life, the summe whereof is this, that euery man behaue himselfe as it is meete for so excellent grace of God.
a By this is meant the generall calling of the faithfull, which is this, to be holy as our God is holy.
2 Secondly, he commendeth meekenesse of mind, which is shewed foorth by bearing one with another.
b Looke Mat. 18.25.
3 Thirdly he requireth perfite agreement, but yet such as is knit with the band of the holy Ghost.
4 An argument of great waight, for an earnest interteining of brotherly loue and charitie one with another, because we are made one body as it were of one God and Father, by one Spirit, worshipping one Lorde with one faith, & consecrated to him with one Baptisme, and hope for one selfe

I Therefore, [1] being prisoner in the Lorde, pray
you that yee walke worthie of the [a] vocation
whereunto ye are called,
2 [2] With all humblenesse of minde, and
meekenesse, with [b] long suffering, supporting one
an other through loue,
3 [3] Endeuouring to keepe the vnitie of the
Spirit in the bond of peace.
4 [4] There *is* one body, and one Spirit, euen as
ye are called in one hope of your vocation.
5 *There is* one Lord, one Faith, one Baptisme,
6 One God and Father of all, which is [c] aboue
all, and [d] through all, and [e] in you all.
7 [5] But vnto euery one of vs is giuen grace,
according to the measure of the [f] gift of Christ.
8 Wherefore he saith, Whē he ascended vp on
hie, he led [g] captiuity captiue, & gaue gifts vnto mē.
9 (Nowe, in that he ascended, what is it but
that he had also descended first into the [h] lowest
partes of the earth?
10 He that descended, is euen the same that
ascended, farre aboue all heauens, that hee might
[i] fill [k] all things)
11 [6] He therefore gaue some *to be* [l] Apostles,
and some [m] Prophets, and some [n] Euangelists, and
some [o] Pastours, and Teachers,
12 [7] For the repairing of the Saintes, for the
worke of the ministerie, *and* for the edification of
the [p] body of Christ,
13 [8] Till we all meete together (in the [q] vnitie
of faith and that acknowledging of the Sonne of
God) vnto a perfite man, *and* vnto the measure of
the [r] age of the fulnesse of Christ,
14 [9] That wee henceforth be no more chil-
dren, [10] wauering and caried about with euery
winde of doctrine, by the [s] deceite of men, and

same glory, whereunto we are called. Therefore whosoeuer breaketh charitie, breaketh all these things asunder. *c Who only hath the chiefe authoritie ouer the Church. d Who onely powreth foorth his prouidence, through all the members of the Church. e Who onely is ioyned together with vs in Christ.* 5 Hee teacheth vs, that wee in deede are all one body, and that all good giftes proceede from Christ onely, who reigneth in heauen hauing mightily conquered all his enemies (from whence he heapeth all giftes vpon his Church:) but yet notwithstanding these giftes are diuersly and sundrie wayes deuided according to his will and pleasure, and therefore euery man ought to be content with that measure that God hath giuen him, and to bestow it to the common profite of the whole body. *f Which Christ hath giuen. g A multitude of captiues. h Downe to the earth, which is the lowest part of the world. i Fill with his giftes. k The Church.* 6 First of all he reckeneth vp the Ecclesiasticall functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelistes, and partly ordinary and perpetuall, as Pastours and Doctours. *l The Apostles were those twelue, vnto whom Paul was afterwarde added, whose office was to plant Churches throughout all the world. m The Prophets office was one of the chiefest, which were men of a marueilous wisedome, and some of them coulde foretell things to come. n These the Apostles vsed as fellowes in the execution of their office, being not able to answere all places themselues. o Pastours are they which gouerne the Church, and Teachers are they which gouerne the schooles.* 7 He sheweth the ende of Ecclesiasticall functions, to witte, that by the ministerie of men all the Saintes may so growe vp together, that they may make one mysticall body of Christ. *p The Church.* 8 The vse of this ministerie is perpetuall so long as wee are in this worlde, that is, vntill that time that hauing put off the flesh, and throughly and perfitely agreeing betwixt our selues, we shall be ioyned with Christ our head. Which thing is done by that knowledge of the Sonne of God increasing in vs, and hee himselfe by litle and litle growing vp in vs vntill wee come to be a perfite man, which shall be in the worlde to come, when God shall be all in all. *q In that most neere coniunction which is knitte and fastened together by faith. r Christ is saide to growe vp to full age, not in himselfe, but in vs.* 9 Betwixt our childhood (that is to say, a very weake state, while as wee doe yet altogether wauer) and our perfite age, which we shal haue at length in another world, there is a meane, to wit, our youth, and steadie going forward to perfection. 10 Hee compareth them which rest not themselues vpon the worde of God, to litle boates which are tossed hither and thither with the doctrines of men as it were with contrary windes, and therewithall forewarneth them that it commeth to passe not only by the lightnesse of mans braine, but also by the craftinesse of certaine, which make as it were an arte of it. *s With those vncertaine chances which tosse men to and fro.*

[t] with craftines, wherby they lay in wait to deceiue.
15 [11] But let vs folowe the trueth in loue, and
in all things, grow vp into him, which is the head,
that is, Christ.
16 By whom all the body being coupled and
knit together by euery ioynt, for ÿ furniture *there-
of* (according to the [u] effectuall power, *which is* in
the measure of euery part) receiueth [x] increase of
the body, vnto the edifying of it selfe in ÿ loue.
17 [12] This I say therefore and testifie in the
Lorde, that yee henceforth walke not as ✠ other
Gentiles walke, in [z] vanitie of their mind,
18 Hauing their vnderstanding darkened, and
being strangers from the [a] life of God through
the ignorance that is in them, because of the hard-
nesse of their heart:
19 Which being [b] past feeling, haue giuen
themselues vnto wantonnesse, to worke all vn-
cleannesse, *euen* with [c] greedinesse.
20 [13] But ye haue not so learned Christ,
21 If so be ye haue heard him, and haue beene
taught by him, [d] as the trueth is in Iesus,
22 ✠ *That is*, that ye cast off, concerning the
conuersation in time past, [e] that olde man, which
is corrupt through the deceiueable lustes,
23 And be renewed in the [f] spirit of your mind,
24 And put on the new man, which [g] after God
is created vnto [h] righteousnes, and [i] true holinesse,
25 [14] Wherefore cast off lying, and speake eue-
ry man trueth vnto his neighbour: for wee are
members one of another.
26 [15] Be [k] angrie, but sinne not: let not the
sunne goe downe [l] vpon your wrath,
27 Neither giue place to the deuill.
28 [16] Let him that stole, steale no more: but let
him rather labour, and worke with his handes the
thing which is [m] good, that hee may haue to giue
vnto him that needeth.
29 [17] Let no [n] corrupt cōmunicatiō proceed out
of your mouths: but ÿ which is good, to the vse of
edifying, ÿ it may minister [o] grace vnto the hearers.
30 [18] And grieue not the holy Spirit of God,

t By the deceite of those mē which are very well practised, in deceiuing of other.
11 By earnest affection of ÿ trueth & loue, we growe vp into Christ: for he (being effectuall by ÿ ministerie of his word, which as the vitall spirit doth so quicken the whole body, that it nourisheth al the limmes thereof according to the measure and proportion of ech one) quickeneth and cherisheth his Church, which cōsisteth of diuers fūctions, as of diuers members, & preserueth ÿ proportion of euery one. And therof it foloweth ÿ neither this body cā liue without Christ, neither any man [illegible] spiritually, [illegible] separated [illegible]

[illegible] betweene the children of God, and them which are not regenerate: [illegible] all the powers of the mind are corrupted, and their mind is giuen to [illegible] senses are darkened with most grosse mistines, and their affections [illegible] by litle and litle to wickednes, that at length they run headlong into [illegible] being vtterly destitute of all iudgement. ✠ Rom. 1.21. *z If the [illegible] soule be corrupt, what is man but corruption onely? a Whereby God [illegible] b Voide of all iudgement. c They striue to passe one another, as th[illegible] some game to bee gotten by it.* 13 Here foloweth the contrary [illegible] which are regenerat by ÿ true & liuely knowledge of Christ, which [illegible] ciples of their doings far different, to wit, holy & honest desires, [illegible] changed by the vertue of the holy Ghost, from whence proceed al[illegible] iust & holy life in deede. *d As they haue learned, which acknowledge [illegible] and in good earnest.* ✠ Col. 3.8. *e Your selues. f Where there ought to [illegible] greatest force of reason, there is the greatest corruption of all which wasteth [illegible] g After the image of God. h The effect and end of the new creation. i N[illegible] nor counterfet.* 14 He cōmendeth seuerally certaine peculiar Christian vertues, [illegible] first of all he requireth trueth, (that is to say, sincere maners) condemning all dece[illegible] and dissembling, because we are borne one for another. 15 He teacheth vs to bridle our anger in such sort, that although it be hote, yet that it breake not out, and that it be straightwaies quenched before we sleepe: lest Satan taking occasiō to giue vs euil counsel through ÿ wicked counseller, destroy vs. *k If it so fall out, that you be angry, yet sin not: that is, bridle your anger, & do not wickedly put that in execution, which you haue wickedly conceiued. l Let not the night come vpon you in your anger, that is, make an atonement quickly for all matters.* 16 He descendeth frō the heart, to the handes, condemning theft: and because ÿ men which giue themselues to this wickednes, vse to pretend pouerty, he sheweth that labour is a good remedy against pouertie, which God blesseth in such sort, ÿ they which labour haue alwayes some ouerplus to helpe other, so farre is it frō this, ÿ they are constrained to steale other mens goods. *m By labouring in things that are holy, and profitable to his neighbour.* 17 He bridleth the tongue also, teaching vs so to temper our talke, that our hearers mindes be not only not destroyed, but also instructed. *n Word for word, rotten. o By grace, he meaneth that, whereby men may profit to the going on forward in godlines and loue.* 18 A generall precept against all excesse of affections which dwell in that part of ÿ mind, which they call, Angry, and he setteth against them the contrary meanes. And vseth a most vehement preface, how we ought to take heede that we grieue not the holy Spirite of God through our immoderatenes and intemperancie, who dwelleth in vs to this end, to moderate all our affections.

by

by whom ye are sealed vnto ỳ day of redemption.
31 Let all bitternesse, and anger, and wrath,
crying, and euill speaking be put away from you,
with all maliciousnesse.
32 Be ye courteous one to another, and tender
hearted, freely forgiuing one another, 19 euen as
God for Christes sake, freely forgaue you.

19 An argument taken from the example of Christ, most graue and vehement, both for pardoning of those iniuries which haue bene done vnto vs by our greatest enemies, and much more for hauing consideration of the miserable, and vsing moderation and gentle behauiour towardes all men.

CHAP. V.

2 Lest, in those vices which hee reprehended, they shoulde set light by his admonitions, 5 hee terrifieth them by denouncing seuere iudgement, 8 and stirreth them forwarde: 15 Then hee descendeth from generall lessons of maners, 21 to the particular dueties of wiues 25 and husbands.

BE yee therefore followers of God, as deare
children,
2 ✠ And walke in loue, euen as Christ hath
loued vs, and hath giuen himselfe for vs, *to be* an
offering and a sacrifice of a sweete smelling sauour
to God.
3 ✠ 1 But fornication, and all vncleannesse,
or couetousnesse, let it not be once named among
you, as it becommeth Saintes,
4 Neither filthinesse, neither foolish talking,
neither a iesting, which are things not comely, but
rather giuing of thankes.
5 2 For this ye know, that no whoremonger,
neither vncleane person, nor couetous person,
which is an b idolater, hath any inheritance in the
kingdome of Christ, and of God.
6 ∵ Let no man deceiue you with vaine words:
for, for such things commeth the wrath of God
vpon the children of disobedience.
7 3 Be not therefore companions with them.
8 For ye were once darkenesse, but are nowe
c light in the Lord: walke as children of light,
9 (For the fruite of the d Spirit *is* in all good-
nesse, and righteousnesse, and trueth)
10 Approuing that which is pleasing to the
Lord.
11 And haue no fellowship with the vnfruitful
works of darknes, but euen e reproue them rather.
12 For it is shame euen to speake of the things
which are done of them in secret.
13 But all things when they are reproued of
the light, are manifest: for it is light that maketh
all things manifest.
14 Wherefore f hee sayeth, Awake thou that
sleepest, and stand vp from the g dead, and Christ
shall giue thee light.
15 4 Take heede therefore that yee walke cir-
cumspectly, not as fooles, but as ✠ wise,
16 h Redeeming the season: for ỳ i daies are euil.
17 ✠ Wherefore, be ye not vnwise, but vnder-
stand what the will of the Lord is.
18 5 And be not drunke with wine, wherein is
k excesse: but be fulfilled with the Spirit,
19 Speaking vnto your selues in psalmes, and
hymnes, and spirituall songs, singing, and making
melodie to the Lord in your l hearts,
20 Giuing thankes alwayes for all things vnto
God euen the Father, in the Name of our Lorde
Iesus Christ,
21 6 Submitting your selues one to another in
the feare of God.
22 ¶ ✠ 7 Wiues, submit your selues vnto your
husbands, 8 as vnto the Lord.
23 ✠ 9 For the husband is the wiues head, euen
as Christ is the head of the Church, 10 and the
same is the sauiour of *his* body.
24 11 Therefore as the Church is in subiection
to Christ, euen so *let* the wiues *be* to their husbands
in euery thing.
25 ¶ ∵ 12 Husbands, loue your wiues, euen as
Christ loued the Church, and gaue himselfe for it,
26 13 That he might m sanctifie it, and clense
it by the washing of water through the n worde,
27 That hee might make it vnto him selfe a
glorious Church, o not hauing spot or wrinkle, or
any such thing: but that it shoulde be holy and
without blame.
28 14 So ought men to loue their wiues, as
their owne bodies: he that loueth his wife, loueth
himselfe.
29 For no man euer yet hated his p owne flesh,
but nourisheth and cherisheth it, euen as the Lord
doeth the Church.
30 For wee are members of his body, q of his
flesh, and of his bones.
31 ✠ For this cause shall a man leaue father and
mother, and shall r cleaue to his wife, and they
twaine shalbe one flesh.
32 15 This is a great secrete, but I speake con-
cerning Christ, and concerning the Church.
33 16 Therefore euery one of you, *doe ye so:* let
euery one loue his wife, euen as himselfe, and *let*
the wife *see* that she feare her husband.

✠ Iohn 13.34. and 15.12. 1.iohn 3.23. ✠ Chap. 4.29. coloss. 3.5. 1.thess. 2.17.

1 Now he commeth to another kinde of affections, which is in that part of the minde, which men call [illegible] because we are not so readie to any thing, as to followe euill examples, therefore the Apostle warneth the godly to remember alwayes, that the other are but as it were darkenesse, and that they themselues are as it were light. And therefore the other commit all vilanies (as men are wont in the darke) but they ought not onely not to followe their examples, but also (as the propertie of the light is) reproue their darkenesse, and to walke so (hauing Christ that true light going before them) as it becommeth wise men. c *The faithfull are called light, both because they haue the true light in them which lighteneth them, and also because they giue light to other, in so much, that their honest conuersation reprooueth the life of wicked men.* d *By whose force wee are made light in the Lorde.* e *Make them open to all the worlde, by your good life.* f *The Scripture, or God in the Scripture.* g *Hee speaketh of the death of sinne.* 4 The worse and more corrupt that the maners of this worlde are, the more watchfull ought wee to be against all occasions, and respect nothing but the will of God. ✠ *Coloss. 4.5.* h *This is a metaphore taken from the marchants: who preferre the least profite that may be, before all their pleasures.* i *The times are troublesome and sharpe.* ✠ *Roman. 12.2. 2.thessal. 4.3.* 5 Hee setteth the sober and holy assemblies of the faithfull, against the dissolute bankets of the vnfaithfull, in which the prayses of the onely Lord must sing, both in prosperitie or aduersitie.

k *All kinde of riot, ioyned with all maner of filthinesse and shamefulnesse.* l *With an earnest affection of the heart, and not with the tongue onely.* 6 A short repetition of the ende whereunto all things ought to be referred, to serue one another for Gods sake. ✠ *Coloss. 3.18. titus 2.5. 1.pet. 3.1.* 7 Nowe he descendeth to a familie, diuiding orderly al the partes of a familie. And he sayeth that the duetie of wiues consisteth herein, to be obedient to their husbandes. 8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the authour of this subiection. ✠ *1.Cor. 11.3.* 9 A declaration of the former saying: Because God hath made the man head of the woman in matrimonie, as Christ is the head of the Church. 10 An other argument: Because the good estate of the wife dependeth of the man, so that this submission is not onely iust, but also very profitable: as also the saluation of the Church is of Christ, although farre otherwise. 11 The conclusion of the wiues duetie towardes their husbands. ∵ *Coloss. 3.19.* 12 The husbandes duetie towardes their wiues, is to loue them as themselues, of which loue, the loue of Christ towarde his Church is a liuely paterne. 13 Because many men pretend the infirmities of their wiues to excuse their owne hardnesse and crueltie, the Apostle willeth vs to marke what maner of Church Christ gate, when hee ioyned it to himselfe, and howe hee doeth not onely not lothe all her filth and vncleannesse, but ceaseth not to wipe the same away with his cleannesse, vntill hee haue wholy purged it. m *Make it holy.* n *Through the promise of free iustification and sanctification in Christ, receiued by faith.* o *The Church as it is considered in it selfe, shall not be without wrinckle, before it come to the marke it shooteth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is cleane and without wrinckle.* 14 Another argument: Euery man loueth himselfe, euen of nature: therefore hee striueth against nature that loueth not his wife: hee prooueth the consequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who sayeth, that man and wife are as one, that is, not to be diuided. p *His owne body.* q *He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper.* ✠ *Gene. 2.24. matth. 19.5. marke 10.7. 1.corinth. 6.16.* r *Looke Matth. 19.5.* 15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbandes and the wiues is) he sheweth that it is secrete, to witte, spirituall and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirite, and not of the flesh, by faith, and by no natural band. 16 The conclusion both of the husbandes duetie towarde his wife, and of the wiues towarde her husband.

CHAP. VI.

1 Hee sheweth the dueties of children, 5 seruauntes, 9 and masters: 10 Then he speaketh of the fierce battell that the faithfull haue, 13 and what weapons wee must vse in the same: 21 In the ende he commendeth Tychicus.

Children,

1 He commeth to another part of a familie, and sheweth that the duetie of the children toward their parents, consisteth in obedience vnto them.
✠ Colos.3.20.
2 The first argument: because God hath so appointed: whereupon it foloweth also that children are so farre forth bound to obey their parents, as they may not swarue from the true worship of God.
a For the Lord is authour of all fatherhood, and therefore we must yeelde such obedience as he will haue vs.
3 The second argument: because this obedience is most iust.
✠ Exod.20.12. deut.5.16.

CHildren, 2 ✠ obey your parents a in the
Lord: 3 for this is right.
2 ✠ 4 Honour thy father & mother 5 (which
is the first commandement with b promes)
3 That it may be well with thee, and that
thou mayest liue long on earth.
4 6 And yee, fathers, prouoke not your chil-
dren to wrath: but bring them vp in instruction
and c information of the Lord.
5 7 ✠ Seruants, be obedient vnto them that
are *your* masters, 8 according to the flesh, with
d feare and trembling in singlenesse of your hearts
as vnto Christ,
6 Not with seruice to the eye as men pleasers,
but as the seruants of Christ, 9 doing the will of
God from the heart,
7 With good will, seruing the e Lord, and not
men.
8 10 And knowe yee that whatsoeuer good
thing any man doeth, that same shall he receiue of
the Lord, whether *he be* bond or free.
9 11 And ye masters doe the same things vnto
them, putting away threatning: and knowe that
euen your master also is in heauen, neither is there
f respect of person with him.
10 ¶ 12 Finally, my brethren, be strong in the
Lord, and in the power of his might.

eccles.3.9. matth.15.4. mark.7.10. 4 A proofe of the first argument. 5 The third argument taken of the profit that ensueth thereby: Because the Lorde vouchsafed this commaundement amongst all the rest, of a speciall blessing. b *With a speciall promise: for otherwise the second commaundement hath a promise of mercie to a thousand generations, but that promise is generall.* 6 It is the duetie of fathers to vse their fatherly authoritie moderately and to Gods glory. c *Such informations and precepts as being taken out of Gods booke, are holy and acceptable to him.* 7 Nowe he descendeth to the third part of a familie, to wit, to the duetie both of the masters, and of the seruants. And hee sheweth that the duetie of seruants consisteth in an heartie loue and reuerence to their masters. ✠ *Colos.3.22. titus 2.9. 1.pet.2.18.* 8 He mitigateth the sharpenesse of seruice, in that they are spiritually free notwithstanding the same, and yet that spirituall freedome taketh not away corporall seruice: in so much that they cannot bee Christs, vnlesse they serue their masters willingly and faithfully, so farre foorth as they may with safe conscience. d *With carefull reuerence: for slauish feare is not allowable, much lesse in Christian seruants.* 9 To cut off occasion of all pretences, hee teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods will although their seruice be neuer so hard. e *Being moued with a reuerence to Godward, as though ye serued God himselfe.* 10 Although they serue vnkinde and cruel masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the duetie of masters to vse the authoritie that they haue ouer their seruants, modestly and holily, seeing that they in an other respect haue a common master which is in heauen, who will iudge both the bond and the free. ✠ *Deut.10.17. 2.chron.19.7. iob.34.19. actes 10.34. rom.2.11. gal.2.6. colos.3.25. 1.pet.1.17.* f *Either of freedome or bondage.* 12 He concludeth the other part of this Epistle, with a graue exhortation, that all be ready and fight constantly, trusting to spirituall weapons, vntill their enemies be cleane put to flight. And first of all hee warneth vs to take the armour of God, wherewith onely our enemie may bee dispatched.

11 Put on the whole armour of God, that yee
may be able to stand against the assaultes of the
deuill.
12 13 For wee wrestle not against flesh and
g blood, but against ✠ h principalities, against
powers, *and* against the worldly gouernours, *the*
princes of the darkenesse of this worlde, against
spirituall wickednesses, *which are* in the hie places.
13 14 For this cause take vnto you the whole
armour of God, that yee may be able to resist in
the i euill day, and hauing finished al things, stand
fast.
14 Stand therefore, and your loynes gyrded a-
bout with veritie, and hauing on the brest plate of
righteousnesse,
15 And your feete shod with the k preparati-
on of the Gospell of peace.
16 Aboue all, take the shielde of Faith, where-
with yee may quench all the fierie dartes of the
wicked,
17 And take the helmet of saluation, and the
sword of the Spirit, which is the worde of God.
18 And pray alwayes with al maner prayer and
supplication in the l Spirite: and watch thereunto
with al perseuerance and supplication for al Saints,
19 And for mee, that vtterance may be giuen
vnto mee, that I may open my mouth boldly to
publish the secret of the Gospell,
20 Whereof I am the ambassadour in bonds,
that therein I may speake boldely, as I ought to
speake.
21 ¶ 15 But that ye may also knowe mine af-
faires, *and* what I doe, Tychicus *my* deare brother
and faithfull minister in the Lord, shall shewe you
of all things,
22 Whome I haue sent vnto you for the same
purpose, that ye might knowe mine affaires, and
that he might comfort your hearts.
23 Peace *be* with the brethren, and loue with
faith from God the Father, and *from* the Lorde
Iesus Christ.
24 Grace *be* with all them which loue our
Lorde Iesus Christ, to *their* m immortalitie, Amen.

¶ Written from Rome vnto the Ephesians,
and sent by Tychicus.

13 Secondly he declareth that our chiefest and mightiest enemies are inuisible, that wee may not thinke that our chiefest conflict is with men.
g *Against men, which are of a fraile and brittle nature, against which are set spirituall subtilties, more mightie then the other by a thousand partes.*
✠ *Chap.2.2.*
h *He giueth these names to the euill angels, by reason of the effectes which they worke: not that they are able to doe the same of themselues, but because God giueth them the bridle.*
14 He sheweth that the [illegible] mies are [illegible] fight with [illegible] onely [illegible] God to [illegible] vprightnesse of conscience [illegible] godly and [illegible] life, knowledge of the Gospel [illegible] faith, and [illegible] short, with [illegible] word of God [illegible] vsing dayly [illegible] prayers for the [illegible] health of the [illegible] Church, and [illegible] cially for the [illegible] stancie of the [illegible] godly and [illegible] Ministers [illegible] worde.
i *Looke [illegible] 5.16.*
k *That [illegible] ration of [illegible] spel may [illegible] were [illegible]*

and it is very fitly called the Gospel of peace, for that, seeing wee haue to goe [illegible] through most dangerous rankes of enemies, this may encourage vs to goe on [illegible] that we knowe by the doctrine of the Gospel, that we take our iourney to [illegible] peace with vs. l *That holy prayers may proceede from the holy Spirit.* 15 [illegible] miliar and very amiable declaration of his state, together with a sole[illegible] wherewith Paul is wont to end his Epistles. m *To life euerlasting.*

THE EPISTLE OF PAVL
TO THE PHILIPPIANS.

CHAP. I.

3 *Hauing testified his godly and tender affection towards the Philippians,* 12 *he entreateth of himselfe, and his bondes:* 22 *And pricketh them forward by his owne example,* 27 *and exhorteth them to vnitie* 28 *and patience.*

1 The marke whereat he shooteth in this epistle, is to confirme the Philippians by all meanes possible, not onely not to faint, but also to go forward. And

PAul 1 and Timotheus the seruants
of IESVS CHRIST, to all
the Saintes in Christ Iesus which
are at Philippi, with the a Bishops,
and Deacons:
2 Grace *be* with you, and peace
from God our Father, and *from* the Lorde Iesus
Christ.
3 I thanke my God, *hauing* you in perfect me-
morie,
4 (Alwayes in all my prayers for all you, pray-
ing with gladnesse)
5 Because of the b felowship which ye haue in
the Gospel, from the c first day vnto nowe.
6 And I am perswaded of this same thing, that
he that hath begun *this* good worke in you, will
performe it vntill the d day of Iesus Christ,
7 As it becommeth me so to iudge of you all,
because I haue you in remembrance that both in
my e bands, and in *my* defence, & confirmation of
the Gospell you all were partakers of my f grace.
8 2 For

first of all he commendeth their former doings, to exhort them to goe forwardes: which thing he saith he hopeth fully they will doe, and that by the testimonie of their liuely charitie, but in the meane season he referreth all things to the grace of God. a *By the Bishops are meant both the Pastours, which haue the dispensation of the word, and the Elders that gouerne: and by Deacons, are meant those that were stewards of the treasurie of the Church, and had to looke vnto the poore.*

b *Because that you also are made partakers of the Gospel.*
c *Euer since I knew you.*
d *The Spirit of God will not forsake you vnto the very latter end, vntill your mortall bodies shall appeare before the iudgement of Christ to be glorified.*
e *A true proofe of a true knitting together with Christ.*
f *He calleth his bandes, grace, as though he had receiued some singular benefite.*

8 [a] For God is my recorde, howe I long after
you all from the very heart roote in Iesus Christ.
9 [3] And this I pray, that your loue may a-
bound, yet more and more in knowledge, and in
all iudgement,
10 That ye may allowe those things which are
best, that yee may bee pure, and without offence
vntill the day of Christ,
11 Filled with the [g] fruites of righteousnesse,
which are by Iesus Christ vnto the glorie & praise
of God.
12 ¶ [4] I would ye vnderstood, brethren, that
the things which *haue come* vnto me, are turned
rather to the furthering of the Gospell,
13 So that my bandes [h] in Christ are famous
throughout all the [i] iudgement hall, and in all o-
ther *places*,
14 In so much that many of the brethren in
the Lord are boldened through my bandes, and
dare more frankely speake the [k] word.
15 Some preache Christ euen through enuie
and strife, and some also of good will.
16 The one part preacheth Christ of conten-
tion *and* not [l] purely, supposing to adde more af-
fliction to my bandes.
17 But the others of loue, knowing that I am
set for the defence of the Gospell.
18 [5] What then? yet Christ is preached all ma-
ner wayes, whether *it be* vnder a [m] pretence, or
syncerely: and I therein ioy: yea and will ioye.
19 For I knowe that this shall turne to my
saluation through your prayer, and by the helpe of
the Spirit of Iesus Christ,
20 [6] As I feruently looke for, and hope, that in
nothing I shalbe ashamed, but that with all con-
fidence, as alwayes, so nowe Christ shalbe magni-
fied in my body, whether *it be* by life or by death.
21 For Christ *is* to me both in life, & in death
aduantage.
22 [7] And whether to liue in the [n] flesh *were*
profitable for me, and what to chuse I knowe not.
23 For I am distressed betweene both, desiring
to be loosed and to be with Christ, which is best
of all.
24 Neuerthelesse, to abide in the flesh, *is* more
needefull for you.
25 And this am I sure of, that I shall abide, and
with you all continue, for your furtherance and
ioy of *your* faith,
26 That ye may more aboundantly reioyce in
IESUS CHRIST for me, by my comming to
you againe.
27 [8] Onely let your conuersation be, as it be-
commeth the Gospel of Christ, that whether I
come and see you, or els be absent, I may heare of
your matters that ye [o] continue in one Spirit, *and*
in one mind, fighting together through the faith
of the Gospel.

a He declareth his good will towards them, therewithall shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.
3 He sheweth what thing we ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discerne things that differ one from another) and also in charitie, that euen to the ende we may giue our selues to good workes in deede, to the glory of God by Iesus Christ.
g *Righteousnesse is the tree, and good workes the fruites, ... the Pa- ... be de- ... they ... workes are ... of righ-*
4 ... teth ... that ... by ... diuers ... occasion to ... his Apo- ... whom ... that ... blessed ... that ... be ... and ... of the ... this oc- ... greatly ... although ... the af- ... all men, ...
... *The Gospel is ... the worde, ... forth the ... of it.*
l *Not with a pure minde: for other- wise their doctrine was pure.*
5 He sheweth by setting foorth his owne example, that the ende of our afflictions is true ioye, and that through the vertue of the Spirit of Christ, which hee giueth to them that aske it. m *Vnder a goodly colour and shewe: for they made Christ a cloke for their ambition and enuie.* 6 We must continue euen to the end, with great confidence, hauing nothing before our eyes but Christes glory onely, whether wee liue or die. 7 An example of a true shepheard, who maketh more accompt howe hee may profite his sheepe, then he doeth of any commoditie of his owne whatsoeuer. n *To liue in this mortall bodie.* 8 Hauing set downe those things before, in maner of a preface, hee descendeth nowe to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with these common bandes, they continue through the strength of faith to beare all aduersitie in such sort, that they admit nothing vnworthie the profession of the Gospel. o *The worde signifieth to stande fast, and it is proper to wrestlers, that stande fast and striue not a foote.*

28 [9] And in nothing feare your aduersaries,
which is to them a token of perdition, and to you
of saluation, and that of God.
29 [10] For vnto you it is giuen for Christ, that
not onely ye should beleeue in him, but also suffer
for his sake,
30 [11] Hauing the same fight, which ye sawe in
me, and nowe heare *to be* in me.

9 We ought not to be discouraged but rather encouraged by the persecutions which the enemies of the Gospel imagine & practise against vs: seeing that they are certaine witnesses from God himselfe both of our saluation, and of the destruction of the wicked. 10 He proueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as hee doeth the gift of faith. 11 Nowe he sheweth for what purpose he made mention of his afflictions.

CHAP. II.

1 Hee exhorteth them about all things 3 to humilitie, 6 and that by the example of Christ. 19 Hee promiseth to sende Timotheus shortly vnto them, 26 and excuseth the long tarying of Epaphroditus.

If [1] *there be* therefore any consolation in [a] Christ,
if any comfort of loue, if any felowship of the
Spirit, if any [b] compassion and mercie,
2 Fulfill my ioye, that ye be like minded, ha-
uing the [c] same loue, being of one accorde, and of
one iudgement,
3 That nothing *be done* through contention
or vaine glory, but that in meekenesse of minde
euery man esteeme other better then himselfe.
4 Looke not euery man on his owne things,
but euery man also on the things of other men.
5 [2] Let the same minde be in you that was
euen in Christ Iesus,
6 Who being in þe [d] forme of God, [e] thought
it no robberie to be [f] equall with God:
7 But he made himself of [g] no reputation, &
tooke on him þe [h] forme of a seruant, & was made
like vnto men, and was founde in shape as a man.
8 He humbled himselfe, and became obedi-
ent vnto the death, euen the death of the Crosse.
9 [3] Wherefore God hath also highly exalted
him, and giuen him a [i] Name aboue euery name,
10 That at the Name of Iesus shoulde [k] euery
knee bowe, *both* of things in heauen, and things in
earth, and things vnder the earth,
11 And that [l] euery tongue shoulde confesse
that Iesus Christ *is* the Lorde, vnto the glory of
God the Father.
12 [4] Wherefore my beloued, as yee haue al-
wayes obeyed me, not as in my presence only, but
now much more in mine absence, *so* [m] make an
end of your own saluation with feare & trembling.
13 [5] For it is God which worketh in you, both
[n] the will and the deede, *euen* of *his* good pleasure.
14 [6] Do all things without [♣] murmuring and
reasonings,

1 A most earnest request to remoue all those things, whereby that great and speciall consent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to passe that they separate themselues one from an other.
a *Any Christian comfort.*
b *If any feeling of inward loue.*
c *Like loue.*
2 He setteth before them a most perfite example of all modestie and sweete conuersation, Christ Iesus, whom we ought to followe with al our might: who abased himselfe so farre for our sakes, although he be aboue all, that hee tooke vpon him the forme of a seruant, to wit, our flesh, willingly, subiect to all infirmities, euen to the death of the crosse.
d *Such as God him selfe is, and therefore God, for there is none in all parts like to God but God himselfe.*

e *Christ that glorious and euerlasting God knewe that hee might rightfully and lawfully not appeare in the base flesh of man, but remaine with Maiestie meete for God: yet hee chose rather to debase himselfe.* f *If the Sonne bee equall to the Father, then is there of necessitie an equalitie, which Arrius that Heretike denieth: and if the Sonne bee compared with the Father, then is there a distinction of persons, which Sabellius that heretike denieth.* g *Hee brought himselfe from all things, as it were to nothing.* h *By taking our manhoode vpon him.* 3 Hee sheweth the most glorious euent of Christes submission, to teache vs that modestie is the true way to true praise and glory. i *Dignitie and renoume, and the matter with it.* k *All creatures shall at length bee subiect to Christ.* l *Euery nation.* 4 The conclusion: Wee must goe on to saluation with humilitie and submission by the way of our vocation. m *He is saide to make an ende of his saluation, which runneth in the race of righteousnesse.* 5 A most sure and grounded argument against pride, for that wee haue nothing in vs prayse worthie, but it commeth of the free gift of God, and is without vs, for wee haue no abilitie or power, so much as to will well, (much lesse to doe well) but onely of the free mercie of God. n *Why then, wee are not stockes, but yet we doe not will well of nature, but onely because God hath made of our naughtie will a good will.* 6 Hee describeth modestie by the contrarie effectes of pride, teaching vs, that it is farre both from all malicious and close or inwarde hatred, and also from open contentions and brawlings. ♣ 1.Peter.4.9.

7 To be short, he requireth a life without fault, and pure, that being lightened with the worde of God, they may shine in the darkenesse of this world.
✝ Mat. 5.14.
o The Gospel is called the worde of life, because of the effects which it worketh.
8 Againe he pricketh them forward, setting before them his true Apostolike care that he had of them: comforting them moreouer, to the ende they should not be sory for the greatnesse of his afflictions, no not although he should die to make perfite their oblation with his blood, as it were with a drinke offering.
p As if he said, I brought you Philippians to Christ, my desire is that you present your selues a liuely sacrifice to him, & then shall it not grieue me to be offered vp as a drinke offering, to accomplish this your spirituall offering.
9 Moreouer, he confirmeth their mindes both by sending backe Epaphroditus vnto them, whose fidelitie towardes them, and great paines in helping him, he commendeth: and also promising to send Timothie shortly vnto them, by whose presence they shall receiue great commoditie, and hoping also to come himselfe shortly vnto them, if God will. ✝ Actes 16.1.
q May bee confirmed in my ioye of minde. ∵ 1.Corinth. 10.24. r The most part.
ſ Hee calleth it here the worke of Christ, to visite Christ, being poore and in bandes in the person of Paul.

15 7 That ye may be blamelesse, and pure, *and*
the sonnes of God without rebuke in the middes
of a naughtie and crooked nation, among whom
ye shine as ✝ lights in the world,
16 Holding forth the o worde of life, 8 that I
may reioyce in the day of Christ, that I haue not
runne in vaine, neither haue laboured in vaine.
17 Yea, and though I be offered vp vpon the
p sacrifice, and seruice of your faith, I am glad, and
reioyce with you all.
18 For the same cause also be ye glad, and reioyce with me.
19 9 And I trust in the Lord Iesus, to send ✝ Timotheus shortly vnto you, that I also may be of
q good comfort, when I knowe your state.
20 For I haue no man like minded, who will
faithfully care for your matters.
21 ∵ For r all seeke their owne, *and* not that
which is Iesus Christes.
22 But ye knowe the proofe of him, that as a
sonne with the father, he hath serued with me in
the Gospel.
23 Him therefore I hope to send assoone as I
knowe howe it will goe with me.
24 And trust in the Lorde, that I also my selfe
shall come shortly.
25 But I supposed it necessarie to sende *my*
brother Epaphroditus vnto you, my companion
in labour, and fellowe souldier, euen your messenger, and he that ministred vnto me such things as I
wanted.
26 For hee longed after all you, and was full of
heauinesse, because yee had heard that hee had
beene sicke.
27 And no doubt he was sicke, very neere vnto
death: but God had mercie on him, and not on
him onely, but on me also, least I should haue sorowe vpon sorowe.
28 I sent him therefore the more diligently,
that when ye should see him againe, yee might reioyce, and I might be the lesse sorowfull.
29 Receiue him therefore in the Lord with all
gladnesse, and make much of such:
30 Because that for the ſ worke of Christ hee
was neere vnto death, and regarded not his life, to
fulfill that seruice which was lacking on your part
toward me.

CHAP. III.

2 He refuteth the vaine boastings of the false Apostles, 7 and setteth Christ against them. 10 Hee setteth out the force and nature of faith, 15 that laying all things aside, they may be partakers of the Crosse of Christ, 18 the enemies whereof he noteth out.

1 A conclusion of those things which haue bene before saide, to wit, that they goe forward cheerefully in the Lord.

MOreouer, 1 my brethren, reioyce in the Lord.
2 It grieueth me not to write the a same things
to you, and for you it is a sure thing.
2 Beware of dogges: beware of euill workers:
beware of the b concision.

2 A preface to the next admonition that followeth, to take good heede and beware of false apostles, which ioyne circumcision with Christ, (that is to say, iustification by workes, with free iustification by faith) and beate into mens heads the ceremonies which are abolished, for true exercises of godlinesse and charitie. And hee calleth them dogges as prophane barkers, and euill workemen, because they neglected true workes, and did not teache the true vse of them. To be short, hee calleth them Concision, because in vrging Circumcision, they cut off them selues and others from the Church. a Which you haue oftentimes heard of me. b Hee alludeth to circumcision, of the name whereof whiles they boasted, they cutte asunder the Church.

3 He sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by the vertue of Christ, we may serue God in puritie of life.
c In outwarde things, which pertaine nothing to the soule.
4 He doubteth not to preferre himselfe euen according to the flesh, before those peruerse hote vrgers of the Lawe, that all men may knowe that he doeth with good iudgement of minde, lightly esteeme all those outward things, for somuch as he lacketh nothing [illegible] which hath Christ, nay, [illegible]

3 3 For wee are the circumcision, which worship God in the spirite, and reioyce in Christ Iesus,
and haue no confidence c in the flesh:
4 4 Though I might also haue confidence in
the flesh. If any other man thinketh that he hath
whereof he might trust in the flesh, much more I,
5 Circumcised the eight day, of the kinred of
Israel, of the tribe of Beniamin, ✝ an Ebrewe of
the Ebrewes, ✝ by the Lawe a Pharise.
6 Concerning zeale, I persecuted the Church:
touching the righteousnesse which is in the Lawe,
I was vnrebukeable.
7 But the things that were d vantage vnto me,
the same I counted losse for Christes sake.
8 Yea, doubtlesse I thinke e all things but
losse for the excellent knowledge sake of Christ
Iesus my Lorde, for whom I haue counted all
things losse, and doe iudge *them* to be dongue,
that I might f winne Christ,
9 And might be found in g him, *that is,* h not
hauing mine owne righteousnesse, which is of the
Lawe, but that which is through the faith of
Christ, *euen* the righteousnesse which is of God
through faith,
10 5 That I may i know him, and the vertue of
his resurrection, and the 6 fellowship of his afflictions, and be made conformable vnto his death,
11 If by any meanes I might attaine vnto the
k resurrection of the dead:
12 Not as though I had alreadie attained *to it,*
either were alreadie perfect: but I folowe, if that
I may comprehend *that* for whose sake also I am
l comprehended of Christ Iesus.
13 Brethren, I count not my selfe, that I haue
attained *to it*, but one thing *I doe:* I forget that
which is behinde, and endeuour my selfe vnto
that which is before,
14 And followe hard toward the marke, for the
prise of the hie calling of God in Christ Iesus.
15 7 Let vs therefore as many as be m perfect,
be thus minded: and if ye be otherwise minded,
God shall reueile euen the same vnto you.
16 Neuerthelesse, *in that* whereunto wee are
come, let vs proceede by one rule, that wee may
minde one thing.
17 Brethren, be followers of me, and looke
on them, which walke so, as yee haue vs for an
ensample.
18 8 ∵ For many walke, of whom I haue tolde
you often, and nowe tell you weeping, *that they*
are the enemies of the Crosse of Christ:

[illegible] ✝ [illegible] d [illegible] e He [illegible] f [illegible] g In Christ [illegible] h That [illegible] Christ [illegible] *to him.* 5 This is the ende of righteousnesse by faith touching [illegible] vertue of his resurrection wee may scape from death. i *That I may [illegible] deede and haue a triall of him.* 6 The way to that eternall saluation is to fo[llow] Christ his steppes, by afflictions and persecutions, vntill we come to Christ him[selfe] who is our marke whereat wee shoote, and receiue that rewarde whereunto God calleth vs in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Lawe, wherein the false apostles put the summe of godlinesse. k *To life euerlasting, which followeth the resurrection of the Saints.* l *For wee runne not but so farre foorth as we are laide holde on of Christ, that is, as God giueth vs strength, and sheweth vs the way.* 7 The conclusion of this exhortation standing vpon three members: The one is, that such as haue profited in the truth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant and vnderstand not these things & doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withall, vntill they also be instructed of the Lord. The third is, that they esteeme the false apostles, by their fruites: wherein hee doubteth not to set foorth himselfe for an example. m *Hee said before that he was not perfect, so that in this place he calleth them perfect, which haue somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude and ignorant, as hee expoundeth himselfe in the next verse following.* 8 He painteth out the false apostles in their colours, not vpon malice or ambition, but with sorowe and teares, to wit, because that being enemies of the Gospel (for that it is ioyned with affliction) they regarde nothing else, but the commodities of this life: that is to say, that flowing in peace, quietnesse, and all worldly pleasures, they may liue in great estimation amongst men: whose miserable ende he forewarneth them of. ∵ Rom. 16.17.

19 Whose a ende is damnation, whose God
is their bellie, and whose o glorie is to their shame,
which mind earthly things.
20 9 But our conuersation is in heauen, from
whence also we looke for the ✠ Sauiour, euen the
Lord Iesus Christ,
21 Who shall change our vile body, that it
may be fashioned like vnto his glorious body, ac-
cording to the working, whereby he is able euen
to subdue all things vnto himselfe.

n Rewarde. o Which they haue after at their handes. 9 He setteth against these fellowes, true pastours which neglect earthly things, and aspire to heauen onely, where they knowe, that euen in their bodies they shall be clothed with that eternall glorie, by the vertue of God. ✠ 1. Corinth. 1. 7. titus 2. 13.

CHAP. IIII.

1 From particular exhortations, 4 he commeth to generall. 10 He saieth that hee tooke such ioy in their readinesse to liberalitie, 12 that he will patiently beare the want.

Therefore, 1 my brethren, beloued and longed
for, my ioy and my a crowne, so continue in
the b Lord, ye beloued.
2 2 I pray Euodias, and beseeche Syntyche,
that they be of one accord in the Lord,
3 Yea, and I beseeche thee, faithfull yokefel-
low, helpe those women, which laboured with me
in the Gospel, with Clement also, and with other
my fellowe labourers, whose names are in the
✠ c booke of life.
4 3 Reioyce in the d Lorde alway, againe I
say, reioyce.
5 4 Let your e patient minde be knowen vnto
all men. 5 The Lord is at hand.
6 6 Be nothing carefull, but in all things let
your requestes be shewed vnto God in prayer, and
supplication with f giuing of thankes.
7 And the g peace of God which passeth all
vnderstanding, shall preserue your h heartes and
mindes in Christes Iesus.
8 7 Furthermore, brethren, whatsoeuer things
are true, whatsoeuer things i are honest, whatsoe-
uer things are iust, whatsoeuer thinges are pure,
whatsoeuer things are worthie loue, whatsoeuer
things are of good report, if there be any vertue,
or if there be any praise, thinke on these things,
9 Which ye haue both learned and receiued,
and heard, and seene in me: those things doe, and
the God of peace shalbe with you.
10 8 Nowe I reioyce also in the Lorde greatly,
that nowe at the last your care for me springeth
afresh, wherein notwithstanding ye were carefull,
but ye lacked opportunitie.
11 I speake not because of k want: for I haue
learned in whatsoeuer state I am, therewith to be
content.
12 And I can be l abased, and I can abounde:
euery where in all things I am m instructed, both
to be full, and to be hungrie, and to abound, and
to haue want.
13 I am able to do all things through the helpe
of Christ, which strengtheneth me.
14 Notwithstanding ye haue well done, that
ye did communicate to mine affliction.
15 9 And ye Philippians knowe also that in the
n beginning of the Gospel, when I departed from
Macedonia, no Church communicated with me,
concerning the matter of giuing and receiuing,
but ye onely.
16 For euen when I was in Thessalonica, ye
sent once, and afterward againe for my necessitie.
17 10 Not that I desire a gift: but I desire the
fruit which may further your reckoning.
18 Now I haue receiued all, and haue plentie:
I was euen filled, after that I had receiued of E-
paphroditus that which came from you, an o o-
dour that smelleth sweete, a sacrifice acceptable
and pleasant to God.
19 And my God shall fulfill all your necessities
through his riches with glorie in Iesus Christ.
20 Vnto God euen our Father be praise for
euermore, Amen.
21 Salute all the Saintes in Christ Iesus. The
brethren, which are with me, greete you.
22 All the Saintes salute you, and most of all
they which are of p Cesars houshold.
23 The grace of our Lorde Iesus Christ be with
you all, Amen.

¶ Written to the Philippians from Rome,
and sent by Epaphroditus.

1 A rehearsall of the conclusion: That they manfully continue, vntill they haue gotten the victorie, trusting to the Lordes strength. a My honour. b In that concord, whereof the Lord is the head. 2 He also calleth [illegible] by name, [illegible] because [illegible] pri[illegible]tion, [illegible] also to [illegible] other, to be more prompt [illegible]. c [illegible] 27. [illegible] said after [illegible] of men, [illegible] booke, [illegible] which are writ[ten] [illegible] he will giue euerlasting life. Ezechiel calleth it the writing of the house of [illegible] the secrete of the Lorde, Chap. 13. 9. 3 Hee addeth particular exhortati[ons] [illegible] the first is, that the ioy of the Philippians be not hindred by any affliction [illegible] wicked imagine and worke against them. d So is the ioy of the world [illegible] from our ioy. 4 The second is, that taking all things in good part, [they] [illegible] themselues moderately with all men. e Your quiet and setled minde. [5] [The ta]king away of an obiection: Wee must not be disquieted through impa[tience], [seei]ng that God is at hand to giue vs remedie in time against all our mise[ries]. [6] The third is, that we be not too carefull for any thing, but with sure con[fidence] [illegible] God thankes, and craue of him, whatsoeuer we haue neede of, that with [a good con]science wee may wholy and with all our heartes submit our selues to [him]. f So Dauid beganne very oft with teares, but ended with thankes giuing. g That [illegible] of minde, which God onely giueth in Christ. h He diuideth the minde [into the] heart, that is, into that part which is the seate of the will, and affections, and [the] higher part, whereby wee vnderstand and reason of matters. 7 A generall [conclusion], that as they haue bene taught both in worde and example, so they frame [their] [illegible] to the rule of all holinesse and righteousnesse. i Whatsoeuer things are [illegible] beautifie and set you out with a holy grauitie.

8 He witnesseth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pouertie: but yet so moderating his wordes, that he might declare himselfe voide of all suspition of dishonestie, and that he hath a minde contented both with prosperitie and aduersitie, & to be short, that he reposeth himselfe in the onely will of God. k As though I passed for my want. l He vseth a generall worde, and yet he speaketh but of one kinde of crosse, which is pouertie, for commonly pouertie bringeth all kindes of discommoditie with it. m This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice. 9 He witnesseth, that he remembreth also their former benefites, & againe putteth away sinistrous suspition of immoderate desire, in that that he receiued nought of any els. n At the beginning, when I preached the Gospel amongst you. 10 He witnesseth againe, that he alloweth well of their benefite, not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offered it to God as a sacrifice, whereof the Lorde himselfe will not be forgetfull. o He alludeth to the sweete smelling sauours that were offered in the olde Lawe. p Such as belong to the Emperour Nero.

THE EPISTLE OF PAVL

TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 he praiseth them the more to make them attentiue vnto him. 7 He reporteth the testimonie of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 and sheweth that all the partes of our saluation consist in Christ alone.

Paul an Apostle of Iesus Christ, by
the a will of God, and Timotheus
our brother,
2 To them which are at b Co-
losse, Saints and faithfull brethren
in Christ: Grace be with you, and
peace from God our Father, and from the Lorde
Iesus Christ.
3 1 We giue thankes to God euen the c Father
of our Lord Iesus Christ, alway praying for you:
4 Since we heard of your faith in Christ Ie-
sus, and of your loue toward all Saintes,
5 For the d hopes sake, which is laide vp for
you in heauen, whereof ye haue heard before by
the word of trueth, which is the Gospel,
6 Which is come vnto you, euē as it is vnto all
the world, & is fruitfull, as it is also amōg you, from
ẏ day that ye heard & truely knew ẏ grace of God,
7 As ye also learned of Epaphras our deare
fellowe seruaunt, which is for you a faithfull mi-
nister of Christ.

a By the free bountifulnesse of God. b Colosse is situated in Phrygia, not far from Hierapolis & Laodicea, on that side that they bend toward Lycia and Pamphylia.

1 He commendeth the doctrine that was deliuered the by Epaphras, and their readinesse in receiuing it. c Wee can not otherwise consider of God to our saluation, but as he is Christes Father, in whom we are adopted. d For the glory that is hoped for.

8 ✝2 Who hath also declared vnto vs your loue
in the e Spirit.
9 For this cause wee also, since the day wee
heard *of it*, cease not to pray for you, and to desire
that ye might be fulfilled with knowledge of f his
will in all wisdome, and spirituall vnderstanding,
10 That ye might walke worthy of the Lord, &
please *him* in all things, being fruitfull in all good
workes, and increasing in the knowledge of God,
11 3 Strengthened with all might through his
glorious power, vnto all patience, and long suffe-
ring with g ioyfulnesse,
12 4 Giuing thankes vnto the 5 Father, which
hath made vs meete to be partakers of the inheri-
tance of the Saintes in h light,
13 Who hath deliuered vs from the power of
darkenesse, and hath translated vs into the king-
dome ✠ of his deare Sonne,
14 6 In whome we haue redemption through
his blood, *that is*, the forgiuenesse of sinnes,
15 7 Who is the ✠ image of the inuisible God,
i the first begotten of euery creature.
16 ∵ For by him were all things created, which
are in heauen, and which are in earth, things visi-
ble and inuisible: whether *they be* k Thrones or
Dominions, or Principalities, or Powers, all things
were created by him, and for him,
17 And hee is before all things, and in him all
things consist.
18 8 And hee is the head of the body of the
Church: he is the beginning, ✠ *and* the l first be-
gotten of the dead, that in all things hee might
haue the preeminence.
19 ✠ For it pleased *the Father*, that in him
should m all fulnesse dwell,
20 9 And through peace made by that blood
of that his crosse, to reconcile to himselfe through
him, through him, *I say*, n all things, both which
are in earth, and which *are* in heauen.
21 10 And you which were in times past stran-
gers and enemies, because *your* mindes *were set* in
euill workes, hath o he nowe also reconciled,
22 In that body of his p flesh through death,
to make you holy, and vnblameable and without
fault in his sight,
23 11 If ye continue, grounded and stablished
in the faith, & be not moued away from the hope
of the Gospel, whereof ye haue heard, and which
hath bene preached to q euery creature which is
vnder heauen, 12 whereof I Paul am a minister.
24 Now reioyce I in my sufferings for r you, and
fulfill the f rest of the afflictions of Christ in my
flesh, for his bodies sake, which is the Church,
25 13 Whereof I am a minister, according to
the dispensation of God, which is giuen mee vnto
you-ward, to fulfill the worde of God,
26 ✠ *Which is* the mysterie hid since the world
began, and from *all* ages, but nowe is made mani-
fest to his t Saints,
27 To whome God u woulde make knowen
what is the riches of his glorious mysterie among
the Gentiles, which *riches* is Christ in you, the
hope of glory,
28 14 Whome we preache, admonishing euery
man, & teaching euery man in x all wisdome, that
we may present euery man perfect in Christ Iesus,
29 Whereunto I also labour & striue, according
to his working which worketh in me mightily.

2 Hee declareth his good will towards them, telling them that they must not still remaine at one stay, but go on further both in the knowledge of the Gospel, and also in the true vse of it. e *Your spirituall loue, or your loue which commeth from the Spirit.* f *Gods will.* 3 The gift of continuance is not of vs, but it proceedeth from the vertue of God, which he doeth freely giue vs. g *It must not be vnwilling, and as it were drawen out of vs by force, but proceede from a merie and ioyfull minde.* 4 Hauing ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fitly diuided into three treatises: for first of all he expoundeth the true doctrine according to the order of the causes, beginning from this verse to the 21. And from thence he beginneth to apply the same to the Colossians with diuers exhortations to the 6. verse of the seconde Chapter. And last of all in the thirde place, euen to the thirde Chapter, hee refuteth the corruptions of true doctrine. 5 The efficient cause of our saluation is the onely mercie of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the darkenesse wherein wee were borne, and bringing vs to the light of the knowledge of the glory of his Sonne. h *In that glorious and heauenly kingdome.* ✠ *Matth.3.17. and 17.5. 2.Peter 1.17.* 6 The matter it selfe of our saluation, is Christ the Sonne of God, who hath obteined remission of sinnes for vs, by the offering vp of himselfe. 7 A liuely description of the person of Christ, whereby we vnderstand that in him only, God sheweth himselfe to be seene: who was begotten of the Father before any thing was made, that is, from euerlasting, by whome also all things that are made, were made without any exception, by whome also they doe consist, and whose glory they serue. ✠ *Hebr.1.3.* i *Begotten before any thing was made: and therefore the euerlasting Sonne of the euerlasting Father.* ∵ *Iohn 1.3.* k *Hee setteth foorth the Angels with glorious names, that by the comparison of most excellent spirits, wee may vnderstand how farre passing the excellencie of Christ is, in whome onely wee haue to content our selues, and let goe all Angels.* 8 Hauing gloriously declared the excellent dignitie of the person of Christ, hee describeth his office and function, to wit, that hee is that same to the Church, that the head is to the body, that is to say, the Prince and gouernour of it, and the very beginning of true life, as who rising first from death, is the Authour of eternall life, so that he is aboue all, in whome onely there is most plentifull aboundance of all good things, which is powred out vpon the Church. ✠ *Reuela.1.5. 1.cor.15.20.* l *Who so rose againe that hee shall die no more, and who raiseth other from death to life by his power.* ✠ *Iohn 1.14. chap.2.9.* m *Most plentifull aboundance of all things perteining to God.* 9 Nowe hee teacheth howe Christ executed that office which his Father inioyned him, to wit, by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, as well them which beleeued in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleeue in him afterwarde. And thus is iustification described of the Apostle, which is one and the chiefest part of the benefite of Christ. n *The whole Church.* 10 Sanctification is another worke of God in vs by Christ, in that that hee restoreth vs (which hated God extremely, and were wholly and willingly giuen to sinne) to his gracious fauour in such sort, that hee therewithall purifieth vs with his holy Spirit, & consecrateth vs to righteousnesse.

o *The sonne.* p *In that fleshly body, to giue vs to vnderstand that his body was not a fantasticall body, but a true body.* 11 The seconde treatise of this part of the Epistle, wherein he exhorteth the Collossians not to suffer themselues by any meanes to be moued from this doctrine, shewing and declaring ẏ there is no where any other true Gospel. q *To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.* 12 He purchaseth authoritie to this doctrine by his [illegible] postleship, [illegible] heth a most [illegible] proofe the[illegible] his afflictions which he [illegible] for Christ his Name, to instruct the Churches with these examples of [illegible] r *For your profite and commoditie.* f *The afflictions of the Church are [illegible] Christs afflictions, by reason of that felowship and knitting together that the [illegible] head haue the one with the other, not that there is any more neede to haue [illegible] redeemed, but that Christ sheweth his power in the dayly weakenesse of his [illegible] the comfort of the whole body.* 13 Hee bringeth another proofe of his [illegible] ship, to wit, that God is the Authour of it, by whom also he was appoi[illegible] arly Apostle of the Gentiles, to the ende that by this meanes, that [illegible] fulfilled by him, which the Prophetes foretolde of the calling of [illegible] ✠ *Rom.16.25. ephes.3.9. 2.tim.1.10. titus 1.2. 1.peter 1.20.* t *Whom [illegible] to sanctifie vnto himselfe in Christ: moreouer hee sayth that the mysterie [illegible] demption was hidden since the worlde began, except it were reuealed [illegible] also were taught it extraordinarily.* u *Thus Paul brideleth the [illegible]* 14 Hee protesteth that hee doeth faithfully execute his Apostleship [illegible] place, bringing men vnto Christ onely, through the Lordes p[illegible] his labours. x *Perfect and sound wisdome, which is perfect in it selfe [illegible] the ende make them perfect that followe it.*

CHAP. II.

4 *Hee condemneth, as vaine, whatsoeuer is without Christ, 11 intreating specially of circumcision, 16 of abstinence from meates, 18 and of worshipping of Angels. 20 That wee are deliuered from the traditions of the Law through Christ.*

FOr I 1 woulde ye knewe what great fighting I
haue for your sakes, and for them of Laodi-
cea, and for as many as haue not seene my a per-
son in the flesh,
2 2 That b their hearts might be comforted,
and they knit together in loue, and in all riches of
the c full assurance of vnderstanding, to know the
mysterie of God, euen the Father, and of Christ:
3 In whom are hid all the treasures of d wise-
dome and knowledge.
4 3 And this I say, lest any man shoulde be-
guile you with e entising wordes:
5 ✠ For though I be absent in the flesh, yet
am I with you in the spirit, reioycing & beholding
your f order, and your g stedfast faith in Christ.
6 As ye haue therefore h receiued Christ Ie-
sus the Lord, *so* walke in him,
7 Rooted and built in him, and stablished in

1 The [illegible] way [illegible] vn. [illegible] visited [illegible] [illegible] diceans [illegible] not of any [illegible] gence, [illegible] much the [illegible] carefull for the[illegible] a *Me present in body.* 2 He concludeth shortly the summe of the former doctrine, to wit, that the whole summe of true wisdome, and most secret knowledge of God, consisteth in Christ only, & that this is the vse of it touching men, that they being knit together in loue, rest them selues happily in the knowledge of so great a goodnes, vntill they come fully to enioy it. b *Whom he [illegible] rather serue.* c *Of that vnderstanding, which bringeth forth a certaine and [illegible] perswasion in our mindes.* d *There is no true wisdome without Christ.* 3 A passing ouer to the treatise following, against the corruptions of Christianitie. e *[illegible] framed kinde of talke made to perswade.* ✠ *1.Cor.5.3.* f *The maner of your Ecclesiasticall discipline.* g *Doctrine.* h *So then Christ hangeth not vpon mens [illegible]*

the faith, as ye haue bene taught, abouding there-
in with thankesgiuing.
8 4 Beware lest there be any man that i spoile
you through philosophie,& vaine deceit,5 through
the traditions of men, 6 according to the k rudi-
ments of the world, 7 and not after Christ.
9 8 For l in him m dwelleth n all the fulnesse
of the Godhead o bodily.
10 And ye are complete in him, which is the
head of all principalitie and power.
11 9 In whome also yee are circumcised with
✠ circumcision made without handes, by putting
off the p sinfull body of the flesh,through the cir-
cumcision of Christ,
12 10 In that yee are ✠ q buried with r him
through baptisme, 11 in whome yee are also raised
vp together through the faith of the operation of
s God,which raised him from the dead.
13 ✠ 12 And you which were dead in sinnes,
13 and in the vncircumcision of your flesh,hath he
quickened together with him, forgiuing you all
your trespasses,
14 14 And putting out the ✠ t hand writing of
ordinances that was against vs, which was contra-
rie to vs, hee euen tooke it out of the way, and
fastened it vpon the crosse,
15 And hath spoyled the u Principalities, and
Powers, & hath x made a shew of them openly,and
hath triumphed ouer them in the y same *crosse*.
16 15 Let no man therefore condemne you in
meate and drinke, or in respect of an holy day,or
of the newe moone, or of the Sabbath *dayes*;
17 Which are *but* a shadowe of things to
come: but the z body is in Christ.
18 16 Let no man at his pleasure beare rule o-
uer you by a humblenesse of minde, and worship-
ping of Angels, 17 aduauncing himselfe in those
things which hee neuer sawe, 18 b rashly puft vp
with his fleshly minde,
19 19 And holdeth not the c head, whereof all
the body furnished and knit together by ioyntes
and bands,increaseth with the increasing of d God.
20 20 Wherefore if ye *be* dead with Christ frō
the ordinances of the world,why, e as though yee
liued in ẏ world,are ye burdened with traditions?
21 21 *As*, Touch not, Taste not, Handle not.
22 22 Which all perish with the vsing, 23 *and are*
after the commaundements and doctrines of men.
23 24 Which things haue in deede a shewe of
f wisdome, in g voluntarie religion and humble-
nesse of minde, and in h not sparing the body,
which are things of no valewe, *sith they perteine* to
to the i filling of the flesh.

4 He bringeth all corruptions to three kindes. The first is that, which resteth of vaine and curious speculations, and yet beareth a shew of a certaine subtil wisdome.
i This is a worde of warre, and it is as much as to driue or carie away a spoile or bootie.
5 The seconde, which is manifestly superstitious and vaine, & standeth only vpon custome and fained inspirations.
6 The third kinde was of them which ioyned the rudiments of the world, (that is to say, the ceremonies of the Lawe) with the [illegible]
[illegible] principles and [illegible] wherewith [illegible] as it were [illegible]
[illegible] generall conclusion of all corruptions is this, [illegible] must [illegible] a false [illegible] which addeth any thing to [illegible]

8 A reason: Because only Christ God and man, is most perfect, and passeth [illegible] aboue all things, so that whosoeuer hath him, may require nothing more. [illegible] *wordes, is shewed a distinction of the natures.* m *This worde (Dwelleth) [illegible] vs the ioyning together of those natures, so that of God and Man, is [illegible]* n *These wordes set downe most perfect Godhead to be in Christ.* o *The [illegible] together of God and man, is substantiall and essentiall.* 9 Nowe hee dealeth [illegible] against the thirde kinde, that is to say, against them which vrged the [illegible]: and first of all, hee denieth that wee haue neede of the Circumcision [illegible] flesh, seeing that without it we are circumcised within, by the vertue of [illegible] ✠ Rom.2.29. p *These many wordes are vsed to shewe what the olde man [illegible] Paul in other places calleth the body of sinne.* 10 The taking away of an [illegible] We neede not so much as the externall signe which our fathers had, seeing [illegible] our baptisme is a most effectuall pledge and witnes, of that inwarde restoring and renuing. ✠ Rom.6.4. ephes.1.19. q *Looke Rom.6.4.* r *So then all [illegible] of the matter commeth not from the very deede done, that is to say, it is not [illegible] of vs into the water by a Minister that maketh vs to be buried with Christ, [illegible] say, that euen for the very actes sake, we become verily Christians, but it [illegible] from the vertue of Christ, for the Apostle addeth the resurrection of Christ.* 11 One ende of Baptisme is the death and buriall of the old man, and [illegible] the mightie power of God onely, whose vertue wee lay holde on by fayth, [illegible] death and resurrection of Christ. s *Through faith which commeth from [illegible]* ✠ *Ephes.2.1.* 12 An other ende of Baptisme is, that wee which were dead [illegible] sinne, might obteine free remission of sinnes and eternall life, through fayth in [illegible] Christ who died for vs. 13 A new argument which lyeth in these fewe wordes, [illegible] it is thus: Vncircumcision was no hinderance to you, why you being iustified [illegible] Christ should not obteine life, therefore you neede not circumcision to the atteinement of saluation. 14 Hee speaketh nowe more generally against the whole seruice of the Lawe, and sheweth by two reasons that it is abolished: First, to what purpose should he that hath obteined remission of all his sinnes in Christ, require those helpes of the Lawe? Secondly, because, that if a man doe rightly consider those rites, hee shall finde that they were so many testimonies of our guiltinesse, whereby we manifestly witnessed as it were by our owne handwritings, that wee deserued damnation. Therefore did Christ put out that handwriting by his comming, and fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mightie. Therefore to what end and purpose should we now vse those ceremonies, as though we were still guiltie of sinne, and subiect to the tyrannie of our enemies? ✠ Ephes.2.15. t *Abolishing the rites and ceremonies.* u *Satan and his angels.* x *As a conquerour maketh a shew of those captiues, and put them to shame.* y *The crosse was as a chariot of triumph. No conquerour could haue triumphed so gloriously in his chariot as Christ did vpon the crosse.* 15 The conclusion: wherein also he nameth certaine kindes, as the difference of dayes, and meates, and [illegible] by a newe argument that wee are not bound vnto them: to wit, because [illegible] things were shadowes of Christ to come, but we possesse him nowe exhibited vnto vs. z *The body as a thing of substance and pith, he setteth against shadowes.*

16 He disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: which kinde of false religion hee confuteth, first, this way: because that they which bring in such a worship, attribute that vnto themselues which is proper onely to God, to wit, authoritie to binde mens consciences with religiō, although they seeme to bring in these things by humblenesse of minde.

a *By foolish humblenesse of minde: for otherwise humblenesse is a vertue For these Angel worshippers, blamed such of pride as would goe straight to God, & vse no other vndermeanes besides Christ.* 17 Secondly, because they rashly thrust vpon them for oracles, those things which they neither sawe nor heard, but deuised of themselues. 18 Thirdly, because these thinges haue no other grounde whereupon they are built, but onely the opinion of men, which please themselues without all measure in their owne deuices. b *Without reason.* 19 The fourth argument, which is of great waight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish and also to increase his whole body. c *Christ.* d *With the increasing which commeth from God.* 20 Nowe last of all hee fighteth against the second kinde of corruptions, that is to say, against mere superstitions, inuented of men, which partly deceiue the simplicitie of some with their craftinesse, and partly with very foolish supestitions and to bee laughed at: as when godlinesse, remission of sinnes, or any such like vertue, is put in some certaine kinde of meate and such like thinges, which the inuentours of such rites themselues vnderstande not, because in deede it is not. And hee vseth an argument taken of comparison. If by the death of Christ who established a newe couenant with his blood, you be deliuered from those externall rites wherewith it pleased the Lorde to prepare the worlde, as it were by certaine rudiments to that full knowledge of true religion, why would yee be burdened with traditions I wote not what, as though yee were citizens of this worlde, that is to say, as though yee depended vpon this life, and earthly things? Now this is the cause why before verse 8. he folowed another order then hee doeth in the confutation: because he sheweth there by what degrees false religions came into the worlde, to wit, beginning first by curious speculations of the wise, after which in processe of time succeeded grosse superstition, against which mischieues the Lord set at length that seruice of the Law, which some abused in like sort: but in the confutation, hee beganne with the abolishing of the Lawe seruice, that he might shewe by comparison, that those false seruices ought much more to bee taken away. e *As though your felicitie stood in these earthly things, and the kingdom of God were not rather spirituall.* 21 An imitation in the person of these superstitious men, rightly expressing their nature and vse of speach. 22 An other argument. The spiritual and inward kingdome of God cannot consist in these outward things: and such as perish w the vsing. 23 The third argument: Because God is not the authour of these traditions, & therefore they doe not binde the consciences. 24 The taking away of an obiection. These things haue a goodly shew, because men by this meanes, seeme to worship God with a good minde, & humble themselues, & neglect the body, which the most part of men curiously pamper vp and cherish: but yet notwithstanding the things themselues are of no value, for so much as they perteine not to things that are spirituall and euerlasting, but to the nourishment of the flesh. f *Which seeme in deede to be some exquisite thing, & so wise deuices as though they came from heauen.* g *Hence sprang the workes of supererogation, as the Papists terme them, that is to say, needelesse workes, as though men performed more then is commaunded them: which was the beginning and the very ground, wheron Monks merits were brought in.* h *A liuely descriptiō of Monkery.* i *Seeing they stand in meate and drinke, wherein the kingdome of God doth not stand.*

CHAP. III.

1 *Against earthly exercises, which the false apostles vrged,*
2 *he setteth heauenly:* 5 *And beginneth with the mortifying*
of the flesh, 8 *whence he draweth particular exhortations,* 18
and particular duetits which depende on eche mans calling.

IF 1 yee then 2 bee a risen with Christ, 3 seeke
those things which are aboue, where Christ

1 An other part of this Epistle, wherin he taketh occasion by reason of those vaine exercises, to shewe the duetie of a Christian life: which is an ordinarie thing with him, after he hath once set downe the doctrine it selfe. 2 Our renuing or newe birth, which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of all holines, out of which sundry armes or riuers doe afterwards flow. a *For if we be partakers of Christ, we are caried as it were into another life where we shall neither meate nor drinke, for wee shalbe like vnto the Angels.* 3 The ende and marke which all the duties of Christian life shoote at, is to enter into the kingdome of heauen, and to giue our selues to those things which leade vs thither, that is, to true godlines, and not to those outward and corporall things.

sitteth

sitteth at the right hand of God.

2 Set your affections on thinges which are a-
boue, *and* not on things which are on the b earth.

3 4 For yee are dead, 5 and your life is hid with
Christ in God.

4 When Christ which is our life, shal appeare,
then shall ye also appeare with him in glory.

5 6 ✠ Mortifie therfore your c members which
are on the earth, fornication, vncleannes, the inor-
dinate affection, euill concupiscence, and couetous-
nes which is idolatrie.

6 For the which things sake the wrath of God
d commeth on the children of disobedience.

7 Wherein ye also walked once, when ye liued
in them.

8 But now put ye away euen all these thinges,
wrath, anger, maliciousnes, cursed speaking, filthie
speaking, out of your mouth.

9 Lie not one to another, 7 seeing that ye haue
put off the olde man with his workes,

10 And haue put on the newe, 8 which is re-
newed in e knowledge after the image of him that
created him,

11 9 Where is neither Grecian nor Iew, circum-
cision nor vncircumcision, Barbarian, Scythian,
bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God holy and
beloued, f put on the g bowels of mercies, kinde-
nesse, humblenesse of minde, meekenesse, long suf-
fering:

13 Forbearing one another, and forgiuing one
another, if any man haue a quarell to another: euen
as Christ forgaue, euen so doe ye.

14 And aboue all these thinges *put on* loue,
which is the h bond of perfectnes.

15 And let the peace of God i rule in your
heartes, to the which yee are called in k one body,
and be ye thankfull.

16 Let the worde of Christ dwell in you plen-
teously in all wisdome, teaching and admonishing
your owne selues, in l Psalmes, and hymnes, and
spirituall songs, singing with a grace in your hearts
to the Lord.

17 ✠ And whatsoeuer ye shall doe, in worde or
deede, *doe* all in the m Name of the Lorde Iesus, gi-
uing thankes to God euen the Father by him.

18 ¶ ∵ 10 Wiues, submit your selues vnto your

b So he calleth that shewe of religion, which he spake of in the former Chapter.
4 A reason taken of the efficient causes and others: you are dead as touching the flesh, that is, touching the olde nature which seeketh after all transitorie things, and on the otherside, you haue begun to liue according to the Spirit, therefore giue your selues to spirituall and heauenly, and not to carnall and earthly things.
5 The taking away of an obiection: whiles wee are yet in this world, we are subiect to many miseries of this life, so that the life that is in vs, is as it were hidden: yet notwithstanding we haue the beginnings of life and glory, the accomplishment whereof which lyeth now in Christs and in Gods hand, shalbe assuredly and manifestly performed in that glorious comming of the Lord.
6 Let not your dead nature bee any more effectuall in you, but let your liuing nature be effectual. Nowe the force of nature is knowen by the motions. Therefore let the affections of the flesh die in you, and let the contrary motions which are spirituall, liue. And he reckoneth vp a great long scroule of vices, and their contrary vertues. ✠ Ephes. 5.3. c *The motions and lustes that are in vs, are in this place very properly called members, because that the reason and will of man corrupted, doeth vse them as the body doeth his members.* d *Vseth to come.* 7 A definition of our newe birth taken of the partes thereof, which are the putting off of the olde man, that is to say, of the wickednesse which is in vs by nature, and the restoring, and repairing of the newe man, that is to say, of purenesse which is giuen vs by grace: but both of them are but begunne in vs in this present life, and by certaine degrees finished, the one dying in vs by little and little, and the other comming to the perfection of another life, by little and little. 8 Newnesse of life consisteth in knowledge which transformeth man to the image of God his maker, that is to say, to the sinceritie and purenesse of the whole soule. e *Hee speaketh of an effectuall knowledge.* 9 Hee telleth them againe that the Gospell doeth not respect those externall thinges, but true iustification and sanctification in Christ onely, which haue many fruites, as hee reckoneth them vp here: But commendeth two thinges especially, to wit, godly concorde, and continuall study of Gods worde. f *So put on, that you neuer put off.* g *Those most tender affections of exceeding compassion.* h *Which bindeth and knitteth together all the duties that passe from man to man.* i *Rule and gouerne all things.* k *You are ioyned together into one body through Gods goodnesse, that you might helpe one another, as fellowe members.* l *By Psalmes hee meaneth all godly songs which were written vpon diuers occasions, and by Hymnes, all such as conteine the praise of God, and by spirituall songs, other more peculiar and artificious songs which were also in praise of God, but they were made fuller of Musicke.* ✠ 1.Corinth. 10.31. m *Call vpon the Name of Christ, when you doe it, or, doe it to Christes prayse and glory.* ∵ Ephes. 5.22. 10 Hee goeth from precepts which concerne the whole ciuill life of man, to precepts perteyning to euery mans familie, and requireth of wiues, subiection in the Lorde.

husbands, as it is n comely in the Lord.

19 ✠ 11 Husbands, loue your wiues, and be not
bitter vnto them.

20 ¶ ✠ 12 Children, obey your parents in o all
things: for that is well pleasing vnto the Lorde.

21 13 Fathers, prouoke not your children to an-
ger, least they be discouraged.

22 ¶ 14 ∵ Seruants, be obedient vnto them that
are *your* masters according to the flesh, in al things,
not with eye seruice as men pleasers, but in single-
nes of heart, fearing God.

23 And whatsoeuer ye doe, do it heartily, as to
the Lord, and not to men,

24 Knowing that of the Lorde ye shall receiue
the p rewarde of the inheritance: for yee serue the
Lord Christ.

25 15 But hee that doeth wrong, shall receiue
for the wrong that hee hath done: and there is no
respect of persons.

n *For those wiues doe not well, that doe not set God to Christ before them in their loue, but this, Philosophie knoweth not.*
✠ 1.Pet. 3.1.
11 He requireth of husbands, that they loue their wiues, and vse them gently.
✠ Ephes. 6.1.
12 He requireth of children, that according to Gods commandements they be obedient to their parents.
o *In the Lord, and so is it expounded, Ephes. 5.19.*
13 Of parents, that they be gentle towardes their children. 14 Of seruants, that fearing God himselfe to whom their obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters. ∵ Ephes. 6.5. titus 2.9. 1.peter 2.18. p *For that that you shall haue duely obeyed your Masters, the time shall come, that you shall be made sonnes, of seruants, and then shall you knowe this of a suretie, which shall bee [illegible] you are made partakers of the heauenly inheritance.* 15 Hee requireth of [illegible] that being mindefull howe that they themselues also shall render an account [illegible] that heauenly Lorde and master, which will reuenge wrongfull doings with[illegible] respect of masters or seruants, they shewe themselues iust and vpright with[illegible] vnto their seruants.

CHAP. IIII.

2 *Hee returneth to generall exhortations,* 3 *touching prayer, and gracious speach,* 7 *and so endeth with greetings and commendations.*

YE masters, doe vnto your seruants, that which
is iust, and equall, knowing that ye also haue a
master in heauen.

2 1 ✠ 2 Continue in prayer, and watch in the
same with thankesgiuing,

3 3 ✠ Praying also for vs, that God may open
vnto vs the a doore of vtterance, to speake the my-
sterie of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth me to
speake.

5 ¶ 4 ✠ Walke b wisely towarde them that are
without, and redeeme the c season.

6 5 *Let* your speach *be* d gracious alwayes, and
powdred with e salt, that ye may know how to an-
swere euery man.

7 ¶ Tychicus *our* beloued brother and faith-
full minister, and fellowe seruant in the Lord, shall
declare vnto you my whole state:

8 Whome I haue sent vnto you for the same
purpose that he might know your state, and might
comfort your hearts,

9 With Onesimus a faithfull and a beloued
brother, who is one of you. They shall shew you of
all things here.

10 Aristarchus my prison fellowe saluteth you,
and Marcus, Barnabas cousin (touching whome ye
receiued commandements. If hee come vnto you,
receiue him)

11 And Iesus which is called Iustus, which are
of the circumcision. These f onely are my worke
fellowes vnto the g kingdome of God, which haue
bene vnto my consolation.

12 Epaphras the seruant of Christ, which is
one of you, saluteth you, and alwayes striueth for
you in prayers, that ye may stand perfect, and ful in
all the will of God.

13 For I beare him record, that he hath a great
zeale for you, and for them of Laodicea, and them
of Hierapolis.

1 He [illegible] taine [illegible] hornes[illegible] length [illegible] Epistle [illegible] familiar [illegible] saluta[illegible]
✠ Luke [illegible] 1.thess. [illegible]
2 [illegible] be [illegible] carefull [illegible]
3 [illegible] the [illegible] especially [illegible] meu[illegible] prayers [illegible] Church.
✠ Ephes. [illegible] 2.thess. [illegible]
a *[illegible] mouth [illegible] the Gospel.*
4 In all [illegible] our life [illegible] to haue [illegible] sideration [illegible] them wh[illegible] without the Church.
✠ Ephes. 5.15.
b *Aduisedly and circumspectly.*
c *Seeke occasion to winne them, although you lose of your owne by it.*
5 Our speach and talke must be applied to the profite of the hearers.
d *Framed to the profite of your neighbour.*
e *Against this is set filthy communication, as Ephes. 4.29.*
f *Why then, Peter was not at that time at Rome.*
g *In the Gospel.*

✠ 2.Tim.4.11.

14 ✠ Luke the beloued physician greeteth you,
and Demas.
15 Salute the brethren which are of Laodicea,
and Nymphas, and the Church which is in his
house.
16 And when this Epistle is read of you, cause
that it bee read in the Church of the Laodiceans
also, and that ye likewise reade the Epistle *written*
from Laodicea.
17 And say to Archippus, Take heede to the
ministerie, that thou hast receiued in the Lord, that
thou fulfill it.
18 The salutation by the hand of me Paul. Re-
member my bands. Grace *be* with you, Amen.

¶ Written from Rome to the Colossians, *and sent* by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 Hee therefore beginneth with thankesgiuing, 4 to put them in minde that whatsoeuer was praise worthy in them, it came of Gods goodnesse: 8 and that they are ensamples vnto others.

PAVL, and Siluanus, and Timothe-
us, vnto the Church of the Thessa-
lonians, *which is* in God the Fa-
ther, and in the Lorde Iesus Christ:
Grace *bee* with you, and peace from
God our Father, and *from* the
Lorde Iesus Christ.
2 ¹ We giue God thankes alwayes for you all,
making mention of you in our prayers
3 ² Without ceasing, remembring your effe-
ctuall faith, and diligent loue, and the patience of
your hope in our Lord Iesus Christ, in the sight of
God, euen our Father,
4 Knowing, beloued brethren, that yee are
ᵃ elect of God.
5 ³ For our Gospel was not vnto you in word
only, but also in power, and in the holy Ghost, and
in ᵇ much assurance, as ye knowe after what maner
we were among you for your sakes.
6 ⁴ And ye became followers of vs, and of the
Lorde, and receiued the worde in much affliction,
with ᶜ ioy of the holy Ghost,
7 So that yee were as ensamples to all that be-
leeue in Macedonia and in Achaia.
8 For from you sounded out the worde of the
Lorde, not in Macedonia and in Achaia onely: but
your faith also which is toward God, spred abroad
in all quarters, that wee neede not to speake any
thing.
9 For ᵈ they themselues shewe of vs what ma-
ner of entring in wee had vnto you, ⁵ and howe ye
turned to God from idoles, to serue the liuing and
true God,
10 And to looke for his sonne from heauen,
whome hee raised from the dead, *euen* Iesus which
deliuereth vs from ᵉ that wrath to come.

1 An example of ... Christian ... where- ... heauen ... [illegible]

... the ende, ... they can- ... doubt of his doctrine which hath bene so many wayes confirmed vnto them, euen from heauen, as they themselues did wel know. *b Paul sheweth by two things that there followed very great fruite of his preaching, to wit, by these gifts of the holy Ghost, and that certaine assurance which was throughly setled in their minds, as appeared by their willing bearing of the Crosse.* 4 An other reason, because euen to that day, they embraced the Gospel with great cheerefulnes, in so much that they were an example to al their neighbours: so that it should be more shame to them to faint in the mid race. *c With ioy which commeth from the holy Ghost. d All the beleeuers.* 5 It is no true conuersion to forsake idoles, vnlesse a man therewithall worship the true and liuing God in Christ the onely redeemer. *e This worde (That) is not put here without cause: and by (wrath) is meant vengeance and punishment, wherewith the Lord will iudge the worlde at length in his terrible wrath.*

CHAP. II.

1 Hee declareth howe faithfully hee preached the Gospell vnto them, 5 seeking neither gaine, 6 nor praise of men: 10 and he proueth the same by their owne testimonie: 14 that they did couragiously beare persecutions of their countrey men: 17 that he desireth very much to see them.

FOr ¹ ye your selues knowe, brethren, that our
entrance in vnto you was not in vaine,
2 ² But euen after that wee had suffered be-
fore, and were shamefully entreated at ✠ Philip-
pi, (as ye knowe) we were bolde in ᵃ our God, to
speake vnto you the Gospell of God with much
striuing.
3 ³ For our exhortation was not by deceit, nor
by ᵇ vncleannes, nor by guile.
4 ⁴ But as we were ᶜ allowed of God, that the
Gospel should be committed *vnto vs*, so we speake,
not as they that please men, but God, which ᵈ ap-
prooueth our hearts.
5 Neither yet did we euer vse flattering words,
as yee knowe, nor coloured couetousnes, God *is*
recorde.
6 ⁵ Neither sought wee praise of men, neither
of you, nor of others, when wee might haue bene
ᵉ chargeable, as the Apostles of Christ.
7 But wee were ᶠ gentle among you, euen as a
nource cherissheth her children.
8 ⁶ Thus being affectioned towarde you, our
good wil was to haue dealt vnto you, not the Go-
spel of God onely, but also our owne soules, be-
cause ye were deare vnto vs.
9 ⁷ For yee remember, brethren, ✠ our la-
bour and trauaile: for we laboured day and night,
because wee would not be chargeable vnto any of
you, and preached vnto you the Gospel of God.
10 ⁸ Ye *are* witnesses, and God *also*, how holily,
and iustly, and vnblameably we behaued our selues
among you that beleeue.
11 ⁹ As ye knowe howe that we exhorted you,
and comforted, and besought euery one of you (as
a father his children)
12 ¹⁰ That ye ✠ woulde walke worthy of God,
who hath called you vnto his kingdome and
glorie.
13 ¹¹ For this cause also thanke we God with-
out ceasing, that when yee receiued the worde of
God, which ye heard of vs, ye receiued it not as the
word of men, but as it is in deed the word of God,
which also worketh in you that beleeue.

1 That which he touched before shortly concerning his Apostleship, he handleth nowe more at large, and to that ende and purpose which we spake of.
2 The vertues of a true Pastour are, freely, & without feare to preache the Gospel, euen in the midst of dangers.
✠ Actes 16.12.
a Through God his gracious helpe.
3 To teach pure doctrine faithfully and with a pure heart.
b By any wicked and naughtie kinde of dealing.
4 To approoue his conscience to God, being free from all flatterie and couetousnes.
c Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men choose, they respect the qualities of those things which stand before them, but God findeth the reason of his counsell onely in himselfe, it followeth that seeing we are not able to thinke a good thought, that whomsoeuer he first chuseth to those holy callings, he maketh them able, and doeth not finde them able. And therefore in that wee are allowed of God, it hangeth vpon his mercie. d Which liketh and alloweth of them. 5 To submit himselfe euen to the basest, to winne them, and to eschewe all pride. *e When I might lawfully haue liued vpon the expences of the Church. f We were not rough, but easie, and gentle as a nource, that is neither ambitious nor couetous, but taketh all paines as patiently as if shee were a mother.* 6 To haue the flocke that is committed vnto him in more estimation then his owne life. 7 To depart with his owne right, rather then to bee chargeable to his sheepe. ✠ *Actes 20.34. 1.corinth.4.12. 2.thessal.3.8.* 8 To excell other in example of godly life. 9 To exhort and comfort with a fatherly minde and affection. 10 To exhort all men diligently and earnestly to leade a godly life. ✠ *Ephes.4.1. philip.1.27. colossians 1.10.* 11 Hauing approoued his ministerie, hee commendeth againe (to that ende and purpose that I spake of) the cheerefulnesse of the Thessalonians which was answerable to his diligence in preaching, and their manly patience.

14 [12] For brethren, ye are become folowers of
the Churches of God, which in Iudea are in [g] Christ
Iesus, because ye haue also suffered the same things
of your owne [h] countrey men, euen as they *haue*
of the Iewes,
15 [13] Who both killed the Lord Iesus & their
owne Prophets, & haue persecuted vs away, [14] and
God they please not, and are contrary to [i] all men,
16 And forbid vs to preach vnto the Gentiles,
that they might be saued, to [k] fulfill their sinnes
alwayes: for the [l] wrath *of God* is come on them
to the vtmost.
17 [15] Forasmuch, brethren, as we [m] were kept
from you for a season, concerning sight, but not
in the heart, we enforced the more to see your face
with great desire.
18 Therefore we would haue come vnto you (I
Paul, at least once or twise) but Satan hindered vs.
19 For what is our hope or ioye, or crowne of
reioycing? are not euen you it in the presence of
our Lord Iesus Christ at his comming?
20 Yes, ye are our glory and ioye.

12 He confirmeth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrey men: which came as well (saith he) to the Churches of the Iewes, as to them: and therefore they ought to take it in good part.
g Which Christ hath gathered together.
h Euen of them which are of the same countrey, and the same towne that you are of.
13 He preuenteth an offence which might be taken, for that the Iewes especially aboue all other persecuted the Gospell. That is no newe thing, sayeth he, seeing they slewe Christ himselfe, and his Prophets, and haue banished mee also. 14 He foretelleth the vtter destruction of the Iewes, least any man should be mooued by their rebellion. *i For the Iewes would neither enter into the kingdome of God themselues, nor suffer other to enter in. k Untill that wickednes of theirs which they haue by inheritance as it were of their fathers, be growen so great, that the measure of their iniquitie being filled, God may come forth to wrath. l The iudgement of God being angrie, which in deede appeared shortly after in the destruction of the citie of Hierusalem, whither many resorted euen out of diuers prouinces, when it was besieged.* 15 He meeteth with an obiection, why hee came not to them straight wayes being in so great miserie. I desired oftentimes (saith he) & it lay not in me, but Satan hindred my endeuours, & therefore I sent Timothie my faithful companion vnto you, because you are most deare to me. *m Were kept asunder from you, and as it were orphanes.*

CHAP. III.

1 To shewe his affection towards them, he sendeth Timothie vnto them: 6 Hee is so mooued by the report of their prosperous state, 9 that he cannot giue sufficient thankes, 11 and therefore he breaketh out into prayer.

WHerefore since wee could no longer forbeare, wee thought it good to remaine at
Athens alone,
2 ✠ And haue sent Timotheus our brother
and minister of God, and our labour felowe in the
Gospel of Christ, to stablish you, and to comfort
you touching your faith,
3 That no man should be mooued with these
afflictions: [1] for ye your selues knowe, that we are
appointed thereunto.
4 For verily when we were with you, we tolde
you before that we should suffer tribulations, euen
as it came to passe, and ye knowe it.
5 Euen for this cause, when I could no longer
forbeare, I sent *him* that I might knowe of your
faith, lest the tempter had tempted you in any sort,
and that our labour had bene in vaine.
6 [2] But now lately when Timotheus came frō
you vnto vs, and brought vs good tidings of your
faith and loue, & that ye haue good remembrance
of vs alwayes, desiring to see vs, as we also *doe* you,
7 Therefore, brethren, we had consolation in
you, in all our affliction and necessitie through
your faith.
8 For nowe are wee [a] aliue, if ye stand fast in
the Lorde.
9 For what thankes can wee recompense to
God againe for you for all the ioy wherewith wee
reioyce for your sakes before our God,
10 Night and day, ✠ praying exceedingly that
we might see your face, and might [b] accomplish
that which is lacking in your faith?
11 Nowe God himselfe euen our Father, and
our Lord Iesus Christ, guide our iourney vnto you,
12 [3] And the Lord increase you, and make you
abound in loue one toward another, and towarde
all men, euen as we *doe* toward you:
13 ✠ To make your hearts stable & vnblameable in holines before God euen our Father, at the
comming of our Lord Iesus Christ with all his Saints.

✠ Actes 16.1.
1 The wil of God who calleth his on this condition, to bring them to glory by affliction, is a most sure remedie against all afflictions.
2 Because they haue hitherto gone so well forward, he exhorteth them againe to make an ende of the rest of the iourney, seeing that therein also they shall doe him their Apostle a great pleasure.
a For now you can not otherwise thinke me safe and in good case, vnlesse you goe forward in religion and faith.
✠ Rom.1.10. and 15.23.
b Paul was constrained through the importunate dealing of the enemies to leaue the building which he had scarce begonne: And for that cause he had left Silas and Timothie in Macedonia, and when Timothie came to Athens to him, he sent him backe againe straightway. So that he desireth to see the Thessalonians, that hee may throughly accomplish their faith and religion, that was as yet imperfect.

3 Another part of the Epistle, wherein he speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian life, consisteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfite his worke by the same grace, wherewith he begonne it in vs. ✠ Chap.5.23. 1.cor.1.8.

CHAP. IIII.

1 He exhorteth them 3 to holines, 9 and brotherly loue. 13 He forbiddeth them to sorowe after the maner of infidels. 15 He setteth out the historie of our resurrection.

ANd [1] furthermore we beseeche you, brethren,
and exhort you in the Lord Iesus, that ye [a] increase more and more, as yee haue receiued of vs,
how ye ought to walke, and to please God.
2 For ye knowe what commaundements wee
gaue you by the Lord Iesus.
3 ✠ [2] For this is the will of God *euen* your
[b] sanctification, *and* that ye should abstaine from
fornication,
4 [3] That euery one of you should know, how
to possesse his vessell in holines and honour,
5 [4] *And* not in the lust of concupiscence, euen
as the Gentiles which know not God:
6 [5] That no man oppresse or defraude his
brother in any matter: for the Lord *is* auenger of
all such things, as wee also haue tolde you before
time, and testified.
7 ✠ For God hath not called vs vnto vncleannesse, but vnto holinesse.
8 Hee therefore that [c] despiseth *these things*,
despiseth not man, but God who hath euen giuen
you his holy Spirit.
9 [6] But as touching brotherly loue, ye neede
not that I write vnto you: ✠ for yee are taught of
God to loue one another.
10 Yea, and that thing verily yee doe vnto all
the brethren, which are throughout all Macedonia: but we beseech you, brethren, that ye increase
more and more,
11 [7] And that ye studie to be quiet, & to meddle with your owne busines, [8] and to worke with
your owne hands, as we commaunded you,
12 That yee may behaue your selues honestly
towarde them that are without, and that nothing
be lacking vnto you.
13 ¶ [9] I would not, brethren, haue you ignorant [10] concerning them [11] which are a sleepe, that
ye sorow not euen as other which haue no hope.
14 [12] For if we beleeue that Iesus is dead, and
is risen, euen so them which sleepe in [d] Iesus, will
God [e] bring with him.

1 Diuers exhortations, the ground whereof is this, to be mindefull of those things which they haue heard of the Apostle.
a That ye labour to excell more and more, and dayly passe your selues.
✠ Rom.12.2. ephe.5.17.
2 This is the summe of [illegible] things, [illegible] deliuered [illegible] dediense [illegible] selues [illegible] God. And [illegible] demneth [illegible] all filthi[illegible] through [illegible] cause it [illegible] ther [illegible] the will [illegible] God.
b [illegible]
17.
3 An [illegible] so, [illegible] fileth [illegible]
4 The [illegible] cause the [illegible] are diso[illegible] from the[illegible] knowe [illegible] by [illegible] parte.
✠ 1.Corinth. [illegible]
5 Second[illegible] reprehe[illegible] violent [illegible] on, and [illegible] rate desire, [illegible] sheweth [illegible] merely as the [illegible] phet of God, the[illegible] God will reuenge such wickednes.
✠ 1.Corinth.1.2.
c These commaundements which I gaue you. 6 Thirdly, hee requireth a ready minde to all maner of louing kindenesse, and exhorteth them to profite more and more in that vertue. ✠ Iohn 13.34. and 15.12. 1.iohn 3.23. and 4.21. 7 Hee condemneth vnquiet braines, and such as are curious in matters which appertaine not vnto them. 8 Hee rebuketh idlenesse and slouthfulnesse, which vices whosoeuer are giuen vnto, fall into other wickednesse, to the great offence of the Church. 9 The thirde part of the Epistle, which is intermixed among the former exhortations (which he returneth vnto afterward) wherein he speaketh of mourning for the dead, and the maner of the resurrection, and of the latter day. 10 We must take heede that we doe not immoderately bewaile the dead, as they vse to doe which thinke that they are vtterly perished. 11 A confirmation: for death is but a sleepe of the body (for he speaketh of the faithfull) vntill the Lorde commeth. 12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God. *d They die in Christ, which continue in faith whereby they are graffed into Christ, euen to the last breath. e Will call their bodies out of their graues, and ioyne their soules to them againe.*

13 The maner of the resurrection shalbe thus. The bodies of the dead shall be as it were raised out of sleepe, at the sound of the trumpet of God. Christ him selfe shall descende from heauen. The Saints (for he speaketh properly of them) which shall then be founde aliue together with the dead which shall rise, shalbe taken vp into the cloudes to meete the Lorde, and shall be in perpetuall glory with him. *f In the Name of the Lorde, as though he himselfe spake vnto you. g He speaketh of these things, as though he should be one of them whom the Lorde shall finde aliue at his comming, because that time is vncertaine: and therefore euery one of vs ought to be in such a readines, as if the Lord were comming at euery moment. h The word which the Apostle vseth here, signifieth properly that encouragement which mariners vse one to another, when they altogether with one shoute put foorth their oares and rowe together.* ✠ *1.Cor.15.52. i Suddenly and in the twinckling of an eye.*

15 13 For this say we vnto you by the f worde
of the Lorde, that g we which liue, and are remai-
ning in the comming of the Lorde, shall not pre-
uent them which sleepe.
16 For the Lorde himselfe shall descende from
heauen with a h shoute, *and* with the voyce of the
Archangel, and ✠ with the trumpet of God: and
the dead in Christ shall rise first:
17 Then shall we which liue and remaine, be
i caught vp with them also in the clouds, to meete
the Lord in the ayre: and so shall we euer be with
the Lorde.
18 Wherefore, comfort your selues one ano-
ther with these wordes.

CHAP. V.

1 Condemning the curious searching for the seasons of Christes comming, 4 hee warneth them to be ready dayly to receiue him: 11 And so giueth them sundry good lessons.

1 The day that God hath appointed [illegible] knowe [illegible] that it is sure [illegible] shall come [illegible] when [illegible] for no[illegible] ✠ Act.1.7. [illegible] 2 [illegible] which [illegible] with [illegible] pledge of [illegible] it is our [illegible] to liue [illegible] deliciously [illegible] we [illegible] taken [illegible] sleepe in [illegible] con[illegible] haue [illegible] the Lord, [illegible] suffer our [illegible] be op[illegible] with the [illegible] this world, [illegible] is meete [illegible] darknes of [illegible] and this [illegible] light. [illegible] must fight [illegible] with faith and hope much lesse ought we lie carelessely snorting. ✠ Esai.59.17.ephe. 4 Hee pricketh vs forwardes by setting most certaine hope of victorie be[illegible] vs. 5 The death of Christ is a pledge of our victorie, for therefore he died, [illegible] we might be partakers of his life or vertue, yea euen whiles we liue here.

BVt 1 of the times and a seasons, brethren, yee
haue no neede that I write vnto you.
2 For yee your selues knowe perfectly, that
the day of the Lord shall come, euen as a theefe in
the night.
3 For when they shall say, Peace and safetie,
then shall come vpon them sudden destruction, as
the trauaile vpon a woman with childe, and they
shall not escape.
4 2 But ye, brethren, are not in darknes, that
that day shall come on you, as *it were* a theefe.
5 Yee are all the children of light, and the
children of the day: we are not of the night, nei-
ther of darkenesse.
6 Therefore let vs not sleepe as doe other, but
let vs watch and be sober.
7 For they that sleepe, sleepe in the night, and
they that be drunken, are drunken in the night.
8 3 But let vs which are of the day, be sober,
✠ putting on the brest plate of faith and loue, and
of the hope of saluation for an helmet.
9 4 For God hath not appointed vs vnto
wrath, but to obtaine saluation by the meanes of
our Lord Iesus Christ,
10 5 Which died for vs, that whether we wake
or sleepe, we should liue together with him.
11 6 Wherefore exhort one another, and edi-
fie one another, euen as ye doe.
12 7 Nowe we beseeche you, brethren, that ye
b acknowledge them which labour among you,
and are ouer you in the c Lord, and admonish you,
13 That yee haue them in singular loue for
d their workes sake. 8 Bee at peace among your
selues.
14 9 We desire you, brethren, admonish them
that are e out of order: comfort ŷ feeble minded:
beare with the weake: be pacient toward all men.
15 10 ✠ See that none recompense euil for euill
vnto any man: but euer folow that which is good,
both toward your selues, and toward all men.
16 11 Reioyce euermore.
17 ✠ Pray continually.
18 In all things, giue thankes: for this *is* the
f will of God in Christ Iesus toward you.
19 12 Quench not the Spirit.
20 Despise not g prophecying.
21 Try all things, *&* keepe that which is good.
22 13 Absteine from all h appearance of euill.
23 Nowe the very God of peace i sanctifie you
throughout: and *I pray God* that your whole spi-
rite and soule and body, may be kept blamelesse
vnto the comming of our Lord Iesus Christ.
24 14 ✠ k Faithfull *is hee* which calleth you,
which will also l doe it.
25 15 Brethren, pray for vs.
26 Greete all the brethren with an holy kisse.
27 I charge you in the Lorde, that this Epistle
be read vnto all the brethren the Saints.
28 The grace of our Lorde Iesus Christ *be* with
you, Amen.

6 We must not onely watch our selues, but we are also bounde to stirre vp and confirme one another. 7 We must haue great consideration of them which are appointed to the ministerie of the word, and gouernement of the Church by God, & doe their duetie. *b That you acknowledge and take them for such as they are, that is to say, men worthy to bee greatly accompted of among you. c In those things which perteine to Gods seruice: so is the ecclesiasticall function distinguished from ciuill authoritie, and true shepheards from wolues. d So then, where this cause ceaseth, there must the honour cease.* 8 The maintenance of mutuall concord, is especially to be looked vnto. 9 We must haue consideration of euery man, and as the disease is, so must the remedie bee vsed. *e That keepe not their ranke or standing.* 10 Charitie ought not to be ouercome with any iniuries. ✠ *Prou.17.13. and 20.22. matth.5.39. rom.12.17. 1.peter 3.9.* 11 A quiet and appeased minde, is nourished with continuall prayers, respecting the will of God. ✠ *Luke 18.1. f An acceptable thing to God, and such as hee liketh well of.* 12 The sparkes of the Spirite of God that are kindled in vs, are nourished with dayly hearing the worde of God: but true doctrine must bee diligently distinguished from false. *g The expounding of the worde of God.* 13 A generall conclusion, that wee waiting for the comming of Christ, doe giue our selues to purenesse both in minde, will, and body, through the grace and strength of the Spirit of God. *h Whatsoeuer hath but the very shewe of euill, absteine from it. i Separate you from the worlde, and make you holy to himselfe through his Spirit, in Christ, in whome onely you shall atteine vnto that true peace.* 14 The good will and power of God is a sure confirmation against all difficulties, whereof we haue a sure witnes in our vocation. ✠ *1.Corin.1.9. k Alwayes one, and euer like himselfe, who performeth in deede whatsoeuer he promiseth: and an effectuall calling is nothing els but a right declaring and true setting foorth of Gods will: and therefore the saluation of the elect, is safe and sure. l Who will also make you perfite.* 15 The last part of the epistle, wherein with most waightie charge, hee commendeth both himselfe and this epistle vnto them.

¶ The first *Epistle* vnto the Thessalonians
written from Athens.

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

3 He commendeth the increase of faith, and charitie, 4 and the patience of the Thessalonians: 6 and describing Gods vengeance against such as oppresse the godly, 10 hee teacheth the godly to waite for the last iudgement.

PAul and Siluanus, and Timotheus,
vnto the Church of the Thessaloni-
ans, *which is* in God our Father, and
in the Lord Iesus Christ:
2 Grace *be* with you, & peace fro
God our Father, and *from* the Lord Iesus Christ.
3 ✠ 1 We ought to thanke God alwayes for
you, brethren, as it is meete, because that your faith
a groweth exceedingly, and the loue of euery one
of you toward another, aboundeth,
4 So that we our selues reioyce of you in the
Churches of God, because of your patience & faith
in al your persecutions & tribulations that ye suffer,

✠ 1.Thess.1.2. 1 The first part of the epistle, wherin he reioyceth that through the grace of God, they haue manfully susteined all the assaultes of their enemies, wherein he confirmeth them, moreouer shewing with what giftes they must chiefly fight, to wit, with faith and charitie, which must dayly increase. *a That whereas it grewe vp before, it doeth also receiue some increase euery day more and more.*

5 ✠ 2 Which

✠ [illegible]
2 He openeth the fountaine of all our comfort, to wit, that in afflictions which we suffer of the wicked for righteousnes sake, we may beholde as it were in a glasse the testimonie of that iudgemet to come, and the ende thereof most acceptable to vs, and most sharpe to his enemies.
3 A proofe: God is iust, therefore he will worthily punish the vniust, and wil doe away the miseries of his people.
4 He confirmeth them also by the way, by this meanes, that the condition both of this present state and the state to come, is common to him with them.

5 ✠ [2] Which is a manifest token of the righte-
ous iudgement of God, that yee may bee counted
worthy of the kingdome of God, for the which ye
also suffer.
6 [3] For it is a righteous thing with God, to re-
compense tribulation to them that trouble you,
7 And to you which are troubled, rest [4] with
vs, ✠ [5] when the Lorde Iesus shall shewe himselfe
from heauen with his mightie Angels,
8 In flaming fire, tendring vengeance vnto
them, [6] that doe not knowe God, and which obey
not vnto the Gospel of our Lord Iesus Christ,
9 Which shall bee punished with euerlasting
perdition, from the presence of the Lord, and from
the glory of his power,
10 When hee shall come to bee glorified in his
Saints, and to be made marueilous in all them that
beleeue ([7] because our testimonie toward you was
beleeued) in that day.
11 [8] Wherefore, we also pray alwayes for you,
that our God may make you worthy of [b] this cal-
ling, and fulfill [c] all the good pleasure of *his* good-
nes, and the [d] worke of faith with power,
12 That the Name of our Lorde Iesus Christ
may bee glorified in you, and yee in him, accor-
ding to the grace of our God, and of the Lorde
Iesus Christ.

✠ 1.Thess.4.16. 5 A most glorious description of the second comming of Christ, to bee set against all the miseries of the godly, and the triumphes of the wicked. 6 There is no knowledge of God vnto saluation, without the Gospell of Christ. 7 The children of God shalbe counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that wee haue the marke set before vs, it remaineth that we goe vnto it. And we goe to it, by certaine degrees of causes: first by the free loue and good pleasure of God, by vertue whereof all other inferiour causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ. *b By (calling) hee meaneth not the very acte of calling, but that selfe same thing whereunto wee are called, which is the glory of that heauenly kingdome. c Which hee determined long since onely vpon his gratious and mercifull goodnesse towardes you. d So then, faith is an excellent worke of God in vs: and wee see hereplainly that the Apostle leaueth nothing to free will, to make it checkemate with Gods working therein, as the Papists dreame.*

CHAP. II.

2 Hee sheweth that the day of the Lorde shall not come, till there be a departure from the faith, 3 and that Antichrist bee reueiled, 8 whose destruction hee setteth out, 15 and thereupon exhorteth to constancie.

1 The second part of the Epistle, conteining an excellent prophecie of the state of the Church, which shall be from the Apostles times vnto the latter day of iudgement.
a If we thinke earnestly vpon that vnmeasurable glory, which we shalbe partakers of with Christ, it will be an excellent remedie

NOwe [1] we beseech you, brethren, by the com-
ming of our Lord Iesus Christ, and by our [a] as-
sembling vnto him,
2 [2] That ye be not suddenly mooued from *your*
minde, nor troubled neither by [b] spirite, nor by
[c] word, nor by [d] letter, as *it were* from vs, as though
the day of Christ were at hand.
3 Let no man deceiue you by any meanes:
[3] for *that day shall not come*, except there come a
departing first, and that [e] that man of sinne be dis-
closed, *euen* the sonne of perdition,
4 Which is an aduersarie, and [f] exalteth him-
selfe against all that is called God, or that is wor-
shipped: [4] so that he doeth sit as God in the Tem-
ple of God, shewing himselfe that he is God.
5 [5] Remember yee not, that when I was yet
with you, I tolde you these things?
6 And nowe yee knowe [g] what withholdeth
that he might be reueiled in his time.
7 [6] For the mysterie of iniquitie doeth already
worke: [7] onely he which now [h] withholdeth, *shall*
let till he be taken out of the way.
8 [8] And then shal [i] that wicked man be reuei-
led, ✠ whome the Lorde shall [k] consume with the
[l] Spirite of his mouth, and shall abolish with the
brightnes of his comming,
9 [9] *Euen him* whose comming is by the effectu-
all working of Satan, with all power, and signes,
and [m] lying wonders,
10 And in all deceiuablenes of vnrighteousnes,
among them that perish, because they receiued not
the loue of the trueth, that they might be saued.
11 And therefore God shal send them [n] strong
delusion, that they should beleeue lies,
12 That all they might bee damned which be-
leeued not the trueth, but [o] had pleasure in vn-
righteousnes.
13 [10] But wee ought to giue thankes alway to
God for you, brethren beloued of the Lorde, be-
cause that God hath from the beginning chosen
you to saluation, through [p] sanctification of the
Spirit, and the [q] faith of trueth,
14 Whereunto hee called you by our [r] Gospel,
to obtaine the glory of our Lord Iesus Christ.
15 [11] Therefore, brethren, stande fast & keepe
the instructions, which ye haue bene taught, either
by word, or by our Epistle.
16 Nowe the same Iesus Christ our Lorde, and
our God euen the Father which hath loued vs,
and hath giuen vs euerlasting consolation and
good hope through grace,
17 Comfort your heartes, and stablish you in
euery worde and good worke.

4 He foretelleth that Antichrist (that is, [illegible]) he be that shall occupie that seate that falleth away from God) shal not reigne without the Church, but in the very bosome of the Church.
5 This prophecie was continually declared to the Auncient Church, but it was neglected of them that followed.
g What hindreth and stayeth.
6 Euen in the Apostles time the first foundations of the Apostatical seate were layde, but yet so that they deceiued men.
7 He foretelleth, that when the empire of Rome is taken away, the [illegible] that falleth [illegible] from God [illegible] cede [illegible] holde [illegible] the olde [illegible] [illegible] somewhat [illegible] poured [illegible].
h He [illegible] the Roman empire.
8 That [illegible] length [illegible] of the [illegible]

for vs against wauering and impatience, so that neither the glistering of the worlde shall allure vs, nor the dreadfull sight of the crosse dismay vs. 2 Wee must take heede of false prophets, especially in this matter, which goe about to deceiue, and that for the most part, after three sortes: for either they bragge of fained propheticall reuelations, or they bring coniectures and reasons of their owne, or vse counterfeite writings. *b By dreames and fables, which men pretend to bee spirituall reuelations. c Either by word of mouth, or by bookes written. d Either by forged letter, or falsely glosed vpon.* 3 The Apostle foretelleth that before the comming of the Lorde, there shall bee a throne set vp cleane contrary to Christes glory, wherein that wicked man shall sit, and transferre all things that appertaine to God, to himselfe, and many shall fall away from God to him. *e By speaking of one, he pointeth out the body of the tyrannous and persecuting Church. f All men know who he is that sayeth hee can shut vp heauen and open it at his pleasure, and tooke vpon him to bee Lorde and Master aboue all kings and princes, before whome kings and princes fall downe and worship, honouring that Antichrist as a god.*

shall vtterly be abolished by Christes comming. *i Worde for worde, [illegible] fellow: that is to say, hee that shall tread Gods Lawe cleane vnder foote. k Bring to nought. l With his worde, for the true Ministers of the [illegible] mouth, whereby the Lord breatheth out that mightie and euerlasting worde, [illegible] breake his enemies in sunder, as it were an yron rodde.* 9 Hee foretelleth [illegible] tan will bestowe all his might and power, and vse all false miracles that [illegible] establish that seate, and that with great successe, because the wickednes of the [illegible] doeth so deserue it: yet so, that onely the vnfaithfull shall perish through hi[illegible]. *m Which are partly false, and partly wrought to establish a false sode. [illegible] mightie working to deceiue them. o They liked lies so well, that they [illegible] them, which is the greatest madnesse that may be.* 10 The elect shall [illegible] and safe from all these mischiefes. Nowe election is knowen by these [illegible] Faith is gathered by sanctification: faith, by that that wee accorde vnto the [illegible] trueth, by calling, through the preaching of the Gospell: from whence wee [illegible] length to a certaine hope of glorification. *p To sanctifie you. q Faith [illegible] layeth holde not vpon lies, but vpon the trueth of God, which is the Gospell. r By [illegible] preaching.* 11 The conclusion: It remaineth then, that wee continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free good will of God, which comforteth vs with an inuincible hope, and also in all godlines our whole life long.

CHAP. III.

1 Hee desireth them to further the preaching of the Gospell with their prayers, 6 and to withdrawe themselues from those, who through idlenes, 11 and curiositie [illegible] good order: 14 Whom he excludeth from the company of the faithfull.

FVrthermore, [1] brethren, ✠ pray for vs, that the
word of the Lord may haue free passage and be
glorified, euen as *it is* with you,
2 And that we may be deliuered from [a] vnrea-

1 He addeth now consequently according to his maner, diuers admonitions: The first of them is, that

they make prayers for the increase and free passage of the [illegible], and for the safetie of the faithfull ministers of the same. ✠ [illegible] *a Which haue no care of their duetie.*

[illegible] the Gos-pel is [illegible] of so many, [illegible] that faith is a rare gift of God. Notwithstanding, the Church shall neuer be destroyed by the multitude of the wicked, because it is grounded and stayed vpon the faithfull promise of God.
b From Satans snares, or from euil.
3 The second admonition is, that they followe alwayes the doctrine of the Apostles as a rule for their life.
4 Thirdly, he diligently and earnestly admonisheth them of two things which are giuen vs by the [illegible] grace of [illegible] to wit, of [illegible] and a [illegible] minde [illegible] comming [illegible]

sonable and euill men: [a] for all men haue not
faith.
3 But the Lord is faithfull, which will stablish
you, and keepe you from [b] euil.
4 [3] And we are perswaded of you through the
Lorde, that ye both doe, and will doe the thinges
which we warne you of.
5 [4] And the Lorde guide your hearts to the
loue of God, and the waiting for of Christ.
6 [5] Wee warne you, brethren, in the Name of
our Lorde Iesus Christ, that yee withdrawe your
selues from euery brother that walketh inordinate-
ly, and not after the instruction, which he receiued
of vs.
7 [6] For ye your selues knowe, ✠ how ye ought
to follow vs: ✠ for wee behaued not our selues in-
ordinately among you,
8 Neither tooke wee bread of any man for
nought: but wee wrought with labour and trauaile
night and day, because wee would not be charge-
able to any of you.
9 Not because we haue not authoritie, but that
we might make our selues an ensample vnto you to
follow vs.
10 For euen when we were with you, this wee
warned you of, that if there were any, which would
not worke, that he should [c] not eate.
11 For wee heare, that there are some which
walke among you inordinately, and worke not at
all, [8] but are busie bodies.
12 [9] Therefore them that are such, wee warne
and exhort by our Lorde Iesus Christ, that they
worke with quietnes, and eate their owne bread.
13 [10] And ye, brethren, bee not weary in well
doing.
14 [11] If any man obey not this our saying in
this letter, note him, and haue no [12] company with
him, [13] that he may be ashamed:
15 [14] Yet count him not as an enemie, but ad-
monish him as a brother.
16 [15] Nowe the Lorde himselfe of peace giue
you peace alwayes by al meanes. The Lord *be* with
you all.
17 [16] The salutation of mee Paul, with mine
owne hand, which is the token in euery Epistle: so
I write,
18 The grace of our Lorde Iesus Christ *be* with
you all, Amen.

[illegible] he sayeth, that idle and lasie persons, ought not to bee relieued of the [illegible], that they are not to bee suffered. 6 Least hee might seeme to deale [illegible] them, he setteth foorth himselfe for an example, who besides his trauaile [illegible] laboured with his handes, which he sayeth he was not simply bound to [illegible] 1.Corinth. 11.1. ✠ 1.Thess.4.11. *c What shall wee doe then with those [illegible] Monkes, and sacrificing Priests? A Monke (saith Socrates, booke 8. of his [illegible] historie) which worketh not with handes, is like a thiefe.*

7 Howe great a fault idlenes is, he declareth by that, that God created no man in vaine or to no purpose, neither is there any vnto whome he hath not allotted as it were a certaine standing and roome. Whereupon it foloweth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great sinne & wickednes. 8 Hee reprehendeth a vice, which is ioyned with the former, whereupon follow an infinite sort of mischiefes: to wit, that there are none more busie in other mens matters, then they which neglect their owne. 9 The Lorde commaundeth and the Apostles pray in the Name of Christ, first, that no man be idle, and next, that euery man doe quietly and carefully see to do his duetie in that office and calling wherein the Lord hath placed him. 10 Wee must take heed, that some mens vnworthines cause vs not to be slacker in wel doing. 11 Excommunication is a punishment for the obstinate. 12 Wee must haue no familiaritie nor fellowship with the excommunicate. 13 The ende of the excommunication is not the destruction, but the saluation of the sinner, that at least through shame he may be driuen to repentance. 14 We must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions and meanes that may bee to bring them againe into the right way. 15 Prayers are the seales of all exhortations. 16 The Apostle subscribeth his letters with his owne hand, that false letters might not be brought and put in place of true.

¶ The second *Epistle* to the Thessalonians,
written from Athens.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect patterne of a true Pastour, whose office especially consisteth in teaching, 4 he warneth him that vaine questions set apart, hee teache those thinges, 5 which further charitie and faith: 12 and that his authoritie be not condemned, 14 he sheweth what an one he is made through the grace of God.

PAVL [1] an Apostle of IESVS
CHRIST, by the ‖ commaunde-
ment of God our Sauiour, and of *our*
Lord Iesus Christ our hope,
2 Vnto Timotheus *my* naturall
sonne in the faith: Grace, [a] mercie,
and peace from God our Father, and *from* Christ
Iesus our Lord.
3 [2] As I besought thee to abide still in Ephe-
sus, when I departed into Macedonia, *so doe,* that
thou mayest warne some, that they teache none o-
ther doctrine,
4 [3] Neither that they giue heede to fables
and [b] genealogies *which are* endlesse, which breede
questions rather then godly edifying which is by
faith.
5 [4] For the [illegible] of the [c] commaundement
is [d] loue out of a pure heart, and of a good consci-
ence, and of faith vnfained.
6 [5] From the which thinges some haue erred,
and haue turned vnto vaine iangling.
7 [6] They would be doctours of the Lawe, and
yet vnderstande not what they speake, neither
whereof they affirme.
8 [7] And we knowe, that the Lawe is good, if a
man vse it lawfully,
9 [8] Knowing this, that the Lawe is not giuen
vnto a [e] righteous man, but vnto the lawlesse and
disobedient, to the vngodly, and to [f] sinners, to the
vnholy, and to the prophane, to murtherers of fa-
thers and mothers, to manslayers,
10 To whoremongers, to buggerers, to men-
stealers, to lyars, to the periured, and if there be any
other thing, that is cōtrary to wholesome doctrine,
11 [9] *Which is* according to the glorious Gos-
pel of the blessed God, [10] which is committed
vnto me.

[illegible] all, he [illegible] his own [illegible] and [illegible] might [illegible] by [illegible] and [illegible] shall he [illegible] ẏ summe [illegible] Apostolicall [illegible] to wit, the [illegible] of God in [illegible] Iesus apprehended by faith, the ende whereof is yet hoped for.
‖ Or, ordinance.
a There is as much difference betwixt mercie and grace, as is betwixt the effect, and the cause: For grace is that free good will of God, whereby he chose vs in Christ, and mercie is that free iustification which foloweth it. 2 This whole Epistle consisteth in admonitions, wherein all the dueties of a faithfull Pastour are liuely set out. And the first admonition is this, that no innouation be made either in the Apostles doctrine it selfe, or in the maner of teaching it. 3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and vtterance whereof can nothing helpe our faith. *b Hee noteth out one kinde of vaine questions* [illegible] The second admonition is, that the right vse and practise of the doctrine [illegible] with the doctrine. And that consisteth in pure charitie [illegible] and true faith. ✠ Rom.13.10. *c Of the Lawe.*

d There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God.
5 That which he spake before generally of vaine and curious controuersies, he applieth to them which pretending a zeale of the Law, dwelled vpon outward things, and neuer made an ende of babbling of foolish trifles.
6 There are none more vnlearned, and more impudēt in vsurping the name of holines, then foolish sophistical bablers. 7 The taking away of an obiection: He condemneth not the Law, but requireth the right vse and practise of it. 8 He in deede escapeth the curse of the Law, and therefore doeth not abhorre it, who fleeing and eschewing those things which the Law condemneth, giueth himselfe with al his heart, to obserue it: and not he that maketh a vaine babbling of outwarde and curious matters. *e And such a one is he, whom the Lord hath indued with true doctrine, & with the holy Ghost. f To such as make an arte as it were of sinning.* 9 He setteth against fond and vaine babbling, not onely the Lawe, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine conteined in the commaundements of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the vertue whereof these babblers knewe not. 10 A reason why neither any other Gospell is to bee taught then hee hath taught in the Church, neither after any other sort, because there is no other Gospel beside that, which God committed to him.

11 He mainteineth of necessitie his Apostleship against some that did carpe at his former life, debasing himselfe euen to hell, to aduance Christs onely mercie, wherewith he abolished all those his former doings.
g Which gaue me strength, not onely when I had no will to doe well, but also when I was wholy giuen to euill.
h These are the preparatiue workes which Paul braggeth of.
12 He proueth this change by the effectes, for that, that he that was a prophane man, is become a beleeuer: and he that did most outragiously persecute Christ, burneth nowe in loue towards him.
13 He turneth the reproche of the aduersaries vpon their owne head, shewing that this singular example of the goodnesse of God, redoundeth to the commoditie of the whole Church. i Worthie to bee beleeued. ✠ Math 9.13 marke 2.17. 14 Hee breaketh out into an exclamation, euen for very zeale of minde, for that hee cannot satisfie himselfe in amplifying the grace of God. k Looke Iohn 17.3. 15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striuing manfully against all letters, being called to the ministerie according to many prophecies which went before of him, should both mainteine the doctrine which hee had receiued, and keepe also a good conscience. l By the helpe of them. m Wholesome and sound doctrine. 16 Whosoeuer keepe not a good conscience, doe lose also by litle and litle, the gift of vnderstanding: which hee proueth by two most lamentable examples. ✠ 1.Cor.5.5. 17 Such as fall from God, and his religion, are not to be suffered in the Church, but rather ought to be excommunicated. n Cast out of the Church, and so deliuered them to Satan. o That by their smart they might learne what it is to blaspheme.

12 [11] Therefore I thanke him, which hath
made me g strong, *that is*, Christ Iesus our Lord:
for he counted mee faithfull, and put mee in *his*
seruice:
13 When before I was a [h] blasphemer, and a
persecuter, and an oppresser: but I was receiued to
mercie: for I did it ignorantly through vnbeliefe.
14 But the grace of our Lorde was exceeding
abundant [12] with faith and loue, which is in Christ
Iesus.
15 [13] This *is* a [i] true saying, and by all meanes
worthy to be receiued, that ✠ Christ Iesus came
into the worlde to saue sinners, of whome I am
chiefe.
16 Notwithstanding, for this cause was I recei-
ued to mercie, that Iesus Christ should first shewe
on mee all long suffering vnto the ensample of
them, which shall in time to come beleeue in him
vnto eternall life.
17 [14] Nowe vnto the King euerlasting, im-
mortall, inuisible, vnto God [k] onely wise, *be* ho-
nour *and* glorie, for euer, and euer, Amen.
18 [15] This commaundement commit I vnto
thee, sonne Timotheus, according to the prophe-
cies, which went before vpon thee, that thou [l] by
them shouldest fight a good fight,
19 Hauing [m] faith and a good conscience,
[16] which some haue put away, and as concerning
faith, haue made shipwracke.
20 Of whome is Hymeneus, and Alexander,
✠ [17] whome I haue [n] deliuered vnto Satan, that
they might [o] learne not to blaspheme.

CHAP. II.

1 Hee exhorteth them to make publike prayers for all men, 4. 5 and that for two causes: 8 And therefore he willeth all men in all places to pray. 9 And declareth in what apparell 11 and with what modestie, women ought to behaue themselues in holy assemblies.

1 Hauing dispatched those things which perteine to doctrine, he speaketh nowe in the second place of the other part of the ministerie of the worde, to wit, of publike prayers. And first of all, declaring this question, for whome we ought to pray: he teacheth that we must pray for all men, and especially for all maner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea and the most part of magistrates were at that time enemies of the Church. 2 An argument taken of the ende: to wit, because that Magistrates are appointed to this ende, that men might peaceably and quietly liue in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office. a This worde conteineth all kinde of duetie, which is to be vsed amongst men in all their affaires. 3 An other argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lorde by calling of all sortes, yea sometime those that are greatest enemies to the Gospel, will haue his Church gathered together after this sort, and therefore prayers to be made for all.

I [1] Exhort therefore, that first of all supplicati-
ons, prayers, intercessions, *and* giuing of thanks
be made for all men,
2 For Kings, and for all that are in authoritie,
[2] that we may leade a quiet and a peaceable life, in
all godlinesse and [a] honestie.
3 [3] For this is good & acceptable in the sight
of God our Sauiour,
4 Who will that all men shalbe saued, and
come vnto the acknowledging of the trueth.
5 [4] For there is one God, and one [illegible]
tour betweene God and man, *which is* the [b] man
Christ Iesus,
6 Who gaue himselfe a ransome for all men,
[5] *to be* that testimonie in due time,
7 ✠ Whereunto I am ordeined a preacher
and an Apostle (I speake the trueth in Christ, and
lie not) *euen* a teacher of the Gentiles in [c] faith and
veritie.
8 [6] I will therefore that the men pray, euery
where [d] lifting vp pure hands without [e] wrath, or
[f] douting.
9 ✠ [7] Likewise also the women, that they aray
themselues in comely apparell, with shamefastnes
and modestie, not with broyded haire, or gold, or
pearles, or costly apparell,
10 But (as becommeth women that professe
the feare of God) with good workes.
11 Let the woman learne in silence with all
subiection.
12 ∵ I permit not a woman to teache, [8] nei-
ther to vsurpe authoritie ouer the man, but to be
in silence.
13 [9] For ✠ Adam was first formed, then Eue.
14 ✠ [10] And Adam was not [g] deceiued, but
the woman was deceiued, and was in the trans-
gression.
15 [11] Notwithstanding, through bearing of
children she shalbe saued if they continue in faith,
and loue, and holines with modestie.

4 God should not els be manifested to be the onely God of all men, vnlesse he should shewe his goodnesse in sauing of all sortes of men: neither should Christ be seene to be the onely Mediatour betweene God and all sortes of men, by hauing taken vpon him that nature of man which is common to all men, vnlesse he had satisfied for all sortes of men, and made intercession for all. b Christ Iesus [illegible] which wa[illegible] man. 5 A confirm[illegible] because that eu[illegible] to the Gentiles [illegible] the secret of saluation nowe opened and made ma[illegible] the Apostle [illegible] self being [illegible] ted, prop[illegible] this off[illegible] he d[illegible] ly and [illegible] ✠ 1.[illegible]

c Faithfully and syncerely: and by faith hee meaneth wholesome and [illegible] and by trueth, an vpright and syncere handling of it. 6 He hath spoken [illegible] sons for whom wee must pray: and nowe he teacheth that the differe[illegible] is taken away: for in times past, one onely nation, and in one certaine p[illegible] together to publike seruice: but nowe Churches or Congregations are [illegible] together euery where, (orderly and decently) and men come together to [illegible] publikely with common prayer, neither must we striue for the nation, or [illegible] rification of the body, or for the place, but for the minde to haue it cle[illegible] offence, and full of sure trust and confidence. d Hee putteth the figur[illegible] it selfe, the lifting vp of handes for the calling vpon God. e Without [illegible] and offences of the minde, which hinder vs from calling vpon God with a [illegible] ence. f Doubting which is against faith, Iames 1.6. ✠ 1.Pet.3.3. 7 [illegible] appointeth women to learne in the publike assemblies with silence and [illegible] being comely apparelled without any riot or excesse in their apparell [illegible] 14.34. 8 The first argument, why it is not lawfull for women to teac[illegible] Congregation, because by this meanes, they should be placed aboue men [illegible] should be their masters: which is against Gods ordinance. 9 Hee proue[illegible] ordinance of God, whereby the woman is subiect to man, first by that, [illegible] made the woman after man, for mans sake. ✠ Gene.1.27. and 2.7.21. ✠ G[illegible] 10 Then, because that after sinne, God inioyned the woman this punis[illegible] that the man was deceiued by her. g Adam was deceiued, but through [illegible] meanes, and therefore shee is worthily for this cause subiect to her husband [illegible] to be. 11 Hee addeth a comfort by the way, that their subiection [illegible] but that women may bee saued as well as men, if they behaue themselues [illegible] burdens of mariage holily and modestly, with faith and charitie.

CHAP. III.

2 He setteth out Bishops, 8 and Christian Deacons, with their wiues, 12 children and families: 15 he calleth the Church the house of God.

1 Hauing dispatched the treatise as well of doctrine and of the maner of handling of it, as also of publike prayer, he nowe in the thirde place commeth to the persons themselues, speaking first of Pastors, and afterwarde of Deacons, and hee vseth a preface, that the Church may knowe that these bee certeine and sure rules. 2 A bishopricke or the ministerie of the worde is not an idle dignitie, but a worke, and that an excellent worke: and therefore a Bishoppe must bee furnished with many vertues both at home and abroade. Wherefore it is requisite before hee be chosen, to examine well his learning, his giftes, and ablenesse, and his life. a Hee speaketh not here of ambitious seeking, for the which there cannot bee a [illegible] in the Church, but generally of the minde and disposition of man, framed and disposed to helpe and edifie the Church of God, when and wheresoeuer it shall please the Lorde. ✠ Titus 1.6. b Therefore be that [illegible] and marred men from the office of Bishops, [illegible] because they are married, is Antichrist.

THis [1] *is* a true saying, [2] If any man [a] desire
the office of a Bishop, hee desireth a worthie
worke.
2 ✠ A Bishop therefore must bee vnreproueable,
ble, the husband of [b] one wife, watching, tempe-

c A common tipler, and one that will sit by it.
d Lest by reason that he is aduanced to that degree, he take occasion to be proud, which will vndoe him, and so he fall into the same condemnation that the deuill himselfe is fallen into.
3 Likewise the Deacons must first be proued, that there may be a good tryall of their honestie, trueth, sobrietie, minde void of couetousnesse, that they are well instructed in the doctrine of faith, and [illegible] short, of [illegible] good conscience and integritie.
e These are they [illegible] had to see to [illegible]
[illegible]
f The doctrine of the Gospel, which [illegible]
[illegible]

rate, modest, harberous, apt to teache,
3 Not c giuen to wine, no striker, not giuen to
filthy lucre, but gentle, no fighter, not couetous,
4 One that can rule his owne house honestly,
hauing children vnder obedience with all honestie.
5 For if any cannot rule his owne house, how
shall he care for the Church of God?
6 He may not bee a yong scholer, lest he being puffed vp fall into the d condemnation of the
deuill.
7 He must also bee well reported of, euen of
them which are without, lest hee fall into rebuke,
and the snare of the deuill.
8 3 Likewise *must* e Deacons *be* graue, not
double tongued, not giuen vnto much wine, neither to filthy lucre,
9 ✠ Hauing the f mysterie of the faith in pure
conscience.
10 And let them first be proued: then let them
minister, if they be found blameles.
11 4 Likewise their wiues *must be* honest, not
euill speakers, *but* sober, *and* faithfull in all things.
12 5 Let the Deacons be the husbands of one
wife, and such as can rule their children well, and
their owne housholdes.
13 For they that haue ministred well, get them
selues a good g degree, and h great libertie in the
faith, which is in Christ Iesus.
14 6 These things write I vnto thee, trusting to
come very shortly vnto thee.
15 But if I tary long, ẏ thou maiest yet know,
how thou oughtest to behaue thy selfe in ẏ 7 house
of God, which is the Church of the liuing God,
the i pillar and ground of trueth.
16 8 And without controuersie, great is the mysterie of godlinesse, *which is*, God is manifested in
the flesh, k iustified in the Spirit, seene of Angels,
preached vnto the Gentiles, beleeued on in the
world, *and* receiued vp in glorie.

[illegible] must be [illegible] Deacons [illegible] that haue [illegible] then [illegible] time, [illegible] be [illegible] ministers [illegible]

[illegible] and estimation. h *Bold and assured confidence without feare.* 6 Paul [illegible] to adde many peculiar things perteining to the dayly office of a Pa[illegible] hath first a worde or two concerning his comming to Timothie, that hee [illegible] so much the more carefull, lest at his comming hee might bee reproued [illegible]gence. 7 The Pastour hath alwayes to thinke, howe that he is occupied [illegible] house of the liuing God, wherein the treasure of the trueth is kept. i *To* [illegible] *respect of men: for the Church resteth vpon that corner stone, Christ, and is the* [illegible] *of the trueth, but not the mother.* 8 There is nothing more excellent [illegible] trueth, whereof the Church is the keeper and preseruer here amongst [illegible] ministerie of the worde being appointed to that ende and purpose: for it [illegible] the greatest matters that may bee thought of, to wit, that God is be[illegible] in the person of Christ by taking our nature vpon him, whose Maie[illegible] standing in so great weakenes was manifested many waies, in so much [illegible] sight of it pearced the very Angels, and to conclude, hee being preached [illegible] Gentiles was receiued of them, and is nowe placed aboue in glory vn[illegible]. k *The power of the Godhead shewed it selfe so maruelously in that weake* [illegible] *Christ, that though hee were a weake man, yet all the worlde knoweth hee was* [illegible] *God.*

CHAP. IIII.

1 *Hee condemneth aswell false doctrines* 3 *of mariage and the choise of meates,* 7 *as also prophane fables:* 8 *And commendeth the Godly exercise,* 13 *and the daily reading of the Scripture.*

1 He setteth against that true doctrine, false opinions, which he foretelleth that certaine which shall fall away from God and his religion,

NOwe 1 the Spirit speaketh euidently, that in
the latter times some shall depart from the
a faith, and shall giue heede vnto spirits of errour,
and doctrines of deuils,
2 2 Which speake lies through b hypocrisie,
& haue their c consciences burned ẇ an hote yron,
3 3 Forbidding to marrie, *and commanding*
to absteine from meates 4 which God hath created 5 to be receiued 6 with giuing thankes of them
which beleeue and knowe the trueth.
4 7 For euery creature of God *is* good, and
nothing *ought* to be refused, if it be receiued with
thankesgiuing.
5 8 For it is d sanctified by the e word of God,
and prayer.
6 9 If thou put the brethren in remembrance
of these things, thou shalt be a good minister of
Iesus Christ, which hast bene nourished vp in the
wordes of faith, and of good doctrine, which thou
hast continually f followed.
7 10 But cast away prophane, and olde wiues
fables, 11 and exercise thy selfe vnto g godlinesse.
8 12 For bodily exercise profiteth litle: but
godlinesse is profitable vnto all things, which hath
the promes of the life present, and of that that is
to come.
9 13 This *is* a true saying, and by all meanes
worthie to be receiued.
10 For therefore wee labour and are rebuked,
because wee trust in the liuing God, which is the
Sauiour of all men, specially of those that beleeue.
11 These things warne and teache.
12 14 Let no man despise thy youth, but be vnto them that beleeue, an ensample, in worde, in
conuersation, in loue, in spirit, in faith *and* in purenesse.
13 15 Till I come, giue attendance to reading,
to exhortation, *and* to doctrine.
14 Despise not the gift that is in thee, which was
giuen thee by prophecie with the laying on of the
hands of the companie of the Eldership.
15 These things exercise, *and* giue thy selfe vnto them, that it may be seene howe thou profitest
among all men.
16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou
shalt both h saue thy selfe, & them that heare thee.

3 He setteth down two kindes of this false doctrine, to wit, the Lawe of sole life, and difference of meates.
4 He prooueth that hee iustly called such doctrines deuilish, first, because the teachers of them make lawes of things which are not their owne: for haue they created the meates?
5 Secondly, because they ouerthrowe with their decrees, the ende wherefore they were created of God, to wit, that we shoulde vse them.
6 Thirdly, for that by this meanes they robbe God of his glory who will be honoured in the vse of them. And here withall, the Apostle declareth that we must vse the liberalitie of God, soberly, and with a good conscience.
7 He setteth an Apostolicall rule, for taking away the difference of meates, against that false doctrine.
8 He vseth Gods benefites rightly, which acknowledgeth the giuer of them by his worde, and calleth vpon him.

shall bring in by the suggestion of Satan, and so, that a great nomber shall giue eare to them. a *From the true doctrine of God.* 2 Although heretikes counterfet holines neuer so much, yet haue they no conscience. b *For they will as it were practise the art of disguised persons and pl[illegible] that we may not thinke they will lie lurking in some one corner, or keepe any resem[illegible] of shamefastnes.* c *Whose conscience waxed so hard, that there grew an hard [illegible] it, and so became to haue a canker in it, and now at length required [illegible] necessitie to be burned with an hote yron.*

d *It is so made pure and holy in respect of vs, so that wee may vse it with a good conscience, as receiued at the Lordes handr.* e *Wee confesse and acknowledge that God is the maker and giuer of those creatures which wee vse. Secondly, that wee are of the number of those, who through Christes benefite, haue recouered that right ouer all creatures, which Adam lost by his fall. Thirdly, by our prayers wee craue of the Lorde, that wee may vse those meates with a good conscience, which wee receiue at his handes. Fourthly, wee make an ende of our eating and drinking, with thankesgiuing and prayer: and so are our meates sanctified to vs.* 9 The conclusion with an exhortation to Timothie, to propound these thinges diligently to the Churches, which hee had sucked of the Apostle euen in a maner from the teate. f *Neuer departing from the side of it.* 10 Hee setteth againe true doctrine not onely against that false and apostaticall doctrine, but also against all vaine and curious subtilties. 11 It is not onely requisite that the Minister of the worde bee sounde in doctrine, but also that his life bee godly and religious. g *In the true seruing of God.* 12 Godlinesse consisteth in spirituall exercise, and not in outwarde austerenesse of life, which though it bee something to bee accounted of if it be rightly vsed, yet is it in no wise comparable with godlinesse. For it profiteth not of it selfe, but through the benefite of another, but this hath the promise both of the life present, and of that that is to come. 13 He goeth a litle from his matter, and sheweth that they which giue themselues to godlinesse, although they are afflicted and reproched, are notwithstanding not to bee counted miserable as other men are, because they are not afflicted for that cause that other men are, and the ende of them both is farre different one from the other. For howe can God forsake his, which is bountifull euen towards his enemies? And hee willeth that this doctrine bee well beaten into their heads. 14 Nowe he returneth to that exhortation, shewing which are the true vertues of a Pastour, whereby hee may come to bee reuerenced although hee bee but young, to wit, such speache and life as are witnesses of charitie, zeale, faith, and puritie: but here is no mention made of the crosses staffe, ring, cloke, and such other foolish and childish toyes. 15 The priuate exercise of Pastours, is continuall reading of the Scriptures, whenceout they may draw matter of wholesome doctrine and exhortation, both to themselues and to other. h *Faith is by hearing, and hearing by preaching: and therefore the Ministers of the worde are so saide to saue themselues and other, for that in them the Lorde hath put the worde of reconciliation.*

C H A P. V.

1 *Hauing set downe a maner howe to rebuke all degrees, 3 hee entreateth of widowes, who then were chosen for the seruice of the Church: 17 Then hee commeth to Elders, 23 and speaketh somewhat touching the health of the body.*

REbuke [1] not an Elder, but exhort him as a
father, *and* the yonger men as brethren,
2 The elder women as mothers, the yonger
as sisters, with all purenesse.
3 [2] [a] Honour widowes, which are widowes in
deede.
4 [3] But if any widowe haue children or ne-
phewes, let them learne first to shewe godlinesse
[4] toward their owne house, and [5] to recompense
their kinred: [6] for that is an honest thing and ac-
ceptable before God.
5 [7] And she that is a widowe in deede and left
alone, trusteth in God, and continueth in supplica-
tions and prayers night and day.
6 [8] But shee that liueth in pleasure, is dead,
while she liueth.
7 These things therefore warne *them* of, that
they may be blamelesse.
8 If there bee any that prouideth not for
his owne, and namely for them of his house-
holde, he denieth the faith, and is worse then an
infidell.
9 [9] Let not a widowe be taken into the num-
ber vnder three score yeere olde, that hath bene the
wife of [b] one husband,
10 And well reported of for good workes: if
she haue nourished her children, if shee haue lod-
ged the strangers, if she haue [c] washed the Saintes
feete, if she haue ministred vnto them which were
in aduersitie, if shee were continually giuen vnto
euery good worke.
11 [10] But [d] refuse the yonger widowes: for
when they haue begunne to waxe wanton against
Christ, they will marrie,
12 Hauing damnation, because they haue
broken the first faith.
13 [11] And likewise also being idle they learne
to goe about from house to house: yea *they are*
not onely ydle, but also pratlers and busibodies,
speaking things which are not comely.
14 [12] I will therefore that the yonger women
marie, and beare children, and gouerne the house,
and giue none occasion to the aduersarie to speake
euill.
15 For certaine are alreadie turned backe after
Satan.
16 [13] If any faithfull man, or faithfull wo-
man haue widowes, let them minister vnto them,
and let not the Church bee charged, that there

1 Of keeping measure in priuate reprehensions according to the degrees of ages and kindes.
2 The Apostle giueth these rules touching the care of widowes.
a Haue care of those widowes which haue neede of helpe.
3 Widowes children & nephewes must take care for their parents, according to their habilitie.
4 The first reason, because that, that which they bestow vpon theirs, they bestowe it vpon themselues.
5 An other, because nature it selfe teacheth vs to recompense our parents.
6 The third: because this duetifulnesse pleaseth God.
7 The second rule: Let the Church haue care of such as are widowes in deede, that is to say, such as are poore and destitute of helpe of their owne friends, and liue godly and religiously.
8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne familie, be holden and accompted as fallers away from God and his religion, and worse then very infidels.
9 The fourth rule: Let none vnder three score yeere olde, bee taken into the number of widowes, to serue the Congregations or Churches, and such as are free from all reproche of vnchastitie, and are well reported of, for their diligence, charitie, and integritie. *b That hath had no more husbandes, but one at one time. c This is spoken in respect of the maner of those countries.* 10 The first reason why yonger widowes are not to bee admitted to this ministerie, to witte, because for the lightnesse of their age, they will at length shake off the burden that Christ hath laide vpon them, and thinke rather vpon marying againe: and so will forsake the ministerie whereunto they had bounde them selues. *d Take them not into the colledge of widowes.* 11 An other reason: because they are for the most part pratlers and busie bodies, and gadders vp and downe neglecting their charge and duetie. 12 The fifth rule: Let yonger widowes marie and gouerne their houses godly. 13 The sixth rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with these expenses.

may be sufficient for them that are widowes in
deede.
17 ¶ [14] The Elders that rule well, let them be
had in [e] double honour, [f] specially they which
labour in the worde and doctrine,
18 For the Scripture sayeth, ✠ Thou shalt not
mousell the mouth of the oxe that treadeth out
the corne: and, ✠ The labourer is worthie of his
wages.
19 [15] Against an Elder receiue none accusati-
on, but vnder two or three witnesses.
20 [16] Them that sinne, rebuke openly, that the
rest also may feare.
21 ¶ [17] I charge *thee* before God & the Lord
Iesus Christ, and the elect Angels, that thou ob-
serue these things without preferring one to an
other, and doe nothing partially.
22 [18] Lay handes [g] suddenly on no man, nei-
ther be partaker of other mens sinnes: keepe thy
selfe pure.
23 [19] Drinke no longer water, but vse a litle
wine for thy stomakes sake, and thine often infir-
mities.
24 [20] Some mens sinnes are open before hand,
and goe before vnto iudgement: but some mens
folowe after.
25 [21] Likewise also the good workes are mani-
fest before hand, and they that are otherwise, can
not be hid.

14 Nowe hee giueth rules, and sheweth howe he ought to behaue himselfe with the Elders, that is to say, with the Pastours and such as haue the gouernance in the discipline of the Church, which is president of their companie. The first rule: Let the Church or Congregation see vnto this especiallie, as God himselfe hath commaunded, that the Elders that doe their duetie well, bee honestly mainteined.
e Wee must be more carefull for them, then for the rest.
f There were two kindes of Elders, [illegible] tenance [illegible]

gouernement onely, and looked to the maners of the Congregation, [illegible] beside that, attende vpon preaching and prayers, to and for the [illegible]
✠ Deuteronomie 25.4. 1.corinthi.9.9. ✠ Matthewe 10.10. luke [illegible]
15 The seconde rule. Let no accusation bee admitted against [illegible] vnder two or three witnesses. 16 The third rule. Let the Elders [illegible] uicted be rebuked openly, that they may be an example to others [illegible] *ter 6.13.* 17 The fourth rule. Let sinceritie bee vsed without [illegible] dice or respect of persons in Ecclesiasticall proceedings (especially [illegible] Elders) because God himselfe is there present, and the Lorde Iesus [illegible] a multitude of Angels. 18 The fift rule. Let the minister lay [illegible] denly on no man. Let him not bee faultie herein either by [illegible] mans follie, or peruerse affection: If ought bee done otherwise [illegible] of his fellowes, let him keepe his conscience pure. *g As [illegible] lieth doe not rashly admit any whatsoeuer, to any Ecclesiasticall function* [illegible] sixt rule. Let the Elders haue indifferent consideration of their [illegible] maner of their diet. 20 Because hypocrites sometimes creepe in [illegible] nisterie, although there bee neuer so great diligence vsed, the Apostle [illegible] leth the Pastours not to bee troubled therefore, or slake any whit [illegible] diligence in trying and examining, because the Lorde hath appointed [illegible] to discouer the faultes of such men, and it is our partes to take [illegible] wee offende not therein. 21 Another comfort belonging to them, [illegible] times are slaundered and misreported of.

C H A P. VI.

1 *Hee sheweth the duetie of seruants: 10 and what a mischieuous euill couetousnesse is: 13 and hauing spoken somewhat of riche men, hee once againe forbiddeth Timothie 20. to cumber himselfe with vaine babblings.*

LEt [1] as many seruaunts as are vnder the yoke,
count their masters worthie of all honour,
[2] that the Name of God, and *his* doctrine be not
euill spoken of.
2 [3] And they which haue beleeuing masters,
let them not despise them, because they are bre-
thren, but rather doe seruice, because they are
faithfull, and beloued, and [a] partakers of the be-

1 Hee addeth [illegible] so rules for the seruauntes duetie towardes their masters, whereupon no doubt there were many questions then moued by them, which tooke occasion by the Gospell to trouble the common state. And this is the first rule: Let seruauntes that are come to the faith and haue infidels to their masters, serue them notwithstanding with great fidelitie. 2 The reason: lest God shoulde seeme by the doctrine of the Gospell to stirre vp men to rebellion and all wickednesse. 3 The seconde rule: Let not seruauntes that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhoode, but let them so much the rather obey them. *a Let this bee sufficient, that as touching those things which pertaine to euerlasting life, they are partakers of the same good will and loue of God, as their masters themselues are.*

4 A generall conclusion, that these things ought not onely to be simply taught, but must with exhortations be diligently beaten into their heads.

nesse. 4 These things teach and exhort.
3 5 If any man teach otherwise, and consen-
teth not to the wholesome wordes of our Lorde
Iesus Christ, and to the doctrine, which is accor-
ding to godlinesse,
4 He is pufte vp and knoweth nothing, but do-
teth about questions and b strife of words, whereof
commeth enuie, strife, railings, euill surmisings,
5 Prowarde c disputations of men of corrupt
mindes and destitute of the trueth, which thinke
that gaine is godlines: from such separate thy selfe.
6 6 But godlinesse is great gaine, if a man be
content with that he hath.
7 7 For we brought nothing into the worlde,
and it is certaine, that we can carie nothing out.
8 Therefore when wee haue foode and rai-
ment, let vs therewith be content.
9 8 For they that will be rich, fall into tenta-
tion and snares, and into many foolish and noy-
some lustes, which drowne men in perdition and
destruction.
10 For the desire of money is the roote of all
euill, which while some lusted after, they erred
from the faith, and d pearced themselues through
with many sorowes.
11 9 But thou, O e man of God, flee these
things, and followe after righteousnesse, godlinesse,
faith, loue, patience, *and* meekenesse.
12 Fight the good fight of faith: lay holde of
eternall life, whereunto thou art also called, & hast
professed a good profession before many witnesses.

5 He condemneth seuerely & excommunicateth or casteth out of the Church as proude men, such as content not themselues with Christes doctrine, (that is to say, the doctrine of godlinesse) but weary both themselues and others, in vaine questions, (for all other things are vaine) because they content not themselues in Christes doctrine: and as [illegible] plagues, for that they cause great contentions, and corrupt mens [illegible] iudgement: to be short, as prophane and wicked, because they abuse [illegible] name of godlinesse and religion, to filthie lucre. *b Striuings about* [illegible] *about matter: and by wordes he meaneth all those things which haue* [illegible]*, and whereby wee can reape no profite. c Such as wee see in those* [illegible] *of Poperie, which are nothing els but vaine babling and prating.* [illegible] away fitly, the name of gaine and lucre, confessing that godlinesse [illegible], but farre after another sort, to wit, because it bringeth true sufficien[illegible] mocketh their follie, which doe so greedily gape after fraile things, [illegible] in no wise be satisfied, and yet notwithstanding they cannot enioy [illegible] 8 He fraieth Timothie from couetousnesse after another sort, to wit, [illegible] with it an infinite sort of lustes, and those very hurtfull, where[illegible] men doe torment themselues, so farre foorth that in the ende, they [illegible] from them their faith and saluation. *d Sorowe and griefe doe as it were* [illegible] *through the minde of man, and are the haruest and true fruites of couetousnesse.* [illegible] exhortation to diuers vertues, wherewith it behoueth the Pastours [illegible] to be furnished. *e Whom the Spirit of God ruleth.*

13 ✠ 10 I charge thee in the sight of God,
who quickeneth all things, and before Iesus
Christ, which vnder Pontius Pilate ✠ witnessed a
good confession,
14 That thou keepe *this* commaundement
without spot, and vnrebukeable, vntill the appea-
ring of our Lord Iesus Christ,
15 Which in due time he shall shewe, that is
f ∵ blessed and Prince onely, the King of Kings
and Lord of Lordes,
16 Who onely hath immortalitie, and dwel-
leth in ẏ light that none can attaine vnto, ⁎ whom
neuer man sawe, neither can see, vnto whom *bee*
honour and power euerlasting, Amen.
17 11 Charge them that are rich in this world,
that they be not high minded, & that they ⁎ trust
not in vncertaine riches, but in the h liuing God,
(which giueth vs abundantly, all things to enioy)
18 That they doe good, *and* be riche in good
workes, & be readie to distribute, & communicate,
19 ⁎ 12 Laying vp in store for themselues a
good foundation against the time to come, that
they may obteine eternall life.
20 13 O Timotheus, keepe that which is
committed vnto thee, and auoide prophane *and*
vaine babblings, and oppositions of science falsely
so called,
21 Which while some i professe, they haue
erred concerning the faith. Grace *be* with thee,
Amen.

✠ *Chap. 5.21.*
10 A most earnest request & charge, to obserue and keepe all the premisses faithfully, with our eyes set vpon the comming of Iesus Christ, whose glorie we haue to set against the vaine glistering of this world, and his power, against all the terrours of the wicked.
✠ *Matth. 27.11. iohn 18.37.*
f He heapeth many words together, to one purpose: whereby he vouchethe the power of God, which if we sticke fast vnto, we shall not be mooued out of our standings.
∵ *Chap. 1.11. reuel. 17.14. and 19.16.*
⁎ *Iohn 1.18.*
11 He addeth for an ouerplus as it were, a sharpe admonition to the riche, that they chiefly take heede of two mischiefes, to witte, of pride, and deceitfull hope, against which hee setteth three excellent vertues, hope in the liuing God, liberalitie towardes their neighbour, and gentle conditions. *g In things perteining to this life, with whom those men are compared, which are rich in good workes.* ⁎ *Mar. 4.19. luke 12.15. h Who onely is, and that euerlasting: for hee setteth the fraile nature of riches against God.* ⁎ *Mat. 6.2.* 12 The praise of liberalitie, by the effectes thereof: because it is a sure testimonie of the Spirite of God which dwelleth in vs, and therefore of the saluation that shall be giuen vs. 13 Hee rehearseth the chiefest of all the former exhortations, which ought to be deepely imprinted in the mindes of all ministers of the worde, to wit, that they eschewe all vaine babblings of sophistrie, and continue in the simplicitie of sincere doctrine. *i Not onely in worde, but also in countenance and gesture: to be short, whiles their behauiour was such that euen when they helde their peace, they would make men beleeue, their heads were occupied about nothing but hie and waightie matters, euen then they erred concerning the faith.*

¶ The first *Epistle* to Timotheus, written from
Laodicea, which is the chiefest citie of Phry-
gia Pacaciana.

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

3 Hee commendeth Timothies faith, 6 and exhorteth him to goe on faithfully in the charge committed vnto him: 8 And that neither for his bonds, 15 nor the reuolting of others, be faint. 11 He triumpheth of his Apostleship. 14 Hee willeth him to haue care of the thing committed vnto him, 16 and praiseth Onesiphorus.

PAul an Apostle of Iesus Christ, by
the will of God, a according to the
promesse of life which is in Christ
Iesus,
2 To Timotheus my beloued
sonne: Grace, mercie *and* peace
from God the Father, and *from* Iesus Christ our
Lord.
3 1 I thanke God, ✠ whom I serue from *mine*
b elders with pure conscience, that without cea-
sing I haue remembrance of thee in my prayers
night and day,
4 Desiring to see thee, mindefull of thy teares,
that I may be filled with ioy:
5 When I call to remembrance the vnfained
faith that is in thee, which dwelt first in thy grand-
mother Lois, and in thy mother Eunice, and am
assured that *it dwelleth* in thee also.
6 2 Wherefore, I put thee in remembrance
that thou c stirre vp the gift of God which is in
thee, by the putting on of mine handes.
7 For God hath not giuen to vs the Spirite
of d feare, but of power, and of loue, & of a sound
minde.
8 3 Be not therefore ashamed of the testimo-

a Sent of God to preach that life, which he promised in Christ Iesus.
1 The chiefest marke that hee shooteth at in this Epistle, is to confirme Timothie to continue constantly and manfully euen to the ende, setting first before him the great good will he beareth him, and then reckoning vp the excellent giftes which God would as it were haue to be by inheritance in Timothie, and his ancestors, which might so much the more make him bounde to God. ✠ *Actes 22.3. b From Abraham, Isaac and Iacob: for he speaketh not of Pharisaie, but of Christianitie.*

2 He warneth vs to set the inuincible power of the Spirit, which God hath giuen vs, against those stormes which may and doe come vpon vs.
c The gift of God is as it were a certaine liuely flame kindled in our hearts, which the flesh and the deuill goe about to put out: and therefore we on the contrary side must labour as much as we can to foster and keepe it burning. d To pearce vs through, and terrifie vs, as men whom the Lord will destroy. 3 Hee prooueth that the ignominie or shame of the crosse is not onely not to be ashamed of, but also that it is glorious and most honourable; first, because the Gospell wherefore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

e For his sake.
f The Gospel after a sort is said to be afflicted in them that preache it.
g Through the power of God.
4 He sheweth with howe great benefites God hath bound vs to mainteine boldely and constantly his glorie which is ioyned with our saluation, and reckoneth vp the causes of our saluation, to wit, that free and eternall purpose of God to saue vs in Christ which was to come, whereby it should come to passe, that wee should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and authour of immortalitie.
✠ 1.Cor.1.2.
✠ Titus.3.5.
h He saith that that grace was giuen vs from euerlasting, vnto which we were predestinate from euerlasting. So that the doctrine of foreseene faith and foreseene workes, is cleane contrary to

nie of our Lorde, neither of me his prisoner: but
be partaker of the afflictions of the f Gospel, according to the g power of God,
9 4 Who hath saued vs, and called vs with an
✠ holy calling, not according to our ✠ workes,
but according to his owne purpose and grace,
which was h giuen to vs through Christ Iesus i before the ∵ world was,
10 But is nowe made manifest by that appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto k light through the Gospel.
11 ✠ 5 Whereunto I am appointed a preacher,
and Apostle, and a teacher of the Gentiles.
12 6 For the which cause I also suffer these
things, 7 but I am not ashamed: for I know whom
I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him
against that day.
13 8 Keepe the true paterne of the wholesome
wordes, which thou hast heard of me in faith and
loue which is in Christ Iesus.
14 9 That worthie thing, which was committed to thee, keepe 10 through the holy Ghost,
which dwelleth in vs.
15 11 This thou knowest, that all they which
are in Asia, be turned from me: of which sort are
Phygellus and Hermogenes.
16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not
ashamed of my chaine,
17 But when he was at Rome, he sought mee
out very diligently, and found me.
18 The Lorde graunt vnto him, that hee may
finde mercie with the Lorde at that day, and in
howe many things he hath ministred vnto me at
Ephesus, thou knowest very well.

the doctrine which preacheth and teacheth the grace of God. i *Before that course of yeeres, which hath runne on euer since the beginning of the world.* ∵ Rom.16.25. ephes.1.4.col.1.26.titus 1.2. k *Hath caused life and immortalitie to appeare.* ✠ 1.Tim. 2.7. 5 That is, the Gospel which the Apostle preached. 6 He confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it. 7 By setting his owne example before vs, he sheweth vs how it may be, that we shall not be ashamed of the crosse of Christ, to wit, if we be sure that God both can and will keepe the saluation which hee hath as it were layed vp in store by himselfe for vs against that day. 8 Hee sheweth wherein he ought to bee most constant, to wit, both in the doctrine it selfe, the abbridgement whereof is faith and charitie, and next in the maner of teaching it, a liuely paterne and shape whereof Timothie knewe in the Apostle. 9 An amplification, taken of the dignitie of so great a benefite committed to the ministers. 10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mightie, who hath inwardly indued vs with his vertue. 11 He preuenteth an offence which arose by the meanes of certaine that fell from God and the religion, and vttereth also their names that they might be knowen of all men. But he setteth against them the singular faith of one man, that one only good example might counterpoyse and weigh downe all euill examples.

CHAP. II.

1 *The better to set out perseuerance in the Christian warfare,* 3 *he taketh similitudes* 4 *from souldiers,* 6 *and from husbandmen.* 10 *Hee sheweth that his bondes are for the profite of the Saintes.* 15 *Then hee warneth Timothie to deuide the words of trueth aright,* 17 *to beware of the examples of the wicked,* 22 *and to doe all things modestly.*

1 The conclusion of the former exhortation which hath also added vnto it a declaration, howe that they do not keepe that worthy thing that is committed

Thou 1 therefore, my sonne, be strong in the
grace that is in Christ Iesus.
2 And what things thou hast heard of me, by
a many witnesses, the same deliuer to faithful men,
which shalbe able to teache other also.
3 2 Thou therefore suffer affliction as a good

vnto them, which keepe it to themselues, but they rather which doe most freely communicate it with other, to the ende that many may be partakers of it, without any mans losse or hinderance. a *When many were by, which can beare witnesse of these things.* 2 Another admonition: That the Ministerie of the worde is a spiritual warfare, which no man can so trauaile in, that he may please his captaine, vnles he forgoe and part with all hinderances which might draw him away from it.

souldier of Iesus Christ.
4 No man that warreth, entangleth himselfe
with the affaires of b this life, because hee woulde
please him that hath chosen him to be a souldier.
5 3 And if any man also striue for a Masterie,
he is not crowned, except he striue as he ought to
doe.
6 4 The husbandman must labour before he
receiue the fruites.
7 5 Consider what I say: and the Lord giue
thee vnderstanding in all things.
8 6 Remember that Iesus Christ, *made* of the
seede of Dauid, was raysed againe from the dead
according to my Gospel,
9 7 Wherein I suffer trouble as an euill doer,
euen vnto bondes: but the worde of God is not
bounde.
10 Therefore I suffer all things, for the elects
sake, that they might also obtaine the saluation
which is in Christ Iesus, with eternall glorie.
11 8 *It is* a true saying, For if wee be ✠ c dead
together *with him*, wee also shall liue together
with him.
12 If wee suffer, wee shall also reigne together
with him: ✠ if we denie *him*, he also will denie vs.
13 If ∵ we beleeue not, *yet* abideth he faithfull:
he cannot denie himselfe.
14 Of these things put them in remembrance,
and d protest before the Lord, that they striue not
about wordes, which is to no profit, *but* to the peruerting of the hearers.
15 9 Studie to shewe thy selfe approued vnto
God, a workeman that needeth not to bee ashamed, diuiding the worde of trueth e aright.
16 f Stay prophane, and vaine babblings:
10 for they shall encrease vnto more vngodlinesse.
17 And their worde shall fret as a canker: of
which sort is Hymeneus and Philetus,
18 Which as concerning y^e trueth haue erred
from the marke, saying that the resurrection is
past alreadie, and do destroy the faith of some.
19 11 But the foundation of God [illegible]
sure, and hath this seale, The Lorde know[illegible]
are his: and, Let euery one that g calleth [illegible]
Name of Christ, depart from iniquitie.

b *With affaires of housholde or other things that belong to other ordinarie businesses.*
3 The third admonition: The ministerie is like to a game or striuing, wherein no man striue for the victorie, and no man is crowned, vnlesse he striue according to the lawes which are prescribed, be they neuer so hard and painefull.
4 Another similitude tending to the same ende, no man may looke for the haruest, vnlesse he first take paines to plowe and sowe his grounde.
5 All these [illegible]
[illegible]

prison as an euill doer, yet there is no cause, why therefore some [illegible] bout to derogate credit from his Gospel, seeing that notwithstanding [illegible] blesse his ministerie, nay rather, that example of this his captiuitie and [illegible] did sundry wayes confirme the Church in the hope of a better life. [illegible] fourth admonition: wee ought not to contend vpon wordes and questions [illegible] are not onely vnprofitable, but also for the most part hurtfull: but rather [illegible] this, howe wee may frame our selues to all maner of patience, and to die [illegible] Christ (that is to say, for Christes Name) because that is the plaine way to [illegible] most glorious life: as contrariwise the falling away of men can diminish [illegible] part of the trueth of God, although by such meanes they procure most certaine destruction to themselues. ✠ Rom 6.5. c *If wee bee afflicted with Christ, and for Christes sake.* ✠ Matth.10.33.mar.8.38. ∵ Rom.3.3.and 9.6. d *Call God to witnesse, or as a Judge: as Moses, Iosua, Samuel, and Paul himselfe did, after so.* 9 The fifth admonition: A minister must not bee an idle disputer, but a faithfull steward in deuiding aright the worde of trueth, in so much that hee must stoppe the mouthes of other vaine babblers. e *By adding nothing to it, neither wresting any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fit to edifying.* f *Marke and watch, and see they creepe not on further.* 10 He discouereth the subtiltie of Satan, who beginning with these principles, draweth vs by litle and litle to vngodlinesse through the meanes of that wicked and prophane babbling, still creeping on: which hee proueth by the horrible example of them that taught, that the resurrection was already past. 11 A digression, wherein hee taketh that offence that rose by [illegible] falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are knowen to God, and not to vs; and therefore it is no marueile if wee count hypocrites oftentimes for true brethren: but we must take heede that we be not like them, but rather that wee bee in deede, such as wee are saide to be. g *That [illegible] and [illegible] him, and is at [illegible] were named of him, a faithfull man or Christian.*

20 12 Notwith-

20 [12] Notwithstanding in a great house are not
onely vessels of gold & of siluer, but also of wood
and of earth, ✠ and some for honour, and some
vnto dishonour.
21 If any man therefore [h] purge him selfe
from these, he shalbe a vessell vnto honour, san-
ctified, and meete for the Lord, and prepared vnto
euery good worke.
22 [13] Flee also from the lustes of youth, and
follow after righteousnes, faith, loue, *and* [14] peace,
with them that ✠ call on the Lorde with pure
heart,
23 ∵ And put away foolish and vnlearned que-
stions, knowing that they ingender strife.
24 But the seruant of the Lord must not striue,
but *must* be gentle toward all men, apt to teache,
[i] suffering the euill,
25 Instructing them with meekenesse that are
[k] contrary minded, *prouing* if God at any time wil
giue them repentance, that they may acknow-
ledge the trueth,
26 And come to amendement out of that snare
of the deuil, of whome they are taken prisoners, to
doe his will.

12 The taking a-way of an obiection: it is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort and for one seruice, but we must looke to this that we be found vessels prepared to honour. ✠ *Rom. 9.21.* h *By these wordes is meant the execution of the matter, and not the cause: for in that wee purge our selues, it is not to be attributed to any free will that is in vs, but to God, who freely and wholy worketh in vs, a good and an effectuall will.* 13 Returning to the matter from whence he digressed, verse 16, hee warneth him to exercise himselfe in waightie matters, and such as [illegible] to godlinesse. 14 The sixt admonition: We must aboue all things es[illegible] all bitternesse of mind both in teaching all men, and also in calling them [illegible] haue gone out of the way. ✠ *1.Cor.1.2.* ∵ *1.Tim.1.4.and 4.7 tit.3.9.* [illegible] *them through our patient bearing with them, but not to please them or ex[illegible] their wickednesse.* k *He meaneth such as doe not yet see the trueth.*

CHAP. III.

1 Hee foretelleth the dangerous times that are to insue: 9 but with the certaine hope of victorie, 10 he encourageth him to the combat, 14 setting out especially the tryall of sounde doctrine.

This [1] knowe also, that in the ✻ last dayes shall
come perilous times.
2 For men shalbe louers of their owne selues,
couetous, boasters, proude, cursed speakers, disobe-
dient to parents, vnthankefull, [a] vnholy,
3 Without naturall affection, truce breakers,
false accusers, intemperate, fierce, no louers at all
of them which are good,
4 Traitours, headie, high minded, louers of
pleasures more then louers of God,
5 Hauing a shewe of godlinesse, but haue de-
nied the power thereof: [2] turne away therefore
from such.
6 For of this sort are they which creepe into
houses, and leade captiue simple women laden
with sinnes, and led with diuers lustes,
7 *Which women are* euer learning, and are
neuer able to come to the acknowledging of the
trueth.
8 ✻ And as Iannes and Iambres withstoode
Moses, so doe these also resist the trueth, men of
corrupt mindes, reprobate concerning the faith.
9 [3] But they shall preuaile no longer: for their
madnesse shalbe euident vnto all men, as theirs
also was.
10 ¶ [4] But thou hast [b] fully knowen my doctrine,
maner of liuing, purpose, faith, long suffering, loue,
patience,
11 Persecutions, *and* afflictions which came
vnto me at [c] Antiochia, at Iconium, and at Lystri,
which persecutions I suffered: but from them all
the Lord deliuered me.
12 Yea, and all that will liue godly in Christ
Iesus, shall suffer persecution.
13 But the euill men and deceiuers shall waxe
[d] worse and worse, deceiuing, and being decei-
ued.
14 But continue thou in the thinges which
thou hast learned, and which are committed vnto
thee, knowing of whō thou hast learned *them:*
15 And that thou hast knowen the holy Scrip-
tures of a childe, which are able to make thee wise
vnto saluation, through the faith which is in Christ
Iesus.
16 ✠ [5] For the whole Scripture *is* giuen by in-
spiration of God, and *is* profitable to teache, to
conuince, to correct, *and* to instruct in righteous-
nesse,
17 That the [e] man of God may be absolute, be-
ing made perfect vnto all good workes.

[illegible] which [illegible] we may [illegible] *which make no* [illegible] *either of* [illegible] *honestie.* [illegible] we must not [illegible] with such [illegible] as resist the trueth not of simple ignorance, but of a peruerse mind, (which thing appeareth by the [illegible] which he painteth out here liuely) but we must rather turne away from them. ✻ *Exod.7.11.* 3 Hee addeth a comfort: The Lord will at length plucke off all their visardes. 4 That wee bee not deceiued by such hypocrites, we must set before vs the vertues of the holy seruants of God, and wee must not be afraid of persecution which they suffered willingly, and which alwayes followeth true godlinesse. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this, that wee are saued through faith in Christ Iesus. b *Thou knowest throughly not onely what I taught and did, but also howe I was minded and disposed.* c *Which is in Pisidia.*

d *Their wickednes shal dayly encrease.* ✠ *2.Peter.1.20.* 5 The eight admonition which is most precious: A Pastour must be wise by the worde of God onely: wherein we haue perfectly deliuered vnto vs, what soeuer perteyneth either to discerne, knowe and establish true opinions, and to confute false and furthermore, to correct euill maners, and to frame good. e *The Prophets and expounders of Gods will, are properly and peculiarly called, Men of God.*

CHAP. IIII.

1 Hee chargeth him to preach the Gospell with all diligence, 3 in that so miserable a time: 6 That his death is hard at hande, 8 yet so, that as a conquerour, hee maketh haste to a glorious triumph. 10 Hee sheweth the cause why hee sendeth for Timothie, 11 euen by reason of his present state.

I [1] Charge *thee* therefore before God, and *before*
the Lorde Iesus Christ, which shall iudge the
quicke and dead at that his appearing, and in his
kingdome,
2 Preache the worde: be instant, in season and
out of season: improue, rebuke, exhort with all
long suffering and doctrine.
3 [2] For the time will come, when they will
not suffer wholesome doctrine: but hauing their
eares itching, shall after their own lustes get them
an heape of teachers,
4 And shall turne their eares from the trueth,
and shalbe giuen vnto [a] fables.
5 [3] But watch thou in all thinges: suffer ad-
uersitie: doe the worke of an Euangelist: [b] cause
thy ministerie to be throughly liked of.
6 [4] For I am nowe readie to be [c] offered, and
the time of my departing is at hand.
7 I haue fought a good fight, and haue fini-
shed my course: I haue kept the faith.
8 *For* hence foorth is laide vp for mee the
crowne of righteousnesse, which the Lorde the
righteous iudge shall giue me at that day: and not
to me onely, but vnto all them also that loue that
his appearing.
9 [5] Make speede to come vnto me at once:
10 For Demas hath forsaken mee, and hath
[d] embraced this present world, & is departed vnto
Thessalonica, Crescens *is gone* to Galatia, Titus
vnto Dalmatia.
11 ✠ Onely Luke is with me. Take Marke and
bring him with thee: for he is profitable vnto me
to minister.
12 And Tychicus haue I sent to Ephesus.
13 The cloke that I left at Troas with Carpus,
when thou commest, bring with thee, and the
bookes, but specially the parchments.
14 Alexander the coppersmith hath done me
much euill: the Lorde rewarde him according to
his workes.

1 The principall and chiefe of all admonitions being therefore proposed with a most earnest charge, is this: that the worde of God be propounded with a certaine holy importunitie, as necessitie requireth: but so, that a good and true ground of the doctrine be laid, and the vehemencie be tempered with al holy meekenes. 2 Faithfull pastours in times past tooke all occasions they could, because men were very prompt and readie to returne to their fables. a *To false and vnprofitable doctrines, which the world is nowe so bewitched withall, that is had rather the open light of the trueth were vtterly put out, then it would come out of darkenesse.* 3 The wickednes and falling away of the worlde, ought to cause faithfull ministers to be so much the more carefull. b *Proue and shew by good & substantiall proofe, that thou art the true minister of God.* 4 He foretelleth his death to be at hande, and setteth before them an excellent example, both of inuincible constancie, and sure hope. c *To be offered for a drinke offering: and he alludeth to the powring out of blood or wine which was vsed in sacrifices.* 5 The last part of the epistle, setting forth grieuous complaints against certaine, and examples of singular godlinesse in euery place, and of a minde neuer wearied. d *Contented himselfe with this world.* ✠ *Col 4.10,14.*

15 Of whom be thou ware also: for he with-
stoode our preaching sore.

16 At my first answering no man assisted me,
but all forsooke me: *I pray God*, that it may not
be laide to their charge.

17 Notwithstanding the Lord assisted me, and
strengthened me, that by me the preaching might
be fully beleeued, and that all the Gentiles shoulde
heare: and I was deliuered out of the mouth of the
e lion.

18 And the Lorde will deliuer me from euery
f euill worke, and will preserue me vnto his g hea-
uenly kingdome: to whom *be* praise for euer and
euer, Amen.

19 Salute Prisca and Aquila, and the ✠ house-
holde of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I
left at Miletum sicke.

21 Make speede to come before winter. Eubu-
lus greeteth thee, & Pudens, and Linus, and Clau-
dia, and all the brethren.

22 The Lorde Iesus Christ *be* with thy spirite.
Grace *be* with you, Amen.

¶ The second *Epistle* written from Rome vnto Ti-
motheus, the first Bishop elected of the Church
of Ephesus, when Paul was presented the se-
cond time before the Emperour Nero.

e Of Nero.
f Preserue me pure from committing any thing vnworthie my Apostleship.
g To make me partaker of his kingdome.
✠ Chap. 1. 16.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

1 He sheweth what kinde of men ought to be chosen Ministers: 10 howe vaine babblers mouthes shoulde be stopped: 12 and through this occasion hee toucheth the nature of the Cretians, 14 and the Iewes who put holinesse in outward things.

Paul 1 a a seruaunt of God, and an
Apostle of Iesus Christ, according
to the faith of Gods b elect, 2 and
the acknowledging of the trueth,
which is according vnto godlinesse,
2 Vnto the c hope of eternall life,
which God that cannot lie, hath d promised be-
fore the ✠ e world began:

3 3 But hath made his worde manifest in due
time through the preaching, which is ✠ committed
vnto me, according to the commaundement of
God our f Sauiour:

4 4 To Titus *my* naturall sonne according to
the common faith, 5 Grace, mercie, *and* peace
from God the Father, and *from* the Lorde Iesus
Christ our Sauiour.

5 6 For this cause left I thee in Creta, that
thou shouldest continue to redresse the things that
remaine, and shouldest ordeine Elders in euery ci-
tie, as I appointed thee,

6 ∵ If any be vnreproueable, the husband of
one wife, hauing faithfull children, which are not
slandered of riot, neither are g disobedient.

7 7 For a Bishop must bee vnreproueable, as
Gods h steward, not i froward, not angrie, not gi-
uen to wine, no striker, not giuen to filthie lucre,

8 But harberous, one that loueth goodnesse,
k wise, righteous, holy, temperate,

9 8 Holding fast that faithfull worde accor-
ding to doctrine, 9 that hee also may be able to
exhort with wholesome doctrine, and conuince
them that say against it.

10 10 For there are many disobedient & vaine
talkers and deceiuers of mindes, chiefly they of the
l Circumcision,

11 Whose mouthes must be stopped, which
subuert whole houses, teaching things, which they
ought not, for filthy lucres sake.

12 m One of themselues, *euen* one of their
owne prophets said, The Cretians *are* alwayes liars,
euill beastes, slowe bellies.

13 This witnesse is true: wherefore conuince
them n sharpely, that they may be sound in ẏ faith,

14 And not taking heede to ✠ Iewish fables
and commaundements of men, that turne away
from the trueth.

15 11 Vnto the pure ✠ *are* all things pure, but
vnto them that are defiled, and vnbeleeuing, *is*
nothing pure, but euen their o mindes and con-
sciences are defiled.

16 They professe that they knowe God, but by
workes they denie *him*, and are abominable & dis-
obedient, and vnto euery good worke reprobate.

1 He voucheth his Apostleship, (not for Titus, but for the Cretenses sake) both by the testimonie of his outward calling, and by his consent wherein he agreeth with all the elect from the beginning of the world.
a A Minister, as Christ him selfe is that that he was a minister and head of the Prophets, is called a seruant, Esa. 43. 10.
b Of those whom God hath chosen.
2 The faith wherein all the elect consent, is the true and syncere knowledge of God, tending to this ende, that worshipping God aright, they may at length obteine life euerlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time, according to his eternall purpose. *c Hope is the ende of faith. d Freely and of his meere liberalitie.* ✠ *Rom. 16. 25. ephes. 3. 9. colos. 1. 26. 2. tim. 1. 9. 1. pet. 1. 20. e Looke 2. Tim. 1. 9.* 3 This trueth is no other where to be sought, but in the preaching of the Apostles. ✠ *Gal. 1. 1. f This worde (Sauiour) doeth not onely signifie a preseruer of life, but also a giuer of life.* 4 The Apostle mooueth the Cretenses to heare Titus, by setting forth his consent and agreement with him in the faith, and therewithall sheweth by what speciall note wee may distinguish true ministers from false. 5 There is but one way of saluation, common both to the Pastour, and the flocke. 6 The first admonition, to ordeine Elders in euery citie. ∵ 1. Tim. 3. 2. *g This worde is proper to horses and oxen, which will not abide the yoke.* 7 The seconde admonition, what faultes Pastours (whom hee comprehended afore vnder the worde Elders) ought to bee voide of, and what vertues they ought to haue. *h Whome the Lorde hath appointed steward of his giftes. i Not hard conditioned, and euill to please. k Circumspect, of a sound iudgement, and of a singular example of moderation.* 8 The third admonition: The Pastour must holde fast that doctrine, which the Apostles deliuered, and perteineth to saluation, leauing all curious and vaine matters. 9 The fourth admonition: To applie the knowledge of true doctrine vnto vse, which consisteth in two things, to witte, in gouerning them which shewe themselues apt to learne, and confuting the obstinate.

10 An applying of the generall proposition to a particular: The Cretenses [illegible] all other [illegible] sharpe [illegible] sions, both [illegible] cause [illegible] are [illegible] nen to [illegible] slouth [illegible] also be [illegible] certaine [illegible] Iewes [illegible] der a cole [illegible] godlines [illegible] partly [illegible] vaine [illegible] and partly [illegible] ceremonies [illegible] the Gospel [illegible]
l Of the [illegible] rather [illegible] Iewes [illegible] about [illegible] Christ [illegible] together.

m Epimenides, who was counted a Prophet amongst them. Looke vpon [illegible] Cicero in his first booke of diuination. n Roughly and plainly, and [illegible] bush with them. ✠ *1. Tim. 1. 4.* 11 Hee sheweth in fewe wordes [illegible] consisteth not in any externall worship, and that, that is according to [illegible] (as in difference of meates, and washings, and other such things which [illegible] but in the minde and conscience: and whosoeuer teache otherwise, [illegible] is true religion in deede, and also are nothing lesse then that they would [illegible] be. ∵ *Rom. 14. 20. o If our mindes and consciences be vncleane, what [illegible] is there in vs before regeneration?*

CHAP. II.

2 He setteth out the duetie of sundry persons and states, 6 and willeth him to instruct the Church in manners. 11 He draweth an argument from the ende of our redemption, 12 which is, that we liue godly and vprightly.

But 1 speake thou the things which become
wholesome doctrine,

2 2 That ẏ elder men be watchful, graue, tem-
perate, sounde in the faith, in loue, *and* in patience:

3 The elder women likewise, that they be in
such behauiour as becommeth holinesse, not false
accusers, not subiect to much wine, *but* teachers
of honest things,

4 That they may instruct the yong women
to be sober minded, that they loue their husbands,
that they loue their children,

5 *That they be* temperate, chaste, a keeping
at home, good and ✠ subiect vnto their husbands,
that the word of God be not euill spoken of.

6 Exhort yong men likewise, that they be so-
ber minded.

7 3 In all things shewe thy selfe an example
of

1 The first admonition: The doctrine must not only be generall [illegible] pure, but also [illegible] applied to all ages & orders of men, according to the diuersitie of circumstances.
2 What are the chiefest vertues for olde & yong, both men & women: & howe they ought to be stirred vp vnto them continually.
a No gadders vp and downe.
✠ *Ephe. 5. 22.*
3 The sixth admonition: That both Pastours life and doctrine must be sound.

of good workes with vncorrupt doctrine, with
b grauitie, integritie,
8 And with the wholesome worde, which
cannot be condemned, that hee which withstandeth,
may be ashamed, hauing nothing concerning
you to speake euill of.
9 ✠ 4 Let seruants be subiect to their masters,
& please them in al c things, not answering againe,
10 Neither pickers, but that they shew all good
faithfulnesse, that they may adorne the doctrine of
God our Sauiour in all things.
11 ✠ 5 For that grace of God, that bringeth
saluation vnto all men, hath appeared,
12 And teacheth vs that we shoulde denie vngodlinesse
and d worldly lusts, and that we should
liue soberly and righteously, and godly in this present
world,
13 e Looking for that blessed hope, and appearing
of that glory of that mightie God, and
of our Sauiour Iesus Christ,
14 Who gaue himselfe for vs, that he might
redeeme vs from all iniquitie, and purge vs to bee
a f peculiar people vnto himselfe, zealous of good
workes.
15 These things speake, and exhort, and conuince
with all g authoritie. See that no man despise
thee.

b Not such a grauitie as may driue men from comming to the minister, but such as may cause them to come in most reuerent and honest sort.
✠ Ephes 6.5. col.3.22. 1 pet.2.18.
4 The seuenth admonition, of seruaunts duetie towarde their masters.
c Which may be done without offence to God.
✠ 1.Cor.1.2. colos.1.22.
5 The eight admonition belonging to all the godly, that seeing God calleth all men to the Gospel, and Christ hath so iustified ... that he hath ... sanctified vs, ... all of vs ... to ... and righteousnesse, setting before vs a sure hope of that immeasurable ... which thing must in such sort be beaten into their heads, that the gainesayers ... be reproued, by the authoritie of the mightie God. d Lustes of ... which belong to the present state of this life and worlde. e Christ is here ... called that mightie God, and his appearance and comming is called by the ... our hope. f As it were a thing peculiarly laide vp for himselfe. g ... authoritie possible.

CHAP. III.

1 *Hee willeth that all generally bee put in minde to reuerence such as be in authoritie: 3 That they remember their former life, and attribute all iustification vnto grace. 9 And if any brabler withstand these things, 10 hee willeth that he be reiected.*

PVt 1 them in remembrance that they ✠ bee
subiect to the Principalities and powers, and
that they be obedient, and ready to euery good
worke,
2 That they speake euill of no man, that they
be no fighters, but soft, shewing all meekenesse
vnto all men.
3 2 ✠ For wee our selues also were in times
past vnwise, disobedient, deceiued, seruing the
lustes and diuers pleasures, liuing in maliciousnesse
and enuie, hatefull, and hating one another.
4 But when that bountifulnesse and that loue
of God our Sauiour toward man appeared,
5 ✠ Not by the workes of a righteousnesse,
which wee had done, but according to his mercie
he saued vs, by the washing of the newe birth, and
the renewing of the b holy Ghost,
6 Which he shed on vs aboundantly, through
Iesus Christ our Sauiour,
7 That we, being iustified by his grace, should
be made heires according to the hope of eternall
life.
8 3 This is a true saying, and these thinges I
will thou shouldest affirme, that they which haue
beleeued God, might be carefull to shewe foorth
c good workes. These things are good and profitable
vnto men.
9 ✠ But stay foolish questions, and genealogies,
and contentions, and brawlings about the
Lawe: for they are vnprofitable and vaine.
10 4 Reiect him that is an heretike, after once
or twise admonition,
11 Knowing that he that is such, is peruerted,
and sinneth, being damned of his owne selfe.
12 5 When I shall send Artemas vnto thee, or
Tychicus, be diligent to come to me vnto Nicopolis:
for I haue determined there to winter.
13 Bring Zenas the expounder of the Lawe,
and Apollos on their iourney diligently, that they
lacke nothing.
14 And let ours also learne to shewe foorth
good workes for necessary vses, that they be not
vnfruitfull.
15 All that are with me, salute thee. Greete
them that loue vs in the faith. Grace be with you
all, Amen.

¶ To Titus, elect the first bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

✠ Rom.13.1. 1.pet.2.13.
1 ... especially subiects to their magistrates.

2 He confirmeth againe the former exhortation by propounding the free benefite of our regeneration, the pledge whereof is our Baptisme.
✠ 1.Cor.6.11.
✠ 2.Tim.1.9.
a Word for worde, of workes which are done in righteousnesse: and thus place doeth fully refute the doctrine of merites.
b Which the vertue of the holy Ghost worketh.
3 Againe with great earnestnesse he beateth into our heads, howe that we ought to giue our selues to true godlines, and eschewe all vaine questions, which serue to nothing but to mooue strife and debate.
c Giue themselues earnestly vnto good workes.
✠ 1.Tim.1.4. & 4.7 2.tim.2.23.
4 The ministers of the worde, must at once cast off heretikes, that is, such as stubburnely and seditiously disquiet ẏ Church, and will giue no eare to Ecclesiasticall admonitions.
5 Last of all, he writeth a worde or two of priuate matters, and commendeth certaine men.

THE EPISTLE OF PAVL
TO PHILEMON.

1 *Paul handling a base and small matter, yet according to his maner mounteth aloft vnto God. 8 Sending againe to Philemon his vagabonde and thieuish seruaunt, he intreateth pardon for him, and very grauely preacheth of Christian equitie.*

PAul a prisoner of Iesus Christ, and
our brother Timotheus, vnto Philemon
our deare friende, and fellowe
helper,
2 And to our deare sister Apphia,
and to Archippus our fellowe
souldier, and to the Church that is in thine house:
3 Grace be with you, and peace from God
our Father, and from the Lord Iesus Christ.
4 I ✠ giue thankes to my God, making mention
alwayes of thee in my prayers,
5 (When I heare of thy loue and faith, which
thou hast toward the Lorde Iesus, and towarde all
Saintes)
6 That the a fellowship of thy faith may bee
made effectuall, and that whatsoeuer good thing
is in you through Christ Iesus, may be b knowen.
7 For wee haue great ioy and consolation in
thy loue, because by thee, brother, the Saintes
c bowels are comforted.
8 Wherefore, though I be very bolde in
Christ to commaunde thee that which is conuenient,
9 1 Yet for loues sake I rather beseeche thee,
though I be as I am, euen Paul aged, and euen
nowe a prisoner for Iesus Christ.
10 I beseeche thee for my sonne ✠ Onesimus,
whom I haue begotten in my bondes,
11 Which in times past was to thee vnprofitable,
but nowe profitable both to thee and to me,
12 Whom I haue sent againe: thou therefore
receiue him, that is mine owne d bowels,

✠ 1.Thes.1.2. 2.Thes.1.3.
a By felowship of faith, he meaneth those duetiès of charitie which are bestowed vpon the Saintes, and flowe foorth of an effectuall faith.
b That by this meanes all men may perceiue, howe rich you are in Christ, to wit, in faith, charitie, and all bountifulnesse.
c Because thou diddest so dutifully and cheerefully refresh the Saints, that they conceiued inwardly a marueilous ioy: for by this word (Bowels) is meant not onely the inward feeling of wants and miseries that men haue one of anothers state, but also that ioy & comfort which entreth into the very bowels, as though the heart were refreshed and comforted. 1 An example of a Christian exercise and commendation for an other man. ✠ Col.4.9. d As mine owne sonne, and as if I had begotten him of mine owne body.

e That thou mightest not seeme to fauour him not thy seruant vpon constraint, but willingly.
f That hee astwageth the harder kinde of speache, which is to say, he ranne away.
g For a litle time.
h Because he is thy seruant, as other seruants are, and because he is the Lords seruant, so that thou must needs loue him both for the Lords sake, and for thine owne sake.

13 Whome I woulde haue reteined with mee,
that in thy steade hee might haue ministred vnto
me in the bondes of the Gospel.
14 But without thy minde woulde I doe nothing,
that thy benefite should not be as it were of
e necessitie, but willingly.
15 It may be that he therefore f departed for g a
season, that thou shouldest receiue him for euer,
16 Not now as a seruant, but aboue a seruant,
euen as a brother beloued, specially to mee: howe
much more then vnto thee, both in the h flesh
and in the Lord?
17 If therefore thou count our things common,
receiue him as my selfe.
18 If hee hath hurt thee, or oweth thee ought,
that put on my accounts.
19 I Paul haue written *this* with mine owne
hand: I will recompense it, albeit I doe not say
to thee, that thou owest moreouer vnto me euen
thine owne selfe.
20 i Yea, brother, let mee obteine this pleasure
of thee in the Lorde: comfort my bowels in
the Lorde.
21 Trusting in thine obedience, I wrote vnto
thee, knowing y^t thou wilt doe eue more then I say.
22 Moreouer also prepare mee lodging: for I
trust through your prayers I shall be freely giuen
vnto you.
23 There salute thee Epaphras my felowe prisoner
in Christ Iesus,
24 Marcus, Aristarchus, Demas *and* Luke, my
felowe helpers.
25 The grace of our Lord Iesus Christ, *be* with
your spirit, Amen.

¶ Written from Rome to Philemon, *and*
sent by Onesimus a seruant.

i Good brother let me obteine this benefit at thine hand.

THE EPISTLE TO THE HEBREWES.

THe drift and ende of this Epistle, is to shewe that Iesus Christ the Sonne of God both God and man, is that true eternall and onely Prophet, King, and high Priest, that was shadowed by the figures of the olde Law, and is now in deed exhibited: of whom the whole Church ought to be taught, gouerned, and sanctified.

CHAP. I.

1 To shewe that the doctrine which Christ brought, is most excellent, in that it is the knitting vp of all prophecies, 4 hee aduanceth him aboue the Angels: 10 And prooueth by diuers testimonies of the Scripture, that he farre passeth all other.

1 The first part of the generall proposition of this Epistle: The Sonne of God is in deede that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophets, and hath fully opened his Fathers will to the worlde.
a So that the former declaration made by the Prophets was not full, and nothing must be added to this latter.
b Which one Sonne is God and man.
2 The second part of the same proposition: The same Sonne is appointed of the Father to be our King and Lorde, by whom also he made all things, and in whome onely he setteth foorth his glory, yea and himselfe also to be beholden of vs, who beareth vp and susteineth all things by his will & pleasure.

AT 1 sundry times and in diuers maners
God spake in the olde time to
our fathers by the Prophetes: in
these a last dayes hee hath spoken
vnto vs by his b Sonne,
2 2 Whom he hath made c heire of al things,
by whome also he made the d worldes,
3 ✠ Who being the e brightnes of the glory,
and the ingraued forme of his f person, and g bearing
vp all things by his mightie worde, 3 hath by
himselfe purged our sinnes, and h sitteth at the
right hand of the Maiestie in the highest places,
4 4 And is made so much more excellent then
the Angels, in as much as hee hath obteined a
more excellent i Name then they.
5 5 For vnto which of the Angels sayde he at
any time, ✠ Thou art my Sonne, k this day begate
I thee? 6 and againe, I ∵ will be his Father, and he
shalbe my Sonne?
6 7 And l againe, when he bringeth in *his* first
begotten Sonne into the world, he sayth, ※ And
let all the Angels of God worship him.
7 8 And of the Angels he saith, ✠ He maketh
the spirites his m messengers, and his ministers a
flame n of fire.
8 But vnto the Sonne *he saith*, ✠ O God, thy
o throne *is* for euer p and euer: the scepter of thy
kingdome *is* a q scepter of righteousnes.
9 Thou hast loued righteousnes & r hated iniquitie.
Wherefore God, *eue* thy God, hath s anointed
thee w^t the oyle of gladnes aboue thy t felowes.
10 9 And, ∵ Thou, Lord, in the beginning hast
u established the earth, and the heauens are the
workes of thine handes.
11 They shall perish, but thou doest remaine:
and they all shall waxe olde as doeth a garment.
12 And as a vesture shalt thou folde them vp,
and they shall be changed: but thou art the same,
and thy yeeres shall not faile.
13 10 Vnto which also of the Angels sayde hee
at any time, ※ Sit at my right hand, til I make thine
enemies thy footestoole?
14 Are they not al x ministring spirits, sent forth
to minister, for their sakes which shalbe heires of
saluation?

c Possessour and equall compartner of all things with the Father. d That is, whatsoeuer hath bene at any time, is, or shalbe. ✠ Col.1.15. e He in whome that glory and Maiestie of the Father shineth, who is otherwise infinite, and cannot be beholden. f His Fathers person. g Susteineth, defendeth, and cherisheth. 3 The thirde part of the same proposition: The same Sonne executed the office of the hie Priest in offering vp himselfe, and is our onely and most mightie Mediatour in heauen. h This sheweth that the fauour of that his sacrifice is not onely most acceptable to the Father, but also is euerlasting, and furthermore howe farre this high Priest passeth all the other high Priests. 4 Before he commeth to declare the office of Christ, he setteth foorth the excellencie of his person, and first of all he sheweth him so to be man, that therewithall he is God also. i Dignitie and honour. 5.6.7.8.9.10. He prooueth and confirmeth the diuinitie of Christ manifested in the flesh, by these sixe euident testimonies, whereby it appeareth that he farre passeth all Angels, in so much that he is called both Sonne, and God, in verses 5.6.8.10.13. ✠ Psal.2.7. chap.5.5. k The Father begat the Sonne fro euerlasting, but that euerlasting generation was made manifest and represented to the world in his time, and therefore hee addeth this worde (To day) ∵ 2.Sam.7.14. 1.chro.22.10. l The Lord was not content to haue spoken it once, but he repeateth it in another place. ※ Psal.97.7.

u Madest the earth firme and sure. ※ Psal.110.1. 1.cor.15.25. chap.10.1[illegible] that name by which we commonly call Princes messengers, he here calleth the[illegible]

CHAP. II.

1 Thereof he inferreth, that good heede must be giuen to Christes doctrine. 9 And he setteth him out vnto vs euen as our brother in our flesh, that we may with a good will yeelde vp our selues wholy vnto him.

WHerefore 1 wee ought diligently to giue
heede to the thinges which a wee haue
heard, lest at any time we b runne out.
2 For if the c worde spoken by Angels was
stedfast, and euery transgression, and disobedience
receiued a iust recompence of reward,
3 How shall we escape, if we neglect so great
saluation, 2 which at the first began to be preached

1 Now as it were [illegible] pausing with himselfe & shewing to what end and purpose al these things were spoke, to wit, to vnderstand by the excellencie of Christ aboue all creatures, that his doctrine, maiestie, and Priesthode, is most perfect, hee vseth an exhortation taken from a comparison.
a Hee maketh himselfe an hearer. b They are sayde to let the worde runne out, which holde it not fast when they haue heard it. c The Lawe which appointed punishment for the offenders: and which Paul sayth was giuen by Angels, Gala.3.19. and Steuen, Actes 7.53. 2 If the breach and transgression of the worde spoken by Angels was not suffered vnpunished, much lesse shall it be lawfull for vs to neglect the Gospel which the Lorde of Angels preached, and was confirmed by the voyce of the Apostles, and with so many signes and wonders from heauen, and especially with so great and mightie working of the holy Ghost.

d By the Apostles.
✠ Marke 16.20.
e This is the true ende of miracles. Now they are called signes, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and vnaccustomed thing: and vertues, because they giue vs a glimce of Gods mightie power.
3 If it were an haynous matter to contemne the Angels which are but seruants, much more haynous is it to contemne that most mightie King of the restored world.
f The worlde to come, whereof Christ is Father, Esa. 9.6. or the Church, which [illegible] world [illegible] restored together [illegible] Gospel. [illegible] of this [illegible] co[illegible] that [illegible] not Christ re-

by the Lorde, and afterward was confirmed vnto
vs by d them that heard him,
4 ✠ God bearing witnes thereto, both with
e signes and wonders, & with diuers miracles, and
gifts of the holy Ghost, according to his owne wil?
5 3 For he hath not put in subiection vnto the
Angels the f world to come, whereof we speake.
6 4 But ✠ one in a certaine place witnessed,
saying, g What is man, that thou shouldest bee
mindefull of him? or the h sonne of man, that thou
wouldest consider him?
7 Thou i madest him a litle inferiour to y^e Angels:
thou crownedst him with k glory & honour,
and hast set him aboue the workes of thine hands.
8 ∵ Thou hast put all things in subiection vnder
his feete. And in that he hath put all things in
subiection vnder him, he left nothing that should
not be subiect vnto him. 5 But wee yet see not all
things subdued vnto him,
9 6 But we l see Iesus crowned with glory and
honour, ✠ which was made litle m inferiour to the
Angels, 7 through the n suffering of death, that by
Gods grace he might o taste death for 8 all men.
10 9 For it became p him, for whome are all
these things, and by whome are all these things,
10 seeing that hee brought many children vnto
glory, 11 that he should consecrate the q Prince of
their saluation through afflictions.
11 12 For he that r sanctifieth, and they which
are sanctified, are all of s one: wherefore he is not
ashamed to call them brethren,

12 13 Saying, ✠ I will declare thy Name vnto
my brethren: in the middes of the Church will I
sing prayses to thee.
13 14 And againe, ✠ I will put my t trust in
him. And againe, ✠ u Beholde, here am I, and the
children which God hath giuen me.
14 Forasmuch then as the children are x partakers
of flesh and blood, he also himselfe likewise
tooke part with them, that hee might destroy
✠ through death, him that had the y power of
death, that is, the z deuill,
15 And that he might deliuer all them, which
for feare of a death were all their life time subiect
to bondage.
16 15 For he in no sort tooke on him the b Angels
nature, but hee tooke on him the c seede of
Abraham.
17 16 Wherefore in d all things it behoued him
to be made like vnto his brethren, that hee might
be e mercifull, and a f faithfull hie Priest in things
concerning God, that hee might make reconciliation
for the sinnes of the people.
18 For in that he suffered, and was g tempted,
he is able to succour them that are tempted.

13 That which hee taught before of the incarnation of the sanctifier, hee applieth to the prophetical office.
✠ Psal. 22.23.
14 He applieth the same to the kingly power of Christ, in delineting his from the power of the deuill and death.
✠ Psalme 18.2.
t I will commit my selfe to him, and to his defence.
✠ Esai. 8.18.
u This Esai speaketh of himselfe and his disciples, but betokening thereby all ministers, as also his disciples signifie the whole Church. And therefore seeing Christ is the head of the Prophets & Ministers, these wordes are more rightly verified of him, then of Esay.

[illegible] dignitie which they haue lost, but also might be through him aduanced [illegible] things, which dignitie of men Dauid describeth most excellently. [illegible] g What is there in man that thou shouldest haue so great regarde of [illegible] him that honour? h Hee calleth all the citizens of that heauenly king[illegible] they are considered in themselues, before that God giueth them the libertie of [illegible] Christ, Man, and Sonne of man. i This is the first honour of the citizens [illegible] to come, that they are next the Angels. k For they shall be in very [illegible] when they shalbe partakers of the kingdome. And he speaketh of the thing [illegible] though it were already, because it is so certaine. ∵ 1. Corinth. 15.27. [illegible] But where is this so great rule and dominion? 6 The answere: [illegible] fulfilled in Iesus Christ our head, who was for a time for our sakes [illegible] the Angels, being made man: but nowe is aduaunced into most high [illegible] l By his vertue and power which appeareth manifestly in the Church. [illegible] m Who abased himselfe for a season, and tooke vpon him the shape of [illegible] 7 Hee sheweth the cause of this subiection, to wit, to taste of death [illegible], that so doing the part of a redeemer, he might not only be our Pro[illegible] King, but also our high Priest. n That he might die. o Feele death. [illegible] consisteth the force of the argument: for wee coulde not at length bee [illegible] with him, vnlesse he had bene abased for vs euen all the faithfull. And by [illegible] the Apostle commeth to the other part of the declaration of Christes [illegible] wherein hee prooueth him to bee in such sort God, that hee is also man. [illegible] prooueth moreouer by other arguments, why it behoued the Sonne of [illegible] true God (as hee prooued a litle before) to become man notwithstan[illegible] subiect to all miseries, sinne onely except. p God. 10 First of all, be[illegible] Father, to whose glory all these thinges are to be referred, purposed to [illegible] many sonnes vnto glory. And howe coulde he haue men for his sonnes, vn[illegible] his onely begotten Sonne had become brother to men? 11 Secondly, [illegible] Father determined to bring those sonnes to glory, to wit, out of that ignomi[illegible] wherein they lay before. Therefore the Sonne shoulde not haue bene seene [illegible] to be made man, vnlesse hee had bene made like vnto other men, that hee [illegible] come to glorie by the selfe same way, by the which he should bring other: [illegible], it became him which was Prince of the saluation of other, to be con[illegible] aboue other, through those afflictions, Prophet, King, and Priest, which [illegible] the partes of that principalitie for the saluation of other. q The Chiefetaine, [illegible] is chiefest in dignitie, so is hee the first begotten from among the dead, a[illegible] many brethren. 12 The ground of both the former arguments: for neither should we be sonnes through him, neither coulde hee be consecrate through afflictions, vnlesse hee had bene made man like vnto vs. But because this Sonne-hoode dependeth not vpon nature onely, for no man is accompted the sonne of God, vnlesse that besides that hee is a sonne of a man, he be also Christes brother, (which is by sanctification, that is, by becomming one with Christ, who sanctifieth vs through fayth) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whome therefore Christ vouchsafeth to call brethren. r He vseth the time that nowe is, to shewe vs that we are yet still going on, and increasing in this sanctification: and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholy vnto God, all which Christ alone worketh in vs. s One, of one selfe same nature of man.

x Are made of flesh and blood, which is a fraile and brittle nature. ✠ Hose. 13.14. 1. corin. 15.55. y The deuill is sayde to haue the power of death, because he is the authour of sinne: and from sinne commeth death, and for this cause hee vrgeth vs dayly to sinne. z He speaketh of one as of the Prince, ioyning to him secretly all his angels. a By (death) thou must vnderstande here, that death which is ioyned with the wrath of God, as it must needes be, if it bee without Christ, then the which there can be nothing deuised more miserable. 15 He expoundeth those wordes of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made to Abraham in this behalfe. b The nature of Angels. c The very nature of man. 16 Hee applieth the same to the Priesthode, for which he should not haue bene fit, vnlesse he had become man, and that like vnto vs in all things, sinne onely except. d Not only as touching nature, but qualities also. e That he might be truely be touched with the feeling of our miseries. f Doing his office sincerely. g Was tried and egged to wickednes by the deuill.

CHAP. III.

1 Nowe hee sheweth howe farre inferiour Moses is to Christ, 5. 6 euen so much as the seruant to the Master: and so hee bringeth in certaine exhortations and threatnings taken out of Dauid, 8 against such as either stubbornly resist, 12 or els are very slowe to obey.

THerefore, 1 holy brethren, partakers of the
heauenly vocation, consider the a Apostle and
high Priest of our b profession Christ Iesus:
2 2 Who was faithfull to him that hath c appointed
him, 3 euen as ✠ Moses was in al his house.
3 4 For this man is counted worthy of more
glory then Moses, inasmuch as he which hath builded
the house, hath more honour then the house.
4 For euery house is builded of some man,
and he that hath built all things, is God.
5 5 Nowe Moses verely was faithfull in all his
house, as a seruant, for a witnesse of the things

1 Hauing layde the foundation, that is to say, declared and prooued both the natures of one selfe same Christ, he giueth him three offices, to wit, the office of a Prophet, King, and Priest, and as touching the office of teaching and gouerning, compareth him with Moses and Iosua, vnto the 14. verse of the next Chapter, and with Aaron touching the Priesthode. And he propoundeth that which he purposeth to speake of, with a most graue exhortation, that all our faith may tend to Christ, as to the onely euerlasting teacher, gouernour, and high Priest. a The Embassadour or messenger, as Rom. 15. hee is called the minister of Circumcision. b Of the doctrine of the Gospel which we professe. 2 He confirmeth this exhortation with two reasons, first of all because Christ Iesus was appointed such an one of God: secondly, because he throughly executed the offices that his Father enioyned him. c Apostle and high Priest. 3 Nowe he commeth to the comparison with Moses, and hee maketh them like one to the other in this, that they were both appointed rulers ouer Gods house, and executed faithfully their office: but by and by after hee sheweth that there is great vnlikelinesse in that same similitude. ✠ Nomb. 12.7. 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house. 5 An other comparison: Moses was a faithfull seruant in this house, that is, in the Church, seruing the Lorde that was to come, but Christ ruleth and gouerneth his house as Lorde.

which should be spoken after.
6 But Christ is as the Sonne, ouer his owne
house,⁶ whose d house we are, if we holde fast that
e confidence and that reioycing of that hope vnto
the ende.
7 Wherefore, as the holy Ghost saith, ✠ To day
if ye f shall heare his voyce,
8 Harden not your hearts, as in the g prouoca-
tion, according to the day of the tentation in the
wildernes,
9 Where your fathers tempted mee, prooued
me, and sawe my workes fourtie yeeres long.
10 Wherefore I was grieued with that genera-
tion, and said, They h erre euer in their heart, nei-
ther haue they knowen my wayes.
11 Therefore I sware in my wrath, If they shall
enter into my rest.
12 ⁷ Take heede, brethren, least at any time
there be in any of you an euill heart, and vnfaith-
full, to depart away from the liuing God.
13 But exhort one another dayly, i while it is
called to day, lest any of you be hardened through
the deceitfulnes of sinne.
14 ⁸ For we are made partakers of Christ, if we
keepe sure vnto the ende that k beginning, where-
with we are vpholden,
15 l So long as it is saide, To day if ye heare his
voyce, harden not your hearts, as in the prouoca-
tion.
16 For some when they heard, prouoked him
to anger: howbeit, not all that came out of Egypt
by Moses.
17 But with whome was hee displeased fourtie
yeeres? Was he not displeased with them that sin-
ned, ✠ whose carkeises fell in the wildernes?
18 And to whom sware he that they should not
enter into his rest, but vnto them that obeyed not?
19 So wee see that they could not enter in, be-
cause of vnbeliefe.

6 He applieth the former doctrine to his ende, exhorting all men by the wordes of Dauid to heare the Sonne himselfe speake, and to giue full credite to his wordes, seeing that otherwise they cannot enter into that eternall rest.
d To wit, Christs.
e He calleth that excellent effect of faith (whereby we crie Abba, that is, Father) confidence, and to confidence he ioyneth hope.
✠ Psal. 95.8. chap. 4.7.
f So that God was to speake once againe after Moses.
g In the day that they vexed the Lord, or stroue with him.
h They are brutish and maide.
7 Now weying the wordes of Dauid, he sheweth first by this word, To day, that we must not neglect the occasion while we haue it: for that word is not to be restrained to Dauids time, but it comprehendeth all that time wherein God calleth vs.
i While to day lasteth, that is to say, so long as the Gospel is offered to vs.
8 Nowe he considereth these wordes, If you heare his voyce, &c. shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through vnbeliefe.
k That beginning of trust and confidence: and after the maner of the Hebrues, hee calleth that, beginning, which is chiefest.
l So long as this voyce soundeth out.
✠ Nom. 14.37.

CHAP. IIII.

1 Hee ioyneth exhortation with threatning, lest they euen as their fathers were, be depriued of the rest offered vnto them, 11 but that they endeuour to enter into it: 14 And so he beginneth to intreate of Christes Priesthoode.

Let vs feare therefore, least at any time by forsa-
king the promes of entring into his rest, any of
you should seeme to be depriued.
2 ¹ For vnto vs was the Gospel preached as al-
so vnto them: but the word that they heard, profi-
ted not them, because it was not a mixed with faith
in those that heard it.
3 ² For wee which haue beleeued, doe enter
into rest, as he said to the other, ✠ As I haue sworne
in my wrath, If they shall enter into my rest: al-
though the workes were finished from the foun-
dation of the world.
4 For hee spake in a certaine place of the se-
uenth day on this wise, ✠ And God did rest the se-
uenth day from all his workes.
5 And in this place againe, If they shall enter
into my rest.
6 Seeing therefore it remaineth that some must
enter thereinto, and they to whom it was first prea-
ched, entred not therein for vnbeliefes sake:
7 Againe hee appointed in Dauid a certaine
day, by To day, after so long a time, saying, as it is
saide, ∵ This day, if ye heare his voyce, harden not
your hearts.
8 For if b Iesus had giuen them rest, then would
he not after this haue spoken of another day.
9 There remaineth therefore a rest to the peo-
ple of God.
10 c For he that is entred into his rest, hath also
ceased from his owne workes, as God did from his.
11 ³ Let vs studie therefore to enter into that
rest, lest d any man fall after the same ensample of
disobedience.
12 ⁴ For the e worde of God is f liuely, and
mightie in operation, and sharper then any two ed-
ged sworde, and entreth through, euen vnto the
diuiding asunder of the g soule and the h spirit, and
of the ioynts, and the marow, and is a discerner of
the thoughts, and the intents of the heart.
13 Neither is there any creature, which is not
manifest in i his sight: but all things are naked and
open vnto his eyes, with whom we haue to doe.
14 ⁵ Seeing then that we haue a great hie Priest,
which is entred into heauen, euen Iesus the Sonne
of God, let vs k holde fast our profession.
15 ⁶ For wee haue not an hie Priest, which can
not be touched with the feeling of our infirmities,
but was in all things tempted in like sort, yet with-
out sinne.
16 Let vs therefore go boldly vnto the throne
of grace, that wee may receiue mercie, and finde
grace to helpe in time of neede.

1 By these words, His voyce, he sheweth that Dauid ment the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.
a He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, vnlesse it be tempered with faith.
2 Lest any man should obiect, that those wordes were ment of the land of Canaan, and of Moses doctrine, and therefore cannot well be drawen to Christ, and to eternall life, the Apostle sheweth that there are two maner of rests spoken of in the Scriptures: the one, of the seuenth day, wherein God is said to haue rested from al his workes: an other is said to be that same, whereinto Iosua led the people: but this rest is not the last rest whereunto we are called, and that he prooueth by two reasons. For seeing that Dauid so long time after, speaking to the people which were then placed in the land of Canaan, vseth these words, To day, and threatneth them still that they shall not enter into the rest of God, which refused then the voyce of God that sounded in their eares, wee must needes say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is, that euerlasting rest, wherein wee begin to liue to God, after that the race of this life ceaseth: as God rested the seuenth day from those his workes, that is to say, from making the worlde. Moreouer the Apostle therewithall signifieth that the way to this rest, which Moses and the lande of Canaan and all that order of the Lawe did shadow, is opened in the Gospel onely.

✠ Psal. 95.11.
✠ Gene. 2.2. exod. 5.14.
∵ Chap. 3.7.
b He speaketh of Iosua the sonne of Nun: and as the land of Canaan was a figure of our true rest, so was Iosua a figure of Christ.
c As God rested the seuenth day, so must we rest from our workes, that is, from such as proceede from our corrupt nature.
3 He returneth to an exhortation.
d Lest any man become a like example of infidelitie.
4 An amplification taken from the nature of the word of God, the power whereof is such, that it entreth euen to the deepest and most inward and [illegible] partes [illegible] wo[illegible] dead[illegible] flub[illegible] ly [illegible]

called the minde. i In Gods sight. 5 Nowe he entreth into the [illegible] Christes Priesthoode with Aarons, and declareth euen in the very be[illegible] marueilous excellencie of this Priesthoode, calling him the Sonne of G[illegible] cing him in the seate of God in heauen, plainely and euidently setting [illegible] Aarons Priestes, and the transitorie tabernacle: which comparisons he [illegible] afterwarde more at large. k And let it not goe out of our hearts. [illegible] might seeme by this great glory of our hie Priest, to staye and stoppe v[illegible] vnto him, hee addeth straightwayes after, that hee is notwithstanding o[illegible] deede, (as hee prooued it also before) and that hee accompteth all our [illegible] owne, to call vs boldly to him.

CHAP. V.

1 First hee sheweth the dutie of the hie Priests. 5 Secondly, that Christ is appointed of God to bee our hie Priest, 7 and that hee hath fulfilled all things belonging thereunto.

For ¹ euery hie Priest is taken from among men,
and is ordeined for men, in things pertaining to
God, ² that he may offer both a giftes and b sacri-
fices for sinnes.
2 Which is c able sufficiently to haue com-
passion d on them that are ignorant, and that are

1 The first part of the first comparison of Christes hie Priesthoode with Aarons: Other hie Priests are taken from among men, and are called after the order of men.
2 The first part of the second comparison: Others weake, are made hie Priestes, to the ende that feeling the same infirmitie in themselues which is in all the rest of the people, they shoulde in their owne and the peoples name offer giftes and sacrifices, which are witnesses of common faith and repentance.
a Offerings of things without life.
b Beastes which were killed, but especially in the sacrifices for sinnes and offences.
c Fit and meete.
d On them that are sinfull: for in the Hebrewe tongue, vnder ignorance and errour is euery sinne meant, euen that sinne that is voluntarie.

e For that he himselfe beareth about with him a nature subiect to the same discommodities and vices.
✠ 1.Chro.13.10. and 23.13.
3 The third comparison which is whole. The others are called of God, and so was Christ, but in an other order then Aaron: for Christ is called the Sonne, begotten of God, and a Priest for euer after the order of Melchisedec.
✠ Psal.2.7. chap.1.5.
✠ Psal.110.4. chap.7.17.
f After the likenes or maner as it is afterward declared, Chap.7.15.
[illegible]

out of the way, because that he also is e compassed
with infirmitie,
3 And for the sames sake he is bound to offer
for sinnes, as wel for his owne part, as for ẏ peoples.
4 ✠ 3 And no man taketh this honor vnto him
selfe, but he that is called of God, as *was* Aaron.
5 So likewise Christ tooke not to himselfe this
honour, to be made the hie Priest, but he that saide
vnto him, ✠ Thou art my Sonne, this day begate I
thee, *gaue it him.*
6 As he also in another place speaketh, ✠ Thou
art a Priest for euer, after ẏ f order of Melchi-sedec.
7 4 Who in the g dayes of his flesh did offer vp
prayers and supplications, with strong crying and
teares vnto him, that was able to h saue him from
death, and was also heard in that which he feared.
8 And though he were the Sonne, yet i learned
he obedience, by the things which he suffered.
9 5 And being k consecrate, was made the authour
of eternal saluation vnto all them that obey
him:
10 And is called of God an hie Priest after the
order of Melchi-sedec.
11 6 Of whome wee haue many things to say,
which are hard to be vttered, because ye are dull of
hearing.
12 7 For when as concerning the time ye ought
to be teachers, yet haue ye neede againe that wee
teach you what *are* the first principles of the word
of God: and are become such as haue neede of
milke, and not of strong meate.
13 For euery one that vseth milke, is inexpert
in the l word of righteousnes: for he is a babe.
14 But strong meate belongeth to them that
are of age, which through long custome haue their
m wits exercised, to discerne both good and euil.

[illegible] *To deliuer him from death.* i *Hee learned in deede what it is to haue a* [illegible] *man must obey.* 5 The other part of the first comparison: But [illegible] consecrate of God the Father as the Authour of our saluation, and an hie [illegible] and therefore hee is so a man, that notwithstanding he is farre aboue [illegible] Looke Chap. 2,10. 6 A digression, vntill hee come to the beginning [illegible] Chapter: wherein hee partly holdeth the Hebrewes in the diligent [illegible] of those things which hee hath saide, and partly prepareth them to the [illegible] of those things whereof he will speake. 7 An example of an Apo- [illegible] l *In the word which teacheth righteousnes.* m *All their power* [illegible] *vnderstand and iudge.*

CHAP VI.

1 Hee briefly toucheth the childish slouthfulnes of the Hebrewes, 4 and terrifieth them with seuere threatnings: 7 Hee stirreth them vp to endeuour in time to goe forwarde: 9 Hee hopeth well of them: 13 Hee alleageth Abrahams example: 17 and compareth faith that taketh holde on the worde, 19 vnto an Ancre.

[illegible] principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel, were giuen in fewe wordes, and briefly to the rude and ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine were demaunded of them which were not as yet receiued members of the Church, at the dayes appointed for Baptisme: and of the children of the faithfull which were baptized in their infancie, when handes were layde vpon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternall iudgement.

THerefore, leauing the doctrine of the a begin-
ning of Christ, let vs be led forward vnto per-
fection, 1 not laying againe the foundation of repen-
tance from dead workes, and of faith toward God,
2 Of the doctrine of baptismes, and laying on
of handes, and of the resurrection from the dead,
and of eternall iudgement.
3 And this will we doe if God permit.
4 2 ✠ For it is b impossible that they which were
once lightened, and haue c tasted of the heauenly
gift, and were made partakers of the holy Ghost,
5 And haue tasted of the good word of God,
and of the powers of the world to come,
6 If they fal away, should be renued againe by
repentance: seeing they d crucifie againe to them-
selues the Sonne of God, & make a mocke of him.
7 3 For the earth which drinketh in the raine
that commeth oft vpon it, & bringeth forth herbes
meete for them by whome it is dressed, receiueth
blessing of God.
8 But that which beareth thornes and briars,
is reproued, and is neere vnto cursing, whose ende *is*
to be burned.
9 4 But beloued, we haue perswaded our selues
better things of you, and such as accompany salua-
tion, though we thus speake.
10 5 For God *is* not vnrighteous, that he should
forget your worke, and labour of loue, which ye
shewed toward his Name, in that ye haue ministred
vnto the Saints, and *yet* minister.
11 And wee desire that euery one of you shewe
the same diligence, to the full assurance of hope
vnto the ende,
12 6 That ye be not slouthfull, but followers of
them, which through faith and patience, inherite
the promises.
13 7 For when God made the promise to Abra-
ham, because hee had no greater to sweare by, hee
sware by himselfe,
14 Saying, ✠ Surely I will e aboundantly blesse
thee and multiplie thee marueilously.
15 And so after that he had taried patiently, he
enioyed the promes.
16 For men verely sweare by him that is grea-
ter *then themselues*, and an othe for confirmation is
among them an ende of all strife.
17 So God, willing more f aboundantly to shew
vnto the heires of promes the stablenes of his coū-
sell, bound himselfe by an othe,
18 That by two immutable things, wherein it
is vnpossible that God should lye, wee might haue
strong consolation, which haue our refuge to lay
holde vpon that hope that is set before vs,
19 8 Which *hope* wee haue, as an ancre of the
soule, both sure and stedfast, and it entreth into
that which is within the vaile,
20 9 Whither the forerunner is for vs entred in,
euen Iesus that is made an hie Priest for euer after
the order of Melchi-sedec.

2 Hee addeth a vehemencie to his exhortation, and a most sharpe threatning of the certaine destruction that shall come to them which fall from God and his religion. ✠ Chapter 10.26 matth.12.45. 2.pet.2.10. b *Hee speaketh of a generall back sliding, and such as doe altogether fall away from the faith, and not of sinnes which are committed through the frailtie of man against the first and the second table.* c *We must marke the force of this word, for it is one thing to beleeue as Lydia did, whose heart God opened, Actes 16.13 and another thing to haue some taste.*

d *As men that hate Christ, and as though they crucified him againe, making stocke to all the worlde, and thus to their owne destruction, as Iulian the Apostata or backslider did.*
3 He setteth forth the former threatning with a similitude.
4 He mitigateth and asswageth all that sharpnes, hoping better of them to whom he writeth.
5 Hee prayseth them for their charitie, thereby encouraging them to goe forward, and to holde out to the ende.
6 Hee sheweth what vertues chiefly they haue neede of to goe forward constantly, and also to profit: to wit, of charitie, and patience: and lest any man should obiect and say, that these things are impossible to be done, hee willeth them to set before themselues the examples of their auncesters, and to followe them.
7 An other pricke, to pricke them forward: Because the hope of the inheritance is certaine, if we continue to the ende, for God hath not onely promised it, but also promised it with an othe.
✠ Gene.12.2. and 17.4. and 22.17.
e *I will heape vp benefites most plentifully vpon thee.* f *More then was needefull, were it not for the wickednes of men which beleeue not God, no though he sweare.* 8 Hee likeneth hope to an ancre: because that euen as an ancre being cast into the bottome of the sea, stayeth the whole ship, so doeth hope also enter euen into the very secret places of heauen. And hee maketh mention of the Sanctuarie, alluding to the olde tabernacle, & by this meanes returneth to the comparisons of the Priesthood of Christ with the Leuitical. 9 He repeateth Dauids wordes, wherein all those comparisons whereof hee hath before made mention, are signified, as he declareth in all the next chapter.

CHAP. VII.

1 He hath hitherto stirred them vp, to marke diligently what things are to be considered in Melchi-sedec, 15 wherein hee is like vnto Christ. 20 Wherefore the Law should giue place to the Gospel.

FOr this 1 Melchi-sedec *was* King of Salem,
the Priest of the most high God, who mette A-
braham, as hee returned from the slaughter of the
Kings, and a blessed him:
2 To whome also Abraham gaue the tithe of
all things; who first is by interpretation King of
righteousnes: after that, *hee is* also King of Salem,
that is, King of peace,

1 Declaring those wordes, *According to the order of Melchi-sedec,* whereupon that comparison standeth of the Priesthoode of Christ with the Leuiticall: first, Melchisedec himselfe is considered as the figure of Christ, and these are the heades of that comparison. Melchi-sedec was a King and a Priest, and such an one in deede is Christ alone. Hee was a King of peace and righteousnes, such an one in deede is Christ alone. ✠ Gene.14.18. a *With a solemne and [illegible] blessing.*

Without

3 [2] Without father, without mother, without
kinred, and hath neither beginning of *his* dayes,
neither ende of life: but is likened vnto the Sonne
of God, and continueth a Priest for euer.
4 [3] Nowe consider howe great this man *was*,
vnto whome euen the Patriarke Abraham gaue
the tithe of the spoyles.
5 For verely they which are the childrē of Le-
ui, which receiue the office of the Priesthode, haue
a ✠ commaundement to take, according to the
Law, tithes of the people (that is, of their brethren)
though they [b] came out of ẏ loynes of Abraham.
6 But he whose kindred is not coūted among
them, receiued tithes of Abraham, and blessed him
that had the promises.
7 And [c] without all contradiction the lesse is
blessed of the greater.
8 And here men that die, receiue tithes: but
there he *receiueth them*, of whome it is witnessed,
that he liueth.
9 [4] And to say as the thing is, Leui also which
receiueth tithes, payed tithes in Abraham.
10 For hee was yet in the loynes of his father
Abraham, when Melchi-sedec met him.
11 [5] If therefore [d] perfection had bene by the
Priesthode of the Leuites (for vnder it the Lawe
was established to the people) what needed it fur-
thermore, that another Priest should rise after the
order of Melchi-sedec, and not to be called after
the order of Aaron?
12 [6] For if the Priesthood be changed, then of
necessitie must there be a change of the [e] Lawe.
13 For hee of whome these things are spoken,
perteineth vnto another tribe, whereof no man
[f] serued at the altar.
14 For it is euident, that our Lord sprung out
of Iuda, concerning the which tribe Moses spake
nothing, touching the Priesthood.
15 [7] And it is yet a more euident thing, because
that after the similitude of Melchi-sedec, there is
risen vp another Priest,
16 [8] Which is not made *Priest* after the [g] Law
of the carnal commandement, but after the power
of the endlesse life.
17 For hee testifieth *thus*, ✠ Thou art a Priest
for euer, after the order of Melchi-sedec.
18 [9] For the [h] commaundement that went a-
fore, is disanulled, because of the weakenes there-
of, and vnprofitablenes.
19 For the Law made nothing perfite, but the
bringing in of a better hope *made perfite*, whereby
we drawe neere vnto God.
20 [10] And for as much as it is not without an
othe (for these are made Priests without an othe:
21 But this *is made* with an othe by him that
said vnto him, ✠ The Lord hath sworne, and will
not repent, Thou art a Priest for euer, after the or-
der of Melchi-sedec)
22 By so much is Iesus made a suretie of a bet-
ter Testament.
23 [11] And among them many were made
Priests, because they were not suffered to endure,
by the reason of death.
24 But this man, because hee endureth euer,
hath a Priesthood, which [i] cannot passe from one
to another.
25 Wherefore, hee is [k] able also perfectly to
saue them that come vnto God by him, seeing he
euer liueth, to make intercession for them.
26 [12] For such an hie Priest it became vs to
haue, *which is* holy, harmelesse, vndefiled, separate
from sinners, and made hier then the heauens:
27 Which needeth not daily as those hie Priests
to offer vp sacrifice, ✠ first for his owne sinnes, and
then for the peoples: [13] for [l] that did he [m] once,
when he offered vp himselfe.
28 For the Lawe maketh men hie Priestes,
which haue infirmitie: but the [n] worde of the othe
[14] that [o] was since the Lawe, *maketh* the Sonne,
who is consecrated for euermore.

2 An other figure: Melchi-sedec is set before vs to bee considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancesters, nor his death are written of: and such an one in deede is the Sonne of God, to wit, an euerlasting Priest: as hee is God, without mother wonderfully begotten: as he is man, without father wonderfully conceiued.

3 An other figure: Melchi-sedec in consideration of his priesthoode was aboue Abraham, for he tooke tenthes of him, and blessed him as a Priest: Such an one in deede is Christ, vpō whome dependeth euen Abrahams sanctification and all the beleeuers, & whom all men ought to worship and reuerence as the authour of all.

✠ *Nomb.18.21.*

b Were begotten of Abraham.

c He speaketh of the publike blessing which the Priestes vsed.

4 A double amplification: The first, that Melchi-sedec tooke the tenthes, as one immortall (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him foorth as an euerlasting Priest) but the Leuiticall Priestes, as mortall men, for they succeede one another: the second, that Leui himselfe was tithed in Abraham by Melchi-sedec. Therefore the Priesthode of Melchi-sedec (that is, Christes, who is pronounced to bee an euerlasting Priest according to his order) is more excellent then the Leuiticall. 5 The thirde treatise of this Epistle, wherein after hee hath prooued Christ to be a King, a Prophet, and a Priest, he now handleth distinctly the condition and excellencie of all these offices, shewing that all these were but shadowes in all other, but in Christ they are true and perfect. And hee beginneth with the Priesthode, wherewith also the former treatise ended, that by this meanes all the partes and members of the disputation, may better hang together. And first of all hee prooueth that the Leuiticall Priesthode was imperfect, because another Priest is promised a long time after, according to another order, that is to say, of another maner of rule and fashion. *d If the priesthode of Leui could haue made any man perfite.* 6 He sheweth howe that by the institution of the new Priesthode, not only the imperfection of the Priesthode of Leui was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Leui, did shut forth the tribe of Iuda, and made it also inferiour to Leui: and this later doeth place the Priesthode in the tribe of Iuda. *e Of the institution of Aaron.* *f Had any thing to do about the altar.* 7 Lest any man might obiect, that the Priesthode in deede was translated from Leui to Iuda, but yet notwithstanding the same remaineth still, he both weigheth and expoundeth those wordes of Dauid, *for euer, according to the order of Melchi-sedec*, whereby also a diuers institution of Priesthode is well perceiued. 8 He prooueth the diuersitie and excellencie of the institution of Melchi-sedecs Priesthode, by this, that the Priesthode of the Lawe did stande vpon an outwarde and bodily anoynting: but the sacrifice of Melchi-sedec is set out to be euerlasting and mere spirituall. *g Not after the ordination, which commandeth fraile and transitorie things, as was done in Aarons consecration, and all that whole Priesthode.* ✠ *Psalme 110.4. chap.5.6.*

9 Againe, that no man might obiect that the last Priesthode was added to make a perfite one, by the coupling of them both together, he prooueth that the first was abrogated by the later, as vnprofitable, and that by the nature of them both. For howe could those corporall and transitorie things sanctifie vs, either of themselues, or being ioyned with an other?

h The ceremoniall lawe.

10 Another argument, whereby he prooueth that the Priesthoode of Christ is better then the Priesthode of Leui, because his was established with an othe, but theirs was not [illegible]

✠ *Psal.* [illegible]

11 Another argument [illegible] the [illegible] The Le[illegible] Priestes [illegible] tall men [illegible] not be [illegible] but Chri[illegible] euerlasting, so hath hee also an euerlasting Priesthode, making most [illegible] intercession for them which by him come vnto God. *i Which cannot* [illegible] *k Hee is fit and meete.* 12 An other argument: There are required [illegible] Priest innocencie and perfite pureness, which may separate him from [illegible] whom hee offereth. But the Leuiticall hie Priestes shall not be found [illegible] for they offer first for their owne sinnes: but Christ onely is such a one [illegible] fore the true and onely hie Priest. ✠ *Leuit.16.11.* 13 An other [illegible] which notwithstanding hee handleth afterwarde: The Leuiticall Pri[illegible] sacrifice after sacrifice, first for themselues, and then for the people [illegible] offered not for himselfe, but for other, not sacrifices, but him selfe [illegible] times, but once. And this ought not to seeme strange, sayth hee, for so [illegible] are weake, but this man is consecrated an euerlasting Priest, and that [illegible] *l That sacrifice which hee offered.* *m It was so done, that it needeth not to be repeated or offered againe any more.* *n The commaundement of God* [illegible] *bound with an othe.* 14 Another argument taken of the time; former [illegible] taken away by the later. *o Exhibited.*

CHAP. VIII.

1 To prooue more certainely that the ceremonies of the Lawe are abrogated, 5 hee sheweth that they were appointed to serue the heauenly paterne. 8 He bringeth in the place of Ieremie, 15 to prooue the amendement of the olde couenant.

Nowe [1] of the things which wee haue spoken,
this is the summe, that wee haue such an hie
Priest, that sitteth at the right hand of the throne
of the Maiestie in heauens,
2 [2] And *is* a minister of the [a] Sanctuarie, [3] and
of that [b] true Tabernacle which the Lorde pight,
and not man.
3 [4] For euery high Priest is ordeined to offer
both giftes and sacrifices: wherefore it was of ne-
cessitie, that this man should haue somewhat also
to offer.

1 He briefly [illegible] peateth that whereunto al the things are to bee referred, to wit, that wee haue a farre other hie Priest then those Leuiticall hie Priestes are, euen such an one as sitteth at the right hand of the most hie God in heauen.

2 They of Leui were hie Priestes in an earthly sanctuarie, but Christ is in the heauenly. *a Of heauen.* 3 They of Leui exercised their priesthode in a fraile tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body which God himselfe made to be euerlasting, as it shall afterwarde be declared, chap.9.11. *b Of his body.* 4 He bringeth a reason why it must needes be that Christ should haue a body (which hee calleth a tabernacle which the Lorde pight & not man) to wit, that he might haue what to offer: for otherwise hee could not be an hie Priest. And the selfe same body is both the tabernacle & the sacrifice.

5 Hee giueth a reason why he said that our hie Priest is in the heauenly Sanctuarie, and not in the earthly: because, saith he, if he were nowe on the earth, hee coulde not minister in the earthly Sanctuarie, seeing there are yet Leuiticall Priestes which are appointed for him, that is to say, to be paternes of that perfite example. And to what purpose shoulde the paternes serue when the true and originall example is present?
✠ Exod 25.40. actes 7.44.
6 He entreth into the comparison of the olde and transitorie Testament or couenant being but for a time, [illegible] of the Leuiticall Priests were [illegible], with [illegible] the euerlasting Mediatour [illegible] in Christ, [illegible] that this [illegible] better [illegible] in all [illegible], but also [illegible] was abrogated by this. [illegible] by [illegible] of [illegible] there [illegible] Testament [illegible] couenant, [illegible] that [illegible] not perfite.

4 5 For he were not a Priest, if he were on the
earth, seeing there are Priestes that according to
the Lawe offer giftes,
5 Who serue vnto the paterne and shadowe
of heauenly things, as Moses was warned by God,
when he was about to finish the Tabernacle. ✠ See,
saide hee, that thou make all things according to
the paterne, shewed to thee in the mount.
6 6 But nowe *our hie Priest* hath obteined a
more excellent office, in as much as hee is the Mediatour of a better Testament, which is established
vpon better promises.
7 7 For if that first *Testament* had bene vnblameable, no place should haue bene sought for
the second.
8 For in rebuking them he saith, ✠ Beholde,
the dayes will come, saith the Lorde, when I shal
make with the c house of Israel, and with the house
of Iuda a newe Testament:
9 Not like the Testament that I made with
their fathers, in the day that I tooke them by the
hand, to leade them out of the land of Egypt: for
they continued not in my Testament, and I regarded them not, saith the Lord.
10 For this is the Testament that I will make
with the house of Israel, After those dayes, saith
the Lord, I will put my Lawes in their minde, and
in their heart I will write them, and I wil be their
God, and they shalbe my people,
11 And they shall not teache euery man his
neighbour and euery man his brother, saying,
Know the Lord: for all shall knowe me, from the
least of them to the greatest of them.
12 For I will bee mercifull to their vnrighteousnes, and I will remember their sinnes and their
iniquities no more.
13 8 In that he saith a new *Testament*, he hath
abrogate the olde: nowe that which is disanulled
and waxed olde, is ready to vanish away.

✠ *Iere.31.31,32,33,34. rom. 11.27. chap.10.16.* c *Hee [illegible] house, as it were one familie of the whole kingdome: for whereas the kingdome of Dauid was deuided into two factions, the Prophet giueth vs to vnderstande [illegible] the newe Testament they shalbe ioyned together againe in one.* 8 The [illegible] Therefore by the later and the new, the first and olde is taken away, for [illegible] not be called new if it differed not from the olde. And againe that same is [illegible] taken away, which is subiect to corruption, and therefore imperfit.

CHAP. IX.

2 Comparing the forme of the Tabernacle, 10 and the ceremonies of the Lawe, 11 vnto the trueth set out in Christ, 15 he concludeth that nowe there is no more neede of an other Priest, 24 because Christ himselfe hath fulfilled these dueties vnder the newe couenant.

1 [illegible] diuision of the [illegible] Tabernacle [illegible] hee calleth worldly, that is to say, transitorie and earthly, into two partes, to wit, into the holy places, and the Holiest of all.
a *An earthly and a fading.*
b *He calleth it the second vaile, not because there were two vailes, but because it was behinde the Sanctuarie or the first Tabernacle.*

THen 1 the first *Testament* had also ordinances
of religion, and a a worldly Sanctuarie.
2 For the first Tabernacle was made, wherein was the candlesticke, and the table, and the
shewebread, which *Tabernacle* is called the Holy
places.
3 And after b the second vaile *was* the Tabernacle, which is called the c Holiest of all,
4 Which had the golden censer, and the Arke
of the Testament ouerlayde rounde about with
golde, wherein the golden pot, which had Manna,
was, and ∵ Aarons rod that had budded, and the
⌘ tables of the Testament.
5 ✠ And ouer the Arke were the glorious Cherubims, shadowing the d mercie seate: of which
things we will not nowe speake particularly.

c *The holiest Sanctuarie.* ∵ *Nom.17.10.* ⌘ *1 King.8.9. 2 chro.5.10.* ✠ *Exodus 25.22.* d *The Hebrewes call the couer of the Arke of the couenant, the mercy seate, whome both the Grecians and we followe.*

6 2 Nowe when these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.
7 But into the second went the ✠ hie Priest
alone, once euery yere, not without blood which
he offered for himselfe, and for the e ignorances of
the people.
8 3 Whereby the holy Ghost this signified,
that the way into ẏ Holiest of all was not yet opened, while as yet the first tabernacle was standing,
9 4 Which was a figure f for that present time,
wherein were offred giftes and sacrifices that could
not make holy, concerning the conscience, him
that did the seruice,
10 5 Which onely stood in meates and drinkes,
and diuers washings, and carnal rites, g which were
inioyned, vntill the time of reformation.
11 6 But Christ being come an high Priest of
good things to come, 7 by a h greater and a more
perfect Tabernacle, not made with handes, that is,
not of this building,
12 8 Neither by the blood of i goates and
calues: but by his owne blood entred hee in once
vnto the holy place, and obteined eternall redemption *for vs*.
13 ✠ 9 For if the blood of bulles and of goates,
and the ashes of an heifer, sprinkling them that
are vncleane, sanctifieth as touching the k purifying of the flesh,
14 How much more shall the ∵ blood of Christ
which through the eternall Spirit offered himselfe
without fault to God, ⌘ purge your conscience
from l dead workes, to serue the liuing God?
15 10 And for this cause is he the Mediatour of

2 Now he commeth to the sacrifices which he deuideth into those daily sacrifices, and that yeerely and solemne sacrifice, with the which the hie Priest onely but once euery yeere entring into the Holiest of all with blood, offered for himselfe and the people.
✠ *Exod 30.10. leuit.16.2.*
e *For the sinnes. Looke Chap.5.2.*
3 Of that yeerely rite and ceremonie he gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the hie Priest alone enter in thither, shutting out all other, and that to offer sacrifices there both for himselfe and for others, and after, did shut the Holiest of all againe?
4 An obiection: If the way were not opened into heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies vsed? To wit, that men might bee called backe to that spirituall example, that is to say, to Christ, who shoulde correct all those thinges at his comming. f *For that time that that figure had to last.* 5 An other reason why they could not make cleane the conscience of the worshipper, to wit, because they were outwarde and carnall or corporall thinges. g *For they were as you woulde say a burden, from which Christ deliuered vs.* 6 Nowe hee entreth into the declaration of the figures, and first of all comparing the Leuiticall hie Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ the administration of good thinges to come, that is, euerlasting, which those carnall thinges had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of God entred, as the Leuiticall hie Priestes into the other which was fraile and transitorie. h *By a more excellent and better.* 8 An other comparison of the blood of the sacrifices with Christ. The Leuiticall hie Priestes entring by those their holy places into their Sanctuarie, offered corruptible blood for one yeere onely: but Christ entring into that holy body of his, entred by it into heauen it selfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ answereth both to the hie Priest, and the Tabernacle, and the sacrifices, and the offerings them selues, as the trueth to the figures, so that Christ is both hie Priest, and Tabernacle, and Sacrifice, yea, all these both truely, and for euer. i *For in this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe.* ✠ *Leuiticus 16.14. nombers 19.4.* 9 If the outward sprinkling of blood and ashes of beastes, was a true and effectuall signe of purifying and clensing, howe much more shall the thing it selfe and the trueth being present, which in times past was shadowed by those externall Sacraments, that is to say, his blood, which is in such sort mans blood, that it is also the blood of the Sonne of God, and therefore hath an euerlasting vertue of purifying and cleansing, doe it? k *Hee considereth the signes apart, being separate from the thing it selfe.* ∵ *1.Peter 1.19. 1.iohn 1.7. reuelati 1.5.* ⌘ *Luke 1.74.* l *From sinnes which proceede from death, and bring foorth nothing but death.* 10 The conclusion of the former argument: therefore seeing the blood of beastes did not purge sinnes, the newe Testament which was beforetime promised, whereunto those outwarde thinges had respect, is nowe in deede established, by the vertue whereof all transgressions might bee taken away, and heauen in deede opened vnto vs: whereof it followeth that Christ shedde his blood also for the Fathers, for hee was shadowed by those olde ceremonies, otherwise, vnlesse they had serued to represent him, they had bene nothing at all profitable. Therefore this Testament is called the latter, not as concerning the vertue of it, (that is to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was in deede exhibited to the worlde, and fulfilled all things which were necessarie to our saluation.

the

✠ Rom.5.6. 1.pet.3.18.

11 A reason why the Testament must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectuall by death, and therefore that it might be effectuall, it must needes be that he that made the Testament, should die.

✠ Gala.3.15.

12 There must be a proportion betweene those things which purifie, & those which are purified: Vnder the Lawe all those figures were earthly, the Tabernacle, the booke, the vessels, the sacrifices, although they were the signes of heauenly things. Therefore it was requisite that all those should be purified with some matter and ceremonie of the same nature, to wit, with the blood of beasts, with water, wooll, hyssope. But vnder Christ all things are heauenly, an heauenly tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen it selfe is set open before vs for an euerlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that euerlasting offering of the quickening blood of Christ.

the newe Testament, that through ✠ death which
was for the redemption of the transgressions *that were* in the former Testament, they which were
called, might receiue the promise of eternall inheritance.
16 [11] For where a Testament *is*, there must bee
the death of him that made the Testament.
17 ✠ For the Testament is confirmed when
men are dead: for it is yet of no force as long as hee
that made it, is aliue.
18 [12] Wherefore, neither was the first ordeined
without blood.
19 For when Moses had spoken euery precept
to the people, [m] according to the Lawe, hee tooke
the blood of calues and of goates, with water and
purple wool and hyssope, and [n] sprinckled both the
booke, and all the people,
20 ∵ Saying, This is the blood of the Testament,
which God hath appointed vnto you.
21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.
22 And almost all things are by the Lawe purged with blood, and without shedding of blood is
no remission.
23 It was then necessary, that the [o] similitudes
of heauenly things shoulde bee purified with such
things: but the heauenly things themselues *are purified* with better sacrifices then are these.
24 [13] For Christ is not entred into the holy places that are made with handes, which are similitudes of the true *Sanctuary*: but *is entred* into very
heauen, to appeare now in the sight of God for vs,
25 [14] Not that hee should offer himselfe often,
as the hie Priest entred into the Holy place euery
yeere with other blood,
26 [15] (For then must he haue often suffred since
the foundation of the world) but now in the [p] end
of the world hath he bene made manifest, once to
put away [q] sinne by the sacrifice of himselfe.
27 And as it is appointed vnto men that they
shall [r] once die, and after that *commeth* the iudgement:
28 So ✠ Christ was once offered to take away
the sinnes of [s] many, [16] and vnto them that looke
for him, shall hee appeare the second time without
sinne vnto saluation.

CHAP. X.

1 He proueth that the sacrifices of the Lawe were vnperfect, 3 because they were yerely renued: 5 But that the sacrifice of Christ is one, and perpetuall, 6 hee proueth by Dauids testimonie: 19 Then hee addeth an exhortation, 29 and seuerely threatneth them that reiect the grace of Christ. 36 In the ende he praiseth patience, 38 that commeth of faith.

For [1] the Lawe hauing the shadowe of good
things to [a] come, and not the very image of the
things, can neuer with those sacrifices, which they
offer yeere by yeere continually, sanctifie the commers thereunto.
2 For woulde they not then haue ceased to
haue bene offered, because that the offerers once
purged, shoulde haue had no more conscience of
sinnes?
3 But in those *sacrifices* there *is* a remembrance
againe of sinnes euery yeere.
4 For it is vnpossible that the blood of bulles
and goates should take away sinnes.
5 [2] Wherefore when hee [b] commeth into the
world, he saith, ✠ Sacrifice and offering thou wouldest not: but a [c] body hast thou ordeined me.
6 In burnt offerings, and sinne offerings thou
hast had no pleasure.
7 Then I said, Loe, I come (In the beginning
of the booke it is written of me) that I should doe
thy wil, O God.
8 Aboue, when he said, Sacrifice and offering,
and burnt offerings, and sinne offrings thou wouldest not haue, neither hadst pleasure *therein* (which
are offered by the Lawe)
9 Then said he, Loe, I come to doe thy wil, O
God, he taketh away the [d] first, that he may stablish
the second.
10 By the which will we are sanctified, *euen* by
the offring of the body of Iesus Christ once *made*.
11 [3] And euery Priest [e] standeth dayly ministring, and oft times offereth one maner of offring,
which can neuer take away sinnes:
12 But this man after he had offered one sacrifice for sinnes, ✠ sitteth for euer at the right hande
of God,
13 [4] And from henceforth tarieth, ∵ till his enemies be made his footestoole.
14 For with one offering hath hee consecrated
for euer them that are sanctified.
15 [5] For the holy Ghost also beareth vs record:
for after that he had said before,
16 ✠ This *is* the Testament that I will make

1 He preuenteth a priuie obiection, Why then were those sacrifices offered? The Apostle answereth, first touching that yeerely sacrifice which was the solemnest of all, wherein (saith he) there was made euery yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should the sinnes which [illegible] purged [illegible]

a [illegible]

2 [illegible]

m *As the Lord had commaunded.* n *Hee vsed to sprinkle.* ∵ Exod.24.8. o *The similitudes of heauenly things were earthly, and therefore they were to be set foorth with earthly things, as with the blood of beasts, and wooll, and hyssope. But vnder Christ all things are heauenly, and therefore they coulde not but be sanctified with the offering of his liuely blood.* 13 An other double comparison: The Leuitical hie Priest entred into the Sanctuarie, which was made in deede by the commaundement of God, but yet with mens handes, that it might be a paterne of another more excellent, to wit of the heauenly palace. But Christ entred euen into heauen it selfe. Againe, hee appeared before the Arke, but Christ before God the Father himselfe. 14 An other double comparison: The Leuitical hie Priest offered other blood, but Christ offered his owne: hee euery yeere once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages and of the ages to come. 15 An argument to proue that Christs offring ought not to be repeated: Seeing that sinnes were to be purged from the beginning of the world, and it is proued that sinnes cannot be purged, but by the onely blood of Christ: he must needes haue died oftentimes, since the beginning of the world. But a man can die but once: therefore Christes oblation which was once done in the latter dayes, neither coulde nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his comming. p *In the latter dayes.* q *That whole roote of sinne.* r *He speaketh of the naturall state and condition of man: For as for Lazarus and certaine other that died twise, that was no vsual thing but extraordinarie: and as for them that shalbe changed, their changing is a kinde of death,* 1.Corinth.15.51. ✠ Rom.5.8 1.peter 3 18. s *Thus the generall promise is restrained to the elect onely: and we haue to seeke the testimonie of our election, not in the secret counsell of God, but in the effects that our faith worketh, and so we must climbe vp from the lowest steppe to the highest, there to finde such comfort as is most certaine, and shall neuer be moued.* 16 Shortly by the way hee setteth out Christ as Iudge, partly to terrifie them, which doe not rest themselues in the onely oblation of Christ once made, and partly to keepe the faithfull in their duetie, that they goe not backe.

ence of his Sonne our hie Priest, in which obedience hee offered vp himse[illegible] his Father for vs. b *The Sonne of God is said to come into the worlde, when [illegible] made man.* ✠ Psal.40.7. c *It is word for word in the Hebrewe text, Tho[illegible] pearced mine eares through, that is, thou hast made mee obedient and willing to heare.* d *That is, the sacrifices, to establish the second, that is, the will of God.* 3 A conclusion, with the other part of the comparison: The Leuiticall hie Priest repeateth the same sacrifices dayly in his sanctuarie: whereupon it followeth that neither those sacrifices, neither those offerings, neither those hie Priestes coulde take away sinnes. But Christ hauing offered one sacrifice once for the sinnes of all men, and hauing sanctified his owne for euer, sitteth at the right hande of the Father, hauing all power in his handes. e *At the altar.* ✠ Chap.1.13. psal 110.1, 1.cor.15.25. 4 Hee preuenteth a priuie obiection, to wit, that yet notwithstãding we are subiect to sinne and death, whereunto the Apostle answereth, that the full efficacie of Christs vertue hath not yet shewed it selfe, but shall at length appeare when hee will at once put to flight all his enemies, with whome as yet we striue. ∵ Chap.1.13. 5 Although there do yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to bee perfected, hangeth vpon the selfe same sacrifice which neuer shalbe repeated: and that the Apostle prooueth by alleadging againe the testimonie of Ieremie, thus. Sinne is taken away by the newe Testament, seeing the Lord saith that it shall come to passe, that according to the forme of it, he will no more remember our sinnes: Therefore wee neede nowe no purging sacrifice to take away that which is already taken away, but we must rather take paines, that we may nowe through faith be partakers of that sacrifice. ✠ Iere.31.33. roma.11.27. chap.8.8.

vnto them after those dayes, saith the Lorde, I will
put my Lawes in their heart, and in their mindes I
will write them.
17 And their sinnes and iniquities wil I remem-
ber f no more.
18 Now where remission of these things *is*, there
is no more offering for g sinne.
19 [6] Seeing therefore, brethren, that by the
blood of Iesus wee may be bolde to enter into the
Holy place,
20 By the newe and liuing way, which hee
hath prepared for vs, through the vaile, that is, his
h flesh:
21 *And seeing we haue* an hie Priest, *which is*
ouer the house of God,
22 [7] Let vs draw neere with a i true heart in as-
surance of faith, our k heartes being pure from an
euill conscience,
23 And washed in our bodies with l pure water,
let vs keepe the profession of our hope, without
wauering, (for *he is* faithfull that promised)
24 And let vs consider one another, to prouoke
vnto loue, and to good workes,
25 Not forsaking the fellowship that wee haue
among our selues, as the maner of some *is*: but let
vs exhort *one another*, [8] and that so much the more,
because ye see that the day draweth neere.
26 ✠ For if we sinne m willingly after that wee
haue receiued and acknowledged that trueth, there
remaineth no more sacrifice for sinnes,
27 But a fearefull looking for of iudgement,
and violent fire, which shall deuoure the n aduer-
saries.
28 [9] He that despiseth Moses Lawe, dieth with-
out mercie ✠ vnder two, or three witnesses:
29 Of howe much sorer punishment suppose
yee shall hee bee worthy, which treadeth vnder
foote the Sonne of God, and counteth the blood
of the Testament as an vnholy thing, wherewith
he was sanctified, and doeth despite the Spirite of
grace?
30 [10] For we know him that hath saide, ∵ Ven-
geance *belongeth* vnto mee: I will recompense,
saith the Lord. And againe, The Lorde shall o iudge
his people.
31 It is a fearefull thing to fall into the handes
of the liuing God.
32 [11] Now call to remembrance the dayes that
are passed, in the which, after ye had receiued light,
ye endured a great fight in afflictions,
33 Partly while ye were made a p gazing stocke
both by reproches and afflictions, and partly while
yee became q companions of them which were so
tossed to and fro.
34 For both ye sorowed with mee for my

f Why then, where is the fire of Purgatorie, and that Popish distinction of the fault, and the punishment?
g He said well, for sinne: for there remaineth another offring, to wit, of thankesgiuing.
6 The summe of the former treatise: We are not shut out now of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with the blood, not of beastes, but of Iesus. Neither as in times past, doeth the Priest shut [illegible] by setting [illegible] against [illegible] through [illegible] which is [illegible] he hath [illegible] whe[illegible] how [illegible] of [illegible] the ap[illegible] to wit, [illegible] also [illegible] by [illegible]dents, to [illegible] sanctificati[illegible] Spirit, [illegible]eth vs [illegible] hope in [illegible] to pro[illegible] meanes [illegible] one ano[illegible] saluation, through the loue that is in vs one towards another.

bonds, and suffered with ioy the spoyling of your
goods, knowing in your selues how that ye haue in
heauen a better, and an enduring r substance.
35 Cast not away therefore your confidence
which hath great recompence of reward.
36 For ye haue neede of patience, that after ye
haue done the will of God, yee might receiue the
promes.
37 For yet a very s litle while, and he that shall
come, will come, and will not tary.
38 ✠ [12] Nowe the iust shall liue by faith: but if
any withdraw himselfe, my soule shal haue no plea-
sure in him.
39 But wee are not they which withdrawe our
selues vnto perdition, but *follow* faith vnto the con-
seruation of the soule.

r Goods and riches.
s Hee will come within this very litle while.
✠ *Habak.2.4. rom.1.17. galat.3.11.*
12 He commendeth the excellencie of a sure faith by the effect, because it is the only way to life, which sentence he setteth forth and amplifieth by setting the contrary against it.

CHAP. XI.

1 He declareth in the whole chapter, that the Fathers, which from the beginning of the world were approued of God, attained saluation no other way then by faith, that the Iewes may know, that by the same onely, they are knit vnto the Fathers in an holy vnion.

NOwe [1] faith is the ground of things, which are
hoped for, and the euidence of things which
are not seene.
2 [2] For by it *our* a elders were wel reported of.
3 ✠ [3] Though faith wee vnderstande that the
world was ordeined by the worde of God, so that
the things which wee b see, are not made of things
which did appeare.
4 [4] By faith Abel ∵ offered vnto God a grea-
ter sacrifice then Cain, by ✠ the which hee obtai-
ned witnes that hee was righteous, God testifying
of his giftes: by the which *faith* also he being dead,
yet speaketh.
5 [5] By faith was ✠ Enoch translated, that hee
should not c see death: neither was hee found: for
God had translated him: for before hee was trans-
lated, he was reported of, that he had pleased God.
6 But without faith it is vnpossible to please
him: for hee that commeth to God, must beleeue
that *God* is, and that he is a d rewarder of them that
seeke him.
7 [6] By faith * Noe being warned of God of
the things which were as yet not seene, mooued
with reuerence, prepared the Arke to the sauing of
his housholde, through the which *Arke* hee con-
demned the world, and was made heire of the righ-
teousnes, which is by faith.
8 [7] By faith ✠ Abraham, when he was called,
obeyed *God*, to goe out into a place, which hee
should afterwarde receiue for inheritance, and hee
went out, not knowing whither he went.
9 By faith he abode in the land of promes, as
in a strange countrey, as one that dwelt in tents
with Isaac and Iacob heires with him of the same
promes.
10 For he looked for a citie hauing a e founda-
tion, whose builder and maker *is* God.
11 Through faith ✠ Sara also receiued strength
to conceiue seede, and was deliuered of a childe
when shee was past age, because shee iudged him
faithfull which had promised.
12 And therefore sprang there of one, euen of
one which was f dead, *so many* as the starres of the
skie in multitude, and as the sande of the sea shore
which is innumerable.
13 All these died in g faith, and receiued not

1 An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are inuisible.
2 Hee sheweth that the Fathers ought to be accompted of, by this vertue.
a That is, those Fathers of whome we came: and whose authoritie and example ought to mooue vs very much.
✠ *Genes.1.1. iohn 1.10.*
3 He sheweth the proprietie of faith, by setting out vnto vs most pyked examples of such as from the beginning of the world excelled in the Church.
b So that the world which we see, was not made of any matter that appeared or was before, but of nothing.
4 Abel.
∵ *Gene.4.4.*
✠ *Matth.23.35.*
5 Enoch.
✠ *Gene.5.24.*
c That he should not die.
d This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull, Rom.4.4.
6 Noe.
* *Gene.6.13.*
7 Abraham and Sara.

i With no double and counterfeite heart, but with such an heart as is truely and in deede giuen to God. *k This is it which the Lorde saith, Be ye holy, for I am holy.* *l With the grace of the holy Ghost.* 8 Hauing mentioned the last comming of Christ, he stirreth vp the godly to the meditation of an holy life, and citeth the faithlesse fallers from God to the fearefull iudgement seate of the Iudge, because they wickedly reiected him in whome only saluation consisteth. ✠ *Chap.6.4.* *m Without any cause or occasion, or shewe of occasion.* *n For it is another matter to sinne through the frailtie of mans nature, and another thing to proclaime warre as it were to God as to an enemie.* 9 If the breach of the Lawe of Moses was punished by death, how much more worthy death is it to fall away from Christ? ✠ *Deut.19.15. matt.18.16. iohn 8.17. 2.cor.13.1.* 10 The reason of all these things is because God is a reuenger of such as despise him: otherwise hee should not rightly gouerne his Church. Nowe there is nothing more horrible then the wrath of the liuing God. ∵ *Deuter.32.35. rom.12.19.* *o Rule or gouerne.* 11 As he terrified the fallers away from God, so doeth he nowe comfort them that are constant and stand strongly, setting before them the successe of their former fights, so stirring them vp to a sure hope of a full and ready victorie. *p You were brought foorth to be scorned.* *q In taking their miseries, to be your miseries.*

✠ *Gene.12.4.* *e This foundation is set against their tabernacles.* ✠ *Gene.17.19 and 21.2.* *f As vnlikely to beare children, as if she had bene starke dead.* *g In faith, which they had while they liued, and followed them euen to their graues.*

the

h This is the figure Metonymie, for the things promised. i For the Patriarches were wont when they receiued the promises, to professe their religion, by building of altars, and calling on the Name of the Lord.
✠ *Gene.22.10.*
k Tried of the Lord.
l Although the promises of life were made in that onely begotten sonne Isaac, yet he appointed him to die, and so against hope he beleeued in hope.
✠ *Gene.21.12. rom.9.7.*
m From which death.
n For there was not the true and very death of Isaac, but as it were the death, by meanes whereof he seemed also as it were to haue risen againe.
8 Isaac.
∵ *Gene.27.28,39.*
9 Iacob.
⁎ *Gene.48.15.*
⁎ *Gen.47.31.*
10 Ioseph.
* *Gen.50.25.*
11 Moses.
✠ *Exo.2.2. actes.7.22.*
o They were not afraide to bring him vp.
✠ *Exod.1.16.*
∵ *Exod.2.11.*
p Such pleasures as hee could not enioy, but he must needes prouoke Gods wrath against him.
⁎ *Exod.12.22.*
12 The red sea.
⁎ *Exod.14.22.*
13 Iericho.
* *Iosh.6.20.*
14 Rahab.
q A notable example of Gods goodnesse.
✠ *Iosh.6.23.*
✠ *Iosh.2.1.*
r Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.
15 Gedeon, Barac, and other iudges and Prophets.
∵ *Iudg.6.11.*
⁎ *Iudge.4.6.*
⁎ *Iudg.13.24.*
* *Iudg.11.1.and 12.7.*
s The fruite of the promises.
t He seemeth to meane the story of that woman of Sarepta, whose sonne Elias raised againe from death, and the Sunamite, whose sonne Eliseus restored to his mother.

the h promises, but sawe them a farre off, and be-
leeued *them*, and i receiued *them* thankefully, and
confessed that they were strangers and pilgrims on
the earth.
14 For they ẏ say such things, declare plainely,
that they seeke a countrey.
15 And if they had bene mindefull of that
countrey, from whence they came out, they had
leasure to haue returned.
16 But now they desire a better, that is an hea-
uenly: wherefore God is not ashamed of them to
be called their God: for he hath prepared for them
a citie.
17 By faith ✠ Abraham offered vp Isaac, when
he was k tryed, and he that had receiued the l pro-
mises offered his onely begotten sonne.
18 (To whome it was said, ✠ In Isaac shall thy
seede be called.)
19 For hee considered that God was able to
raise *him* vp euen from the dead: from m whence
he receiued him also after n a sort.
20 8 By faith ∵ Isaac blessed Iacob and Esau,
concerning things to come.
21 9 By faith ⁎ Iacob when hee was a dying
blessed both the sonnes of Ioseph, and ⁎ *leaning*
on the ende of his staffe, worshipped *God*.
22 10 By faith * Ioseph when hee died, made
mention of the departing of the children of Isra-
el, and gaue commandement of his bones.
23 11 ✠ By faith Moses when hee was borne,
was hid three moneths of his parents, because they
sawe he was a proper childe, neither o feared they
the kings ✠ commandement.
24 By faith ∵ Moses when hee was come to
age, refused to bee called the sonne of Pharaohs
daughter,
25 And chose rather to suffer aduersitie with
the people of God, then to enioy the p pleasures of
sinnes for a season,
26 Esteeming the rebuke of Christ greater ri-
ches then the treasures of Egypt: for hee had re-
spect vnto the recompence of the reward.
27 By faith he forsooke Egypt, and feared not
the fiercenes of the king: for hee endured, as hee
that sawe him which is inuisible.
28 Through faith he ordeined the ⁎ Passeouer
and the effusion of blood, least hee that destroyed
the first borne, should touche them.
29 12 By faith they ⁎ passed through the red
sea as by drie land, which when the Egyptians had
assayed to doe, they were swallowed vp.
30 13 By faith the * walles of Iericho fell down
after they were compassed about seuen dayes.
31 14 By faith the q harlot ✠ Rahab perished
not with them which obeyed not, when ✠ she had
receiued the spies r peaceably.
32 15 And what shall I more say? for the time
would be too short for me to tell of ∵ Gedeon, of
⁎ Barac, and of ⁎ Sampson, and of * Iephte, also of
Dauid, and Samuel, and of the Prophets:
33 Which through faith subdued kingdomes,
wrought righteousnesse, obteined the s promises,
stopped the mouthes of lions,
34 Quenched the violence of fire, escaped the
edge of the sworde, of weake were made strong,
waxed valiant in battell, turned to flight the ar-
mies of the aliants.
35 The t women receiued their dead raised to
life: other also were u racked, and would not be
deliuered, that they might receiue a better resur-
rection.
36 And others haue bene tryed by mockings
and scourgings, yea, moreouer by bondes and
prisonment.
37 They were stoned, they were howen asun-
der, they were tempted, they were slaine with the
sworde, they wandred vp and downe in x sheepes
skinnes, and in goates skinnes, being destitute, af-
flicted, *and* tormented:
38 Whom the world was not worthie of: they
wandered in wildernesses and mountaines, and
dennes, and caues of the earth.
39 16 And these all through faith obteined
good report, and receiued y not the promes,
40 God prouiding a better thing for vs, that
they z without vs should not be made perfite.

u He meaneth that persecution which Antiochus wrought.
x In vile & rough clothing, so were the Saints brought to extreme pouertie, and constrained to liue like beastes in wildernesses.
16 An amplification taken of the circumstance of the time: their faith is so much the more to be marueiled at, by howe much the promises of things to come were more darke, yet at length were in deede exhibited to vs, so that their faith and ours is as one, as is also their consecration and ours. *y But sawe Christ a farre off. z For their saluation and hang vpon Christ, who was exhibited in our dayes.*

CHAP. XII.

1 Hee doeth not onely by the examples of the Fathers before recited, exhort them to patience and constancie, 3 but also by the example of Christ. 11 That the chastenings of God cannot be rightly iudged by the outwarde sense of our flesh.

WHerefore, ✠ 1 let vs also, seeing that wee
are compassed with so great a cloude of
witnesses, cast away euery thing ẏ presseth downe,
and the sinne that a hangeth so fast on: let vs
runne with patience the race that is set before vs,
2 2 b Looking vnto Iesus the authour and fi-
nisher of our faith, who for the c ioy that was set
before him, endured the crosse, and despised the
shame, and is set at the right hand of the throne
of God.
3 3 Consider therefore him that endureth such
speaking against of sinners, lest ye should be wea-
ried and faint in your mindes.
4 4 Ye haue not yet resisted vnto blood, stri-
uing against sinne.
5 5 And ye haue forgotten the consolation,
which speaketh vnto you as vnto children, ✠ My
sonne, despise not the chastening of the Lord, nei-
ther faint when thou art rebuked of him.
6 For whom the Lord loueth, he chasteneth:
and he scourgeth euery sonne that he receiueth:
7 If ye endure chastening, God offereth him
selfe vnto you as vnto sonnes: for what sonne is
it whom the father chasteneth not?
8 If therefore yee be without correction,
whereof al are partakers, then are ye bastards, and
not sonnes.
9 6 Moreouer we haue had the fathers of our
bodies which corrected vs, and we gaue them re-
uerence: should we not much rather be in subie-
ction vnto the father of spirites, that wee might
liue?
10 7 For they verely for a few dayes chastened

✠ *Rom.6.4. coloss.3.8. ephes.4.24. 1 peter.2.1.*
1 An apply[illegible] the former e[illegible] amples, whe[illegible] we ought to b[illegible] stirred vp t[illegible] the whole ra[illegible] casting away [illegible] stoppes and [illegible] pediments.
a For [illegible] geth vs [illegible] so that we c[illegible] scape out.
2 He set[illegible] fore vs [illegible] marke o[illegible] Iesus him[illegible] captaine, wh[illegible] lingly ouer[illegible] all the roug[illegible] of the same [illegible]
b As it were [illegible] the marke of [illegible] faith.
c Whereas bee[illegible] all kinde of b[illegible] nesse in his h[illegible] and power, y[illegible] fered willingly [illegible] ignominie of the Crosse.
3 An amplification, taken of the circumstance of the person and the things themselues, which he compareth betwixt them selues: for howe great is Iesus in comparison of vs, and howe farre more grieuous things did hee suffer then we? 4 Hee taketh an argument of the profite which commeth to vs by Gods chastisements, vnlesse we be in fault. First of all because sinne, or that rebellious wickednesse of our flesh, is by this meanes tamed. 5 Secondly, because they are testimonies of his fatherly good will towards vs, in so much that they shewe themselues to bee bastards, which cannot abide to be chastened of God. ✠ *Prou.3.11.* 6 Thirdly, If all men yeelde this right to fathers, to whome next after God we owe this life, that they may rightfully correct their children, shall we not be much more subiect to that our Father, who is the Authour of the spirituall and euerlasting life? 7 An amplification of the same argument: Those fathers haue corrected vs after their fansie, for some fraile and transitorie profite: but God chasteneth and instructeth vs for our singular profite, to make vs partakers of his holinesse: which thing although these our senses doe not presently perceiue, yet the ende of the matter proueth it.

vs

vs after their owne pleasure: but hee *chasteneth vs*
for our profite, that we might bee partakers of his
holinesse.

11 Now no chastising for the present seemeth
to bee ioyous, but grieuous: but afterwarde, it
bringeth the quiet fruite of righteousnesse, vnto
them which are thereby exercised.

12 [8] Wherefore lift vp *your* hands which [d] hang
downe, and *your* weake knees,

13 And make [e] straight steppes vnto your
feete, lest that which *is* halting, be turned out of
the way, but let it rather be healed.

14 ✠ [9] Followe peace with all men, and holi-
nesse, without the which no man shall see ỹ Lord.

15 [10] Take heede, that no man fall away from
the grace of God: let no [f] roote of bitternes spring
vp and trouble *you*, lest thereby many be defiled.

16 [11] Let there be no fornicator, or prophane
person as ✠ Esau, which for one portion of meate
sold his birthright.

17 ∵ For yee knowe howe that afterwarde also
when he woulde haue inherited the blessing, hee
was reiected: for he founde no [g] place to repen-
tance, though he sought *that blessing* with teares.

18 [12] For yee are not come vnto the ⁎ mount
that might bee [h] touched, nor vnto burning fire,
nor to blacknes and darkenesse, and tempest,

19 Neither vnto the sounde of a trumpet, and
the voyce of wordes, which they that heard it, ex-
cused themselues, ⁎ that the word should not be
spoken to them any more,

20 (For they were not able to abide that which
was commaunded, * yea, though a beast touche
the mountaine, it shalbe stoned, or thrust through
with a dart:

21 And so terrible was the [i] sight which appea-
red, that Moses said, I feare and quake.)

22 But ye are come vnto the mount Sion, and
to the citie of the liuing God, the celestiall Hieru-
salem, and to the company of innumerable Angels,

23 And to the assemblie and congregation of
the first borne, which are written in heauen, and
to God the iudge of all, and to the spirits of iust
and [k] perfite men,

24 And to Iesus the Mediatour of the new Te-
stament, and to the blood of sprinkling that spea-
keth better things then that of Abel.

25 [13] See that ye despise not him that speaketh:
for if they escaped not which refused him, that
spake on earth; much more shall we *not escape*, if
we turne away from him, that *speaketh* frõ heauen.

26 [14] Whose voyce then shooke the earth, and
nowe hath declared, saying, ✠ [l] Yet once more
will I shake, not the earth onely, but also heauen.

27 And this *worde*, Yet once more, signifieth
the remouing of those things which are shaken,
as of things which are made *with hands*, that the
things which are not shaken, may remaine.

28 [15] Wherefore seeing wee receiue a king-
dome, which cannot be shaken, let vs haue grace
whereby we may so serue God, that we may please
him with [m] reuerence and [n] feare.

29 For ✠ euen our God *is* a consuming fire.

CHAP. XIII.

1 He giueth good lessons not onely for maners, 7 but also for doctrine.

Let ✠ [1] brotherly loue continue.
2 ∵ Be not forgetfull to intertaine strangers:
for thereby some haue ⁎ receiued Angels into their
houses vnwares.

3 Remember them that are in bondes, as
though ye were bounde with them: and them that
are in affliction, as [a] if yee were also *afflicted* in the
body.

4 [2] Mariage *is* honourable among all, and the
bed vndefiled: but whoremongers and adulterers
God will iudge.

5 [3] Let your conuersation be without coue-
tousnesse, and bee content with those things that
ye haue, for [b] he hath said,

6 ⁎ I will not faile thee, neither forsake thee:

7 So that wee may boldly say, * The Lorde *is*
mine helper, neither will I feare what [c] man can
doe vnto me.

8 [4] Remember them which haue the ouer-
sight of you, which haue declared vnto you the
worde of God: whose faith followe, considering
what hath bene the ende of their conuersation,
[5] Iesus Christ yesterday, and to day, the same also
is for euer.

9 Be not caried about with diuers *and* strange
doctrines: [6] for it is a good thing that the heart
be stablished with grace, *and* not with [d] meates,
which haue not profited them that haue bene oc-
cupied therein.

10 [7] Wee haue an [f] altar, whereof they haue
no authoritie to eate, which [g] serue in the taber-
nacle.

11 ✠ For the bodies of those beastes whose
blood is brought into the Holy place by the high
Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sancti-
fie the people with his owne blood, suffered with-
out the gate.

13 [8] Let vs goe foorth to him therefore out of
the campe, bearing his reproch.

14 ✠ For here haue we no continuing citie: but
we seeke one to come.

15 [9] Let vs therefore by him offer the sacrifice
of prayse alwaies to God, that is, the ∵ fruite of the
lippes, which confesse his Name.

8 The conclusion: we must goe forward couragiously and keepe alwaies a right course and (as farre foorth as we may) without any staggering or stumbling.
d The description of a man that is out of heart and cleane discouraged.
e Keepe a right course, and so, that you shewe example of good life for others to followe.
✠ Rom. 12.18.
9 We must [illegible] peace, and holinesse with all men.
10 We must studie to edifie one another, both in doctrine and example of life.
f That no heresie, or backe sliding be an offence.
11 Wee must eschewe fornication and a prophane minde, that is, [illegible] minde as [illegible] not to God [illegible] due honour, [illegible] wickednes [illegible] seuerely [illegible] will at length [illegible] the horrible example of [illegible] teacheth vs.
[illegible] 25.33.
[illegible] 27.38.
[illegible] was no [illegible] for his re[illegible] and it [illegible] by the [illegible] his [illegible] was, [illegible] he was [illegible] of his fa[illegible] he [illegible] his brother [illegible] kill him.
[illegible] Howe he [illegible] the same [illegible] to [illegible] propheticall [illegible] of fice [illegible] compa[illegible] with Moses, [illegible] this sort. If [illegible] maiestie of the [illegible] was so great, how great thinke you that the glorie of Christ and the Gospel is? And this comparison be declareth also particularly.
⁎ Exod. 19.16.

m By reuerence, is meant that honest shamefastnes which *eth them in their duties.* *n Religious and godly feare.*
✠ Deut. 4.24.
✠ Rom. 12.10.
1 He commeth to the seconde table, the summe whereof is charitie, especially toward strangers and such as are afflicted.
∵ 1. Peter. 4.9.
⁎ Gen. 18.3. and 19.3.
a Be so much touched, as if their miserie were yours.
2 He commendeth chaste matrimonie in all sortes of men, and threateneth vtter destruction from God against whoremongers and adulterers.
3 Couetousnesse is condemned, against which is set a contented minde with that which the Lord hath giuen.
b Euen the Lord himselfe.
⁎ Iosh. 1.5.
* Psal. 118.6.
c He setteth man against God.
4 We haue to set before vs the examples of valiant Captaines, whome we ought diligently to followe.
5 He repeateth the summe of the doctrine, to wit, the onely grounde of all precepts of maners, and that is this: That wee ought to quiet and content our selues in Christ onely: for there was yet neuer any man saued without ỹ knowledge of him, neither is at this day saued, neither shalbe saued hereafter.

b Which might bee touched with handes, which was of a grosse and earthly matter. ✠ Exod. 20.19. * Exod. 19.12. *i The shape and forme which he sawe, which was no counterfet and forged shape, but a true one.* *k So he calleth them that are taken vp into heauen, although one part of them doth sleepe in the earth.* 13 The applying of the former comparison: If it were not lawfull to contemne his worde which spake on the earth, how much lesse his voice which is from heauen? 14 He compareth the stedfast maiestie of the Gospel, wherewith the whole world was shaken, and euen the very frame of heauen was as it were astonished, with the small and vanishing sound of the gouernance by the Lawe. ✠ Agge. 2.7. *l It appeareth euidently in this that the Prophet speaketh of the calling of the Gentiles, that these words must be referred to the kingdome of Christ.* 15 A generall exhortation to liue reuerently and religiously vnder the most happie subiection of so mighty a King, who as he blesseth his most mightilie, so doth he most seuerely reuenge the rebellious. And this is the summe of a Christian life, respecting the first table.

6 Hee toucheth them which mixed an externall worship, and especially the difference of Meates with the Gospel, which doctrine hee plainely condemneth as cleane repugnant to the benefite of Christ. *d By this one kind which concerneth the difference of cleane and vncleane meates, wee haue to vnderstande all the ceremoniall worshippe.* *e Which obserued the difference of them superstitiously.* 7 He refuteth their errour by an apte and fitte comparison. They which in times past serued the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the hie Priest. Moreouer these sacrifices did represent Christ our offring. Therefore they cannot be partakers of him which serue the Tabernacle, that is, such as stand in the seruice of the Lawe: but let not vs be ashamed to folowe him out of Hierusalem, from whence he was cast out and suffered: for in this also Christ, who is the trueth, answereth that figure, in that he suffered without the gate. *f By the Altar, hee meaneth the offerings.* *g Whereof they cannot be partakers, which stubburnely reteine the rites of the Lawe.* ✠ Leuit. 4.11. and 6.30 and 16.27. 8 Hee goeth on further in this comparison, and sheweth that this also signified vnto vs, that the godly folowers of Christ must as it were goe out of the worlde bearing his crosse. ✠ Mich. 2.10. 9 Nowe that those corporall sacrifices are taken away, hee teacheth vs that the true sacrifices of confession remaine, which consist partly in giuing of thankes, and partly in liberalitie, with which sacrifices in deede God is nowe delighted. ∵ Hose. 14.3.

16 To doe good, and to distribute forget not:
for with such sacrifices God is pleased.
17 [10] Obey them that haue the ouersight of
you, and submit your selues: for they watch for
your soules, as they that must giue accountes, that
they may doe it with ioy, and not with griefe: for
that is vnprofitable for you.
18 [11] Pray for vs: for wee are assured that wee
haue a good conscience in all things, desiring to
liue honestly.
19 And I desire you somewhat the more ear-
nestly, that ye so doe, that I may be restored to
you more quickly.
20 The God of peace that brought againe
from the dead our Lord Iesus, the great shepheard
of the sheepe, through the blood of the euerla-
sting Couenant,
21 Make you [h] perfect in all good workes, to
doe his will, [i] working in you that which is plea-
sant in his sight through Iesus Christ, to whom *be*
praise for euer and euer, Amen.
22 I beseeche you also, brethren, suffer the
wordes of exhortation: for I haue written vnto
you in fewe wordes.
23 Knowe that *our* brother Timotheus is deli-
uered, with whom (if hee come shortly) I will see
you.
24 Salute all them that haue the ouersight
of you, and all the Saintes. They of Italie sa-
lute you.
25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italie,
and sent by Timotheus.

10 We must obey the warnings and admonitions of our Ministers and Elders, which watch for the saluation of ye soules which are committed vnto them.
11 The last part of this Epistle, wherein he commendeth his ministerie to the Hebrewes, and wisheth them continuance and increase of graces from the Lord: and excuseth himselfe in that hee hath vsed but fewe wordes to comfort them, hauing spent the Epistle in disputing: and saluteth certaine brethren familiarly and friendly.

h Make you fit or meete.
i Hence commeth that saying of the Fathers, that God crowneth his workes in vs.

THE [a] GENERALL EPISTLE OF IAMES.

a That is, written to no one man, citie or countrie, but to all the Iewes generally, being now dispersed.

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 and of lowlinesse of minde in rich men. 13 That tentations come not of God for our euill, 17 because hee is the authour of all goodnesse. 21 In what maner the worde of life must be receiued.

IAmes a seruaunt of God, and of the
Lorde Iesus Christ, to the twelue
Tribes, which are [b] scattered a-
broade, salutation.
2 [1] My brethren, [c] count it
exceeding ioy, [2] when ye fall into
diuers tentations,
3 ✠ [3] Knowing that the [d] trying of your faith
bringeth forth patience,
4 [4] And let patience haue *her* perfect worke,
that ye may be perfect & entier, lacking nothing.
5 [5] If any of you lacke [e] wisedome, let him
aske of God, which giueth to al men liberally, and
reprocheth no man, and it shall be giuen him.
6 ✠ But let him aske in faith, and [f] wauer
not: [6] for hee that wauereth, is like a waue of the
sea, tost of the winde, and caried away.
7 Neither let that man thinke that hee shall
receiue any thing of the Lord.
8 A double minded man *is* vnstable in [g] all
his wayes.
9 [7] Let the brother of [h] lowe degree reioyce
in that he is exalted:
10 [8] Againe hee that is [i] riche, in that hee is
made lowe: [9] for as the flower of the grasse, shall
he ✠ vanish away.
11 For *as when* the sunne riseth with heate,
then the grasse withereth, and his flower falleth a-
way, and the goodly shape of it perisheth: euen so
shall the rich man wither away in *all* his [k] wayes.
12 [10] ✠ Blessed *is* the man, that endureth [l] tenta-
tion: for when hee is tried, hee shall receiue the
crowne of life, which the Lorde hath promised to
them that loue him.
13 [11] Let no man say when hee is [m] tempted,
I am tempted of God: [12] for God cannot be temp-
ted with euill, neither tempteth he any man.
14 But euery man is tempted, when hee is
drawen away by his owne concupiscence, and is
entised.
15 Then when lust hath conceiued, it bringeth
foorth [n] sinne, and sinne when it is finished, brin-
geth forth death.
16 [13] Erre not, my deare brethren.
17 Euery good giuing, and euery perfect gift is
from aboue, and commeth downe from the [o] Fa-
ther of lights, with whom is no variablenesse, nei-
ther [p] shadowe of turning.
18 [14] Of his owne [q] will begate he vs with the
worde of trueth, that wee shoulde be as the [r] first
fruites of his creatures.
19 Wherefore my deare brethren, ∴ let euery

b To all the beleeuing Iewes, of what Tribe soeuer they be, and are dispersed through the whole world.
1 The first place or part touching comfort in afflictions, wherein we ought not to be cast downe and be faint hearted, but rather reioyce and be glad.
c Seeing their condition was miserable in that scattering abroade, hee doeth well to begin as hee doeth.
2 The first argument, because our faith is tried through affliction: which ought to be most pure, for so is it behoueable for vs.
✠ *Rom. 5. 3.*
3 The second. Because patience, a farre passing and most excellent vertue, is by this meanes ingendred in vs. *d That wherewith your faith is tried, to witte, those manifolde tentations.*
4 The third argument propounded in maner of an exhortation, that true and continuall patience may be discerned from fained and for a time. The crosse is as it were the instrument wherewith God doeth polish and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Christ. 5 An answere to a priuie obiection: It is easely said, but it is not so easely done. He answereth that we neede in this case a farre other maner of wisedome, then the wisedome of man, to iudge those things best for vs, which are most contrary to the flesh: but yet we shall easely obteine this gift of wisedome, if we aske it rightly, that is, with a sure confidence of God, who is most bountiful and liberall. *e By wisedome he meaneth the knowledge of that doctrine whereof mention was made before, to witte, wherefore wee are afflicted of God, and what fruite we haue to reape of affliction.* ✠ *Matth. 7. 7. mar. 11. 24. luk. 11. 9. iohn 14. 13 and 16. 23.* *f Why then, what neede other Mediatours?* 6 A digression or going aside from his matter, against prayers which are conceiued with a doubting mind, whereas we haue a certaine promise of God, and this is the second part of the Epistle. *g In all his thoughts and his deedes.* 7 He returneth to his purpose, repeating the proposition, which is, that wee must reioyce in the crosse, for it doeth not presse vs downe, but exalt vs. *h Who is afflicted with pouertie, or contempt, or with any kinde of calamitie.* 8 Before he concludeth, he giueth a doctrine contrary to the former: to witte, howe we ought to vse prosperitie, which is plentie of all things: to witte, so, that no man therefore please himselfe, but be so much the more voide of pride. *i Who hath all things at his will.*

9 An argument taken of the very nature of the things themselues, for that they are most vaine and vncertaine.
✠ *Esai. 40. 6. 1. pet. 1. 24.*
k Whatsoeuer either purposed in his minde or doeth.
10 The conclusion: Therefore must patiently beare the crosse, and he addeth a fourth argument which comprehendeth ... of all the ... to wit, because ... come by this ... to the crowne of life, but yet ... grace according to the promise.
✠ *Iob 5. 17.*
l Afflictions ... by the Lorde ... him.
11 The third part of this Epistle, wherein he descendeth from outwarde tentations, that is, from afflictions whereby God trieth vs, to inwarde, that is, to those lustes whereby we are stirred vp to doe euill. The summe is this: Euery man is the authour of these temptations to himselfe, and not of God: for wee beare about in our bosomes that wicked corruption, which taketh occasions by what meanes so euer, to stirre vp euill motions in vs, whence out at length proceede wicked doings, and in conclusion foloweth death the iust reward of them. *m When he is prouoked to doe euill.* 12 Here is a reason shewed, why God cannot be the authour of euill doing in vs, because he desireth not euil. *n By sinne is meant in this place, actuall sinne.* 13 Another reason taken of contraries: God is the authour of all goodnesse, and so, that he is alwayes like himselfe: howe then can he be thought to be authour of euill? *o From him who is the fountaine and authour of all goodnesse.* *p He goeth on in the metaphore: for the sunne by his manifold and sundry kindes of turning, maketh houres, dayes, moneths, yeeres, light and darkenesse.* 14 The fourth part, concerning the excellencie and fruite of the worde of God. The summe is this: we must heare the worde of God most carefully and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs vnto himselfe, picking vs out of the number of his creatures. And the Apostle condemneth two faults, which doe greatly trouble vs in this matter, to wit, for that we so please our selues, that we had rather speake our selues, then heare God speaking: yea wee fume and are angrie when we are reprehended: against which faultes, he setteth a peaceable and quiet minde, and such an one as is desirous of puritie. *q This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our saluation.* *r As it were an holy kinde of offering, taken out of the residue of men.*

man be swift to heare, slowe to speake, *and* slowe
to wrath.
20 For the wrath of man doth not accomplish
the [f] righteousnesse of God.
21 Wherefore lay apart all filthinesse, and su-
perfluitie of maliciousnesse, *and* receiue with
[t] meekenes the word that is graffed in you, which
is able to saue your soules.
22 ✠ [15] And be ye doers of the worde, and not
hearers onely, [16] deceiuing your owne selues.
23 [17] For if any heare the worde, and doe it
not, he is like vnto a man, that beholdeth his [u] na-
turall face in a glasse.
24 For when he hath considered himselfe, hee
goeth his way, and forgetteth immediatly what
maner of one he was.
25 But who so looketh in the perfect Lawe of
libertie, and continueth *therein*, hee not being a
forgetfull hearer, but a doer of the worke, shalbe
blessed in his [x] deede.
26 [18] If any man among you seeme religious,
and refraineth not his tongue, but deceiueth his
[y] owne heart, this mans religion *is* vaine.
27 [19] Pure religion and vndefiled before God,
euen the Father, is this, to [z] visite the fatherlesse,
and widowes in their aduersitie, *and* to keepe him-
selfe vnspotted of the world.

f That which God appoueth.

t By meekenes, he meaneth modestie, and whatsoeuer is contrary to an hautie and proude stomacke.

✠ *Matth.7.21. rom.2.13.*

15 Another admonition: Therefore is Gods worde heard, that wee may frame our liues according to the prescript thereof.

16 He addeth reasons, & those most weightie: first, because they that doe otherwise, doe very much hurt themselues.

17 Secondly, because they lose the chiefest vse of Gods worde, which correct not [illegible] the faults that they knowe. *u Hee alludeth to that naturall spot, to which is* [illegible] *that puritie whereunto wee are borne againe, the liuely image whereof wee be*[illegible] *in the Lawe.* *x Behauing himselfe so: for workes doe shewe faith.* 18 The [illegible] admonition: The worde of God prescribeth a rule not onely to doe well, but [illegible] speake well. *y The fountaine of all brabling, and cursed speaking, and sawci*[illegible] *thus, that men knowe not themselues.* 19 The fourth: the true seruice of God [illegible]eth in charitie toward our neighbours (especially such as neede others helpe, as [illegible] fatherlesse and widowes) and puritie of life. *z To haue a care of them, and* [illegible] *them as much as we can.*

CHAP. II.

1 Hee sayeth, that to haue respect of persons is not agreeable to Christian faith, 14 which to professe in wordes is not enough, vnlesse 15 we shewe it also in deedes of mercie and charitie, 21 after the example of Abraham.

MY 1 brethren, haue not the faith of our
[a] glorious Lorde Iesus Christ ✠ in respect of
persons.
2 For if there come into your company a man
with a golde ring, and in goodly apparell, and
there come in also a poore man in vile raiment,
3 And ye haue a respect to him that weareth
the gaie clothing, and say vnto him, Sit thou here
in a [b] goodly place, and say vnto the poore, Stand
thou there, or sit here vnder my footestoole,
4 Are ye not partiall in [c] your selues, and are
become iudges of euill thoughts?
5 [2] Hearken my beloued brethren, hath not
God chosen the [d] poore of this worlde, *that they
should be* rich in faith, and heires of the kingdome
which he promised to them that loue him?
6 But ye haue despised the poore. [3] Doe not
the riche oppresse you by tyrannie, and doe not
they drawe you before the iudgement seates?
7 Doe not they blaspheme the worthie
Name after which ye be [e] named?
8 [4] But if yee fulfill the [f] royall Lawe accor-
ding to the Scripture, *which saith*, Thou shalt loue
thy neighbour as thy selfe, ye doe well.
9 But if yee regarde the persons, yee commit
sinne, and are rebuked of the Lawe, as transgres-
sours.
10 [5] For whosoeuer shall keepe the whole
Lawe, *and* yet faileth in one *point*, hee is guiltie
of [g] all.
11 [6] For he that saide, Thou shalt not commit
adulterie, saide also, Thou shalt not kill. Nowe
though thou doest none adulterie, yet if thou
killest, thou art a transgressour of the Lawe.
12 [7] So speake ye, and so doe, as they that shall
be iudged by the Lawe of libertie.
13 For there shalbe condemnation merciles to
him that sheweth not [h] mercie, and mercie reioy-
ceth against condemnation.
14 [8] What auaileth it, my brethren, though a
man saith he hath faith, when he hath no workes?
can that faith saue him?
15 [9] For if a brother or a sister be naked and
destitute of dayly foode,
16 And one of you say vnto them, Depart in
peace: warme your selues, and fill your bellies, not-
withstanding ye giue them not those things, which
are needefull to the body, what helpeth it?
17 Euen so the faith, if it haue no workes, is
dead in it selfe.
18 But [i] some man might say, Thou hast the
faith, and I haue workes: shewe me thy faith out
of thy workes, and I will shewe thee my faith by
my workes.
19 [10] Thou beleeuest that there is one God:
thou doest well: the deuils also beleeue it, and
tremble.
20 [11] But wilt thou vnderstand, O thou vaine
man, that ẏ faith *which is* without workes, is dead?
21 Was not Abraham our father [k] iustified
through workes, ✠ when he offred Isaac his sonne
vpon the altar?
22 Seest thou not that the faith [l] wrought with
his workes? and through the workes was the faith
made [m] perfect.
23 And the Scripture was [n] fulfilled which
sayeth, ✠ Abraham beleeued God, and it was im-
puted vnto him for righteousnesse: and hee was
called the friend of God.

1 [illegible] Chapter [illegible] pro[illegible] from a [illegible], cannot [illegible] with the [illegible] of persons [illegible] which he [illegible] plainely [illegible] foorth [illegible] example, [illegible] there[illegible] disdaine [illegible] riche.

a [illegible] *wee knewe* [illegible] *Christes glory* [illegible] *esteemed it as* [illegible] *ought to doe, there woulde not be such respect of persons as there is.*

✠ *Leuit.19.15. deut.1.17. and 16.19. prou.24.23.*

b In a worshipfull and honourable place.

c Haue yee not (which you ought not to doe) by this meanes within your selues iudged one man to be preferred before another? 2 Hee sheweth, that they are peruerse and naughtie iudges, which preferre the rich before the poore, by that that God on the contrarie side preferreth the poore, whom hee hath enriched with true riches, before the rich. *d The needie and wretched, and (if wee measure it after the opinion of the worlde) the verest abiects of all men.* 3 Secondly, he proueth them to be mad men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Curch, and blaspheme Christ: for hee speaketh of wicked and prophane riche men, such as the most part of them haue beene alwayes, against whom hee setteth the poore and abiect. *e Words for worde, which is called vpon, of you.*

4 The Conclusion: Charitie which God prescribeth cannot agree with the accepting of persons, seeing that wee must walke in the kings hie way.

f The Law is saide to be royall and like the kings hie way, for that it is plaine and without turnings, and that the Lawe calleth euery one our neighbour without respect, whom we may helpe by any kinde of duetie.

5 A newe argument to prooue the same conclusion: They doe not loue their neighbours, which neglect some, and ambitiously honour others: for he doeth not obey God, which cutteth off from the commaundements of God that, that is not so commodious for him, nay he is rather guiltie generally for the breache of the whole Lawe, although he obserue the residue.

g Not that all sinnes are equall, but because he that breaketh one title of the Lawe, offendeth the maiestie of the Lawe giuer.

6 A proofe: because the Lawe maker is alwayes one and the selfe same, and the body of the Law cannot be deuided.

7 The conclusion of the whole treatise: we are vpon this condition deliuered from the curse of the Lawe by the mercie of God, that in like sort we shoulde maintaine and cherish charitie and good will one towardes another, and who so doeth not so, shall not taste of the grace of God. *h He that is hard and currish against his neighbour, or els helpeth him not, he shall finde God an hard and rough Iudge to himselfeward.* 8 The fifth place which hangeth very well with the former treatise, touching a true and liuely faith. And the proposition of this place is this: faith which bringeth not foorth workes, is not that faith whereby wee are iustified, but an image of faith: or els this, they are not iustified by faith, which shewe not the effects of faith. 9 The first reason taken of a similitude: If a man say to one that is hungrie, Fill thy bellie, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth foorth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vnlesse hee will openly incurre reprehension, seeing that the cause is vnderstood by the effectes. *i Nay, thus may euery man beate downe thy pride.* 10 Another reason taken of an absurditie: If such a faith were the true faith whereby wee are iustified, the deuils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith. 11 The third reason from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himselfe to haue that faith which was not voide of workes, and therefore hee receiued a true testimonie when it was saide, that faith was imputed to him for righteousnesse. *k Was hee not by his workes knowen and found to be iustified? for hee speaketh not here of the causes of iustification, but by what effectes wee may knowe that a man is iustified.* ✠ *Genesis 22.10.* *l Was effectuall and fruitfull with good workes.* *m That the faith was declared to bee a true faith, and that by workes.* *n Then was the Scripture fulfilled, when it appeared plainely, howe truely it was written of Abraham.* ✠ *Genesis 15.6. rom. 4.3. galatians 3.6.*

11 The conclusion: He is onely iustified that hath that faith which hath workes following it.
o Is prooued to be iust.
p Of that dead and fruitles faith which you boast of.

24 11 Ye see then howe that of workes a man
is o iustified, and not of p faith onely.
25 13 Likewise also was not ✠ Rahab the har-
lot iustified through workes, when shee had recei-
ued the messengers, & sent them out another way?
26 14 For as the body without the spirit is dead,
euen so the faith without workes is dead.

13 A fourth reason taken from a like example of Rahab the harlot, who also prooued by her workes that shee was iustified by a true faith. ✠ Iosh. 2.1. 14 The conclusion repeated againe: faith which bringeth not forth fruites and workes, is not faith, but a dead carcase.

CHAP. III.

3 To shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie, 9 hee declareth the commodities and mischiefes that insue thereof: 15 and howe much mans wisedome 17 differeth from heauenly.

1 The first part or place: Let no man vsurpe (as most men ambitiously doe) authoritie to iudge and censure others rigorously.
2 A reason: Because they prouoke Gods seueritie against themselues, which doe so curiously & rigorously condemne others, being themselues guiltie and faultie.
a Vnlesse we surcease from this masterlike and proud finding fault with others.
‖Or, stumble.
3 The seuenth place, touching the brideling of the tongue, ioyned with the former, so that it is manifest that there is no man which may not iustly be found fault withal, seeing it is a rare vertue to bridle the tongue.
4 He sheweth by two similitudes, the one taken frō the bridles of horses, the other from the rudders of shippes, how great matters may be brought to passe by the good moderation of the tongue.
5 On the contrary part he sheweth how great discommodities arise by the intemperancie of the tongue, throughout the whole wolde, to

MY 1 brethren, be not many masters, 2 know-
ing that wee a shall receiue the greater con-
demnation.
2 For in many things wee ‖ sinne all. 3 If any
man sinne not in word, he is a perfect man, and a-
ble to bridle all the body.
3 4 Beholde, wee put bittes into the horses
mouthes, that they shoulde obey vs, and we turne
about all their bodie.
4 Behold also the shippes, which though they
be so great, and are driuen of fierce windes, yet are
they turned about with a very small rudder, whi-
ther soeuer the gouernour listeth.
5 Euen so the tongue is a litle member, and
boasteth of great things: 5 beholde, howe great a
thing a litle fire kindleth.
6 And the tongue is fire, *yea*, a b worlde of
wickednesse: so is the tongue set among our
members, that it defileth the whole body, and
c setteth on fire the course of nature, and it is set on
fire of hell.
7 For the whole nature of beasts, & of birds,
and of creeping things, and things of the sea is ta-
med, and hath bene tamed of the nature of man.
8 But the tongue can no man tame. *It is* an
vnruly euill, full of deadly poyson.
9 6 Therewith blesse wee God euen the Fa-
ther, and therewith curse we men, which are made
after the 7 similitude of God.
10 8 Out of one mouth proceedeth blessing
and cursing: my brethren, these things ought not
so to be.
11 Doeth a fountaine sende forth at one place
sweete *water* and bitter?
12 Can the figge tree, my brethren, bring forth
oliues, either a vine figges? so can no fountaine
make both salt water and sweete.
13 9 Who is a wise man & endued with know-
ledge among you? let him shew by good conuersa-
tion his workes in meekenesse of wisedome.
14 But if yee haue bitter enuying and strife in
your hearts, reioyce not, neither be liars against the
trueth.

the ende that men may so much the more diligently giue themselues to moderate it. b *An heape of all mischiefes.* c *It is able to set the whole worlde on fire.* 6 Amongst other faultes of the tongue, the Apostle chiefly reproueth backbiting and speaking euill of our neighbours, euen in them especially, which otherwise wil seeme godly and religious. 7 He denieth by two reasons, that God can be praised by that man, that vseth cursed speaking or to backbite: first because man is the Image of God, which whosoeuer reuerenceth not, doeth not honour God himselfe. 8 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stande the one with the other. 9 The eight part which hangeth with the former, touching meekenes of minde, against which he setteth enuie and a contentious minde. And in the beginning he stoppeth the mouth of the chiefe fountaine of all these mischiefes, to wit, a false perswasion of wisedome, whereas notwithstanding there is no true wisedome, but that is heauenly, and frameth our mindes to all kinde of true moderation and simplicitie.

15 This wisedome descendeth not from aboue,
but *is* earthly, sensuall, and deuilish.
16 For where enuying and strife *is*, there *is* se-
dition, and all maner of euill workes.
17 But the wisedome that *is* from aboue, is first
pure, then peaceable, gentle, easie to be intreated,
full of d mercie & good fruites, without iudging,
and without hypocrisie.
18 10 And the fruite of righteousnesse is sowen
in peace, of them that make peace.

d *He setteth mercie against the fierce and cruel nature of men, and sheweth that heauenly wisedome bringeth forth good fruites, for hee that is heauenly wise, referreth all things to Gods glorie, and the profite of his neighbour.*

10 Because the world perswadeth it selfe that they are miserable which liue peaceably and simplie: on the contrary side the Apostle pronounceth that they shall at the length reape the haruest of peaceable righteousnesse.

CHAP. IIII.

1 Hee reckoneth vp the mischiefes that proceede of the workes of the flesh. 7 He exhorteth to humilitie, 8 and to purge the heart 9 from pride, 10 backbiting, 14 and the forgetfulnesse of our owne infirmitie.

1 He goeth on forward in the same argument, condemning certaine other causes of warres & contentions, to wit, vnbridled pleasures, and immoderate lustes, by their effectes: for so much as the Lord doeth worthily make the [illegible] nothing els [illegible] in whom they [illegible] but vncurable torments.
2 He reprehendeth them by name, which [illegible] not ashamed [illegible] goe about to [illegible] God the mi[illegible] and helpe [illegible] lustes & [illegible] which [illegible] of themselues [illegible] lawfull, or [illegible] lawfull, [illegible] to wicked [illegible] ses and vices.
3 An other reason why [illegible] bridled [illegible] and pleasures [illegible] vtterly to be condemned, to [illegible] because [illegible] that giueth [illegible] selfe to the w[illegible] diuorceth him from God, and breaketh the band

FRom 1 whence *are* warres and contentions a-
mong you? are they not hence, *euen* of your
pleasures, that fight in your members?
2 Ye lust, and haue not: yee enuie, and desire
immoderately, and cannot obtaine: ye fight, and
warre, and get nothing, 2 because ye aske not.
3 Yee aske, and receiue not, because ye aske a-
misse, that ye might lay the same out on your plea-
sures.
4 3 Ye adulterers and adulteresses, knowe yee
not that the amitie of the world is the enimitie of
God? Whosoeuer therefore will be a friend of the
world, maketh himselfe the enemie of God.
5 4 Doe ye thinke that the Scripture sayeth in
vaine, The spirit that dwelleth in vs, lusteth after
enuie?
6 But *the Scripture* offereth more grace, *and*
therefore sayth, ✠ God resisteth the proude, and
giueth grace to the humble.
7 ✠ 5 Submit your selues to God: resist the de-
uill, and he will flee from you.
8 Drawe neere to God, and he will draw neere
to you. Clense your handes, yee sinners, and purge
your hearts, ye double minded.
9 6 Suffer afflictions, and sorrowe ye, & weepe:
let your laughter bee turned into mourning, and
your ioy into a heauinesse.
10 ✠ Cast downe your selues before the Lord,
and he will lift you vp.
11 7 Speake not euill one of another, brethren.
He that speaketh euill of his brother, or hee that
condemneth his brother, speaketh euil of the Law,
and condemneth the Lawe: and if thou condem-
nest the Lawe, thou art not an obseruer of the
Lawe, but a iudge.

of that holy and spirituall mariage. 4 The taking away of an obiection: Indeede our mindes runne headlong into these vices, but wee ought so much the more diligently take heede of them: which care and studie shall not bee in vaine, seeing that God resisteth the stubburne, and giueth that grace to the modest and humble that surmounteth all those vices. ✠ Prou. 3.34. 1 peter 5.5. ✠ Ephes. 4.27. 5 The conclusion: We must set the contrary vertues against those vices, and therefore whereas we obeyed the suggestions of the deuill, wee must submit our mindes to God, and resist the deuill, with a certaine and assured hope of victorie. To bee short, wee must employ our selues to come neere vnto God by puritie and synceritie of life. 6 He goeth on in the same comparison of contraries, and setteth against those prophane ioyes an earnest sorowe of minde, and against pride and arrogancie, holy modestie. a *By this worde the Grecians meane an heauinesse ioyned with shamefastnesse, which is to bee seene in a cast downe countenance, and setled as it were vpon the grounde.* ✠ 1. Peter 5.6. 7 Hee reprehendeth most sharpely another double mischiefe of pride: the one is, in that the proude and arrogant will haue other men to liue according to their will and pleasure, and therefore they doe most arrogantly condemne whatsoeuer pleaseth them not: which thing cannot be done without great iniurie to our only Lawe maker, for by this meanes his Lawes are founde fault withall, as not circumspectly ynough written, and men chalenge that vnto themselues which properly belongeth to God alone, in that they laye a Lawe vpon mens consciences.

12 There

✠ *Rom.14.4.*
8 The other fault is this: That men doe so confidently determine vpon these and those matters and busi-nesses, as though that euery momēt of their life didnot depend of God.
✠ *1.Cor.4.19.*
9 The conclusion of all the former treatise: The know-ledge of the will of God, doeth not onely nothing at all profite, vnlesse the life be answerable vnto it, but also maketh the sinnes farre more grieuous.

12 There is one Lawgiuer, which is able to saue,
and to destroy. ✠ Who art thou that iudgest ano-
ther man?
13 [8] Goe to now ye that say, To day or to mo-
rowe we will goe into such a citie, and continue
there a yeere, and bye and sell, and get gaine,
14 (And yet ye cannot tell what *shalbe* to mo-
rowe. For what is your life? It is euen a vapour
that appeareth for a litle time, and afterward va-
nisheth away)
15 For that ye ought to say, ✠ If the Lord will,
and, if we liue, we will doe this or that.
16 But nowe ye reioyce in your boastings: all
such reioycing is euill.
17 [9] Therefore, to him that knoweth how to
doe well, and doeth it not, to him it is sinne.

CHAP. V.

1 He threatneth the riche with Gods seuere iudgement, for their pride, 7 that the poore bearing the miserable ende of the riche, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their distresses.

1 He denounceth vtter destruction to the wicked and prophane riche men, and such as are drowned in their riotousnesse, mocking at their foolish cōfidence when as there is nothing in deede more vaine then such things.
a The Lord who is mightie then [illegible], hath heard [illegible].
b Ye haue pampered your selues.
c The Hebrewes [illegible] day, that is [illegible] to so[illegible] banketting, [illegible] slaughter [illegible].
2 He applieth [illegible] the poore, [illegible] he spake [illegible] the riche, [illegible] them to [illegible] for ẏ Lords [illegible] patient-[illegible] who will re-[illegible] the iniuries [illegible] the riche [illegible] doe them.

GO [1] to nowe, ye rich men: weepe, and howle
for your miseries that shall come vpon you.
2 Your riches are corrupt, and your garments
are moth eaten.
3 Your gold and siluer is cankred, & the rust
of them shalbe a witnesse against you, and shall
eate your flesh, as *it were* fire. Ye haue heaped vp
treasure for the last dayes.
4 Behold, the hire of the labourers, which haue
reaped your fieldes (which is of you kept backe
by fraude) cryeth, and the cryes of them which
haue reaped, are entred into the [a] eares of the
Lord of hostes.
5 Ye haue liued in pleasure on the earth, and
in wantonnes. Ye haue [b] nourished your heartes,
as in a [c] day of slaughter.
6 Yee haue condemned *and* haue killed the
iust, and he hath not resisted you.
7 [2] Bee patient therefore, brethren, vnto the
comming of the Lord. [3] Behold, the husbandman
wayteth for the precious fruite of the earth, and
hath long patience for it, vntill he receiue the for-
mer, and the latter rayne.
8 Be ye also patient therefore and settle your
hearts: for ẏ comming of the Lord draweth neere.
9 [4] [d] Grudge not one against another, bre-
thren, least ye be condemned: [5] behold, the iudge
standeth before the doore.
10 [6] Take, my brethren, the Prophets for an
ensample of suffering aduersitie, and of long pa-
tience, which haue spoken in the Name of the
Lord.
11 Behold, wee count them blessed which en-
dure. Ye haue heard of the patience of Iob, and
haue knowen what [e] ende the Lord *made*, For the
Lord is very pitifull and mercifull.
12 [7] But before all thinges, my brethren,
✠ sweare not, neither by heauen, nor by earth, nor
by any other othe: but let [f] your yea, be yea, and
your nay, nay, lest ye fall into condemnation.
13 [8] Is any among you afflicted? Let him pray.
Is any merie? Let him sing.
14 [9] Is any sicke among you? Let him call for
the Elders of the Church, and let them pray for
him, and anoynt him with ✠ [g] oyle in the [h] Name
of the Lord.
15 And the prayer of faith shall saue the sicke,
and the Lorde shall raise him vp: and if hee haue
committed [i] sinnes, they shalbe forgiuen him.
16 [10] Acknowledge your faultes one to ano-
ther, and pray one for another, that yee may bee
healed: [11] for the prayer of a righteous man auai-
leth much, if it be feruent.
17 ∵ Helias was a man subiect to like passions
as we are, and hee prayed earnestly that it might
not rayne, and it rayned not on the earth for three
yeeres and sixe moneths.
18 And he prayed againe, and the heauen gaue
rayne, and the earth brought forth her fruite.
19 [12] Brethren, ✠ if any of you hath erred
from the trueth, and some man hath [k] conuerted
him,
20 Let him knowe that he which hath conuer-
ted the sinner from going astray out of his way,
shall saue a soule from death, and shal hide a mul-
titude of sinnes.

6 Because most men are wont to obiect, that it is good to repell iniuries by what meanes so euer, he setteth against that, the examples of the Fathers, whose patience had a most happie ende, because God as a most bountifull Father, neuer forsaketh his.
e *What ende the Lorde gaue.*
7 Because euen the best men sometimes through impatience breake out into othes sometimes lesser, sometimes greater, the Apostle warneth vs to detest such wickednesse, and to accustome our tonges to simple and true talke.
✠ *Math.5.34.*
f *That that you haue to say or affirme, speake or affirme it simply, and without an othe: and that that you will denie, denie it simply and flatly.*
8 He sheweth the best remedie against all afflictions, to wit, prayers which haue their place both in sorowe and ioye.

[illegible] the taking away of an obiection: Although his comming seeme to linger, yet [illegible] least we must follow the husbandmen, who doe patiently wait for the times [illegible] are proper for the fruites of the earth. And againe, God will not deferre the [illegible] iote of the time that he hath appointed. 4 He commendeth Christian pati-[illegible], for that where as other through impatience vse to accuse one an other, the faithfull on the contrary side, complaine not although they receiue iniurie. *d By grudging he meaneth a certaine inward complaining which betokeneth impatiencie.* 5 The conclusion: The Lord is at the doore, who will defend his owne, & reuenge his enemies, and therefore we need not to trouble our selues.

9 He sheweth peculiarly, to what physicians especially wee must goe, when wee are diseased, to wit, to the prayers of the Elders, which then also coulde cure the bodie, (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obteining for the sicke through their prayers and exhortations, remission of sinnes. ✠ *Marke 6.13.* *g This was a signe of the gift of healing: and nowe seeing we haue the gift no more, the signe is no longer necessarie.* *h By calling on the Name of the Lord.* *i Hee hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.* 10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselues, therefore the Apostle addeth, that wee ought freely to conferre one with another touching those inwarde diseases, that we may helpe one another with our prayers. 11 He commendeth prayers by the effectes that come of them, that all men may vnderstande that there is nothing more effectuall then they are, so that they proceede from a pure minde. ∵ *1.King.17.1. and 18 45. luke 4.25.* 12 The taking away of an obiection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God then to call into the way, a brother that was wandring out of the way. ✠ *Matth.18,15.* *k Hath called him backe from his way.*

THE FIRST EPISTLE GE-NERALL OF PETER.

CHAP. I.

1 Hee extolleth Gods mercie shewed in Christ, which wee lay holde on by faith, and possesse through hope: 10 whereof the Prophets foretolde. 13 Hee exhorteth 15 to renounce the worlde, 23 and their former life, and so wholy yeelde themselues to God.

PETER an Apostle of IESVS
CHRIST, to the strangers that
dwell here and there throughout
Pontus, Galatia, Cappadocia, A-
sia and Bithynia,
2 [1] Elect according to the [a] foreknowledge
of God ẏ Father vnto [b] sanctification of the Spirit,

1 Peter purposing to speake of the dueties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, and carying vs also farre aboue the same. For he sheweth that we which are otherwise of nature sinners, were through the free mercie of God the Father first chosen from euerlasting: then according to that euerlasting decree, were by a certaine second creation made his sonnes in Christ his onely begotten, by whose Spirit we are inwardly changed, & by whose bloud we are also reconciled, to the end, ẏ as Christ himselfe rose againe from the dead, we also might be receiued into that same heauenly and euerlasting glory. *a Or, according to the purpose of God, who neuer altereth nor changeth the same.* *b That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be consecrate to God, Ephes.1.5.*

through obedience and sprinkeling of the blood
of Iesus Christ: Grace and peace bee multiplied
vnto you.

3 Blessed *bee* God, euen the Father of our
Lord Iesus Christ, which according to his aboun-
dant mercie hath begotten vs againe vnto a
c liuely hope by the resurrection of Iesus Christ
from the dead,

4 To an inheritance immortall and vndefi-
led, and that withereth not, reserued in heauen
for vs,

5 [2] Which are kept by the power of God
through faith vnto saluation, which is prepared
to be shewed in the d last time.

6 Wherein yee reioyce, though nowe for a
season (if neede require) yee are in heauinesse,
through manifold tentations,

7 That the triall of your faith, being much
more precious then golde that perisheth (though
it be tried with fire) might bee founde vnto *your*
praise, and honour and glorie at the e appearing
of Iesus Christ:

8 Whom yee haue not seene, and yet loue
him, in whom nowe, though yee see him not, yet
doe you beleeue, and reioyce with ioy vnspeakea-
ble and glorious,

9 Receiuing the ‖ ende of your faith, *euen* the
saluation of *your* soules.

10 3 Of the which saluation the Prophets haue
inquired and searched, which prophecied of the
grace that should come vnto you,

11 Searching when or what time the Spi-
rite which testified before of Christ which was in
them, shoulde declare the sufferings *that should
come* vnto Christ, and the glorie that shoulde
followe.

12 Vnto whom it was reueiled, that not
vnto themselues, but vnto vs they shoulde mi-
nister the things, which are nowe shewed vnto
you by them which haue preached vnto you the
Gospel by the holy Ghost f sent downe from
heauen, the which thinges the Angels desire
to beholde.

13 4 Wherefore, g girde vp the loynes of your
minde: be sober, 5 and trust h perfectly on that
grace 6 that is brought vnto you, 7 in the reuela-
tion of Iesus Christ,

14 [8] As obedient children, not fashioning
your selues vnto the former lustes of your igno-
rance:

15 But as he which hath called you, is holie, so
be ye holy in ✣ all maner of conuersation,

16 9 Because it is written, ✣ Be ye holie, for I
am holie.

17 10 And if ye i call him Father, which with-
out ∵ respect of person iudgeth according to euery
mans worke, passe the time of your dwelling here
in feare,

18 11 Knowing that yee were not redeemed
with corruptible things, *as* siluer and golde, from
your vaine conuersation, receiued by the traditi-
ons of the fathers,

19 ✻ But with the precious blood of Christ, as
of a Lambe vndefiled, and without spot.

20 12 Which was ✻ ordeined before the
k foundation of the world, but was declared in the
last times for your sakes,

21 Which by his meanes doe beleeue in
God that raised him from the dead, and gaue
him glorie, that your faith and hope might be
in God.

22 13 Hauing purified your soules in obeying
the trueth through the spirite, to * loue brotherly
without faining, loue one another with a pure
heart feruently.

23 Being borne anewe, not of mortall seede,
but of immortall, by the worde of God, who li-
ueth and endureth for euer.

24 14 For all ✣ l flesh *is* as grasse, and all the
glorie of man *is* as the flower of grasse. The grasse
withereth, and the flower falleth away.

25 15 But the worde of the Lorde endureth
for euer: and this is the worde which is preached
among you.

c Euerlasting hope.

2 Nowe hee sheweth by what way wee come vnto that glorie, to witte, through all kinde of afflictions, wherein notwithstanding faith maketh vs so secure, that wee are not onely not ouercome with sorowe, but also through the beholding of God himselfe (who otherwise is inuisible) with the eyes of faith, are vnspeakeably ioyfull: because all such things, as they are but for a time, so are they not applied vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length wee may obteine saluation.

d This is that time which Daniel calleth the time of the ende, when as that great restoring of all things shalbe, which all creatures looke for, Romanes 8.19.

e Hee speaketh of the seconde comming of Christ. ‖ *Or, rewarde.* 3 Hee putteth a difference betweene true faith, that is to say, that faith which onely hath an eye to the doctrine of the Prophetes and Apostles, and false faith: Afterwarde hee maketh two degrees of one and the selfesame faith, according to the maner of the diuers reuelations, when as in deede it is but one onely faith: Thirdly, hee sayeth, that the preaching of the Apostles is the fulfilling of the preaching of the Prophetes, although the latter ende of it bee as yet looked for of the very Angels. *f Hee alludeth to the prophecie of Ioel, which was exhibited, vpon the day of Pentecost, in the Apostles, as it were in the first fruites of the holy Ghost, which this same our Peter declareth, Actes 2.6.* 4 Hee goeth from faith to hope, which is in deede a companion that cannot bee sundred from faith: and hee vseth an argument taken of comparison: Wee ought not to be wearied in looking for so excellent a thing, which the very Angels waite for with great desire. *g This is a borowed speach, taken of a common vsage amongst them: for by reason that they weare long garments, they coulde not trauaile vnlesse they girded vp themselues: and hence it is that Christ saide, Let your loynes bee girded vp.* 5 Hee setteth foorth very briefly, what maner of hope wars ought to be, to witte, continuall, vntill we enioy the thing we hope for: then, what we haue to hope for, to witte, grace (that is, free saluation) reueiled to vs in the Gospell, and not that, that men doe rashly and foondly promise to themselues. *h Soundly and sincerely.* 6 An argument to stirre vp our mindes, seeing that God doeth not waite till wee seeke him, but causeth so great a benefite to bee brought euen vnto vs. 7 Hee setteth out the ende of faith, least any man shoulde promise himselfe, either sooner or later that full saluation, to witte, the latter comming of Christ: and therewithall warneth vs, not to measure the dignitie of the Gospell according to the present state, seeing that that which wee are nowe, is not yet reueiled.

8 Hee passeth from faith and hope, to the fruites of them both, which are vnderstoode in the name of obedience: And it consisteth in two things, in renouncing our lustes, and liuing godly: which lustes haue their beginning of that blindnes wherein all men are borne: but holinesse proceedeth from the grace and fauour of GOD which adopteth vs, and therefore regenerateth vs, that the father and the children may be of one disposition.

✣ *Luke 1.75.*

9 He sheweth that sanctifica[illegible] doeth necessarily followe adoption.

✣ *Leuit. 11.44. and 19.2. and 20.7.*

10 As before he distinguished [illegible] faith and hope from false, so d[illegible]eth he nowe [illegible]dience, setting the quicke [illegible] sharpe sight of God, against [illegible] outwarde mask[illegible] and earnest [illegible]rence against vaine seueritie. *i If you will be called the sonnes of that F[illegible]* ∵ *Deuteronomie 10.17. romanes 2.11. galathians 2.6.* 11 An [illegible]tation, wherein he setteth foorth the excellencie and greatnesse of the bene[illegible] God the Father in sanctifying vs by the death of his owne Sonne. And [illegible] setteth the purifyings of the Lawe against the thing it selfe, that is, against the [illegible] of Christ, and partly also mens traditions, which hee condemneth as vtterly [illegible] and superstitious, be they neuer so olde and auncient. ✻ *1. Corinthians [illegible] and 7.23. hebrues 9.14. 1. iohn 1.7. reuelations. 1.5.* 12 The [illegible] way of an obiection: what was done to the worlde, before that Christ was [illegible] to the worlde? was there no holinesse before, and was there no Church? The [A]postle answereth, that Christ was ordeined and appointed to redeeme [illegible] mankinde, before that mankinde was: much lesse was there any Church w[illegible] him before his comming into the flesh: yet wee are happiest aboue the re[st] whom Christ was exhibited in deede, in this that hee hauing suffered and o[illegible] death for vs, doeth nowe most effectually worke in vs by the vertue of his Sp[irit] to create in vs faith, hope, and charitie. ✻ *Romanes 16.25. ephesian[s] [illegible] colossians 1.26. 2. timothie 1.10. titus 1.2.* *k From euerlasting.* 13 [illegible] commendeth the practise of obedience, that is, charitie: earnestly beating [illegible] their heades againe, that hee speaketh not of any common charitie, and such [as] proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifyeth our soules through the word laide holde on by faith, and ingendreth also in vs a spirituall and euerlasting life, as God himselfe is most pure and truely liuing. * *Chapter 2.17. romanes 12.10. ephesians 4.2.* 14 A reason why wee haue neede of this heauenly generation, to witte, because that men, bee their glorie neuer so great, are of nature voide of all true and sound goodnesse. ✣ *Esai 40.6. iames 1.10.* *l The worde (Flesh) sheweth the weakenesse of our nature, which is chiefly to bee considered in the flesh it selfe.* 15 Againe lest any man shoulde seeke that spirituall force and vertue in fained imaginations, the Apostle calleth vs backe to the worde of God: teaching vs furthermore, that there is no other worde of the Lord to be looked for, then this which is preached, in which onely wee must trust.

CHAP.

CHAP. II.

1 Hee exhorteth the newe borne in faith, to leade their liues answerable to the same: 6 and lest their faith shoulde stagger, hee bringeth in that which was foretolde touching Christ. 11 Then hee willeth them to be obedient to Magistrates, 21 and that they patiently beare aduersitie after Christes example.

✠ *Rom.6.4. ephes.4.23. coloss.3.8. hebre.12.1.*

1 Hauing laid for the foundation the Spirit of God effectually working by the worde, and hauing built thereupon three vertues which are the groundes of all Christian actions, to wit, faith, hope, and charitie: nowe he proceedeth to a generall exhortation, the first member whereof is, that wee flee all shewe, both of secrete and also open malice.

2 The second is, that being newly [illegible] & borne [illegible] the nowe seede [illegible] vncorrupt [illegible] drawing and [illegible] greedily [illegible] same word as [illegible] milke, we should [illegible] and more as [illegible] were growe vp [illegible] that spirituall [illegible] And he cal-

1 WHerefore, ✠ 1 laying aside all maliciousnes, and all guile, and dissimulation, and enuie, and all euill speaking,

2 2 As a newe borne babes desire that sincere milke of the worde, that yee may growe thereby,

3 3 Because ye || haue tasted that the Lord *is* bountifull.

4 4 To whom comming as vnto a liuing stone disalowed of men, but chosen of God *and* precious,

5 Ye also as liuely stones, bee made a spirituall house, 5 an holy ✠ Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 6 Wherefore also it is conteyned in the Scripture, ∵ Beholde, I put in Sion a chiefe corner stone, elect and precious: and hee that beleeueth therein, shall not be ashamed.

7 7 Vnto you therefore which beleeue, it is precious: but vnto them which be disobedient, the ✱ stone which the builders disalowed, the same is made the head of the corner,

8 And a ✠ stone to stumble at, and a rocke of offence, euen *to them* which stumble at the worde, being disobedient, vnto the which thing they were euen ordeined.

9 8 But ye are a chosen generation, a royall ✠ Priesthoode, an holy nation, a people set a libertie, that yee shoulde shewe foorth the vertues of him that hath called you out of darkenesse into his marueilous light,

10 ✠ Which in time past were not a people, yet *are* nowe the people of God: which in time past were not vnder mercie, but nowe haue obteined mercie.

11 9 Dearely beloued, 10 I beseeche you, as strangers and pilgrims, ∵ 11 absteine from fleshly lustes, 12 which fight against the soule,

12 13 ✱ And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, 14 may by *your* ✠ good workes which they shall see, glorifie God in the day of b visitation.

13 15 * Therefore submit your selues vnto c all maner ordinance of man 16 for the Lordes sake, 17 whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, 18 for the punishment of euill doers, and for the praise of them that doe well.

15 19 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of maliciousnesse, but as the seruauntes of God.

17 20 d Honour all men: ✠ loue e brotherly fellowship: feare God: honour the King.

18 ✠ 21 Seruauntes, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 ∵ 22 For this is thanke worthie, if a man

✠ *Exodus 19.6.*

✠ *Hose.2.23. rom.9.25.*

9 He returneth to that generall exhortation.

10 A reason why we ought to liue holilie, to witte, because wee are citizens of heauen, and therefore we ought to liue according to the Lawes not of this world, which is most corrupt, but of the heauenly citie, although wee be strangers in the world.

∵ *Rom.13.14. galat.5.16.*

11 Another argument: The children of God liue not according to the flesh, that is, according to that corrupt nature, but according to the spirit. Therefore fleshly motions ought not to beare rule in vs.

12 The third argument: for although those lustes flatter vs, yet they cease not to fight against our saluation.

[illegible] Syncere, not onely because it is a most pure thing, but also that wee should [illegible] of them which corrupt it. a *As becommeth newe men.* 3 He com-[illegible] that spirituall nourishment for the sweetenesse and profite of it. ||*Or, doe* [illegible] 4 He goeth on forward in the same exhortation, but vseth another kinde [illegible] speache, alluding to the Temple. Therefore he sayeth, that the compa-[illegible] the faithfull is as it were a certaine holy and spirituall building, built of liue-[illegible] the foundation whereof is Christ, as a liuely stone susteining all that are [illegible] vnto him with his liuing vertue, and knitting them together with himselfe, [illegible] this so great a treasure bee neglected of men. 5 Going forward in the [illegible] similitude, he compareth vs nowe to Priestes, placed to this ende in that spiri-[illegible] temple, that wee shoulde serue him with a spirituall worship, that is, with ho-[illegible] and righteousnesse: but as the temple, so is the Priesthood built vpon Christ, [illegible] onely all our spirituall offerings are accepted. ✠ *Reuela.1.6.* 6 Hee [illegible] it by the testimonie of the Prophet Esai. ∵ *Esai 28.16. romanes 9.33.* [illegible] setting the most blessed condition of the beleeuers, and the most miserable [illegible] rebellious one against the other, he pricketh forwarde the beleeuers, and tri-[illegible] ouer the other: and also preuenteth an offence which ariseth hereof, that [illegible] doe more resist this doctrine of the Gospell, then they which are chiefest a-[illegible] the people of God, as were at that time that Peter wrote these thinges, the [illegible] Priestes, and Elders, and Scribes. Therefore hee answereth first of all that there is no cause why any man shoulde bee astonished at this their stubbernesse as though it were a strange matter, seeing wee haue beene forewarned so long before, that it shoulde so come to passe: and moreouer, that it pleased God to create and make certaine to this selfe same purpose, that the Sonne of God might bee glorified in their iust condemnation. Thirdly, for that the glorie of Christ is hereby set foorth greatly, whereas notwithstanding Christ remaineth the sure head of his Church, and they that stumble at him, cast downe and ouerthrowe them selues, and not Christ. Fourthly, although they bee created to this ende and purpose, yet their fall and decaie is not to be attributed to God, but to their owne obstinate stubbernesse which commeth betweene Gods decree, and the execution thereof or their condemnation, and is the true and proper cause of their destruction. ✱ *Psalme 118.22. matthewe 21.42. actes 4.11.* ✠ *Esai 8.14. romanes 9.33.* 8 The contrarie member, to witte, he describeth the singular excellencie of the elect, and also lest any man shoulde doubt whether hee be chosen or not, the Apostle calleth vs backe to the effectuall calling, that is, to the voyce of the Gospell sounding both in our eares and mindes by the outwarde preaching and Sacraments, whereby wee may certainely vnderstand that euerlasting decree of our saluation, (which otherwise is most secrete and hidden) and that through the onely mercie of God, who freely chooseth and calleth vs. Therefore this onely remaineth, sayeth hee, that by all meanes possible wee set foorth so great goodnesse of the most mightie God.

13 The fourth argument, taken of the profite of so doing: for by this meanes also wee prouide for our good name and estimation, whilest wee compell them at length to change their mindes, which spake euill of vs. ✱ *Chapter 3.16.* 14 The fifth argument, which also is of great force: Because the glory of God is greatly set foorth by that meanes, whilest by example of our honest life, euen the most prophane men are brought vnto God, and submit themselues vnto him. ✠ *Matthew 5.16.* b *When God shall also haue mercie on them.* 15 That which hee spake generally, hee nowe expoundeth by partes, describing seuerally euery mans duetie. And first of all hee speaketh of obedience which is due both to the Lawes, and also to the Magistrates, both higher and lower. * *Romanes 13.1.* c *By ordinance, is meant the framing and ordering of ciuill gouernement: which hee calleth ordinance of man, not because man inuented it, but because it is proper to men.* 16 The first argument: because the Lord is the Authour and reuenger of this policie of men, that is, which is set amongest men: and therefore the true seruauntes of the Lorde must aboue all others bee diligent obseruers of this order. 17 Hee preuenteth a cauill which is made by some, that say they will obey Kinges and the higher Magistrates, and yet contemne their ministers: as though their ministers were not armed with their authoritie which sent them. 18 The seconde argument taken of the ende of this order, which is not onely most profitable, but also very necessarie: seeing that by this meanes vertue is rewarded, and vice punished: wherein the quietnesse and happinesse of this life consisteth. 19 Hee declareth the first argument more amplie, shewing that Christian libertie doeth amongst all thinges least or not at all consist herein, to witte, to cast off the bridle of Lawes, (as at that time some altogether vnskilfull in the kingdome of God reported) but rather in this, that liuing holilie according to the will of God, wee shoulde make manifest to all men, that the Gospell is not a cloke for sinne and wickednesse, seeing wee are in such sort free, that yet wee are still the seruauntes of God and not of sinne. 20 Hee diuideth the ciuill life of man, by occasion of those thinges which hee spake, into two generall partes: to witte, into those dueties which priuate men owe to priuate men, and especially the faithfull to the faithfull, and into that subiection whereby inferiours are bounde to their superiours: but so, that Kinges be not made equall to God, seeing that feare is due to God, and honour to kings. d *Bee charitable and duetifull towardes all men.* ✠ *Chapter 1.22. romanes 12.10.* e *The assemblie and fellowship of the brethren, as Zacharie 11.14.* ✠ *Ephesians 6.5. colossians 3.22.* 21 Hee goeth to the duetie of seruauntes towardes their masters, which hee describeth with these boundes, that seruauntes submit themselues willingly and not by constraint, not onely to the good and courteous, but also to the frowarde and sharpe masters. ∵ *2. Corinthians 7.10.* 22 The taking away of an obiection: In deede the condition of seruauntes is hard, especially if they haue frowarde masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruauntes, then the masters iniuries.

for

f Because he maketh a conscience of it to offend God, by whose good will and appointment he knoweth this burden is layed vpon him.

23 He mitigateth the grieuousnes of seruitude, while he sheweth plainely, that Christ died also for seruants, that they should beare so much the more paciently this inequalitie betwixt men which are of one selfe same nature: moreouer setting before them Christ that Lord of Lords for an ensample, hee signifieth that they cannot but seeme too delicate, which shewe themselues more grieued in bearing of iniuries, then Christ himselfe who was most iust, and most sharpely of all afflicted, & yet was most pacient.

for f conscience towarde God endure griefe, suffe-
ring wrongfully.
20 For what prayse is it, if when ye be buffeted
for your faultes, yee take it paciently? but and if
when ye doe well, ye suffer *wrong* and take it pa-
ciently, this is acceptable to God.
21 23 For hereunto ye are called: for Christ al-
so suffered for you, leauing you an g ensample that
ye should follow his steppes.
22 ✠ Who did no sinne, neither was there
guile found in his mouth.
23 Who when hee was reuiled, reuiled not a-
gaine: when hee suffered, hee threatned not, but
24 cōmitted it to him 25 that iudgeth righteously.
24 ✠ 26 Who his owne selfe bare our sinnes in
his body on the tree, that we being dead to sinne,
should liue in righteousnesse: by whose stripes yee
were healed.
25 For ye were as sheepe going astray: but are
nowe returned vnto the shepheard and Bishop of
your soules.

g *A borrowed kinde of speach taken of painters and scholemasters.* ✠ *Esai. 53.9. 1 Iohn 3.5.* 24 He sheweth them a remedie against iniuries, to wit, that they commend their cause to God, by the ensample of Christ. 25 He seemeth nowe to turne his speach to masters, which haue also themselues a master and iudge in heauen, who will iustly reuenge the iniuries that are done to seruants, without any respect of persons. ✠ *Esai. 53.5. matth. 8.17.* 26 Hee calleth the seruants backe from the consideration of the iniuries which they are constrained to beare, to thinke vpon the greatnes and the end of the benefite receiued of Christ.

CHAP. III.

1 *That Christian women shoulde not contemne their husbandes though they be infidels,* 5 *Hee bringeth in examples of godly women.* 8 *Generall exhortations,* 14 *paciently to beare persecutions,* 15 *and boldly to yeelde a reason of their faith.* 18 *Christes example.*

∵ *Coloss. 3.18. ephes. 5.22.*

1 In the thirde place hee setteth foorth the wiues dueties to their husbandes, commanding them to be obedient.

2 Hee speaketh namely of them which had husbāds that were not Christians, which ought so much the more be subiect to their husbandes, that by their honest and chast conuersation they may gaine them to the Lorde.

✠ *1. Timoth. 2.9.*

3 He condemneth the riot and excesse of women, and setteth forth their true apparelling, such as is precious before God, to wit, the inwarde and incorruptible, which consisteth in a meeke and quiet spirit.

LIkewise ∵ 1 let the wiues bee subiect to their
husbands, 2 that euen they which obey not
the worde, may without the worde be wonne by
the conuersation of the wiues,
2 While they beholde your pure conuersati-
on, which is with feare.
3 ✠ 3 Whose apparelling, let it not be that out-
warde, with broyded haire, and golde put about,
or in putting on of apparell:
4 But let it be the a hidde man of the heart,
which consisteth in the incorruption of a meeke
and quiet spirite, which is b before God a thing
much set by.
5 4 For euen after this maner in time past did
the holy women, which trusted in God, tire them
selues, and were subiect to their husbands.
6 As Sara obeyed Abraham, and ✠ called him
Sir: whose daughters ye are, whiles yee doe well,
5 not being afraide of any terrour.
7 * 6 Likewise ye husbands, c dwel with them
as men of d knowledge, 7 giuing e honour vnto
the woman, as vnto the weaker f vessell, 8 euen as
they which are heires together of the g grace of
life, 9 that your prayers be not interrupted.
8 10 Finally, be ye all of one minde: one suffer
with another: loue as brethren: *bee* pitifull: *bee*
courteous,
9 ✠ 11 Not rendring euill for euill, neither re-
buke for rebuke: but contrariwise, blesse, 12 know-
ing that ye are thereunto called, that ye should be
heires of blessing.
10 ✠ 13 For if any man long after life, and to
h see good dayes, let him refraine his tongue from
euill, and his lippes that they speake no guile.
11 ∵ Let him eschew euil, and doe good: let him
seeke peace, and follow after it.
12 For the eyes of the Lord *are* ouer the righ-
teous, & his eares *are open* vnto their prayers: and
the i face of the Lord *is* against them that doe euil.
13 14 And who is it that will harme you, if ye
follow that which is good?
14 ✠ Notwithstanding blessed *are ye*, if ye suf-
fer for righteousnes sake. 15 Yea, ✠ feare not their
k feare, neither be troubled.
15 But l sanctifie the Lord God in your hearts:
16 and be ready alwayes to giue an answere to eue-
ry man that asketh you a reason of the hope that
is in you, with meekenesse and reuerence,
16 Hauing a good cōscience, ẏ whē they speake
euill of you as of euill doers, they may be ashamed,
which slander your good conuersation in Christ.
17 17 For *it is* better (if the will of God be so)
that ye suffer for well doing, then for euill doing.
18 * 18 For Christ also hath once suffered for
sinnes, 19 the iust for the vniust, 20 that he might

a *Who hath his seate fastened in the heart: so that the hidde man is set against the outwarde decking of the body.* b *Precious in deede, and so taken of God.* 4 An argument taken of the example of women, and especially of Sara, which was the mother of al beleeuers. ✠ *Gen. 18.12.* 5 Because women are of nature fearefull, hee giueth them to vnderstande that he requireth of them that subiection, which is not wrung out of them either by force or feare. * *1. Cor. 7.3.* 6 He teacheth husbands also their duties, to wit, that the more vnderstanding and wisdome they haue, the more wisely and circumspectly they behaue themselues. c *Doe all the duties of wedlocke.* d *The more wisdome the husband hath, the more circumspectly he must behaue himselfe in bearing those discommodities, which through the womans weakenes oft times cause trouble both to the husband and the wife.* 7 The second argument: because the wife notwithstanding that she is weaker by nature then the man, is an excellent instrument of the man, made to farre most excellent vses: whereupon it followeth, that shee is not therefore to be neglected because she is weake, but on the contrary part she ought to be so much the more cared for. e *Hauing an honest care of her.*

f *The woman is called a vessel after the maner of the Hebrewes, because the husband vseth her as his felow and helper to liue faithfully before God.*

8 The third argument: for that they are equall in that which is ẏ chiefest (that is to say, in the benefit of eternal life) which otherwise are vnequall as touching the gouernance & conuersation at home, & therefore they are not to be despised although they be weake.

g *Of that gracious and free benefite, whereby we haue euerlasting life giuen vs.*

9 The fourth argument: All brawlings and chidings must be eschewed because they hinder prayers [illegible] whole [illegible] God, wh[illegible] both the [illegible] and the [illegible] equally [illegible]

10 He [illegible] to comm[illegible] tations, [illegible] mende[illegible] and whatsoeuer thinges perteine to the maintenance of peace and m[illegible]

✠ *Prouerb. 17.13. and 20.22. matth. 5.39. rom. 12.17. 1. thess. 5.15.* 11 [illegible] not onely not recompense iniurie for iniurie, but wee must also reco[illegible] with benefites. 12 An argument taken of comparison: Seeing [illegible] selues are called of God whome we offend so often, to so great a be[illegible] is he from reuenging the iniuries which we doe vnto him,) shall we [illegible] our selues vnworthy of so great bountifulnesse, then forgiue one a[illegible] And from this verse to the end of the Chapter, there is a digression [illegible] the matter hee is in hande with, to exhort vs valiantly to beare [illegible] ✠ *Psalm. 34.13.* 13 A secret obiection: But this our patience shal[illegible] els but a fleshing and hardening of the wicked in their wickednes, to [illegible] vpon vs more boldly and destroye vs. Nay (sayth the Apostle by the [illegible] Dauid) to liue without doing hurt, and to followe after peace wh[illegible] away, is the way to that happy and quiet peace. And if so be any man [illegible] for doing iustly, the Lorde marketh all thinges, and will in his time [illegible] godly, which cry vnto him, and will destroy the wicked. h *Lea[illegible] and happie life.* ∵ *Esay 1.16.* i *This worde (Face) after the man[illegible] brewes, is taken for (anger.)* 14 The seconde argument: when the [illegible] prouoked, they are more waywarde: therefore they must rather be [illegible] good turnes. And if they cannot be gotten by that meanes also, yet [illegible] ding we shall be blessed, if wee suffer for righteousnesse sake. ✠ [illegible] 15 A most certaine counsell in afflictions, bee they neuer so terrible, [illegible] constant minde, and to stande fast. But howe shall wee attaine vnto it [illegible] sanctifie God in our mindes and heartes, that is to say, if we rest vpon him [illegible] that is Almightie, that loueth mankinde, that is good and true in deede. ✠ *E[illegible] 8.12,13.* k *Be not dismaide as they are.* l *Giue him all praise and glorie, and hang onely on him.* 16 Hee will haue vs, when wee are afflicted for righteousnesse sake, to be carefull not for redeeming of our life, either with denying or renouncing the trueth, or with like violence, or any such meanes: but rather to giue an accompt of our fayth boldly, and yet with a meeke spirite, and full of godly reuerence, that the enemies may not haue any thing iustly to obiect, but may rather be ashamed of themselues. 17 A reason which standeth vpon two generall rules of Christianitie, which notwithstanding all men allowe not of. The one is, if wee must needes suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this, because wee are so afflicted not by happe, but by the will of our God. * *Rom. 5.6. hebr. 9.15.* 18 A proofe of either of the rules, by the example of Christ himselfe our chiefe paterne, who was afflicted not for his owne sinnes (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of comparison: Christ the iust, suffered for vs that are vniust, & shal it grieue vs which are vniust to suffer for the Iustes cause? 20 Another argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his Father that same way that hee went himselfe, and partly from the cause efficient: to wit, because Christ is not onely set before vs for an example to followe, but also hee holdeth vs vp by his vertue in all the difficulties of this life, vntill hee bring vs to his Father.

21 Another argument taken of the happie ende of these afflictions, wherein also Christ goeth before vs both in example and vertue, as one who suffered most grieuous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature: but yet became conquerour by the vertue of his diuinitie.
m *As touching his manhoode, for his body was dead, and his soule felt the sorowes of death.*

bring vs to God, [21] and was put to death concer-
ning the [m] flesh, but was quickened by the spirit.
19 [22] By ‖ the which hee also went, and prea-
ched vnto the ‖ spirits that *are* in prison.
20 Which were in time passed disobedient,
when [n] once the long suffering of God abode in
the dayes of ✠ Noe, while the Arke was prepa-
ring, wherein fewe, that is, eight [o] soules were sa-
ued in the water.
21 [23] Whereof the baptisme *that* nowe *is*, an-
swering that figure, (*which is* not a putting away
of the filth of the flesh, but a confident demaun-
ding which a good conscience maketh to [p] God)
saueth vs also [24] by the resurrection of Iesus Christ,
22 Which is at the right hande of God, gone
into heauen, to whome the Angels, and Powers,
and might are subiect.

22 A secret obiection: Christ in deede might doe this, but what is that to vs? Yes (sayth the Apostle) for Christ hath shewed forth this vertue in all ages both to the preseruation of the godly, were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present, not in corporall presence, but by his diuine vertue, preaching repentance, euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison, waiting for the full recompence of their rebellion, and saued those fewe (that is, eight onely persons) in the water. ‖ *By the vertue of which Spirit, that is to [illegible] of the diuinitie: therefore this word, Spirit, cannot in this place be taken for the soule, [illegible] we will say, that Christ was raised vp againe and quickened by the vertue of his [illegible].* ‖ *Hee calleth them spirits, in respect of his time, not in respect of the time that [illegible] in the flesh.* n *This worde (once) sheweth that there was a furthermost day [illegible], and if that were once past, there should be no more.* ✠ *Gen.6.14. matt.24. [illegible]* o *Men.* 23 A proportionall applying of the former example [illegible] which followed the comming of Christ: for that preseruation of Noe [illegible] was a figure of our Baptisme, not as though that materiall water of [illegible] saueth vs, as those waters which bare vp the Arke saued Noe, but because [illegible] his inward vertue, which the outward baptisme shadoweth, preserueth [illegible] washed, so that we may call vpon God with a good conscience. p *The [illegible] being sanctified may freely call vpon God.* 24 That selfe same vertue, [illegible] Christ rose againe, and nowe being caried vp into heauen hath receiued [illegible] doeth at this day defend and preserue vs.

CHAP. IIII.

1 *He bringeth in Christes example, and applieth it* 6 *to the mortifying of the flesh, especially commending Charitie:* 12 *And so intreateth of patience.* 17 *That it is necessarie that correction beginne at the Church.*

[illegible] ed [illegible] and [illegible] his [illegible] he re- [illegible] ex- [illegible] which [illegible] taking [illegible] by that [illegible] ayd ton- [illegible] death [illegible] ion of [illegible] ming [illegible] tion, [illegible] sanctifi- [illegible] as to [illegible] the flesh, [illegible] to say, to [illegible] off from our wickednes and viciousnes: and to rise againe to God, that is to say, to be renued by the vertue of the holy Ghost,

FOrasmuch [1] then as Christ hath suffered for vs
in the flesh, arme your selues likewise with the
same minde, *which is*, that he which hath suffered
in the flesh, hath ceased from sinne,
2 That he henceforward should liue (as much
time as [a] remaineth in the flesh) not after the lustes
of men, but after the will of God.
3 ✠ [2] For it is sufficient for vs that we haue spēt
the time past of ẏ life, after the [b] lust of the Gen-
tiles, walking in wantonnes, lustes, drunkennes, in
gluttonie, drinkings, and in abominable idolatries.
4 [3] Wherein it seemeth to them [c] strange,
that yee runne not with them vnto the same ex-
cesse of riot: *therefore* speake they euill *of you*,
5 Which shall giue accounts to him, that is
ready to judge quicke and dead.
6 [4] For vnto this purpose was the Gospell

that we may leade the rest of our life which remaineth, after the will of God. a *So much of this present life as remaineth yet to be passed ouer.* ✠ *Ephe.4.22.* 2 By putting vs in minde of the dishonestie of our former life led in the filth of sinne, he calleth vs to earnest repentance. b *Wickedly & licenciously after the maner of the Gentiles.* 3 That we be not mooued with the enemies peruerse & slanderous judgements of vs, we haue to set against them that last judgement of God which remaineth for them, for none, whether they be then found liuing, or were dead before, shal escape it. c *They thinke it a new and strange matter.* 4 A digression: because he made mention of the last generall judgement. And he preuenteth an obiection, that, seeing Christ came very lately, they may seeme to be excusable which died before. But this the Apostle denieth: for (saith he) this selfe same Gospel was preached vnto them also (for he speaketh vnto the Iewes,) and that to the same ende that I now preach it vnto you, to wit, that the flesh being abolished and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should suffer themselues to be gouerned by the vertue of the Spirit of God.

preached also vnto the dead, that they might bee
condemned, according to men in the flesh, but
might liue according to God in the spirit.
¶ 7 [5] Nowe the ende of all things is at hand. Be
ye therefore sober, and watching in prayer.
8 [6] But aboue all thinges haue feruent loue
among you: ✠ for loue shall couer the multitude
of sinnes.
9 [7] Be ye ✠ harberous one to another, with-
out grudging.
10 [8] ∵ Let euery man as hee hath receiued the
gift, minister the same one to another, [9] as good
disposers of the manifolde grace of God.
11 [10] If any man speake, *let him speake* as the
wordes of God. If any man minister, *let him doe it*
as of the abilitie which God ministreth, that God
in all things may be glorified through Iesus Christ,
to whome is prayse and dominion for euer, and
euer, Amen.
¶ 12 [11] Dearely beloued, thinke it not [d] strange
[12] concerning the firie triall, which is among you
to proue you, as though some strange thing were
come vnto you:
13 [13] But reioyce, in asmuch as yee are parta-
kers of Christs sufferings, that when his glory shall
appeare, ye may be glad and reioyce.
14 ✠ [14] If yee be railed vpon for the Name of
Christ, blessed *are ye*: for the [e] spirit of glory, and
of God resteth vpon you: *which* on their part is
euill spoken of: but on your part is glorified.
15 [15] But let none of you suffer as a murthe-
rer, or *as* a thiefe, or an euill doer, or as a busibody
in other mens matters.
16 But if *any man suffer* as a Christian, let him
not be ashamed: but let him glorifie God in this
behalfe.
17 [16] For the time *is come*, that judgement
must beginne at the house of God. [17] If it first *be-
ginne* at vs, what shall the ende be of them which
obey not the Gospel of God?
18 ✠ And if the righteous scarcely be saued,

5 He returneth to his purpose, vsing an argument taken from the circumstance of the time, Because the last ende is at hand, and therefore we must so much the more diligently watch and pray, with true sobrietie of minde.
6 He comendeth charitie of one towards another, because it doeth as it were burie a multitude of sinnes, and therefore preserueth and mainteineth peace and concord: for they that loue one another, doe easily forgiue one another their offences.
✠ *Prouer.10.12.*
7 Of all the duties of charitie, he commendeth one namely, which was at that time most necessarie, to wit, hospitalitie, which he will haue to be voluntarily and most courteous and bountifull.
✠ *Rom.12.13. hebr.13.2.*
8 Hee sheweth the vse of charitie, to wit, that euery man bestow that gift which he hath receiued, to the profit of his neighbour. ∵ *Rom.12.6. philip.2.14.* 9 A reason, because that what gift so euer we haue, wee haue receiued it of God vpon this condition, to be his disposers and stewardes. 10 He reckoneth vp two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other ecclesiasticall functions, wherein two thinges especially are to be obserued: to wit, that the pure worde of God be taught, and whatsoeuer is done, bee referred to the glory of God the Father in Christ, as to the proper marke. 11 Because the crosse is ioyned with the sincere profession of religion, the Apostle fitly repeateth that which hee touched before, warning vs not to bee troubled at persecutions and afflictions, as at a newe and strange thing. d *As though some newe thing had befallen you, which you neuer thought of before.* 12 The first reason: Because the Lorde meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse and make vs perfite. 13 An other reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three pointes. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time bee partakers also of his glory. ✠ *Math.5.10.* 14 Secondly, because that although the infidels thinke farre otherwise, who in afflicting the godly blaspheme God, yet the godly in that they are so rayled vpon, are honoured of God with the true spirituall glory, and their adoption is sealed in them by the Spirit of God. e *By spirite, hee meaneth the giftes of the spirite.* 15 The thirde difference: for the godly are not afflicted for their euill doings but for righteousnesse sake as Christians: whereby it commeth to passe that the crosse, seeing it is a testimonie vnto them of faith and righteousnesse, ministreth to them not an occasion of sorowe, but of vnspeakeable ioye: nowe the Apostle propoundeth this third difference vnder the forme of an exhortation. 16 The thirde reason: Because the Lorde of all the worlde being especially carefull for them of his housholde, doeth therefore chastise them first of all, yet so that hee keepeth a measure in his greatest seueritie. And as hee hath alwayes vsed to doe heretofore, so doeth he now especially when as he exhibited himselfe in person to his Church. 17 Least the godly should be offended and stumble at that vaine shadowe of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good case and the godly in euill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but nourtereth them vnder the crosse, will at length in his time handle the rebellious and wicked farre otherwise whom he hath appointed to vtter destruction. ✠ *Prou.2.31.*

where

where shall the vngodly and the sinner appeare?
19 [18] Wherefore let them that suffer according
to the will of God, commit their soules *to him* in
well doing, as vnto a faithfull Creator.

18 The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despaire, but goe forwarde notwithstanding in the way of holinesse and well doing, commending themselues to God their faithfull Creator, that is to say, their Father.

CHAP. V.

1 He warneth the Elders not to vsurpe authoritie ouer the Church, 5 willing the yonger sort to be willing to bee taught, and to bee modest, 8 to be sober and watchfull to resist the cruel aduersary.

THe [1] elders which are among you, [2] I beseech
which am also an elder, and a witnes of the suf-
ferings of Christ, and also a partaker of the glory
that shalbe reueiled,
2 [3] [a] Feede the [4] flocke of God, which [5] de-
pendeth vpon you, [6] caring for it not by con-
straint, but willingly: not for filthy lucre, but of a
readie minde:
3 Not as though ye were lords ouer *Gods* [b] he-
ritage, but that yee may bee ensamples to the
flocke.
4 [7] And when that chiefe shepheard shall ap-
peare, ye shall receiue an incorruptible crowne of
glory.
5 [8] Likewise yee yonger, submit your selues
vnto the elders, and submit your selues euery man,
one to another: ✠ decke your selues inwardly in
lowlines of minde: [9] for ✠ God resisteth the proude,
and giueth grace to the humble.
6 Humble ✠ your selues therefore [10] vnder
the mightie hand of God, that he may exalt you in
due time.
7 ∵ Cast all your care on him: for hee careth
for you.
8 [11] Be sober, and watch: for ⁑ your aduersa-
rie the deuil as a roaring lyon walketh about, see-
king whom he may deuoure:
9 Whome resist stedfast in the faith, [12] know-
ing that the same afflictions are accomplished in
your [c] brethren which are in the world.
10 [13] And the God of all grace, which hath
called vs vnto his eternal glory by Christ Iesus, af-
ter that ye haue suffered a little, make you perfite,
confirme, strengthen and stablish *you*.
11 To him *be* glory and dominion for euer and
euer, Amen.
12 [14] By Syluanus a faithfull brother vnto you,
as I suppose, haue I written briefly, exhorting and
testifying howe that this is the true grace of God,
wherein ye stand.
13 [15] *The Church* that is at [d] Babylon elected
together with you, saluteth you, and Marcus my
sonne.
14 Greete ye one another with the ⁑ kisse of
loue. Peace *be* with you all which are in Christ
Iesus, Amen.

1 Hee describeth peculiarly the office of the Elders, that is to say, of them that haue the care of the Church.

2 He vseth a preface touching the circumstance of his owne person: to wit, that hee as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth vnto them no other condition but that which hee himselfe hath susteined before them, and doeth still take the same paines, and also hath one selfe same hope together with them.

3 The first rule: Hee that is a shepheard, let him feede the flocke. *a Hee sayeth not, offer for the quicke and the dead, and sing patched shreds in a strange tongue, but, (feede.)* 4 The second: Let the shepheard consider, that the flocke is not his, but Gods. 5 The thirde: Let not shepheards inuade other mens flocks, but let them feede that which God hath committed vnto them. 6 Let the shepheards gouerne the Church with the worde, and example of godly and vnblameable life, not by constraint, but willingly, not for filthie lucre, but of a readie minde, not as lordes ouer Gods portion and heritage, but as his ministers. *b Which is the Christian people.* 7 That the shepheards mindes be not ouercome either with the wickednes of men, or their crueltie, hee warneth them to cast their eyes continually vpon that chiefe shepheard, and the crowne which is layd vp for them in heauen. 8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition all of vs stand in neede of, but especially the yonger sort, by reason of the vntowardnesse and pride of that age. ✠ *Rom. 12.10.*

9 Because pride seemeth to many to be the way vnto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the rewarde of modestie.
✠ *James 4.6.*
✠ *James 4.10.*
10 Because those proude and loftie spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proude men, and to hang wholy vpon his prouidence.
∵ *Psal. 55.23. matth. 6.25. luke 12.22.*
11 The [illegible] of Satan [illegible] seeketh by [illegible] meanes [illegible] uoure [illegible] come by [illegible] fulnes [illegible]

⁑ *Luke 22.31.* 12 The persecutions which Satan stirreth vp, are [illegible] nor proper to any one man, but from olde and auncient time common [illegible] Church, and therefore wee must suffer that patiently, wherein wee [illegible] so many fellowes of our conflictes and combates. *c Amongst [illegible] which are dispersed throughout the worlde.* 13 Hee sealeth vp [illegible] a seale the former exhortation with a solemne prayer, againe willing [illegible] encrease of strength at his handes, of whome they had the beginning [illegible] haue the accomplishment: to wit, of God the Father in Christ Iesus [illegible] are sure of the glory of eternall life. 14 Continuance and perse[illegible] doctrine of the Apostles, is the onely grounde and foundation [illegible] strength: Nowe the summe of the Apostles doctrine, is saluation [illegible] of God. 15 Familiar salutations. *d In that famous citie [illegible] Peter the Apostle of the circumcision then was.* ⁑ *Romanes 16. [illegible] 20. 2. corinth. 13.12.*

THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

1 Hauing spoken of the bountifulnesse of God, 5 and of the vertues of faith, 6 Hee exhorteth them to holines of life, 12 and that his counsell may be the more effectuall, 14 Hee sheweth that his death is at hand, 16 and that himselfe did see the power of Christ which he opened vnto them.

SImon [1] Peter a seruant and an Apo-
stle of Iesus Christ, to you which
haue obteined like precious faith
with vs by the [a] righteousnes of our
God and Sauiour Iesus Christ:
2 Grace and peace bee multiplied to you,
[2] through the acknowledging of God, and of Iesus
our Lord,
3 [3] According as his [b] diuine power hath gi-
uen vnto vs all things that *perteine* vnto [c] life and
godlinesse, through the [d] acknowledging of him
that hath called vs vnto glory and vertue.
4 [4] Whereby most great and precious pro-
mises are giuen vnto vs, that by them yee shoulde
be partakers of the [e] diuine nature, in that yee flee
the corruption, which is in the [f] worlde through
[g] lust.
5 [5] Therefore giue euen all diligence thereun-
to: [h] ioyne moreouer vertue with your faith: and
with vertue, knowledge:
6 [6] And with knowledge, temperance: and
with temperance, patience: and with patience,
godlinesse:

1 A salutation, wherein he giueth them to vnderstand that he dealeth with them as Christes embassadour, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousnesse of Iesus Christ, our God and Sauiour.

a In that that God standing to his promises, shewed himselfe faithfull, and therefore iust vnto vs. 2 Faith is the acknowledging of God and Christ, from whence all our blessednes issueth and floweth. 3 Christ setteth foorth himselfe vnto vs plainely in the Gospel, and that by his onely power, and giueth vs all things which are requisite both to eternall life, wherein he hath appointed to glorifie vs, and also to godlinesse, in that he doeth furnish vs with true vertue. *b Hee speaketh of Christ, whome he maketh God, and the onely Sauiour. c Vnto saluation. d This is the summe of true religion, to be led by Christ to the Father, as it were by the hand.*

4 [illegible] of the [illegible] uence [illegible] the [illegible] great bene[illegible] wit, God [illegible] free promis[illegible] whence all the[illegible] benefits proce[illegible] I say, these most excellent benefites, whereby we are deliuered from the corruption of the worlde (that is, from the wicked lustes which we cary about vs) and are made, after a sort, like vnto God himselfe. *e By the diuine nature hee meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is restored in vs. f In men. g For lust is the state of corruption, and hath his place euen in our very bowels and inmost partes.* 5 Hauing layed the foundation (that is, hauing declared the causes of our saluation, and especially of our sanctification) nowe hee beginneth to exhort vs to giue our mindes wholy to the true vse of this grace. And hee beginneth with faith, without which nothing can please God, and hee warneth vs to haue it full fraught with vertue (that is to say, with good and godly maners) being ioyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue. *h Supply also, and support or ayde.* 6 Hee reckoneth vp certaine other principall vertues, whereof some pertaine to the first table of the Lawe, others to the last.

7 And with godlines, brotherly kindnes: and with brotherly kindnes, loue.

8 [7] For if these things bee among you, and abound, they will make you that ye neither shalbe idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ:

9 For he that hath not these things, is blinde, and [i] can not see farre off, and hath forgotten that he was purged from his olde sinnes.

10 [8] Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye do these things, ye shall neuer fall.

11 For by this meanes an entring shall be ministred vnto you aboundantly into the euerlasting kingdome of our Lorde and Sauiour Iesus Christ.

12 [9] Wherefore, I will not bee negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath ✣ shewed me.

15 I will endeuour therefore alwayes, that yee also may bee able to haue remembrance of these things after my departing.

16 ✣ [10] For we followed not deceiuable fables when wee opened vnto you the power, and comming of our Lorde Iesus Christ, but with our eyes we saw his maiestie:

17 For hee receiued of God the Father honour and glory, when there came such a voyce to him from that excellent glory, ∵ This is my beloued Sonne, in whom I am wel pleased.

18 And this voyce wee heard when it came from heauen, being with him in the Holy mount.

19 [11] Wee haue also a most sure worde of the Prophets, [12] to the which ye doe well that ye take heede, as vnto a light that shineth in a darke place, vntill the [l] day dawne, and the [m] day starre arise in your hearts.

20 ✕ [13] So that ye first knowe this, that no prophecie of the [n] Scripture is of any [o] priuate interpretation.

21 For the prophecie came not in olde time by the will of man: but [p] holy men of God spake as they were [q] moued by the holy Ghost.

7 As those fruites doe spring from the true knowledge of Christ, so in like sort the knowledge it selfe is fostered and groweth by bringing foorth such fruites, in so much that he that is vnfruitfull, did either neuer know the true light, or hath forgotten the gift of sanctification which he hath receiued.

i He that hath not an effectuall knowledge of God in him, is blind as touching the kingdome of God, for hee can not see things that are a farre off, that is to say, heauenly things.

8 The conclusion: Therefore seeing [illegible] calling and [illegible] is approo[illegible] those fruits, [illegible] confirmed [illegible] moreouer [illegible] is the [illegible] to the [illegible] king[illegible] Christ, [illegible] that [illegible] minds [illegible] way. [illegible] amplifying [illegible] conclusion [illegible] mo[illegible] where[illegible] declareth his [illegible] foretel[illegible] of this [illegible] is at [illegible]

k [illegible] body.
✣ [illegible] 21.18.
✣ [illegible] 1.17.

10 [illegible] other am[illegible] taken [illegible] the great [illegible] and also [illegible] of this [illegible], as whereof [the] Lord Iesus Christ the Sonne of God is authour, whose glory the Apostle him[selfe] [illegible] sawe and heard. ∵ *Matth.17.5.* 11 The trueth of the Gospel is hereby also manifest, in that it agreeth wholy with the foretellings of the Prophetes. 12 The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they confirme eche other by eche others testimonies, but the Prophetes were as candles which gaue light vnto the blinde, vntill the brightnesse of the Gospell beganne to shine. *l A more full and open knowledge, then was vnder the shadowes of the Lawe. m That clearer doctrine of the Gospell.* ✕ *2.Timoth.3.16.* 13 The Prophets are to be read, but so, that wee aske of God the gift of interpretation, for hee that is the Authour of the writings of the Prophetes, is also the interpreter of them. *n Hee ioyneth the Scripture and prophecie together, to distinguish true Prophecies from false. o For all interpretation commeth from God. p The godly interpreters and messengers. q Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.*

CHAP. II.

1 Hee foretelleth them of false teachers, 3 whose wicked sleightes and destruction hee declareth. 12 Hee compareth them to brute beastes, 17 and to welles without water, 20 because they seeke to withdrawe men from God to their olde filthinesse.

BVt [1] there were false prophets also among the [a] people, euen as there shalbe false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vpon themselues swift damnation.

2 [2] And many shall follow their destructions, by whom the way of trueth shalbe euil spoken of,

3 [3] And through couetousnes shall they with fained words make [b] marchandise of you, [4] whose condemnation long since resteth not, and their destruction slumbreth not.

4 For if God spared not the ✣ Angels that had sinned, but cast them downe into [c] hell, and deliuered them into [d] chaines of darkenes, to be kept vnto damnation:

5 Neither hath spared the [e] olde world, but saued ✣ Noe the eight *person* a [f] preacher of righteousnesse, and brought in the flood vpon the world of the vngodly,

6 And ∵ turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after should liue vngodly,

7 And deliuered iust Loth vexed with the vncleanly conuersation of the wicked:

8 (For hee being righteous, and dwelling among them, in [g] seeing and hearing, [h] vexed his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord [i] knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment.

10 [5] And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise gouernement, *which are* bold, and stand in their owne conceite, and feare not to speake euill of them that are in [k] dignitie.

11 Where as the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 [6] But these, as naturall brute beasts, led with sensualitie and [l] made to bee taken, and destroyed, speake euill of those things which they know not, and shall perish through their [m] owne corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure dayly to liue deliciously. ‖ Spottes *they are* and blottes, deliting them selues in their deceiuings, [n] in feasting with you,

1 As in times past there were two kinds of prophets, the one true, the other false, so Peter foretelleth them, that there shall be some true & some false teachers in the Church, in so much that Christ himselfe shalbe denied of some, which notwithstanding shall call him redeemer.

a Vnder the Law, while the state and policie of the Iewes was yet standing.

2 There shall not onely be heresies, but also many followers of them.

3 Couetousnes for the most part is a companion of heresie, & maketh marchandise euen of soules.

b They will abuse you and sell you as they sell cattell in a faire.

4 A comfort for the godly: God who cast the Angels that fell away from him, headlong into the darknesse of hell, at length to be iudged: and who destroyed the olde world with the flood, & preserued Noe the eight person: & who burned Sodom, and saued Lot, will deliuer his elect from these errours, and wil vtterly destroy those vnrighteous.

✣ *Iob 4.18. iude 6.*

c So the Grecians called the deepe dungeons vnder the earth, which should be appointed to torment the soules of the wicked in.

d Bound them with darkenes, as it were with chaines: and by darkenesse hee meaneth that most miserable state of life that is full of horrour. e Which was before the flood: not that God made a newe world, but because the world seemed newe. ✣ *Gene.7.1. f For hee ceased not the space of an hundreth and twentie yeeres to warne the wicked both by word and deede, what wrath of God hanged ouer their heads.* ∵ *Genes.19.13, 24. g Which way soeuer hee looked and turned his eares. h Hee had a troubled soule, and being vehemently grieued, liued a painefull life. i Hath bene long practised in sauing and deliuering the righteous.* 5 He goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wickedly giuen, and doe seditiously speake euill of the authoritie of Magistrates, (which the Angels themselues that minister before God, doe not dispraise.) A true and liuely description of the Romish cleargie (as they call it.) *k Princes, and great men, be they neuer so high in authoritie.* 6 A liuely painting out of the same persons, wherein they are compared to beastes which are made to snare them selues to destruction, while they giue themselues to fill their bellies: For there is no greater ignorance then is in these men, although they most impudently finde fault with those thinges which they knowe not: and it shall come to passe that they shall destroye themselues as beastes with those pleasures wherewith they are delighted, and dishonour and defile the company of the godly. *l Made to this ende to bee a praye to others: So doe these men willingly cast them selues into Satans snares. m Their owne wicked maners shall bring them to destruction.* ‖ *Or, litle rockes. n When as by being amongst the Christians in the holy bankets which the Church keepeth, they would seeme by that meanes to bee true members of the Church, yet they are in deede but blots of the Church.*

7 He condemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making marchandise of the soules of light persons, as men exercised in all the craftes of couetousnesse, to bee short, as men that sell themselues for money to curse the sonnes of God after Balaams example, whom the dumme beast reproued.
✠ Nomb.22.23.
✠ Iude 12.
8 Another note whereby they may be well knowen what maner of men they are, because they haue inwardly nothing but either vtterly vaine or very hurtfull, although they make a shewe of some great goodnesse: but they shall not escape vnpunished for it, because vnder pretence of false libertie, they draw men into most miserable slauerie of sinne.

14 7 Hauing eyes full of adulterie, and that can
not cease to sinne, beguiling vnstable soules: they
haue heartes exercised with couetousnesse, *they are*
the children of curse:
15 Which forsaking the right way, haue gone
astray, folowing the way of ✠ Balaam, *the sonne* of
Bosor, which loued the wages of vnrighteousnes.
16 But he was rebuked for his iniquitie: *for* the
dumme beast speaking with mans voyce, forbade
the foolishnesse of the Prophet.
17 ✠ 8 These are o welles without water, *and*
cloudes caried about with a tempest, to whome
the p blacke darkenes is reserued for euer.
18 For in speaking q swelling wordes of vanitie, they r beguile with wantonnesse through the
lusts of the flesh them that were s cleane escaped
from them which are wrapped in errour,
19 Promising vnto them libertie, & are themselues the ∵ seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is
he in bondage.
20 9 ✕ For if they, after they haue escaped from
the filthinesse of the worlde, through the acknowledging of the Lorde, and of the Sauiour Iesus
Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the
beginning.
21 For it had bene better for them, not to
haue knowledged the way of righteousnes, then
after they haue acknowledged it, to turne from
the holy commaundement giuen vnto them.
22 But it is come vnto them, according to the
true Prouerbe, ✻ The dogge is returned to his
owne vomit: and, the sowe that was washed, to
the wallowing in the myre.

o *Which boast of knowledge, and haue nothing in them.* p *Most grosse darkenesse.* q *They deceiue men with vaine and swelling wordes.* r *They take them, as fishes are taken with the hooke.* s *Vnfainedly & in deede, cleane departed from idolatrie.* ∵ *Iohn8.34.rom.6.20.* 9 It were better to haue neuer knowen the way of righteousnesse, then to turne backe from it to the olde filthinesse: and men that doe so, are compared to dogges and swine. ✕ *Matth.12.45. hebr.6.4.* ✻ *Prou.26.11.*

CHAP. III.

1 *Hee sheweth that hee writeth the same thinges againe,* 2 *because they must often be stirred vp,* 4 *because dangers hang ouer their heads through certaine mockers:* 8 *therefore hee warneth the godly that they doe not after the iudgement of the flesh,* 12 *appoint the day of the Lorde,* 14 *but that they thinke it alwayes at hand,* 15 *in which doctrine hee sheweth that Paul agreeth with him.*

1 The remedie against those wicked enemies, both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophetes and Apostles.
* 1.Timoth.4.1. 2.timoth.3.1. iude 18.
2 He voucheth the seconde comming of Christ against the Epicures by name.

THis 1 seconde Epistle I nowe write vnto you,
beloued, wherewith I stirre vp, and warne
your pure mindes,
2 To call to remembrance the wordes, which
were tolde before of the holy Prophets, and also
the commaundement of vs the Apostles of the
Lorde and Sauiour.
3 * 2 This first vnderstande, that there shall
come in the last dayes, a mockers, which wil walke
after their lustes,
4 3 And say, Where is the promes of his comming? for since the fathers died, all things continue alike from the beginning of the creation.
5 4 For this they willingly know not, that the
heauens were of olde, and the b earth that was of

a *Monstrous men, who will seeme wise by their contempt of God, and wicked boldnesse.* 3 The reason which these mockers pretende: because the course of nature is all one as it was from the beginning, therefore the worlde was from euerlasting, and shalbe for euer. 4 He setteth against them the creation of heauen and earth by the worde of God, which these men are willingly ignorant of. b *Which appeared, when the waters were gathered together into one place.*

the water and by the water, by the worde of God.
6 5 Wherefore the world that then was, perished, ouerflowed with the c water.
7 6 For the heauens and earth, which are
nowe, are kept by the same word in store, and reserued vnto fire against the day of condemnation,
and of the destruction of vngodly men.
8 7 Dearely beloued, be not ignorant of this
one thing, that one day is with the Lorde, ✠ as
a thousande yeeres, and as a thousande yeeres as
one day.
9 8 The Lord of that promes is not slacke (as
some men count slackenesse) 9 but is pacient toward vs, and ✠ would haue no man to perish, but
would all men to come to repentance.
10 10 But the ∵ day of the Lord will come as a
thiefe in the night, in the which the heauens shall
passe away with a d noyse, and the elements shall
melt with heate, and the earth with the workes
that are therein, shalbe burnt vp.
11 11 Seeing therefore that all these thinges
must be dissolued, what maner of persons ought ye
to be in holy conuersation and godlinesse,
12 Looking for, and e hasting vnto the comming of that day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate?
13 But wee looke for ✕ newe heauens, and a
newe earth, according to his promes, f wherein
dwelleth righteousnesse.
14 Wherefore, beloued, seeing that ye looke
for such things, be diligent that yee may be found
in him in g peace, without spot and blamelesse.
15 ✻ And suppose that the long suffering of
our Lord is saluation, 12 euen as our beloued brother Paul according to the wisedome giuen vnto
him wrote to you,
16 As one, that in all *his* Epistles speaketh of
these things: 13 among the ‖ which some thinges
are hard to be vnderstand, which they that are vnlearned and vnstable, wrest, as they *doe* also other
Scriptures vnto their owne destruction.
17 Ye therefore beloued, seeing ye know these
things before, beware, lest yee be also plucked away with the errour of the wicked, and fall from
your owne stedfastnesse.
18 But growe in grace, and in the knowledge
of our Lorde and Sauiour Iesus Christ: to him *be*
glory both now and euermore. Amen.

5 Secondly, hee setteth against them the vniuersal flood, which was the destruction, as it were of the whole world.
c *For the waters returning into their former place, this world, that is to say, the heauens of the earth which we see, and all liuing creatures which liue vpon the earth, perished.*
6 Thirdly, hee pronounceth that it shall not be harder for God to burne heauen and earth with fire in that day which is appointed for the destruction of the wicked (which thing he wil also doe) then it was for him in times past to make them with his onely worde, and afterwarde to [illegible] whelme [illegible] with water.
7 The [illegible] way of an [illegible] out. In [illegible] meth to [illegible] this iudg[illegible] long [illegible] spect of [illegible] true, [illegible] fore [illegible] whom [illegible] time [illegible] or [illegible]
✠ Psal[illegible]
8 The [illegible] surely [illegible] cause [illegible] mised: [illegible] neither [illegible] later then [illegible] promise [illegible]
9 A rea[illegible] the later [illegible] meth [illegible] hand, [illegible] doeth [illegible]

waite till the elect bee brought to repentance, that none of them may [illegible] ✠ *Ezech.18.32. and 33.11. 1.Timoth.2.4.* 10 A very short descrip[illegible] last destruction of the worlde, but in such sort as nothing coulde bee spo[illegible] grauely. ∵ *Matth.24.44. 1.thessal.5.2. reuelat.3.3. and 16.15.* d *W[illegible] violence as it were of a hissing storme.* 11 An exhortation to puritie of [illegible] setting before vs that horrible iudgement of God, both to bridle our wanton[illegible]nesse, and also to comfort vs, so that wee be founde watching, and ready to meete him at his comming. e *Hee requireth patience of vs, yet such patience as is not slouthfull.* ✕ *Esai.65.17. and 66.22. reuelat.21.1.* f *In which heauens.* g *That you may trie to your profite, howe gentle and peaceable hee is.* ✻ *Rom.2.4.* 12 Pauls Epistles are allowed by the expresse testimonie of Peter. 13 There be certaine of these things obscure and darke, whereof the vnlearned take occasion to ouerthrowe some men that stande not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedie against such deceite, to labour that wee may dayly more and more growe vp and increase in the knowledge of Christ. ‖ *That is to say, among the which things: for he disputeth not here whether Pauls Epistles be plaine or darke, but sayth, that amongst those things which Paul hath written of in his Epistles, and Peter himselfe in these two of his owne, there are some things which cannot be so easily vnderstoode, and therefore are of some drawen to their owne destruction: and this hee sayth to make vs more attentiue and diligent, and not to remoue vs from the reading of holy things: for to what ende should they haue written vaine speculations?*

THE FIRST EPISTLE GENERAL OF IOHN.

CHAP. I.

1 Hee testifieth that hee bringeth the eternall worde wherein is life, 5 and light. 9 God will be mercifull vnto the faithfull, if groning vnder the burden of their sinnes, they learne to flee vnto his mercie.

1 THat [1] which was from the beginning, which wee haue [a] heard, which wee haue seene with these our eyes, which wee haue looked vpon, and these handes of ours haue handled of that [b] worde of life,

2 (For that life was made manifest, and wee haue seene it, and beare witnes, and [c] shewe vnto you that eternall life, which was with the Father, and was manifest vnto vs)

3 That, *I say*, which wee haue seene and heard, declare wee vnto you, [2] that yee may also haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne IESVS Christ.

4 And these things write wee vnto you, that that your ioy may be full.

5 [3] This then is the message which wee haue heard of him, and declare vnto you, that God ✝ is light, and in him is no darkenes.

6 If wee say that wee haue fellowship with him, and walke in darkenesse, we lie, and doe not truely:

7 But if we walke in the [d] light as hee is in the light, we haue fellowship one with another, [4] and the ✝ blood of Iesus Christ his Sonne clenseth vs from all sinne.

8 [5] ∵ If we say that we haue no sinne, we [e] deceiue our selues, and [f] trueth is not in vs.

9 [6] If we acknowledge our sinnes, he is [g] faithfull and iust, to [h] forgiue vs our sinnes, & to clense vs from all vnrighteousnes.

10 [7] If we say wee haue not sinned, wee make him [i] a liar, and his [k] worde is not in vs.

1 He beginneth with the description of the person of Christ, whome he maketh one and not two: and him both God from euerlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whome Iohn himselfe and his companions, both heard, and beholde, and handled.

a I heard him speake, I sawe him my selfe with mine eyes, I handled with mine handes him that is very [illegible] being made [illegible] man, and not [illegible] but others [illegible] were [illegible] same euer[illegible] Worde, by [illegible] things [illegible] and in [illegible] there [illegible] by [illegible] do[illegible] [illegible] shewed, [illegible] could [illegible] haue [illegible] of it, if [illegible] not bene thus shewed.

2 The vse of this doctrine is this, that all of vs [illegible] coupled and ioyned together with Christ by faith, might become the sonnes [illegible] in which thing onely consisteth all happinesse. 3 Nowe he entreth [illegible] question, whereby we may vnderstande that wee are ioyned together with [illegible] to wit, if wee be gouerned with his light, which is perceiued by the orde[illegible] of our life. And thus he reasoneth. God is in himselfe most pure light, there[illegible] agreeth well with them, which are lightsome, but with them that are [illegible] hee hath no fellowship. ✝ *Iohn 8.12.* d *God is sayde to be light [illegible] owne nature, and to bee in light, that is to say, in that euerlasting infinite bles[illegible]: and wee are sayde to walke in light, in that the beames of that light doe shine [illegible] vs in the Worde.* 4 A digression or going from the matter he is in hand with, to the remission of sinnes: for this our sanctification which walke in the light, is a testimonie of our ioyning and knitting together with Christ: but because this our light is very darke, wee must needes obteine an other benefite in Christ, to wit, that our sinnes may be forgiuen vs being sprinkled with his blood: and this in conclusion is the proppe and stay of our saluation. ✝ *Hebrewes 9.28. 1.peter 1.19 reuelati.1.5.* 5 There is none but needeth this benefite, because there is none that is not a sinner. ∵ *1.Kings 8.46. 2.chron.6.36. prouerbes 20.9.* e *This place doeth fully refute that perfitnesse and workes of supererogation which the Papists dreame of.* f *So then, Iohn speaketh not thus for modestie sake, as some say, but because it is so in deede.* 6 Therefore the beginning of saluation is to acknowledge our wickednesse, and to require pardon of him who freely forgiueth all sinnes, because hee hath promised so to doe, and hee is faithfull and iust. g *So then our saluation hangeth vpon the free promes of God, who because hee is faithfull and iust, will performe that which hee hath promised.* h *Where are then our merites? for this is our true felicitie.* 7 A rehearsall of the former sentence, wherein he condemned all of sinne without exception: in so much that if any man perswade himselfe otherwise, he doeth as much as in him lieth, make the worde of God himselfe vaine and to no purpose, yea he maketh God a liar: for to what ende either in times past needed sacrifices, or nowe Christ and the Gospel, if wee be not sinners? i *They doe not onely deceiue themselues, but are blasphemous against God.* k *His doctrine shall haue no place in vs: that is, in our heartes.*

CHAP. II.

1 Hee declareth that Christ is our Mediatour and aduocate, 3 and sheweth that the knowledge of God consisteth in holinesse of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone: 15 Then hauing exhorted them to contemne the worlde, 18 Hee giueth warning that antichristes be auoyded, 24 and that the knowen trueth be stoode vnto.

1 MY [1] litle children, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an [a] Aduocate with the Father, Iesus Christ, the Iust.

2 And he is the [b] reconciliation for our sinnes: and not for ours onely, but also for *the sinnes* of the [c] whole world.

3 [2] And hereby we are sure that we [d] knowe him, [e] if we keepe his commaundements.

4 [3] He that saith, I knowe him, and keepeth not his commaundements, is a liar, and the trueth is not in him.

5 [4] But hee that keepeth his worde, in him is the [f] loue of God perfect in deede: hereby wee knowe that ye are in [g] him.

6 [5] He that saith he remaineth in him, ought euen so to walke, as he hath walked.

7 [6] Brethren, I write no newe commaundement vnto you: but an olde commaundement, which ye haue had from the beginning: this olde commaundement is that worde, which yee haue heard from the beginning.

8 [7] Againe, a new comandement I write vnto you, that [h] which is true in him, and also in you: for the darkenes is past, & that true light now shineth.

9 [8] He that saith that he is in that light, and hateth his brother, is in darkenesse, vntill this time.

10 ✝ Hee that loueth his brother, abideth in that light, & there is none occasion of euill in him.

11 But hee that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

12 [9] Litle children, [i] I write vnto you, because your sinnes are forgiuen you for his [k] Names sake.

1 It foloweth not hereof that wee must giue our wicked nature the bridle, or sinne so much the more freely, because our sinnes are clensed away by the blood of Christ, but wee must rather so much the more diligently resist sinne. And yet we must not despaire because of our weaknes, for we haue an aduocate and a a purger, Christ Iesus the iust, and therefore acceptable vnto his Father.

a In that hee nameth Christ, he shutteth forth all other.

b Reconciliation and intercession goe together, to giue vs to vnderstand that he is both aduocate and hie Priest.

c For men of all sortes, of all ages, and all places, so that this benefite belongeth not to the Iewes only, of whom he speaketh as appeareth, vers.7 but also to other natiōs

2 He returneth to the testimonie of our coniunction with God, to wit, to sanctification, declaring what it is to walke in the light, to wit, to keepe Gods commaundements. Whereby it followeth that holines doeth not consist in those things which men haue deuised, neither in a vaine profession of the Gospell. d *Thus must be vnderstoode of such a knowledge as hath faith with it, and not of a common knowledge.* e *For the tree is knowen by the fruite.* 3 Holinesse, that is, a life ordered according to the prescript of God commaundements, howe weake soeuer wee be, is of necessitie ioyned with faith, that is, with the true knowledge of the Father in the Sonne. 4 He that keepeth Gods commandements loueth God in deede: He that loueth God, is in God, or is ioyned together with God. Therefore hee that keepeth his commaundements, is in him. f *Wherewith wee loue God.* g *Hee meaneth our coniunction with Christ.* 5 He that is one with Christ, must needs liue his life, that is, must walke in his steps. 6 The Apostle going about to expound the commaundement of Charitie one towards another, telleth first, that when he vrgeth holines, he bringeth no new trade of life (as they vse to doe which deuise traditions one after another) but putteth them in minde of that same lawe which God gaue in the beginning, to wit, by Moses, at that time that God began to make Lawes to his people. 7 He addeth, that that doctrine in deede is olde but it is nowe after a sort new, both in respect of Christ, and also of vs: in whom he through the Gospel, engraueth his Law effectually, not in tables of stone, but in our mindes. h *Which thing (to wit, that the doctrine is new which I write vnto you) is true in him, & in you.* 8 Nowe he commeth to the second table, that is, to charitie one towards another, and denieth that that man hath true light in him, or is in deede regenerate and the sonne of God, which hateth his brother: and such an one wandereth miserably in darkenes, brag he of neuer so great knowledge of God, for that wittingly and willingly hee casteth himselfe headlong into hell. ✝ *Chap.3.14.* 9 He returneth againe from sanctification to remission of sinnes, because that free reconciliation in Christ is the ground of our saluation, whereupon afterwards sanctification must be built as vpon a fundation. i *Therefore I write vnto you, because you are of their number whom God hath reconciled to himselfe.* k *For his owne sake: And in that he nameth Christ, he shutteth out all other, whether they be in heauen or earth.*

13 [10] I write

10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delited with olde things, nothing ought to be more acceptable vnto them.

11 He aduertiseth yong men, if they be desirous to shew their strength, that they haue a most glorious combate set here before them, to wit, Satan the worst enemie, who must be ouercome: willing them to be as sure of the victorie, as if they had already gotten it.

12 Finally, hee sheweth to children, that that true Father from whom they haue to looke for all good things, is set forth vnto them in the Gospel.

13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, you Fathers, as I wrote euen nowe, that

13 [10] I write vnto you, fathers, because ye haue
knowen him that is from the beginning. [11] I write
vnto you, yong men, because yee haue ouercome
that wicked one. [12] I write vnto you, litle children,
because ye haue knowen the Father.
14 [13] I haue written vnto you, fathers, because
ye haue knowen him, that is from the beginning.
I haue written vnto you, yong men, because ye are
strong, and the word of God abideth in you, and ye
haue ouercome that wicked one.
15 [14] Loue not this [l] world, neither the things
that are in this world. If any man loue this world,
the [m] loue of the Father is not in him.
16 For all that is in this worlde (*as* the lust of
the flesh, the lust of the eyes, and the pride of life)
is not of the Father, but is of this world.
17 [15] And this world passeth away, and the lust
thereof: but he that fulfilleth the will of God, abideth
euer.
18 [16] [n] Litle children, [17] it is the last time, [18] and
as yee haue heard that Antichrist shall come, euen
nowe are there many Antichrists: whereby wee
know that it is the last time.
19 [19] They went out from vs, but they were
not of vs: for if they had bene of vs, [o] they should
haue cotinued with vs. [20] But *this commeth to passe*,
that it might appeare, that they are not all of vs.
20 [21] But yee haue an [p] oyntment from that
[q] Holy one, and know all things.
21 [22] I haue not written vnto you, because yee
know not the trueth: but because ye know it, and
that no lie is of the trueth.
22 [23] Who is a liar, but he that denieth that Iesus
is [r] that Christ? the same is that Antichrist that
denyeth the Father and the Sonne.
23 [s] Whosoeuer denyeth the Sonne, the same
hath not the Father.
24 [24] Let therefore abide in you that same
which ye haue heard from the beginning. If that
which ye haue heard from the beginning, shall remaine
in you, ye also shall continue in the Sonne,
and in the Father.
25 And this is the promes that he hath promised
vs, *euen* that eternall life.
26 [25] These things haue I written vnto you,
concerning them that deceiue you.
27 But that [t] anoynting which yee receiued of
him, dwelleth in you: and ye [u] neede not that any
man teache you: but as the same [x] Anoynting teacheth
you of all things, and it is true, and is not lying,
and as it taught you, ye shall abide in him.
28 [26] And now, litle children, abide in him, that
when hee shall appeare, we may be bolde, and not
be ashamed before him at his comming.
29 [27] If ye know that he is righteous, knowe ye
that he which doeth righteously, is borne of him.

the euerlasting Sonne of God is reueiled to vs. Remember yee yong men, that that strength whereby I said that you put Satan to flight, is giuen you by the word of God which dwelleth in you. 14 The world which is full of wicked desires, lustes, or pleasures, and pride, is vtterly hated of our heauenly Father. Therefore the Father and the worlde cannot bee loued together: and this admonition is very necessary for greene and florishing youth. *l He speaketh of the worlde, as it agreeth not with the will of God, for otherwise God is saide to loue the world with an infinite loue, John 3.16, that is to say, those whome he chose out of the world.* *m Wherewith the Father is loued.* 15 He sheweth how much better it is to obey the Fathers wil, then the lusts of the world, by both their natures and vnlike euent. 16 Now hee turneth himselfe to litle children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuers reasons to shake off slouthfulnes, which is too too familiar with that age. *n Hee vseth this word (Litle) not because he speaketh to children, but to allure them the more by vsing such sweete wordes.* 17 First, because the last time is at hand, so that the matter suffereth no delay. 18 Secondly, because Antichrists, that is, such as fall from God are already come, euen as they heard that they should come And it was very requisite to warne that vnheedy and warilesse age of that danger. 19 A digression against certaine offences and stumblings blocks whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first he maketh plaine vnto them, that although such as fall from God and his religion had place in the Church, yet they were neuer of the Church: because the Church is the company of the elect, which cannot perish, and therefore cannot fall from Christ. *o So then the elect can neuer fall from grace.* 20 Secondly, hee sheweth that these things fall out to the profit of the Church, that hypocrites may be plainely knowen. 21 Thirdly, he comforteth them to make them stand fast, insomuch as they are anointed of the holy Ghost with the true knowledge of saluation. *p The grace of the holy Ghost: and this is a borowed kinde of speach taken from the oyntings vsed in the Lawe.* *q From Christ who is peculiarly called Holy.* 22 The taking away of an obiection. He wrote not these things as to men which are ignorant of religion, but rather as to them which doe wel know the trueth, yea so farre forth that they are able to discerne trueth from falsehood. 23 He sheweth now plainly the false doctrine of the Antichrists, to wit, that either they fight against the person of Christ, or his office, or both together and at once And they that do so, do in vaine boast and bragge of God, for that in denying the Sonne, the Father also is denied. *r Is the true Messias.* *s They then are deceiued themselues, and also doe deceiue others, which say that the Turkes and other infidels worship the same God that we doe.* 24 The whole preaching of the Prophets and Apostles is contrary to that doctrine: Therefore it is vtterly to bee cast away, and this wholy to be holden and kept, which leadeth vs to seeke eternall life in the free promes, that is to say, in Christ alone, who is giuen vs of the Father.

25 The same Spirit which indueth the elect with the knowledge of the trueth and sanctifieth them, giueth them therewithall the gift of perseuerance, to continue to the ende. *t The Spirit which you haue receiued of Christ, and which hath led you into all trueth.* *u You are not ignorant of those things, and therefore I teache them not as things that were neuer heard of, but call them to your remembrance as things which you do know.* *x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that hee taketh nothing from the honour due to the holy Ghost.* 26 The conclusion both of the whole exhortation, and also of the former treatise. 27 A passing ouer to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught vs to go vp from the effects to the cause, and in this that followeth, he goeth downe frō the causes to the effects. And this is the summe of this argument: God is the fountaine of all righteousnes, and therefore they that giue themselues to righteousnes, are knowen to be borne of him, because they resemble the Father.

CHAP. III.

1 Setting downe the inestimable glory of this, that wee are Gods sonnes, 7 hee sheweth that newnes of life must bee testified by good workes, whereof Charitie is a manifest token, 19 Of faith, 22 and praying vnto God.

BEholde, [1] [a] what loue the Father hath giuen to
vs, that wee should bee [b] called the sonnes of
God: [2] for this cause this world knoweth you not,
because it knoweth not him.
2 [3] Dearely beloued, nowe are we the sonnes
of God, but yet it is not made manifest what wee
shall be: and we know that when he shalbe made
manifest, we shalbe [c] like him: for we shall see him
[d] as he is.
3 [4] And euery man that hath this hope in him,
purgeth himselfe, euen [e] as he is pure.
4 [5] Whosoeuer [f] committeth sinne, transgresseth
also the Lawe: for [g] sinne is the transgression
of the Lawe.
5 [6] And ye knowe that he was made manifest,
that he might ✠ take away our sinnes, and in him
is no sinne.
6 Whosoeuer abideth in him, sinneth not:
whosoeuer [h] sinneth, hath not seene him, neither
hath knowen him.
7 [7] Little children, let no man deceiue you:
hee that doeth righteousnesse, is righteous, as hee

1 He be[illegible] to decla[illegible] greatne[illegible] Father[illegible] Sonne[illegible] high[illegible] wit, [illegible] loue[illegible] w[illegible] vs, [illegible] dop[illegible] his [illegible] *a H[illegible] how [illegible]* *b That [illegible] be the [illegible] God, [illegible] the world [illegible] cri[illegible] we [illegible]* 2 Before [illegible] clareth [illegible] tion, he [illegible] things: the [illegible] that this [illegible] dignitie is [illegible] he esteeme[illegible] ding to the iudgement of the flesh,

because it is vnknowen to the worlde, for the worlde knoweth not God the Father himselfe. 3 The other: This dignitie is not fully made manifest to vs our selues, much lesse to strangers, but we are sure of the accomplishment of it, insomuch that we shalbe like to the Sonne of God himselfe, and shal enioy his sight in deede, such as he is now, but yet notwithstanding this is deferred vntil his next comming. *c Like but not equall.* *d For now we see as in a glasse, 1 Cor. 13.12.* 4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope,) by the effect, to wit, because that whosoeuer is made the sonne of God, endeuoureth to resemble the Father in puritie. *e This word signifieth a likenes, but not an equalitie.* 5 The rule of this puritie can from no whence els be taken but from the Law of God, the transgression whereof is that which is called sinne. *f Giueth not himselfe to puritie.* *g A short definition of sinne.* 6 An argument taken from the materiall cause of our saluation: Christ in himselfe is most pure, and he came to take away our sinnes, by sanctifying vs with the holy Ghost. Therfore whosoeuer is truely partaker of Christ, doth not giue himself to sinne, & contrarywise he that giueth himselfe to sinne, knoweth not Christ. *✠ Isai. 53.6,9,11. 1 pet. 2.22,24.* *h He is said to sinne, that giueth not himselfe to puritie, and in him sinne reigneth, but sinne is said to dwell in the faithfull and not to reigne in them.* 7 Another argument of things coupled together: Hee that liueth iustly, is iust, and resembleth Christ that is iust, and by that is knowen to be the sonne of God.

is righteous.

8 [8]He that ✠ committeth sinne, is of the [l] deuil:
for the deuill [k] sinneth from the [l] beginning: for
this purpose was made manifest that Sonne of God,
that he might loose the workes of the deuill.

9 Whosoeuer is borne of God, sinneth not: for
his [m] seede remaineth in him, neither can he sinne,
because he is borne of God.

10 [9]In this are the children of God knowen,
and the children of the deuill: whosoeuer doeth not
righteousnesse, is not of God, [10] neither he that lo-
ueth not his brother.

11 [11]For this is the message, that ye heard from
the beginning, that ✠ we should loue one another,

12 [12] Not as [n] Cain *which* was of that wicked
one, and slewe his brother: [13] and wherefore slewe
he him? because his owne workes were euil, and his
brothers good.

13 Marueile not, my brethren, though this
world hate you.

14 [14]We [o] knowe that we are translated from
death vnto life, because we loue the brethren: ✠ he
that loueth not *his* brother, abideth in death.

15 [15]Whosoeuer hateth his brother, is a man-
slayer: and ye knowe that no manslayer hath eter-
nall life abiding in him.

16 ✠ [16]Hereby haue wee perceiued loue, that
he layde downe his life for vs: therefore we ought
also to lay downe *our* liues for the brethren.

17 * [17]And whosoeuer hath this [p] worldes
good, and seeth his brother haue neede, and [q] shut-
teth vp his compassion from him, howe dwelleth
the loue of God in him?

18 [18]My little children, let vs not loue in
worde, neither in tongue *onely*, but in deede and in
trueth.

19 [19]For thereby we know that we are of the
trueth, [20] and shall before him assure our hearts.

20 For [r] if our heart condemne vs, God is grea-
ter then our heart, and knoweth all things.

21 [21] Beloued, if our heart condemne vs not,
then haue we boldnesse toward God.

22 ✠ [22] And whatsoeuer we aske we receiue of
him, because wee keepe his commaundements, and
doe those things which are pleasing in his sight.

23 ✠ This is then his commaundement, That
wee beleeue in the Name of his Sonne Iesus
Christ, and loue one another as he gaue comman-
dement.

24 ∵ For he that keepeth his commandements,
dwelleth in him, and hee in him: and hereby wee
knowe that hee abideth in vs, *euen* by that [f] Spirite
which he hath giuen vs.

8 An argument taken of contraries: The deuil is the authour of sinne, and therefore he is of the deuil, or is ruled by the inspiration of the deuil, that serueth sinne: and if he be the deuils sonne, then is he not Gods sonne: for the deuil and God are so contrary the one to the other, that euen the Sonne of God was sent to destroy the workes of the deuil. Therefore on the contrary side, whosoeuer resisteth sinne, is the Sonne of God, being borne againe of his Spirit as of newe seede, in so much, that of ne... he is nowe ... from the ... sinne. ... the ... *father, and* ... *by his* ... *by seede, we are made newe men.* 9 The conclusion: By a wicked ... knowen which are gouerned by the spirite of the deuill: and by a pure ... are Gods children. 10 Hee beginneth to commend charitie towardes ..., as another marke of the sonnes of God. 11 The first reason, taken of ... of God which giueth the commandement. ✠ *Iohn 13.34. and 15.12.* ... amplification taken of the contrary example of Cain which slewe his bro- ... *Genes.4.8.* n *Hee bringeth foorth a very fit and very olde example, where-* ... *both the nature of the sonnes of God, and of the sonnes of the deuill, and* ... *and condition remaineth for vs in this world, and what shalbe the ende of both* 13 A short digression: Let vs not marueile that wee are hated of the ... doing our duetie, for such was the condition of Abel who was a iust per- ... who would not rather bee like him then Cain? 14 The second reason: ... charitie is a testimonie that wee are translated from death to life: and there- ... hatred towards the brethren is a testimonie of death, and whosoeuer nourisheth ... as it were foster death in his bosome. o *Loue is a token that we are tran-* *slated from death to life, for asmuch as by the effects the cause is knowen.* ✠ *Chapter 2. 10. Leuit.19.17.* 15 A confirmation: Whosoeuer is a murtherer, is in eternall death; who so hateth his brother is a murtherer, therefore he is in death. And thereupon followeth the contrary: Hee that loueth his brother, hath passed to life, for in deede we are borne dead. ✠ *Iohn 15.13. ephes.5.2.* 16 Nowe he sheweth howe farre Christian charitie extendeth, euen so farre, that according to the example of Christ, euery man forget himselfe, to prouide for and helpe his brethren. * *Luke 3. 11.* 17 He reasoneth by comparisons: for if wee are bound euen to giue our life for our neighbours, howe much more are we bound to helpe our brothers necessitie with our goods and substance? p *Wherewith this life is sustained.* q *Openeth not his heart to him, nor helpeth him willingly and cheerefully.* 18 Christian charitie standeth not in words but in deed, and proceedeth from a sincere affection. 19 He commendeth charitie by a triple effect: for first of all, by it we knowe that we are in deede the sonnes of God, as he shewed before. 20 Thereof it commeth that wee haue a quiet conscience, as on the contrary side he that thinketh that he hath God for a iudge, because he is guiltie to himselfe, either he is neuer or els very rashly quiet, for God hath a farre quicker sight then we, and iudgeth more seuerely. r *If an euill conscience conuinceth vs, much more ought the iudgement of God condemne vs, who knoweth our hearts better then we our selues doe.* 21 A thirde effect also riseth of the former, that in these miseries we are sure to be heard, because we are the sonnes of God as we vnderstand by the grace of sanctification, which is proper to the elect.

✠ *Matth.21.22. iohn 15.7. and 16. 23. chap.5.14.* 22 The conclusion: That faith in Christ, and loue one towards another are things loyned together, and therefore the outward testimonies of sanctification must and doe answere that inward testimonie of the Spirit giuen vnto vs. ✠ *Iohn 6.29. and 17.3.* ∵ *Iohn 13.34. and 15.10.* f *He meaneth the Spirit of sanctification, whereby we are borne anewe and liue to God.*

CHAP. IIII.

1 Hauing spoken somewhat touching the trying of spirits: 4 For some speake after the world, 5 and some after God: 7 He returneth to charitie, 11. 19 and by the example of God he exhorteth to brotherly loue.

Dearely [1] beloued, beleeue not euery [a] spirite,
but trie the spirites whether they are of God:
for many false prophetes are gone out into this
world.

2 [2] Hereby shall ye knowe the Spirit of God,
[b] Euery spirit which confesseth that [c] Iesus Christ
is come in the [d] flesh, is of God.

3 And euery spirit that confesseth not that Ie-
sus Christ is come in the flesh, is not of God: but
this is the *spirit* of Antichrist, of whome yee haue
heard, how that he should come, and nowe already
he is in this world.

4 [3] Litle children, ye are of God, and haue o-
uercome them: for greater is he that is in you, then
he that is in this world.

5 [4] They are of this worlde, therefore speake
they of this world, and this world heareth them.

6 [5] Wee are of God, ✠ he that knoweth God,
heareth vs: he that is not of God, heareth vs not.
Hereby know we the [e] spirit of trueth, and the spirit
of errour.

7 [6] Beloued, let vs loue one another: [7] for loue
commeth of God, and euery one that loueth, is
borne of God, and knoweth God.

8 He that loueth not, knoweth not God: [8] for
God is [f] loue.

1 Taking occasion by the name of the Spirit, least loue and charitie should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake of in the second chapter touching the taking heede of Antichrists. And he wil haue vs here to take heede of two things, the one is, that seeing there bee many false prophets, wee doe not lightly giue credit to euery man: the other is, that because many men teach false things, we should not therefore beleeue any. Wee must then obserue a meane, that wee may bee able to discerne the Spirits of God which are altogether to be followed, from impure spirits which are to be eschewed. a *Thus is spoken by the figure Metonymie, and it is as if hee had saide, Beleeue not euery one that sayeth that hee hath a gift of the holy Ghost to doe the office of a Prophet.* 2 Hee giueth a certaine and perpetuall rule to knowe the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ, or the true vniting of them together be denied: or if the least iote that may bee, be derogated from his office who is our onely King, Prophet, and euerlasting hie Priest. b *Hee speaketh simply of the doctrine, and not of the person.* c *The true Messias.* d *Is true man.* 3 Hee comforteth the elect with a most sure hope of victorie: but yet so, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reason why the worlde receiueth these teachers more willingly then the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by. 5 Hee testifieth vnto them, that his doctrine and the doctrine of his fellowes, is the assured worde of God, which of necessitie wee haue boldly to set against all the mouthes of the whole world, and thereby discerne the trueth from falsehoode. ✠ *Iohn 8.47.* e *True Prophets, against whome are set false prophetes, that is, such as erre themselues, and leade other into errour.* 6 Hee returneth to the commending of brotherly loue and charitie. 7 The first reason: Because it is a very diuine thing, and therefore very meete for the sonnes of God: so that whosoeuer is voyde of it, can not bee saide to knowe God aright. 8 A confirmation: for it is the nature of God to loue men, whereof wee haue a most manifest proofe aboue all other, in that that of his onely free and infinite good will towardes vs his enemies, hee deliuered vnto death, not a common man, but that his owne Sonne, yea his onely begotten Sonne, to the ende that wee being reconciled through his blood, might bee made partakers of his euerlasting glorie. f *In that hee calleth God, Loue, hee sayeth more then if hee had sayde that he loueth vs infinitely.*

✠ *Iohn.3.16.*
9 An other reason by comparison: If God so loued vs, shall not we his children loue one another?
✠ *Iohn.1.18.*
1.tim.6.16.
10 A third reason: Because God is inuisible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderstood, yea and to be not out of vs, but ioyned with vs and in vs, in whō he is so effectually working.
g *Is surely in vs in deede, and in trueth,*
11 He vnderlayeth this charitie with an other foundation, to wit, faith in Iesus, which ioyneth vs in deed with him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had seene him with his eies.
h *With such a confession as commeth from true faith, and is accompanied with loue, so that there be an agreement of all things.*

9 ✠ Herein was that loue of God made ma-
nifest amongst vs, because God sent that his onely
begotten sonne into this world, that we might liue
through him.
10 Herein is that loue, not that we loued God,
but that he loued vs, and sent his Sonne *to be* a re-
conciliation for our sinnes.
11 [9] Beloued, if God so loued vs, we ought also
to loue one another.
12 ✠ [10] No man hath seene God at any time.
If wee loue one another, God dwelleth in vs, and
his loue is g perfect in vs.
13 Hereby know we, that we dwel in him, and
he in vs: because he hath giuen vs of his Spirit.
14 [11] And we haue seene, & doe testifie, ŷ the
Father sent ŷ Sonne *to be* ŷ Sauiour of the world.
15 Whosoeuer h confesseth that Iesus is the
Sōne of God, in him dwelleth God, & he in God.
16 And wee haue knowen, & beleeued ŷ loue
that God hath in vs. [12] God is loue, and he that
dwelleth in loue, dwelleth in God, & God in him.
17 [13] Herein is that loue perfect in vs, that we
should haue boldnes in the day of iudgment: for
i as he is, euen so are we in this world.
18 There is no k feare in loue, but perfect loue
casteth out feare: for feare hath painefulnesse: and
he that feareth, is not perfect in loue.
19 [14] We loue him, because he loued vs first.
20 [15] If any man say, I loue God, and hate his
brother, he is a liar: [16] for how can he that loueth
not his brother whome hee hath seene, loue God
whom he hath not seene?
21 ∵ [17] And this cōmandement haue we of him,
that he ŷ loueth God, should loue his brother also.

12 A fourth reason: God is the fountaine and welspring of charitie, yea charitie it selfe: therefore whosoeuer abideth in it, hath God with him. 13 Againe (as a litle before) he commendeth loue, for that seeing that by our agreement with God in this thing, we haue a certaine testimonie of our adoption, it commeth thereby to passe that without feare we looke for that latter day of iudgement, so that trembling, and that torment of conscience is cast out by this loue. i *This signifieth a likenes, not an equalitie.* k *If we vnderstand by loue, that we are in God, and God in vs, that we are sonnes, and that we know God, and that euerlasting life is in vs: he concludeth aright, that we may well gather peace and quietnesse thereby.* 14 Lest any man should thinke that that peace of conscience proceedeth from our loue as from the cause, he goeth backe to the fountaine, to wit, to the free loue wherewith God loueth vs although we deserued and do deserue his wrath. And hereof springeth another double charitie, which both are tokens and witnesses of that first, to wit, that, wherwith we loue God who loued vs first, and then for his sake our neighbours also. 15 As hee shewed that the loue of our neighbour cannot be separate from the loue wherewith God loueth vs, because this last engendreth the other: so hee denieth that the other kind of loue wherewith wee loue God, can be separate from the loue of our neighbour: whereof it followeth, that they lie impudently which say they worship God, and yet regard not their neighbours. 16 The first reason taken of comparison, why wee cannot hate our neighbour, and loue God, to wit, because that he that cannot loue his brother, whome he seeth, how can he loue God whome he seeth not? ∵ *Iohn 13.34. and 15.12.* 17 A second reason, why God cannot bee hated and our neighbour loued, because the selfe same Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

1 *Hee sheweth that brotherly loue and faith are things inseparable:* 10 *And that there is no faith towards God, but by beleeuing in Christ:* 14 *Hence proceedeth calling vpon God with assurance,* 16 *and also that our prayers bee auaileable for our brethren.*

1 He goeth on forward in the same argument, shewing how both those loues come into vs, from that loue wherewith

WHosoeuer [1] beleeueth that Iesus is that
a Christ, is borne of God: and euery one
that loueth him, which begate, loueth b him also
which is begotten of him.
2 [2] In this we know that we loue the children

God loueth vs, to wit, by Iesus our Mediatour laid hold on by faith in whom we are made the children of God, & do loue the Father of whom we are so begotten, and also our brethren which are begotten with vs. a *Is the true Messias.* b [illegible] *he meaneth all the faithfull.* 2 The loue of our neighbour doth so hang vpon [illegible] loue wherewith we loue God, that this last must needes go before ŷ first: whereof it followeth, that that is not to be called loue when men agree together to do euill, neither that, when as in louing our neighbours, we respect not Gods commandements.

of God, when we loue God, and keepe his c com-
mandements.
3 [3] For this is the loue of God, that wee keepe
his commandements: [4] and his ✠ commandements
are not d burdenous.
4 [5] For all that is borne of God, ouercom-
meth this worlde: [6] and this is that victorie that
e hath ouercome this world, euen our f faith.
5 ✠ [7] Who is it that ouercommeth this world,
but he which beleeueth that Iesus is that Sonne of
God?
6 [8] This is that Iesus Christ that came by wa-
ter and blood: [9] not by water onely, but by wa-
ter and blood: and it is that g Spirit, that beareth
witnesse: for that Spirit is trueth.
7 For there are three, which beare recorde in
heauen, the Father, the h Worde, and the holy
Ghost: and these three are i one.
8 And there are three, which beare record in
the earth, the spirit, and the water and the blood:
and these three agree in one.
9 [10] If wee receiue the witnesse of men, the
witnesse of God is greater: for k this is the witnesse
of God, which he testified of his Sonne.
10 ∵ [11] He that beleeueth in that Sonne of God,
hath the witnes in himselfe: he that beleeueth not
God, hath made him a lyar, because hee beleeued
not ŷ record, that God witnessed of that his Sonne.
11 [12] And this is that record, *to wit,* that God
hath giuen vnto vs eternall life, and this life is in
that his Sonne.
12 He that hath that Sonne, hath ŷ life: and he
that hath not ŷ Sonne of God, hath not that life.
13 [13] These things haue I written vnto you,

c *There is no loue where there is no true doctrine.*
3 The reason for to loue God, is to keepe his commandements, which being so, and seeing that both the loues are commanded of one and the selfe same Lawmaker, (as he taught before) it foloweth also, that we doe not loue our neighbour, when we breake Gods commandements.
4 Because experience teacheth vs that there is no abilitie in our flesh, neither yet will to performe Gods commandements, therefore least the Apostle should seeme, by so often putting them in mind of the keeping of the commandements of God, to require things that [illegible]

✠ *Mat.11.30.* d *To them that bee regenerate, that is to say, borne* [illegible] *led by the Spirit of God, and are through grace deliuered from the curse* [illegible] 5 A reason: Because by regeneration we haue gotten strength [illegible] world, that is to say, whatsoeuer striueth against the commande[illegible] 6 Hee declareth what that strength is, to wit, faith. e *He* [illegible] *past, to giue vs to vnderstand, that although wee bee in the battell,* [illegible] *shalbe conquerours, and are most certaine of the victorie.* f [illegible] *mentall cause, and as a meane and hand whereby we lay holde on him* [illegible] *performe this, that is, hath and doth ouercome the worlde, euen Chri*[illegible] 15.57. 7 Moreouer hee declareth two things, the one, what [illegible] wit, that which resteth vpon Iesus Christ the Sonne of God alone [illegible] loweth the other, to wit, that this strength is not proper to faith, [illegible] an instrument is drawen from Iesus Christ the Sonne of God. [illegible] the excellencie of Christ in whome onely all things are giuen vs, [illegible] three heauenly, and three earthly, which wholy and fully agree [illegible] uenly witnesses are, the Father who sent the Sonne, the Worde [illegible] came flesh, and the holy Ghost. The earthly witnesses are, water [illegible] ctification) blood, (that is, our iustification) the Spirit (that is, [illegible] God the Father in Christ by faith, through the testimonie of the [illegible] 9 Hee warneth vs not to separate water from blood, (that is, [illegible] iustification, or righteousnesse, begonne from righteousnesse imp[illegible] stand not vpon sanctification, but so farre foorth as it is a witnesse of [illegible] teousnesse imputed vnto vs: and although this imputation of Christ[illegible] nesse be neuer separated from sanctification, yet is it the onely matter [illegible] tation. g *Our spirit which is the third witnesse, testifieth that the holy Ghost* [illegible] *that is to say, that that is true which he telleth vs, to wit, that wee are the Sonne*[illegible] *God.* h *Looke Ioh.8.14.* i *Agree in one.* 10 He sheweth by a[illegible] of comparison, of what great waight the heauenly testimonie is, that the [illegible] hath giuen of the Sonne, vnto whome agreeth both the Sonne himselfe and the [illegible] ly Ghost. k *I conclude thus aright: for that testimonie which I said is giuen in* [illegible] *uen, commeth from God, who so setteth forth his Sonne.* ∵ *Ioh.3.36.* 11 He [illegible] neth the surenes of the earthly witnesses by euery mans conscience hauing [illegible] testimonie in it selfe, which conscience hee sayeth cannot bee deceiued, be[illegible] consenteth to the heauenly testimonie which the Father giueth of the Sonne, [illegible] otherwise the Father must needes be a lyar, if the conscience which according [illegible] assenteth to the Father, should lye. 12 Nowe at length hee sheweth what [illegible] testimonie is that is confirmed with so many witnesses: to wit, that life or euerla[illegible] sting felicitie is the meere and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, so that without him, life is no where to be founde. 13 The conclusion of the Epistle, wherein hee sheweth first of all, that euen they which already beleeue, doe stand in neede of this doctrine, to the end that they may growe more and more in faith: that is so [illegible] to the ende that they may bee dayly more and more certified of their saluation in Christ through faith.

that beleeue in the Name of that Sonne of God,
that ye may knowe that ye haue eternall life, and
that ye may beleeue in the Name of that Sonne of
God.
14 [14] [illegible] is that assurance, that we haue
in him, ✝ that if we aske any thing according to
his will, he heareth vs.
15 And if we know that he heareth vs, what-
soeuer we aske, we know that we haue the petiti-
ons, that we haue desired of him.
16 [15] If any man see his brother sinne a sinne
that is not vnto death, let him [l] aske, and he shall
giue him life for them that sinne not vnto death.
✝ There is a sinne vnto death: I say not that thou
shouldest pray for it.
17 [16] All vnrighteousnesse is sinne, but there
is a sinne not vnto death.
18 [17] We know ẏ whosoeuer is borne of God,
sinneth not: but he ẏ is begotten of God, keepeth
himselfe, and that wicked one toucheth him not.
19 [18] Wee know that wee are of God, and this
whole world lieth in wickednesse.
20 But we know ẏ that Sonne of God is ✝ come,
&hath giuen vs a mind to know him, which is true:
&we are in him ẏ is true, *that is*, in ẏ his Sône Iesus
Christ: this same is ẏ very [m] God and ẏ eternal life.
21 [19] Litle children keepe your selues from
idoles, Amen.

14 Because we do not yet in effect obteine that which we hope for, the Apostle ioyneth inuocation or prayer with faith, which he will haue to proceede from faith, and moreouer to be conceiued in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot bee vaine. ✝ *Chap.3.22.* 15 We haue to make prayers not onely for our selues, but also for our brethren which doe sinne, that their sinnes be not vnto them, to death: and yet he excepteth that sinne which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an vniuersall & wilful falling away from the knowen trueth of the Gospel. l *This is as much as if he said, let him desire the Lord to forgiue him, and he will forgiue him being so desired.* ✝ *Matth.12.31. marke 3.29.*

16 The taking away of an obiection: In deede all iniquitie is comprehended vnder the name of sinnes but yet we must not despaire therefore, because euery sinne is not deadly, and without hope of remedie. 17 A reason why not all may rather why no sinne is mortall to some: to wit, because they be borne of God, that is to say, made the sonnes of God in Christ, and being indued with his Spirit, they doe not serue sinne, neither are deadly wounded of Satan. 18 Euery man must particularly applie to himselfe the generall promises, that we may certainely perswade our selues, that whereas all the worlde is by nature lost, we are freely made the sonnes of God, by the sending of Iesus Christ his sonne vnto vs, of whom we are lightened with the knowledge of the true God and euerlasting life. ✝ *Luke 24.45.* m *The diuinitie of Christ is most plainely prooued by this place.* 19 He expresseth a plaine precept of taking heede of idoles: which he setteth against the onely true God, that with this seale as it were he might seale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 *This Epistle is written to a woman of great renowme,* 4 *who brought vp her children in the feare of God:* 6 *hee exhorteth her to continue in Christian Charitie,* 7 *that shee accompanie not with Antichristes,* 10 *but auoide them.*

THE ELDER to the [a] elect
[b] Lady, and her children, [1] whome
I loue in the trueth: and not I
onely, but also all that haue
knowen the trueth,
2 For the trueths sake which
dwelleth in vs, and shalbe with vs for euer:
3 Grace be with you, mercie and peace from
God the Father, and from the Lorde Iesus Christ
the Sonne of the Father, with [c] trueth and loue.
4 [2] I reioyced greatly, that I founde of thy
children walking in [d] trueth, as we haue receiued
a commandement of the Father.
5 And nowe beseeche I thee, Lady, (not as
writing a newe commaundement vnto thee, but
that same which we had from the beginning) that
we ✝ loue one another.
6 And this is that loue, that we should walke
after his commaundements. This commandement
is, that as ye haue heard from the beginning, ye
should walke in it.
7 [3] For many deceiuers are entred into this
worlde, which confesse not that Iesus Christ is
come in the flesh. Hee that is such one, is a decei-
uer and an Antichrist.
8 [4] [e] Looke to your selues, that wee lose not
the things which we haue done, but that wee may
receiue a full reward.
9 Whosoeuer transgresseth, and abideth not
in the doctrine of Christ, hath not God. Hee that
continueth in the doctrine of Christ, hee hath
both the Father and the Sonne.
10 [5] If there come any vnto you, and bring
not this doctrine, ✝ receiue him not to house, nei-
ther bid him, God speede:
11 For he that biddeth him, God speede, is par-
taker of his euill deedes. Although I had many
things to write vnto you, yet I woulde not write
with paper & ynke: but I trust to come vnto you,
& speake mouth to mouth, ẏ our ioy may be full.
12 The sonnes of thine elect sister greete thee,
Amen.

[illegible] proper [illegible] to be ta[illegible] [illegible] is to [illegible] Ladie. [illegible] pro[illegible] [illegible] one towards another which the Lord hath commanded, and also es[illegible] wholesome and sounde doctrine, which also is deliuered vnto vs: for [illegible] commandement of God is a sounde and sure foundation both of the rule of [illegible] of doctrine, and these cannot bee separated the one from the other. [illegible] *as the trueth directeth them.* ✝ *Iohn 15.12.*

3 Antichristes fighting against the person and office of Christ, were alreadie crept into the Church, in the time of the Apostles. 4 He that maketh shipwracke of doctrine, loseth all. e *Beware, and take good heede.* 5 We ought to haue nothing to doe with them that defende peruerse doctrine. ✝ *Rom.16.17.*

THE THIRD EPISTLE OF IOHN.

1 *Hee commendeth Gaius for hospitalitie,* 9 *and reprehendeth Diotrephes for vaine glory:* 10 *hee exhorteth Gaius to continue in well doing:* 12 *and in the ende commendeth Demetrius.*

THE [1] Elder vnto the beloued Ga-
ius, whome I loue in the trueth.
2 Beloued, I wish chiefly that
thou prosperedst and faredst well
as thy soule prospereth.
3 For I reioyced greatly when
the brethren came, and testified of the trueth that
is in thee, how thou walkest in the trueth.
4 I haue no greater ioy then [a] these, *that is*, to
heare that my sonnes walke in veritie.
5 Beloued, thou doest [b] faithfully, whatsoe-
uer thou doest to the brethren, and to strangers,
6 Which bare witnesse of thy loue before the
Churches. Whom if thou [c] bringest on their iour-
ney as it beseemeth according to God, thou shalt
doe well,
7 Because that for his Names sake they went
forth, and tooke nothing of the Gentiles.
8 We therefore ought to receiue such, that we
might be [d] helpers to the trueth.
9 [2] I wrote vnto the Church: but Diotrephes
which loueth to haue the preeminence among
them, receiueth vs not.
10 Wherefore if I come, I will call to your re-
membrance his deedes which he doeth, pratling a-
gainst vs with malicious words, and not therewith
content, neither he himself receiueth the brethren,
but forbiddeth them that would, and thrusteth
them out of the Church.
11 Beloued, followe not that which is euill, but
that which is good: he that doeth well, is of God:
but he that doeth euill, hath not [e] seene God.

1 An example of a Christian gratulation.
a *When these ioyne.* b *As becommeth a beleeuer and a Christian.* c *He commendeth to Gaius, either those selfe same men whom hee had entertained before, returning nowe againe to him, about the affaires of the Church, or els some other which had like businesse.*

d *That we our selues may helpe somewhat to the preaching of the trueth.* 2 Ambition and couetousnesse two pestilent plagues (especially in them which haue any Ecclesiasticall function) are condemned in Diotrephes person. e *Hath not knowen God.*

12 Demetrius

12 Demetrius hath good report of all men,and
of the trueth it selfe : yea , and we our selues beare
record, and ye know that our record is true.
13 I haue many things to write: but I will not
with yncke and pen write vnto thee:
14 For I trust I shall shortly see thee, & we shal
speake mouth to mouth. Peace *be* with thee. The
friends salute thee. Greete the friends by name.

THE GENERALL EPISTLE OF IVDE.

1 Hee warneth the godly to take heede of such men, 4 that make the grace of God a cloke for their wantonnesse: 5 and that they shall not scape vnpunished, for the contempt of that grace, 6. 7 hee prooueth by three examples: 14 and alledgeth the prophecie of Enoch: 20 Finally he sheweth the godly a meane, to ouerthrowe all the snares of those deceiuers.

IVde a seruaunt of Iesus Christ , and
[a] brother of Iames , to them which
are called and sanctified [b] of God
the Father , and [c] returned to Iesus
Christ:
2 Mercie vnto you , and peace
and loue be multiplied.
3 [1] Beloued, when I gaue al diligence to write
vnto you of the [d] common saluation,it was neede-
full for me to write vnto you to exhort you , that
ye should earnestly [e] contend for *the maintenance* of
the faith, which was [f] once giuen vnto the Saintes.
4 [2] For there are certaine men crept in,which
were before of olde ordeined to this condemnati-
on : [3] vngodly men *they are* which turne the grace
of our God into wantonnesse,and ✠ denie God the
onely Lord,and our Lord Iesus Christ.
5 [4] I will therefore put you in remembrance,
forasmuch as ye once knew this,how that ẏ Lorde,
after that he had deliuered ẏ people out of Egypt,
✠ destroyed them afterward which beleeued not.
6 [5] The ∵ Angels also which kept not their
first estate, but left their owne habitation,he hath
reserued in euerlasting chaines vnder darkenesse
vnto the iudgement of the great day.
7 As ⁑ Sodom and Gomorrhe,and the cities a-
bout them, which in like maner as they did, [g] com-
mitted fornication , and followed [h] strange flesh,
are set foorth for an ensample , and suffer the ven-
geance of eternall fire.
8 Likewise notwithstanding these [i] sleepers al-
so defile the flesh, [6] and despise [k] gouernement,and
speake euill of them that are in authoritie.
9 [7] Yet Michael the Archangel , when hee
stroue against the deuill , and disputed about the
body of Moses , durst not blame him with cursed
speaking, but said, The Lord rebuke thee.
10 [8] But these speake euill of those thinges,
which they knowe not:and whatsoeuer things they
know naturally , as beasts, which are without rea-
son,in those things they corrupt themselues.
11 [9] Wo *be* vnto them: for they haue followed
the way ✠ of Cain , and are cast away by the de-
ceit ✠ of Balaams wages , and perish in the gaine-
saying ∵ of Core.
12 [10] These are rockes in your [l] feasts of cha-
ritie when they feast with you, without [m] all feare,
feeding themselues: ⁑ cloudes *they are* without wa-
ter, caried about of windes, corrupt trees & with-
out fruit, twise dead, *and* plucked vp by the rootes.
13 *They are* the raging waues of the sea, foming
out their owne shame : *they are* wandring starres,
to whom is reserued the [n] blackenesse of darkenes
for euer.
14 And Enoch also the seuenth from Adam,
prophecied of such, saying, ⁂ Beholde, the Lorde
[o] commeth with thousands of his Saints,
15 To giue iudgement against all men , and to
rebuke all the vngodly among them of all their
wicked deedes, which they haue vngodly commit-
ted, and of all their cruell speakings, which wicked
sinners haue spoken against him.
16 These are murmurers, complainers, walking
after their owne lustes: ⁂ Whose mouthes speake
proud things , hauing mens persons in admiration,
because of aduantage.
17 [11] But , ye beloued , remember the wordes
which were spoken before of the Apostles of our
Lord Iesus Christ,
18 How that they tolde you that there should
be mockers ✠ in the last time, which should walke
after their owne vngodly lustes.
19 [12] These are they that separate themselues
from other, naturall, hauing not the Spirite.
20 But, ye beloued , edifie your selues in your
most holy faith, praying in the holy Ghost,
21 And keepe your selues in the loue of God,
looking for the mercie of our Lorde Iesus Christ,
vnto eternall life.
22 [13] And haue compassion of some, in put-
ting difference:
23 And other saue with [p] feare , pulling them
out of the fire, & hate euen that [q] garment which
is spotted by the flesh.
24 [14] Now vnto him that is able to keepe you,
that ye fall not,and to present you faultlesse before
the presence of his glory with ioy,
25 *That is*, to God onely wise , our Sauiour, *be*
glorie, and maiestie, & dominion, and power, both
nowe and for euer, Amen.

a *This is put to make a difference betweene him and Iudas Iscarioth.*
b *By God the Father.*
c *Set apart by the euerlasting counsell of God, to be deliuered to Christ to be kept.*
1 The ende and marke whereat he shooteth in this Epistle, is that he confirmeth the godly against certaine wicked men, both in wholesome doctrine and good maners.
d *Of those things that pertaine to the saluation of all of vs.*
e *That ye shoulde defend the faith by all the might you can, both by true doctrine, and good example of life.*
f *Which was once so giuen, that it may neuer be changed.*
2 It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.
3 He condemneth this first in them, that they take a pretence or occasion to waxe wanton, by the grace of God : which can not be , but the chiefe empire of Christ must be abrogated, in that such men giue vp themselues to Satan, as at this day the sect of Anabaptistes doeth, which they call Libertines. ✠ 2.Pet.2 1. 4 Hee setteth foorth the horrible punishment of them which haue abused the grace of God to followe their owne lustes. ✠ Numb.14.37. 5 The fall of the Angels was most seuerely punished, how much more then will the Lord punish wicked and faithlesse men? ∵ 2.Pet.2.4. ⁑ Gen.19.24. g *Following the steppes of Sodome and Gomorrhe.* h *Thus hee couertly setteth foorth their horrible and monstrous lustes.* i *Which are so blockish and void of reason, as if all their senses and wittes were in a most dead sleepe.* 6 Another most pernitious doctrine of theirs, in that they take away the authoritie of Magistrates, and speake euill of them, as at this day the Anabaptists doe. k *It is a greater matter to despise gouernment then the gouernours , that is to say, the matter it selfe then the persons.*
7 An argument of comparison : Michael one of the chiefest Angels , was content to deliuer Satan, although a most accursed enemie , to the iudgement of God to be punished : and these peruerse men are not ashamed to speake euill of the powers which are ordeined of God. 8 The conclusion: These men are in a double fault, to witte , both for their rash folie in condemning some, and for their impudent and shamelesse contempt of that knowledge , which when they had gotten, yet notwithstanding they liued as brute beasts, seruing their bellies.

9 He foretelleth their destruction, because they resemble or shewe forth Cains shamelesse malice, Balaams filthie couetousnesse, and to be short, Cores seditious and ambitious head.
✠ Gen.4.8.
✠ Num.22.21.
2.peter 2.15.
∵ Nom.16.1.
10 He rebuketh most sharpely with many other notes and markes, both their dishonestie or filthines, and their [illegible] nesse, but [illegible] ly their [illegible] uerie [illegible] and most [illegible] pride, [illegible] there [illegible] most [illegible]
[illegible]
⁂ [illegible]
o The [illegible] time, [illegible] to come [illegible]
⁂ Psal. [illegible]
11 The [illegible] of such [illegible] was spoken of before, that we shoulde not be troubled at the newnes of the matter. ✠ 1.Tim.4 1. 2.tim.3.1. 2.pet 3.3. 12 It is the propertie [illegible] Antichrists to separate themselues from the godly , because they are not g[illegible] by the spirit of God : and contrariwise it is the propertie of Christians to edifie [illegible] an other through godly prayers , both in faith and also in loue , vntill the merc[illegible] Christ appeare to their full saluation. 13 Amongst them which wander and [illegible] astraye, the godly haue to vse this choise, that they handle some of them gently, [illegible] that other some being euen in the very flame, they endeuour to saue with seuere and sharpe instruction of the present daunger : yet so, that they doe in such sort abhorre the wicked and dishonest, that they eschewe euen the least cogitation that may be. p *By fearing them, and holding them backe with godly seueritie.* q *An amplification, taken from the forbidden things of the Lawe which did defile.* 14 Hee commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie which he requireth of vs.

¶ I HAVE

¶ I HAVE NOT THOVGHT GOOD TO PVT FORTH ANY such thing as yet, vpon the Reuelation, as I haue vpon the former bookes: notwithstanding I liked well to set downe in the meane season that, that I wrote a fewe yeeres since, concerning the authoritie of this booke. And this is it.

Because some men haue of long time doubted of the authoritie of this booke, I will in fewe wordes confute those arguments, which are commonly brought to this purpose, and after shewe mine owne opinion, and what I thinke. And I will recite the arguments in such order, as Erasmus hath painfully and diligently gathered them together: whose iudgement seemeth to me so vncertaine in this point (as it is also in many other) that no man readily tell what opinion he was of, saue that after much adoe, hee seemeth to bende this way, that hee is of opinion, that this booke is of some authoritie, though not of so good as the rest of the bookes are which we receiue without any gainesaying. Therefore let vs heare what hee saieth. Hierome witnesseth, sayeth hee, that the Grecians in his time did not receiue the Reuelation. Dorotheus Bishop of Tyrus, and a Martyr, in his abbridgement of liues recordeth that Iohn wrate his Gospell in the Ile of Pathmos, but maketh no mention of this booke. Athanasius a Grecian in his catalogue doeth not say that this is Iohns worke. Dionysius of Alexandria, as Eusebius reporteth his wordes, in the seuenth booke of his Ecclesiasticall historie, thinketh that this booke was written of some other Iohn, who was a godly man. Eusebius himselfe so citeth this booke in diuers places of his historie, that hee doeth not flatly vouche it be Iohns: but alleageth one Caius that was a good Christian in the fourth booke of his historie, who sayeth it was written of one Cerinthus an heretike. Let this be the first argument which I answere in this sort. If wee weigh the reasons that mooued those men to reiect this booke, then wee shall see howe vndeseruedly they did it. Againe as some did reiect it, so did the most part receiue it: in so much that Epiphanius reckeneth them amongest heretikes that did reiect it: as for Iustine the Philosopher, and Irene Bishop of Lions which were both Martyrs, and did not onely allowe it, but also wrote commentaries vpon it, I will not speake of them. As for that that is alledged of Dorotheus, it is to no great purpose, for that hee is thought to reiect it, because he spake not of it. As touching Athanasius, Erasmus himselfe witnesseth that it is doubtfull whether that worke be his or no. Concerning Dionysius wee will weigh by and by what hee saieth, when wee come to consider of his reasons. As for Caius (what man so euer hee was) hee is easilie to bee refuted euen by Dionysius his wordes in the third booke of the Ecclesiasticall historie. As for Eusebius I make no account of him, for there are none learned, but finde want of iudgement in him. Nowe let vs come to the other argument. Hierome writeth (saieth hee) that certaine very well learned men founde great fault and spake sharpely against the whole matter of this booke, as though there were nothing in it worthie the grauitie of an Apostle, but onely a common historie of things shadowed with certaine darke figures and hard kinde of speaches. And moreouer that in the very sentences themselues there was nothing that becommed the grauitie of an Apostle. Which I answere in this sort: What learned men so euer these were, they are greatly to be blamed, in that they durst be so bolde to speake euill of that booke, which no doubt is very short, if those things bee excepted, which are translated words for words out of the Prophetes. Basil, Gregorie, Cyril, Epiphanius, Irene, Hippolite, as Aretas witnesseth, were not of this iudgement, which thought not onely as Dionysius of Alexandria did, that some godly man wrote this booke, but also plainely vouched it to be Iohn the Apostle, which no doubt they woulde neuer haue done, if they had founde no resemblance of the grauitie of an Apostle in it. And whether of these shall I count for the better learned? whether these men, which haue giuen recorde both of their singular godlinesse, and excellent learning by publishing many workes, or those men rather, whose onely names are scarcely heard of: and the reason they vse, giue sufficient proofe howe learned they were? They say there appeared no grauitie in this writer, and yet hee hath taken euery whit almost worde for worde out of the Prophetes: they say hee hath put downe a common historie. But howe can that be, seeing (a fewe things onely except) hee maketh no relation of things past, but foretelleth things to come? And therefore they doe not onely not speake that, that is trueth, but not so much as any piece or resemblance of trueth.

Nowe let vs come to the third argument: Hee is very curious (saith one) in setting downe his owne name, as though hee should indite an obligation, and not write a booke, which is not onely not vsed of any of the Apostles, but is also vnaccustomed of himselfe: for in his Gospell where hee entreateth a great deale more modest matters, then these are, hee neuer nameth himselfe, but onely poynteth it out by some such markes as these, the disciple whom Iesus loued. And Paul when hee is enforced to speake of his Reuelation setteth out the matter vnder an other mans person. And yet this man, while hee describeth the secrete conference which hee had with Angels, had neuer done with these kinde of wordes, I Iohn. This reason mooued Dionysius of Alexandria to thinke, that some other man wrote this booke. But what weake, and slender coniectures are these? litle did these good men consider, that it was one thing to write an historie, and an other to set downe a prophecie: for the trueth of an historie hangeth not so much vpon the credite of the writer, as vpon other circumstances: but a prophecie, because it foretelleth things to come, standeth vpon the authoritie of him that reueileth it, and his that preacheth it, so that it is of necessitie to giue vs to vnderstande, both from whence the forewarning came, and who reuealed it, and who wrote it. Whereupon wee see, that not onely in the beginning of prophecies, but also almost in euery vision, there is nothing so curiously set downe as the Name of God who spake it, and the name of the Prophete who wrote it. Take for example, onely the Prophete Ieremie, who maketh mention of his name, at the least an hundred times. And so was it requisite for him to doe, that hee might not seeme to seeke lurking corners to hide himselfe in as the false prophetes did. And what? doe wee not finde from the seuenth Chapter of Daniel, that almost in euery vearse hee repeateth his owne name, and sayeth, I Daniel? And howe oft doeth Esay repeate these wordes, Esay the sonne of Amos? But Iohn did not so in his Gospell. I graunt: for hee wrote an historie, wherein that befell him, which befell to none other of the disciples: for hee was occasioned to speake many things of himselfe. Nay, Paul also did not so: In deede he did not so, in any place where hee handled not his visions purposely, but whensoeuer hee toucheth the excellencie of his ministerie, howe boldely and howe magnifically doeth hee call himselfe that Paul which was appointed to be an Apostle, not of men, nor by men, but by Iesus Christ? And howe? when hee reporteth those his great combates, doeth he take vpon him another mans person? Nay let vs goe further: Iohns name is not to be found (vnlesse I be deceiued in my reckoning) aboue fiue times in all this worke: and those wordes (I Iohn) but onely thrise, to witte, chap.1. verse 9. and yet with an explication added to it, which may suffice abundantly to put away all suspition of pride: and againe, chap.21.verse 2. and chap.22.verse 8. in both which places hee reporteth onely simplie what he sawe, to the ende that no man might doubt of the trueth of his prophecie. Therefore, to make an ende of this reason in fewe wordes, that argument which Dionysius maketh, is not onely vaine, but also argueth want of skill, and is in deede very slanderous: nay, I may say more, and say truely (without any malice to any as the Lorde is witnesse) that this was too vnaduisedly spoken, where hee sayeth, that the Euangelist is as curious in his often repeating of Iohn, as if he had bene writing an obligation, and no booke.

Nowe to the fourth argument: In all the Greeke copies that I haue seene, sayeth hee, it was not intituled the Reuelation of Iohn the Euangelist, but, of Iohn the diuine, which is sufficient to prooue it was Iohn the Euangelist: for all that are learned knowe that hee was by excellencie, and by a prerogatiue as it were, called by this name the Diuine, of all the olde writers, because neuer man wrote so plainely and diuinely of the diuinitie of Christ as hee did. As for the other Iohn, who I thinke was a counterfaite, was not called by this excellent name Diuine, but an Elder.

Nowe for the vnlikenesse of his stile, and speach, which that Dionysius of Alexandria prooueth by three reasons as Nicephorus recordeth, Eccles. lib.6.cap.23. first by the whole course and nature of his wordes, secondly, that where as the Gospell and Catholike Epistle of Iohn, agree in very many pointes, this booke hath not one worde like. Lastly, because Iohn had an excellent gift of speach, but this man is very clownish, barbarous, and tripped oft in his language. To the first I answere, that in so diuers a matter, it is no marueile, to see so diuers a kinde of stile: for in the historie of the Gospell, and in the Epistles, though hee spake as hee was mooued by the holy Ghost, yet he spake what his minde led him: and here he is but the writer of such thinges as hee heard and were deliuered him: In the other he somewhat maketh report of the historie, and sometime teacheth, but in this he speaketh of things to come, and in such order of wordes as hee is appointed: And shall wee marueile then that he vseth not one selfe same kinde of sentences? Nay, what writer was there euer that was tied so short? are not many things deliuered to him in the very wordes of the olde Prophetes, euen in the same that Ezechiel, Daniel, Zacharie, Esai, and other spake withall, by the direction of the selfe same Spirite, which spake the selfe same in them in oldetime? And therefore it is no maruaile that hee vseth not so refined a kinde of speach, as happily they woulde desire, seeing hee swarueth neither in speach, nor in characters, from the Prophetes which wrote in the Hebrewe tongue: and therefore there is lesse cause of suspition that it shoulde be any counterfeit worke slily crept into the Church.

Nowe remaineth the last argument, which seemeth to charge him that hee fauoureth the heresie of the Chiliastes, whereupon diuers thought that Cerinthus made this booke and fathered it vpon some of the Apostles. But for mine owne part, though I graunt that

that the Chiliastes haue abused many testimonies out of this booke, yet I cannot yeelde to that, and thinke that some heretikes should make it, vnles some man be able to shewe me, that those places cannot fitly be taken in any other sense: or els what booke is there that [illegible] receiue? And that those places are otherwise to be taken, diuers learned men haue shewed long agoe: so that the like hath befallen this booke as did to the Epistle to the Hebrewes, which some men reiected very obstinately, because it seemed to make for the Nouatians: whereas in deede they ought rather to haue accused their owne ignorance. Moreouer, seeing Cerinthus had many other mad and wicked opinions, as that hee denied that God made the world, and taught that Christ was borne of Marie, and Ioseph, as all other men are borne, and maketh Christ, and Iesus two distinct persons: howe commeth it to passe that he sprinkled none of his foule holy water amongst the rest in this booke? But he was so farre from so doing, that contrariwise there may be diuers arguments taken out of this booke against those errours: so that it may appeare by this one reason, that Cerinthus was not the authour of this booke. And againe, whereas hee speaketh of the thousand yeeres, hee mentioneth no one iote of those things, which Cerinthus so impudently chatted of. For where is there any mention of that ryote which Cerinthus talketh of? where is that eating? drinking? where are those marriages and pastimes? where are the sacrifices and holy dayes which should be kept at Hierusalem? Therefore this is a vaine and a foolish argument. And seeing these things are so, though I would stiffely stand in contention for the authours name, yet I rather iudge it to be Iohn the Apostle, then any other mans: For besides that it appeareth to be very auncient, and the learnedst and the godliest of the olde Fathers doubt not, but it was Iohns.

These coniectures also leade me to thinke so: for that I finde none of those dayes to whom either prophecies so full of maiestie, or so honourable a name of a diuine, may be ascribed: and moreouer, that it sauoureth of the worthinesse an excellencie of and Apostle, to write to the Churches of Asia, and not to one Church: lastly, because those things which are here spoken of Pathmos, agree wholy with that which the old Fathers haue written with one consent, concerning Iohns banishment. And yet notwithstanding if it may be lawfull to coniecture by the kind of speach it selfe, I would thinke it to be no mans sooner then Markes, who was also called Iohn he is so like not only in words, but also in diuers kindes of speach, to the Gospel of S. Marke, in so much that these two bookes haue almost one kinde of character. As for the booke it selfe, though I confesse that these mysteries are as yet very darke to me, yet notwithstanding, seeing there appeareth in all partes of it a great maiestie of the spirit of prophecie, and the very steppes and sentences, yea and the wordes of the olde Prophets, seeing there are to be founde in it manifest and mightie testimonies, both of the Diuinitie of Christ, and also of our redemption: And last of all, seeing that part of those things are most manifestly come to passe, which were foretolde by him, as those things which he spake of the destruction of the Churches of Asia, and of the kingdome of the whore, which sitteth vpon seuen hilles, I am perswaded and thinke that the holy Ghosts meaning was to heape vp together, in this most precious booke, all such things, as by the forewarning of the old Prophets remained to be fulfilled after the comming of Christe and added also a fewe things, as he thought expedient for vs. I graunt they are very darke, but that is no strange thing in the Prophets writings, as especially in Ezechiels. But this is our fault, because we take not diligent heede to things but ouerslip those iudgements of Gods prouidence, which dayly are to be seene in his gouerning of the Church, by hauing our hearts too much set vpon our owne priuate affaires. To bee short, the Lord knoweth what, and howe farre it is expedient for vs to knowe, and therefore in times past, hee so disposed the light of his Prophets, as for his infinite wisedome he sawe it would be profitable for his Church. And therefore godly men haue to searche and wade in these mysteries with feare and reuerence so farre forth, as lawfully and profitably they may: and let all men reuerence the mysteries of God, which are comprehended in this booke, whether they know them, or know them not, rather then as many do, either mocke at them, or defile them with their fantasticall commentaries.

THE [a] REVELATION OF IOHN THE DIVINE.

a An opening of secret and hid thinges.

CHAP. I.

1 He declareth what kinde of doctrine is here handled, 8 euen his, that is the beginning and ending: 12 Then the mysterie of the seuen candlestickes and starres 20 is expounded.

THE reuelation of [b] Iesus Christ, which God gaue vnto him, to shewe vnto his seruants things which must shortly be done: which hee sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare record of ẏ word of God, & of the testimonie of Iesus Christ, and of all things ẏ he saw.

3 Blessed *is he* that readeth, and they that heare the wordes of this prophecie, and keepe those things which are written therein: for the time is at hand.

4 Iohn, to the seuen Churches which are in Asia, Grace *be* with you, and peace from him, [c] Which ✠ is, and Which was, and Which is to come, & from the [d] seuen Spirits which are before his Trone,

5 And from Iesus Christ, which is that ✠ faithful witnes, *and* ∵ that first begotten of the dead, & that Prince of the Kings of the earth, vnto him that loued vs, & washed vs from our sinnes in his ✠ blood,

6 And made vs ✠ Kings and Priests vnto God euen his Father, to him *I say be* glory, and dominion for euermore, Amen.

7 Beholde, he commeth with * cloudes, and euery [e] eye shall see him: *yea*, euen they which pearced him thorowe: and all kinreds of the earth shall waile before him, Euen so, Amen.

8 I ✠ am [f] Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, *euen* the Almightie.

9 I Iohn, euen your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the yle called [g] Patmos, for the worde of God, & for the witnessing of Iesus Christ.

10 And I was *rauished* in [h] spirit on the [i] Lordes day, and heard behinde me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last: & that which thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vno Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to [k] see the voyce, that spake with me: and when I was turned, I sawe seuen golden candlestickes,

13 And in the middes of the seuen candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

14 His head, & haires *were* white as white wooll, *and* as snowe, and his eyes *were* as a flame of fire,

15 And his feete like vnto fine brasse, burning as in a fornace: and his voyce as the sounde of many waters.

16 And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword: and his face *shone* as the sunne shineth in his strength.

17 And when I saw him, I fell at his feete as dead: then he laid his right hande vpon mee, saying vnto me, Feare not: I am that ✠ first and that last,

18 And am aliue, but I was dead: and beholde, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, & the things which shall come hereafter.

20 The misterie of the seuen starres which thou sawest in my right hand, and the seuen golden candlestickes, *is this*, The seuen starres are the [l] Angels of the seuen Churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

b Which the Sonne opened to vs out of his Fathers bosome by Angels.
c By these three times, Is, Was, & Shalbe, is signified this word Iehouah which is the proper Name of God.
✠ Exod.3.14.
d These are the seuen Spirits, which are afterward Chap 5. verse 6. called the hornes and eyes of the Lambe, and are nowe made as a garde wayting vpon God.
✠ Psal.89.38.
∵ 1.Cor.15.21. coloss.1.18.
✠ Hebr.9.14. 1.peter 1.19. 1.iohn.1.9.
✠ 1.Peter.2.5.
* Esay.3.14. matth.24.30. iude 14.
e All men.
✠ Chap.21.6. and 22.13.
f I am he, before whome there is nothing, yea, by whome euery thing that is made, was made, and shall remaine though all they should perish.
g Patmos is one of the Iles of Sporas, whither Iohn was banished, as some write.

h [illegible]
k To [illegible] whose voyce he had heard.
✠ Esa.41.4. and 44.6.
l By Angels he meaneth the Ministers of the Churches.

CHAP. II.

1 Iohn is commaunded to write these things, which the Lord knewe necessarie to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 25 that they keepe those things which they receiued of the Apostles.

VNto the Angel of the Church of Ephesus write,
These things saith hee that holdeth the seuen
starres in his right hand, and walketh in the middes
of the seuen golden candlestickes.
2 I knowe thy workes, and thy labour, and thy
patience, and howe thou canst not beare with them
which are euill, and hast examined them which say
they are Apostles, & are not,& hast found thẽ liars.
3 And thou wast burdened & hast patiẽce, and
for my Names sake hast laboured & hast not fainted
4 Neuertheles, I haue *somewhat* [a] against thee,
because thou hast left thy first loue.
5 Remember therefore from whence thou art
fallen, and repent, and doe the first workes: or els I
will come against thee shortly, & will remooue thy
candlesticke out of his place, except thou amend.
6 But this thou hast, that thou hatest the works
of the Nicolaitanes, which I also hate.
7 Let him that hath an eare, heare, what the Spi-
rite saith vnto the Churches, To him that ouercom-
meth, will I giue to eate of the tree of life which is
in the middes of the [b] Paradise of God.
8 ¶ And vnto the Angel of the Church of the
[c] Smyrnians write, These things saith he that is first,
and last, which was dead and is aliue.
9 I knowe thy workes and tribulation, and po-
uertie (but thou art riche) and *I knowe* the blasphe-
mie of them, which say they are Iewes, and are not,
but *are* the Synagogue of Satan.
10 Feare none of those things, which thou shalt
suffer: behold, it shall come to passe, that the de-
uill shall cast some of you into prison, that yee may
be tryed, and ye shall haue tribulation tenne dayes:
be thou faithfull vnto the death, and I will giue thee
the crowne of life.
11 Let him that hath an eare, heare what the
Spirit saith to the Churches. He that ouercommeth,
shall not be hurt of the second death.
12 And to the Angel of the Church, which is at
[d] Pergamus write, This saith hee which hath that
sharpe sworde with two edges.
13 I knowe thy workes and where thou dwel-
lest, *euen* where Satans throne is, and thou keepest
my Name, and hast not denied my faith, euen in
[e] those dayes when Antipas my faithfull martyr was
slaine among you, where Satan dwelleth.
14 But I haue a fewe things against thee, because
thou hast there them that maintaine the doctrine of
✠ Balaam, which taught Balac to put a stumbling
blocke before the children of Israel, that they should
[f] eate of things sacrificed vnto Idoles, and commit
fornication.
15 Euen so hast thou them, that maintaine the
doctrine of the Nicolaitanes, which thing I hate.
16 Repent thy selfe, or els I will come vnto thee
shortly, and will fight against them with the sworde
of my mouth.
17 Let him that hath an eare, heare what the Spi-
rite saith vnto the Churches. To him that ouercom-
meth, will I giue to eate of the [g] Manna that is hid,
and will giue him a [h] white stone, and in the stone a
newe name written, which no man knoweth sauing
he that receiueth it.
18 ¶ And vnto ÿ Angel of the Church which is
at Thyatira write, These things saith the Sonne of
God, which hath his eyes like vnto a flame of fire,
and his feete like fine brasse.
19 I knowe thy workes and thy loue, and [i] ser-
uice, and faith, and thy patience, and thy workes, and
that *they are* mo at the last, then at the first.
20 Notwithstanding, I haue a few things against
thee, that thou sufferest the woman Iezabel, which
calleth her selfe a prophetesse, to teache and to de-
ceiue my seruants to make them commit [k] fornicati-
on, and to eate meates sacrificed vnto idoles.
21 And I gaue her space to repent of her fornica-
tion, and she repented not.
22 Beholde, I will cast her into a bed, and them
that commit fornication with her, into great afflicti-
on, except they repent them of their workes.
23 And I wil kill her children with death: and all
the Churches shall know that I am he which ✠ search
the reines and heartes: and I will giue vnto euery one
of you according vnto your workes.
24 And vnto you I say, the rest of them of Thya-
tira, As many as haue not this learning, neither haue
knowen the [l] deepenesse of Satan (as they speake) I
will [m] put vpon you none other burden,
25 But that which ye haue alreadie, hold fast till
I come.
26 For he ÿ ouercommeth & keepeth my workes
vnto the end, to him will I giue power ouer nations,
27 ✠ And he shall rule them wͭ a rodde of yron:
and as the vessels of a potter, shall they bee broken.
28 Euen as I receiued of my Father, so wil I giue
him the morning starre.
29 Let him that hath an eare, heare what the Spi-
rite saith to the Churches.

a To deale with thee for.

b ... Christ ...

... which is ... offered to ... meant of ... same kinde which Paul speaketh of, 1.Cor.10.14.

g He alludeth to that sermon which we reade of Iohn 6. and to the place wee finde, Psalm. 105.40.

h Arethas writeth, that such a stone was wont to be giuen to wrestlers at games, or els that such stones did in olde time witnes the quitting of a man.

i So he calleth those offices of charitie which are done to the Saintes.

k By fornication, is oftentimes in the scripture Idolatrie meant.

✠ 1.Sam.16.7. psal.7.10. iere.11.20. and 17.10.

l He pointeth out the bragging of certaine men, which boasted of their deepe, that is, plentifull and common knowledge, which notwithstanding is diuelish.

m I will speake no worse thing against you, being content to haue shewed you, what I require to be in you.

✠ Psal.2.9.

CHAP. III.

1 The first Epistle sent to the Pastours of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not luke warme, 20 but endeuour to further Gods glorie.

ANd write vnto the Angel of the Church which
is at [a] Sardis, These things saith he that hath the
seuen Spirits of God, and the seuen starres, I knowe
thy workes: for thou hast a [b] name that thou liuest,
but thou art dead.
2 Bee awake, and strengthen the things which
remaine, that are [c] readie to die: for I haue not found
thy workes perfite before God.
3 Remember therefore, how thou hast receiued
and heard, & hold fast & repent. ∵ If therefore thou
wilt not watch, I will come on thee as a thiefe, and
thou shalt not knowe what houre I will come vpon
thee.
4 *Notwithstanding* thou hast a fewe names yet
in Sardis, which haue not defiled their garments: and
they shall walke with mee in white: for they are
[d] worthy.
5 Hee that ouercommeth shalbe clothed in
white aray, and I will not put out his name out of
the ✠ booke of life, but I will confesse his name be-
fore my Father, and before his Angels.
6 Let him that hath an eare, heare, what the Spi-
rite saith vnto the Churches.
7 ¶ And write vnto the Angel of the Church
which is of Philadelphia, These things saith hee that
is Holy, and True, which hath the [e] keye of Dauid,
which openeth and no man shutteth, and shutteth
and no man openeth,
8 I knowe thy workes: beholde, I haue set be-
fore thee an open doore, and no man can shut it: for
thou hast a litle strength and hast kept my worde,
and hast not denied my Name.

a Sardis is the name of a most florishing and famous citie where the Kings of Lydia kept their courtes.

b Thou art saide to liue, but art dead in deede.

c Other things, whose state is such, that they are now going, and vnlesse they be confirmed will perish forthwith.

∵ Chap.16.15. 1.thes.5.2. 2.peter 3.10.

d They are meete and fit, to wit, because they are iustified in Christ, as they haue truely shewed it: for he is righteous that worketh righteousnes, but so, as the tree bringeth foorth the fruite, Looke Rom.8.18.

✠ Chap.20.12. and 21.27. phil.4.3.

e All power of rule in commaunding and forbidding, deliuering, and punishing. And the house of Dauid is the Church, and the continuall promise of Dauids kingdome belongeth to Christ.

f I will bring them to that case.

9 Behold, I will [f] make them of the Synagogue
of Satan, which call themselues Iewes, and are not,
but doe lye: beholde, *I say*, I will make them, that
they shall come and worship before thy feete, and
shall knowe that I haue loued thee.

g Because thou hast bene patient and constant, as I woulde my seruants should be.

10 Because thou hast [g] kept the worde of my
patience, therefore I wil deliuer thee from the houre
of tentation, which will come vpon all the world, to
trie them that dwell vpon the earth.
11 Beholde, I come shortly: holde that which
thou hast, that no man take thy crowne.
12 Him that ouercommeth, will I make a pillar
in the Temple of my God, and he shall go no more
out: and I will write vpon him the Name of my
God, and the name of the citie of my God, *which is*
the newe Hierusalem, which commeth downe out
of heauen from my God, and *I will write vpon him*
my newe Name.
13 Let him that hath an eare, heare what ẏ Spi-
rit saith vnto the Churches.
14 And vnto the Angell of the Church of the
Laodiceans write, These things saieth [h] Amen, the
faithfull and true witnesse, that [i] beginning of the
creatures of God.

h Amen soundeth as much in the Hebrewe tongue as Truely, or Trueth it selfe.
i Of whom all things that are made haue their beginning.

15 I knowe thy workes, that thou art neither
colde nor hote: I would thou werest colde or hote.
16 Therefore, because thou art luke warme, and
neither colde nor hote, it will come to passe, that I
shall spewe thee out of my mouth.
17 For thou saiest, I am rich and increased with
goods, and haue neede of nothing, and knowest not
howe thou art wretched and miserable, and poore,
and blinde, and naked.
18 I counsell thee to bye of me gold tried by the
fire, that thou maiest be made rich: and white rai-
ment, that thou maiest be clothed, and that thy fil-
thie nakednesse doe not appeare: and anoynt thine
eyes with eye salue, that thou mayest see.

✠ Prou.3.12. hebre.12.5.
k Zeale is set against them which are neither hote nor colde.

19 As many as I loue, ✠ I rebuke and chasten: be
[k] zealous therefore and amend.
20 Behold, I stand at the doore, & knocke. If a-
ny man heare my voice & open ẏ doore, I wil come
in vnto him, and will suppe with him, & he with me.
21 To him that ouercommeth, will I graunt to
sit with me in my throne, euẽ as I ouercame, and sit
with my Father in his throne.
22 Let him that hath an eare, heare what the Spi-
rit saieth vnto the Churches.

CHAP. IIII.

1 An other vision conteining the glorie of Gods Maiestie: 8 Which is magnified of the foure beastes, 10 and the foure and twentie Elders.

AFter this I looked, and beholde, a doore was
open in heauen, and the first voyce which I
heard, was as it were of a trumpet talking with me,
saying, Come vp hither, and I will shew thee things
which must be done hereafter.

a Looke Chap. 1.10.

2 And immediatly I was *rauished* [a] in the spirit,
and behold, a throne was set in heauen, and one sate
vpon the throne.
3 And he that sate, was to looke vpon, like vn-
to a iasper stone, and a sardine, and there *was* a raine-
bowe rounde about the throne, in sight like to an
emeraude.
4 And rounde about the throne *were* foure and
twentie seates, and vpon the seates I sawe foure and
twentie Elders sitting, clothed in white raiment, and
had on their heads crownes of golde.
5 And out of the throne proceeded lightnings,
and thundrings, and voyces, and there were seuen
lampes of fire burning before the throne, which are
the seuen spirits of God.
6 And before the throne there *was* a sea of
glasse like vnto chrystall: and in the middes of the
throne, & round about the throne *were* foure beasts
full of eyes before and behinde.
7 And the first beast *was* like a lion, and the se-
cond beast like a calfe, & the third beast had a face
as a man, & the fourth beast *was* like a flying Eagle.

b Euery beast had sixe wings.

8 And the [b] foure beasts had eche one of them
sixe wings about him, and they were full of eyes
within, and they ceased not day nor night, saying,
Holy, holy, holy Lord God almightie, Which Was,
and Which Is, and Which Is to come.

c God is said to haue glory, honour, kingdomes, and such like, giuen him, when we godly and reuerently set forth that which is proper to him.

9 And when those beasts [c] gaue glory, and ho-
nour, and thankes to him that sate on the throne,
which liueth for euer and euer,
10 The foure and twentie Elders fell downe be-
fore him that sate on the throne and worshipped
him that liueth for euermore, and cast their crownes
before the throne, saying,

✠ Chap.5.12.

11 Thou art ✠ worthie, O Lorde, to receiue glo-
rie and honour, and power: for thou hast created all
things, and for thy willes sake they are, and haue
bene created.

CHAP. V.

1 The booke sealed with seuen seales, 3 which none coulde open 6 that Lambe of God 9 is thought worthie to open, 12 euen by the consent of all the companie of heauen.

ANd I saw in the right hand of him that sate vp-
on the throne, a Booke written within, and on
the backside, sealed with seuen seales.
2 And I sawe a strong Angell which preached
with a loude voice, Who is worthy to open ẏ booke,
and to loose the seales thereof?
3 And no man in heauen, nor in earth, neither
vnder the earth, was able to open the Booke, nei-
ther to looke thereon.
4 Then I wept much, because no man was found
worthy to open, and to reade the Booke, neither to
looke thereon.
5 And one of the Elders saide vnto me, Weepe
not: beholde, that ✠ Lion which is of the tribe of Iu-
da, the roote of Dauid, hath obteined to open the
Booke, and to loose the seuen seales thereof.
6 Then I behelde, and loe, in the middes of the
throne, & of the foure beasts, and in the mids of the
Elders stood a Lambe as though he had bene killed,
which had seuen hornes, & seuen eyes, which are the
seuen spirites of God, sent into all the world.
7 And hee came, and tooke the Booke out of
the right hand of him that sate vpon the throne.

a Looke Chap. 8.3.
b No common song.

8 And whẽ he had taken ẏ Booke, ẏ foure beasts
and the foure & twenty Elders fel downe before the
Lambe, hauing euery one harps & golden vials full
of odours, which are the [a] prayers of the Saintes,
9 And they sung a [b] new song, saying, Thou art
worthie to take the Booke, and to open the seales
thereof, because thou wast killed, and hast redeemed
vs to God by thy blood out of euery kinred, and
tongue, and people, and nation,

∵ Chap.1.6. 1.peter 2.9.

10 And hast made vs vnto our God ∵ Kings and
Priestes, and we shall reigne on the earth.

※ Dan.7.10.
c By this is meant a great number.
d To haue all praise giuen to him, as to the mightiest and wisest, &c.

11 Then I beheld, and I heard the voyce of ma-
ny Angels rounde about the throne, and *about* the
beastes and the Elders, and there were ※ [c] ten thou-
sand times ten thousand, and thousand thousands,
12 Saying with a loude voice, Worthie is the
Lambe ẏ was killed to [d] receiue power, & riches, &
wisdome, & strength, & honour, & glory, and praise.

13 And

13 And al the creatures which are in heauen, and
on the earth, and vnder the earth, and in the sea, and
all that are in them, heard I, saying, Praise, & honour,
and glory, and power *be* vnto him, that sitteth vpon
the throne, and vnto the Lambe for euermore.
14 And the foure beasts said, Amen, & the foure
and twentie Elders fell downe and worshipped him
that liueth for euermore.

CHAP. VI.

1 The Lambe openeth the first seale of the booke, 3 the seconde, 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and diuers strange sights in heauen.

AFter, I beheld when the Lambe had opened one
of the seales, & I heard one of the foure beastes
say, as *it were* the noise of thunder, Come and see.
2 Therefore I beheld, & loe, there *was* a white
horse, and he that sate on him, had a bowe, and a
crowne was giuen vnto him, and he went forth con-
quering that he might ouercome.
3 And when he had opened the second seale, I
heard the second beast say, Come and see.
4 And there went out an other horse, *that was*
red, & power was giuen to him that sate thereon, to
take peace from ẏ earth, & that they should kill one
another, & there was giuen vnto him a great sword.
5 And when hee had opened the third seale, I
heard the third beast say, Come and see: Then I be-
held, and loe, a blacke horse, & he that sate on him,
had balances in his hand.
6 And I heard a voyce in the middes of ẏ foure
beastes say, A a measure of wheate for a penie, and
three measures of barly for a peny, & oyle, and wine
hurt thou not.
7 And when hee had opened the fourth seale, I
heard the voice of the fourth beast say, Come & see.
8 And I looked, and beholde, a pale horse, and
his name that sate on him was Death, and Hell fo-
lowed after him, & power was giuen vnto them ouer
the fourth part of the earth, to kill with sworde, and
with hunger, and with death, and with beastes of the
earth.
9 And when hee had opened the fifth seale, I
sawe vnder the altar the soules of them, that were
killed for the worde of God, and for the testimonie
which they mainteined.
10 And they cried with a loud voyce, saying, How
long, Lord, which art holy and true! doest not thou
iudge and auenge our blood on them that dwell on
the earth?
11 And long white robes were giuen vnto euery
one, and it was saide vnto them, that they shoulde
rest for a litle season vntill their fellowe seruants, and
their brethren that shoulde be killed euen as they
were, were b fulfilled.
12 And I behelde when he had opened the sixt
seale, and loe, there was a great earthquake, and the
sunne was as blacke as c sackecloth of haire, and the
moone was like blood.
13 And the starres of heauen fell vnto the earth,
as a figge tree casteth her greene figges, when it is
shaken of a mightie winde.
14 And heauen departed away, as a scroule, when
it is rolled, and euery mountaine and yle were moo-
ued out of their places.
15 And the Kings of the earth, and the great
men, and the rich men, and the chiefe captaines, and
the mighty men, and euery bondman, and euery free
man, hid themselues in dennes, & among the rockes
of the mountaines,
16 And said to the mountaines [illegible]ks, ✠ Fal on
vs, and hide vs from the presence of him that sitteth
on the throne, and from the wrath of the Lambe.
17 For the great day of his wrath is come, and
who can stand?

a [illegible] great [illegible] for the [illegible] vsed [illegible] [illegible] for [illegible]

b Vntill their number be fulfilled.

c So they called in olde time those wouen workes that were of haire.

✠ Hos. 10.8. luke 23.30.

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are staied vntill the Elect of the Lord 5 of all tribes were sealed. 13 Such as suffered persecution for Christes sake, 16 haue great felicitie, 17 and ioy.

ANd after that, I sawe foure Angels stand on the
a foure corners of the earth, holding the foure
windes of the earth, that the winds should not blow
on the earth, neither on the sea, neither on any tree.
2 And I sawe another Angel come vp from the
East, which had the seale of the liuing God, and he
cried with a loude voyce to the foure Angels to whõ
power was giuen to hurt the earth, & the sea, saying,
3 Hurt ye not the earth, neither the sea, neither
the trees, till we haue sealed the seruants of our God
in their foreheads.
4 And I heard the number of them, which were
sealed, and there *were* sealed an hundreth and foure
and fourtie thousand of all the tribes of the children
of Israel.
5 Of the tribe of Iuda were sealed twelue thou-
sand. Of the tribe of Ruben were sealed twelue
thousand. Of the tribe of Gad were sealed twelue
thousand.
6 Of the tribe of Aser were sealed twelue thou-
sand. Of the tribe of Nephthali were sealed twelue
thousand. Of the tribe of Manasses were sealed
twelue thousand.
7 Of the tribe of Simeon were sealed twelue
thousand. Of the tribe of b Leui were sealed twelue
thousand. Of the tribe of Issachar were sealed twelue
thousand. Of the tribe of Zabulon were sealed
twelue thousand.
8 Of the tribe of c Ioseph were sealed twelue
thousand. Of the tribe of Beniamin were sealed
twelue thousand.
9 After these things I behelde, and loe a great
multitude, which no man could number, of all nati-
tions and kindreds, and people, and tongues, stoode
before the throne, and before the Lambe, clothed
with long white robes, and palmes in their hands.
10 And they cried with a loud voice, saying, Sal-
uation *commeth* of our God, that sitteth vpon the
throne, and of the Lambe.
11 And all the Angels stoode rounde about the
throne, and *about* the Elders, and the foure beastes,
and they fell before the throne on their faces, and
worshipped God,
12 Saying, Amen. Praise, and glory, and wisdome,
and thankes, and honour, and power, and might *be*
vnto our God for euermore, Amen.
13 And one of the Elders spake, saying vnto me,
What are these which are arayed in lõg white robes?
and whence came they?
14 And I saide vnto him, Lorde, thou knowest.
And he saide to me, These are they, which came out
of great tribulation, and haue washed their long
robes, and haue made their long robes white in the
blood of the Lambe.
15 Therefore are they in the presence of the
throne of God, and serue him d day and night in his
Temple, and he that sitteth on the throne, will dwell
e among them.
16 ✠ They shall hunger no more, neither thirst a-
ny more, neither shall the sunne light on them, nei-
ther any heate.

a On the foure quarters or coastes of the earth.

b Hee skipped Dan, and reckeneth Leui.

c Of Ephraim, who was Iosephs other sonne, and had the birthright giuen him, whereof hee is called Ioseph.

d Hee alludeth to the Leuites, which serued day and night, for els there is no night in heauen.

e Or, vpon them: whereby is meant Gods defence & protection as it were towardes them, who are as safe, as men in the Lordes tents.

✠ Esa. 49.10.

17 For

17 For the lambe, which is in the middes of the
throne, shal gouerne them, and shall leade them vn-
to the liuely fountaines of waters, and ✠ God shall
wipe away all teares from their eyes.

✠ Esai. 25.8. chap. 21.4.

CHAP. VIII.

1 After the opening of the seuenth seale, 3 the Saints prayers are offered vp with odours. 6 The seuen Angels come foorth with trumpets. 7 The foure first blowe, and fire falleth on the earth, 8 the sea is turned into blood, 10, 11 the waters waxe bitter, 12 And the starres are darkened.

AND when he had opened the seuenth seale, there
was silence in heauen about halfe an houre.
2 And I sawe the seuen Angels, which [a] stoode
before God, and to them were giuen seuen trumpets.
3 Then another Angel came and stoode before
the altar hauing a golden censer, and much odours
was giuen vnto him, that hee shoulde offer with the
prayers of all Saints vpon the golden altar, which is
before the throne.
4 And the smoke of the odours with the prayers
of the Saints, [b] went vp before God, out of the An-
gels hand.
5 And the Angel tooke the censer, and filled it
with fire of the altar, and cast it into the earth, and
there were voyces, and thundrings, and lightnings,
and earthquake.
6 Then the seuen Angels, which had the seuen
trumpets, prepared themselues to blow the trumpets.
7 So the first Angel blewe the trumpet, and
there was haile and fire, mingled with blood, & they
were cast into the earth, and the third part of trees
was burnt, and all greene grasse was burnt.
8 And the second Angel blew the trumpet, and
as *it were* a great mountaine, burning with fire, was
cast into the sea, and the thirde part of the sea be-
came blood.
9 And the thirde part of the creatures, which
were in the sea, and had life, died, and the thirde part
of shippes were destroyed.
10 Then the third Angel blew the trumpet, and
there fell a great starre from heauen, burning like a
torche, and it fell into the third part of the riuers,
and into the fountaines of waters.
11 And the name of the starre is called worme-
wood: therefore the third part of the waters became
wormewood, and many men died of the waters, be-
cause they were made bitter.
12 And the fourth Angel blew the trumpet, and
the thirde part of the sunne was smitten, and the
thirde part of the moone, and the thirde part of the
starres, so that the thirde part of them was darkened:
and the day *was smitten*, that the thirde part of it
could not shine, and likewise the night.
13 And I behelde, and heard one Angel flying
through the middes of heauen, saying with a loude
voyce, Wo, wo, wo to the inhabitants of the earth,
because of the soundes to come of the trumpet of the
three Angels, which were yet to blow the trumpets.

a Which appeare before him as his ministers.

b Our prayers are nothing worth, vnlesse that true and sweete sauour of that onely oblation be especially and before all things with them, that is to say, vnlesse we being first of all iustified through faith in his Sonne, be acceptable vnto him.

CHAP. IX.

1 The fifth Angel bloweth his trumpet, 3 and spoyling locustes come out. 13 The sixt Angel bloweth, 16 and bringeth foorth horsemen, 20 to destroy mankinde.

AND the fifth Angel blew the trumpet, and I saw
a starre fall from heauen vnto the earth, and to
him was giuen the key of the [a] bottomlesse pit.
2 And he opened the bottomlesse pit, and there
arose the smoke of the pit, as the smoke of a great
fornace, and the sunne, and the ayre were darkened
by the smoke of the pit.
3 And there came out of the smoke Locustes
vpon the earth, and vnto them was giuen power, as
the scorpions of the earth haue power.
4 And it was comanded them, that they should
not hurt the grasse of the earth, neither any greene
thing, neither any tree: but onely those men which
haue not the seale of God in their foreheads.
5 And to them was comanded that they should
not kil them, but that they should be vexed fiue mo-
neths, & that their paine should be as the paine that
commeth of a scorpion, when he hath stung a man.
6 ✠ Therefore in those dayes shall men seeke
death, and shall not finde it, and shall desire to die,
and death shall flie from them.
7 And the forme of the locustes *was* like vnto
horses prepared vnto battel, and on their heads *were*
as *it were* crownes, like vnto golde, and their faces
were like the faces of men.
8 And they had haire as the haire of women,
and their teeth were as the teeth of lyons.
9 And they had habbergions, like to habbergi-
ons of yron: & the sound of their wings *was* like the
sound of charets whe many horses runne vnto battel.
10 And they had tailes like vnto scorpions, and
there were stings in their tailes, and their power was
to hurt men fiue moneths.
11 And they haue a King ouer them, which is the
Angel of the bottomlesse pit, whose name in He-
brewe *is* Abaddon, and in Greeke he is named Apol-
lyon, *that is, destroying.*
12 One woe is past, *and* beholde, yet two woes
come after this.
13 ¶ Then the sixt Angel blew the trumpet, and
I heard a voyce from the [b] foure hornes of the gol-
den altar, which is before God,
14 Saying to the sixt Angel, which had the trum-
pet, Loose the foure Angels, which are bound in the
great riuer Euphrates.
15 And the foure Angels were loosed, which were
prepared at an houre, at a day, at a moneth, and at a
yeere to slay the thirde part of men.
16 And the nomber of horsemen of warre were
twentie thousand times ten thousand: for I heard the
nomber of them.
17 And thus I saw the horses in a vision, & them
that sate on them, hauing firie habbergions, and of
Iacinth, and of brimstone, and the heads of the hor-
ses were as the heads of lyons: and out of their
mouthes went foorth fire and smoke and brimstone.
18 Of these three was the thirde part of men kil-
led, *that is*, of the fire, and of the smoke, and of the
brimstone, which came out of their mouthes.
19 For their power is in their mouthes, & in their
tailes: for their tailes were like vnto serpents, and had
heads, wherewith they hurt.
20 And the remnant of the men which were not
killed by these plagues, repented not of the workes of
their handes that they should not worship deuils, and
✠ idoles of golde and of siluer, and of brasse, and of
stone, and of wood, which neither can see, neither
heare nor goe.
21 Also they repented not of their murther, and
of their sorcerie, neither of their fornication, nor of
their theft.

a By the bottomlesse pit, hee meaneth the deepest darkenesse of hell.

✠ Chap. 6.16. esai. 2.19. hosea 10.8.

b He [illegible] the [illegible] censer [illegible] in the [illegible] which [illegible] were [illegible]

✠ Psal. 115.4. and 135.15.

CHAP. X.

1 Another Angel appeareth clothed with a cloude, 2 holding a booke open, 3 and crieth out. 8 A voyce from heauen commandeth Iohn to take the booke: 10 he eateth it.

AND I sawe another mightie Angel come downe
from heauen, clothed with a cloude, and the
raine bowe vpon his head, and his face was as the
sunne, and his feete as pillars of fire.
2 And hee had in his hand a litle booke open,

and he put his right foote vpon the sea, and *his* left
on the earth,
3 And cried with a loude voyce,as when a lyon
roareth:and when he had cried,seuen thunders vtte-
red their voyces.
4 And whẽ the seuen thunders had vttered their
voyces,I was about to write:but I heard a voyce frõ
heauen saying vnto me,[a]Seale vp those things which
the seuen thunders haue spoken,and write them not.
5 And the Angel which I sawe stand vpon the
sea, and vpon the earth, [b]lift vp his hand to heauen,
6 And sware by him that liueth for euermore,
which created heauen , and the things that therein
are,and the earth,and the things that therein are,and
the sea,and the things that therein are , that [c] time
should be no more.
7 But in the dayes of the voyce of the seuenth
Angel,when he shall beginne to blow the trumpet,
euen the mysterie of God shalbe finished,as he hath
declared to his seruants the Prophets.
8 And the voyce which I heard from heauen,
spake vnto me againe,and said,Go and take the litle
booke which is open in the hand of the Angel,which
standeth vpon the sea and vpon the earth.
9 So I went vnto the Angel, and sayde to him,
Giue me the litle booke.And he said vnto me,Take
it,and eate it vp , and it shall make thy belly bitter,
but it shalbe in thy mouth as sweete as honie.
10 Then I tooke the litle booke out of ỹ Angels
hand,and ate it vp,and it was in my mouth as sweete
as hony: but whẽ I had eaten it my belly was bitter.
11 And he said vnto me,Thou must prophecie a-
gaine among the people and nations , and tongu es,
and to many Kings.

a Keepe them close.

b This was a gesture vsed of one that sweareth, which men doe yet nowe a dayes vse.

c There shal neuer be any more time.

CHAP. XI.

1 The temple is commanded to be measured. 3 The Lord stirreth vp two witnesses 7 whom the beast murthereth, 9 and no man burieth them. 11 God raiseth them to life, 12 and calleth them vp to heauẽ. 13 The wicked are terrified 15 by the trumpet of the seuenth Angel: The resurrection, 18 and iudgement is described.

THen was giuen me a reede, like vnto a rod, and
the Angel stoode by , saying, Rise and mete the
Temple of God, and the altar , and them that wor-
ship therein.
2 But the [a] court which is without the temple
[b] cast out, and mete it not : for it is giuen vnto the
Gentiles , and the holy citie shall they treade vnder
foote,two and fourtie moneths.
3 But I wil giue power vnto my two witnesses,
and they shall prophecie a thousand two hundreth
and threescore dayes,clothed in sackecloth.
4 These are two oliue trees , and two candle-
stickes, standing before the God of the earth.
5 And if any man wil hurt them,fire proceedeth
out of their mouthes , and deuoureth their enemies:
for if any man wil hurt thẽ , thus must he be killed.
6 These haue power to shut heauen,that it raine
not in the dayes of their prophecying , and haue
power ouer waters to turne them into blood , and
to smite the earth with all maner plagues,as often as
they will.
7 And when they haue [c] finished their testimo-
nie, the beast that commeth out of the bottomlesse
pit, shall make warre against them , and shall ouer-
come them,and kill them.
8 And their corpses shall lie in the streetes of
the great citie , which [d] spiritually is called Sodom
and Egypt, where our Lorde also was crucified.
9 And they of the people and kinreds , and
tongues, and Gentiles shall see their corpses three
dayes and an halfe,and shal not suffer their carkeises
to be put in graues.
10 And they that dwell vpon the earth,shall re-
ioyce ouer them and be glad , and shall sende giftes
one to another: for these two Prophets vexed them
that dwelt on the earth.
11 But after three dayes and an halfe,the spirit of
life *comming* from God , shall enter into them, and
they shall stand vp vpon their feete : and great feare
shall come vpon them which sawe them.
12 And they shall heare a great voyce from hea-
uen, saying vnto them, Come vp hither. And they
shall ascend vp to heauen in a cloude, and their ene-
mies shall see them.
13 And the same houre shall there bee a great
earthquake,and the tenth part of the citie shall fall,
and in the earthquake shalbe slaine in nomber seuen
thousand : and the remnant were sore feared , and
[e] gaue glory to the God of heauen.
14 The second woe is past, *and* beholde,the third
woe will come anon.
15 And the seuenth Angell blewe the trumpet,
and there were great voyces in heauen, saying, The
kingdomes of this worlde are our Lordes , and his
Christes, and he shall reigne for euermore.
16 Then the foure and twentie Elders,which sate
before God on their seates,fell vpon their faces, and
worshipped God,
17 Saying, We giue thee thankes, Lorde God al-
mightie, Which art, and which wast,and Which art
to come:for thou hast receiued thy great might,and
hast obteined thy kingdome.
18 And the Gentiles were angrie, and thy wrath
is come, and the time of the dead, that they should
be iudged, & that thou shouldest giue reward vnto
thy seruants the Prophets,and to the Saintes,and to
them that feare thy Name, to small and great, and
shouldest destroy them, which destroy the earth.
19 Then the Temple of God was opened in hea-
uen, and there was seene in his Temple the Arke of
his couenant:and there were lightnings, & voyces,
and thundrings,and earthquake,and much haile.

a [illegible] speaketh of [illegible] court, [illegible] was called [illegible] court, [illegible] all men [illegible] into [illegible].

b [illegible] is com[illegible] to be cast out, which in measu[illegible] is refused as prophane.

c When [illegible] haue done their message.

d After a more secret kinde of meaning and vnderstanding.

e Glorified God by confessing his Name.

CHAP. XII.

1 A woman 2 appeareth trauailing with childe, 4 whose childe the dragon would deuoure, 7 but Michael ouercommeth him, 9 and casteth him out, 13 and the more hee is cast downe and vanquished,the more fiercely he exerciseth his subtilties.

ANd there appeared a great wonder in heauen:
A woman clothed with the sunne,& the moone
was vnder her feete, and vpon her head a crowne of
twelue starres.
2 And she was with childe, and cried trauelling
in birth , and was pained ready to be deliuered.
3 And there appeared another wonder in heauẽ:
for beholde,a great red dragon hauing seuen heads,
and ten hornes,and seuen crownes vpon his heads:
4 And his taile drew the third part of the starres
of heauen,and cast them to the earth. And the dra-
gon stood before the woman,which was ready to be
deliuered , to deuoure her childe , when shee had
brought it foorth.
5 So shee brought foorth a man childe,which
should rule all nations with a rod of yron: and that
her childe was taken vp vnto God & to his throne.
6 And the woman fled into wildernes where she
hath a place prepared of God,that they should feede
her there a thousand, two hundreth and three score
dayes.
7 And there was a battell in heauen, Michael
and his Angels fought against the dragon , and the
dragon fought and his angels.

8 But they preuailed not, neither was their
a place found any more in heauen.

a They were cast out, so that they were neuer seene in heauen any more.

9 And the great dragon, that olde serpent, cal-
led the deuil and Satan, was cast out, which deceiueth
all the world: hee was *euen* cast into the earth, and
his angels were cast out with him.
10 Then I heard a loude voyce in heauen, saying,
Now is saluation, and strength, and the kingdome of
our God, and the power of his Christ: for the accu-
ser of our brethren is cast downe, which accused them
before our God day and night.
11 But they ouercame him by that blood of that
Lambe, and by that worde of their testimonie, and
they b loued not their liues vnto the death.

b He is said in the Hebrewe tongue, to loue his life, that esteemeth nothing more precious then his life: and on the other side, he is saide not to loue his life, who doubteth not to hazard it, when soeuer neede requireth.

12 Therefore reioyce, yee heauens, and yee that
dwell in them. Woe to the inhabitants of the earth,
and of the sea: for the deuill is come downe vnto
you, which hath great wrath, knowing that he hath
but a short time.
13 And when the dragon sawe that hee was cast
vnto the earth, he persecuted the woman which had
brought forth the man *childe*.
14 But to the woman were giuen two wings of a
great egle, that she might flie into the wildernes, into
her c place, where shee is nourished for a time, and
times, & halfe a time, frō the presence of the serpent.

c Into that place which God had appointed for her.

15 And the serpent cast out of his mouth water
after the woman, like a flood, that he might cause her
to be caried away of the flood.
16 But the earth holpe the woman, and the earth
opened her mouth, and swalowed vp the flood,
which the dragon had cast out of his mouth.
17 Then the dragon was wroth with the wo-
man, and went and made warre with the remnant of
her seede, which keepe the cōmaundements of God,
and haue the testimonie of Iesus Christ.
18 And I stoode on the sea sand,

CHAP. XIII.

1 The beast with many heads is described, 8 which draweth the most part of the worlde to idolatrie. 11 The other beast rising out of the earth, 15 giueth power vnto him.

AND I sawe a beast rise out of the sea, hauing se-
uen heads, and ten hornes, and vpon his hornes
were ten crownes, and vpon his heades the name of
blasphemie.
2 And the beast which I sawe, was like a Leo-
pard, and his feete like a beares, and his mouth as the
mouth of a lion: and the dragon gaue him his power
and his throne, and great authoritie.
3 And I sawe one of his heads as *it were* woun-
ded to death, but his deadly wound was healed, and
all the world wondred *and* folowed the beast.
4 And they worshipped the dragon which gaue
power vnto the beast, & they worshipped the beast,
saying, Who is like vnto the beast? who is able to
warre with him?
5 And there was giuen vnto him a mouth, that
spake great thinges and blasphemies, and power was
giuen vnto him, to doe two and fourtie moneths.
6 And he opened his mouth vnto blasphemie
against God, to blaspheme his Name, and his taber-
nacle, and them that dwell in heauen.
7 And it was giuen vnto him to make warre with
the Saints, and to ouercome them, and power was gi-
uen him ouer euery kinred, and tongue, and nation.
8 Therefore all that dwell vpon the earth, shall
worship him, whose names are not written in the
booke of life of that Lambe, which was slaine from
the beginning of the world.
9 If any man haue an eare, let him heare.
10 If any leade into captiuitie, hee shall goe into
captiuitie: ✝ if any kill with a sworde, he must be kil- ✝ Gen. 9. 6. matt. 26. 52.
led by a sworde: here is the patience and the faith of
the Saints.
11 And I beheld another beast comming vp out
of the earth, which had two hornes like the Lambe,
but he spake like the dragon.
12 And hee did all that the first beast could doe
before him, and he caused the earth, and them which
dwell therein, to worship the first beast, whose dead-
ly wound was healed.
13 And hee did great wonders, so that hee made
fire to come downe from heauen on the earth, in
the sight of men,
14 And deceiued them that dwel on the earth by
the signes, which were permitted to him to doe in
the sight of the beast, saying to them that dwell on
the earth, that they should make the image of the
beast, which had the wound of a sword, and did liue.
15 And it was permitted to him to giue a a spirite
vnto the image of the beast, so that the image of the
beast should speake, and should cause that as many
as would not worship the image of the beast, should
be killed.

a To giue life, as Iannes and Iambres imitated the wonders that Moses wrought.

16 And hee made all, both small and great, riche
and poore, free and bond, to receiue a b marke in
their right hand or in their foreheads,

b The marke of the name of the beast.

17 And that no man might buy or sell, saue hee
that had the marke, or the name of the beast, or the
number of his name.
18 Here is wisdome. Let him that hath wit, count
the number of the beast: for it is the number of a
man, and his number is sixe hundreth threescore
and sixe.

CHAP. XIIII.

1 The Lambe standeth on mount Sion, 4 with his chaste worshippers. 6 One Angell preacheth the Gospell: 8 an other foretelleth the fall of Babylon: 9 the thirde warneth that the beast bee auoyded. 13 A voyce from heauen pronounceth them happy who die in the Lorde. 16 The Lordes sickle is thrust into the haruest, 18 and into the vintage.

THen I looked, and loe, a Lambe stood on mount
Sion, and with him an hundreth, fourtie and
foure thousande, hauing his Fathers Name written in
their foreheads.
2 And I heard a voyce from heauen, as the sound
of many waters, and as the sound of a great thunder:
and I heard the voyce of harpers harping with their
harpes.
3 And they sung as *it were* a newe song before
the throne, and before the foure beastes, and the El-
ders: and no man could learne that song, but the hun-
dreth, fourtie & foure thousand, which were bought
from the earth.
4 These are they, which are not defiled with wo-
men: for they are virgins: these followe the Lambe
whithersoeuer he goeth: these are bought from men,
being the first fruites vnto God, and to the Lambe.
5 And in their mouthes was found no guile: for
they are without spot before the throne of God.
6 ¶ Then I sawe another Angel flie in the mids
of heauen, hauing an euerlasting Gospel, to preache
vnto them that dwell on the earth, and to euery na-
tion, and kinred, and tongue, and people,
7 ✝ Saying with a loude voyce, Feare God, and ✝ Psal. 145. 6.
giue glory to him: for the houre of his iudgement is
come: and worship him that made ∵ heauen & earth, ∵ Actes 14. 15.
and the sea, and the fountaines of waters.
8 And there followed another Angell, saying, ✱ Isai. 21. 9. iere. 51. 8. chap. 18. 2.
✱ Babylon that great citie is fallen, it is fallen: for she
made all nations to drinke of the wine of the a wrath
of

a Of her fornication, whereby God was prouoked to wrath.

of her fornication.
9 ¶ And the third Angel followed them, saying
with a loude voyce, If any man worship the beast
and his image, and receiue *his* marke in his forehead,
or on his hand,
10 The same shal drinke of the wine of the wrath
of God, yea, of the pure wine, which is powred into
the cup of his wrath, and he shal be tormented in fire
and brimstone before the holy Angels, and before
the Lambe.
11 And the smoke of their torment shall ascend
euermore: and they shall haue no rest day nor night,
which worship the beast and his image, and whoso-
euer receiueth the print of his name.
12 Here is the patience of Saints: here are they
that keepe the commaundements of God, and the
faith of Iesus.
13 Then I heard a voice from heauen, saying vn-
to me, Write, The dead which die b in the Lord, *are*
fully blessed. Euen so saith the Spirite: for they rest
from their labours, and their c workes follow them.

b That is, for the Lord.

c By workes, is meant, the reward which followeth good workes.

14 ¶ And I looked, and beholde, a white cloude,
and vpon the cloude one sitting like vnto the Sonne
of man, hauing on his head a golden crowne, and in
his hand a sharpe sickle.
15 And another Angell came out of the Temple,
crying with a loude voyce to him that sate on the
cloude, ✠ Thrust in thy sickle & reape: for the time is
come to reape: for the ✠ haruest of the earth is ripe.

✠ Ioel 3. 13.
✠ Matt. 13.39.

16 And hee that sate on the cloude, thrust in his
sickle on the earth, and the earth was reaped.
17 Then another Angel came out of the Tem-
ple, which is in heauen, hauing also a sharpe sickle.
18 And another Angel came out from the altar,
which had power ouer fire, and cryed with a loude
cry to him that had the sharpe sickle, & sayd, Thrust
in thy sharpe sickle, and gather the clusters of the
vineyard of the earth: for her grapes are ripe.
19 And the Angel thrust in his sharpe sickle on
the earth, and cut downe the vines of the vineyard of
the earth, and cast them into that great wine presse of
the wrath of God.
20 And the wine presse was troden without the
citie, and blood came out of the wine presse, vnto
the horse bridles, by the space of a thousand and sixe
hundreth furlongs.

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast, praise God. 6 To the seuen Angels, 7 seuen vials full of Gods wrath, are deliuered.

AND I sawe another signe in heauen, great and
marueilous, seuen Angels, hauing the seuen last
plagues: for by them is fulfilled the wrath of God.
2 And I saw as *it were* a glassie sea, mingled with
fire, and them that had gotten victorie of the beast,
and of his image, and of his marke, and of the num-
ber of his name, stande at the glassie sea, hauing the
harpes of God,
3 And they sung the song of Moses the a seruant
of God, and the song of the Lambe, saying, Great
and marueilous *are* thy works, Lord God almightie:
iust and true *are* thy ✠ b wayes, king of Saints.
4 ✠ Who shall not feare thee, O Lorde, and glo-
rifie thy Name! for thou onely *art* holy, and all na-
tions shall come and worship before thee: for thy
iudgements are made manifest.

a Soo Moses called, for honors sake, as it is set forth, Deu. 34. 10.
✠ Psal. 145. 17.
b Thy doings.
✠ Iere. 10. 7.

5 And after that, I looked, and beholde, the
Temple of the tabernacle of testimonie was open in
heauen.
6 And the seuen Angels came out of the Tem-
ple, which had the seuen plagues, clothed in pure
and bright linnen, and hauing their breastes girded
with golden girdles.
7 And one of the foure beastes gaue vnto the se-
uen Angels seuen golden vials full of the wrath of
God, which liueth for euermore.
8 And the Temple was full of the smoke of the
glory of God and of his power, and no man was able
to enter into the Temple, til the seuen plagues of the
seuen Angels were fulfilled.

CHAP. XVI.

2 and 17 The Angels powre out the seuen vials of Gods wrath giuen vnto them, and so diuers plagues arise in the worlde, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

AND I heard a great voyce out of the Temple,
saying to the seuen Angels, Go your wayes, and
powre out the *seuen* vials of the wrath of God vpon
the earth.
2 And the first went and powred out his vial vp-
on the earth: and there fel a noysome, and a grieuous
sore vpō the men, which had the marke of the beast,
and vpon them which worshipped his image.
3 And the second Angel powred out his vial vp-
on the sea, and it a became as the blood of a dead
man: and euery liuing thing died in the sea.

a It was turned into rotten and filthie blood, such as is in dead bodies.

4 And the third Angel powred out his vial vp-
on the riuers and fountaines of waters, and they be-
came blood.
5 And I heard the Angel of the waters say, Lord,
thou art iust, Which art, and Which wast: and Holy,
because thou hast iudged these things.
6 For they shed the blood of the Saints, & Pro-
phets, and therefore hast thou giuen them blood to
drinke: for they are worthy.
7 And I heard another out of the Sanctuarie say,
Euen so, Lord God almightie, true and righteous are
thy iudgements.
8 And the fourth Angel powred out his vial on
the sunne, and it was giuen vnto him to torment
men with heate of fire,
9 And men boyled in great heate, and blas-
phemed the Name of God, which hath power ouer
these plagues, and they repented not, to giue him
glory.
10 And the fifth Angel powred out his vial vpon
the throne of the beast, and his kingdome waxed
darke, and they gnawed their tongues for sorow,
11 And blasphemed the God of heauen for their
paines, and for their sores, and repented not of their
workes.
12 And the sixth Angel powred out his vial vp-
on the great riuer Euphrates, and the water thereof
dried vp, that the way of the kings of the East should
be prepared.
13 And I sawe three vncleane spirites like frogs
come out of the mouth of that dragon, and out of
the mouth of that beast, and out of the mouth of
that false prophet.
14 For they are the spirits of deuils, working mi-
racles, to goe vnto the Kings of the earth, and of the
whole worlde, to gather them to the battell of that
great day of God Almightie.
15 (✠ Beholde, I come as a theefe. Blessed *is* hee
that watcheth and keepeth his garments, least hee
walke naked, and men see his filthines)

✠ Chap 3.3. math.24.44. luke 12.39.

16 And they gathered them together into a place
called in Hebrew Arma gedon.
17 ¶ And the seuenth Angel powred out his
viall into the ayre: and there came a loude voyce
out of the Temple of heauen from the throne,
saying,

saying, It is done.
18 And there were voyces, and thundrings, and
lightnings, and there was a great earthquake, such as
was not since men were vpon the earth, euen so
mightie an earthquake.
19 And the great citie was deuided into three
partes, and the cities of the nations fell: and that
great Babylon came in remembrance before God,
✠to giue vnto her the cup of the wine of the fierce-
nesse of his wrath.
20 And euery yle fled away, and the mountaines
were not [b] found.
21 And there fell a great haile, like [c] talents, out
of heauen vpon the men, & men blasphemed God,
because of the plague of the haile: for the plague
thereof was exceeding great.

✠ Iere. 25. 15.
b Appeared not: which the Hebrewes vtter after th[is] sort, were not, Gen. 5. 24.
c As it were about the weight of a talent: and a talent was threescore pound that is, sixe hundreth groates, whereby is signified a marueilous and strange kind of weight.

CHAP. XVII.

1 That great whore is described, 2 with whome the kings of the earth committed fornication. 6 She is drunken with the blood of Saints. 7 The mysterie of the woman and the beast that carieth her, expounded: 11 their destruction. 14 The Lambes victorie.

THen there came one of the seuen Angels, which
had the seuen vials, and talked with me, saying
vnto me, Come: I will shewe thee the [a] damnation
of the great whore that sitteth vpon many waters,
2 With whome haue committed fornication
the Kings of the earth, and the inhabitants of the
earth are drunken with the wine of her fornication.
3 So he caried me away into the wildernesse in
the Spirit, and I sawe a woman sit vpon a [b] skarlet
coloured beast, full of names of blasphemie, which
had seuen heads, and tenne hornes.
4 And the woman was arayed in purple & skar-
let, and gilded with golde, and precious stones, and
pearles, and had a cup of gold in her hand, full of a-
bominations, and filthines of her fornication.
5 And in her forehead *was* a name written, A
mysterie, that great Babylon, that mother of whore-
domes, and abominations of the earth.
6 And I saw ẏ woman drunken with the blood
of Saintes, and with the blood of the Martyrs of
IESVS: and when I sawe her, I wondred with
great marueile.
7 Then the Angel saide vnto mee, Wherefore
marueilest thou? I will shewe thee the misterie of
that woman, and of that beast, that beareth her,
which hath seuen heads, and tenne hornes.
8 The beast that thou hast seene, was, and is not,
and shall ascend out of the bottomles pit, and shall
goe into perdition, and they that dwell on the earth,
shall wonder (whose names are not written in the
booke of life from the foundation of ẏ world) when
they behold the beast that was, and is not, & yet is.
9 Here *is* the mind that hath wisdome. The [c] se-
uen heads, are seuen mountaines whereon the wo-
man sitteth: they are also seuen Kings.
10 Fiue are fallen, and one is, and another is not
yet come: and when he commeth he must continue
a short space.
11 And the beast that was, and is not, is euen the
eight, and is one of the seuen, and shal goe into de-
struction.
12 And the ten hornes which thou sawest, are
tenne Kings, which yet haue not receiued a king-
dome, but shal receiue power, as Kings at one houre
with the beast.
13 These haue one minde, and shall giue their
power, and authoritie vnto the beast.
14 These shall fight with the Lambe, and the
Lambe shall ouercome them: ✠for he is Lorde of
Lordes, and King of Kings: and they that are on
his side called, and chosen, and faithfull.
15 And he said vnto me, The waters which thou
sawest, where the whore sitteth, are people, and mul-
titudes, and nations, and tongues.
16 And the tenne hornes which thou sawest vp-
on the beast, are they that shall hate the whore, and
shall make her desolate and naked, & shall eate her
flesh, and burne her with fire.
17 For God hath put in their heartes to fulfill
his wil, and to do with one consent for to giue their
kingdome vnto the beast, vntill the wordes of God
be fulfilled.
18 And that woman which thou sawest, is that
great citie, which reigneth ouer the kings of ẏ earth.

a The sentence that is pronounced against this harlot.
b A skarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergie were so much delighted with this colour.
c Very children knowe, what that seuen hilled citie is, which is so much spoken of, and whereof Virgill thus reporteth. And compassed seuen towres within one wall: *that citie it is, which when John wrate these things, had rule ouer the Kings of the earth: it was, and is not, and yet it remaineth to this day, but it is declining to destruction.*
✠ Chap. 19. 16. 1. Tim. 6. 15.

CHAP. XVIII.

1 The horrible destruction of Babylon is set out. 11. 16. 18 The marchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe, and waile: 20 But all the elect reioyce for that iust vengeance of God.

ANd after these things, I sawe *another* Angel
come downe from heauen, hauing great pow-
er, so that the earth was lightened with his glorie,
2 And he cryed out mightily with a loud voyce,
saying, ✠ It is fallen, it is fallen, Babylon that great
citie, and is become the habitation of deuils, and the
holde of all foule spirits, & a cage of euery vncleane
and hatefull birde.
3 For all nations haue drunken of the wine of
the wrath of her fornication, and the Kings of the
earth haue committed fornication with her, and the
marchants of the earth are waxed rich of the abun-
dance of her pleasures.
4 And I heard another voyce from heauen say,
Goe out of her, my people, that ye be not partakers
of her sinnes, and that ye receiue not of her plagues,
5 For her sinnes are [a] come vp into heauen, and
God hath remembred her iniquities.
6 Rewarde her, euen as she hath rewarded you,
and giue her double according to her workes: *and* in
the cup that she hath filled to you, fill her ẏ double.
7 In as much as she glorified her selfe, and liued
in pleasuree, so much giue you to her torment & so-
row: for she saith [b] in her heart, I sit being a queene,
and am [c] no widowe, and shall [d] see no mourning.
8 Therefore shal her plagues come at [e] one day,
death, and sorowe, and famine, and she shalbe burnt
with fire: for that God which condemneth her, is a
strong Lord.
9 And the Kings of the earth shall bewayle her,
and lament for her, which haue committed fornica-
tion, and liued in pleasure with her, when they shall
see that smoke of that her burning,
10 And shall stand a farre off for feare of her tor-
ment, saying, Alas, alas, that great citie Babylon, that
mightie citie: for in one houre is thy iudgemẽt come.
11 And the marchants of the earth shall weepe
and wayle ouer her: for no man byeth their ware a-
ny more.
12 The ware of golde, and siluer, and of preci-
ous stone, and of pearles, and of fine linnen, and of
purple, and of silke, and skarlet, and of all maner
of Thyne wood, and of all vessels of yuorie, and of
all vessels of most precious wood, and of brasse, and
of yron, and of marble,
13 And of cinnamom, and odours, & ointments,
and frankincense, and wine, and oyle, and fine floure,
and wheate, and beastes, and sheepe, and horses, and
charets, and seruants, and soules of men.
14 (And the [f] apples that thy soule lusted after,

✠ Chap. 14. 8. esa. 21. 9. ierem. 51. 8.
a He vseth words which [illegible]
b [illegible]
c I am [illegible] people [illegible]
d I shal [illegible] of none.
e Shortly [illegible] at one instant [illegible]
f By the [illegible] meant that [illegible]

are departed from thee, and all things which were
fatte & excellent, are departed from thee, and thou
shalt finde them no more)
15 The marchants of these things which were
waxed rich, shall stand a farre off from her, for feare
of her torment, weeping and wayling,
16 And saying, Alas, alas, that great citie, that was
clothed in fine linnen and purple, and skarlet, and
gilded with gold, and precious stones, and pearles.
17 For in one houre so great riches are come to
desolation. And euery shipmaster, and all the people
that occupie shippes, and shipmen, and whosoeuer
traffike on the sea, shall stand a farre off,
18 And crie, when they see that smoke of that
her burning, saying, What *citie was* like vnto this
great citie?
19 And they shall cast dust on their heads, and
crie, weeping, and wayling, and say, Alas, alas, that
great citie, wherin were made rich all that had ships
on the sea by her costlinesse: for in one houre she is
made desolate.
20 O heauen, reioyce of her, & ye holy Apostles
and Prophets: for God hath punished her to be re-
uenged on her for your sakes.
21 Then a mightie Angell tooke vp a stone like
♣ ...51.64. a great milstone, ♣ and cast it into the sea, saying,
With such violence shal that great citie Babylon be
cast and shalbe found no more.
22 And the voyce of harpers, and musicians, and
of pipers, and trumpetters shalbe heard no more in
thee, and no craftesman, of whatsoeuer craft *he be*,
shall be found any more in thee: and the sound of a
milstone shalbe heard no more in thee.
23 And the light of a candle shall shine no more
in thee: and the voyce of the bridegrome and of the
bride shalbe heard no more in thee: for thy mar-
chants were the great men of the earth: and with
thine inchantments were deceiued all nations.
24 And in her was found the blood of the Pro
phets, and of the Saints, and of all that were slaine
vpon the earth.

CHAP. XIX.

1 The heauenly company prayse God, for auenging the blood of his seruants, on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell will not be worshipped. 11 The mightie King of Kings appeareth from heauen. 19 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

AND after these things I heard a great voyce of
a great multitude in heauen, saying, [a] Hallelu-
iah, saluation, and glorie, and honour, and power
be to the Lord our God.
2 For true and righteous *are* his iudgements:
for he hath condemned that great whore, which did
corrupt the earth with her fornication, and hath a-
uenged the blood of his seruants *shed* by her hand.
3 And againe they saide, Hallelu-iah: and that
her smoke rose vp for euermore.
4 And the foure & twentie Elders, and the foure
beastes fell down, and worshipped God that sate on
the throne, saying, Amen, Hallelu-iah.
5 Then a voyce came out of the throne, saying,
Prayse our God, all yee his seruants, and yee that
feare him, both small and great.
6 And I heard like a voyce of a great multitude,
and as the voyce of many waters, and as the voyce
of strong thundrings, saying, Hallelu-iah: for the
Lord that God that almightie God hath reigned.
7 Let vs be glad and reioyce, and giue glory to
him: for the marriage of that Lambe is come, and
his wife hath made her selfe ready.
8 And to her was granted, that she should bee
arayed with pure fine linnen and shining, for the
fine linnen is the [b] righteousnesse of Saintes.
b Good workes which are liuely testimonies of faith.
9 Then he said vnto me, Write, ♣ Blessed *are*
they which are called vnto the Lambes supper. And
he said vnto me, These wordes of God are true. ♣ Mat.22.2.
10 And I fel before his feete, ♣ to worship him: ♣ Chap.22.8.
but he said vnto me, See thou doe it not: I am thy
fellow seruant, and one of thy brethren, which haue
the [c] testimonie of Iesus, Worship God: for the te-
stimonie of [d] Iesus is the Spirit of prophecie.
c Which are commanded to beare witnesse of Iesus.
d For Iesus is the marke that all the prophecies shoote at.
11 And I saw heauen open, and behold, a white
horse, and he that sate vpon him, was called, Faith-
full and true, and he iudgeth & fighteth righteously.
12 And his eyes *were* as a flame of fire, and on
his head *were* many crownes: and he had a name
written, that no man knewe but himselfe.
13 And he was clothed with a garment dipt in
blood, and his name is called THE WORDE
OF GOD.
14 And the hostes which were in heauen, follow-
ed him vpon white horses, clothed with fine linnen
white and pure.
15 And out of his mouth went out a sharpe
sworde, that with it he should smite the heathen: for
he shall ♣ rule them with a rod of yron: for he it is ♣ Psal.2.9.
that treadeth the wine presse of the fiercenesse and
wrath of almightie God.
16 And he hath vpon his garment, and vpon his
thigh a name written, ♣ THE KING OF ♣ Chap.17.14.
KINGS, AND LORD OF LORDES. 1.Tim.6.15.
17 And I sawe an Angel stand in the sunne, who
cryed with a loud voyce, saying to al the foules that
did flie by the middes of heauen, Come, and gather
your selues together vnto ye supper of ye great God,
18 That ye may eate the flesh of Kings, and the
flesh of hie Captaines, and the flesh of mightie men,
and the flesh of horses, & of them that sit on them,
and the flesh of all freemen, and bondmen, and of
small and great.
19 And I sawe the beast, and the Kings of the
earth, and their hostes gathered together to make
battel against him that sate on the horse, and against
his armie.
20 But ye beast was taken, & with him that false
prophet that wrought miracles before him, where-
by he deceiued them that receiued ye beasts marke,
and them yt worshipped his image. These both were
aliue cast into a lake of fire, burning wt brimstone.
21 And the remnant were slayne with the sword
of him that sitteth vpon the horse, which commeth
out of his mouth, and all the foules were filled full
with their flesh.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thousande yeeres: 8 Being loosed, he stirreth vp Gog and Magog that is priuie and open enemies, against the Saintes, 11 but the vengeance of the Lorde cutteth off their insolencie. 12 The bookes are opened, by which the dead are iudged.

AND I sawe an Angel come downe from heauen,
hauing the keye of the bottomles pit, & a great
chaine in his hand.
2 And he tooke the dragon that olde serpent,
which is the deuill and Satan, and he bounde him a
thousand yeeres:
3 And cast him into the bottomles pit, and he
shut him vp, and sealed *the doore* vpon him, that he
shoulde deceiue the people no more, till the thou-
sand yeeres were fulfilled: for after that he must bee
loosed for a litle season.
4 And I sawe [a] seates: & they sate vpon them, &
iudgement

a For iudgement was committed to them, as to members ioyned to the head: not that Christes office was giuen ouer to them.

iudgement was giuen vnto them, & I saw the soules
of them that were beheaded for the witnes of Iesus,
and for the worde of God, & which did not worship
the beast, neither his image, neither had taken his
marke vpon their foreheads, or on their hands: and
they liued, & reigned with Christ a thousand yeere.
5 But the rest of the dead men shall not liue a-
gaine, vntill the thousand yeres be finished: this is the
first resurrection.
6 Blessed and holy is he, that hath part in the
first resurrection: *for* on such the second death hath
no power: but they shalbe the Priests of God and of
Christ, and shall reigne with him a thousand yeere.
7 And when the thousand yeres are expired, Sa-
tan shalbe loosed out of his prison,
8 And shall go out to deceiue the people, which
are in the foure quarters of the earth: *euen* ✠ Gog
and Magog, to gather them together to battell,
whose number *is*, as the sand of the sea.
9 And they went vp into the b plaine of the
earth, and they compassed the tents of the Saints a-
bout, & the beloued citie: but fire came downe from
God out of heauen, and deuoured them.
10 And the deuill that deceiued them, was cast
into a lake of fire and brimstone, where that beast
and that false prophet *are*, and shall be tormented
euen day and night for euermore.
11 And I saw a great white throne, and one that
sate on it, from whose face fled away both the earth
and heauen, and their place was no more found.
12 And I sawe the dead, both great & small stand
before God: and the bookes were opened, & ✠ ano-
ther booke was opened, which is *the booke* of life, &
the dead were iudged of those things, which were
written in the bookes, according to their workes.
13 And the sea gaue vp her dead, which were in
her, and death and hell deliuered vp the dead, which
were in them: and they were iudged euery man ac-
cording to their workes.
14 And death and hell were cast into the lake of
fire: this is the second death.
15 And whosoeuer was not found written in the
booke of life, was cast into the lake of fire.

✠ Eze.39.2.

b As if he said, insomuch that the whole face of the earth, how great soeuer it is, was filled.

✠ Chap.3.5. and 21.27. philip.4.3.

CHAP. XXI.

1 He describeth newe Hierusalem descending from heauen, 9 the bride the Lambes wife, 11 and the glorious building of the citie, 19 garnished with precious stones: 22 whose temple the Lambe is.

AND I sawe * a newe heauen, and a newe earth:
for the * first heauen, & the first earth were pas-
sed away, and there was no more sea.
2 And I Iohn sawe the holy citie newe Hieru-
salem come downe from God out of heauen, prepa-
red as a bride trimmed for her husband.
3 And I heard a great voice out of heauen, say-
ing, Behold, the Tabernacle of God *is* with men, and
he will dwell with them: and they shalbe his people,
and God himselfe shalbe their God with them.
4 ✠ And God shall wipe away all teares from
their eyes: and there shalbe no more death, neither
sorow, neither crying, neither shal there be any more
paine: for the first things are passed.
5 And he that sate vpon the throne, said, *Be-
hold I make all things newe: and he saide vnto me,
Write: for these wordes are faithfull and true.
6 And he said vnto me, ✠ It is done, I am Alpha
& Omega, the beginning and the ende. I wil giue to
him ẏ is athirst, of the well of the water of life freely.
7 He that ouercommeth, shal inherit all things,
and I will be his God, and he shall be my sonne.

** Esa.65.17. and 66.22. 2.Pet.3.13.*

✠ Chap.7.17. esai.25.8.

** Esa.43.19. 2.cor.5.17.*

✠ Chap.1.8. and 22.13.

8 But the fearefull and vnbeleeuing, and the a-
bominable and murtherers, and whoremongers, and
sorcerers, and idolaters, and all liers shall haue their
a part in the lake, which burneth with fire and brim-
stone, which is the second death.
9 And there came vnto me one of the seuen
Angels, which had the seuen vials full of the seuen
last plagues, and talked with me, saying, Come: I
will shewe thee the bride, the Lambes wife.
10 And he caried me away in the spirit to a great
and an hie mountaine, and he shewed me that great
citie, that holie Hierusalem, descending out of hea-
uen from God,
11 Hauing the glory of God: and her shining
was like vnto a stone most precious, as a Iasper stone
cleare as crystall,
12 And had a great wall and hie, and had twelue
gates, and at the gates twelue Angels, & the names
written, which are the twelue tribes of the children
of Israel.
13 On the East part *there were* three gates, *and*
on the Northside three gates, on the Southside three
gates, *and* on the Westside three gates.
14 And the wall of the citie had twelue founda-
tions, and in them the Names of the Lambes twelue
Apostles.
15 And he that talked with me, had a golden
reede, to measure the citie withall, and the gates
thereof, and the wall thereof.
16 And the citie laye b foure square, and the
length is as large as the bredth of it, and he measu-
red the citie with the reede, twelue thousand fur-
longs: and the length, and the bredth, & the height
of it are equall.
17 And he measured the wall thereof, an hun-
dreth fourtie and foure cubites, by the measure of
man, that is, of the c Angel.
18 And the building of ẏ wal of it was of Iasper:
and the citie was pure gold, like vnto cleare glasse.
19 And the foundations of ẏ wal of the city were
garnished with all maner of precious stones: the first
foundation *was* Iasper: the second of Saphire: the
third of Chalcedonie: the fourth of an Emeraude:
20 The fift of a Sardonix: the sixt of a Sardius: the
seuenth of a Chrysolite: the eight of a Beryl: the ninth
of a Topaze: the tenth of a Chrysoprasus: the ele-
uenth of a Iacynth: the twelfth an Amethyst.
21 And the twelue gates *were* twelue pearles, and
euery gate *is* of one pearle, and the d streete of the
citie *is* pure golde, as shining glasse.
22 And I sawe no Temple therein: for the Lorde
God almightie and the Lambe are the Temple of it.
23 ✠ And this citie hath no neede of the sunne,
neither of the moone to shine in it: for the glorie of
God did light it: and the Lambe *is* the light of it.
24 ✠ And the people which are saued, shal walke
in the light of it: and the Kings of the earth shall
bring their glorie and honour vnto it.
25 *And the gates of it shall not be shut by day:
for there shalbe no night there.
26 And the glorie, and honour of the Gentiles
shall be brought vnto it.
27 And there shall enter into it none vncleane
thing, neither whatsoeuer worketh abomination, or
lies: but they which are written in ẏ Lambes booke
of life.

a Their lot and inheritance as it were.

b [illegible]

✠ Esa.60.19.

** Esa.60.11.*

CHAP. XXII.

1 The riuer of water of life is shewed, 2 and the [illegible] 7 Then followeth the conclusion of this prophe[illegible] Iohn declareth, that the things herein con[illegible]

[illegible] from him, who is the beginning and the end.

AND he shewed me a pure riuer of water of life,
cleare as crystall, proceeding out of the throne
of God, and of the Lambe.
2 In the middest of the street of it, and of either
side of the riuer, was ẏ tree of life which bare twelue
maner of fruits, and gaue fruit euery moneth: and the
leaues of the tree *serued* to heale the nations with.
3 And there shalbe no more curse, but ẏ throne
of God and of the Lambe shall be in it, and his ser-
uants shall serue him.
4 And they shall see his face, and his Name
shalbe in their foreheads.
✠ Esa. 60.19. 5 ✠ And there shalbe no night there, and they
neede no candle, neither light of the sunne: for the
Lorde God giueth them light, and they shall reigne
for euermore.
6 And he said vnto me, These wordes are faith-
full and true: and the Lorde God of the holy Pro-
phets sent his Angel to shewe vnto his seruants the
things which must shortly be fulfilled.
7 Beholde, I come shortly. Blessed *is* he that
keepeth the wordes of the prophecie of this booke.
8 And I am Iohn, which sawe and heard these
✠ Chap. 19.10. things: and when I had heard and seene, ✠ I fell
downe to worship before the feete of the Angell
which shewed me these things.
9 But he saide vnto me, See thou *doe it* not: for
I am thy fellowe seruaunt, and of thy brethren the
Prophets, and of them which keepe the wordes of
this booke: worship God.
10 And he said vnto me, Seale not the wordes of
the prophecie of this booke: for the time is at hand.
11 He that is vniust, let him be vniust stil: and he
which is filthie, let him be filthie still: and he that is
righteous, let him be righteous still: and he that is ho-
ly, let him be holy still.
12 And beholde, I come shortly, and my reward
is with me, ✠ to giue euery man according as his ✠ Rom. 2.6.
worke shall be.
13 I am ✠ Alpha and Omega, the beginning and ✠ Chap. 1.8. Esa. 41.4. and 44.6.
the ende, the first and the last.
14 Blessed *are* they, that doe his commaunde-
ments, that their right may be in the tree of life, and
may enter in through the gates into the citie.
15 For without *shall be* dogges and enchanters,
and whoremongers, and murtherers, and idolaters,
and whosoeuer loueth or maketh lyes.
16 I Iesus haue sent mine Angel, to testifie vnto
you these things in the Churches: I am the roote
and the generation of Dauid, and the bright mor-
ning starre.
17 And the Spirit and the bride say, Come. And
let him that heareth, say, Come: and let him that is a
thirst, come: and ✠ let whosoeuer will, take of the ✠ Esa. 55.1.
water of life freely.
18 For I protest vnto euery man that heareth
the wordes of the prophecie of this booke, If any
man shall adde vnto these things, God shal adde vn-
to him the plagues, that are written in this booke.
19 And if any man shall diminish of the wordes
of the booke of this prophecie, God shall take away
his part out of the Booke of life, and out of the ho-
ly citie, and from those things which are writen in
this booke.
20 He which testifieth these things, saith, Surely,
I come quickly. Amen. Euen so, come Lord Iesus.
21 The grace of our Lorde Iesus Christ *bee* with
you all, Amen.

THE ENDE.

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